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Epistemological problem of intention and truth: to the discourse of the theory of H.-G. Gadamer and E. Hirsch

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Abstract

Relevance. Hermeneutics in the modern sense arose in the 20th century, and since then an active period of its development has passed. The hermeneutics methods are very important for the development of human knowledge, therefore, the consideration of these methods and their application in practice is a current problem in the modern world.

Purpose. The purpose of this article is to analyse the philosophical ideas of H.-G. Gadamer and E. Hirsch and defining their views on the problem of intention and truth.

Methodology. In this article, a number of methods of the theoretical block were used: information analysis, synthesis, comparison, generalisation and concretisation.

Results. As a result of the philosophical ideas analysis of the representatives of hermeneutics, an analysis and comparison of their ideas were made. The most important aspects of the comparison were views on history, the language role in text understanding, and the meaning of the author's intention. Thus, in the course of the analysis of these key aspects, the points of view of philosophers regarding the problem of intention and truth were considered. The views of H.-G. Gadamer and E. Hirsch with the philosophy of Plato and Aristotle were compared, during which it was possible to expand the knowledge horizon of modern hermeneutics' ideas. The most important conclusion that was made as a result of the study was that it is impossible to say which of the hermeneutics methods is better, because the authors thought in different categories and each of them is right in their own way.

Conclusions. This study can be used in further scientific works, because the ideas and methods of modern hermeneutics founders were deeply considered. Also in this article, a number of hypotheses were suggested, which can be studied in more detail in the future.

Keywords: author's intention; hermeneutics; philosophical basis; historicity of understanding; "Fusion of horizons".

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Introduction

The problem of how a person understands the world, the structure of knowledge and increasing the learning effectiveness has been relevant at all times in the history of mankind, and modernity is no exception. Also, the question of knowledge of the truth has been and will be relevant at all times of the philosophy existence. This article deals with the issue of applying hermeneutics methods in terms of epistemology, as well as solving the problem of truth and the author's intention. Hermeneutics in the modern understanding of the science of interpretation and knowledge of various texts kinds arose in the 20th century. Due to the scientific activity of German philosopher H.-G. Gadamer [1]. Also, an important figure in the area of this science is E. Hirsch [2; 3], who invented their own approach in terms of hermeneutics. Despite the fact that these philosophers have made a strong impact on the modern philosophy development, and their ideas are popular in scientific circles, there are many inaccuracies in understanding of their hermeneutical approaches.

Since these philosophers played a significant role in the modern philosophy development, many scientific works have been written on the topic of studying their ideas. For example, indicative is the criticism of the ideas of H.-G. Gadamer from L. Matthew [4]. The latter is a supporter of the phenomenological approach in philosophical study. Given this fact, L. Matthew conducted a deep analysis of the scientific activities of H.-G. Gadamer, as a result of which they were able to come to some conclusions that will be considered in this article. The ideas of another modern hermeneutics representative, E. Hirsch, were also subject to a number of criticisms from other scientists. Such a figure is J. Poirier [5], who does not agree with the ideas of E. Hirsch in terms of the author's intention meaning. This criticism will also be considered in this article.

It is important to consider not only the criticism of other scientists, but also how the ideas of H.-G. Gadamer and E. Hirsch are used in practice. In this regard, there is a significant article by C. Méndez [6], who considers the idea of applying the hermeneutic method of H.-G. Gadamer in terms of teaching students of legal disciplines. The author says the following: "Using the H.-G. Gadamer will allow students to improve their knowledge in terms of jurisprudence, as well as level the differences between natural law and legal positivism". Apart from lawyers, the practical significance of the ideas of H.-G. Gadamer has also been rated by professors at medical universities. In particular, N. Corcoran [7] in their scientific article describe how the method of H.-G. Gadamer has been used in nursing practice. This means the method of finding a common language, for the purpose of common understanding. Thus, this method was used in communication with patients who survived chemotherapy. The hermeneutic ideas of E. Hirsch were also used in medicine. In their article, G. Sgro [8] describe the importance of poetry knowledge in terms of medical students education. Also in this scientific work, a parallel was drawn between the ideas of H.-G. Gadamer and E. Hirsch with the philosophical teachings of Plato and Aristotle [9; 10]. Such an analysis was made to prove that the ideas of modern hermeneutics founders have a deep philosophical foundation.

Thus, this article will consider the philosophical ideas of modern hermeneutics founders, about the knowledge of the truth. There will also be an analysis of criticism of the ideas of H.-G. Gadamer and E. Hirsch, and the experience of applying these ideas in practice will be considered.

Materials and Methods

During the writing of the article, the following methods of the theoretical block were used: information analysis, synthesis, comparison and generalisation.

At the first stage of writing of this article, the information analysis method was used. To write the article, many sources were selected, which needed to be familiarised with for further work. The first type of materials were primary sources, namely: the works of H.-G. Gadamer [1] and E. Hirsch [2; 3], as well as works by Plato and Aristotle [9; 10]. It was necessary to thoroughly study these materials, because they form the very basis of the article. It was necessary to pay attention to the translation and compare it with the original text, because in this way it is possible to understand what exactly the author meant, and to avoid translation inaccuracies. Also, when analysing ancient sources, it was necessary to pay particular attention to the historical conditions for writing these works and their style. The next type of sources were encyclopedic works, which describe the general points of the philosophical ideas of considered scientists. Referring to this type of sources allows clarifying some information. The last type of sources were the scientific works of modern scientists, which are devoted to the criticism of the ideas of H.-G. Gadamer and E. Hirsch. When analysing this type of source, it is necessary to compare the opinion of the critic with the author of the text that is being criticised.

At the second stage of this philosophical study, the information synthesis method was used. When considering different types of sources, a big information amount was collected that needs to be combined into a single whole. Thus, it is necessary to pay attention to what the main message of each source is, and also to distinguish the information that is key for this work, namely, this is a question of intention and truth.

At the third stage of writing the article, the comparison method was used. This method was the key one, because the purpose of the article is to analyse the epistemological problem in terms of philosophical ideas of the two authors. It was necessary to find the main points of similarity and difference between the ideas of H.-G. Gadamer and E. Hirsch, and on this basis to analyse their views on intention and truth. Also, the comparison method was used at the stage of considering the ideas of H.-G. Gadamer and E. Hirsch with the ideas of Plato and Aristotle. As a result of comparison of modern philosophers' views with ancient ones, a number of important conclusions were drawn.

At the fourth stage of this study, the generalisation method was used. As a result of the above-described steps of writing the article, a lot of information was found, and a number of conclusions were drawn. In addition, criticism of the modern scientists' studies, as well as works that describe the application of hermeneutic ideas in practice, was made. With that in mind, it was necessary to generalise all the obtained information to obtain accurate conclusions.

Also, alongside with using the generalisation method, the concretisation method was used. Since the article described many aspects of the teachings of H.-G. Gadamer and E. Hirsch, it was necessary to specify how the problem of intention and truth is revealed at different moments.

Results

The definition of “hermeneutics” derives from the name of the hero of ancient Greek myths – Hermes. In mythology, this character was an intermediary between the gods and ordinary people, their task was to explain the message of the gods to mortals and vice versa. Initially, hermeneutics was the science whose task was the interpretation of biblical texts. During the Middle Ages, scientists turned to hermeneutics to interpret theological treatises [11]. Due to the scientific work of H.-G. Gadamer [1], who worked in the period of the 20th century, hermeneutics has acquired a modern look. The scientist deeply studied biblical texts and often resorted to the use of hermeneutic methods, but later they noticed that these methods can be used not only for the study of religious texts, but for all literary works. H.-G. Gadamer brought the text understanding from the methodological level to the ontological level, and thus proved the necessity of the hermeneutics existence as a separate science. It is necessary to pay attention to the relationship between hermeneutics and epistemology. The latter is the science of knowledge, which studies its structure and develops methods of cognition, but often knowledge is impossible without analysing various kinds of texts and works. Therefore, it is necessary to use hermeneutic means in epistemology, because in this way it is possible to guarantee the accuracy of knowledge in the texts analysis [12-14].

In accordance with the ideas of H.-G. Gadamer [1], hermeneutics is not limited to a simple familiarisation with the text. After a long period of time, people lose mutual understanding among themselves, therefore, there is a need to search for common ideas. When creating their hermeneutic concept, H.-G. Gadamer started out from the understanding that the hermeneutics task is to build bridges through the public or historical space, isolating one spirit from another. H.-G. Gadamer, following G. Heidegger, denies that past meanings can be reproduced in the present, because the past is ontologically alien to the present. Therefore, the main problem that historical critics face is how to establish historical meaning continuity of based on these time gaps. Historians should take into account the fact that, as researchers, they are also located historically. Thus, H.-G. Gadamer states that there are two historical circumstances in text analysis: the one in which the interpreter lives; and another one where the author lived [15-17].

The most important aspect in the process of studying the text of a certain author, according to H.-G. Gadamer, is an interpretation, that is, a “translation” of a text into the language that is currently studying the text. H.-G. Gadamer states that it is due to interpretation the text should find a common language between the author and the researcher. Moreover, no text and no book at all can be fully disclosed unless they are translated into a language that the reader is able to understand. But this “correct language” is not the text language, but the language that can be spoken by both the author of the text and the interpreter. True knowledge

requires the researcher to have an understanding of the historical distance between themselves and the text, all historical circumstances directly or indirectly connecting them, which not only complicates, but, on the contrary, contributes to the process of understanding history. However, any text has its own author, so the question arises of what role this text itself plays when the researcher works with the content. Thus, the process of “use in the text” is not only a determined fact of the researcher’s affiliation to a certain culture, but also depends on the competent text translation. According to H.-G. Gadamer, language is the most important condition in hermeneutics, because true knowledge is possible only when the author and interpreter find a “common language” [18-20].

This method is called “Fusion of horizons”, which should be considered primarily from the speech nature point of view of the interpretation. The researcher can find a common language with the author only if the text is interpreted correctly. If the interpreter aims to accurately represent a text created in the distant past, then they should first interpret this text. Thus, the meaning and purpose that the author puts into the text (intention) are the same, therefore, the researcher should look for the truth at the level of dialogue with the author [15; 21; 22].

Another outstanding scientist who studied the hermeneutics theory was E. Hirsch [2; 3], whose ideas were differed from ideas of H.-G. Gadamer. The main statement of E. Hirsch’s hermeneutic project was that the main task of interpretation for this philosopher was the exact reproduction of the author’s intention. E. Hirsch states that such concepts as interpretation and criticism should be distinguished. Following the rationalistic tradition in philosophy, E. Hirsch states that the main task of the researcher is the knowledge of the entire text horizon. To achieve this purpose, it is necessary that the interpreter understand the features of the period during which the author lived [18]. E. Hirsch [2; 3] rejects the views of H.-G. Gadamer that it is necessary to combine the historical conditions of the interpreter and the author, instead of this, the philosopher considers the understanding of the author’s intention to be the main purpose of the interpreter. Thus, for E. Hirsch it is important to understand what exactly the author meant, and not what the language of the text is about.

In contrast to G. Heidegger, and later H.-G. Gadamer, who defended the historicity of understanding, E. Hirsch [2; 3] was an opponent of the concept of “radical historicism” and “psychologism”, instead of this they tried to suggest an alternative theory indirectly. Texts are fixed sequences of characters, and not organic formations. The texts themselves do not form their own semantic similarity. Also, texts do not change by themselves over time. The meaning and the linguistic mode of the text existence are distinguished not only for the analysis purpose, but also ontologically. Since the text interpretation can take place in accordance with its separate linguistic configuration, as E. Hirsch emphasises, this means that time and meaning are “renewable”. In their monograph, E. Hirsch developed the synonymous doctrine as an antipode to the doctrine that says that translation determines the truth.

The author’s intention and truth in the hermeneutical system of E. Hirsch depend on historical circumstances that can be reconstructed. The essential aspects for

hermeneutic consciousness, and the meaning that is intentional, can be selected from the historical circumstances of the interpreter. In the case when it is possible to carry out an objective interpretation, then the act of selection, characteristic of the thinking of E. Hirsch, should be performed in a slightly different form. Firstly, it is necessary to separate meaning from sense, and in the same way it is necessary to separate: understanding and evaluation, interpretation and criticism, fact and value. E. Hirsch created this method based on the Cartesian approach. To implement this method, it is necessary to separate the object and subject in terms of phenomenological dualism, as a result of which the author's intention can be clearly distinguished. According to E. Hirsch, language is only a tool in the course of text cognition, and not a purpose as H.-G. Gadamer stated. According to the ideas of E. Hirsch, the researcher cannot simply by looking at the text determine its true meaning, therefore, it is necessary to conduct a detailed analysis of the historical conditions in which the author lived. It should also be understood that linguistic norms are very multifaceted, therefore, attention should be focused on the true meaning of the text, rather than on what language it is written in [23-25].

Summarising, it should be said that E. Hirsch believes that the main problem in the view of H.-G. Gadamer's concept of textual identity as the unity of truth and intention arises from their concept of the historicity of understanding. H.-G. Gadamer, according to E. Hirsch, should admit that their concept of the historicity of understanding is an argument not only against communication between historical epochs, but also against any written communication. Because it is only arbitrary to consider that "the meaning of fifty-years ago is ontologically alien, while the three-year-old or three-minute one is not." From this point of view, to accept the possibility of communication during a relatively short period, denying it between different eras, is a naive abstraction of the historicism of H.-G. Gadamer, the assumption that any short period in the past or present has a kind of uniformity. Against the historicism of H.-G. Gadamer, E. Hirsch states that people know that despite the fact that culture always has some common elements that make up its very essence, "all people in a culture do not share the same general outlook on life". Thus, in accordance with E. Hirsch, the concept of H.-G. Gadamer on the fusion of horizons cannot explain textual identity as long as one adheres to the concept of H.-G. Gadamer on the unity of meaning and purpose. H.-G. Gadamer states that the true meaning of a text, when addressed to an interpreter, is always determined by the interpreter's historical situation. Therefore, the textual meaning does not appear in whole in either the interpreter's own horizon or in the author's horizon in whole [1-3].

In general, the dilemma of H.-G. Gadamer and E. Hirsch is that the first philosopher defends the idea that it is necessary to find a common language with the author and thus to find the truth, that is, the truth is outside the author's text itself. E. Hirsch states that everything is different, namely, that it is necessary to pay attention to the author's intention, that is, that intention is the truth [1-3]. This dilemma is very similar to that one of other eminent philosophers: Plato and Aristotle. Plato stated that ideas

exist in a separate world and their knowledge is possible only in the course of dialogu. Aristotle proves that ideas are the essence of things, that is, a particular idea exists in particular things [9; 10]. Thus, it can be argued that H.-G. Gadamer is a supporter of Platonism, and E. Hirsch is more inclined towards the philosophy of Aristotle.

Another proof of this opinion can be the following passage from the work of H.-G. Gadamer [1]: "When Socrates' interlocutors are unable to find an answer to his difficult questions, they try to change tactics and claim themselves a more advantageous role as a questionnaire, that is when they suffer a final collapse. Behind this comedic motive of the Dialogues of Plato is a critical difference between genuine and false speeches. The one who, in their speeches strive only to be right, and not at all to get into the essence of the matter, the one who, of course, consider the question easier than responsibility. After all, people are not in danger that people will not be able to answer any question. In reality, however, the repeated failure of interlocutors shows that the one who thinks they know everything better is incapable of asking at all. To be able to ask, one should want to know, that is, to be aware of one's ignorance. In the comedic change of questions and answers, knowledge and ignorance, which Plato draws, the necessity of a preliminary question for any knowledge, any word that reveals the essence of the matter is revealed. The case that is called to solve the case, requires that this question be solved".

It can be concluded that the ideas of H.-G. Gadamer and E. Hirsch differ from each other, but have a deep philosophical basis. It is impossible to determine which of these eminent philosophers is right, because each of them draws on different philosophical systems.

Discussion

As it was already noted, H.-G. Gadamer is the founder of modern hermeneutics. This scientist set the trend for the development of this philosophy area and created the basis for new studies. However, in addition to new studies on the hermeneutics topic, a number of scientific works were created in which criticism of the ideas of H.-G. Gadamer was expressed. The scientist L. Matthew [4] is an adherent of the phenomenological approach to the study of texts, based on which they criticise the approach of H.-G. Gadamer. The main argument of this criticism is that the approach of H.-G. Gadamer, which consists in finding a common language with the author, is temporary. That is, ideas in this case are not eternal, but only are in a certain period of time. But such an opinion is not entirely true, because H.-G. Gadamer states that there are two subjects in text analysis: the author and the researcher. H.-G. Gadamer states that the researcher should find not only a common language with the author, but also take into account the historical circumstances in which the author lived and in which the researcher himself lives. In this way, time does not matter at all, but clear ideas can be understood.

In contrast to the previous scientist, D. Johnson [26] in their scientific work explain the essence of the approach of H.-G. Gadamer. The scientist claims that due to this approach, one can not only understand the author's ideas, but also achieve the truth in the course of a dialogue between the author and the researcher. However, D.

Johnson states that H.-G. Gadamer has some disadvantages because it is limited in the nature of linguistic disclosure. However, it should be noted that H.-G. Gadamer does not say that a dialogue with the author is possible only by using of certain linguistic means by the researcher. According to H.-G. Gadamer, the most important aspect of the analysis and study of the text is its correct understanding, as a result of which it is possible to make the correct translation, which can clearly convey the author's intention and ideas.

It is necessary to pay attention to the authors who criticise the ideas of H.-G. Gadamer in the plane of ancient philosophy. In particular, A. Pageau [27] pays attention to the views of H.-G. Gadamer on Plato's "Republic". The scientist states that H.-G. Gadamer is too carried away by the utopian ideas of the ancient philosopher. A. Pageau in their article prove that such an opinion is mistaken and unfounded. However, it should be understood that H.-G. Gadamer does not focus on state and social and political ideas. Forming the foundations of modern hermeneutics, H.-G. Gadamer refers to Plato's work primarily as a master of dialogue due to which the truth can be learned.

Another researcher P. Thanassas [28] says that H.-G. Gadamer is the heir of Aristotle's philosophy. However, as already was mentioned, H.-G. Gadamer base their hermeneutic ideas resting on Plato's writings. In particular, H.-G. Gadamer recognises the effectiveness of philosophical dialogue in which truth can be achieved. On the other hand, as it has been considered, the philosopher recognises Plato's leading thought that ideas exist beyond certain things, which is in direct opposition to Aristotle's philosophy. Thus, it should be noted that the ideas of H.-G. Gadamer are closer to Plato's teachings.

Another philosopher is E. Hirsch, whose studies are important for modern hermeneutics, and whose ideas were discussed in this article. This researcher is no less important in the history of the hermeneutics development. They created their own knowledge system, different from the heritage of H.-G. Gadamer, however, E. Hirsch was not exempt from criticism from other scientists. J. Poirier [5] states that the ideas of E. Hirsch are mistaken, relying on the fact that the considering method of the author's intention is inaccurate and imperfect. At the same time, the author states that the new method of "conceptual spreading" is more effective, in accordance with which ideas and views are layered on the already finished concept. But it should be noted that when using this method, one can easily lose the author's intention, therefore, it is necessary to take into account the developments of E. Hirsch regarding reliance on the author's intention in the course of the text studying.

As it was already discussed, an important difference in the views of H.-G. Gadamer and E. Hirsch is that for H.-G. Gadamer language is a necessary condition for study, and for E. Hirsch it is means. Based on this, D. Belleri [29] criticises the views of E. Hirsch. The scientist states that the hermeneutic approach of the philosopher is mistaken, because in this case there is a discussion only in the plane of syntax. However, it should be understood that E. Hirsch does not focus on many aspects of the study, because the main thing for them is the knowledge of the author's intention and the content that they put into the text. Thus, speech is only a tool due to which the author can be

understood, but the awareness of their ideas appears only in the course of a deeper study.

Another criticism type of the intellectual heritage of E. Hirsch concerns the so-called

"principle of charity". This principle is to interpret the author's text from the best point of view. However, C. Phillips [30] states that the use of such principle is inappropriate, because in connection with this, the objectivity of the interpretation is lost. But it should be understood that E. Hirsch notes that it is necessary not only to interpret the words of the author from a good side, but to conduct a thorough study of the author's biography and an analysis of the historical conditions during which they lived. Thus, it is possible to carry out the most objective and accurate analysis.

It is important to note that criticism and study of the intellectual works of H.-G. Gadamer and E. Hirsch do not remain only in the plane of a certain discussion. Scientists are also looking for ways to put these ideas into practice. C. Méndez [6] in their article consider the effectiveness of using the study method of H.-G. Gadamer in terms of the jurisprudence study. The authors state that due to the use of this method, the student has the opportunity to more effectively study legal science and level polemics between natural law and legal positivism. It should be noted that when using the H.-G. Gadamer method should precisely study the issues of the author's historical and modern conditions, because this is the main aspect of the approach to the texts studying of H.-G. Gadamer.

There are interesting opinions regarding the application of these philosophers' ideas in the terms of medical education. In particular, N. Corcoran [7] in their article share their experience in using the ideas of H.-G. Gadamer in the practice of communication between a nurse and patients who survived chemotherapy. The author focuses directly to the ability to conduct a dialogue and find a common language. Thus, it can be seen that the method founded by H.-G. Gadamer can be used not only in texts analysis, but also in communication when it is necessary to find a common language with a patient.

The ideas of E. Hirsch were also applied in medical practice. G. Sgro [8] is a professor at the Medical University and in their article describes the importance of poetry in the identity development of the future doctor. The scientist refers to the ideas of E. Hirsch on the poetic works analysis, during which a state of harmony with oneself can be achieved. Thus, G. Sgro states that using this method, it is possible to mentally prepare students for future situations in the life of a doctor. It should be noted that the E. Hirsch method is quite meaningful and effective, but students should use it only paired up with a teacher to avoid inaccuracies and errors. Thus, it should be noted that H.-G. Gadamer and E. Hirsch are quite significant figures in the history of the hermeneutics development. Due to the use of their methods, not only the author's intention can be understood, but also the truth, although philosophers use different ways to do this. Also, these methods were used in practice not only in the area of philosophy.

Conclusions

As a result of the study of the philosophical ideas of H.-G. Gadamer and E. Hirsch the epistemological problem of intention and truth was revealed. These philosophers of

science, who were able to bring hermeneutics from the level of religious texts interpretation to the knowledge of various literary works, and became the founders of hermeneutics as a separate and modern science. Differences in the views of these philosophers were also clarified, which are as follows:

1. Historicism: H.-G. Gadamer substantiates the need for a detailed study of the historical conditions during which they lived and carried out their activities, and their comparison with the historical conditions of the researcher to erase the temporal boundaries between these subjects. E. Hirsch, on the contrary, rejects this kind of study method.

2. Language: H.-G. Gadamer defines language as one of the main conditions of study, for E. Hirsch it is just a tool.

3. Philosophical basis: it was found that H.-G. Gadamer is a follower of the Plato philosophy, and E. Hirsch is the heir of Aristotle.

In terms of hermeneutic study, it is impossible to say which of these authors is better, because each of them pays attention to different aspects: H.-G. Gadamer considers the main purpose of finding the truth by establishing a common language with the author, and for E. Hirsch, the purpose of the study is to determine the true meaning by understanding the author's intention. This article will be useful for scientists who study the issues of hermeneutic

studies, because various aspects of famous scientists' teachings have been described. Also, this scientific work will be useful for teachers who resort to the hermeneutics methods, because these methods allow not only to study the subject effectively, but also to develop the personality, which was mentioned in the article. This topic requires more in-depth studies, in particular:

1. This article drew a parallel between H.-G. Gadamer and E. Hirsch with Plato and Aristotle, however, this topic has not been fully studied, thus, a separate study should be carried out.

2. Hermeneutic methods should be put into practice and their effectiveness should be studied, because in this way the education quality can be improved.

3. It is necessary to consider in more detail the issue of the language meaning in hermeneutical studies, because among many scientists there is no consensus on this point.

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Conflict of Interest

None.

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Епістемологічна проблема інтенції та істини: до дискурсу теорії Г.-Г. Гадамера та Е. Гірша

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Анотація

Актуальність. Герменевтика в сучасному розумінні виникла в 20 столітті, і з тих пір пройшов активний період її розвитку. Методи герменевтики є дуже важливими для розвитку людського пізнання, тому розгляд цих методів та їх застосування на практиці є актуальною проблемою в сучасному світі.

Мета. Метою даної статті є аналіз філософських ідей Г.-Г. Гадамера та Е. Гірша і визначення їхніх поглядів на проблему інтенції та істини.

Методологія. У статті використано низку методів теоретичного блоку: аналіз інформації, синтез, порівняння, узагальнення та конкретизація.

Результати. В результаті аналізу філософських ідей представників герменевтики було здійснено аналіз та порівняння їхніх ідей. Найбільш важливими аспектами порівняння були погляди на історію, роль мови в розумінні тексту та значення авторської інтенції. Таким чином, у ході аналізу цих ключових аспектів було розглянуто точки зору філософів на проблему інтенції та істини. Погляди Г.-Г. Гадамера та Е. Гірша з філософією Платона та Аристотеля було проведено порівняння, в ході якого вдалося розширити горизонт пізнання ідей сучасної герменевтики. Найголовніший висновок, який було зроблено в результаті дослідження, полягає в тому, що не можна сказати, який з методів герменевтики кращий, оскільки автори мислили різними категоріями і кожен з них по-своєму правий.

Висновки. Дане дослідження може бути використане в подальших наукових роботах, адже були глибоко розглянуті ідеї та методи засновників сучасної герменевтики. Також у цій статті було висунуто низку гіпотез, які можуть бути більш детально вивчені в майбутньому.

Ключові слова: авторська інтенція; герменевтика; філософське підґрунтя; історичність розуміння; "Злиття горизонтів".