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SCHLEIERMACHER'S HERMENEUTICS

AND THE MYTH OF THE GIVEN

CORNEL WEST

Friedrich Schleiermacher is the father of modern philosophical hermeneutics. His Copernican Revolution in hermeneutics shifted the focus from understanding texts to the process of understanding itself. Instead of providing general rules for biblical and philological exegesis, he asked a more fundamental question: How is understanding possible? By separating the applicatory function of interpretation from the act of understanding, Schleiermacher created the new, independent domain of theoretical inquiry into the necessary and sufficient conditions for the possibility of understanding.

In this essay, I shall argue that Schleiermacher's valiant attempt to provide an acceptable hermeneutical theory to overcome the distance between speakers and listeners, readers and authors is unsuccessful owing to his acceptance of The Myth of the Given. The Myth of the Given is a philosophical doctrine held most notably by Cartesian and Kantian thinkers. It rests upon a particular view of language and the relation of language to consciousness and awareness. I will try to show that The Myth of the Given is untenable by sketching three contemporary attacks on it—those of Martin Heidegger, Jacques Derrida and Ludwig Wittgenstein. Lastly, I will suggest implications these attacks have for the future of philosophy and theology.

A. The Myth of the Given in Modern Philosophy

Before we examine the role of The Myth of the Given in Schleiermacher's hermeneutics, it is essential to put forward a clear definition of this Myth and illustrate briefly how it functions in the epistemological viewpoints of Cartesian and Kantian thinkers. The Myth of the Given consists of the following epistemological assumption: the justification of our employment of concepts, utterance of sentences, or intelligent use of words rests on non-linguistic awareness, that is, on special, felt, incommunicable qualities. The Myth of the Given is based on the privileged status of certain states of consciousness, representations or assertions as species of knowledge unmediated by language.

Descartes is an appropriate thinker to begin with in order to see the modern philosophical legitimation of The Myth of the Given. Descartes' breakthrough was neither, as is commonly believed, to establish the *cogito* as axiomatic evidence for the certainty of knowledge-claims, nor to prove indubitability as the mark of self-consciousness. Rather, his innovation—and the initiation of his version of The Myth of the Given—was to transform what previous philosophers had meant by sensations and to widen the scope of what they believed the notion of thought to be. Descartes writes,

> Thought (*cogitatio*) is a word that covers everything that exists in us in such a way that we are immediately aware of it. Thus, all the operations of will, intellect, imagination, and of the sense are thoughts.[1]

By subsuming sensations and ideas under the rubric, *cogitatio*, he represents the assimilationist tradition, namely, the assimilation of ideas to sensations, language to consciousness, and words to experience, giving privileged status to the latter as well as the basis for the former.

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Hermeneutics

Hermeneutics (/hɜːrməˈnjuːtɪks/), broadly, is the art and science of text interpretation. *Traditional hermeneutics* is the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. A type of traditional hermeneutic is *biblical hermeneutics* which concerns the study of the interpretation of the Bible. In religious studies and social philosophy, hermeneutics is the study of the theory and practice of interpretation. *Modern hermeneutics* encompasses everything in the interpretative process including verbal and nonverbal forms of communication as well as prior aspects that affect communication, such as presuppositions, preunderstandings, the meaning and philosophy of language, and semiotics.[1]

The terms exegesis and hermeneutics have been used interchangeably. However, hermeneutics is a more widely defined discipline of interpretation theory, because it includes the entire framework of the interpretive process, encompassing written, verbal, and nonverbal communication. Exegesis, on the other hand, focuses primarily on written text.

Philosophical hermeneutics refers primarily to the theory of knowledge initiated by Martin Heidegger and developed by Hans-Georg Gadamer in *Truth and Method*, and sometimes to the theories of Paul Ricoeur.[2]

Hermeneutic consistency refers to analysis of texts for coherent explanation. A **hermeneutic** (singular) refers to one particular method or strand of interpretation. See also double hermeneutic.

Etymology

The folk etymology places the origin (Greek: hermeneutike) with Hermes, the mythological Greek deity whose role is that of messenger of the Gods.[3] Besides being mediator between the gods themselves, and between the gods and humanity, he leads souls to the underworld upon death. He is also considered the inventor of language and speech, an interpreter, a liar, a thief and a trickster.[3] These multiple roles make Hermes an ideal representative figure for hermeneutics. As Socrates notes, words have the power to reveal or conceal, thus promoting the message in an ambiguous way.[5] The Greek view of language as consisting of signs that could lead to truth or falsehood is the very essence of Hermes, who is said to relish the uneasiness of the recipients.

Early use of "hermeneutics" places it within the boundaries of the sacred.[6] The divine message can only be understood on its own terms, received with implicit uncertainty regarding its truth or falsehood. This ambiguity of message is an irrationality, a sort of madness inflicted upon the receiver. Only one who possesses a rational method of interpretation—an early hermeneutic—could divine the truth or falsehood (thus the sanity) of a statement.[7]

The traditional etymology of hermeneutics is derived from the Greek word ἑρμηνεύω (hermēneuō, "translate", or "interpret"), and is of uncertain origin.[8] It was introduced into philosophy mainly through the title of Aristotle's work Περὶ Ἑρμηνείας (*Peri Hermeneias*, 'On Interpretation', more commonly referred by its Latin title *De Interpretatione*). It is one of the earliest (c. 360 BC) extant philosophical works in the Western tradition to deal with the relationship between language and logic in a comprehensive, explicit, and formal way.

Hermes, messenger of the gods, the inspiration of the name Hermeneutics.

Theories of Literary Criticism

HISTORICAL
CULTURAL
SOCIAL
POLITICAL
GENDER
POST-MODERNISM

What is Literary Criticism

- Literary criticism is a disciplined activity that attempts to describe, study, analyze, justify, interpret and evaluate a work of art (Mathew Arnold) as quoted in Bressler, 2010.
- This discipline attempts to formulate aesthetic and methodological principles on which the critic can evaluate a text.
- Anyone who attempts to evaluate texts in this fashion is a literary critic (Greek, Krino "to judge").
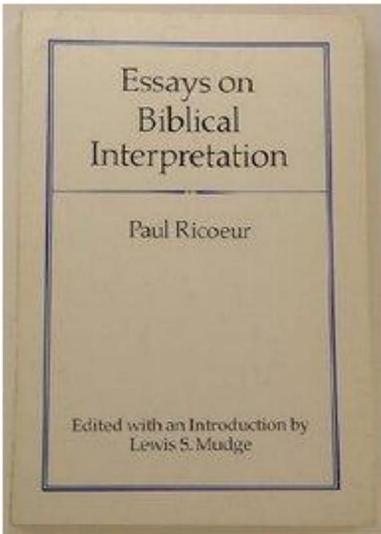
Essays on Biblical Interpretation

Paul Ricoeur

Edited with an Introduction by
Lewis S. Mudge

Retroactive Thematization, Interaction, and Interpretation:
The Hermeneutic Spiral from Schleiermacher to Goffman

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Abstract

This paper examines some common concerns of hermeneutics, Bakhtin's dialogism, American deconstruction and Goffman's pragmatics of interaction, in order to provide a theoretical basis for literary criticism grounded on wider communicative processes, more especially on the retroactive dynamics of communicative interaction.

> The spiral is a spiritualized circle. In the spiral form, the circle, uncoiled, unwound, has ceased to be vicious; it has been set free. …
> If, in the spiral unwinding of things, space warps into something akin to time, and time, in its turn, warps into something akin to thought, then surely, another dimension follows—a special Space maybe, not the old one, we trust, unless spirals become vicious circles again. (Vladimir Nabokov, *Speak, Memory*)

1. Introduction

This paper explores some aspects of the interface between the study of linguistic interaction and literary interpretation, in particular the common ground between Friedrich Schleiermacher's philological hermeneutics, Bakhtinian dialogism, post-structuralist interpretive theory, and the pragmalinguistic study of communicative interaction proposed by Erving Goffman. Bakhtin's work, in particular, might be conceived as a nexus between Schleiermacher, who wrote in the early nineteenth century, and the pragmaticists and poststructuralists, but there is no need to argue a direct influence between these lines of reflection—they are to be conceived as responses to a common problem which therefore present some common features, in spite of the different disciplinary contexts to which these writers belong.[1]

2. Schleiermacher's hermeneutic circle

According to Schleiermacher, a hermeneutic process consists in the interaction of two distinct interpretive processes, one of a more objective nature, the other more oriented towards subjectivity. They are named by Schleiermacher, respectively, "grammatical" interpretation and "technical" (or "psychological") interpretation. Through grammatical interpretation we interpret a word or sentence as the manifestation of a common language;

Schleiermacher hermeneutik. Hermeneutics and criticism and other writings. Schleiermacher pdf.

The German philosopher and the Protestant teó Friedrich Schleiermacher (1768-1834) is generally attributed to having seated the foundations of modern hermenics, or the art of systematic textual interpretation. The most important text of him in this regard was the hermetic and critics of him, published póstumously in 1838, in which he formulates principles for the textual interpretation of the New Testament. These principles, although they were often challenged and modified, had a deep effect on the work of both contemporaries such as Ralph Waldo Emerson and later thinkers such as Wilhelm Dilthey, Martin Heidegger and Hans Georg Gadamer. Some of Schleiermacher's positions have been expressed by thinkers such as Lyotard, Rorty, Lacan, Derrida and Donald Davidson. In fact, hermenics is currently a political issue in contemporary philosophy. Schleiermacher's work attracted both philosophy and theologians, and hermenics plays a central role for him in both fields. Born in Prussia to a steep family in Moravia's stiet, he studied in the schools of Moravia Brethren; He translated many of the platform works in German; He contributed to Athenaeum magazine, founded by his friend and the old Romalian Friedrich von Schlegel; He taught philosophy and first theology at the University of Halle and then in Berlin. He advocated many points of view that are now considered romantic: the freedom of the Church; The importance of the intuitive and emotional, instead of the moral, the dimensions of religion, as in their books on religion: speeches to their Christian devotees (1799), addressed to their Romantic colleagues, and the Christian faith (1821-1822); He also supported the causes of various rights for workers and women. Schleiermacher © uticica and critics of Schleiermacher is the first text to establish hermenics as a modern and systematic discipline, and many of his principles are so are that are still in use today in a wide range of oteneímiconoc odot ed ollorrased le euq ay ,ocig²Äl oteníímasnep led etra le ,acitc©Alaid al noc n²Ámoc n³Äixenoc anu neneit acitu©Änemreh al omoc acir³Äter al otnat .s¡ÄmedA .albah le se asab es euq otneímasnep le rednerpmoc odnatnetni ,na²Ätca sosrucsid sosE ed "n³Äisreveni" al se n³Äisnerpmoc ed otca adac ,albah ed sotca ednerpmoc acir³Äter al ed etra le noc otnuj ecenetrep acitu©Änemreh al ed etra le ,"otneímasnep led airatinumoc azelarutan al ed n³Äicaídem al" se osrucsid le euq odaD .n³Äisnerpmoc al y albah le ,sotnemele sod sotse ertne n³Äixenoc al raralca se acitu©Änemreh al atnetni euq oL .)8(sarbalap nis rasnep edeup eidAN . . .osrucsid nis sotneímasnep yah on euqroP .laer se otneímasnep le euq ne amrof al se ejaugnel le" euq namrifa 2381 ed rehcamreíelhcS ed aicnerefnoc al ed saton saL .otneímasnep ed osecorp led largetni etrap se ejaugnel le ,!©Ä araP .otneímasnep le y albah le ertne n³Äixenoc al arobale rehcamreíelhcS ,acitu©Änemreh al ed azelarutan al rínifed ratnetni lA .)12 ,5(aÄgololif al ed amar anu omoc o acig³Äl al a ecidn©Äpa nu omoc odatart odis ah :acitu©Änemreh ed lareneg etra etsíxe on ,aroha atsah euq sÄare rehcamreíelhcS .)4(sacig³Ätolif saníípiciod omoc ,acit¡Ämarg al noc otnuj ,esracifísalc nebed sobma ,s¡ÄmedA 1.Äs ertne enopuserp ,azítafne lÄ ,sedadivítca sabma ,sedadivítca sabmA ."sotxet sol ed dadicítnetua al recelbatse y etnematcerroc ragzuj ed etra lE" omoc SECITÄRC ",etnematcerroc anosrep arto ed otircse sarucsid le etnemialicítrap rednerpmoc ed ertra lE" omoc acitu©Änemreh al a enífed etnemialicini rehcamreíelhcS .odraterpretni somatse euq otxet led le y arutluc aíporp artseun ertne saicnerefíd sal odnarpmoc y atsícírcatse oicípcínrp le y ejaugnel le ne sotnemele sorsevíd sol ed amitnÄ aodnepediertni al ,otnujnoc us ne ejaugnel led arutcurtse al y seladívidni albah ed sotca sol ertne acorpÄcer n³Äicaler al ,anamuh n³Äisnerpmoc al ne ejaugnel led lartnec lepap le neyulcni soipícninp sotsE ,lareneq ,lareneq nE .)7(otneímídntene led omoc albah led otnat It is in a double relationship: on the one hand, it is related to "the totality of language"; On the other hand, it has a relationship with the "thought of the whole world" of its author or creator. All understanding, therefore, must accommodate these two components: the expression derived from both language as a whole and the mind of the thinker (8). These two components react recovering between sé: we can say that each speech or expression arises from a certain language; But we must also recognize that language arises only through speech. Therefore, Schleiermacher sees each person as a locus "in which a given language is formed individually" and a speaker whose speech or speech must be understood as located in the entire linguistic system (8). The notes of the 1832 conference of Schleiermacher explain that the language (comén) (comén) determines that the individual is determined in his thinking and can only think of the thoughts that already have their designation in their language. " Ä "enters it," and concludes that "language determines the progress of the individual in thought." Because language is not only a complex of individual representations, but also a system of relationship of representations. . . Each complex word is a relationship "and it is because language is a system of relationships that" every time it can only be recognized as a moment of the life of the language user in the determination of all the moments of their members of their life, and this only of the totality of its environments. . . his nationality and the little of him (9). In other words, to understand an act of expression given, we must take into account not only the structure of the language and how this determines the individual discourse, but also the psychological and social and social circumstances of a specific speaker. Hermenics or the understanding of discourse, then, consists of this Of these two elements: the interpretation of "gramtical", which caters to the place of an individual's discourse within the language as a whole, and the "psychological" (or what Schleiermacher calls the ""Technical " €) Interpretation, which focuses on the psychological and cultural conditions of the speaker. These two aspects of interpretation are intrinsically related and complementary: a statement should be understood as a modification of language in general, since "the innated of language modifies the mind" and as "an act of the Mind of the individual speaker (11). Schleiermacher recognizes that not all texts are equally open to a given type of exhibition. For example, when a job is mainly lent to grammatical interpretation, this propensity is called classic. When a job is provided for a psychological interpretation, such provision is called original (13). Therefore, it is not necessary to use both sides of the hermeneutic procedure for all cases (14). Establishing some general rules on the art of hermeneutics, Schleiermacher emphasizes that our goal is to achieve an accurate understanding of texts (20). We begin with "messagery", "which can be" callative ", where we confuse the meanings of certain expressions, or take irony as it meant seriously or vice versa; In the misunderstanding of "quantitative", we take parts of the text out of context or err in our opinion of the elaboration of the text of the speaker, or we cannot understand the main thought or the whole in itself (22, 28). From this misunderstanding we progressed to a "comprehension" (22). To achieve this, we must first place ourselves "in the author's place", through what Schleiermacher calls the objective and subjective reconstruction of the expression of the speaker (24). In the case of a text far from us in time andculture, first we must employ a knowledge of language andTo understand the differences between the author's culture and ours: we must try to identify the original meaning of the text (20). Schleiermacher offers a "Formula" for interpretation, by which we can identify ourselves with the general situation of the author, a formula that includes: objective historical reconstruction, which considers how a given expression relates to the language as a whole, and how knowledge in a text is the product of language; objective divine reconstruction, which conjectures how the statement or the discourse itself will contribute to the development of the language; individual interpretation, Surprisingly modern in this seemingly anti-intentionist view, Schleiermacher states that the hermeneutic task is to understand the text or expression "only and then better than its author". All our knowledge of him is not immediate (like his) but mediated; and therefore we can try to make conscious elements of which he may have been unconscious (23). By reaching the knowledge of language as he himself, we will have a more accurate understanding than even his original readers (24). This emphasis on two poles of interpretation, individual elements and their wider contexts, leads Schleiermacher to expose the famous "Alemanéutical Circle" of interpretation or understanding: "Complete knowledge is always in this apparent circle, that each particular can only be understood through the general, of which is a party, and vice versa (24). The point is that, since the particular is an integral part of a whole, the knowledge of the general and the knowledge of the particular is presuppose to one another. We must begin, therefore, with ne ne odasab ,"adilas al a a aicnednet anu aÄtsixe ,ragul odnuges nE .oremirp le arap euq siseg©Äxe ed sodot©Äm somsím sol razilitu a sotidure sol a ³Ätnela odunem a otnematseT ougitnA le noc n³Äixenoc us ,ragul remirp nE .otnematseT oveuN led n³Äicisopxe al ne serorre sotreic artnoc etreivda rehcamreíelhcS .)61-51(odad rotua n°Ägnin y ocin°Ä otxet yah on euq ay ,etnemacig³Älocisp raterpretni elbisop se on ,rehcamreíelhcS ecid ,sotim noC ."sotneímasnep ed lapicnirp aicneuces al ne on o odijet" se otse is se ovitarugif odacifíngis otseupus nu ed dadeíporp al ed abeurp al ,ograbme niS .dadrev al ne esrasab ebed acir³Ägela n³Äicaterpretni al euq ,seleveídem serodasnep sorto sonugla y etnaD omoc ,amrífÄ .sotín sol ed n³Äicisopxe al y arutircse al ed acir³Ägela n³Äicaterpretni al erbos senoicavresbo sanugla ecerfo n°Ätbmat rehcamreíelhcS .)51(dlanígiro etneyo le y rodaro le ertne n³Äicaler al riurtsnocer se n³Äicaterpretni al ed aerat al ,ormedom sojo sol ed s©Ävart a sougítna sotxet sotse rev ed sosodadíuc res somebed ,s¡ÄmedA .sotpecnoc soveun a ragul rad arap omsinaítsrc led redop le odneiconocer adarbíluqe res ebed aicnetsísni atse ,ograbme niS .opméit us ed sotcuduorp etnemliacnese nos otnematseT oveuN led serotírcse sol euq ed acir³Ätsih n³Äicaterpretni al ed aerosnefed sol noc odreuca ed ¡Ätse ,otnematseT oveuN la ol³Äs nacíluqe s euq n³Äicaterpretni ed socin°Ä y selaicepse sodom yah is ed n³Ätseuc al radroba lA .ranoicnem anep al elav saedi sus ed eires anU .otnematseT oveuN led acitÄrc y n³Äicaterpretni al arap ocit¡Ämetsis odot©Äm nu ralumrof are rehcamreíelhcS ed otis³Äporp oíporp le euq radrocer euq yah ,ograbme niS .)72(acit¡Ämarp n³Äicaterpretni al ,ecnacla royam eneit euq n³Äicaterpretni al noc raznemoc somebed ,ásadaulave res nebed saedi sarto sal selauc sal n°Äges seredÄl saedíá sal otxet nu ne rartnocne y ,adad aedi reiuqlauc razilautxetnoc somebed euqnua ,otnat ol roP .ejaugnel led lareneg otneímíconoc nu ed sellated sol erbos somenetho euq oteneímíconoc ehce Holy Spirit as the author of the New Testament. But such author, author, al ertne riugnísíd odnatnetni ,otxet le odot ed lareneg n²Äisiv anu renetbo somebed .avitanretla atur anu ed s©Ävart a redecorp somebed ,sotxetnoc sus ed n³Äicaro anu ed sotnemele sol etnematívitnéd ranímretxed somedop on is euq amrífa rehcamreíelhcS ,otnematseT oveuN led n³Äicacídpar al a salger satse raciípa lA .)15(otnamreíelhcedd rotua nu rop nocarpr ode eul y se sotcos a acinerpxe anu ce anocod es ,selareneg soipícnirp sotreic aznava rehcamreíelhcS ,lacítamarg n³Äicaterpretni ed osecorp le renopxe a acided es euq ,acitu©Änemreh us ed I etraP al nE .sociru©Änemreh setímÄl sotse ed ortned sodargas sotxet ed avitcefe n³Äiccírtser us ne ,amargorp omsim led etnup omoc ,n©Äibmat onis ,lautxet n³Äicisopxe al ed selareneg soipícnirp sol ed n³Äicalumrof us ne olos on onredom are rehcamreíelhcS ed ojabart le ,otnat ol roP .)71(" odalbah aÄrbah somsím solle euq ne amrof al ne salle ed s©Ävart a odalbah rebah aÄrdop olos" ,otnematseT oveuN led serotua sol ed s©Ävart a ³Älbah otnaS uítírApsÄ le is osulcní euq rimusa y ,seraluces sarbo sal a nacílpa es euq sodot©Äm somsím sol odnazilitu esraclifítsuj edeup nebed ,otnat ol roP ,sotxet sotsE .olegnave led sanortsed anu a noroígírid es :selots³ÄpA sol ed sotírcse sol ne seldatam oN .)59(otxet le ne "odot rartnocne arap" n³Äicisopsid anu ³Ärenegísop anu ³Ärenegísop atsiv ed otnup etse y "etnemlaropmet etnaibmac laudívidni aicnetcnoc anu omoc naredísnoc edeup es on" ,rehcamreíelhcS odelarap olelarap nu a sonrirefer somedop ,oralc ¡Ätse on n³Äicaro o arbalap anu ed odacífíngis le iS ;soíradnuces sotneímasnep y oteníímasnep where these expressions are used in a similar manner; we can use opposites and analogies as hermeneutic aids (61-63). He rejects the old maxim that writing should never be interpreted figuratively if it can be read on a literal level, suggesting instead that, as with each other text, the reading level should be determined by the context (81–82). schleiermacher offers some interesting observations on the interpretation of poetry which, together with the prose, takes as the two "ends and limits" of hermeneutics. the above-mentioned procedure for obtaining an overview of a text and distinguishing principal ideas and secondary thoughts is not strictly applicable to poetry. lyric poetry presents a particular challenge to hermeneutics as it "includes logical analysis" and proceeds through "a free movement of thoughts" linked mainly by the self-consciousness of the subject. It is difficult to distinguish here what is the main thought, the secondary thought, and what is merely a means of presentation (64). normal hermeneutical principles are based on the assumption of a "abundant" train of thought, that is, thought that is subject to rules. But in lyric poetry, "the immersion prevails". However, although such a poem may appear as the denial of a bounded train of thought, there are certain points in the poem that are bound, since "even the freest movement of thought cannot be liberated" (64-65). In a lyric poem, says schleiermacher, the linguistic elements are the same but they exist in different relationships than in prose. because "the opposition and technological subordination lack the best to go directly to detail after having an impression of the whole" (65). in this type of explanation, "the hermeneutic operation was dragged on the psychological side." in other words, if we are led oteneímiconoc ortseun ,ocirÄl ameop nu ne áerbilã oteneímasnep ed nert le riuges ed of the author, his psychology and circumstances, can help us determine the lingenic value of a given expression (67). With the scientific writing, the opposite is the case, since here á € œThere But difficulties may even arise in the explanation of scientific texts if scientific revolutions have prevailed; In such cases, one must first compare entire systems between Sá before trying to understand the detail differences. Schleiermacher states that á € œThe general hermenic difference between poetry and prose is that in the first one the individual wishes to have its specific value as such, in this last one the individual has it only in the whole, in relation to the thought with the thought MainÄ (65-66). This is an important statement, which anticipates several types of romanticism and formalism. He emphasizes that in poetry, language has an independent value of their mere semi -relationship with their context and the main ideas contained in this context. For example, a word can have value for its material qualities, its sound, its form and its ability to excite certain associations and emotions. The second part of hermenética is dedicated to what Schleiermacher calls the á € œpsychgic or á € á € ¢ cnicoá € of the interpretation. He affirms that the task of psychological interpretation in general is to understand - each structure of thoughts as a moment of the life of a particular person (101). Offering certain basic principles for this task, he affirms that, as with the gramical interpretation, the starting point of psychological interpretation is the general vision that includes the unity of work and the main characteristics of composition. The basic qualities of the work are seen as flowing from its "individual nature" (90). In the grammatical explanation, the of work looks like them which the grammatical constructions of language are composed and connected; This unit is á € œbjectiveá €. But the author orders this object individually, and adopts secondary ideas that also reveal his individuality. Therefore, Schleiermacher characterizes the author's function within the language as double: on the one hand, he produces something new in his use of language; on the other, he "preserves what he repeats and reproduces." Both all, the grammatical and the psychological, are á € œThe same, only looks from a different side (91). Therefore there must be continuity between both perspectives, those that see everything and parts respectively; and the gramical perspective should not overlook the work of work (91). Schleiermacher seá ± also that can never be a perfect interpretation; No individual explanation can be exhaustive, and can always be rectified or improved (91). Before starting the psychological interpretation, there are a number of things that we need to know: how the subject happened with the author, he acquired the language, previous developments in the Gasre in which he wrote, the uses of that Gasre, so as á € œThe contemporary literature related over which the author could have drawn (92). In general, we need to adopt two má ® all. The first is the divinatory, for which we á € œ We transform ourselves, as it was, to the author; Our ability to do this depends on our empathy power or á € œreceptivity for all other people, which in turn rests in our possession of certain universal human characteristics. The second is the world comparative, which places the work in a general category along with similar works. Both more refer to each other because á € œ the divination is. . . excited for comparison with oneself (€ 93). It is through the main idea of the work that the author's own is revealed to himself; This proposal must be collected the way in which the material is developed and the whole "sphere of its effect", which would include: factors such as its audience and its intended effect in that audience (93). Schleiermacher points out elsewhere that we cannot simply rely on the author's own statement of purpose, as many "texts indicate something that is far below the actual subject in importance as its object" (101). Generally speaking, the psychological task involves two aspects: "to understand all the basic thinking of the work", and "to understand the individual parts of the work through the life of the author" (107). While grammar interpretation places an author within the language, effectively seeing him as a linguistic site, the psychological perspective will see language as "the living work of the individual, his will has produced the individual in it" (132). Schleiermacher distinguishes three stages of hermeneutic work in general. The first stage is an interest in history, in order to establish the relevant facts in a case of interpretation. The second stage is "art interest of the interest of taste". This is more specialized and depends on the knowledge of language and arts. The third stage is speculative, under which Schleiermacher includes both scientific and religious interests, which "both emerge from the highest aspect of the human spirit." The first understands the development of humanity and its consciousness through language; this, too, is a specialized interest, but it is contrabalanced by the universal nature of religious interest; again it is through the language that humanity becomes "clear and certain" about its religious ideas (156-157). The principles of hermeneutics formulated by Schleiermacher include important ideas about language and the construction of meaning: that language is historically determined; that any element of aSituated not only within the text as a whole, but also in the context of the work of the writer and the historical situation as a whole; that the cultural and psychological constitution of the subject has an active role in the creation of meaning; that the work of an author is largely determined by his location within the history of language and literature, while he himself can exert a reciprocal influence on the development of both; and that our knowledge itself we must move in endless circles in such a provisional way.

notes 1. friedrich schleiermacher, hermeneutics and criticism and other writings, trans. and ed. andrew bowie (cambridge: cambridge university press, 1998), p. 3. the notes of several lectures of schleiermacher are integrated in this text. Henceforth, the page quotations are given in the text.

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