Ryskeldieva L.T. Doctor of philosophy, professor. V.I. Vernadsky Crimean Federal University.

           On the notion of "textual culture"[[1]](#footnote-1)

1. One of the significant implications of the so-called "turn towards the language" is a special status of interdisciplinary research in humanities. Nowadays we can talk about interdisciplinarity as a methodological principle, according to which, for example, the selection of projects for financing is being made, i.e. if representatives of different sciences are involved in one study, it should be favored over the monodisciplinary one. Reasons for this implication are known: firstly, it is a person's status as a super-complex object of cognition. Secondly, the need to transform the speculative component of the humanities by means of a union with the "positive" sciences. Having realized the fundamental textual nature of reality, humanitarian researches develop new and efficient operating concepts such as, "text activity" in semiosociopsychology. It is possible to fixate the union of historical, linguistic, psychological and other studies during research in the study of the text as a cultural phenomenon. Anonymous genotext and avantext, interference, a palimpsest, etc. may be the subject of study and reflection of modern humanities, where the traditional way of thinking is set to see the text and its author. Are these trends associated with philosophy? How effective is their implementation?

2. I believe that, firstly, the effect of the principle of interdisciplinarity in philosophy is very limited, and, secondly, the philosophical study of the text and communication has an irreducible and ineradicable specificity. Both my theses were initiated by the so called "the history of philosophy." Current discussions about its old problem – is it history or philosophy? - demonstrate the relevance of this problem. Our statement about the specifics of a particular philosophical text as an object of philosophical textology brings up two important issues. Firstly, it is a problem of the meaning of the philosophical text. How much information of a historical nature, sociological data, geography details, the nuances of psychological, social and political circumstances must be taken into account when during its comprehension? Can a hermeneutical problem be solved in relation to the meaning of a philosophical text in the way of interdisciplinary research? The answer is no. Secondly, it is a problem of authorship of the philosophical text. Text can be simple and clear in genre (a treatise), or it can be "hidden" in the text, alien to the philosophical in genre specifics (a novel or a poem), but the identity of its author can’t be dissolved in the creative process, there is no genotext, palimpsest, etc. Here is the author which is personally responsible for the meaning of his text as a performative. Is anonymous philosophical text possible? The answer is no. The thesis of the essential and irreducible specifics of philosophical text should not be seen as a philosophical manifesto of purism, it rather expresses the position, which can be considered akin to Russian formal method in literary criticism - OPOYAZ of B. Eichmann, R. Jakobson, V. Shklovsky and others. As they came from the need to learn the essential specifics of poetic, literariness itself, so we come from the principle of the irreducibility of philosophical text to the subject of the general textology and see the need and urgency of a particular philosophical textology.

3. What is the adequate context for the study of the philosophical text? It is a context defined by two concepts: philosophical culture and textual culture. The first reflects, so to speak, Being of the philosophy in culture, the conditions in which a philosophical reflection arose, what accompanies it and what is opposed to it, which mechanisms have been developed in culture of production and reproduction of meanings. It is obvious that there are cultures, in which such mechanisms exist and develop, and philosophy is being institutionalized and there are cultures, where philosophical reflection meets a lot of resistance, but there are those, in which it does not arise. How do we know of this? Only through an array of different kinds of texts, through methods of their creating, storing, distribution, transmission and transformation, through textual culture. Our notion of "textual culture" is deprived of evaluation context, as in our time it is used to complain about the current youth (they do not read, do not know how to write, they have no culture of the text and so on!).

4. We offer this concept and its term to bring to a reflective level and make it basic for the language of philosophical textual research, understanding by it the means of creating, storing and transmitting of texts. This concept in the process of text study may help to establish a positive, analytical mindset and in union with the concept of "philosophical culture" help maintain the record of philosophical specificity, point to concrete forms of eternal and temporal, substantial and transient in philosophy. Studies of the meaning of philosophical communication, for example, point to a symposium as a form of textual culture, allow to compare the text of Plato's "Symposion" with the materials of our conference and to raise the question of the fate of this meaning in a changing communication format of the text activities. That is why we need special textology, which applies the notion of "meaning", "communicative situation", "author", "reader", "target", etc. in relation to the philosophical text, speaking of which, it distinguishes many types of genres: a treatise, article, lecture, report, confession, etc. What is the connection between type, genre and meaning of the text? How does the format changes of the textual culture influence communication of the author and the reader in the text? While searching the answers we avoid: a) vagueness of the concept of "culture" in general, b) speculativeness of the philosophy of culture, c) the empiricism of cultural studies.

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