**COMMUNICATION AND THE SENSE IN PHILOSOPHICAL TEXT[[1]](#footnote-1)**

The attention to the problem of communication is a characteristic feature of the modern philosophical thought. The fact of the matter is not only that in modern culture we have witnessed the transformation of communication processes which requires philosophical reflection. There also exists some need for reflection communication which is internal for philosophy.

As it is known, in Socratic-Platonic tradition, it was conversation that served as a classical sample of philosophizing in which frames the dialectics was formed. In the context of the antique dialectics, the communicative effort aimed at achieving mutual understanding, prepares human mind for perceiving the truth. The sense disclosed by philosophizing interlocutors is the nearest guideline that helps to discover the truth.

The unity of the sense and the truth, postulated by Antiquity, disintegrated in the course of historical development of the philosophical thought. In the philosophy of I. Kant we can see that the reflection separates the issue of the sense, correlated with the ethical position of the due and the freedom, and the issue of the truth, correlated with the theoretical position of the scientific cognition of nature. The idea, expressed by Kant, that reason and intellect are associated with different types of legislation, was the evidence of transformation of the philosophical culture for which the dissociation of the truth and the sense became a new intellectual reality.

There is a dividing line, which does not interfere either with science (the truth) or life (the sense), between the way we speak about the world from the point of view of cognition and the way we discuss the worrying issues of creatures living in the world. It presents an obstacle only for the philosopher who understands the strive for truth as a personal life goal.

Dissociation of the sense and the truth is the factor which determines a quite evident intention of the modern philosophical culture. It concerns the choice made by a philosopher who focuses on the analytical idea of statement clarity or on the hermeneutic idea of ​​intuitive immersion into the text. We seem to have already passed through the most acute phase of the confrontation, when it seemed possible to unambiguously answer the question whether philosophy should be associated with science or with art. It is noteworthy how the statement of the problem of philosophical text specificity outlines the ways out of the impasse of the truth and the sense demarcation.

The problem of the specificity of philosophical text arose at the same time as the convergence of philosophy and literature, initiated by Nietzscheanism, took the form of a task-oriented purpose which is characterized by: 1 ) the difference between the text and the work ( R. Barthes ); 2 ) the search for divergence of the rhetoric of expression and semantic content of the text ( Z. Derrida ); 3 ) the reduction of philosophical freethinking towards freedom of literary imagination (R. Rorty ) .

The main risk of the scenario for convergence with literature for philosophy is the position of aestheting escapism. Dissociation between the truth and the sense presented through the prism of literary-fiction perception of the world, takes the form of dissociation between the reality and the possibility. Any comparison, even such a fabulous assumption as “if Aristotle had studied in Hogwarts", seems relevant in the established gap.

By equating the sense with self-production of the possible which does not “want” to become the real and does not commensurate itself with actual reality at all, the philosopher approaches the line where senselessness is lurking the sense.

Being aware of the scantiness literary maneuver in hermeneutics, G. Gadamer put forward the idea to consider the text "not as a subject but as a phase of understanding." This idea can be interpreted in the following way: communicative intention is primarily characteristic for philosophical text as a condition (a priori) of its interpretability. In practice, this means that "Confession" by Bl. Augustine can not be interpreted from the positions we take while reading, say, a treatise written in the spirit of "Metaphysical Meditation" of R. Descartes , let alone the novels by J .Rowling which seem inappropriate for this purpose.

They are not only different in the content and subject theme, but the communicative intentions of texts do not meet. In the case of “Confession”, the author appeals directly to the reader’s personality as living being and demonstrates openness, against the background of which the communicative situation of the text takes the form of existential encounter. This cannot be said about “Meditation”, where the reader appears in the position of an observer whom the scientist demonstrates his experience to. It must be assumed that the specificity of communicative intention restricts the space for possible interpretations of a single text. The moment of such restriction is what makes the reader’s interpretation closer to the author's concept, the possibility- closer to reality, and eventually connects the truth with the sense.

How does the communicative a priori correlate with the philosophical text? Is it localized within the text or rendered beyond as implicit and requiring its reconstruction of the context? It is obvious that the search for solution to this methodological problem leads to the discussion whether a philosophical text is an autonomous entity or whether it depends on the external factors consolidated in the context.

Besides possible theoretical pros and cons, the fact that the autonomy is a philosophical ideal which refers us beyond the matter towards the due, must not be neglected. The communicative a priori is not localized within the text objectively; it is purposefully introduced and held by a philosopher as a conscious self-limitation of possible interpretations. The issue of specificity of philosophical text, thus, expands to the issue of peculiarities of the philosophical text culture, where such parameter as a philosopher’s personal decision must be taken into account.

1. The presentation was prepared within the framework of the project “The Influence of formatting on meaning: changes in the text culture and the transformation of communication”, supported by Russian Foundation for Humanities (RFH) (grant №16-03-00120). [↑](#footnote-ref-1)