Research on the "Friendship" Ideology from the Perspective of Gadamer's Hermeneutics

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Abstract

As a topic, fraternity occupies an important position in western philosophy. Socrates, Plato, Aristotle, Gadamer, etc. have all studied fraternity from different angles. In the history of Western classical thought, friendship is a highly political thing. At the same time, fraternity is also one of the important sources of western modern political system. In the Christian era, fraternity gradually changed from the relationship between "people" to the relationship between "people and God". However, fraternity was ignored and forgotten by modern western philosophy. As a representative of the development of Western hermeneutics, Gadamer not only founded philosophical hermeneutics, but also understood hermeneutics as a practical philosophy. We can trace back to Gadamer's time, war and strife, people lack the most basic trust and ineffective communication, and gradually fall into painful loneliness and self alienation. Therefore, Gadamer took fraternity as the research focus of his practical philosophy, and determined to restore the ancient Aristotle's fraternity ethics and rebuild the fraternity character.

1. Introduction

In ancient Greek philosophy, fraternity has become an important philosophical topic and is in the central position. Plato also discussed fraternity in his dialogue "Lucius". Fraternity is pure and sincere. If there is fraternity only for the so-called purpose and interests, it is by no means true fraternity. Aristotle's thought of fraternity is very popular. Heidegger and Gadamer were influenced by his Nicomachean Ethics and formed their own thoughts on fraternity. However, in Kant's view, true and pure fraternity is very rare, but not absent, which means that fraternity is very important and irreplaceable. In ancient Greek philosophy, fraternity does not refer to the interaction between people alone, but includes all forms of human common life. At the same time, fraternity, as a moral norm, also played a very important role in ancient Chinese philosophy. Among them, the fraternity thought of pre Qin Confucian Confucius was the main representative. Confucius put forward the famous "three friends theory", which laid the position of fraternity in ancient Chinese philosophy. It is not difficult for us to see that friendship, as an important philosophical thought, was widely concerned by philosophers in both ancient Greece and ancient China.

From the study of Gadamer's thought of fraternity, we can see that the essence of fraternity is a kind of behavior with virtue within the scope of practical rationality. Compared with the medieval philosophy which focused on defining the human way of life and its fate in the vertical relationship between God and man, and the modern western philosophy with obvious characteristics of consciousness subjectivity metaphysics, Aristotle paid special attention to the friendship problem mainly related to the horizontal human relationship, and placed it in a prominent position. Heidegger, Gadamer and Derrida, three phenomenologists, gradually reintroduced fraternity into philosophical vision and even pushed it to the center of philosophical thinking through the application, reconstruction, criticism or innovation of Aristotle's philosophy of fraternity and its general practical philosophy in the process of opposing the metaphysics of subjective consciousness and the corresponding formalism, Regularism and nihilism of ethical and political life. In a relative sense, the three phenomenologists' thoughts of fraternity have different specific fields, focuses and corresponding positioning of fraternity. However, in their own philosophical thinking, the problem of fraternity is not simply limited to a certain field, but is intertwined with the issues of existence, survival, language, truth, time, ethics and politics. The extensive involvement and deep penetration of the issue of fraternity also reflects a prominent feature and trend of phenomenology, that is, to rethink the possibility and necessity of the original connection and

communication between theory and practice, existence and ethics, subject and object, self and others at a more primitive and profound level, and thus move towards a more promising phenomenological practical philosophy.

2. On Gadamer's thought of "friendship" from the perspective of practical philosophy

2.1 From loneliness to friendship

Gadamer completely crossed the entire 20th century, during which the rapid development of science and technology such as communication technology, communication technology, and transportation technology led to increasingly rapid connections and transportation between people around the world, bringing convenience and ever-changing changes to human life. Gadamer deeply felt the many advantages brought by technology, but at the same time, he also reflected on this technological era. In Gadamer's view, the rapid development of modern science and technology has led people to value technology over theory, making interpersonal relationships more profit oriented and neglecting the long-term interests of humanity. As a result, a series of environmental and social problems have emerged, which have brought crises to human life, leading to distrust of oneself and others, self alienation, and experiencing the pain of loneliness. Gadamer believes that certificates, due to the lack of tolerance in modern technological society, lead to the loss of friendship between humans. At the social level, loneliness constitutes a symbol of alienation in modern society. According to Gadamer, 'whoever is in loneliness experiences this disappearing trust greatly.'. Alienation is based on trust and gradually grows into a sense of unfamiliarity. This does not mean the breakdown of the relationship between the two parties of friendship, but rather the anxiety of the previously close person becoming no longer close. The trust between the two has not completely disappeared, but is gradually disappearing. For him, the world is becoming increasingly unfamiliar and he is gradually trapped in loneliness and unable to extricate himself. Therefore, loneliness is a sign of self alienation.

Compared to loneliness, people suffer; compared to solitude, people seek. "Obviously, in Gadamer's view, loneliness and solitude are two different psychological experiences, and loneliness often represents some kind of harm. If someone feels lonely, then that person must have been hurt in some way. Being alone does not necessarily mean pain or harm, although it may seem similar to pain, it requires starting from the external manifestation of being alone.

Being alone represents the need to detach from friends and the closeness of others, thus also containing a pain similar to loneliness. However, solitude is not the only manifestation, on the contrary, there is also a search for solitude. However, the true purpose of human pursuit of solitude is not to obtain solitude, but to be able to seek solitude without interference from others, just like the solitude pursued by philosophers, writers, and lovers. However, the solitude of the elderly does not need to be sought, as they can reflect on the past multiple times, and in the eyes of outsiders, they are solitary and unapproachable. In general, people who are lonely lose trust in each other and fall into a painful pressure. In modern society, people inevitably feel experiences of unfreedom and coercion in public life, just like consumer coercion and public opinion coercion. These compulsions make people feel a painful pressure, but this pressure needs to be constantly overcome by humans, because humans can never avoid living together. As Gadamer said, 'As long as the demands of society are experienced by people as a painful pressure, it lacks the basic conditions of a human community.'.

In Gadamer's view, in such a society full of oppression and dependence, in order to overcome self alienation and the pain and harm it brings, and even rebuild the human community under practical philosophy, it is necessary to re-establish the position and role of friendship in human common life on the premise of absorbing ancient Greek ideas. Gadamer has shown us a path from loneliness to friendship. First of all, friendship requires loving oneself, that is, self love. Self love is usually regarded as a derogatory term, meaning that the person who loves oneself only considers themselves. On the contrary, only by loving oneself first, that is, being consistent with oneself, can a person better establish connections with others. Consistency with oneself here refers to doing noble things that benefit both oneself and others, which is true self love. Martin Bug believed that friendship is a kind of "you me" relationship, and the medium of this relationship is the soul. Although people cannot maintain consistency with others through the soul, it teaches them how to get along better with others and achieve self-awareness through this way. A person must first be their own friend in order to become a friend of others, that is, to shift from "loving oneself" to "loving others". In friendship, we know ourselves in others, and others know themselves in us, ultimately living in harmony with each other in tolerance.

2.2 True friendship is based on self love

For Gadamer, mutual perception includes not only knowledge, but also love. Like knowledge, this kind of love is not only love for others, which is clearly a necessary characteristic of

friendship, but also includes love for oneself. This is not self love in the sense of selfishness and negativity, but self love in the sense of 'uniting with oneself'. True friendship is actually built on the foundation of self love. When it comes to self love, it is often misunderstood as a derogatory term, meaning that doing anything only considers one's own interests and is seen as' selfish '. According to the Nicomachean Ethics, Aristotle believed that there are two types of self love, one of which is to only consider one's own interests, gains and losses, and only consider oneself without considering others. This kind of self love is a derogatory existence, as their self love excessively loves their desires, cares about their emotions, and loves their soul. This is extremely selfish love, therefore Aristotle believed that this kind of self love cannot satisfy people's long-term desires, and those who possess this kind of self love cannot obtain what they truly need. Of course, Aristotle believed that only bad people are excessively self loving. They are a group of selfish and self-centered people who pursue all the benefits they want, including spiritual, physical, and material enjoyment, and are willing to continue to harm the interests of others at the cost. They do not consider the other person's efforts, nor do they want the other person to be good. They only try their best to plunder all the resources that are beneficial to themselves. These behaviors that satisfy one's own desires are manifestations of irrational emotions dominating the soul.

In contrast to the pejorative self love, another form of self love is rational self love, which aims to satisfy the rational part of the soul. This kind of self love is a kind of good self love. People who possess this rational self love will love and treat their friends well, because loving friends means loving oneself. Aristotle's' friend is another self 'is evidence of the above viewpoint. Aristotle believed that only those who are just possess rational self love. They obey their Nuss to do things, and what they should do will correspond to what they actually do, because Nuss always chooses the best thing for himself. So in Aristotle's view, true self love is a rational self love, which is possessed by just people. Through this rational self love, people constantly satisfy themselves, achieve self love, become self-sufficient, and thus benefit themselves in achieving happiness. In short, true self love has positive significance and is a daunting task, just as the New Testament states that we only see the dust in the eyes of others, but not the light in our own eyes. In Aristotle's view, the behavior of a truly self loving person is logical and voluntary, which benefits both oneself and others. Gadamer more directly pointed out that "this kind of self love means that people must continuously align with themselves. As friends with others, even lovers, business friends, or colleagues, people must align with themselves. If they cannot, they will feel hindered and unfamiliar in their

shared lives with others. The consensus with oneself mentioned here is the nobility of striving to meet one's own needs and harmonizing with one's own heart. This kind of self love often exists in good people, who will give up their own interests or even sacrifice their lives for friends or the motherland. They can give up everything for this, just to maintain their nobility. Therefore, we should associate with good people, learn from their excellent qualities, and avoid associating with bad people. Only in this way can we achieve consensus with ourselves and better connect with others. In the common life of humanity, it is inevitable to communicate with others. Firstly, it is necessary to establish self-awareness in order to better adapt to others and society.

In terms of loving oneself and loving others, I believe that loving oneself is more important, which is self love. Only when one is consistent with oneself, loves oneself, considers oneself, and when interacting with others, one will treat friends in the same way as they treat themselves. Aristotle mentioned in his "Eucommian Ethics" that "a person has a relationship with oneself, which can be their own friend or enemy." This sentence emphasizes that the condition for a person to become a friend with oneself should be that the rational and irrational parts of their soul are consistent with each other. In Aristotle's view, friendship initially existed in people's attitudes towards oneself, that is, love for friends stems from love for oneself. You have to love yourself first before you can talk about loving others. Gadamer directly stated that 'whoever cannot become their own friend, who is even in a state of disintegration with themselves, cannot dedicate themselves to others, nor can they achieve unity with others'. The consensus with oneself mentioned here is the nobility of striving to meet one's own needs and harmonizing with one's own heart. This kind of self love often exists in good people, who will give up their own interests or even sacrifice their lives for friends or the motherland. They can give up everything for this, just to maintain their nobility. Therefore, we should associate with good people, learn from their excellent qualities, and avoid associating with bad people. Only in this way can we achieve consensus with ourselves and better connect with others. In the common life of humanity, it is inevitable to communicate with others. Firstly, it is necessary to establish self-awareness in order to better adapt to others and society.

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2.3 True friendship is unity

In addition to self love and love for others, the concept of friendship is also inseparable from unity. Unity exists in the community where humans live, and effective unity can avoid the pain and oppression of loneliness. If unity is damaged, it means the destruction of human common life. Gadamer believed that in the field of human life practice, it is inevitable to have various connections with others and society. It can be said that friendship does not exist as an independent individual, but is closely related to others. At the same time, friendship also includes all forms of human coexistence. Therefore, friendship and unity are inseparable. In Aristotle's works, solidarity represents a kind of friendliness, which is not equivalent to common opinion or a common understanding of a certain issue, but rather the citizens of the city-state having a common understanding of common interests and choosing the same actions to achieve them. This is true solidarity. This kind of unity only exists between just people, that is, between good people, and between bad people who only want benefits but are unwilling to give, just as they treat friendship. In Aristotle's view, unity is a form of political friendship, and the existence of political friendship is based on common interests. Unity affects the common life of humanity, requiring everyone to serve for the common good, even sacrificing their own interests when necessary. In such a united environment, humanity can better engage in harmonious coexistence.

Aristotle's concept of unity is based on common interests, pursuing the common interests of citizens. In this process, the personal interests of citizens may be damaged to varying degrees. While inheriting Aristotle's concept of unity, Gadamer introduced unity into a new era, a rationalized era controlled by technology, in order to find a solution to current difficulties through unity. When explaining the true meaning of unity, Gadamer derived the dual meaning of unity from the original meaning of solidisch in Latin, while emphasizing that "people should be aware of true unity, and then unity is possible". Undoubtedly, if people cannot be

sincere to others and cannot compromise their own interests for the common good, then unity will become an unattainable ideal in life, and true unity cannot be achieved. In the current era of technological control, we should focus our common attention on unity and achieve true solidarity through practical activities in living with others, in order to free ourselves from loneliness and oppression and achieve true freedom to guide us forward.

At the same time, Gadamer pointed out that "our technological civilization has undergone a process of progress that has been overly stimulated. We are in this process and do not recognize the overall stable and unchanging factors in our social life. Therefore, people should have a renewed awareness of some kind of human unity and slowly regard themselves as the whole to solve the problems they will face living on this planet. For this reason, I believe that people will rediscover the unity that will enter the future society of humanity." From this, Gadamer believes that with the development of science and technology, a series of problems need to be addressed, and excessive dependence on technology will only make the trust crisis between people more and more serious, gradually falling into the pain of loneliness. However, at the same time,... Gadamer, the future development of humanity is full of confidence, He believes that through practical and rational reflection on oneself and existence, people can ultimately unite. He believes that humanity can restore the consciousness of self reflection through historical thinking, so as to break free from the control of technology, engage in rational reflection, and ultimately unite and move towards a better future.

Although Gadamer emphasized the importance of unity in human coexistence, it does not mean that unity can be created., Just like the emotions between humans, they are indispensable for living together. Only when humans turn their attention to unity and realize what true unity is, can unity be achieved. As Gadamer said, "People should realize true unity, and then unity is possible. From this, it can be seen that unity is not created by humans casually. Unity depends on people's rational reflection on their own situation and the world they live in. Therefore, people should practice rational reflection on themselves and strive to achieve true unity, so as to look forward to a new community of unity.

3. Conclusion

In Gadamer's view, moral friendship is a true and perfect friendship. The essence of friendship is a sense of belonging at home, a feeling of peace that allows one to express oneself without reservation. Gadamer asked about the issue of friendship, 'So what does true

friendship mean? When friendship is Oikeion, what does it mean? Words cannot express this Oikeion. When we mention our homeland (Heim) and hometown (Heimat), we listen to all things about Oikeion through some loud and mysterious concept.'. Here, it is emphasized that true friendship is a sense of belonging in the home, which means being able to find our own place, value, and provide us with a sufficient sense of security and trust. In this true friendship, full of tolerance and freedom, people live together harmoniously and friendly, while also providing us with comfort, soothing our emotional wounds, and relieving our worries. In this kind of friendship, it is like a home, providing us with support and inspiring us to keep moving forward. At the same time, love between family members is a love of mutual support, tolerance, and understanding. Although there may be conflicts and disputes at times, they can forgive, understand, support, and respect each other, which can bring us the meaning and value of life. It is obvious that this kind of friendship is not for any particular purpose, but rather because the other person hopes for their own good and does things that are good for them. This kind of friendship is stable and long-lasting, and is not subject to division. Fundamentally speaking, it is a kind of friendship, which is the essence of friendship.

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