

TEMPORALITY AND NOSTALGIA IN THE HERMENEUTIC LOGIC OF HISTORY

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Abstract: *This study analyzes essential epistemological and ontological aspects of history from the perspective of history hermeneutic logics. A special focus is set on the temporal problems of the logics of history, in particular, regarding interrelations among the moments of historical time, involving the representative and the reference, as well as the chronological core of the event and the text. The settlement of the temporal conflict between the time of an event, narration and perception appears possible using the analysis of time hermeneutic game techniques. The free movement of signs, which no longer represent any meaning, but merely reproduce historical gestures, is expressed in deconstructive logic of copies and simulacra. Within this philosophical context, the issue of nostalgia is related to the subjective experience of historical reflection. Nostalgia is regarded as a way of communicating with history by an interactive subject. The research findings show that currently the existence of mankind requires changes in its relations with the past, and a review of the cognitive methods applied to understand the past against the background of the fluctuating and dynamic horizon of senses in history.*

Keywords: *chronotopos (space-time), space of experience, eternal return, nostalgia.*

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Introduction

Philosophical approach ensures the development of history focused hermeneutic logic that, on the one hand, allows for fundamental contradictions in gnosiology, or general epistemology, in its reference to history, and on the other, considers purely technical issues of history understanding.

In that context, the hermeneutic logic of history offers special solutions for individual and collective, necessary and accidental, potential and real, cause and effect, similarity and difference, fact and facticity, sign and meaning, space and time. Epistemological and ontological issues under the philosophy of history can be mainly solved within the framework of the temporal logic, which systematically changes its priorities.

However, the hermeneutic logic of history is not limited to the temporal aspect, but it integrates various modi of history existence and its understanding, one of which is the practice of mental and spiritual co-experience of the past, eternal return, reflection on past events, simulation of the past reality, in other words, nostalgia. In postmodernity, nostalgia acts as the hermeneutic openness of the reference to the history horizon. The nostalgic experience of history understanding is always intimate and natural, as well as free from cultural stereotypes. The paradox of historical nostalgia in the 21st century consists in the fact that the guarantee of the historic event authenticity, or the purity of its meaning, is ensured by the continuous individual simulations of the past via historic narrative semiotic deconstruction.

In the practice of ontological understanding of historical time and the phenomenon of nostalgia it seems appropriate to apply hermeneutic, phenomenological, structural-semantic and deconstructive methods, which enables understanding of the past as a cognitive, spiritual, mental, social and communicative practice under the philosophy of history. This approach opens an opportunity to reveal the nature of space-time and nostalgia as a way of being for a conscious subject in the reality of history.

The technology of history interpretation cannot be considered ignoring the connection with the phenomenon of time. Contemporary hermeneutic logic is making an attempt to deconstruct historical time through structural dynamics of representative, semantic and other means. On the one hand, the rational deconstruction requires history interpreter's neutrality, while on the other, interpreter's inevitable emotionality and sentimentality entail addressing the subjective aspect of nostalgia and its meaning in the practice of history understanding.

Logical-philosophical approach to the concept of *time* was described by G.H. von Wright¹. The ontological aspect of the historical time was represented in the existentialism by M. Heidegger², J.-P. Sartre³, K. Jaspers⁴, and was further developed in poststructuralism of G. Deleuze⁵ and M. Blanchot⁶. Plot and story manipulations with time in historical narrative and the experience of imaginary time and space configuration in literary works were discussed within the philosophy of language by P. Ricoeur⁷, J.-F. Lyotard⁸, M. Bakhtin⁹, and Yu. Lotman¹⁰.

The regularities and principles of historical interpretations, the problem of history understanding were considered within the context of the hermeneutic logic by J.M. Chladenius¹¹: in the first half of the eighteenth century he was the first to identify the very historical knowledge as the knowledge of individual things. Once, Russian scholars П. Шпет¹² and Н. Кареев¹³ pointed to the close connection between the meaning of history and semiotics. Sign structure formation in semiotics

¹ Г.-Х. фон Вригт, *Логико-философские исследования* [Logico-philosophical studies]. Москва: Прогресс, 1986.

² М. Хайдеггер, *Время и бытие* [Time and being]. Москва: Республика, 1993.

³ Ж.П. Сартр, *Проблемы метода* [Method problems]. Москва: Прогресс, 1993.

⁴ К. Ясперс, 1994. *Смысл и назначение истории* [The Origin and Goal of History]. Москва: Республика, 1994.

⁵ Ж. Делез, *Различие и повторение* [Difference and repetition]. Санкт-Петербург: Петрополис, 1998.

⁶ М. Бланшо, *Опыт-предел. Танатография Эроса: Жорж Батай и французская мысль середины XX века* [Experience is the limit. Thanatography of Eros: Georges Bataille and French Thought in the Middle of the 20th Century]. Санкт-Петербург: Мифрил, 1994, 63–79.

⁷ П. Рикёр, *Конфигурация в вымышленном рассказе* [Configuration in a fictional story]. *Время и рассказ: в 4 ч. Ч. 2*. Москва; Санкт-Петербург: Университетская книга, 2000.

⁸ Ж.-Ф. Лиотар, *Состояние постмодерна*, 2009 [The Postmodern Condition]. Available at: <https://gtmarket.ru/library/basis/3097>.

⁹ М.М. Бахтин, *Эстетика словесного творчества* [Aesthetics of verbal creativity]. Москва: Искусство, 1979.

¹⁰ Ю. Лотман, *Структура художественного текста* [The structure of the literary text]. Available at:

https://www.gumer.info/bibliotek_Buks/Literat/Lotman/_14.php.

¹¹ Г.Г. Шпет, *Первый опыт логики исторических наук. (К истории рационализма XVIII века)* [The first experience of the logic of historical sciences. (On the history of rationalism of the eighteenth century)] *Вопросы философии и психологии*. Москва, 1915. С. 378–438.

¹² Г.Г. Шпет, *История как проблема логики: Критические и методологические исследования*. Ч. 1: Материалы [History as a problem of logic: Critical and methodological. Research. Part 1: Materials]. Москва, 1916.

¹³ Н.И. Кареев, *Историка: Теория исторического знания* [History: The Theory of Historical Knowledge]. Петроград: Типография М. М. Стасюлевича, 1916.

opened the way to structuring historical concepts. The comprehensive view of the history of hermeneutic logic development was suggested by Ye. Yurkevych et al.¹⁴, when they discussed hermeneutic logic as a kind of informal logic within the context of the Western history of philosophy and philosophical hermeneutics of Aristotle, A. Augustinus, J. Chladenius, W. Dilthey¹⁵, G. Shpet¹⁶, H. Gadamer¹⁷.

In this research, being further developed in line with the ontological concepts of G. Deleuze¹⁸, Ye. Makovetsky¹⁹, hermeneutic logic by S. Gusev²⁰, and also hermeneutic phenomenology by G. Shpet²¹, the process of nostalgia is regarded as the concept of the philosophy of history, the phenomenon of subjective and public awareness and conscience, the way of the conscious subject, subject openness to the past within the semantic discourse of history.

Following the ontological model offered by G. Deleuze, Ye. Makovetsky²² built a methodology of structuring chronological rhythms in social history. The scholar attends to the phenomenon of time in its simulative and subjective modi. According to Ye. Makovetsky, metamorphoses of the lost reality occur within the space of thinking, meeting the principle of dynamics and deconstruction, and thus leading from external paradox to the internal action – experiencing the rhythm of life. In its turn, the philosophical approach suggested by G. Deleuze²³ enables to consider the world of nostalgia as a world of simulated things, which is given to people via continuous repetitions / eternal return.

¹⁴ О.М. Yurkevych, Zh.О. Pavlenko, V.A. Trofymenko, *History of the Development of Hermeneutic Logic*. Revista Notas Históricas y Geográficas, 2021, Núm. 26, pp. 1–28.

¹⁵ В. Дільтей, *Виникнення герменевтики* [The Rise of Hermeneutics]. Філософська і соціологічна думка, 1996, 3-4, С. 167–195.

¹⁶ Г.Г. Шпет, *История как проблема логики: Критические и методологические исследования*. Ч. 1: Материалы [History as a problem of logic: Critical and methodological. Research. Part 1: Materials]...

¹⁷ Х.-Г. Гадамер, *Истина и метод: Основы философской герменевтики* [Truth and Method: Fundamentals of Philosophical Hermeneutics]. Москва: Прогресс, 1988.

¹⁸ Ж. Делёз, *Логика смысла* [The Logic of Sense]. Москва: «Раритет»; Екатеринбург: «Деловая книга», 1998.

¹⁹ Е.А. Маковецкий, *Социальная аналитика ритма: Жиль Делёз, или О спасении* [Social Analytics of Rhythm: Gilles Deleuze, or On Salvation]. Санкт-Петербург: Издательство Санкт-Петербургского университета, 2004.

²⁰ С.С. Гусев, *Смыслы возможного: Коннотационная семантика* [Meanings of the Possible: Connotational Semantics]. Санкт-Петербург: Алетейя, 2002.

²¹ Г.Г. Шпет, *Явление и смысл (Феноменология как основная наука и её проблемы)* [Phenomenon and meaning (Phenomenology as a basic science and its problems)]. Томск, 1996. Переиздание Монографии 1914 года.

²² Е.А. Маковецкий, *op. cit.*

²³ Ж. Делёз, *Различие и повторение* [Difference and repetition]...

This study also regards the hermeneutic logic of nostalgia, engaging the theory of logical semantics and the logic of potential worlds, the principles of which were scrupulously analyzed by S. Gusev²⁴.

Space-time in a historical story and historical experience

In the eighteenth century, both scholastic and rational logic of history focused on the problem of individual and universal experience. Following G. Shpet²⁵, we will draw from the analysis of experience definition, given by Ch. von Wolff; which says that experience is what we learn, when we address our perception. According to the content of this definition, attention just turns our perception into experience. In fact, the role of attention is limited to the fact that we achieve more clarity of perception or single out a particular notion from the integrated image. Therefore, experience is inherently the general situation, consisting of several similar or even a single perception. Accordingly, G. Shpet, who developed the logic of historical knowledge in the early twentieth century, came to the following conclusion. Firstly, the person who refers to experience, must have at least one case or one perception, which would lead thereto. Secondly, this perception is not the very experience, but merely the foundation for it. Thirdly, mere attention to perception does not yet express experience.

In case of learning historical experience the process is complicated by the fact that the event, ensuring the possibility of experience is in itself unattainable in the real life and existence modus. Therewith, it is still evident that the way, leading to experience, goes through the perception (since the experience is based on perception). That way, the problem of history experience is transferred to the realm of its *perception technology*. There are grounds to believe that to master historical experience it was necessary to carry out certain experiments with perception, which would allow this experience to be manifested again, though completely different, individual version, which would enable to find the corporeality of history. The development of these experimental perception techniques actually serve as the contemporary technologies of information reproduction, developing a special ability of subjective perception. Overall, the history of the Modern age hermeneutics involved two prominent and influential theories of the logic of historical knowledge: historical induction by

²⁴ С.С. Гусев, *Смыслы возможного: Коннотационная семантика* [Meanings of the Possible: Connotational Semantics]...

²⁵ Г.Г. Шпет, *История как проблема логики: Критические и методологические. Исследования. Ч. 1: Материалы* [History as a problem of logic: Critical and methodological. Research. Part 1: Materials]..., p. 269.

J. M. Chladenius (the logic of objective history)²⁶ and psychological interpretation by W. Dilthey (the logic of subjective life history)²⁷.

According to W. Dilthey (XIX c.), subjective feelings may not be evaluated based on formal and logical the truth and lie values, but they have the meaning of being true or false. The logic of understanding an individual life was a sort of induction, relying on the interpretation specific feelings as subjective experience facts that can be correlated by analogy and serve as the basis to transit to the holistic understanding of the world. The non-linear transition from assumptions to findings, conclusion (in other words, understanding) is determined by the outstanding irrational nature of the unconscious, which was defined by W. Dilthey as human residue, affecting the spirit of history evolution on the whole. The probability nature of the conclusion is determined by the subjective reliability of individual experience. W. Dilthey pointed to the close connection between the hermeneutics development and history methodology²⁸.

G.H. von Wright singled out two perspectives regarding the object of the logic of time. The first focuses on the chronological sequence of events. It sets the following questions: is the temporal order linear or only transitive, perhaps, branching in different directions or even circular, repeatedly returning to the home position? The other perspective of time suggested by the logician is related to what G.H. von Wright called “the nature of temporal substance”²⁹. Therefore, the potentially arising problems include: whether the time is discrete or endlessly divisible and, if the latter is true, then whether it is compact and dense and, perhaps, continuous? In any case, time undergoes the most operative mobilization, deployment or compression (its structure, temporal intervals) within the textual realm. The logic of time in terms of recording and perceiving history deals mainly with macro-aspects and temporal issues.

The significant contribution to the development of history logic was once made by G.V.F. Hegel³⁰. Many principles of his dialectal logic are still meaningful for understanding non-linear history. That way, following

²⁶ Г.Г. Шпет, *Первый опыт логики исторических наук. (К истории рационализма XVIII века)* [The first experience of the logic of historical sciences. (On the history of rationalism of the eighteenth century)] ...

²⁷ В. Дильтей, *Введение в науки о духе. Зарубежная эстетика и теория литературы XIX-XX веков* [Introduction to the Human Sciences. Foreign aesthetics and theory of literature of the XIX-XX centuries]. Москва: Мысль, 1987, С. 108–135.

²⁸ В. Дильтей, *Восникнення герменевтики* [The Rise of Hermeneutics]...

²⁹ Г.-Х. фон Вригт, *op. cit.* pp. 515-519.

³⁰ Г.В.Ф. Гегель, *Философия истории*: в 14 т. [Philosophy of history: in 14 volumes.] Москва; Ленинград: Государственное издательство политической литературы, 1935, Т. 8, с. 6-19.

Hegel's reasoning about the meaning of history, represented by the idea of the all-embracing spirit, looking back at the past, no matter how great it is, we still deal with the present only, because the past is still true. For philosophy, the past is not lost; the spirit is eternal whereas its current existing form includes all the previous stages. Being the manifestation of this spirit, history comprises individual stages, which developed sequentially, one after another, yet it has always been within itself what it is. In this sense, history knowledge is a kind of *the energy form of existence* – being-in-itself – self-consciousness, in other words, understanding ourselves discovering through ourselves the unlimited and eternal commonality – the actual *depth of spirit*, mentioned by G. V. F. Hegel. This *depth* contains all those elements left behind.

Classical history, as a science, assumes history process objectivity. It studies regularities, but not individual facts, stands for the idea of historical unity, and performs historical development forecasting. In this case, instead of being potential, history becomes something regular and due. Therefore, G. Shpet was against historical universalism, as Ye. Yurkevych noted³¹.

Observations show that one and the same statement may be true or false, since its actual meaning changes depending on space and time localization of the event. However, it is not space-time that makes the true value change, but the differences between various parts of the world and changes within the same part thereof. In view of the above, G.H. von Wright came to the conclusion that there are tight connections between time, change (meaning, interpreter's position) and contradiction³². These connections are manifested as follows: if there was no time, an assumption of change would lead the assumption of contradiction.

Speaking metaphorically, time is the removal from semantic contradictions. Consequently, textual manipulations with time also naturally reflect on the semantic content of the texts and affect the lift of contradictions and paradoxes. Thus, double, or mutual, dependency of the time and change is expressed. Time implies changes epistemologically, while semantic changes imply time logically. It is also possible to state that the change precedes time epistemologically³³. The so called perception of time is in fact the perception of things. This way, the change in the way of thing existence inevitably entails the change in the way of its perception and the perception of time. The latter here falls into the time of a historical act, the act of narration and the very act of perception of the historical

³¹ O.M. Yurkevych, Zh.O. Pavlenko, V.A. Trofymenko, *History of the Development* ..., с. 23.

³² Г.-Х. фон Вригт, *op. cit.* pp. 527-528.

³³ Г.-Х. фон Вригт, *op. cit.* pp. 529.

narration. This is the right way to understand Kant's idea, followed and developed by G.H. von Wrightom that the time is the form of learning about phenomena, which, in its turn, implies that it is tightly related to the way of their representation.

In the late 1930s, M. Bakhtin, who attended to the forms of time and chronotopos in the fiction genre of the novel and entitled his research as sketches on historical poetics, indicated relative youth, freshness and further prospects for the development of the studies on the forms of time and space in literature³⁴.

About half a century later, P. Ricoeur³⁵, in his work entitled "Time and Narrative" challenged the narrative model of time, marked by him as mimesis, in different areas of the narrative field – a historical narrative, imaginary narrative (fiction) and a philosophical work³⁶. P. Ricoeur's aim was to substantiate the unity of the human culture. In the final part of his work on the narrated time, the scholar unites all three pieces of evidence, provided by phenomenology, history and literature, on the ability of the narration to *refigure time*. The intrigue is manifested in the act that configures the time. Meanwhile, the sought corporeality of history, or what Z. Kracauer³⁷ called the *redemption physical reality* in photography and cinema arts, is expressed in the endless process of building dynamic, collage, plain structures, which minimize in their space unity semantic, value, epistemological and chronological priorities of their components.

Accordingly, if the relation between the time of narration and the narrated time can be called, after P. Ricoeur, "a game with time", then, as he shows himself, the stake in this game is the experience of time³⁸. The task of morphology is to single out the correspondence between quantitative relations between time and the relations of time quality, associated with life. It is the real life time that is co-determined by the tension of relations between the two times of narration (narration and narrative perception), and also the *law of form* determined by them. The contemporary experimenting in the field of narrative techniques involves the experience of time. It is to be mentioned though that in this experimentation the very

³⁴ М.М. Бахтин, *Творчество Ф. Рабле и народная культура средневековья и Ренессанса* [The work of F. Rabelais and the folk culture of the Middle Ages and the Renaissance]. Москва: Художественная литература, 1990.

³⁵ П. Рикёр, *op. cit.*

³⁶ В.А. Подорога, Мимезис [Mimesis]. *Новая философская энциклопедия: в 4 томах. РАН. Ин-т философии*. Москва: Мысль, 2000. Т. 1. С. 571–573.

³⁷ З. Кракауэр, *Природа фильма. Реабилитация физической реальности* [The nature of the film. Rehabilitation of physical reality]. Available at:

https://royallib.com/read/kracauer_zigfrid/priroda_filma_reabilitatsiya_fizicheskoy_realnosti.html#0.

³⁸ П. Рикёр, *op. cit.* p. 88.

game transforms into the stake. Yet it is obvious that the polarity of experiencing historical time and the time of perceiving the narrative framework may not be eliminated.

The *lost in perception* is actually that core of the event that changes our attitude to the very act of perception. The aim of perception is to find the unattainable, because it will actually be the historic event. The categories of reason kill it, providing us with a dummy of a historic event, created by analogy. There emerges the problem of perceiving the *gesture* of history not only via the ability to think. According to V. Podoroga³⁹, the field of provisionally found meaning ceases to exist, and we get into the interval of the “neutral time”, the place where we do not perceive but are perceived. This empty time interval cannot refer to the past or to the future, or even to the present, since we find ourselves in the “between-time” of the event.

The event always occupies present, and we must understand it without transitional moments of the present, past and future. There is no present time as chronological, if it is *occupied* by the event. In other words, in the spaces where it exists and manifests itself autonomously from other times, it turns out to be suspended time, and thus it appears as if it were no-time, or between-time. Consequently, in order to perceive the event, we must *stop* the moment of the present at a certain point and make it something that is not in time – the ideal point of the present time, where all the points of the past and future must perfectly co-exist. “No-time-in-time will be the event”, according to V. Podoroga⁴⁰. That way, the *co-existence* is the condition of being, where any observer becomes different as long as it lasts, and while it lasts, it keeps evolving in another dimension – in terms of understanding, acquiring and accepting the event.

The disharmony is due to the habit of measuring history using physical time, which closes, limits, counts and encircles it in experience. Meanwhile, the time of global history is to a certain extent supra-historical. In this regard, G. Deleuze identifies “three syntheses of time”⁴¹. He finds the past cramped between two present times – the one, which was and the other towards which it was the past. Considering the present itself, it is open to the future, expects it thus creating the common time of the present and future. The initial synthesis of time, establishing life of the *passing* present is a *habit*. The main synthesis of time, establishing the existence of the past (something that makes the present transient) is *memory*. To the

³⁹ В.А. Подорога, *op. cit.*, pp. 571–573.

⁴⁰ В. Подорога, Навязчивость взгляда: М. Фуко и живопись. *Фуко М. Это не трубка* [Obsession of the eye: M. Foucault and painting. *Foucault M. This is not a pipe*]. Москва: Художественный журнал, 1998, с. 130.

⁴¹ Ж. Делез, *Различие и повторение* [Difference and repetition]....

degree that the past can overall be considered an element that can be focused on each past present that it keeps, this past appears represented in the *actual*. In general, following G. Deleuze, the synthesis of time has two correlated, though non-symmetrical aspects: reproduction and reflection, recollection and recognition, memory and understanding. At the same time, the reflection includes something bigger than reproduction, but this bigger is only an *additional dimension* (topos), where any present is reflected as the actual, along with representing the past⁴².

A number of beliefs have been established about time, namely, about its balance, direction, irreversibility, inevitability, countability, absorption power, permeability or capacity. The data, characterizing its properties, naturally prompt an attempt of a similar topographic view of time, which is possible, especially if we name it *chronotopos*, which means *time-space*. The freedom of our suggestion is in the fact that time acts not as a dimension of the space, but as the space itself – a specific transcendent power field entitled a “pseudo-space” (or pseudo-sphere) owing to its own property of having volume: time inevitably embraces facticity events, and, moreover, affects them with its own dynamics. Therefore, it is possible to speak about the spatial nature of time – *time-space*, along with the *spatial nature* of the factual history – *the space of experience*, from the phenomenological perspective. To that end, every historic fragment is dualistic in its simultaneous belonging to the time-space and the space of experience, and also includes their properties, as an integral element of the system.

A human acts as a multidimensional agent, representative and recipient of history that both experiences and understands it. At the same time, an indifferent historian-positivist, who strives for autonomy and mythologism, is to be replaced with an active self-identical historian-deconstructivist, who builds new abstract time images. The deconstructive interpreter is in a special, third (after time-space and experience space) dimension of differentiation, or *between-space* – the only realm that enables to reflect on the borderline character of history and its back side. Therewith, the interim position of the de-interpreter, being in the historical disruption, ensures its *openness* to the other, *compassion* in another individual destiny. This *inter-space* allows for the internal exchange of mutual immanent presence of agents between the past and the present.

The authority of the historian-writer most frequently sets the dominant meanings and values to historic events (which differs history from the natural science). The text acts as a social element. However, a historian performs the function of a mediator between the recipient and the long past reality, without a strict code of rules and obligations. The

⁴² Ж. Делез, *op. cit.*, p. 106-109.

historian creates voluntarily ideal forms of expressing reality in narration, and these forms are absolutely subjective. At its best, history that is written today may seek the correspondence to the contemporary political situation, and also the feedback to the sentimental interest, moral and ethical search of individuals. The significance of history in the human consciousness is always supported by irrational, informal and often psychoemotional factors, one of which is *nostalgia* as a feeling and special path of intellectual-and-will efforts.

Nostalgic experience as an individual hermeneutic practice of history understanding

Nostalgic experience is one of the phenomenological practices of human consciousness. Nevertheless, philosophy has not yet revealed ontological, or rather de-ontological, meaning of this concept. The theoretical relevance of nostalgic experience is confirmed by the increasing attention to the nature of *potential*, since it is within its semiotics that the nostalgic experience is regarded as a form of *potential* existence for a subject, being outside their here-and-now. Furthermore, the nostalgic experience, considered within the paradigm of social being, despite its conventional romantic understanding (deepening, establishing), demonstrates its new meaning via deconstructivism – the eternal return of Self-past simulation (sliding on the surface). It activates the meaning of the nostalgic experience as a way of subject's interiorization (going beyond their limits), the way of their intercultural communication.

Nostalgic experience has a quite clear and stable meaning with its ethical, lyrical and psychological connotation – it is a deeply emotional reflexive activity, correlated in human mind to the moral and ethical justification and redemption. Nostalgic experience is manifested in numerous areas of individual and social practice: in arts, science, history, philosophy, religion, ideology, social and everyday domains (public views, journalism, politics, fashion etc.). Nostalgic experience is the temptation to go back in time in the reserved hopelessness and doom of further existence; however, from the rational-positive perspective, nostalgic experience may be characterized as the awareness of the priority of the past and hopelessness of the present.

Grasping this or that social phenomenon is facilitated not only by the order of the space-and-time continuum, where this phenomenon exists, but rather by a special internal condition of the interiorizing subject, his or her focus on the past, the comparative-analytical principle of reality assessment. Nostalgic experience sets its specific own hermeneutic logic of historic reality understanding.

Regarding the chronology of rhythm within framework of social philosophy, Russian philosopher Ye. Makovetsky attends to the problem of nostalgia and the subjective perception of time⁴³. All things existent pulse with paradoxes. The thought follows all existing things, the thought throws a shadow – something that is called a metamorphosis, loose and non-definable, flexible and appearing, an endless multitude of expressions. It is an opportunity to transit from dynamics to statics without any fear to miss the pulse of meaning and the rhythm, of life. The shadow thrown by the thought is a metamorphosis of the sliding existence – continuous nostalgia about it. According to Ye. Makovetsky, in statics, the effect, caused by the thought that follows the paradox, looks like a shadow, and then like what actually throws it. The way from the dynamics of paradox to the light-and-shade statics is the way from the universal thought to individuality of the internal action⁴⁴. The metamorphosis was taken by Ye. Makovetsky either, as a deconstructive Deleuze's method, or as the condition of everything existent (the thought), different from both chaos and order, and held together by the rhythm only.

The metamorphosis is inherent in the surface. The very surface opposes the expression of the existent: this is the basis of Deleuze's logic of meaning. "The meaning is not what can be revealed, restored or processed; it is what is produced by the new machinery. It does not belong to the height or depth, but rather to the surface, which is, in fact, its own dimension"⁴⁵. G. Deleuze also mentions the surface of the first order – sexual, and the surface of the second order – metaphysical⁴⁶. The latter is the surface of the thought. It is on this surface that the metamorphosis of nostalgic experience deploys about things that were lost and the assumption of the immaterial. The application of the deconstructivist methods to nostalgic experience understanding enables to understand the way surface parables renew, or rather provoke self-expression or lost implications.

Pursuant to the principle of world understanding duality stated by G. Deleuze, we find the place of nostalgia in one of these worlds. The first world is the world, given by ideas and copies, the world as an icon; the other world is the world of simulacra⁴⁷. The nostalgic world is the existence of simulated things. Nostalgia itself is determined by acute seeking repetitions. In his work "Différence et Répétition", G. Deleuze pointed out three forms of repetitions: the first one is the repetition caused by

⁴³ Е.А. Маковецкий, *op. cit.*

⁴⁴ Е.А. Маковецкий, *op. cit.*, p. 9.

⁴⁵ Ж. Делёз, *Логика смысла* [The Logic of Sense]..., p. 105.

⁴⁶ Ж. Делёз, *op. cit.*, p. 287.

⁴⁷ Ж. Делёз, *op. cit.*, pp. 329-341.

ignorance or inability to recall, the lack – it is negative; the second form stands for the repetition in the process of establishment-development, similar to the dialectic repetition of the content at different stages of form evolution; and, finally, the third form is the repetition in the eternal return⁴⁸. It is the latter form of repetition that is adequate to the phenomenon of nostalgic experience.

The eternal return states the difference, that is the simulacrum. Only those things that are simulated and unsupported can be saved by eternal returning. The simulacrum is the material life of the meaning in the modus of eternal ideas and changeable things. Following Ye. Makovetsky, ontologically, the simulacrum is ensured by the *non-reliability* of the simulated thing. It is both dead and alive, it is *right* and *wrong*, a thing and a non-thing at the same time⁴⁹. The content of nostalgia is a simulacrum, the metamorphosis of the thought static surface. It is the nostalgic repetition that opens a way to the eternal return. It is a return to the conscious, known, desired, expected, the return that does not lead to the development and does not create anything new. Nostalgic experience is the return for the return itself, a pure return. It does not aim at the result, but at a kind of the effect of another being, the illusion of the depth on the flat surface of thought. There it can be felt and sensed during spiritual practices of loss reflection.

It will be appropriate to regard nostalgia as a way of being, a special way of thinking, where the logic is deontological. The deontological logic is the logic of what is not real, or lost – the logic of going beyond the existence. Although nostalgic experience is recognized as the eternal return, accompanied by the effect of the agent's another being in the reality of the past, it is still the simulativity of nostalgic images and the obvious absence of copies and precedent things that actually confirms the here-being of the nostalgic agent. The nostalgic agent, as is, experiencing the metamorphosis of the sliding existent things is ontological in essence. In its turn, the very nature of the nostalgia content and the agent's logic are deontological. The nostalgic experience is a way of the subject's being here and now, whereas his or her consciousness is in the past. This way is sophisticated, complicated with emotional sadness and the fear of actual events reality.

Hermeneutics considers nostalgic experience as the understanding being. Understanding and interpretation are the methods and technology of acquisition, acting as the subject matter of hermeneutic studies. Nostalgic experience is rather an intellectual-spiritual practice, directed on the interpretation of the experience at the level of psychological

⁴⁸ Ж. Делез, *Различие и повторение* [Difference and repetition]..., p. 354-357.

⁴⁹ Е.А. Маковецкий, *op. cit.*, p. 15.

amorousness and moral hope for redemption. The point here is about the interpretation of both individual and social spiritual experience, in the latter case, it is the level of the social nostalgia. Hermeneutic technologies are applied to the text that can be of varied nature. The very understanding nostalgic experience determines the nature of the text, preferring empirical to the symbolic. Ontologically, it matches the understanding nostalgic experience with the “action-historic consciousness” suggested by H. Gadamer⁵⁰. The latter fact, in turn, means the involvement of our actual being in history via the awareness of the precedent spiritual experience, thus ensuring the vitality of the existing condition and cultural continuity.

In addition to the image of the interpreter, the text includes the image of the recipient, the type of a certain audience. This *image of the audience*, implied in the text, may be reconstructed through defining the nature of the collective memory as a set of certain stereotypical meanings, necessary to understand the text. According to Ye. Yurkevych, the text is a communicative model, united by the idea of understanding⁵¹. The idea of dialogue hermeneutics provides us with an opportunity to return to historic experience, but not to the isolated experience of the individual *self*, suspended in the neutral medium, but to the live communication experience. Similarly to the text, the human *self* is subject to interpretation. In the nostalgic experience *self* challenges its limits and freedom, correlates its content to other *selves*, thus bringing new meanings, broadening the horizon of consciousness. According to G. Shpet, who singled out *Self* empirical and phenomenological (eidetic), the human *self* undergoes self-interpretation and self-understanding⁵². The individual self-understanding, that is the acquisition of the meaning of oneself, occurs in the process of genetic understanding by the person of his or her own causality and the willingness to reverse, to return, to the their *self*, or, rather, to their eternal and unsuccessful search.

Additionally, self-understanding involves repeated addressing not only to personal, but also to the social experience, shaping the subject. Due to the fact that consciousness acts as a *collective subject* (term by G. Shpet), related to the co-knowledge, co-involvement and co-participation, the past social medium, climate and stereotypes attract us much stronger, than *Self*, by itself. In the nostalgic experience, the past makes a loop

⁵⁰ Х.-Г. Гадамер, *Истина и метод: Основы философской герменевтики* [Truth and Method: Fundamentals of Philosophical Hermeneutics]..., p. 192.

⁵¹ Е.Н. Юркевич, *Герменевтические идеи в восточнославянской философской традиции* [Hermeneutic Ideas in the East Slavic Philosophical Tradition]. Харьков: Издательство ХНУ им. В. Н. Каразина, 2002р. 207.

⁵² Г.Г. Шпет, *Явление и смысл (Феноменология как основная наука и её проблемы)* [Phenomenon and meaning (Phenomenology as a basic science and its problems)]..., p. 35-40.

around itself, entailing person's dissatisfaction with him or herself and the simulation of hope. In this respect, the very *Self*, as the unity of the multitude of other *unities of consciousness*, is the collective and assembly. "Such concepts as "my motherland", "my moral consciousness", "my freedom", "my right", "my political beliefs" or "my service", do not only indicate to myself as the *owner*, noted G. Shpet, "but they actually bring the idea of my participation in the collective relations"⁵³. Following the understanding of consciousness as social, collective, it seems to be acceptable to single out kinds of nostalgia experience depending on its subject – individual and collective. On the other hand, it is possible to specify its qualitative varieties depending on the specific social effects – the dividing and uniting nostalgic experience, respectively. The latter is typical of the collective experience and the types of collective consciousness of the social subject.

We will define the logic of nostalgic experience as deontological, that is correlating the meanings of the actual and desired. In this case, it is appropriate to consider it theoretically within the framework of the logic of potential worlds (Ye. Sidorenko⁵⁴; S. Gusev⁵⁵). The simulation of logical-hermeneutic semantic structures is overall semiotic, while the opportunity to establish the logic meaning is ensured by the use of the logic of potential worlds, which coordinates the meanings of the text and contexts, text and hypertext⁵⁶.

That way, the Russian theoretician S. Gusev introduced the concept of the *absent* reality into the semiotic discourse and landscape, where each fragment of this reality features the modality of potential and possible. The *absent* reality is manifested in the present and in the future, and equally influences the interaction between the person and the world, his or her ontological status of *here* and *now*⁵⁷. The present, where the person always exists, is expressed as a simultaneous projection of the future and the past. Whatever, the individual deals with, everything keeps the traces of something absent here and now. The real world is the totality of multiple traces of the absent. The trace, according to S. Gusev, is simultaneously the *presence of the absent*, the sign, by which people learn about the existence of something that is obviously not given in the actual perception⁵⁸. The

⁵³ Г.Г. Шпет, *Сознание и его собственник. Шпет Г. Г. Философские этюды* [Consciousness and its owner. Shpet G. G. Philosophical studies]. Москва: Прогресс, 1994, p. 108-110.

⁵⁴ Е.А. Сидоренко, *Логика. Парадоксы. Возможные миры* [Logics. Paradoxes. Possible worlds]. Москва: Эдиториал УРСС, 2002.

⁵⁵ С.С. Гусев, *op. cit.*

⁵⁶ О.М. Yurkevych, Zh.O. Pavlenko, V.A. Trofymenko, *op. cit.*, pp. 23- 25.

⁵⁷ С.С. Гусев, *op. cit.*

⁵⁸ С.С. Гусев, *op. cit.*, p. 249.

meaning of many ancient statements is frequently revealed within the context of actions taken by further generations. It happens due to the result of the development and realization of some potential ideas that existed in the past as a possibility and then transformed into the reality in new conditions.

Being focused on the *absent* reality of the future, but not the past, the person faces the situation of choice. This situation is always, in effect, related to a certain hierarchy of initial elements (options), which implies person's assessment of one of these elements as potential. Another situation appears where the received result significantly differs from the expected one. The detection of this situation determines the transition to other opportunities, kept in the stock. It is to be mentioned that every form of the specifically represented reality somehow contradicts the *absent*, i.e. the *potential*, and at the same time it generates the aspiration for one's *other*. What *is there* is not identical to what *could be*. What *will be* is the destruction of what *is*. The future is present in the present as a range of *expectations*⁵⁹. Nonetheless, the nostalgic experience shows that the past is also manifested in the present as the opposite range of *expectations*. In this respect, the reality is never stable and complete. The continuous inversion of the *presence* and *absence* is usually not obvious. However, it is clearly seen in the symbolic being of humans in their creativity, arts and philosophy.

When the object, targeted by the rational-cognitive interest, mental sympathy and human imagination, is the future, then the creation of *potential worlds*, the operation of imaginary objects and processes broadens human experience and prepares for new practices. The preliminary theoretical introduction with the variety of opportunities, concealed in the environment, ensures the indirect later of meanings and senses, which prepares human consciousness for the inevitable changes⁶⁰. Otherwise, the inability or unwillingness to adapt, according to many futurologists and analysts, can threaten (or, in any case, considerably complicate) the existence of mankind in new life conditions.

It seems to be significant that nostalgic experience, regarded as a way of being, despite the reverse vector of interest (towards the past), still encourages subject's sociocultural adaptation. On the contrary, nostalgic images, acting as a quite valuable form of the *potential*, enable the subject to free from illusions regarding the future and confirm the sound awareness of the current opportunities and aspirations. Yet the irrational nature of nostalgia is evident. The nostalgic image of thinking does not feature causality and pragmatism. The nature of nostalgia is metaphorical,

⁵⁹ C.C. Гысб, *op. cit.*, p. 259-261.

⁶⁰ C.C. Гысб, *op. cit.*, p. 288.

focused on well-known, deeply-rooted meanings and symbols. The *recollection* of their meaning leads the nostalgic subject to the realm of the past. It allows us to speak about the psychological nature of nostalgia.

Being as kind of mental-hermeneutic practice, nostalgic experience is the change in the way of being of the very subject as a method of *Self* sensing in the world. *Self* finds its own belonging to the new semantic space, opening the *Self* to the context (or the world). These metamorphoses occur to the nostalgic subject within the landscape of hermeneutics and phenomenology. For instance, in the aspect of their approach to G. Shpet the concept of hermeneutic phenomenology was established⁶¹. It seems to be reasonable to accept Shpet's *Self* distinction as the direct consciousness – *Self*-phenomenon (phenomenological approach to consciousness), and the experience of feelings – *Self*-empirical (functional or intentional approach to consciousness)⁶².

Conclusions

Therefore, the following conclusions can be made under the conveyed study. The significance of the temporal factor in history interpretation is evident. It is confirmed by the fact that even if the interpretation of history is not regarded as a way of being (at the ontological level), the hermeneutic practice and deconstruction of the historical chronotopos can still affect the ontology of history, and thus require thorough logical research and substantiation of interpretational manipulations with reality of historical meanings. Going beyond philosophical-historical hermeneutics towards the area of ontology is expressed not only when addressing to the temporal problems, but also in the linguistic space of semantic play: through the philosophy of language, logical semantics and phenomenology the irrational dimension of potential worlds is detected, which is the new facticity of history.

The hermeneutic logic itself focuses on the language or verbal, consciousness, which opens the prospects of understanding, in particular, the history from the perspective of logic of speech acts and the philosophy of language. Using language patterns, hermeneutic logic can build a dynamic expressive model of history, which does not provide stable meanings, but ensures their generation, self-reproduction and opening of probable truths as a result of the collision of numerous counter-facts beyond the whole experience of living thorough the historic time.

It is also possible to conclude the deontological nature of nostalgic

⁶¹ Г.Г. Шпет, *Явление и смысл (Феноменология как основная наука и её проблемы)* [Phenomenon and meaning (Phenomenology as a basic science and its problems)]....

⁶² Г.Г. Шпет, *op. cit.*, p. 35.

reality, which acts in the modus of potential not as a dead archaism, but as a communicative reality, given in the eternal return. Retreating from the positivist principle of retrospective interpretation of the past, the experience of nostalgic experience shows the irrational moment of our understanding, the intimate image of history – what relies only on the significance of the immediate and unique own human existentiality. The nostalgia practice as the loss reflection opens to the subject the new horizons of social and individual meanings, which enables to speak about it as an intercultural discourse.

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