

EDITORIAL

Gadamer Dossier – Inheritance and resignification

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Hans-Georg Gadamer, born in Marburg, on February 11, 1900, died on March 13, 2002. Perhaps longevity is not an unequivocal sign of being philosophically right, but it is indeed an indication of an existentially well-achieved life. In a thinker who gave special importance to language and dialogicity in the human horizon, it is revealing that, in times of taking stock of a life, which spanned an entire century long and across two global conflicts and their aftermath, the philosopher seeks to draw attention to the sense of human encounter with other humans and the art of being able to acknowledge that we might not be right. On the occasion of the twentieth anniversary of his death, an international session of the Permanent Seminar on Phenomenology was held at the University of Évora, on March 12, 2022, in Portuguese and in Spanish, which was especially dedicated to “Gadamer and the heritage of Phenomenology”. The idea of bringing together the most important contributions of the Seminar was promptly born, in a monographic section to be submitted to *Aoristo - International Journal of Phenomenology*, in commemoration of the thought of one of the most important thinkers of the 20th century and of its impact, not only in the area of philosophy, but also in shaping the hermeneutic modality of psychology and psychotherapy. This initial kern expanded with the confluence of other colleagues from the National University of Distance Education (UNED) and from the University of Turin, also committed to investigating the richness and fecundity of Gadamer's understanding of history, in its effects, namely in the redefinition of tradition and in the origins of the thinking of Gianni Vattimo, so recently disappeared. The present Dossier emerged from the union of these two research groups, welcomed by the Journal *Aoristo*, in the person of its main Editor. It includes, in addition to the seven research articles, the translation of an interview given by Gadamer in 1990, in which the central axis of his hermeneutical position is expressed, as powerfully as it is simple, and an essay that reports the work on Critical Hermeneutics, led by the UNED Group, which develops and deepens the legacies of Heidegger, Gadamer and Vattimo.