

## Dossier from the first International Congress of the Ibero-American Network of Hermeneutics

Editors

Gastón G. Beraldi  
Universidad de Buenos Aires<sup>1</sup>

Andrés Contreras  
Universidad de Antioquia<sup>2</sup>

During March 2025, the First International Congress of the Ibero-American Network of Hermeneutics (R.IA.H.) was held both in person and remotely at the Center for Hermeneutic Studies of the National University of San Martín and the Faculty of Philosophy and Letters of the University of Buenos Aires. The Congress, themed "Hermeneutics: Tradition, Debates, and New Perspectives," featured over one hundred speakers who responded to a very broad call for participation. It aimed to fulfill some of the objectives that the R.IA.H. had set for itself since its founding in 2023.

This first meeting sought to achieve two central objectives: one institutional and the other academic. The first was aimed at electing the authorities for the first three years of operation of the R.IA.H. The second, and more important, consisted of revisiting the canonical readings of the hermeneutic tradition, debating the scope of this school of thought today, and opening new lines of inquiry and approaches that would allow us to understand the influence that hermeneutics continues to have

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<sup>1</sup> Doctor of Philosophy from the Faculty of Philosophy and Letters of the University of Buenos Aires. Full Professor of the Philosophy course in the UBAXXI Program, Adjunct Professor of Introduction to Scientific Thought of the Common Basic Cycle, and Head of Practical Works for the courses Ethics and Special Problems of Ethics of the Department of Philosophy of the FFyL of the UBA. Founding member and member of the Board of Directors of the Ibero-American Hermeneutics Network. He is the author of book chapters and articles in national and international scientific journals, dedicated to hermeneutics, the teaching of epistemology and philosophy, the (neo)baroque, and the work of Miguel de Unamuno. E-mail: [ggberaldi@uba.ar](mailto:ggberaldi@uba.ar); Orcid: <https://orcid.org/0000-0003-1929-0354>

<sup>2</sup> Doctor of Philosophy from Sorbonne Université and the Complutense University of Madrid, DEA in philosophy from the latter university, and graduate of the philosophy program at the University of Los Andes (Colombia). He has published numerous works on phenomenology and hermeneutics. Active member of the Latin American Circle of Phenomenology (CLAFEN), the Ibero-American Society of Heideggerian Studies (SIEH), and the Research Network in Naturalized Phenomenology, Hermeneutics, and Theories of Illness. Member of the inter-institutional research group "Hermeneutics in contemporary philosophical discussion" (Colciencias) and associate professor at the Institute of Philosophy of the University of Antioquia (Colombia). E-mail: [andres.contreras@udea.edu.co](mailto:andres.contreras@udea.edu.co); Orcid: <https://orcid.org/0000-0003-1842-1818>

today, despite or because of new technologies and the reach of the digital world; whether as an art of interpretation, as a specific method or form of work in the human, social, and natural sciences, as a form of philosophy, ontology, and philosophical anthropology, or, in general, as a way of reading the world.

In this sense, the works that make up this dossier of *Aoristo: International Journal of Phenomenology, Hermeneutics and Metaphysics*, which are added to the monograph published by *Differenz: International Journal of Heideggerian Studies and its Contemporary Derivations* at the beginning of this year, collect a selection of the revised and corrected versions of some of the papers presented at this inaugural event.

In “Biotecnología, organismo, y transposición. Funcionalidad e integridad de los órganos en relación al recurso como indicación formal”, Leandro Cattogio sets out to investigate current biotechnology—identified with the Heideggerian definition of resource (*Bestand*)—based on its characterization as the use of organisms and the extraction of useful products for human benefit. He asks whether there is another possible understanding of the organism that transcends mechanistic and vitalist principles of life and, at the same time, can establish a non-reductive biotechnology. From this premise, the work develops how a modal ontology can provide solid arguments for configuring a world of open possibilities in which identity is essentially practical.

In “Hermenéutica espectral de lo posthumano”, Nicolás Pairetti takes up Rosi Braidotti’s question regarding the problematic relationship between humanity and AI. Drawing on Heidegger’s work in *Identity and Difference* and Vattimo’s reflection on the Heideggerian *Ge-Stell*, the author aims to undertake a profound reflection on this phenomenon through a hermeneutics capable of defining the limits to the dissolution it provokes. He thus defines this proposal as a hermeneutics that operates as a specter capable of threatening the consolidation of the *status quo*, which, following Byung-Chul Han, can be termed the “information regime,” making use of ontological difference in the critical tradition of Heidegger, Marcuse, and Benjamin.

In “Hermenéutica y Alquimia en el cruce”, Carmen Fernández Galán Montemayor links the interpretive paths of hermeneutics to two interpretive traditions: Hermeneutics as philology and Hermeticism as the interpretation of secret texts. Her work explores alchemical language and its encryption formulas, modes of interpreting texts, and their connections to symbolic hermeneutics. She also explains the relationship between image and writing as a cognitive process and the concept of the hermeneutic circle as a strategy for reading, repetition, and realization.

In “La declaración de verdad de la obra de arte: esbozo de una ontología de la imagen”, Ariadna González Martínez, drawing on Gadamer’s thought, seeks to elucidate the type of *truth claim* that characterizes the work of art from the perspective of the image’s mode of being. The author explains its ontic-ontological value and argues that the work’s mode of being resides in its self-representation. This leads to an approach to the temporality inherent in a work as a lingering on what it presents, thus illuminating the spectator’s mode of being through the concept of *theoria* and the cognitive value of mimesis.

In “Interpretar el malestar. Abriendo el camino para una (psico)terapia fenomenológico-hermenéutica”, Fernando Gilabert Bello takes as his starting point the psychotherapeutic interpretations derived from Heideggerian thought—especially those related to existential analytics and the transition from inauthentic to authentic life through anxiety—to argue that an adequate interpretation of discomfort, the foundation of all therapy, can be achieved through the unity of phenomenology and hermeneutics. The author argues that, while Husserl’s phenomenology and Jaspers’ psychopathology were precursors, Heidegger’s proposal to unify the phenomenological method with Dilthey’s hermeneutics is necessary to establish a valid form of therapy. Thus, the work proposes that the approach to discomfort must be undertaken from a framework that considers the finitude and openness inherent in Dasein.

In “La Hermenéutica de la fe en *Del sentimiento trágico de la vida*, de Miguel de Unamuno” Miguel Grijalba Uche proposes an interpretation of Unamuno’s religion in accordance with a Quixotic attitude. To this end, he analyzes the religious component of the Basque philosopher’s thought, who, driven by the desire for immortality, transforms tragic sentiment into an original work born in a context full of his own existential and religious contradictions.

In “La cuestión del *Μέθοδος* en la filosofía de Martin Heidegger”, Vanesa Gourhand sets out to examine one of the German philosopher’s most innovative legacies: the hermeneutic-phenomenological *μέθοδος* articulated in relation to Being, in the constant proximity of that which conceals itself. Grasping this *hodos* implies opening oneself to an experience of thinking that demands abandoning what has been constructed by metaphysics in order to embark on a wandering of paths that open up and diverge. The author argues that, although Heidegger never explicitly states a method, he has bequeathed texts in which, starting from the very experience of reflective thought, one can encounter the paths of the forest (*Holzwege*), allowing one to glimpse the breadth of the network of this composition of fugues that guides the thinker on their journey. For the author, this approach implies that the wanderer allows themselves to be challenged by the very thing that summons us.

In “Apofática de la physis. Heidegger y Angelus Silesius”, Gustavo Cataldo Sanguinetti addresses Heidegger’s reinterpretation of the Greek concept of *physis*, drawing on his exegesis of Heraclitus and, particularly, on the apophatic mysticism of Angelus Silesius. This reinterpretation of *physis*, clearly anachronistic, is essentially driven by the search for a new form of phenomenological rationality—distinct from modern ratio—capable of confronting the representational thinking characteristic of modern technology. Through a dialogue with Silesius’s dictum about the rose that “is without why,” the author examines the transition to a meditative thinking that departs from the principle of sufficient reason in order to open itself to the event of being as a disinterested and unfounded emergence.

In “Hermenéutica y Acontecimiento como instancia crítica en Heidegger. Elementos epistemológicos preliminares para diseñar un protocolo para la investigación en ciencias sociales que tenga en cuenta la dimensión acontecimental”,

Juan Pablo Esperón and Ricardo Etchegaray, aiming to construct a protocol for scientific research, propose to reclaim hermeneutics as an irreducible instance for social science research. The article's objective is to complement this instance with a dimension based on the event (*Ereignis*), which they consider absent from contemporary scientific research.

In "'Variaciones imaginativas' en Paul Ricoeur: la interpretación estética como acceso a la verdad y redescipción del mundo", Felicitas Casillo examines how Ricoeur understands the concept of "imaginative variations" in *From Text to Action*. Unlike Husserl's original use, aimed at capturing invariant essences, Casillo highlights how Ricoeur employs the concept to account for the opening of possibilities of being through the mediation of the text. This notion, in addition to relating to the need for a method for hermeneutics, is integrated into Ricoeur's philosophy and hermeneutical proposal, and is articulated with his critique of the reductionist positions of positivism and romantic subjectivism. Thus, mediated by interpretation, poetic discourse represents a possibility of revelation and of impact on reality.

In "¿Cogito hermenéutico? La herencia cartesiano-reflexiva en la antropología hermenéutica de Paul Ricoeur", Roberto Ballester Corres takes as his starting point the debate opened by Greisch on the possibility of a "hermeneutic cogito." He then analyzes the reception and evolution of the use of the notion of Cogito in Paul Ricoeur's hermeneutic philosophy, first demonstrating the integral *Cogito* embodied in Ricoeur's eidetic phenomenology of 1950. Then, based on the crisis of the Cogito and the analysis of the "broken" *Cogito*, he shows the necessary step towards a hermeneutics of the self as a superior model that replaces the certainty of the *Cogito* with the security and belief in the attestation [*attestation*] of the self, marking the reflexive task as a task of interpretive deciphering that becomes the central axis of his philosophical anthropology.

Finally, Juan Ignacio Blanco Ilari, in "Lenguaje, resonancia personal y ética en Charles Taylor", addresses Taylor's proposal aimed at overcoming naturalism and proceduralism in the field of ethics, based on some thematic axes from *The Sources of the Self*. Faced with the possibility that moral goods may disappear, in this study the author argues that only the *poetic/rhetorical discursive mode* is capable of liberating the moral and spiritual force of constitutive goods.

The surprisingly massive response to this first call to reflect on the scope of hermeneutics in the past and present invites us to continue this path begun in antiquity and to resume these conversations at the next congress scheduled for 2028, to which everyone is invited.

In addition to the works included in the "Dossier of the First International Congress of the Ibero-American Network of Hermeneutics," this issue of *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* also publishes, separately, articles, review, and translation originating from its continuous flow.