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## THE PROSPECTS OF HERMENEUTICS IN THE MODERN WORLD

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Nowadays, there is a term «Global Village» to describe our globalized world. The term was coined by Marshall McLuhan. It refers to the conception of modern communication: due to electricity people have got an opportunity of extremely close interaction, which in turn brings us back to tribal-clan society, but in international scale [3].

The Internet has changed our attitude not only to the communication, but also to the information: there is an uncountable amount of sources available for everyone. According to statistic data, every day people make more than 6 million online text publications. A huge amount of information from representatives of different cultural traditions has to be interpreted by philosophers in a quite short period before new information appears [3].

A great deal is being written by both Russian and foreign philosophers about the current place of hermeneutics. Recent works of N.G. Frolova, A.S. Gaponov, N.A. Tarabanov, Y.M. Shaev, D.V. Varygin are worth mentioning. They highlighted the changes of our world in the field of communication and their influence on methods and problems of hermeneutics. It has been proposed that hermeneutics now can offer some new abilities for different interpretations.

Despite the fact of comprehensive changing, the main idea of hermeneutics still can be described as «finding different meanings of a text» [1]. But it does not mean that hermeneutics is standing still, it is developing: now there is even computer hermeneutics, which is about the structure of computer programs.

Before discussing hermeneutics' further development, it might be advisable to review the history of this theory.

First steps to formation of hermeneutics lead us back to the ancient times in the Western European tradition. Sophists – first Greek philologists – created phrases and texts with «double meaning», which were not easy to understand. Now we can see that the contemporaries had quite a negative attitude to their business: the authors were considered as liars, not as wise men.

However, due to the language development, there came a difficulty: it was impossible to catch one meaning in plenty of translations. Philosophers analyzed texts, made their theories and even ideological trends. Still there was no final hermeneutic system at that moment, only different methods as, for instance, paraphrase.

Hermeneutics, as a complex theory of interpretation, begins with spreading of the Christian religion. Divine texts had to be adapted for all categories of population. Due to different understanding and methods two opposite schools were formed: Alexandrian and Pergamum.

The first fundamental work on hermeneutics was «De Doctrina Christiana» written by Augustine of Hippo. He made a concrete definition of the sign, separated natural signs from artificial, and formulated the hermeneutics category of «understanding» as a «transition from sign to meaning».

After this period in the development of hermeneutics, scientists highlighted another one, which is connected with the formation of the Roman law. Philosophers started to

analyze laws systematically and a new discipline was created: legal hermeneutics. Since then, hermeneutics has been not only about signs and word interpretation, but also about terms. In that period Hugo Grotius systematized hermeneutics and highlighted some types of interpretations:

1. Grammar
2. Logical
3. Historical
4. Technical (Specific)
5. Recommendation [2].

The subject of hermeneutics was defined very precisely by Schleiermacher. He considered that only valuable texts with difficult meanings could be interpreted. According to his theory of «best understanding», hermeneutics should help to understand the text, not to create different theories about its meaning [2].

Hermeneutic theories were thereafter developed in the works of different philosophers such as Dilthey, Gadamer, Heidegger, Speth, Husserl, and Ricoeur.

First of all, the subject was expanded from only valuable texts to everything that can be interpreted. There were arguments between philosophers about the method of interpretation. Some of them were sure that hermeneutics had more from art than from science – so, the method was supposed to be artificial and intuitive. Others tried to find one system or rule suitable for all texts.

Nevertheless, modern hermeneutics combines all these approaches. Despite the fact that there is no one single mechanism of interpretation, there are some «rules» as accounting of the personal characteristics of the author, cultural context considering language features of the text (grammar, syntax, semantics), and its purpose. Also it is important to understand the text intuitively and know if the information in the text is false or not. However, all these «rules» above are likely to be recommendations [1].

Philosophy is a complicated and comprehensive science. Hermeneutics is one of its parts, which is about understanding and interpretation. There are some methods of it, but not all of them could be used for every text. Moreover, hermeneutics is often called «an art of understanding» because it supposes using intuitive and individual technics of interpretation. Hermeneutics is very flexible, just like our world today. In my view, this method will definitely help not only to understand some texts but also become closer to understanding of different cultures and people. This is one of the most important things in our «Global Village».

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