

*Analecta Hermeneutica*

Volume 19

Call for Papers

**Philosophical Hermeneutics, Otherwise:**

**Dispersed Writings, Conversation, and Correspondence at the Boundaries of  
Philosophical Writing**

*Guest Editor: Facundo Bey (INEO-CIF/CONICET)*

The reception of Hans-Georg Gadamer's thought has been shaped, to a degree perhaps unmatched in twentieth-century philosophy, by a remarkably circumscribed body of work. *Wahrheit und Methode* (1960), the ten volumes of the *Gesammelte Werke*, and a small number of books, lectures, and essays published outside that edition have furnished the almost exclusive basis for engagement with his hermeneutics. And yet a substantial body of philosophical material lies beyond these canonical boundaries: newspaper articles, public lectures, radio and television appearances, occasional essays published in little-known venues, published and unpublished correspondence, and a rich *corpus* of interviews spanning more than five decades.

This material has largely been treated, when noticed at all, as secondary matter: anticipation of later works, biographical supplement, popularization, or anecdotal paratext to the 'real' philosophy contained in the books and essays. The first of these treatments is particularly insidious, since teleological projections obscure both the specificity of the earlier elaborations and what is distinctive in their later reworkings. This issue challenges that assumption. It proposes that these non-canonical genres constitute a substantive collection whose sustained interrogation transforms our understanding of Gadamer's thought and of the boundaries of philosophical writing itself. Though Gadamer provides the paradigmatic case around which the volume is organized, the questions it opens extend well beyond his work alone, and contributions on other thinkers whose writing raises comparable questions are equally welcome.

Three lines of inquiry organize the volume. First, the dispersed writings and speeches often contain formulations, arguments, and conceptual innovations that do not appear—or appear only in attenuated form—in the canonical works; read with care, they may illuminate, complement, qualify, or indeed stand in tension with the more familiar writings. Second, for a thinker who placed the dialogical structure of understanding at the heart of his thought, the interview is not a marginal genre but a form of philosophical practice in its own right in which Gadamer enacts the hermeneutic situation he theorized. Third, there is a meta-hermeneutical dimension that reaches beyond Gadamer himself: a hermeneutical tradition that does not apply its own principles to the full

range of its major figures' intellectual production risks a performative contradiction. This contradiction, moreover, is not peculiar to hermeneutics: it confronts any philosophy that takes seriously the conditions of its own transmission.

The volume welcomes critical reflections on any aspect of this terrain. Possible contributions include: close analyses of specific dispersed texts, reminiscences, talks, or interviews by Gadamer; studies of particular strands of correspondence, whether published or archival; comparative readings of canonical and non-canonical treatments of the same problem; studies of analogous materials in the work of other thinkers, whether within the hermeneutical tradition (such as Heidegger, Ricoeur, Figal, Vattimo, or Grondin) or beyond it (such as Arendt, Derrida, Levinas, or Rorty); methodological essays on how such materials ought to be read, edited, and situated within an author's intellectual development; and broader reflections on the role of non-canonical genres in the history of philosophy. Contributions grounded in the reconstruction of unrecorded conversations or in newly conducted interviews with other philosophers will also be considered, provided they are accompanied by sustained reflection and do not stand as documentary contributions alone. The aim is neither to assemble an anthology nor to substitute the margins for the center, but to ask what becomes visible when the canonical frame is set aside—and what this visibility, in turn, demands of philosophical hermeneutics as a living tradition today.

## **SUBMISSION DEADLINE AND FORMATTING GUIDELINES**

Deadline: 15 February 2027

Send submissions to: [AnalectaHermeneutica@asu.edu](mailto:AnalectaHermeneutica@asu.edu)

Please use “Analecta Hermeneutica Submission” as the subject of the email.

By submitting to *Analecta Hermeneutica*, all manuscripts will:

- be no more than 9,000 words (unless prior arrangements with the editorship have been made)
- include an abstract of no more than 250 words and a list of 5–8 key terms
- follow the Chicago Manual of Style 17th edition for footnotes (not endnotes)
- be submitted in Garamond 12-point font for the main text and 10-point font for the footnotes. The main text will be double spaced and footnotes single spaced. The main text will have a ragged right margin (i.e., left justified).
- remove all identifying marks of the author to ensure anonymous peer review
- use US English spelling, grammar, and punctuation
- utilize the Oxford comma (i.e., serial comma)
- place punctuation inside quotation marks
- have no spaces before or after slash marks ( / ) or em dashes ( — )
- set off the abbreviations i.e., and e.g., with commas
- type ellipses as three periods each separated by one single space
-

Manuscripts not following the above, will be returned to the author for reformatting and resubmission.

### **REVIEW PROCESS**

In keeping with the journal's practice, submissions will undergo rigorous peer review, including screening by the editors and review by at least two anonymous referees.

Inquiries about this volume of *Analecta Hermeneutica* should include "Analecta Hermeneutica Queries" as the subject of the email and can be directed to

Facundo Bey, PhD  
Guest Editor  
facundo.bey@gmail.com

Ramsey Eric Ramsey, PhD  
Editor  
rer@asu.edu