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## **Герменевтический анализ феномена субъективности в культурном наследии М. М. Бахтина (аспекты технокультурной сингулярности)**

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### **Аннотация**

Анализируется инструментальное значение наследия М. М. Бахтина для философской мысли и современной культуры в целом. С этой целью показана актуальность выявления основания познания и собственно герменевтический потенциал с помощью философской методологии как всеобщей. Последняя открывает горизонты глубинного прочтения человека, пребывание которого в мире максимально приблизилось к состоянию технокультурной сингулярности, символизирующей особый момент в ускоряющемся развитии, в котором прогнозируется максимальное усложнение техносферы, антропологические вызовы и антропосоциальные и технологические кризисы. В данной ситуации притекает метапроектирование человека, посредством которого раскрываются и исследуются возможности человеческого бытия в современной технокультуре. Сфера человеческой субъективности определяется как поле одновременного проявления смыслов, ценностей и артикуляции объективного как в их ценностном, так и процессуальном аспектах.

**Ключевые слова:** человек, культура, технокультура, техносфера, бытие, экзистенция, познание, герменевтика, текст, смысл, методология, субъективность, традиция, язык, знак.

# A Hermeneutical Analysis of the Phenomenon of Subjectiveness in M. M. Bakhtin's Cultural Heritage (the Aspects of Technical and Cultural Singularity)

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## Abstract

The article analyses the instrumental significance of M. M. Bakhtin's legacy for philosophical thought and modern culture in general. For this purpose, the relevance of identifying the basis of knowledge and the hermeneutic potential itself through philosophical methodology as a universal one is shown. The latter opens the horizons of deep reading of a person whose stay in the world has come as close as possible to the state of technical and cultural singularity, symbolizing a special moment in the accelerating development, in which the maximum complexity of the technical sphere, anthropological challenges, and anthropological, social, and technological crises are predicted. In this situation, the meta-design of a man, through which the possibilities of human being in modern technical culture are revealed and explored, is introduced. The sphere of human subjectivity is defined as the field of simultaneous expression of meanings, values, and articulation of the objective in both their value and procedural aspects.

**Key words:** man, culture, technical culture, technical sphere, being, existence, cognition, hermeneutics, text, meaning, methodology, subjectiveness, tradition, language, sign.

The lack of a different reading of existing ideas about man and his being in the present is constantly filled by an appeal to the creativity of philosophers, whose contribution can be called anthropological in its essence. M. M. Bakhtin's legacy is self-valued in human meta-design, through which the possibilities of human being in modern technical culture are revealed and explored. Here, the sphere of human subjectivity is defined as the field

of simultaneous manifestation of meanings, values, and articulation of the objective in the process of their variability.

The development of modern project philosophy by individual authors studying the ontological bases of human integrity [1] and the imprint of technical and cultural influence on its features contributes to the identification of value and sense formations in the human project and the range of possibilities of its self-change through communication. The anthropological view formed by Bakhtin on the problem of the cultural being of a person is of instrumental importance for ontological designing in general, due to the development of the thought of the social entrenchability of subjectivity. This makes Bakhtin's concept original and distinguishes it from Western anthropological researches. The philosopher's methodological instrumentation remains relevant, as it contains universal characteristics for the analysis of human philosophical systems in the context of modern intercultural dialogue.

Here, hermeneutics are woven into the living fabric of social life as a link between the subject and history. In literature, the importance of hermeneutics is enormous, primarily in connection with the meta-interpretation of literary monuments. The hermeneutic concept of the text is not only the manuscripts, but also the event itself, those objects that lend themselves to understanding regarding the era and genre, the movement of knowledge in the direction of analysis of the states of a person. The basis of the synthesis of hermeneutics and phenomenology in Bakhtin is the traditional formula "understanding is understanding of meaning", where the meaning is something external. This is the perfect being to which hermeneutic interest is directed. In phenomenology, the picture is formed regarding the concept of "understanding", which ultimately predetermines the methodological unity of phenomenology with hermeneutics on the principle of complementarity of knowledge.

Thus, the structure of the understanding cognitive act assumes the cognizing mind of the subject and the object of the understanding activity, denoted as a text in a broad sense. The text, as a sign and symbolic

information system and the construction of the language genesis, in Bakhtin's "first philosophy" belongs equally to both personality and culture in whole. The central moment here is the value significance of a thought-judgment and the assessment of the significance of judgment as an integral link in the act. The next transformation of judgment into a responsible act becomes a perfect theory in which phenomenological and hermeneutic facets are present.

With the transformation of hermeneutics into a philosophical discipline, its central problem becomes the problem of understanding the being meanings. Its categories—understanding, interpretation, hermeneutic circle, and others—become philosophical categories, the text appears to be not a net of meanings that should be deciphered by referring to certain out-of-text realities, but a moment, a phase of achievement of understanding. As a semiotic form of works and activities of the human spirit, the text arises in the process of communication, and, as a system of communicative and cognitive elements, reflects the gnosiological characteristic of the acts of a personality itself. The authors adhere to the psycholinguistic concept which interprets the text as a communicative and cognitive unit or as an outward-facing marked mental formation. The hermeneutics of the 20th century raises the question of the vital, the genesis meanings that make the "life" of the text, the possibility of both addressing it and understanding it by other people.

The terminology and typology of the fictional characters, the genre of a "phenomenological description" of co-being in the works of the thinker can be called a language on its own, opposing semiotics as a single and only methodology, seeking to embrace all the humanitarian spheres through the concept of "sign systems". Ontologization of language problems in hermeneutics takes place through the phenomenon of subjectivity or, to be precise, through understanding as a form of life of the subject.

The research of the phenomenon of subjectivity in Bakhtin's legacy [2] through the hermeneutic bases of this subject's life activity is directly related to the idea of the event plane of human being, but through co-being in the aspect of its implementation. Ethical studies of ontology (ethics of responsibility, of an action) [3] conducted to analyse such an eventuality

are related to a certain sequence of incarnations, which implicitly includes a certain order and sequence, alternation of rhythmics of introduction of a personality to the prehistory of the social order.

The concept of rhythm in Bakhtin's works gives an internal meaning to the acquisition and experience of a personality and is defined as "the value regulation of the internal entity" [4, p. 103]. Rhythm is the way of relationship and interaction.

With its order, rhythmicity, consistency that Bakhtin writes about, being disposes a person to thinking and makes it possible. The possibility of a subject's being manifests itself through the modality of the social time and social space [5, p. 5]. The research into the possibility of being from the perspective of phenomenology is drawn to the foundations of the living structure of the human essence and means the openness of Dasien as an existential quality and meaning.

The language of Bakhtin's phenomenological description demonstrates the moments of openness inherent in human. The change of its subjectivity or the transformation of its own Self (I) essence is the stage of ontological designing. A personality structures the everyday life through a combination of differences that establish a system of sociocultural coordinates of people's co-existence. Such distinctions mean the forms of a person's choice of life style.

The genesis of the communicative models obtained in the social sciences and humanities shows constant variability of the basis, principles, and mechanisms of communication, starting from the period of the Middle Ages. In the time frame from this period to our time, a symbolic model of media reality has been formed [6, p. 331]. Understanding the human person through a dialogue changes the context of being, forms a person's vision of himself from within, because only other people see him in integrity. Society influences a personality through dialogue communication. In contemporary history, the dialogue fully reflects the peculiarities of communication of "presence" and the principles of social perception of time and space in the context of a symbolic model of media reality, in turn changing the typology of the subject. M. M.

Bakhtin identified different variants of a dialogue, such as 1) microdialog, an internal human dialogue correlated to the other voices; 2) hidden polemics when a word feels a somebody else's word nearby talking about the same subject, and this feeling determines its structure; 3) a great dialogue—as a landmark one, which ensures the unity of the society and the world [7, pp. 146–150]. The problem of dialogue is social and relevant in connection with the current crisis of being and consciousness of the individual in modern culture, with the absence of true dialogue relations and the closure of the consciousness of a modern man. For this reason, the concept of dialogue constitutes the content of the hermeneutic foundation of culture. The cultural dialogue is a reflection of the social and anthropological measuring of a personality as a subject of communication. The development of dialogue in the context of scientific and technological progress is polyphonic: previously, only few people gathered in the same place participated in a dialogue, but with the advent of the Internet, millions of people can participate in a dialogue at the same time. A dialogue is possible both between two individuals and between groups, collectives, classes, peoples, and cultures. Thus, the simultaneous involvement of the individual in many systems of interaction and collective unities as “cumulative groups” [8, p. 74] becomes a functional integrity and a subject of broad social and philosophical research.

Modern humanist cognition actively researches a variety of methodological approaches and methods, the purpose of which is to justify the due possibility of human being and co-being and to express them in a symbolic form. The latter relates to the onto-designing function of the subject's language and communication.

Thus, the objective reality is reflected through the text and speech, which “express and show” some “codes” inextricably connected with the national and historical and mental complex thinking of the people [9, pp. 6–7]. The methodological potential of the concept of “code” has been studied by J. Lotman. He presented the code as a “basic existing information in the transfer—reception process” [10, p. 237] which promotes better understanding. M. M. Bakhtin developed his own concept of language and

understanding in a socio-philosophical context [4; 5; 11; 12]. The problem of philosophical understanding of the subject is realized by him in the concept of “I/Other”, where the dialogue between one’s own Self and I/Other is represented (“otherness of one’s own Self”). Its essence is that man knows himself adequately only when I meets the consciousness of the other. Bakhtin’s “other” is an opening being, involving a conscious understanding of one’s own uniqueness and subjectivity in dialogue communication. Only with the help of the other the formation and self-realization of one’s own self occurs. This bilateral influence lies in the mutual disclosure of the “two unique cultural phenomena” [4, pp. 50–53]. The “other” can be a specific person, society, era, culture. The uniqueness of the legacy of the Bakhtin’s concepts of dialogue is that a person not only gains the possibility of self-realization through dialogue, but also gets involved in the spiritual world of the other.

Man’s self-development of his own humanity and sociality with its structural elements, which are relationships, mentality, and behavior, is the result of moral actions. Human development as coevolutionary by the nature of a spiritual and social being is inherently a process of moral ascendancy. The social characteristic of a personality is invariably spirituality—the regulator of the internal life of a man and the life of the society at the same time. The shift in research interest towards the study of spirituality in the context of the individuality of a human personality at the beginning of the 21th century in the works of Russian authors V. P. Okeanskiy, S. I. Nekrasov and others takes its cue from the works of M. M. Bakhtin who deeply and comprehensively showed the uniqueness of a human personality manifested through an act. As early as the 1980s, in the philosophical sciences there was a wide reflection on the phenomenon of human subjectivity in the direction of ontologization of the understanding of consciousness, which involves the study of the irrational in the sphere of value behavior of a human person and the manifestation of its identity through behavior. In the context of the rationalization of human behavior in modern society, the model of explanation of actions is inherently given by moral norms as constants, and thoughts about the due form the

ability to assess the essence. In the legacy of post-non-classical science and philosophy, an access to the hermeneutic methods that reveal the author's meaning of conceptual constructions of human pictures of the world, as a rule, is opened up by the anthropological orientation. It contains the grounds of the social results of designing the material and spiritual activity of a person, his activities, as well as processing and distribution of the historical reality in the form of social information; reflexive behavior and actions resulting from dialoguing, statements, and texts.

Bakhtin introduces the bidirectional concept of a “statement” [4, pp. 258–297] as an elementary unit of dialogue, which acts as a complete sense complex from the addressee and suggests a reaction to it from the addressee (listener). The speaker himself is aiming at active and response understanding, waiting for a response, consent, sympathy, expression, execution.

As a result, Bakhtin successfully synthesizes the “academic” philosophical tradition, with its objectivity and systemicity, with the “non-academic” one, which connects thought and practice, philosophy and being—“the world of culture” and “the world of life” [12, p. 8]. The humanitarian approach to designing the existence of these beings, the axis of which is the subject, forms the image of an understanding person, “capable of obtaining new knowledge and deciphering cultural codes embedded in the texts of daily activities and permeating its entire social and cultural context” [13, p. 535]. Technologically, such designing results from the postulate of the full rights of the “understanding person” as a design subject, he is a co-author of the text of the project. The humanitarian paradigm of designing the being of a man changes our ideas about the image of man (the “understanding person”), the image of the world, and the symbolic content of the project activity itself. By means of the language, anthropological and hermeneutic methodologies reveal textual and contextual meanings of a person's being. Along with the sign environment and ideas, responsibility, as an intangible element and component of the humanitarian methodology and technology of

designing the existence of a modern man, is connected by Bakhtin with social values and norms.

In our view, existence is the relevant being basis of the subject in a unique form and the meta-openness to any possibilities. The authenticity of the meaning of existential communication and the existence of the subject is revealed in being through the Other for oneself. The subject, discovering himself in the Other and the Other in himself, becomes himself only in the consequence of communication, “To live is to participate in a dialogue; to ask, to listen, to reply, to agree etc. In this dialogue a man participates with all himself and all his life: eyes, lips, hands, soul, spirit, his whole body, actions” [4, p. 118]. In the modern personal ontological structure, where a free human choice is present, the discovery of one’s own Self through the Other is not enough to understand the phenomenon of subjectivity. Man, as a dialogue personality, exists in the space of a dialogue both in the existential and the transcendent space at the same time. The latter brings him closer to the things lying outside his own culture.

So, in the existential and dialogue tradition, the subject’s existence is understood through co-being, i. e. a dialogue or existential communication, and through transcendence as meta-cultural. Depending on the linguistic rules of the language system used and its capabilities, the concept and model of the social reality are built as a result.

The discovery of oneself in the Other is supplemented in a dialogue by meeting the Other, which is rooted in the world culture (the universal) [13, p. 95] and represents all the anthropological boundaries and horizons.

The identification of the grounds of knowledge and the hermeneutic potential itself with the help of philosophical methodology as a universal one, in the present, opens the horizons of deep reading of the person whose stay in the world is as close as possible to the state of technical and cultural singularity, symbolizing a special moment in accelerating technological development, where the maximum complexity of the technical sphere [1, p. 8] where anthropological challenges and anthropological cultural and technological crises are predicted. For this reason, the instrumental

significance of M. M. Bakhtin's legacy for philosophical thought and modern culture in general is an emergence of reality in the possibility of the existence of a subject based on contacts with the consciousness of the Other people through the language and communication. In this series, we understand the procedural side of the design self-changes of a person as a movement of human nature to the truth, which in social and humanitarian cognition is investigated by means of the hermeneutic method of interpretation of the life experience of the subject and M. M. Bakhtin's concept of the dialogue.

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