

PROBLEMS OF UNDERSTANDING PHILOSOPHICAL TEXT AS A LINGUISTIC PHENOMENON

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ABSTRACT:

The given article analyses problems of understanding, perception and interpretation of the philosophical text. The actual field of science, studying the philosophical interpretation for the free readers' access and various philosophical terms altogether with their concepts is also elaborated and discussed in the article.

KEYWORDS: Philosophical text, interpretation, hermeneutics, consciousness, meaning, linguistic phenomenon, translation, perception.

INTRODUCTION:

The relevance of studying the problems of understanding a philosophical text as a linguistic phenomenon is due to the following factors: firstly, the need for a hermeneutic analysis of the structure of philosophical culture and text in modern conditions of a variety of philosophical directions and schools; secondly, by studying the problems of philosophical communication caused by the fact that in modern culture there are different levels of being of philosophy (professional, unprofessional), philosophy interacts with other types of spiritual life (science, art, religion), which often gives rise to situations of misunderstanding, lack of demand results of philosophical creativity; thirdly, the study of the specifics of a philosophical text and philosophical creativity in modern society, when information technology is becoming increasingly important; fourthly, the development of a system of methods for interpreting philosophical texts.

LITERATURE REVIEW:

The indicated problems are found in the works of F. Schleiermacher, E. Husserl, G.-H. Gadamer, J. Deleuze, J. Derrida, C. Jaspers, M. Heidegger, X. Ortega-Gasset, A.F. Loseva, M.M. Bakhtina, Yu.M. Lotman, B.C. Biblera, M.K. Mamardashvili, V.V. Bibikhina, a number of authors are involved in the development of hermeneutic problems: L.A. Belyaeva, E.K. Bystritsky, T.E. Vasiliev, I.S. Vdovina, A.V. Guliga, etc.

Starting from Plato, humanity has a philosophy in the texts. Access to texts is open; reading them is a rather complicated process. The study of philosophy through texts exacerbates the problem of understanding, which is the purpose of reading a philosophical text. However, understanding is not achieved simply because the reader is required to have sufficient philosophical competence. Difficulties in understanding the philosophical content of texts are also caused by the specific language of philosophy, an intellectual tradition dating back many centuries. The perception of philosophical texts created by modern thinkers involves an appeal to the historical and philosophical heritage, the use of reflection and systematic thinking. The meaning of the text is revealed when the reader manages to find the specificity that distinguishes it from the language of science, art, religion, etc. in the variety of forms of philosophical language. In the structure of philosophical culture, one can distinguish various levels (professional, unprofessional), historical forms, types. Philosophical culture exists in a single space with other types of spiritual life: science, art, religion, etc. These

types, levels, forms of culture are relatively closed, which often gives rise to a situation of alienation and misunderstanding. Difficulties in understanding philosophical texts arise not only from representatives of other professions, but also among philosophers themselves. The conditions for understanding texts include, first of all, the system of the language of philosophy, which, despite the variety of forms, is embodied in a certain semantic unity that distinguishes it from the language of science, art, religion, etc. The understanding of philosophical texts is based on the comprehension of a certain tradition, involves the mastery of philosophical knowledge. Thus, the comprehension of the meanings of philosophical texts is determined by the socio-historical context. This context is formed under the influence of various factors that determine the logic of reading, writing, and translation of philosophical texts and are embodied in the system of philosophical culture. As many researchers note, the text is one of the most complex and difficult to define concepts of humanitarian knowledge. The study of the specifics of texts is most often carried out on the basis of literary, journalistic, and historical texts. Compared with them, the features of philosophical texts receive much less attention. This is probably due to the fact that philosophical creativity is associated with the creation of ideas, not texts. For many centuries, the features of philosophical texts have been examined in the context of studying the specifics of philosophical creativity. Ancient Greek speakers believed that any text should be placed in a context that determines the meaning of what was said. Plato's understanding is close to the art of prediction: here the prophet acts as an interpreter of a specific super-mind meaning. Aristotle, in his work *On Interpretation*, talked about the problem of the truth of judgments and

statements. [1, p. 117] Such reasoning can be considered an example of early hermeneutics.

Representatives of medieval hermeneutics (Filon, Origen, Cassian, Augustine, Thomas Aquinas) were engaged in methods of interpreting the meaning of biblical texts. In the era of F. Schleiermacher, hermeneutics experienced a rebirth since antiquity, arising from an alloy of biblical exegesis, classical philology and jurisprudence. F. Schleiermacher lays the foundations of the theory of interpretation as the art of understanding the oral and written speech of another. He pays particular attention to the means of expression, which, from his point of view, embodies the individual-stylistic manners of the work. Comprehension of the meaning of the statement is linked by him with the practical rule of hermeneutics, which implies the ascent from parts to the whole and then from the whole to parts. For Schleiermacher, the central aspect of understanding is the identification of the researcher of the text with an individual, unique content of the spirit ("individuality") contained behind the text. From his point of view, hermeneutics deals, first of all, not with the text itself, but with the creative spirit embodied in the text. Therefore, Schleiermacher emphasized that hermeneutics as an interpretation should go from the text to the author and his life path. Here the main problem of understanding is related to the spatial and temporal distance separating the researcher and the object of understanding. Hermeneutics can help overcome this historical distance. Thanks to this, a better understanding of the text gives us a better understanding of the fundamental problems of the era [12, p.105].

The reformation and invention of typography had a serious influence on the transformation of hermeneutics from private to general science. Within the framework of the Protestant movement, the foundations were

laid not only for a new understanding of the Bible, but also for man and nature. At the height of hermeneutics, the ideas of Renaissance anthropocentrism left a particularly significant imprint. At the end of the Renaissance, it began to be seen no longer as the art of interpreting an impersonal, not having a divine author, but a human text. In the text more and more distinctly began to appear the features of its author, creator - man. The Italian Renaissance began a movement towards the ideas of "personality" and "uniqueness." Ostonova S.N. points out that this period "was inherent in the recognition of the embodied in human personality. Ostonova S.N. also points out that this period "was inherent in the recognition of the individual's right not only to freedom and independence, but also to the difference embodied in human personality," which of course in turn significantly influenced the interpretation and representation of philosophical literature of that period [7].

The next stage of the development of hermeneutics and philosophical interpretation of the text was continued in the 18th century, that's also known as the epoch of Enlightenment. Enlightenment literature is an ideological movement that emerged in opposition to feudal foundations and spread in Western Europe and North America in the seventeenth and eighteenth centuries, absorbing and propagating the ideas of this movement. The emergence of enlightenment in different European countries differs in time. Originally originated in the UK, it has spread to other countries on the continent as social conditions have matured, and in each of them has been associated with specific conditions. One of the most prominent political and philosophical writers of the Enlightenment period was Robert Burns. Poetry, that is, poetry, continues the tradition of the Renaissance and classicism, and is enriched with many new works imbued with

Enlightenment ideas [11]. The great son of the Scottish people, the free-spirited, patriotic poet Robert Burns, was famous for his beautiful lyrical poems and philosophical works, in which he revealed condemning the evils of society. Here is observed a great effort of connecting critical poetry altogether with philosophical interpretation to unleash sharpest social problems of that time.

Individual's was directed right not only to freedom and independence, but also to the difference in European hermeneutics of the 19th-20th centuries. The problem of comprehending the author's intention in the context of historical tradition comes to the fore. In the subsequent period, in the second half of the 20th century, the task of studying the specifics of philosophical communication, which was implemented in the works of E. Husserl, G.-Kh., became more relevant. Gadamer, J. Deleuze, J. Derrida, C. Jaspers, M. Heidegger, E. Mounier, M. Schlick, G. Marcuse, J. Habermas, V. Hesse, P. Ricoeur.

According to Husserl [5, p. 12-21], consciousness deals with meanings, the content of which is supposed to be transparent to the understanding self. Husserl actively uses the term meaning generation. Meaning, or sense formation, qualifies as the realization of the meaning of human life and activity in specific situations and events, personal acts or interpersonal relationships. The process of understanding is reversed by the stream of questioning.

M. Heidegger [4, p. 215] sets the task of bringing phenomenology to existential grounds. If phenomenology discussed the issue of meaning in the cognitive, perceptual dimension, then M. Heidegger speaks of the ontological status of meaning: the world has meaning, and language is the house of being.

H.-G. Gadamer [3, p. 125] developed the concept of philosophical hermeneutics as a philosophy of understanding. By

understanding, he means a universal way of mastering the world, in which direct experience ("life experience"), various forms of practice ("experience of history") and forms of aesthetic experience ("experience of art") play a significant role. In short, the basis for understanding is the experience that is formed in language. Hermeneutic experience deals with tradition. The text is the transmitted meaning content of the cultural tradition. His comprehension appears in the form of self-understanding of the individual in society. By postulating a person's genetic roots in tradition, Gadamer examines understanding in close connection with interpretation and application. Gadamer's hermeneutical circle is ontological in nature, which makes the interpretation fundamentally incomplete for the experience of subsequent generations.

In modern philosophy, interest is shown in the study of the history of hermeneutical teachings, in the development of which the continuity of ideas is traced. A number of authors are involved in the development of hermeneutic problems: L.A. Belyaeva, E.K. Bystritsky, T.E. Vasiliev, I.S. Vdovina, A.V. Gulyga, etc. The problem of the communicative orientation of philosophical creativity acquired great importance in the Russian philosophy of the "Silver Age" in the works of B.C. Soloviev, N.A. Berdyaev, L. Shestova, S.L. Franca, etc. The study of this problem is based on the works of X. Ortega-i-Gasset, A.F. Loseva, M.M. Bakhtina, Yu.M. Lotman and others. They focus on factors that determine the specifics of the author's thinking, the choice of genre, the formation of the style of the work.

N.S. Avtonomova, B.C. Bibler, M.K. Mamardashvili, V.V. Bibikhin, I.S. Narsky. The methodological basis of their research are ideas that have been developed in such areas of modern philosophy as phenomenology, hermeneutics, existentialism, structuralism, etc.

The modern foreign and domestic hermeneutical tradition proceeds from the position that the interpreter is able to understand the author better than he understood himself. Understanding something in this case means experiencing your own opinion about the opinion of another. The interpreter puts new meanings in the old text.

An appeal to this question can be found in N. Berdyaev, G. Shpet, S.L. Franca, M.M. Bakhtin, S.L. Vygotsky, Yu.M. Lotman, P.M. Hakuza.

ANALYSIS:

In the history of philosophy, the problem of the mechanism for understanding a philosophical text was solved in different ways: in ancient times, understanding was identified with interpretation, in the 19th century, understanding meant the ability to reproduce the author's sense of the text, in the 20th century, understanding was tantamount to creating a new meaning. Since the philosophical text has its own characteristics (variability, versatility, incompleteness, etc.), its understanding is the creation by the reader of his own meaning.

The features of the meaning (inaccessibility for direct observation, mobility, variability, the impossibility of full reflection, etc.) make its search an endless process: each time it is necessary to rediscover the meaning, otherwise there is no sense [2, p. 34-28]. Understanding is always an understanding of meaning: understanding is a means of obtaining meaning, meaning is content of understanding.

Meaning creation in the process of reading a philosophical text is carried out through the following mechanisms: effects of empathy, initial inconsistency; reading effect over time; self-inquiry; metaphor.

The study of the problem of understanding on the basis of philosophical texts has a long tradition and remains relevant to this day. The

study of philosophy through texts exacerbates the problem of understanding. The philosophical text can be considered as the result of philosophical activities related with the reproduction of a system of philosophical categories. When perceiving a philosophical text, it is important to find out the causes, preconditions and premises that lead to the formation of the text. In this case, the text is a kind of mobile, fluid formation, having a symbolic nature. Professional reading of a philosophical text presupposes the ability not only to read a text, but to read, restoring exactly that living side of thought, because of which they were created. Understanding the text requires the reader to know what is behind them and what is concentrated in them, since these concepts themselves are not literal, but are symbolic.

The text is manifested in interpretation; he is both a phase and a communicative partner in interpretation. It can be said that each type of hermeneutic interpretation reveals the cognitive content of a specific hermeneutic category. Psychological interpretation reveals the cognitive content of the category of experience; linguistic interpretation - a category of pre-understanding; historical interpretation - the category of "hermeneutic circle"; stylistic interpretation - a category of purpose [6]. However, this connection is not unambiguous, but only predominant, since each interpretation, one way or another, appeals to the whole system of hermeneutic categories and principles.

The following points can be attributed to the specifics of a philosophical text. Firstly, an integral and basic property of a philosophical text is its information content, the presence of some meaning in it. But this does not mean that informativeness, i.e., meaningfulness, is recognized as a property equivalent to the linguistic nature of the text. Often the philosophical text does not contain the

meaning that is seen at first glance. A philosophical text must be read between the lines, trying to find what is not in the words. Secondly, the philosophical text is varied, multifaceted, incomplete, and this contributes to the generation of all kinds of meanings. Any philosophical text solves a philosophical problem, if we saw a problem, then we understood the text.

The philosophical problem is reconstructed basing on the study of the text. But this is a certain difficulty: philosophical problems understandable for one person may not be so obvious for another. Therefore, the problem solved by a philosophical text can be recreated, reconstructed by the reader's own thinking.

In the ideas of thinkers of ancient and medieval philosophy, the basic prerequisites were created for the emergence of the scientific problems of "meaning", as the ratio of objective and subjective categories of existence. So, meaning is a thought contained in words, an idea, the essence of an object. It is the meaning that programs the selection and distribution of linguistic units and thereby defines one or another form of sentence.

According to the main point of contextual theory, each word has meaning only in context, in connection with the whole, and outside this connection it has no meaning. In accordance with this, the interpretation is to establish the connection of the word with the whole, with the context. The contextual theory of meaning was shared by many linguists, for example, A.A. Potebnya. He believed that the word torn from the connection does not function, does not reveal either its lexical or formal properties. [9, p. 45-69]

R.I. Pavilenis claims that the meaning is placed in the extralinguistic sphere, the sphere of the so-called conceptual systems that are forming in the minds of native speakers, it is believed that the so-called "linguistic semantics" has no relation to it [8, p. 56-68]. By

conceptual systems, he understands information systems, including knowledge and opinions about the actual and possible state of affairs in the world, accumulating the knowledge of people acquired as a result of their reflection of the world around them.

Of a great interest in the study of semantic meaning are the thoughts of L.S. Vygotsky on the units of speech and thinking [14, p. 4-89]. L.S. Vygotsky sought to isolate in speech not just elements, but units, i.e. elements that preserve the properties of the whole and which are further indecomposable parts of this unity. It must be assumed that the meaning of a word is speech and thinking at the same time, because it is a unit of speech thinking. If this is so, then it is obvious that the method of studying the problem of interest to us cannot be other than the method of semantic analysis, the method of analyzing the semantic side of speech, the method of studying verbal meaning.

We can distinguish the following features of meaning, based on foregoing:

- Inaccessibility of meaning in direct observation;
- Mobility, elusiveness, variability of meaning;
- Relevance of meaning, its situationalism and subjectivity;
- Incomplete explicability of meaning, i.e. inaccessibility to full perception;
- Conceptual meaning, its inclusion in the universal human knowledge system and the possibility of existence over languages.

From the historical and philosophical analysis of the problem of meaning, first of all, a high degree of identity of some characteristics of meaning should be noted, which should testify to their materiality and significance for the definition of this concept. But this identity, unfortunately, does not extend to all the cases we have examined: in logical and philosophical works, some characteristics are common, in linguistic ones, others. With a big stretch, the common

intersection point can be to consider that meaning is correlated with information, knowledge. But for the logical-philosophical approach, it is characteristic to correlate this information with conceptual systems, knowledge structures, social and individual experience of an individual, who is an active subject of cognition. The linguistic approach, explicitly or implicitly, is based on the idea that this information (meaning) is directly contained in the statement, in the text, and therefore comprehension of the meaning seems to be something like calculating it, deriving it as a result of performing some operations. The most common definitions of meaning distinguished within the framework of the linguistic approach are its situational conditioning, variability and variability. All these definitions are derived from the situation of both intralinguistic and interlingual synonymous transformations, paraphrases, various transformations. But all this is only a means of detecting the fact of the existence of meaning, fixing the moment of transition to the semantic code, but does not directly affect the meaning itself, its substance. In contrast, the logical-philosophical approach, correlating meaning with the sphere of thinking, human consciousness, with certain units of this sphere of ideas, concepts, a system of concepts, certain emotional states of a person, makes attempts to explore the meaning on a substantial level. This assumption was previously discussed in one of my previous article written and published jointly with my scientific supervisor Shadmanov K.B. [16, c. 42-45].

A separate problem is the understanding of foreign texts, since this process is directly related to the translation. Studies of translation problems have long taken into account the fundamental difference between pragmatic and literary translation, although this difference was interpreted for the most part as if pragmatic translation causes fewer problems

and therefore does not require special studies, while the theory of literary translation has been developed, improved and intensively discussed. Differentiation itself is certainly legitimate, and is generally accepted. So, for example, W. Suskind believes that, unlike a pragmatic translator, whom he calls a "special translator," a literary translator must possess a writing talent [13, p. 81-92.]. One can unconditionally agree with this, since language in pragmatic texts is primarily a means of communication, a means of transmitting information, while in texts of fiction or poetry, in addition, it serves as a means of artistic embodiment, a carrier of the aesthetic significance of a work.

DISCUSSION:

According to the classification proposed by C. Rice, there are three types of text depending on the predominance of a particular function of the language in a particular text: according to the descriptive function of the language, texts oriented to the content; according to the expressive function of the language - texts oriented to the form; by circulation function - texts oriented to circulation [10, p. 202-228]. At the same time, content-oriented texts should be understood as those whose main task is to transmit content and information. Form-oriented texts also convey content, but in them the dominant component is the linguistic form.

Attempts to classify the variety of texts encountered in practice within the framework of four types of texts should be based on the fact that each type of texts, depending on the role of the above main features, can itself be divided into a significant number of types of texts. While the type of text largely determines the choice of method and the degree of importance of what should be preserved during translation, the type of text determines which intralinguistic patterns should be taken into account by the translator.

In content-oriented texts, what matters most is the acceptability of the form for expressing that content, its ability to have the necessary impact. Such a text is analyzed in terms of formal relationships defined by semantics, grammar and stylistics, and, taking them into account, is translated into another language. Therefore, there's one more actual issue of understanding philosophical texts that comprises grammatical aspect or connective words as philosophical terms. Connective words are an important source of replenishment of philosophical terminology, in which nouns and adjectives traditionally prevailed. Words with a grammatical meaning, devoid of lexical certainty, belong to the most frequent in most languages and denote the most general relations of things and ways of division of thought.

Accordingly, grammatosophy is a branch of philosophy that examines the fundamental relationships and properties of the universe through the grammar of a language, including through the prism of connective (grammatical) words, as well as grammatical forms and rules. A special place of the so called "grammatical problem" of understating and interpretation of philosophical text is occupied by such grammatical part of speech as the verb. One of the omissions of philosophy in the past centuries was that it worked almost exclusively with nouns, less often with adjectives, and almost never with verbs. The basic concept words of the greatest philosophers are, as a rule, nouns: "idea", "consciousness", "being", "matter", "substance", "form", "law", "unity", "contradiction", "property", "man", "world", "universal", "dialectics". Even among the prominent philosophers, only those universals are widely recognized that are denoted by adjectives and nouns, while those denoted by verbs and prepositions are usually overlooked. This omission had very great consequences for philosophy; without exaggeration, all

metaphysics after Spinoza was predominantly determined by this circumstance. Adjectives and common nouns express the qualities or properties of single things, while prepositions and verbs mainly express the relationship between two or more things.

Verbs of speech and cognitive activity in any language are among the most commonly used in the main vocabulary, and their significance is confirmed by areas of use. They are widely used in the language, acting as etiquette expressing the urge to speech activity, constructions that introduce someone else's speech or indicate the source of information, as well as constructions that form the structural center of the text- reasoning, etc. [15, p. 1005-1008].

Regarding to all these types of texts oriented to content, we can say that it is important here to focus primarily on the transmission of informative content. A content-oriented text requires translation to ensure invariance at the level of the content plan. When evaluating a translator, it is first of all necessary to verify whether the content and information in the text of the translation have been completely transmitted. From this most important requirement it follows that the language design of the translation must unconditionally comply with the laws of the language of translation, in other words, the language design of the translation is primarily focused on the language of translation.

Unambiguous focus on the language of translation is the second criterion for evaluating texts of this type. The language of the translation dominates, since the most important is the information content, and the reader should receive it in the translation in the usual language form.

Noting separately the complexity of the perception of foreign language philosophical texts, it must be emphasized that many problems in the perception of the text arise

precisely because of the complex reproducibility of linguistic units in the target language. Often this is due to the fact of the individual style of the author and the national-cultural specificity of the philosophical environment. The activities of the translator are based on the personal experience of the translator and his emotional perception of the original text. The translator must not only comprehend the text, but also perceive its figurative and emotional effect.

CONCLUSION:

Taking into account all above mentioned information, I can conclude that all those described philosophical-linguistic issues discover the most considerable problems, arising when the reader perceives the text. The perception of the text may not be the same for different individuals, each recipient has a unique personality. Difficulties arising in the perception of a foreign language's philosophical text in English or Russian languages are caused by the imposition of the very personality of the translator's personality on the individual text of the thinker, reproduced by him.

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