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**Gadamer and the Hegelian legacy
THE SUMMARY OF THE DOCTORAL
DISSERTATION**

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Key words

Philosophical hermeneutics, speculative philosophy, Hegel, selective appropriation, Heidegger, hermeneutic experience, the proper task of a philosophical hermeneutics, linguality, dialectics, hermeneutics of facticity, the middle of language, horizon, Gadamer, Plato, psychological interpretation, German Idealism, Hegelianism

Summary

The research project finalized with the doctoral dissertation entitled *Gadamer and the Hegelian Legacy*, aims at resolving an exegetical shortage that can be found in the secondary literature devoted to the study of Hans-Georg Gadamer philosophical thought. This lacking piece of scholarship concerns the clarification of the role played by Hegel in the development of Gadamer's main intellectual endeavor, namely that of establishing a philosophical hermeneutics. Certainly, when we speak about a scholarly deficiency in the above mentioned field, we are not trying to entertain the idea that the relationship between Gadamer and Hegel constitutes an entirely uncharted domain.

We begin by assessing the current state of affairs with the scope of identifying a way to enrich the results obtained thus far. The realm dedicate to the study of Gadamer – Hegel connection is populated by two major categories of approach. The first type evaluates the interpretative claims that Gadamer expresses in his essay devoted to Hegel. The second type aims at disclosing those Hegelian elements that where assimilated by Gadamer in his hermeneutics. Given this situation what we propose in the present dissertation is to gather these two approaches together in a conjoined attempt at revealing the way in which Hegelian themes and concepts where integrated into philosophical hermeneutics. Our task is to recreate the intellectual scenario that reveals the manner in which Gadamer's hermeneutic engagement with Hegel facilitated the appropriation of certain Hegelian aspects.

The main questions of our research are formulated as follows: *How goes Gadamer regard Hegel's so that in can be subject to an appropriation within a hermeneutic context?*, *What are the interpretative tools that Gadamer uses in order to render speculative philosophy compatible to a hermeneutic situation?*, *What characterizes Gadamer's position towards previous attempts to assimilate Hegel's philosophy?*. In sum, our approach is twofold, first we intend to flesh out the philosophical portray of Hegel envisaged by Gadamer in his essays and studies, second we shell proceed to present the way the speculative philosophy as a result of this process of interpretation becomes an integral part of philosophical hermeneutics.

Having in mind the fact Hegel's philosophical posterity presupposes a large number of channels of reception and appropriation we where obliged to investigate, **in the first chapter of our work,**

Gadamer's place within what we can safely call the Hegelian intellectual tradition or Hegelianism. In spite of the diversity of philosophical movements and schools that can be reunited under a Hegelian patronage, we can isolate two major attitudes, namely conservatism and revisionism. We can encounter authors who limit themselves to the defending and clarifying Hegel's ideas in accordance with what they perceive as the orthodox version on the Hegelian system. We can also encounter authors who promise revisions of Hegel. The tendency present within the second approach is to privilege some aspects of the Hegelian system and neglect others. The revision is made in such a way that it can lead to a recuperation of the things considered valuable to one's endeavor. Also, thinkers that adopt this attitude assume that what they are recovering constitutes the core of Hegel's thought. If we were to present a definition of Hegelianism it would sound as follows, Hegelianism is the intellectual tradition characterized by a historical development that displays a flux of productive appropriations and critical transformations of central or peripheral aspects of the Hegelian system.

We could therefore state that particular medium of reception that functions in Hegelianism is the hermeneutic process of selective appropriation. The structure embedded within this structure is the mechanism of the simultaneous coming close and distancing. The term *selective* is to be understood in a double sense. Firstly it refers to the partiality of the appropriation and secondly to its intended and motivated character. An illuminating example in this sense is the overwhelming attention given to the *Phenomenology of Spirit* and the neglect of the *Science of Logic*. Among the most famous concepts Hegel's borrowed from Hegel are those of *Aufhebung* and *Annerkennung*. Among the most notorious sections we can nominate the one on the master and slave dialectic from the *Phenomenology*. Accordingly, every new intellectual movement that claims a Hegelian heritage has to put forward a reconsideration of Hegel's philosophy. Also, any emergent philosophical view that intends on distancing itself from Hegel has to establish a well determined repertoire of deficiencies on the face of which to carry out their goal.

We can place Gadamer among the revisionist. His texts display the procedure of selective appropriation mentioned above. What he tries to recuperate via his essays is the Hegelian speculative dialectic. The element identified as undesirable is Hegel's exacerbated notion of reflection, what Heidegger called the primacy of self-consciousness. The positive aspect in Hegel comes from the Greek legacy that informs his thought. The negative element is a result of the properly modern features of Hegel's philosophy, namely his reliance on the concepts of subject and method. Gadamer's attempt

is to reassert the distinctive mark of the Hegelian dialectic, the Speculative. This is carried out on the basis of the deep affinity between Hegel's dialectic and that of Ancient Philosophers.

The picture of a *personalized and dialogical Hegel* comes to light as a result of the dialogue that Gadamer has with this philosophical tradition of Hegelianism. The most prominent figure within this tradition and Gadamer's permanent interlocutor is, of course Martin Heidegger. Accordingly our task becomes that of fleshing out the philosophical portrayal of Hegel on the horizon in the dialogue between Gadamer and Heidegger. This is done **in the second chapter** of our dissertation. In order to do so we had to clarify a few preliminary things. We took into account the larger thematic context in which Heidegger engages with Hegel. We discussed the place afforded by Heidegger to German Idealism in the history of metaphysics, his interpretations of Schelling and Fichte, his account of the relationship between Kant and the idealist, and finally his one Kantian perspective on the idealist.

Heidegger's engagement with Hegel is spread across his entire intellectual career. We can divide this in four major periods. The first one is the critique of the Hegelian conception of time in Marburg lectures and in paragraph 82 from *Being and time*. In these texts Heidegger displays an attitude of deep rejection of Hegel. The second period concerns the interpretation on the *Phenomenology* first in the Freiburg lectures delivered in 1930/1931 and then in *Hegels Begriff der Erfahrung*. Here, Heidegger attempts to reconfigure Hegel's philosophy in order to make it compatible with his own. The third period, that of the lecture *Die ontologische Verfassung der Metaphysic* and the text *Identität und Differenz*. Here Heidegger's attitude attains its final form, it is a distancing that tries to be at the same time a coming close.

Gadamer rehabilitates Hegel by showing the way in which Heidegger is much closer to Hegel than he would have liked us to believe and by revealing the ambiguities of his teacher's interpretation of Hegel. The ambivalence are the basis on which Gadamer can start the process of repeating Hegel. The main issue here is Hegel's direct lineage to the problematic beginnings of Western metaphysics, namely Plato's thought. The Speculative designates for Hegel the notion of reflection, of the Thought that posits itself as its own object. Reflective thought displays a special kind of mediation, that of the self-mediation of the unmediated content of thought. This structure is of primary importance for hermeneutics.

The Hegelian speculative becomes the condition of possibility for the elaboration on the key aspects of philosophical hermeneutic, the clarification of the proper task to be ascribed to a philosophical hermeneutics, and the clarification of the notion of hermeneutic experience. The first is discussed in **chapter three**. If philosophical hermeneutics basis itself on the fundamental historicity of the human being and on the relevance of tradition for understanding, then the speculative pivotal in act of the restoration of the importance of tradition for our own present. Gadamer's point of departure is the Heideggerian notion of the *hermeneutics of facticity*. Heidegger's *Dasein* is always oriented towards the future, towards our possibilities that have not yet been actualized. Gadamer on the other hand bases orients his hermeneutics towards the historical past. Understanding presupposes our insertion within the continuous unfolding of tradition. But as it is well known, tradition is no longer regarded as a prime source of normativity since the devastating attack that the Enlightenment lanced on it. Modern philosophy, ever since Descartes sees truth as certitude and regards knowledge being the result of methodological investigation. Tradition is seen more as a repertoire of prejudices that are to be avoided if one is to properly exercise his ahistorical reason. Gadamer's intention is to vindicate tradition. He does so by criticizing the Enlightenment's *prejudice against prejudice*. We can safely ascertain that philosophical hermeneutics has an ambivalent attitude towards the heritage of the Enlightenment. On the one hand, Gadamer is not ready to denounce the critical dimension of rationality but on the other he connects it with our primordial historicity. In order to do so Gadamer goes back to Hegel.

The task assigned by Hegel to his philosophy of history, namely the thoughtful mediation between history and present becomes the paradigmatic model for the task of a philosophical hermeneutics. The Hegelian model is contrasted by Gadamer with that developed by Schleiermacher. The latter cannot overcome the consequences of modern subjectivism and of *the prejudice against prejudice*. Schleiermacher's hermeneutics presupposes the reconstruction of the original context in which a work of art or a piece of literature appeared. Although Gadamer recognizes the importance of such an endeavor he will however prefer the Hegelian model of the thoughtful mediation between tradition and present life. This paradigm of integration bares the features of the Hegelian speculative.

Finally **the fourth and last chapter** investigates the importance of the Hegelian speculative for the issues of hermeneutic experience. The cornerstone of hermeneutic is the linguistic constitution of particularly human experience of the world. Languages are formed by storing the human experience of the world. All of this possible due to mediating position assumed by language. Speculative dialectics

becomes the essential ingredient in tackling the notion of the *middle of language*, the concept that encapsulated the phenomena described above.

Language is the medium par excellence, it mediates our relation to the world and with ourselves. Language can do so on the basis of its speculative dimension. Hegel is the one who demonstrated this in a convincing manner. Hermeneutic experience is a happening, is based on the principle that something is going on and so it is founded on the mediating nature of language. Only in this way we become able to establish a dialogue between our selves and the tradition we belong to.

This happening ensures that understanding does not come around as a result of a privileged access to a universal intellect in which we can find the entirety of tradition. Understanding is not the result of a methodical undertaking from our part. It is not our doing but rather the doing of the thing itself. This is a clear and direct critique of the modern conception of method. As it is well known it is Gadamer's mission to reevaluate the unjust prestige of this notion of method.

By going back to the ancient concept of method, Hegel is the first thinker who questions this situation. Hegel offered, in his doctrine of external reflection, a critique of the concept of method that requires the investigation of something as an external action. Hermeneutic investigation is to avoid any arbitrary assault that is guided solely by our conceptual repertoire. Hegel does not claim that development of the thing is totally independent of our intellectual act. He does however claim that this development is the self-unfolding of thought towards the systematic totality of the truth. The notion of hermeneutic experience that is conceived on the basis of the idea of the middle of language borrows the structure of the Hegelian dialectic of the Concept.

This discussion is made clear in Hegel's analysis of the speculative proposition. This analysis concerns the liberation of the rigid categories of the intellect, or as Hegel calls it their infusion with spirit. In the speculative proposition we do not encounter the determination of a subject as being such and such thing. Comprehensive thinking operates differently. It starts with the subject, it indeed assumes it a firm basis but, since the predicate is substance, it shows the way in which the subject has passed over into the predicate.

In the concluding remarks we offered an account of how the way in which Gadamer proceeded in his vindication and appropriation of Hegel could serve as a paradigmatic model for any future endeavor that will try something similar.

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