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## PSYCHOLOGICAL FACTORS OF INFORMATION PERCEPTION IN SOCIAL NETWORKS

**Abstract.** *This article describes specific aspects of the hermeneutic approach to understanding information in social networks that are relevant to the present time. It also reveals the distinctive features of the hermeneutic approach to understanding information in social networks.*

**Keywords:** *social network, hermeneutics, hermeneutic approach, understanding, personality, characteristic.*

## INTRODUCTION

Hermeneutics occupies a special place in contemporary philosophy as a method of understanding, interpreting, and explaining texts. The study of world hermeneutic traditions, particularly the ideas of German philosophers and researchers from the Commonwealth of Independent States, makes it possible to reveal the theoretical foundations and methodological significance of this approach. Hermeneutics is not limited to linguistic interpretation alone; it also involves the analysis of the internal structure of texts, the spiritual experiences of their authors, and the historical and cultural context in which texts emerge. Through this method, the interrelation, comparability, and continuity of texts are examined using universal categories of understanding.

In the context of Eastern philosophy and religious thought, hermeneutic methods such as tafsir, ta'wil, isharat, and the sciences of hadith interpretation represent a rich intellectual heritage that has not yet been sufficiently integrated into modern social philosophy and scientific discourse. The lack of comprehensive socio-philosophical research on

hermeneutics in national scholarship highlights the relevance of this study. By engaging in a dialogue between cultures, languages, and intellectual traditions, hermeneutics expands the boundaries of scientific knowledge and creates new opportunities for interpreting religious, philosophical, historical, and artistic texts. In this regard, the philosophical hermeneutics developed by thinkers such as Martin Heidegger plays a decisive role in understanding the inner essence of human existence through text and interpretation.

### **MAIN PART**

The study of the methods of world hermeneutics, based on hermeneutics itself, in particular the analysis of the views of German scholars on text interpretation and the theories of researchers from the Commonwealth of Independent States, helps us to reveal the essence of this method. Attention is drawn to the social significance of analyzing the principles of interrelation and comparability of texts and the use of today's universal categories for text interpretation. In order to understand a text, commentary is carried out by studying its internal state and the spiritual experiences of the authors through hermeneutic codes. On the basis of historicity and logic, aspects of the relationships between texts are studied (Voiskunsky, 2002:235–250).

If Eastern philosophy, especially methods considered new for our way of thinking within the content of our spiritual heritage, which are unique to religious literature (tafsir, ta'wil, tabdil, isharat, sanad, narration of hadiths, the science of hadith), are introduced into social philosophy, science, and religion as scientific knowledge, then the chaos between science and non-science will, to a certain extent, disappear. Indeed, establishing a definite limit in achieving the essence of truth is equivalent to restricting thinking itself. By uniting all useful sciences with a modern worldview (through mechanisms of understanding and explanation), the boundaries of science are expanded. Entering into a “dialogue” with languages and cultures and studying the “text” of religious, philosophical, historical, and artistic literature is extremely necessary for specialists in this field (Dolnykova & Chudova, 1997:113–121).

It should be noted that in philosophy it is very important to study historical and modern texts from a hermeneutic perspective, and in this regard, in our country not a single book or dissertation has been written on the socio-philosophical analysis of hermeneutics. Therefore, for us, hermeneutics is an initial, new method. Hermeneutics

from the standpoint of textual interpretation, understanding, and explanation has not been studied. The reason is that foreign scientific methods (with the exception of Marxism and Darwinism) were not perceived impartially behind the “iron fences” during the former regime. At the same time, in the science of our country, especially in philosophy, history, literature, religious literature, and Oriental studies, the interpretation of the “text” and the art of its explanation theoretically help to study all issues related to poetry and our spiritual heritage and can be useful in a wide range of research (Korolenko, 1991:8–15).

Until now, among the hermeneutics of the younger generation, there have been two approaches to the text: According to Gadamer, it is sufficient for the researcher to know the tradition and the language in order to understand the text. In his view, breaking all factual connections related to a historical event makes it possible to determine its real value. According to the Italian hermeneutician Betti, in order to understand, the subject of the researcher must be strong so that the subject can be maximally activated. Experiencing the historical past within the recipient himself leads to understanding. That is, it is said that the strength of the individual researcher is important for understanding (Korolenko & Dmitrieva, 2000:48).

Here one can cite the example that Freud’s psychoanalytic doctrine is also hermeneutics. The meanings of texts in the works of R. Tagore are multifaceted, and their content does not become outdated even when times change. This proves that creation is a divine event. Therefore, philological hermeneutics is also effective. Hermeneutics seeks means of revealing meaning, content, signs, and symbols, especially the thoughts behind words in human speech. Interpretation moves into a state prior to the acceptance of the content of the text as a whole. Understanding begins with understanding the parts of the whole. Before interpreting a text, the recipient must understand it and have an idea both of the language and of the direction of the specific meaning.

The worldview of the German existentialist philosopher Martin Heidegger (1889–1976) first expanded under the influence of Husserl’s phenomenology. Heidegger, who studied at the gymnasium in Constance and graduated with honors from Freiburg University, drew strength from Dilthey’s dialectical theology before revealing his theories. In general, the influence of the religious-philosophical views of thinkers such as Augustine, Kierkegaard, Hegel, Schelling, Nietzsche, and Husserl was unparalleled in the formation of his worldview. Heidegger continued the convictions of his teachers in Being

and Time. That is, he restored “forgotten” traditions. And Paul Ricoeur did not say in vain that “Husserl, Heidegger, and Merleau-Ponty were born in phenomenology” (Ricoeur, 1995:130), because Heidegger observes the act of understanding within phenomenology (Kucherenko et al., 1998:70–78).

Thus, in Heidegger’s major works – *Being and Time* (1927), *Kant and the Problem of Metaphysics* (1929), *What Is Metaphysics?* (1930), *Introduction to Metaphysics* (1935), *The Age of the World Picture* (1938), *Plato’s Doctrine of Truth* (1942), *Nietzsche’s Word “God Is Dead”* (1943), *Holzwege* (1950), *The Turn* (1949), *The Question Concerning Technology* (1953), *Nietzsche* (1961, 2 volumes), and other smaller works – acts of understanding and explanation were analyzed. M. Heidegger introduced the concept of the “phenomenon” into science and, in order to reveal this concept, reinterpreted in a new way the relationship between appearance and essence. For Heidegger, an event is connected with and arises from another situation or object that preceded it. Heidegger’s concept of the “phenomenon” reveals the essence that conditioned the emergence of this phenomenon and includes the notion of “essence.” When Heidegger studies human existence, he separates it from other forms of existence. Thus, in Heidegger’s philosophy, the concept of “existence” reflects the essence of the inner being of the human. It is extremely important for a person to be able to hear his inner world in order to study inner being. In this inner world, Heidegger turned to poetry, because in poetry the inner world of the human is manifested very vividly. Heidegger paid great attention to revealing the original essence of ancient manuscripts on the basis of their inner world. He called this method “hermeneutics.” Before Heidegger, this concept was introduced by Schleiermacher, who explained the study, analysis, and philosophical interpretation of ancient texts as “hermeneutics”.

Heidegger introduces the concept of “Dasein” into his philosophy. This concept reflects the meaning of human existence. According to Heidegger, it is fundamentally different from other types of being. The concept of “Dasein” represents not the material existence of a human, but, on the contrary, the existence of his consciousness. Heidegger introduced the concept of “categories” to describe human existence. This is because the basis of human existence is “being,” that is, the “inner essence,” not only the things of this existence but also the past period and the influence of its bearer during that period. The

concept of “time” has great significance in Heidegger’s philosophy. The past, present, and future characteristics of time are closely interconnected (Lichko & Ivanov, 1992:63–84).

The present cannot be imagined without the past. The past largely determines how the current period will change and develop. Thus, the past is closely connected with the present, being formed and developing inseparably from it. A person’s future depends on his positive life activity. One of the greatest problems of Heidegger’s philosophy is the question of non-being. This abnormal state of “absence” arises in a person in certain “boundary” situations. These are life situations in which the question of life and death is decided. At the moment when death threatens a person, he is seized by a feeling of horror. Horror deprives a person of feelings, things, and relationships that were once important to him and creates an inner emptiness. In this inner space, a person feels his true essence – “existence” – and the pure existence of other things. It is precisely in this situation that the true essence of the human is revealed and he acquires freedom of will and spirit. Heidegger’s metaphysics differs from the ontological metaphysics of I. Kant and E. Husserl by the inner essence of “change.” Human existence, that is, “Dasein,” has primary importance, and all attention is directed to the inner world of the human.

Conclusion. At present, the concept of information is acquiring global significance. It has become an instrument that influences human thinking, turns the life and destiny of humanity in one direction or another, and sometimes acquires a negative, sometimes a positive essence. Information is the most effective instrument for people. The simplest ways of transmitting information are so powerful that no one can resist them. Human nature is arranged in such a way that a person cannot live without receiving information and without trying to understand it.

## CONCLUSION

The analysis of hermeneutics demonstrates that it is a universal methodological tool aimed at revealing meaning, essence, and truth through understanding and interpretation. Hermeneutics emphasizes that comprehension begins with the parts of a text and gradually moves toward understanding the whole, taking into account language, historical context, and the spiritual world of the author. In this sense, hermeneutics serves as a bridge between past and present, tradition and modernity, science and spirituality.

The philosophical hermeneutics of Martin Heidegger, particularly his concept of Dasein and his interpretation of existence through time, inner experience, and boundary

situations, significantly enriched the theory of understanding. Heidegger's approach shows that true understanding is inseparable from human existence, consciousness, and inner freedom. In the modern information age, when information has become a powerful force shaping human thought and behavior, hermeneutics gains even greater importance. It provides individuals with the ability not only to receive information, but also to critically comprehend, interpret, and assign meaning to it. Therefore, hermeneutics remains an essential intellectual instrument for understanding texts, human existence, and the rapidly changing world.

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