

THE MAIN CHARACTERISTICS OF THE DEVELOPMENT OF HERMENEUTIC METHODOLOGY

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Annotation

In this article, on the basis of hermeneutic methodology, it is possible to interpret the content of socio-political events, to understand their essence, to deeply analyze the changes in the national heritage, way of thinking and worldview, and to form an independent attitude to them on this basis. It plays an important role in strengthening the educational system. Analyzing the pedagogical aspects of hermeneutics allows us to correctly understand the meaning of events in the 21st century, when the process of globalization, information and integration is underway. Opinions and considerations such as the need to develop scientifically based definitions are stated.

Keywords: Hermeneutics, communication, education, cultural, historical, values, adequacy.

Introduction

The main goal of all the knowledge learned in all periods of human society is aimed at knowing the person and his essence, and the sciences of nature and spirit are the product of these searches. Despite the achieved achievements, discovered innovations, the most complex and difficult issue in the 21st century remains the study of human thinking and understanding processes. Pedagogical hermeneutics of the last century promoted the study of issues such as how understanding takes place and what factors it depends on. states that it is the main and most correct way to reach it. In this sense, hermeneutics also considers communication as the most appropriate form of knowing the meaning of life and truth. In the process of dialogue, cultural, historical and scientific values are created[5]. According to representatives of hermeneutics, knowing the meaning and essence of life, which is the main task of pedagogy, should be sought from the communication between people. When thinking about any thing and event, it is appropriate that we first understand its essence as deeply as possible. . It is not an exaggeration to say that it is a form of indifference that a person accepts all the things and events he hears, sees, and reads without thinking about them[6]. After all, what we hear is wrong, what we see is fake, and what we read may be far from the truth. The hermeneutic approach explores the subjective and objective aspects of understanding information, events and processes, as well as the holistic features.

Analysis and results. Basic concepts form the "apparatus of understanding" of any science and any research[7]. With the help of the "comprehension apparatus" it is easy to determine what the word is about. In hermeneutic studies, these terms (text, understanding, explanation) are completely different from the situation when they came separately. With the formation of hermeneutics, its scientific apparatus expanded. When classifying hermeneutic terms, it is appropriate to divide them into functional, i.e. process-representing, and conceptual categories. Process-representing concepts include understanding, explanation, interpretation, destruction, deconstruction, reconstruction, hermeneutic circle, and conceptual categories include text, meaning, language, semiotics, symbols, etc. can be included. First of all, let's pay attention to the terms that represent the process of hermeneutics[8]. Understanding is the process of understanding and creation of meaning as a condition of universal assimilation of reality, which does not belong to the subject-object framework of knowledge, but the need for understanding leads to knowledge. Understanding is a more complex process than knowing, in which the learned information is connected with the past, present and future of thinking. Understanding is included in the scope of research of a number of social sciences (psychology, pedagogy, philology, sociology, history)[9]. It should be noted that understanding is the main category of hermeneutics. After all, the fact that hermeneutics is recognized as the "art of understanding" is a proof of this. The categorical status of understanding is related to the views of F. Schleiermacher. According to Schleiermacher, understanding restores the original meaning expressed in the text. In the process of understanding, the influence of cultural, historical and period boundaries is not felt[10]. According to the great exponent of hermeneutics, HGGadamer, the tradition of understanding is characterized by the fact that a person does not simply exist, but also determines that he exists because he understands himself and the world.

Although the understanding is known and understood by everyone, in hermeneutics it takes on a special importance. "Understanding" can also be synonymous with "knowing". What does a person mean when they say, "Do I understand this?"[11] We answer this question as follows: "When we heard (read, saw) new information, we realized that this news is related to a certain aspect of existing skills in our knowledge system, and we accepted it." As we have seen, understanding is not just having knowledge, but accepting it in relation to the past and the future.

Hermeneutic understanding, in contrast to social understanding, focuses on understanding the author's original intended purpose for the text. In our opinion, understanding is the art of receiving signs that are given by one mind to another through external signs - actions (gesture, speech). Representatives of the epistemological approach consider understanding as an important form of knowledge, a completed goal, and at the same time a result of the subject's

conscious activity. recognizes. Researchers who see understanding in the context of being aware recognize it as the acquisition of new knowledge and the existing complex of consciousness[12]. There are other definitions that understanding is an intellectual-psychological process that represents an object in reality or another person in the form of an experience. To form a complete definition of understanding, it is necessary to dwell on all the main features of this phenomenon: understanding is the essential type of awareness underlying all intellectual processes; understanding means the addition of new knowledge to the content of consciousness; understanding - always creates a new qualitative view of the subject and enriches knowledge. These two aspects are the onto-epistemological aspect of understanding. Understanding manifests itself in a specific mental state (that is, it takes place in a specific psychological state). The existential-psychological aspect of understanding is surrounded by emotions, in which the experiences of the understanding subject are of great importance. The hermeneutic aspect of understanding is manifested as a result of extracting and interpreting the content from the overall meaning of the text[13]. Understanding the essence of the subject of knowledge (natural and social objects and processes, scientific theory, concept, views) is the epistemological aspect of the phenomenon of understanding. Understanding is not only the separation of the essence and content of understanding, but also the evaluation of the subject of understanding. Understanding is impossible without evaluation. This is the axiological aspect of understanding. Understanding is the foundation of a person's conscious decision-making. It is a praxeological aspect that a person in his activities (actions) perceives the phenomena of existence, himself, others, and the world with a holistic and private understanding[14]. Thus, understanding is a phenomenon of awareness, which represents an integral situation in itself, is accompanied by specific mental states and experiences, and on this basis it means the evaluation of a certain phenomenon, which leads to making a conscious decision.

The above indicates that understanding is multidimensional and universal. These two qualities show that understanding can be applied not only in the communicative sphere, but also to all cognitive processes of human existence. Explanation is the explanation of the essence of an object, event, event, action on a logical-methodological basis. The research scope of explanation covers all areas of human activity[15]. Explanation is carried out in individual, dialogical, polylogical forms in cooperative activities (with the participation of the interpreter of the opinion and the receiver of the opinion). Nowadays, explanation has risen to the level of a special research problem of pedagogy and theology and is being studied by specialists. In particular, modern epistemology focuses on scientific explanation. In this case, the explanation must first of all meet two requirements:

1) adequacy - the argumentative (descriptive) description of the explanation must be directly related to the thing, event, reality, action being explained;

2) direct or indirect connection.

Along with understanding and explanation, interpretation is also important in hermeneutics. Interpretation (Latin *interpretatio* - explanation, interpretation) is a cognitive process aimed at knowing the essence of concepts or elements by means of their objective form and decoration[16]. The problem of interpretation is one of the fundamental problems of epistemology, scientific methodology, logic, language pedagogy, semiotics and other sciences, and it is of particular importance in pedagogical hermeneutics. applied interdisciplinary teaching. Because phenomena such as interpretation of meaning, understanding, explanation, interpretation, commenting form the basis of such sciences as pedagogy, history, psychology, philology, art studies, and jurisprudence[17].

Since understanding and explaining the essence of things and events is one of the main tasks facing science, studying the essence of hermeneutic research is of great importance in the field of spiritual and educational education. Based on the hermeneutic methodology, it is possible to interpret the content of socio-political events, to understand their essence, to deeply analyze the changes in the history, national heritage, way of thinking and worldview of Uzbekistan, and to form an independent attitude to them on this basis. will give[18]. At the time of global changes, information flow is increasing, along with understanding the content of national values, understanding of other cultures is the demand of the time[19].

Hermeneutic methodology, with its characteristic of explaining meaning and content, plays an important role in the promotion of the national idea and strengthening of ideological immunity. Analyzing the pedagogical aspects of hermeneutics allows to correctly understand the meaning of events in the 21st century, where the process of globalization, information and integration is underway. In addition, the biased coverage of the history of Uzbekistan under the influence of the political silence of the past centuries has led to the breakdown of the continuity of traditions between ancestors and descendants: historical events, cultural achievements and innovations. remained under restrictions and molds[20]. The most tragic thing is that this situation has a negative effect on people's minds, and attention is paid to understanding the content of written historical-scientific heritage, examples of artistic creativity (works of art, fiction, architectural monuments, etc.) and continuing these values. subsidies. Therefore, the study of the national heritage in the field of history, especially in the field of literature and art through hermeneutic methodology increases the value of historical spirituality and creates an opportunity to evaluate it objectively[21].

Today's image of social life requires associative thinking from a person in solving political, economic and cultural problems. Hermeneutic methodology, originally known as the

"methodology of the sciences of the soul", today helps to form a unique way of thinking with its comprehensive (ie, both rational and irrational (divine)) nature[22]. Therefore, it is important to study the genesis of symbolic expressions, the content of symbols and images based on hermeneutic methodology in order to develop figurative thinking and strengthen the ability of critical and analytical thinking. It should be noted that pedagogical hermeneutics is a living part of human social activity. Interest in hermeneutic problems is increasing today, when sharp changes are taking place in the political, ethical and legal spheres of practical life, education and other social relations. It is important to study hermeneutics, which has been recognized as the art of understanding and explanation for many years, as a characteristic feature of human existence. The use of hermeneutic methodology gives effective results in strengthening the national ideology in people's minds and promoting the national idea. Because hermeneutics is a teaching directly aimed at improving human understanding. This situation shows the need for wide use of hermeneutic methods and tools in the promotion of the national idea. In general, branching and specialization of sciences in the 21st century requires special knowledge and skills from everyone. The emergence of new sciences requires the improvement of hermeneutic methods.

Conclusion: In short, the deductive-nomological model of explanation is considered the most effective way of explaining things and phenomena in the methodology of scientific knowledge in terms of its dependence on regularity.

An explanation can only relate to the present and the past, because it interprets events that have happened or are happening now. Despite the conducted research, there are the following difficulties in the issue of scientific explanation:

- 1) the objects have different socio-cultural characteristics, different periods of their existence, besides, they belong to different types and standards of rationality;
- 2) human behavior (behavior) cannot be fully rationalized. Therefore, it is appropriate to use methods and approaches in the explanation of natural and social phenomena not separately, but in harmony with each other.

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