

Heidegger (1889-1976)

“I would presently be in the greatest embarrassment if I ought to describe my method or to release it as a methodology at all. And I am happy that I am thus far not obeying the shackles of a technique, but indeed the force of a predicament” [“Ich wäre heute in der größten Verlegenheit, wenn ich meine Methode beschreiben oder gar als Methodologie herausgeben sollte. Und ich bin glücklich, daß ich so weit bin, nicht die Fesseln einer Technik zu spüren, wohl aber den Zwang einer Bedrängnis”].

Letter from Martin Heidegger to Julius Stenzel, (2000) 16 Heidegger Studies 17, p. 19 [31 December 1929].

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Gadamer (1900-2002)

“When a naive faith in scientific method denies the existence of effective history, there can be an actual deformation of knowledge” [“Wo sie in der Naivität des Methodenglaubens verleugnet wird, kann übrigens auch eine tatsächliche Deformation der Erkenntnis die Folge sein”].

Hans-Georg Gadamer, *Truth and Method*, 2d English ed. (Joel Weinsheimer & Donald G. Marshall transl., Continuum 2004 [1960]), p. 300 [hereinafter *TM*].

“[T]he fore-meanings that determine my own understanding can go entirely unnoticed” [*TM*, p. 271].

“[T]he idea of an absolute reason is not a possibility for historical humanity. Reason exists for us only in concrete, historical terms—i.e., it is not its own master but remains constantly dependent on the given circumstances in which it operates. [...] In fact history does not belong to us; we belong to it. [...] *That is why the prejudices of the individual, far more than his judgments, constitute the historical reality of his being*” [*TM*, pp. 277-78].

“[I]t is necessary to fundamentally rehabilitate the concept of prejudice” [*TM*, p. 278].

“The very idea of a situation means that we are not standing outside it and hence are unable to have any objective knowledge of it. We always find ourselves within a situation, and throwing light on it is a task that is never entirely finished. [...] [T]he fact that it cannot be completed is due not to a deficiency in reflection but to the essence of the historical being that we are” [*TM*, p. 301].