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THE HERMENEUTIC SITUATION IN HEIDEGGER

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Abstract

The present study circumscribes the communication side of hermeneutics and approaches the relationship between the hermeneutic subject, the existential context and the interpretive framework in Martin Heidegger.

The method used is a dual one: comparative and reflexive. Following a repeated and intersected reading of Heidegger's texts, the relationships between the existential situation, the primary hermeneutic (etymological), the hermeneutic situation and the factual situation are synthesized. It is concluded that a) the hermeneutic situation always starts from a factual-phenomenal situation and b) that the hermeneutic and the factual converge in order to highlight (clarify) and delimit some things, some facts, some figures of thought, later thematized as phenomenological objects, described and structured.

The research will be followed by an investigation that will delimit the elements of the hermeneutic situation (preliminaries, partners, hermeneutic relationship, work, language, discourse, listening, understanding, etc.).

Keywords: Martin Heidegger, hermeneutics, hermeneutic situation, factual situation

1. Introduction

"Through Heidegger, Gadamer shows, hermeneutics was moved from the problematic of the foundations of the so-called spiritual sciences to the center of philosophy itself" (Gadamer, 2001, p. 666). The hermeneutic situation is one of the principle hermeneutic concepts. Every thought, every speech, every comprehension starts from a situation, no matter how undecidable and unclear, and concentrates its effort on its clarification and development, on the cognitive organization of its factual material. To arrive at a new theory, gathering facts is done with an old theory.

Considering the change of direction initiated by Heidegger in the hermeneutics of the 20th century and the methodological and conceptual changes undertaken through the philosophical thematization of hermeneutics, the individualization of the Heideggerian concept of hermeneutic situation emerges as fundamental. This constitutes even a marked intention, a personalized desired: "the clarification of the hermeneutic situation of the fundamental-ontological problem" (Heidegger, 2003, p.417).

2. The situation

To situate means, according to Heidegger, "to indicate the position" and further "to pay attention to the position" (Heidegger, 1976, p. 41). The double approach of showing where the position is and drawing attention to it constitutes the "preparatory road to a situation". Since "the being is always the being of a being" (Heidegger, 2003, p. 14), analogously, the consciousness of the preparation of the situation represents the situation itself. The experience of the time allocated to reaching the situation is the first experience of the situation.

The situation has two moments: the individualization of the position and the preservation of a living consciousness in relation to the surroundings. The situation is the current stage of the situation, the moment when you can say: "This is the position, these are the neighbors". At the heart of the situation is the awareness of its limits. "The position, Heidegger emphasizes, designates the tip of the spear" (Heidegger, 1976, p.41). Everything is found in it. It gathers in itself everything that is supreme and in the highest degree. The positional radiations penetrate, transit, cross the rest. It is a place where the desire for elucidation and the decisive lucidity of the

situation meet. Without elucidation there is no situation. "Being in a position to..." is the anticipatory experience that could figure in the continuation of Heidegger's reasoning.

3. The hermeneutic

As he himself admits, Heidegger resumes contact with this word "in the etymological way" (Heidegger, 1976, p. 114). Hermes is the messenger of the gods. He foretells destiny; it is the update that urges knowledge, because it is able to open its ear to an announcement. What is hermeneutic does not first mean to interpret, but before that to foretell and raise knowledge.

On the other hand, it relies on the original meaning of the lexeme, the one in which hermeneutics denotes "the activity of making explicit" (Heidegger, 2003, p. 49). In Heidegger's vision, a hermeneutic discussion can take place about anything, an itinerary oriented in this way constituting the "hermeneutic discussion of the Cartesian ontology of the world" (Heidegger, 2003, p. 131).

4. Hermeneutics of facticity

Heidegger built the concept of a "hermeneutics of facticity", which meant, in the full sense of the word, a separation from the idealist concept of hermeneutics. Understanding and the desire to understand are recognized by Heidegger in their tension with the real process. Both Husserl's theory of the world of life and Heidegger's concept of hermeneutics of facticity oppose the temporality and finitude of man to the infinite task of understanding and truth.

"Heidegger's program, clarifies H.-G. Gadamer, is of a hermeneutic of facticity, and this represents the confrontation with the unintelligibility of factic existence itself"(Gadamer, 2001, p. 591).

5. The factual situation and the hermeneutic situation

Awareness of the authentic position calls for certainty. Wherever it is, the investigative spirit stretches its lucidity until it reflects on itself as a knowing being in a situation of knowledge. In this sense, Heidegger specifies: "He gives his factual situation every time and brings himself into it" (Heidegger, 2003, p. 407). In the lecture "Fundamental problems of phenomenology" (1919-1920) Heidegger shows: "The self lives in ever-new situations that intersect again for all the following imperishable ones" (Husserl, 1997, p. 181). These new situations are factual situations. In other words, we have the experience of the event and the parallel consciousness of the experience, they are given attention and are positioned: here is the paradigm. This type of situation constitutes direct experience. It "does not allow itself to be taken into account in advance and is not given as a being-simply-present, waiting to be noticed" (Heidegger, 2003, p. 407). The factual situation has the regime of anything from which it starts: it can be discovered, opened and determined. Moreover, it only becomes what it actually is to the extent that, once understood, it is made explicit, thus ensuring its scientific thematization.

To the hermeneutic situation, Heidegger does not allocate, like the phenomenological method, as it should have, a special and ample section of debate, this being the fundamental epistemological state from which he starts and on which the tailoring of the method is applied. However, its place, role, components and mode of operation can be deduced from the Heideggerian philosophical discourse. Definitively, like any other situation, the hermeneutic situation is characterized by the position it establishes and by the prosexigenic compactness (which attracts attention). It is not given, but comprehensively configured as doubly articulated: as a set of assumptions and as the achievement of understanding in the factual-existential situation. Like Heideggerian philosophy as a whole, wanting to be consistently phenomenological, and for the case of the hermeneutic situation, it is forced to limit itself to facticity. Therefore, it ends up being constrained not to advance theoretically. Heidegger wants himself theoretically in order to remain existential. The effort is not to detach concepts, but to figure them out experientially. The methodological ideal is an ontology that is raised ontically. In these conditions, the ontological difference is nothing but the excess of lucidity with which the ontological meets the ontic. Wanting to prove against everyone that a true ontology is built only in the perimeter of the ontic and with its materials, Heidegger only develops a neontic ontology as it can be built better. At the center of the premises from which the argumentation starts in this sense is the hermeneutic situation and if it were not itself based on the previous structures, it could be assimilated to them. Without constituting a prerequisite, it starts from it beforehand. Without organizing itself in this way, it organizes itself according to the same maxim: "what remains permanently is truly" (Heidegger, 2003, p. 132). On the other hand, what is preserved in the inquiry about the hermeneutic is the factual. The hermeneutic situation is always a hermeneutic of a factual situation. Even Heidegger's supreme abstraction, nothingness, does not break the connection with the ontic in understanding. Something must exist for nothing to exist: "Why is it actually being and not, rather, Nothing?" (Heidegger, 1986, p. 51).

Heidegger himself is aware of the fact that the hermeneutic situation, defined as a set of "presuppositions", represents something that "needs to be previously clarified and assured" (Heidegger, 2003, p. 310). As a set of presuppositions, the hermeneutic situation appears, with a term by G.-G. Granger, as a metaconcept, as a mega-presupposition. In Heidegger's conception, the clarification of the hermeneutic situation starts from "a fundamental experience of the object" to be understood. The hermeneutic experience starts from the peelable of a fundamental experience. The hermeneutic situation is still structured within the limits of experience. As such, the prior of the hermeneutic situation also needs a prior, the prior of the pre-factual situation. In order not to deride knowledge, Heidegger limits on two levels the priors of the individual-concrete hermeneutic experience: the fundamental (pre-factual) experience and the factual situation.

The hermeneutic situation is always a situation in a factual-phenomenal situation. The entire factual situation can, in its various moments, become the field in which the highlighting (clarification) and delimitation of certain things takes place. As for these things, they can be thematized as phenomenological objects, described and structured. The elaboration of the fundamental structures of a situation is in a certain way already achieved through the "pre-scientific experience" (Heidegger, 2003, p. 14) of the generic field of things within which the thing itself is delimited. The abstract of the experience precedes the experience of the abstract. The hermeneutic presides in the core of the factic. Like Socrates' interlocutors, everyone knows before knowing, understands before understanding. The hermeneutic spirit generally has a pre-ontological understanding of things and especially of the thing under phenomenological investigation. Through the pre-scientific experience, the two understandings that become three enter the phenomenological research as directions of inquiry and press it inevitably. The fundamentally abstract preconceptions, thus appearing, remain in the first instance the guiding threads of a first concrete opening of the work. The scientist is commanded by the pre-scientific, the hermeneutic by the factual.

The hermeneutic situation is established on the basis of the original factual situation. However, the latter does not necessarily need the former. Heidegger's originality lies in deepening the particular in the idea of discovering the individual and staging the experience of Dasein. What he thus brings to light is the factual situation. The impression of the individual is not that he lives a particular condition, but that he is right in the core of the general. The being that we are every time ourselves - Dasein - is an individual that, through exponentiality, raises its order to the level of the general.

6. Conclusion

For Martin Heidegger, the situation is not independent of the experience, knowledge and awareness through which it is opened, discovered and determined. Its constitution "is" only by understanding that situation from whose positioning something like the unfolding depends. Seeking to remain factual, the Heideggerian hermeneutic situation thus risks remaining without an ideal. The factual situation includes all the facts, the hermeneutic situation stops only the facts elucidated through understanding. The original analysis of Dasein, Heidegger states, presupposes a hermeneutic situation (Heidegger, 2003, p. 419). For any interpretation a situation is necessary. In other words, analytics necessarily has a situation. It cannot be edified in the absence of a hermeneutic situation, be it explicit or implicit, as it is in most cases. The hermeneutic situation is not made available to us by someone, nor does it constitute an a priori. It is "obtained" (Heidegger, 2003, p. 411): following a process of elucidation, of orientation in the space of meanings. As a process, the hermeneutic situation can remain insufficiently outlined, when the investigative-interrogative spirit does not go through all the prerequisites. In such cases, the insufficient outline of the situation affects the originality of the transmitted meaning. In order to avoid the dangers of misappropriating the meaning, it is mandatory to put the work in the prior possession in terms of its authentic capacity to represent a whole.

Another characteristic of the hermeneutic situation is the "putting into play" of the prerequisites. Another one is connected to it: making it explicit. Without aiming for an explanation, the hermeneutic situation would not be configured. The basic understanding is sufficient for the factual, it does not need explanation. The factual is the level of the need for signification, the hermeneutic is that of the need for explanation. The hermeneutic situation means understanding and explanation.

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