Hermeneutics and Communications

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Professor

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Assignment

### *Developmental Readings*

Review Assignment #3, the course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

* Refer to the “[Student Guide to Developmental Readings](https://drive.google.com/file/d/161V_FaYR2BnNGCSFUlWPjUSIQzcH04Hq/view?usp=share_link)” for updated information on sample comments, rubrics, and key definitions related to developmental readings.

**Source One: Grundhauser, E. (2017). The Ships that helped silence the early**

**USSR's intellectuals.** *Atlas Obscura.*

 **<https://www.atlasobscura.com/articles/philosophers-ships-soviet-intellectual-ussr-russia>**

 **Comment 1:**

**Quote/Paraphrase: "On September 28, 1922, ... And in November of that year, ... some 220 prominent intellectuals were forcibly removed from Russia before the official establishment of the Soviet Union. Those who were deported on what are now remembered as the "Philosophers' Ships" had lost the homeland they had spent their lives trying to improve. ... At the time, the Philosophers' Ships were portrayed by the Soviet Union as a peaceful, humane answer to dealing with problematic dissidents. On the rare occasions when this mass deportation is remembered today, it's often as just another blip in the rise of totalitarianism in Russia. The reality is that it signaled a clear shift toward enforced anti-intellectualism."**

**Essential Element: This comment is associated with approaches of Hermeneutics.**

**Additive/Variant Analysis: This is additive to the discussion of the historical meaning that the mass deportation on the "Philosophers' Ships" had for Russia. The author discusses the symbolic meaning of the historical event he describes. I would agree that in reality it became a turning point for Russia, and not just another historical event that took place. The true meaning of the "Philosophers' Ships" and what that exile of intelligentsia signifies for Russia could only be identified through analyzing and interpreting this historical event hermeneutically.**

**Contextualization: With regard to teaching and pedagogical practice, when we turn to a historical example or event, it is very important to study it thoroughly and interpret an event hermeneutically considering its historical context, personalities involved, their worldviews, and taking into account any pre-judgements.**

**Source 2: Bloom, A. (1987) The closing of the American mind. How higher education has failed democracy and impoverished the souls of today's students. Foreword by Saul Bellow. <https://ia601605.us.archive.org>**

 **Comment 2:**

**Quote/Paraphrase: "Speaking of the place of the humanities in the universities, he calls them a "submerged old Atlantis," to which we turn again to try to "find ourselves now that everybody else has given up." "The humanities are like the great old Paris Flea Market where, amidst masses of junk, people with a good eye found cast away treasures ..." Or else, "They are like a refugee camp where all the geniuses driven out of their jobs and countries by unfriendly regimes are idling ..."**

**Essential Element: This comment is associated with the principles of Hermeneutics and interpretive methods in social research.**

**Additive/Variant Analysis: This is additive to the discussion of the place and value of the humanities. The author uses vivid comparisons and expressive metaphors to draw the readers' attention to the pressing issues in higher education. In addition to that, these vivid images and metaphors in fact represent reasonable judgements. The humanities are highly dependent on the conditions of a certain situation or specific circumstances, and they are subject to pressure from the authorities, at the same time, another problem is indifference of the public. The path of knowledge cannot be easy.**

**Contextualization: It would always be very helpful to use a vivid image and comparison, that the audience is familiar with, when analyzing historical events. In that case, the expressive comparison becomes a common cultural code, which facilitates the understanding of complex issues and draws the audience's attention, and at the same time, it illustrates the application of interpretive methods in academic research.**

**Source 3: Mehlich, J.B., Mehlich, S.H. (2022) The "Philosophy Steamer." A dialogue returns to Russia. *Russian studies in philosophy. Vol.60, NO.4, 265-273, Guest editors' introduction.***

 ***<https://www.tandfonline.com/doi/full/10.1080/10611967.2022.2126660>***

 **Comment 3:**

**Quote/Paraphrase: "The "Philosophy Steamer" ... would become a symbol of the authorities' intolerance toward dissent and the unwillingness of the dissidents to abandon their freedom of speech. In a brief annotation to his articles [in a column entitled "From the History of Russian Philosophical Thought" in *Literaturnaia gazeta*], Sergei Horujy writes about the expulsion of the country's "greatest religious thinkers." ...it seems the evolution of "Philosophy Steamer" as a proper name for the exiled intelligentsia became possible primarily because the designation "religious thinkers" allows for a broader interpretation, since they too represented philosophical idealism. This provided the grounds for attaching a more widespread designation to them: "religious-philosophical thinkers."**

**Essential Element: This comment relates to the subject of History of Hermeneutics and principles of Hermeneutics.**

**Additive/Variant Analysis: This comment is additive to the discussion of the historical meaning of the "Philosophy Steamer". The author refers to the method of interpretation and calls this historical event a symbol of the authorities' intolerance of alternative views and dissidents' unwillingness to abandon freedom of speech. The author discusses the evolution of the name "Philosophy Steamer" for the exiled intelligentsia, and reveals specific historical circumstances of the event and the participants, who were "religious-philosophical thinkers".**

**Contextualization: In academic research, knowledge of sources, specific historical events and the ability to interpret them properly cannot be overemphasized.**

**Source 4: Steila, D. (2022) Russia abroad: 100 years after the "Philosophical Steamer". *RUDN Journal of Philosophy, ISSN 2408-8900* <https://cyberleninka.ru/article/n/russia-abroad-100-years-after-the-philosophical-steamer>**

**Comment 4:**

 **Quote/Paraphrase: "**A century after the departure of the steamships Oberbürgermeister Hakenand Preussenfrom the banks of Neva, the whole phenomenon of Russian emigration still presents reasons for interest and occasions for renewed reflections, starting from the very definition of the so-called "Russia Abroad" and its significance for Russian philosophy ... After 1922, ... a community of émigré intellectuals determined to embody and represent the "real" Russia, different from the Bolshevik one, which, according to them, had "occupied" the homeland. The rift had its roots in the secular question of the nature of Russia and Russian thought, whose identity the émigrés found in values, themes, theoretical perspectives much more than in linguistic practices or geographical positioning."

**Essential Element: This comment is associated with interpretive methods in social research and principles of Hermeneutics.**

**Additive/Variant Analysis: This comment is additive to the discussion of the phenomenon of Russian emigration. The author directly links the event with the participants' opinion, who collectively regarded their exile as being robbed of their motherland and believed they represented the "real' Russia.**

**Contextualization: The participant's opinion of the events we describe and interpret is particularly valuable, as it provides reasons for renewed reflection on distant historical events.**

**Comment 5:**

**Quote/Paraphrase: "Today, the question arises in new terms for scholars more and more interested in the historical formation of identities ... Alyssa DeBlasio recently pointed out that "when we employ the term 'Russian philosophy' ... we are not referring to any single discipline, national tradition, or geographical location; instead, we are referring to a historical network of intersections that cut across boundaries of style, genre, discipline, identity, and language". Russian philosophy can be described as a "cultural field", which ...has to be understood historically as a concrete and changing space of relations in a given institutional, social and political context. The "philosophical field" involves institutions, rules, conventions, and categories, ... it is a space of relations and conflicts, where groups and individuals compete both for power on the social, political, 'academic' level, and for truth, which all the actors within the field consider the ultimate aim of philosophical thinking."**

**Essential Element: This comment is associated with interpretive methods in social research and principles of Hermeneutics.**

**Additive/Variant Analysis: This comment is additive to the discussion of Russian philosophy as a "cultural field" or "philosophical field". The author rightly observes that, when trying to understand and interpret an event or phenomenon, we have to take into account the whole complex network of phenomena and their relations in a particular historical context. It is important to explore a wide scope of relations of a subject or event under consideration to all known phenomena of science and life.**

**Contextualization: In research and teaching, when studying any phenomena, it is important to analyze and explore the widest possible range of their relations with other significant phenomena and circumstances.**

**Source 5:** Rayfield, D. (2023) Scholars all at sea. The Philosophy Steamer: Lenin and the Exile of the Intelligentsia.*Literary review*

*<https://literaryreview.co.uk/scholars-all-at-sea>*

 **Comment 6:**

  **Quote/Paraphrase:** "... Russian intellectuals ... were packed off at Lenin's behest on two German steamers in September 1922 from Petrograd to Stettin. The loss to Russia of this small community - philosophers, historians, doctors, agronomists - was enormous, though a bigger disaster was to come, when, fifteen years later, tens of thousands of scholars and thinkers who remained were disposed of by Lenin's successors with far greater brutality. ... But the fact remains that these two steamers together constituted a Noah's Ark which also preserved a cult of free inquiry and civilised values for Russia that Lenin and Stalin had hoped to eradicate."

**Essential Element:** This comment is associated with interpretive methods in social research.

**Additive/Variant Analysis:** This is variant to the discussion of the historical event under consideration. The author suggests that, even though the exile of the intelligentsia in 1922 was an enormous loss to Russia, we could also see the brighter side of that gloomy event, and reminds that exile and exodus might also mean being saved.

 **Contextualization:** When analyzing and interpreting an event or phenomenon, it is important to remember that there are two sides of almost every situation, event or phenomenon. Practically every phenomenon has features of dualism, which should taken into consideration.

**Source 6:** Chumakov, A.N. (2022) "Philosophical Steamer": 100 years without repentance. <https://www.researchgate.net>

 **Comment 7:**

 **Quote/Paraphrase:** "The year 2022 marks the 100th anniversary of the

tragic page of Russian history, called the "Philosophical Steamer". It was in the autumn of 1922 that a purposeful government campaign was being prepared in advance to suppress dissent and expel opposition-minded scientists, philosophers, and intellectuals from the country. And then there were even large and small waves of emigration, successively replacing each other... But what is remarkable is that during all this time the ranks of emigrants have only multiplied, never being replaced by the opposite trend, i.e. Mass return to their homeland!"

**Essential Element:** This comment relates to the principles and approaches of Hermeneutics.

**Additive/Variant:** This is additive to the discussion of the historical event of the "Philosophical Steamer" and Russian emigration. In the course of the study the author finds that the exodus of highly educated intellectuals has been a steady trend over the past 100 years, which is not caused by misery but by prosecution of any criticism of authorities.

**Contextualization:** Quantitative statistical data are also important for research. And it is particularly valuable to see the dynamics of the data.

**Source 7:** Neustadt, R.E., May, E.R. (1986) Thinking in time. The uses of history for decision makers. <https://books.google.com/books/about/Thinking_In_Time.html?id=zsLyWT70YSEC>

**Comment 8:**

 **Quote/Paraphrase:** "In effect: ... fuzzy analogies, whether for advocacy, analysis, or both; inattention to an issue's own past, failure to think a second time - sometimes even a first - about key presumptions; stereotyped suppositions about persons and organizations (stereotypes which could be refined but aren't); and little or no effort to see choices as part of any historical sequence."

**Essential Element**: This comment relates to the history of Hermeneutics and principles of Hermeneutics.

**Additive/Variant:** This comment is additive to the discussion of the uses of history as an analogy from the past and ways looking at the parallel of past events. The author discusses historical examples of disagreements of interpretations.

**Contextualization**: Whether for research purposes or teaching practice, studying the history of an issue, problem or topic is essential. It is critical to analyze and draw lessons to use historical experience to the benefit. As the Russian historian V. Klyuchevsky said: "History teaches nothing, but only punishes for ignorance of the lessons".

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