

INCLUSIVE HERMENEUTICS: ETHICAL PERSPECTIVES

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ABSTRACT

This article is concerned with inclusive hermeneutics. Six attitudes will be developed in order for hermeneutics to be inclusive. In the first four attitudes, we are inspired by the resolutions of Husserl's paradoxes in his book *The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy*, discussed in the paragraphs 52-54. After this, the term *reversibility*, reworked by Merleau-Ponty, will be essential to broaden our conception of inclusiveness. Finally, the new perspectives on the concept of *otherness/alienness* in Waldenfels will support an inclusive ethical-practical interpretation. This inclusiveness will lead us within an authentic judgment, fostering a realization of the Law in the context of the recognition of the differences, through a constant process of Law itself.

Keywords: Hermeneutics; Phenomenology; Inclusiveness; Law

1. Introduction

The book *Phenomenology of Inclusiveness*² has already laid the theoretical underpinnings for an inclusiveness that can measure the inclusive scope of ethics. It is characterized as an inclusive phenomenological method, and we wonder if there is a possibility of a proposal ethics that is not inclusive. Now, we need to know whether the human being, in fact, feels included; if the person to whom is said to have education, health, housing, life, etc., feels that she has these rights. The integrity of Law is not only in the letter, only in the due process of Law, but it is in the *life-world (Lebenswelt)*.³ In this respect, Law is a vocation by which self-realization comes together with social realization. This leads us to the construction of an inclusive hermeneutics that will guarantee an inclusive method to all interpretation. To do so, let us reconstruct the inclusive phenomenological method, extending it to hermeneutics.

2. First attitude: latent reflection

In his work *Cartesian Meditations*, Husserl reports that we cannot form, by a process of abstraction, the idea of a foundation for all science. Also, we can neither construct nor accept

From Hermeneutics To Ethical Consensus Among Cultures

Ying Liu



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