



Philosophy, Logic and Theosophy

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Rank: 2nd Winner in the Young Section

Degree: Ph.D

Research Title: Truth in Plato from the Perspective of Heidegger and Gadamer

Kind of Research Work: Doctoral Dissertation



About Researcher

Seyed Massoud Hosseyni was born in 1987 in Tehran. He received his bachelor's degree in computer engineering from Arak University (2011) and his master's degree (2013) and doctorate (2018) in Western philosophy from the University of Tehran. The subject of his master's dissertation was "Subjectivity in Fichte" and the subject of his doctoral dissertation was "Truth in Plato from the perspective of Heidegger and Gadamer". His main fields of study are German idealism and phenomenology.

Abstract

In the dissertation, the problem of truth in Plato is discussed and appraised in the light of Heidegger's and Gadamer's interpretation of it. Accordingly, at first, an account of Heidegger and Gadamer's conception of "truth", and thereafter, an account of their respective interpretation of truth in Plato are given. Largely based on an interpretation of Plato's cave allegory, Heidegger asserts that the truth as "Aletheia" or "unconcealedness" undergoes in Plato's thought a transformation in "essence" and "position", in which its essence changes from unconcealedness into "correctness" and its place from being into the mind. Moreover, Heidegger treats this transformation as the cause of the forgetfulness of being (and the ontological difference) and of its implications in the history of Western metaphysics and calls for a kind of return to the pre-Platonic conception of truth. It is argued while Gadamer grants fundamentally Heidegger's conception of truth as "Aletheia" or "unconcealedness", he insists on the contrary that also Plato thinks in terms of the same conception of truth. To prove this, this study in accordance with Gadamer's innovative interpretation of Plato's theory of ideas, particularly of the Idea of the Good, and of Plato's Seventh Letter, tries to show that Plato was aware of what Heidegger calls the ontological difference, and takes it into account throughout his thinking. In this way, the result or the main purpose of this dissertation is determined: showing the fact that, contrary to Heidegger's view, Plato did not initiate Western metaphysics and its inevitable consequences (including subjectivism and nihilism), and thus, again contrary to Heidegger's view, there is no need to

