



Università
Ca' Foscari
Venezia

Dipartimento di
Filosofia e Beni
Culturali

Dottorato di ricerca
in Filosofia e Scienze
della formazione



Seminario Teoretico-Ermeneutico
2024/2025

FISICA, NATURA, MONDO

Giovedì 13 marzo 2025

ore 15.00 - 18.00

Aula Valent, IV piano

Palazzo Malcanton

Marcorà

**Per informazioni,
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Davidson's Hermeneutics: Language, Place and World

Jeff Malpas

Professore emerito,

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For years, I have been arguing that notwithstanding his centrality to twentieth century analytic thought, Davidson is an essentially hermeneutic thinker and that his work bears comparison with that of other key hermeneutic thinkers such as H.G. Gadamer and Martin Heidegger. Nowhere does this point seem more important or more relevant than in relation to Davidson's argument for the claim that there is no such thing as a language that is set out in 'A Nice Derangement of Epitaphs'. As I read it hermeneutically, however, this is no mere rejection of the role of a certain sort of theory in the modelling of linguistic competence, but rather the assertion of a conception of language that takes language to be inextricably and intimately bound up with the world. Davidson's argument in 'A Nice Derangement' is thus of a piece with the argument against the very idea of a conceptual scheme' and the myth' of the subjective, and with his account of the structure of triangulation. It also converges with arguments to be found in Gadamer and in Heidegger. As it happens, that general argument is one that has buried within it an emphasis on the necessarily placed character of all our engagement with the world, and it is here that the real connection to hermeneutics is to be found: in a conception of the dynamic and bounded character of understanding itself.