

HAHN, Lewis Edwin (Ed.): *The Philosophy of Hans-Georg Gadamer*. The Library of Living Philosophers, Vol. XXIV, Chicago and La Salle, Illinois: Open Court, 1997, 619 pp.

Tal vez uno de los fenómenos de sociología académica más interesantes y productivos del próximo siglo sea el fortalecimiento del diálogo entre la filosofía angloamericana y la filosofía europea continental. Más aún, quizá uno de los temas privilegiados en este diálogo sea precisamente el de la noción misma de diálogo, es decir, los problemas relacionados con la comunicación, la comprensión y la interpretación, tanto a nivel individual como a nivel colectivo; esto es, tanto en lo que concierne a la intersubjetividad como a la interculturalidad. La mutua arrogancia y desinterés que acompañó durante décadas a los filósofos de ambas tradiciones parece estar llegando a su fin. Ahora los estudiantes de filosofía se educan leyendo textos centrales a ambas tradiciones y no hay excusa ni razón para que ignoren lo que deben conocer. Esto es particularmente necesario para quienes hacemos filosofía desde Latinoamérica y, por tanto, no tenemos por qué sentirnos leales a una tradición filosófica en particular, desatendiendo las otras.

Para quienes confiamos en que las diferencias entre la filosofía angloamericana y la filosofía europea continental se irán disolviendo con el tiempo, la lectura y la buena conversación, el libro editado por Lewis Hahn que ahora reseñamos representa una justificación en nuestro optimismo. Hahn, profesor de filosofía en la Southern Illinois University, ha recogido una colección de veintinueve artículos sobre la obra de Gadamer y sobre los tópicos a los que Gadamer se dedica. El haber escogido artículos que se interesan por aclarar las diferencias entre las dos tradiciones más importantes de la filosofía reciente, además de hacer explícito un terreno común que haga más fácil la conversación, y el hecho de que el propio Gadamer contesta y comenta cada una de las contribuciones, hacen de esta colección un libro inevitable para quienes se interesan en hermenéutica, tanto en su versión continental como en su versión anglosajona.

Es difícil escribir una reseña sobre un libro constituido por una pluralidad de artículos, porque naturalmente no hay un argumento conductor o un solo problema que se vaya desarrollando sino muchos y variados. En el libro que nos ocupa, si hay un elemento unificador es solamente el interés por trazar relaciones entre los distintos enfoques que la filosofía reciente va produciendo acerca de una familia de problemas entrelazados entre sí: la naturaleza de la interpretación, la comprensión y la comunicación; la alteridad, la

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