

## THE HISTORY OF HERMENEUTICS IN DILTHEY'S INTERPRETATION

MARINA ALEKSEENKO

LECTURER AT KEMEROVO STATE UNIVERSITY OF CULTURE AND ARTS

RUSSIA

MARINE-A@YANDEX.RU

**ABSTRACT:** THE GIVEN ARTICLE DEALS WITH THE PROBLEM OF THEORETICAL POSTULATES ON HERMENEUTICS PRESENTED BY WILHELM DILTHEY WHO IS CONSIDERED TO BE A CLASSIC OF HERMENEUTICS. EXAMINING THE HISTORY OF HERMENEUTICS SO THAT WE COULD REPRESENT THE VIEWS OF EARLY EUROPEAN SCHOOL OF INTERPRETATION AND THEIR IMPACT ON MODERN HERMENEUTICS IS IMPORTANT FOR THE RESEARCHERS IN HUMANITIES AS IT HELPS TO FIND THE SOURCES OF UNDERSTANDING. DILTHEY GAVE A SYSTEMATIC OUTLINE OF THE MAIN PURPOSE OF HERMENEUTICS, DEFINED IT AS A PART OF THE LOGICAL AND METHODOLOGICAL SUBSTANTIATION OF THE HUMANITIES.

**KEY WORDS:** HERMENEUTICS, INTERPRETATION, UNDERSTANDING, A HERMENEUTIC CIRCLE, MEANING.

**R**ECENTLY the interest of researchers is steadily turning towards studying the relation between language and culture. Humanitarians consider the idea of interpretation as a specific activity within the cultural and historical context. Hermeneutics - the art and theory of interpretation - can be considered as one of the earliest scientific disciplines that study the text. The text is the universal subject of current research and requires reflective, careful reading. According to this fact it can be understood in different ways. It is therefore important to appeal to hermeneutics as the study of understanding texts. It should be noted that currently there are different hermeneutics - philosophical, philological, poetical, etc. However, there is no summarizing history of modern hermeneutics, which takes into account the correlation and interdependence of the various " private " hermeneutics, their intersection and interdependence.

**T**HE most important contribution to the reconstruction of the history of the formation of hermeneutic science was brought by Wilhelm Dilthey, who is called "a classic of hermeneutics" in the history of philosophy of the 20th century.

**T**HE purpose of this paper is to examine the history of hermeneutics so that we could represent the views of early European school of interpretation and their impact on modern hermeneutics. Hermeneutics today "is actually an art to understand the speech of another properly". It can be defined as the "theory and methodology of every kind of interpretation," [1, p. 279]. It is important for researching of different kinds of texts. In the works of W. Dilthey hermeneutics was first mentioned as a philological science when it was said about goals, ways and rules of interpretation of literary works that allows us to consider the author's thoughts.

**A**T the very beginning of his scientific career Dilthey had prepared a detailed study on the history of hermeneutics. He presented the study in 1860 as the essays for the contest held

by the society of Schleiermacher. During the life of Dilthey his competition work "Hermeneutical system of Schleiermacher" was not printed and published. It was made only a century later.

**DILTHEY** published only some extracts from his works, the most important of which was his article "The emergence of hermeneutics" (1900). Dilthey gave a systematic outline of the purpose of hermeneutics, defined it as a part of the logical and methodological substantiation of the Humanities. In the analysis of understanding the researchers shouldn't forget about universal principles of the Humanities, justifying the importance of their cognitive results. I especially want to mention that this hermeneutics performs the function of a bridge between the general philosophical clarification of the relationship of life and cognition, on the one hand, and the practice of the Humanities, on the other.

**WILHELM** Dilthey asserts that a historian of the Protestant Church Flacius, can be considered the first theorist of hermeneutics as a science, that surpasses the majority of its followers, because he created a system of hermeneutic rules for the first time. In spite of the undeniable significance of works of Flacius it took much time and hard work before some kind of link between hermeneutical procedure and biblical theology was discovered. Dilthey further credited Flacius with the first formulation of the idea of a hermeneutic circle: the understanding of the Bible was rather to be built up from an understanding of its individual parts [5, p.28].

**THE** second hermeneutic theorist of science was Wolfgang Franz, who took into consideration the same dogmatic presuppositions but the hermeneutic operation Franz interpreted differently. Dilthey believed that Franz proposed some specific rules clarifying the essence of the problem [see: 3, pp. 29-31]. In the formulation of his rules Franz proceeded from the separate elements to the whole. It is interesting to note that both Flacius and Franz highlighted certain rules not only to the interpretation of the text, which is certainly important for hermeneutic science in general, but also there were mentioned the foundations of the theory of translation, which are important nowadays.

**ACCORDING** to Dilthey, the Protestant doctrine marked the beginning of a scientific theory of interpretation. The decisive moment was, "that the main operations of all the Humanities were examined here for the first time" [3, p. 34].

**IN** the works of Wetstein, another theologian of the time, Dilthey marked the first clear expression of historical interpretation in the form of certain rules. In other words, when reading a text, you must try to turn back to that period of time when the given text was created and try to visualize its traditions.

**THE** scope of understanding of hermeneutics had expanded considerably thanks to Johann Solomon Semler by 1760. Dilthey mentioned that Semler reviewed the interpretation methodology as "a body of dogma" and created the basis for the emergence and development of historical interpretation.

**THE** work of Wilhelm von Humboldt "Herman and Dorothea" was the first example of the hermeneutic interpretation of a literary text. As Dilthey noted, the author classified all elements very carefully, presented to the reader the look of a scholar on the issue of interpretation.

**SCHLEIERMACHER** made up the following canons of hermeneutics:

1. Clear understanding can be determined only from the language of the author and his (author's) cultural background.

2. The meaning of every word in a given situation should be determined by its connection with the meaning of the context. [ see: 3, pp. 112-115].

**DEVELOPING** perspectives of hermeneutics, Dilthey, following Schleiermacher, raised the question about the conditions of possibility of understanding written documents. According to Dilthey, the task of the researcher was that he needed to get used to a certain era of the past and try to understand it intuitively and then pass this 'understanding' to the listener or the reader.

**LIFE**, according to Dilthey, could be considered through inner experience, as a subjective experience. The path here is, according to Dilthey, mainly through hermeneutic interpretation of written sources, which allows the researcher not only to describe events and to see them through the eyes of contemporaries, the authors of relevant sources, but also to understand and to interpret them in this original "integrity"[4].

**INDEED**, the way in which one anticipates the future depends upon the way in which one has understood experiences in one's past, just as the experiences one has reorient one's understanding of that past. Thus the understanding one has of one's life is constituted by certain central experiences that themselves gain and change their importance in consonance with the way in which one's life progresses and is understood. As Dilthey puts it, both, past and future, are related to experience in a series that forms itself into a whole through such relations [2].

**THUS**, to define the area where hermeneutics leads its research we should take into consideration its notion of the sign, the value of the symbol. Of course, hermeneutics is not interested in elementary transitions from the sign to the value; it pays attention to the complicated meanings which are not clear. The meaning of any culturally valuable text is constructed as a multilevel system in which the understanding of one layer does not ensure penetration into the meaning of the other [4]. The ancient problem of hermeneutics is an explanation of the decipherment of the text, the disclosure of its meaning. And it certainly defines a vast area for research in modern philology, cultural studies and other Sciences.

## REFERENCES

1. **Heidegger M. 1993:** Time and being // Articles and speeches. - Moscow, 1993. - P. 270-279.
2. **Warnke, G. Gadamer 1987:** Hermeneutics, Tradition, and Reason.-Stanford, Stanford University Press, 1987. - 220 p.
3. **Dilthey, W. V. 2001:** 4. Hermeneutics and history of literature. – Moscow, House of intellectual books, 2001. - 531 p.
4. **Fogeler, J. G. 1985:** The history of the origin and evolution of philosophical hermeneutics // Hermeneutics: history and present days.-Moscow,1985.- P. 11-39.
5. **Pocheptsov, G. G. 2006:** PR for professionals. – Moscow, Moscow state University, 2006. - 296 p.