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LITERARY TEXT IN THE ASPECT OF HERMENEUTICS, PHILOSOPHY, PSYCHOLOGY AND INTERMEDIAL DIMENSION

Have you ever thought about how unique and powerful a literature text is? Individuals from different countries, who were raised surrounded by diverse cultures, religions, societies and, of course, people. The interpretation of a literary text has always occupied an important place in humanitarian studies. Literature is not merely a combination of words and artistic devices. It is truly a complex cultural phenomenon that reflects human consciousness, historical experience, emotions, and philosophical ideas. Modern literary criticism increasingly approaches the literary text through the perspectives of hermeneutics, philosophy, psychology, and intermediality. In my opinion one of the most influential works in this field is *Truth and Method* by Hans-Georg Gadamer, where the philosopher develops the concept of understanding as a dialogical and historically conditioned process. This article examines the literary text through four interconnected dimensions: hermeneutic, philosophical, psychological, and intermedial. Gadamer's ideas provide the theoretical foundation for understanding how meaning is created and interpreted within literature and culture.

Hermeneutics is the theory and philosophy of interpretation. In *Truth and Method*, Gadamer argues that understanding is not a mechanical reconstruction of the author's intention but a dynamic interaction between the text and the reader. According to him, every interpretation is influenced by the interpreter's historical and cultural context and it's hard not to agree with him. A literary text therefore becomes a "living dialogue" between past and present [1, p. 305]. Gadamer introduces the idea of the "fusion of horizons," which means that the horizon of the text and the horizon of the reader [1, p. 306]. merge during interpretation. This process allows the reader to discover new meanings that may differ from the original historical context but remain legitimate [1, p. 293]. For example, classical literary works continue to gain new interpretations in different historical periods because each generation approaches them with new questions and experiences. Thus, hermeneutics views literature not as a fixed object but as an open field of meanings.

The philosophical dimension of literature concerns fundamental questions about existence, truth, morality, freedom, and human identity. Gadamer believes that art possesses a special form of truth that cannot be reduced to scientific methodology. In his view, literature reveals truths about human life through experience and aesthetic perception [1, p. 102]. A literary text often functions as a philosophical reflection on reality. Writers explore existential conflicts, ethical dilemmas, and metaphysical questions. Through symbols, metaphors, and narratives, literature helps readers understand themselves and the world around them [1, p. 108]. From Gadamer's perspective, truth in literature emerges through interpretation and participation. Reading is not passive consumption but active engagement. The reader becomes involved in the process of meaning creation, and this interaction transforms both the understanding of the text and the self-understanding of the reader [1, p. 474]. Moreover, philosophy and literature are closely connected because both seek to interpret human existence.

While philosophy often uses abstract concepts, literature expresses philosophical ideas through images, characters, and emotions.

The psychological aspect of literature focuses on emotions, consciousness, memory, trauma, motivation, and the inner world of characters and readers. Literary texts influence the reader psychologically by evoking empathy, reflection, and emotional identification. From a hermeneutic perspective, understanding literature involves personal experience [1, p. 276]. Gadamer emphasizes that interpretation is conditioned by the reader's prejudices, traditions, and expectations. In this sense, psychological factors shape how individuals perceive and understand literary works. Literature also provides insight into human psychology. Through narrative structures and character development, writers reveal unconscious desires, fears, and emotional conflicts. Psychological criticism often relies on theories developed by Sigmund Freud and Carl Jung, who viewed literature as an expression of the unconscious mind and collective archetypes. Additionally, the act of reading itself can be therapeutic. Readers often find emotional comfort, self-recognition, or intellectual growth through literary experience [1, p. 355]. Therefore, literature performs not only an aesthetic but also a psychological function.

Intermediality refers to the interaction between different forms of art and media. In contemporary culture, literary texts frequently coexist with cinema, painting, music, digital media, and theater. This creates new possibilities for interpretation and representation. The intermedial dimension expands Gadamer's hermeneutic idea of dialogue [1, p. 378]. A literary work enters into communication not only with readers but also with other artistic forms. For instance, a novel adapted into a film acquires additional meanings through visual imagery, sound, and performance. Intermediality demonstrates that meaning is not confined to one medium. A literary text may inspire paintings, musical compositions, or digital reinterpretations. Such transformations enrich the interpretive process and allow audiences to experience literature in multiple ways. Furthermore, modern technologies have intensified intermedial communication. Digital literature, multimedia storytelling, and interactive narratives blur the boundaries between traditional literary genres and visual or auditory media. Consequently, the interpretation of literature today requires awareness of both textual and multimedia contexts.

To sum it up, the literary text is a multidimensional phenomenon that can be understood through hermeneutics, philosophy, psychology, and intermediality. Hans-Georg Gadamer in *Truth and Method* demonstrates that interpretation is an active and historically conditioned dialogue between the text and the reader. Therefore, the study of literary texts through these perspectives remains essential for understanding both literature and human experience in the modern world.

REFERENCES

1. *Truth and Method* / Hans-Georg Gadamer. – New York: Continuum, 2004.