

THE ROLE OF HERMENEUTICS IN UNDERSTANDING AND EXPLAINING

Aripova Zulfiyaxon Salijanovna

Associate Professor of the Department of Humanities

Andijan Machine Building Institute

E-mail: zulfiyaxonaripova@gmail.com

The problem of understanding and its relation to knowledge (and explanation) has been discussed for a long time. It has not lost its importance today and is controversial in many ways. For example, while Dilthey described understanding as an introduction to the spiritual world of the author of the text, for Heidegger, understanding is a special relationship of a person to existence, a way of human existence in the world. According to Gadamer, understanding the culture of the past is inextricably linked to understanding the interpreter himself. Therefore, the subject of understanding is not the meaning embedded by the author in the text, but the material content (the "essence of the work"), which must be comprehended by this text. At the same time, according to Gadamer, any understanding is a problem of language: it is achieved (or not achieved) in the "medium of language" and does not require proof.

There are various classifications of types, types, and levels of understanding in modern literature. For example, G.I.Ruzavin distinguishes three main types of understanding:

A) the understanding that arises in the process of communication through language in a dialogue. The result of understanding or misunderstanding here depends on what meaning the interlocutors attach to their words.

B) understanding related to translation from one language to another. Here it is meant to express and preserve the meaning expressed in another language using words and sentences of the native language.

C) understanding texts, works of fiction and art, as well as those related to the interpretation of people's actions and actions in various situations. An intuitive understanding of the meaning will not be enough here. This is the first level of understanding. The second level of understanding requires the involvement of other means and methods of research, namely: logical-methodological, axiological, cultural [1].



Speaking of understanding, we should pay attention to two more important aspects:

1. The principle of the hermeneutical circle is an important aspect of understanding. It reflects the cyclical nature of understanding. This principle connects understanding and explanation: to understand something, you need to explain it, and vice versa. This relationship is expressed as the volume of the whole and the part: in order to understand the whole, it is necessary to understand its individual parts, and in order to understand the individual parts, it is necessary to have an idea of the meaning of the whole. For example, a word is part of a sentence, a sentence is part of a text, a text is an element of culture, etc.

2. The hermeneutic circle is not the "wheel of Almohads", because in it thinking returns not from parts to the previous whole, but to the whole enriched with knowledge of its parts, that is, to another whole. The hermeneutic circle has a dialectical character: there is a movement from a complete and deep understanding to a more complete and profound one, in the process of this movement wider horizons of understanding are manifested.

Is it necessary to link understanding to the current era?

There are two main points of view on this issue:

A) it is not necessary. According to this point of view, an adequate understanding of the text presupposes the disclosure of the meaning imposed on it by the author. That is, the meaning imposed by the author of hych should be defined in the purest possible form, without any additions and changes. But in practice this does not happen, because each epoch fits the text (for example, to works of art) with its own criteria.

B) the process of understanding is inevitably associated with the assignment of additional meaning to what they are trying to understand. Therefore, it is not enough to understand the text as the author understood it. So, comprehension is a creative process, and it involves not only an accurate reflection of the meaning imposed by the author, but also a critical assessment of it, preserving the positive aspects, enriching the meaning with the content of current reality.

Paul Ricoeur, a representative of modern French hermeneutics, believes that understanding is never separated from cognition, but is "a stage of activity for the assimilation of meaning." Understanding means revealing the hidden meaning in a symbol through reasoning. At the same time, Riker proceeds from the following circumstances:



- a) hermeneutics is a process of consistent interpretation;
- b) the diversity of interpretations is the essence of hermeneutics;
- c) understanding is the process of comprehending the meaning of signs transmitted by one consciousness, and the second consciousness perceives it through external expressions;
- g) the same text has several meanings, and these meanings are combined to form a layer.

Thus, to understand means to comprehend the meaning of a phenomenon, its place in the world, its functions in a holistic holistic system. It promotes a deep understanding of the meanings of being. In order for the process of understanding to take place, it is necessary: the subject expressed in the text of any character; the presence of meaning in it; the initial idea of this meaning; interpretation of the text, i.e. understanding the content of the text; the interpreter has self-understanding, communication, communication; "spontaneity of language"; the ability to conduct a dialogue; the desire to express one's opinion, to give a word to another thinking person, the ability to digest what he said; to imply that the same text (except what the author imposes on it) has several meanings; to correlate the subject content of the text with the experience of modern cultural thought.

The process of understanding is inextricably linked with the process of human cognition of the surrounding world, but in this a person is not limited only to cognitive activity. The problems of understanding cannot put aside the questions of the theory of knowledge, they must be analyzed from a broad socio-cultural point of view on the basis of the dialectical unity of knowledge and subject-practical activity. Understanding is part of the basic methods of scientific cognitive activity, along with description, explanation and interpretation. Numerous approaches to understanding research show that this process has its own characteristics that distinguish it from other intellectual processes and epistemological operations.

Therefore, understanding cannot be compared with knowledge ("understanding means expressing concepts in logic") or confused with explanatory processing (although they are interrelated). But the process of understanding is most often associated with awareness, that is, with identifying what has a certain meaning for a person. Therefore, it should be agreed that "understanding is an integral part of any cognitive activity as a real action in meanings, as an actual possession of these meanings" [2].



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