

**Facundo Bey (ed.):*****Hans-Georg Gadamer. Cuestiones abiertas / Open Questions***

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*Hans-Georg Gadamer. Cuestiones abiertas / Open Questions* forms part of the valuable series “Colección Filosófica Actual,” a set of volumes devoted to major authors and currents of thought, published by Filosófica Editorial in collaboration with the Editorial Universitaria of the Faculty of Philosophy at the Universidad Central del Ecuador (UCE), and under the academic sponsorship of its Faculty of Social and Human Sciences.

Edited and introduced by Facundo Bey (Instituto de Filosofía “Ezequiel de Olaso” – CONICET, Argentina) – who has dedicated much of his scholarly work to Gadamer’s thought and to the debates surrounding the reception of the classics in early twentieth-century Germany – this volume gathers contributions from distinguished specialists in philosophical hermeneutics across diverse academic contexts. Together, they offer original perspectives on different aspects of Gadamer’s philosophy. The book comprises fourteen chapters (twelve in English and two in Spanish) and opens with a Prologue by the eminent philosopher Jean Grondin, which adds further scholarly weight to the collection. Organized into five thematic sections, the volume is notable for the polemical and critical spirit of most contributions: rather than canonizing Gadamer through expository reconstructions of his thought, they seek to expose its tensions, blind spots and even contradictions, thereby questioning what lies beyond his philosophical hermeneutics.

The first section, “Language, Tradition and Questioning in Philosophical Hermeneutics,” includes chapters by John Arthos, Nathan Eric Dickman, Dieter Teichert and Eddo Evink. The opening chapter interprets Gadamer’s polemic against modern subjectivism as a form of ‘over-correction,’ (p. 54) which eclipsed the subjective or personal dimension of understanding. After



carefully reconstructing Gadamer's position, Arthos retraces the path through Schleiermacher to recover the singularity of individual human life. Dickman's chapter investigates one of the guiding principles of philosophical hermeneutics, namely that questioning holds hermeneutical priority. Drawing on taxonomies from both pedagogy and speech-act theory, he proposes the category of 'suspensives' (p. 77) to identify the specific interlocutory act proper to hermeneutically significant questions - those that become shared and thus enable dialogue as a space for the play of multiple meanings. Teichert's contribution undertakes a critical inquiry into the interrelations among language, historicity and truth. By drawing attention to ambiguities within Gadamer's conception, he argues for sustaining these tensions as a way of preserving the plural character of hermeneutics. Evink's chapter, finally, develops an interpretation centered on the notion of 'play,' particularly as elaborated in *Wahrheit und Methode*. For Evink, this concept constitutes the keystone of an implicit metaphysics within Gadamer's thought - one distinct, however, from any form of onto-theology.

The second section, "Reason, Meaning and Science," brings together essays by Babette Babich, Roger W. H. Savage and Mirela Oliva. Babich begins with Nietzsche's famous remark that 'It is not the victory of science that distinguishes our 19<sup>th</sup> century but the victory of scientific method over science.' On this basis, she develops a subtle comparison of Nietzsche's and Gadamer's perspectives on modern science. Emphasizing their common background in classical philology, she shows convergences in their critiques of the natural-scientific model and its universalizing pretensions. Savage, for his part, turns to Gadamer's critique of the Enlightenment project and its ideal of universal reason. He demonstrates that Gadamer's position, while allowing for the particularity of perspectives, orientations and value-systems, does not collapse into postmodern relativism - where truth and meaning dissolve as such - but rather entails a renewed commitment to reason, stripped of totalizing ambition. Lastly, Oliva closes the section with a hermeneutical reading of David Haig's *From Darwin to Derrida* (2020), providing an illuminating dialogue between biology and the hermeneutic tradition.

The third section, "Ethics, Politics, Practical Philosophy," includes contributions by Luiz Rohden and Darren Walhof. Rohden examines the epistemic virtue of responsibility as the axis of a 'healthy and sustainable life' (p. 290). Drawing on Gadamerian hermeneutics, he articulates responsibility in three interrelated dimensions: towards oneself, through self-knowledge and care of

the self; towards others, through solidarity and transformative political *práxis*; and towards nature, through recognition of our inescapable entanglement within the web of life. Walhof, in turn, analyses Gadamer's conception of *phronēsis* or practical wisdom, framing it as a possible 'antidote' (p. 306) to misinformation and conspiracy theories that threaten contemporary democracy. After surveying recent literature on disinformation and reconstructing Gadamer's reception of the Platonic-Aristotelian tradition, he argues for *phronēsis* as a fundamental civic capacity for addressing the challenges facing democratic societies today.

"Philosophy and Religion," the fourth section, includes chapters by Walter Lammi and Abdullah Başaran, exploring convergences and divergences between these two fundamental dimensions of human life. Lammi offers a comparative study of Gadamer's and Leo Strauss's views on the divine in Greek thought, structured around three dichotomies – philosophy vs. cultic experience, *logos* vs. *mythos*, *theōria* vs. *práxis*. He highlights Gadamer's claim that philosophy and religion are inseparably intertwined, in contrast to Strauss's strict separation. Başaran, meanwhile, investigates Gadamer's interest in religious experience as a distinctive way of grasping our finite and mortal condition. He suggests that Gadamer approaches religiosity and the divine through an aesthetic disposition, thereby opening the possibility of appreciating them beyond theological or traditional frameworks and enabling encounters among different religious traditions grounded in a shared human experience.

The final section, "Gadamer and the Classics," comprises chapters by Antoine Pageau-St-Hilaire, Einar Iván Monroy Gutiérrez and Facundo Bey. Pageau-St-Hilaire analyses Gadamer's treatment of Aristotle in *Truth and Method*, underscoring the tension between the appropriation of *phronēsis* and the critique of Aristotle's notion of experience, in an effort to clarify Gadamer's hermeneutics from within. Monroy Gutiérrez examines Gadamer's contribution to contemporary understanding of the Presocratics, emphasizing his disagreements with the translations of Diels and Kranz as well as his distance from Nietzsche's and Heidegger's interpretations. He also highlights the virtuous circle of philosophical interpretation (p. 422) linking the earliest thinkers with the Platonic-Aristotelian tradition. Finally, Bey's own chapter reconstructs Gadamer's first engagement with Plato, focusing on Gadamer's *Platos dialektische Ethik* (1931). Through a meticulous analysis of Gadamer's early writings, Bey shows how his initial understanding of dialectic as a theory of the objective possibility of dialogue (p. 434, p. 439) marked a decisive philosophical distance from his teacher Heidegger – especially in the ethical-

political sphere – while also laying the groundwork for the later development of his mature hermeneutics.

Overall, this collective volume – available in Open Access – succeeds in its aim of revitalizing philosophical debates and dialogues not merely alongside Gadamer but from, beyond, and at times even *contra* him, bringing together scholars from around the world with diverse academic trajectories and interests.

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