

THE IMPORTANCE OF HERMENEUTIC METHODOLOGY IN THE STUDY OF SOCIAL SCIENCES AND HUMANITIES

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Abstract: The changing nature of the research object in the social sciences and humanities requires the use of certain methods and approaches in field research. Hermeneutics, which has a long history, has grown to the level of interdisciplinary research methodology with changes in human consciousness and worldview. Originally used to determine the authenticity of meanings, hermeneutics is now recognized as a set of methods that perform tasks such as understanding, explanation, and interpretation. The article analyzes the general features of hermeneutics - including the dynamics of development as an approach and methodology, and the possibilities of its application in the study of the content of sciences such as philosophy, history, literature (philology), psychology, pedagogy, art, law. It also describes the content of the concept of hermeneutics, the features of its manifestation, areas of application, research on the interpretation of religious, philological, artistic, historical, legal sources. The results of the study are based on the development of analytical, comparative, figurative, systematic, critical thinking skills in the subjects of the educational process as an approach, method of thinking, research method of hermeneutics.

Keywords: hermeneutics, social sciences, education, teaching.

Introduction

Eighty percent of the world's conflicts are due to a lack of understanding between the parties. Especially in the current pandemic, the importance of mutual understanding is becoming increasingly important. Hermeneutics is the study of understanding, as a methodology, that intersects the research objects of several social sciences and humanities.

“Hermeneutics” (Greek *Hermeneutike*) - means “study, interpretation”. The word is also associated with the name of Hermes, who trans-

mitted the words of the gods to man (Pavlov, 2004). In some sources, hermeneutics is also described as the art of interpretation and explain the teaching of interpreting multi-valued characters, gestures, as well as the works of Homer and ancient thinkers. “Hermeneutics is a philosophical doctrine about the conditions of understanding social being in the broadest sense, in the narrow sense, a set of methods and rules used in the study of texts related to philology, law, theology and other humanities” (“Istoriya filosofii,” 2002). Hermeneutics as a method creates a person's way of life, traditions based on the understanding

of the essence of things and events. That is, the vital essence of hermeneutics is manifested in its transition to practice.

In this article, we will try to highlight its importance in socio-humanitarian cognition.

Although a person's thinking and lifestyle is changing, his/her desire to know and understand the world is limitless. After all, knowledge helps a person to understand himself, to find his/her place in the world. The study of methodological aspects of hermeneutics, which comprehensively covers the phenomena of knowledge, understanding, comprehension and explanation, allows for an in-depth analysis of history, national heritage, scientific sources and, on this basis, the formation of a creative attitude towards them.

Hermeneutic methodology, with its explanatory nature of meaning and content, plays an important role in strengthening ideological propaganda and ideological immunity. In particular, the study of the importance of hermeneutics as a method provides an opportunity to correctly understand the meaning of events in the XXI century, which is in the process of globalization, information and integration. This, based on the scientific research and results obtained in the field of hermeneutics, requires clarification of the content of the concepts, principles in this area, the development of scientifically based definitions. At the same time, the political dullness of Uzbekistan in the past centuries has led to unfair coverage of national history, disruption of the coherence of traditions between ancestors and generations, historical events, cultural achievements and innovations have remained under restrictions and stereotypes. Most tragically, these historical events have a negative impact on people's minds, leading to a lack of understanding of the written historical-scientific heritage, the content of works of art (works of art, fiction, architectural monuments, etc.) and the continuation of these values. Therefore, it is worth noting that the study of history, especially the national heritage in the field of literature and art, through hermeneutic methods and tools, increases the value of historical spirituality and provides an opportunity to evaluate it objectively.

Today's way of social life requires associative thinking when solving political, economic and cultural problems. Originally recognized as the "methodology of the sciences of the soul" (W. Dilthey), the hermeneutic methodology today,

with its comprehensive nature, helps to form a unique way of thinking. Therefore, the genesis of symbolic expressions, hermeneutic analysis of the content of symbols and images play an important role in developing figurative thinking and strengthening the ability to think critically and analytically. In short, hermeneutics is a doctrine aimed at developing a person's ability and capacity to understand. This requires the widespread use of a hermeneutic approach in building civil society by changing people's worldviews for the better.

Materials

Review of sources.

Hermeneutic research was originally based on the study and interpretation of religious texts. Some of its elements have been found in ancient Jewish religious sources, Greek literature, Roman orators, the Vedas in India, the teachings of the Upanishads, the Avesta in the East, Islamic culture and scholastic theories in Western Europe. In the Middle Ages, the task of hermeneutics was to critically review religious texts, rid them of errors, and restore their original content. Therefore, understanding, explanation, interpretation, analysis, commentary, etc. in hermeneutics are not entirely new.

Hermeneutics, in its original meaning, meant the interpretation of the Christian "Bible" (The word bible means "good news" in Greek. The Bible is the last and most important part of the Bible. Although the first manifestations of hermeneutic research were observed in the interpretation of the texts of the Torah, the Psalms, its development as a method is associated with the study of biblical texts). This is because the falsification of the texts of the Bible, its fragmentation and, consequently, the loss of the content of the first text, led to the emergence of hermeneutic research. Unlike Christianity, a verse was revealed in Islam about protecting the original state of the holy book ("Holy Kuran," 1992). In this sense, the development of hermeneutic methodology in Christianity was a necessary and natural state, while in Islam there was no need for it.

Although the hermeneutic methodology originated in the West, the problem of understanding has been studied in the works of Eastern philos-

ophers - Fārābī, Biruni, Rumi (Farabi, 1985). In particular, the main part of Fārābī's creative heritage is devoted to the interpretation of Greek philosophy (in particular, the work of Aristotle, Plato), in his opinion, understanding is a continuous process in the mind, and understanding is the first stage of understanding (Farabi, 1985). In the works of Biruni and Rumi, the understanding of meaning is mainly concerned with the knowledge of being (Biruni, 1968). The above thinkers have mainly studied the inner and outer aspects of the meaning imposed on the text.

Hermeneutics was methodologically developed in the middle of the XIX century in the works of F. Schleiermacher, W. Dilthey, M. Heidegger (Schleiermacher et al., 1988). In particular, F. Schleiermacher contrasted the hermeneutic methodology with the methodology of the natural sciences and recognized it as a method of the science of the soul (Schleiermacher, 1959). In V. Dilthey's research, understanding and explanation are analysed in relation to the inner state of the individual, which in his time was of great importance for the further development of the hermeneutic method, which was applied only to religious and legal texts. M. Heidegger first interpreted hermeneutics as a method of knowing that any understanding and explanation depends on the current state of man (Heidegger, 1995). This is an expression of an existential approach to hermeneutics.

Theoretical Foundations of Hermeneutics E. Husserl, G.H. von Wright, F. de Saussure, L. Wittgenstein, M. M. Bakhtin, Y. Mann, C. G. Hempel, G. Frege. In particular, aspects such as the word and its structure, the scope of application in human understanding of the world have been deeply analysed by E. Husserl. The understanding that the subject of hermeneutics is G.H. The background Wright describes as the result of emotional-semantic processes, not the result of a psychological state (Wright, 1986). F. de Saussure analyses structural linguistics and its place in the process of understanding and interpretation (Saussure, 1979). L. Wittgenstein created the school of philological hermeneutics by analysing the features of thought, language and speech (Wittgenstein, 1995). Issues of understanding and explanation are analysed in M.M Bakhtin's hermeneutics of artistic creation. He explored issues such as art and audience, acting skills, audience, observer, human acceptance of a work of

art (Bakhtin, 2000). K.G Hempel made an important contribution to the development of cognitive hermeneutics by developing deductive-nomological and inductive-nomological models of scientific knowledge, explanation of historical and social phenomena (Hempel, 1998b). Although the problems of hermeneutics have not been directly studied in the researches of such scientists as Y. Borev, Y. Mann, E. Cassirer, K. Girts, the interpretation of symbols in works of art and important conclusions of hermeneutics related to aesthetic observation are noted. Theoretical bases of aesthetic perception and understanding of art are also found in the works of K. Appel, V. Iser. In particular, the Dutch artist K. Appel, as an artist, studied the compatibility of aesthetic perception and comprehension (Hempel, 1998a).

The work of H.G Gadamer and P. Ricoeur plays a special role in the development of hermeneutics as a methodology of learning (Gadamer, 1988). H.G. Gadamer believes that if hermeneutics was previously interpreted as a methodology of the sciences of the soul, modern hermeneutics must become a universal philosophy (Gadamer, 1988). His research led to the development of hermeneutics as a method. The French hermeneutist P. Ricoeur explores the nature of the understanding and explanation of human thought, starting with the motionless state (text), the assimilation of reality, and ultimately the co-manifestation of inaction and action (Ricoeur & Thompson, 1981). This suggests that his research also provides a comprehensive analysis of the hermeneutics of social reality.

Russian philosophers V.Kuznetsov, V.Shtegmayer, H.Frank, B.Markov, A.R.Abdullin, E. N. Schulga studied current issues of modern philosophical hermeneutics (Kuznetsov, 1991). In particular, V. Kuznetsov describes in detail the history of the development of philosophical hermeneutics, the methodological analysis of the processes of understanding and explanation, intentional cognition (Kuznetsov, 1991). E.N. Schulga, on the other hand, studied the cognitive aspects of modern hermeneutics in scientific cognition (Schulga, 2002).

On hermeneutics and its methodological features in the framework of the CIS countries L.A. Akhmylovskaya, A.A. Pohekunin, S.M.Filippov, A.G.Ivanov, B.Pazolini, H.S.Gafarov, I.I.Sulima, E.N.Yurkevich, S.S.Tilloev, in Uz-

Uzbekistan B.E.Khusanov, A Important ideas are expressed in the candidate's and doctoral dissertations of such authors as Erkinov. In particular, L.A Akhmylovskaya drew attention to the ethnopsychological, psychological and individual nature of the hermeneutic circle in the understanding of the phenomena occurring in the clash of cultures, as well as the inter-mental interpretation of the understanding of the work of art (Akhmylovskaya, 2006). S.S Tilloev, on the other hand, studied the architecture of Dushanbe as an object that reflects the history and future of the nation (Tilloev, 2007). B.E. Khusanov, studying the connection between aesthetics and hermeneutics in the perception of beauty, emphasizes that hermeneutics has not only theoretical but also practical significance (Khusanov, 2002). E.N Yurkevich analyzed the influence of Western European hermeneutics on the East Slavic philosophical traditions and the peculiarities of the formation of "Russian hermeneutics" (Yurkevich, 2005).

A. Erkinov approached hermeneutics from the point of view of literature, revealed the main and priorities of text hermeneutics and focused on the importance of hermeneutics in Uzbek textology (Erkinov, 1998).

Today in the monographs and articles of Bahodir Karim, N.Shermuhamedova, M.Abdullaeva, Sh.Jabborov, G.Navrozova, G.Yunusova in Uzbekistan the views on the importance and historical foundations of hermeneutics in scientific knowledge are also expressed. In general, it is time to inculcate a hermeneutic approach to the teaching of social sciences and humanities.

Methods

Research on the topic was associated with the study of historical, religious, artistic (philological), legal and scientific sources, and in the study and processing of materials, the principles of historicity, logic, objectivity were observed. A sociological survey was also used to obtain some empirical data. The importance of the method of introspection in the use of hermeneutic methodology in the teaching of social sciences, because one of the most basic rules of hermeneutics, the most effective means

of understanding the nature of events is self-transmission.

Results and Discussion

Hermeneutics has a long history as a field of study of problems of understanding and interpretation. Initially, hermeneutic studies were developed based on the interpretation of religious, artistic and legal sources. Over time, it became clear that hermeneutic research, going beyond religion, changed social life, especially science. The identification of the first views of the text and the author of the text (in the Middle Ages on the divine texts - exegetics) and the interpretation and acceptance of the meaning of the text were the main features of early hermeneutics. Three types of hermeneutics are recognized in research according to the form of manifestation: translation (translating the product of creativity and experience in another language into one's own language)*; reconstruction (finding the true meaning or studying the situation when the meaning is born); dialogue (the subject's interaction with the text and the creation of a new meaning) ("Istoriya filosofii", 2002).

The change in socio-historical periods, the development of spiritual needs led to the rise of hermeneutics from the level of a simple method of interpretation to the level of philosophical teaching. Socio-historical circumstances required that hermeneutics go through first religious, then philological, legal, artistic and philosophical stages. The specific features of each period have evolved depending on historical circumstances. The development of hermeneutic knowledge did not change its main goal, that is, its desire to determine the truth of reality.

The main goal of all knowledge studied throughout history is to understand man and his essence, and the sciences of nature and spirit are the product of this research. Initially, the theoretical concepts of the methodological aspects of hermeneutics were systematized in the works of M. Heidegger (Heidegger, 1967). For M. Heidegger, understanding is the manifestation of existence, the methodology of mastering life.

* Here, the product of creation refers to words, characters, works of art, actions and other objects that need any interpretation

The scientific and philosophical heritage of H.G. Gadamer has a special place in the development of hermeneutic methodology. Natural phenomena, especially natural processes and objects, follow stable, repetitive laws in relation to the social world. The social world, which depends on human activity, is based on a state of mind and mood that is constantly changing and moving. According to Gadamer, it is these processes that are revealed by the methodological aspects of philosophical hermeneutics. In his research, Gadamer focuses on language: "The only thing that can be understood is language" (Gadamer, 1988). Only concepts expressed in language are understood, if concepts are a property of an internal being, language is a property of an external being. Gadamer's work led to the development of hermeneutics as one of the main directions of modern philosophy.

All three features of the explanation put forward by P. Ricoeur are the genetic explanation of the future based on the past, the material explanation of the basis of the uncomplicated system, and the structural explanation of the synchronous state of parts and elements (Ricoeur, 1976). P. Ricoeur's research has strengthened not only the methodological, but also its ontological, praxiological, phenomenological significance of hermeneutics, as evidenced by the scientist's thesis "To better understand, more explanation is needed" (Ricoeur & Thompson, 1981). Hermeneutic methodology is not only knowledge based on theory or recognized only on paper, but it has practical significance and creates human activities, lifestyles, traditions. The rise of hermeneutics from a simple textual method to a separate philosophical direction in the scientific analysis of events in the social sciences, in particular in the field of epistemology, means that hermeneutics has a special place in modern philosophy. Accordingly, the historical stages and theoretical and methodological bases of the development of hermeneutics can be explained by:

- The methodological aspects of hermeneutics are based on religious, artistic, historical sources of antiquity, works of art and artistic creation of the middle ages, as well as the results of modern logic and mathematics, as well as a number of other scientific and philosophical sources. These studies confirm that hermeneutics is an important means of

understanding meaning and content;

- The historical stages and theoretical-methodological bases of the development of hermeneutics are connected, first of all, with the beginning of the desire to know in man. After all, a conscious person is always trying to know and understand something, that is, a person is by nature a "hermeneutic", he is always looking for content;
- Until the twentieth century, the role of hermeneutics in all fields (such as jurisprudence, linguistics) except theology was relatively secondary. Only in the research of M. Heidegger, H. G. Gadamer, P. Ricoeur and others its methodological aspects are systematized, its tasks are defined.

In hermeneutics, the term "text" is used to refer to any sign, symbol, word, or writing that is the object of research. In classifying hermeneutic terms, it is important to distinguish between fixed concepts that depend on the movement of the mind, i.e., those that represent the process and those that do not depend on the state of consciousness. The category of concepts that represent the process - understanding, explanation, interpretation, destruction, deconstruction, reconstruction, hermeneutic circle, etc., can be included in the category of stable concepts - text, meaning, language, semiotics, sign. Understanding in hermeneutics is a basic concept that is more complex than knowing. The information learned in comprehension is linked to the past, present, and future of thinking. The influence of cultural, historical and periodic boundaries is not felt in the process of understanding. There are onto-gnoseological, existential-psychological, gnoseological, axiological, praxiological aspects of understanding. In general, comprehension is a phenomenon of consciousness, which represents an integral situation, passes through a clear state of mind and experiences, and on this basis means the assessment of a particular phenomenon, the mastery of its essence, which leads to conscious decision-making.

Another important methodological phenomenon of hermeneutics is the explanation, which is the logical-methodological expression of the essence of any object, event, action. Interpretation is carried out in collaborative activities (with the participation of the commentator-receiver) in individual, trial, polylogic forms. Methods of explanation such as causal-deterministic, genetic,

structural, linguistic, teleological-intentional, functional connection are used in the process of scientific knowledge.

The concepts of interpretation, destruction, deconstruction, reconstruction, hermeneutic circle, text, meaning, content, language, sign, semiotics, symbol, semiosis, interpretation are also concepts used in the context of hermeneutics. The object of study of hermeneutics is only the product of human creation, labor.

In hermeneutics, the text has such a feature that it reflects the spirit of the time and the subjective aspects of the author. In some cases, subjective approaches may also obscure historical truth. The historical figure is superior to the text he created. Because without an author who covers history, historical truth will not reach us. A work is created because of the special situation of a historical person - his character, experiences and historical situation. For example, the following famous rubai of Mirzo Babur simultaneously reflects both the author's experiences and the historical truth:

Tole yo'qi jonimg'a balolig' bo'ldi,
Ne ishnik i ayladim, xatolig' bo'ldi.
O'z yerni qo'yib, Hind sari yuzlandim,
Yo rab, netayin, ne yuz qarolig' bo'ldi
(Babur, 1958).

(My lack of luck was a disaster for my soul,
Whatever I did, it was a mistake.
Leaving my land, I turned to India,
Oh my God, my face was black)

At the same time, the poet shows the reader the way of life by describing his experiences. Indeed, these lines testify to the fact that the great commander Mirza Babur, despite being the king of a great state like India, always missed his homeland in his heart. The poet, in particular, expresses with great anguish (black face) that he left his country and ruled in another country. History and hermeneutics are inextricably linked, that is, if a historian studies history on the basis of chronological sequence, objectivity, the philosopher studies history in terms of the causal sequence of events and processes, the consequences.

Cases where all the possibilities of cognition can be applied are the subject of cognitive hermeneutics, which is a relatively new direction of hermeneutics. The cognitive aspects of hermeneutics are manifested in logical observation, through contemplation. The cognitive approach

of hermeneutics depends on the understanding and explanation that emerges in the process of scientific activity. Its purpose is to achieve understanding through the elements of the structure of knowledge, that is, to develop the level of knowledge through the internal structure of knowledge.

The scope of research and cognitive features of hermeneutics in the social sciences, in particular, history, literature (philology), law, psychology, pedagogy and philosophy determine the following:

- Man's post-cognitive activity, his creativity, is fully hermeneutic. Because nature does not require self-interpretation, that is, explanation. Man-made interpretation and explanation - the second world needs. So, the main object of research of hermeneutics is the product of human creation, labor;
- In hermeneutic research is the object of any research - the text. It is a text that reflects the author's life, a certain part of his existence, or at least his dreams. In short, the hermeneutic methodology also received the status of "philosophical" because it studied a meaningful object. After all, wisdom begins only with the perception of meaning and content;
- The study of cognitive scales in understanding enhanced the epistemological significance of philosophical hermeneutics.

Understanding social processes is complex, and it takes place in relation to emotions and experiences. The role of experiences in understanding life processes is also unique, and it is important to understand that in drawing conclusions, in assessing the situation, a person is a participant, not an observer, of events. For example, a woman who often has her first child in life realizes the value of a "mother" only after experiencing the pain of childbirth. Or a child who grew up without a father can never understand the feelings of one who grew up with one. Because he had never experienced this situation.

The researches of M. Bakhtin, G. Gadamer, Y. Borev, K. Appel, W. Iser and others play an important role in the hermeneutics of art. Aesthetic perception of a work of art is a complex phenomenon, in which the original state of the object is depicted through the work of a single artist, the subject's imaginary images are transferred to the image. The mastery of the

content of a work of art in a stage performance is a complex phenomenon in relation to fiction and painting. The creation and delivery of the work to the audience takes place at least five times with the exchange of “content horizons”. The expressive incompleteness, that is, the abundance of meanings at the heart of the image, is illustrated by the example of Leonardo da Vinci’s legendary Mona Lisa. Form is not complete in content. If you look at this work in a high mood, you will see a smiling woman, if you look in a depressed mood, you will see a sad woman. In this sense, the expressive incompleteness and ambiguity in the works of art give them the status of “classics”.

Many works in Uzbek fiction can be hermeneutically analyzed. For example, the connection of understanding and ideal images to the socio-historical period is as follows: In the work of Abdulla Qadiri, the image of Kumush is created as an ideal image, while in Tohir Malik’s work “Shaytanat” the image of Asadbek is realistically depicted. It is noteworthy that the reader loves the image of Asadbek no less than the image of Kumush. The reason for this is the change in people’s thinking, worldview, that is, the modern reader or fan of art tends to perceive and accept reality as it is, it can no longer be “deceived” by ideal images, as in the classical era.

In general, the characteristic of hermeneutics that determines the content of human life is:

- A person can live (happily) only in an environment that understands him;
- Hermeneutic analysis of works of art allows to express the pure purpose of the artist;
- Only hermeneutic analysis allows to reconstruct the distorted historical heritage and to study the thoughts of the ancestors objectively and objectively.

Hermeneutic thinking moves freely voluntarily, i.e., it does not follow strict rules, but chooses methods according to the specific nature and purpose of the object of study. This way of thinking is aimed at studying the internal content of the object, which allows the study of the object through inductive and deductive approaches, ie, the dialectic of whole and part, depending on the situation and necessity. Hence, hermeneutic thinking is not a straight-line chaotic system in dialectical thinking or a non-linear chaotic system in synergetic thinking, but

a flexible and multifaceted way of thinking aimed at defining internal content, along with external (i.e., mark, code, symbol) expressions.

Regarding the study of the content of social sciences and humanities using the hermeneutic methodology, we consider it necessary to make the following:

- Hermeneutic understanding of social phenomena has a positive effect on the expansion of a person’s worldview, directly influencing the definition of a person’s place in society, dreams and goals;
- A hermeneutic understanding of works of art, combined with an emotional perception of beauty, demonstrates the incomparable power of art in spiritual growth;
- Hermeneutic methodology serves as an important tool in strengthening the ability of critical, comparative-analytical reasoning.

Conclusion

The following conclusions can be drawn from the issues studied in the context of the topic.

First, hermeneutic research concerns human creativity. Hermeneutic knowledge has historically passed through religious, philological, legal and philosophical stages, depending on the object of research. Orthodox, non-orthodox, conservative and liberal hermeneutics in the interpretation of religious texts, especially in Christianity, inextricably linked with historical processes; romantic hermeneutics, phenomenology, existentialism, the legacy of the representatives of the philosophy of history in the interpretation of religious and literary texts served as an important theoretical basis of philosophical hermeneutics.

Second, the main features of the development of hermeneutic methodology are related to the scientific heritage of H.G. Gadamer. Traditions put forward by Gadamer provide an opportunity to find content even in ordinary life situations. The only condition for this is to be able to think, not to stop thinking systematically, and to ensure the coherence of ideas. Only in this case is it possible to master hermeneutic thinking. This style of thinking is related to the theoretical and practical aspects of life and is formed on the basis of the coordination of experience-based values with scientific knowledge. Man’s per-

fection is determined not by his achievements in a particular field of science, but by the extent to which he is able to bring theoretical knowledge into his life, life experience. Hermeneutic thinking, on the other hand, creates a tradition based on experience. Everyone consciously and unconsciously strives to have their own tradition, that is, a way of life, throughout their lives. Hence, hermeneutic thinking allows a person to create his life principles, traditions.

Third, the development of hermeneutic knowledge has created a unique system of scientific concepts. After all, the “hermeneutic circle”, which is an important law of understanding, explains to us every moment of our lives. Likewise, text, signs, symbols, language, etc., are essential conditions of human existence. The object of hermeneutic research is that as a person lives, he always acquires a new look and content. Because each period has its own works of culture, style of art. Therefore, the hermeneutic methodology, which currently studies religion, artistic creation, art, historical heritage, socio-cultural life and scientific-theoretical sources, can turn any product of creativity created by future generations into its object of study.

Fourth, the hermeneutic nature of comprehension and explanation in scientific cognition is mainly manifested in cognitive hermeneutics. This is because cognitive hermeneutics serves to enrich the system of scientific knowledge by studying the cognitive problems of cognition. According to cognitive hermeneutics, every scientist must master his field, especially the problem he is studying, and bring it into his lifestyle.

Fifth, in modern rapidly developing science and technology, the study of the content of social and humanitarian sciences, such as history, literature (philology), philosophy, law, pedagogy, psychology, and the use of hermeneutic methodology in their teaching yields positive results. At the same time, the acquisition of hermeneutic comprehension skills by graduates of higher education institutions allows to analyze the holistic content of existing knowledge within the specialty. That is, in cases of insufficient scientific evidence and grounds when studying historical, artistic sources, it is possible to more fully and deeply understand the content of sources using autobiographical, deductive-nomological,

causal, existential-psychological and other methods of hermeneutics.

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