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HERMENEUTICS THROUGH THE PRISM OF A LINGUISTIC TURN

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ABSTRACT

The present article analyzes hermeneutics through the prism of the linguistic turn that unfolded in the history of the philosophical tradition in the 20th century, which anticipated the process of rethinking the concept and role of language in the system of social sciences and humanities.

KEYWORDS

Philosophy, linguistics, philosophical text, hermeneutics, interpretation, language, meaning, meaning, narrative

INTRODUCTION

Throughout the historical and philosophical retrospective, the coordinates of all philosophical questions were reduced to the sole and exclusive goal of knowledge - the achievement of truth in building an objectively reliable picture of the world, which is an extremely complex mechanism of ontological organization. The formulation of questions focused on solving eternal philosophical problems encountered certain difficulties, consisting in the growth of linguistic

bifurcations and dead ends, unable not only to reliably reflect the truth in all its guises, but also to adequately express the wording of questions due to the error of the language itself as a means of explicating abstract constructions. In this regard, of particular importance are the aspirations of representatives of analytical philosophy to reform the language as a means of organizing and expressing thoughts,

To date, the problem of understanding the results of the linguistic turn in the hermeneutical corpus of the social sciences and humanities is becoming most relevant due to the growing interest in the structural organization of the language, its role in the designation and meaning of concepts clothed in specific forms of linguistic constructions. The problem of understanding the correlation of linguistics and philosophical hermeneutics as sciences focused on comprehending a huge variety of correlations of thinking, language and speech in the context of a textual form of narration is found in the works of G. G. Gadamer, F. Schleiermacher, R. Rorty, G. Bergman, B. Rssel, L. Wittgenstein, J. Moore, P. Ricoeur, E. Husserl, W. Dilthey, J. Derrida, E. Betty, G.G. Shpet, D. Pellauer, E. Tilson. Among Uzbek scientists, the works of N.A. Shermukhamedova.

Turning to the philosophical hermeneutic tradition requires redirecting the focus of attention to understanding the phenomenon of the linguistic turn, which had a significant impact on the system of language procedures. The colossal nature of the consequences of the linguistic turn, according to modern researchers of philosophy and science, is comparable to the revolutionary breakthroughs of the Cartesian revolution - a decisive methodological breakthrough, characterized by the rejection of the old scholastic tools of knowledge. The issues of the relationship between thinking and language, which

were reflected in the formation of the hypothesis of linguistic relativity by Edward Sapir and Benjamin Whorf, have been of great interest since Antiquity, as a result of the emergence of the first paradoxes - the aporias of Zeno of Elea and Eubulides of Miletus, regarding the reliability of understanding concepts, which are a means of designating objects of objective reality. Particular attention to the problems of language in the framework of hermeneutic reflection arises with the advent of the New Age, which characterizes the emergence of more and more new paradoxes, the most striking of which was the diametrically opposite position regarding the specifics of the consideration of light, called corpuscular-wave dualism. The popularization of the ideas of Einstein's theory of Relativity, which discredited the main provisions of Newtonian mechanics about the absolutization of such ontological categories as space and time, contributed to the collapse of the former type of scientific rationality based on the ideas of the indivisibility of the atom. The rapid nature of scientific discoveries in natural science, associated with the discovery of the electromagnetic field by Michael Faraday and James Maxwell, demanded a revision of the scientific methodology prevailing at that time and a reassessment of the language of science. The change in the philosophical prism in relation to the analysis of the semantic expressions of the language anticipated the growth of the linguistic turn, the prominent

representatives of which were both philosophers and natural scientists.

The term "linguistic turn" was first used by one of the representatives of the linguo-philosophical tradition, Gustav von Bergman, but became widely used thanks to the American philosopher, supporter of analytical philosophy - Richard Rorty. Bergman considers the linguistic turn within the framework of a specific type of rationality oriented towards an ideal language, the structural organization of which explicates the logical form of the real world. The wording "turn" contains the installation of the transformation and deviation of the language from the normative meaning, characterized by the loss of its constancy and stability in favor of a state of uncertainty. The "ideal language" in this case should be understood as a special ontological tool that allows you to fully understand the language used in ordinary speech through the language reflecting universal categorical structures, not involved in the system of interpersonal communication. [1]. The ideality of a language, according to Bergman, lies in the potential possibility of expressing non-philosophical descriptive sentences with its tools, as well as the possibility of reconstructing philosophical sentences into a system of propositions of a specific language through their syntax and interpretation. [2].

The vector of the analytical philosophical tradition, being one of the most influential trends in Western

European philosophical thought, which became widespread in the 20th century, sets itself the goal of analyzing ordinary language from the position of solving philosophical problems or fundamentally rejecting the latter in the context of creating a new and alternative - "ideal language". language." [3] To solve this problem, it is necessary to clarify the specifics of the logic and categorical apparatus of philosophy and philosophical language, which is synthetic and original, since it incorporates a diverse etymology and a symbiosis of different styles of narration: artistic, scientific, official business and journalistic. Of particular interest is the position of G. Frege, who admits the existence of an "ideal language" solely from the standpoint of logic, opposing pragmatics as the possibility of its applied application. [4] This approach emphasizes the refusal to create a new "ideal language", as well as the position and status of the ordinary language used at different levels of the organization by representatives of various directions and depending on the size and nature of the questioning: from trivial everyday (everyday) to philosophical.

The differentiation of different approaches within analytic philosophy reflects diametrically opposed lines, anticipating, in the first case, the triumph of symbolic logic in the person of Bolzano, Frege and Russell, and the analysis of ordinary language by Moore, Wittgenstein and Austin. The call to consider

science from the standpoint of its logic, as opposed to the search for philosophical problems from the standpoint of the adequacy of the language used, is found in the philosophical views of R. Carnap, in which philosophy acquires the character of a logical analysis of concepts, patterns, arguments and epistemological foundations of science. [5] L. Wittgenstein is in solidarity with this position, discrediting the basis of the speculative-metaphysical manner of philosophical practice in the context of its logically meaningful meaninglessness, abstractness and contemplation, leading to the emergence of philosophical pseudo-problems. [6] In this regard, R. Carnap seeks to analyze statements for their correspondence to meaning and content - connotations and extrapolation of sentences to abstractions - formal statements that do not have a direct pointer to the meaning of symbols (lack of ostensibility). Formal statements, therefore, correspond to the specifics of philosophical knowledge, which causes a lot of problems regarding their reliable understanding and the search for appropriate solutions.

The search for universal categories that determine the process of the unfolding linguistic turn, according to R. Carnap, focuses on the fact that language as a tool of explication has a direct correlation with philosophy and the entire corpus of social sciences and humanities. The discrediting of the fundamental conceptual attitudes incorporated into the mainstream of

philosophical reflection in the Renaissance, and the anticipation of the ascent of new onto-epistemological foundations of ideological constructs of the 20th century, marked a reassessment of the theoretical methodological basis of traditional philosophy, which has a categorical monopoly on truth. [7]. This position means the recognition of the reducibility of all ontological, epistemological, anthropological problems to the linguistic plane containing the attribute of substantiality in relation to conscious structures and ways of comprehending the world.

The results of the linguistic turn can be clearly seen in the trend of rethinking new horizons for understanding philosophy, history, anthropology, philology, ethnography and psychology that directly function within the framework of linguistic reality. This circumstance contributed to the strengthening of positions regarding the application of an interdisciplinary approach to the study of reality and adherence to the principle of "synergy" in building a scientific picture of the world. According to R. Rorty, the phenomenon of the linguistic turn was not an attempt to rethink the content of the meanings and meanings of metaphilosophical concepts, but a sharp shift in the coordinates of considering experience from the standpoint of the quality of meanshis expression towards his descriptive problematic. [8]

Revealing the dynamics of the consistent development of the problem of language within the framework of

the social and humanitarian corpus of reality, the philosopher develops forecasts that characterize the potential for interaction between the concepts of hermeneutics and post-structuralism, formed in the spirit of the Western European philosophical tradition. The search for answers to questions concerning the space of measuring the logical and semantic congruence of language anticipated the process of popularization of a specific author's vision, which consists in finding a correlation between the space of linguistic reality and the dynamics of the historical process. [9] Combining the methodological body of the analytical philosophical tradition with hermeneutic ideological guidelines, R. Rorty discovers the intersubjective aspect of recreating the conditions of reality in the process of a communication act of building conceptual connections in the context of a certain narrative paradigm.

Summing up, it should be emphasized that the aspects that reflect the philosophical and hermeneutic potential of the linguistic turn in the subject field of ongoing humanitarian research make it possible to identify significant structural and methodological changes that anticipate the formulation of a completely new language problem. Language, being an extremely complex and multifaceted phenomenon and a source of a formal sign-symbolic image of a text as a subject of philosophical hermeneutics, becomes a source that absorbs the specifics of constructing

philosophical questions that are unsolvable today. Being at the same time a transfer and peremptory leader of the expression of the theoretical narrative tradition, philosophical hermeneutics turns understanding into the main category of the intellectual tradition,

Understanding, thus, becomes the center of the intersection of the dominant intellectual paradigm of modernity, adjusting the conceptual and terminological apparatus of the humanities to the denominator of hermeneutic methodology. The mechanism of the impact of linguistic means on the adequate perception of philosophical, artistic and scientific texts as a special form of reflection of reality directly depends on the inventory of hermeneutic techniques and techniques used. The process of reconstruction of hermeneutic methods, accompanied by reflection on the research of topical problems of interpretation, makes it possible to extrapolate hermeneutics to almost all spheres of reality, where there is a need to come into contact with meaning as the core of human understanding.

In connection with the presented generalizations, it is possible to formulate a number of recommendations aimed at increasing attention to the issues of hermeneutic discourse from the standpoint of philosophy and linguistics, which consist in a total revision of the conceptual provisions underlying classical hermeneutic procedures. The implementation

of research in the field of hermeneutic issues can be carried out in the conditions of organizing relevant scientific events: international scientific and practical conferences, congresses, scientific projects and research programs. The use of an interdisciplinary approach in the research of the hermeneutic corpus of social sciences and humanities will allow a comprehensive and universal consideration of their internal specifics, revealing the fundamental determinants that determine the strategies of hermeneutic procedures.

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