

Editorial [ENG]

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The question of technics arises today as one of the greatest challenges of humanity. In all corners of the globe and in the most diverse possibilities and cultural manifestations, contemporary human being is dangerously found under the yoke of technical tools. Either voluntarily – through the fascination caused by the everyday screens –, or involuntarily – through work machinery –, humanity falls under the domain of technical will. This scenario, that results from the radicalization of the capitalist logic of the post-war in the 20th century, removes from the hands of humans the prerogative that logos grants them in order to turn them into mere instrument of a technology that is not interested in life improvement, as Marcuse alerted, but rather in exploring and controlling beings – mainly nature – in a global scale for the continuous reproduction of capital. In the 21st century, and with the development of internet, subtle manifestation and, thus more potent than the technical tools, situation aggravates and humans, once known as poietes and later decayed in instruments, in the end become a product of surveillance capitalism executed by technology giants of the Silicon Valley. Humanity reduced to a set of manipulable data hands itself over as a holocaust to the divinization of technology and sees environment deterioration as a mere exhausting field of exploitation that puts at risk not only the being of humans, but also human species itself. The most immediate effects of this context are the draining of natural resources, the ethical crisis, since humans no longer act by themselves and for themselves, but rather according to the agenda of an invisible system that wears them out to keep its power and, last but not least, the political collapse caused by the planetary direction of tendencies contrary to life in community. Isn't this the gloomy picture observed these days all over the world?

Motivated by this situation, *Ekstasis: Journal of Hermeneutics and Phenomenology*, brings to light a dossier that proposes a reflection concerning the moment both arid and obscure through which humanity passes under the planetary

domain of technology. Entitled *Technics, technology and communication: challenges of contemporary hermeneutics*, the collection of articles of number 2, volume 9, of *Ekstasis*, presents itself as an appropriate contribution to the discussion around the effects of technics as well as around the possibility of the overcoming of its operation. After the dossier, this issue brings articles of free thematic (in the scope of the journal), a translation and two reviews.

The dossier is opened by the article – in bilingual version - *Martin Heideggers Festrede „Gelassenheit“: die Frage nach dem Wesen der Technik und dem Denken des Menschen*, by Alfred Denker. The article questions technique from the speech *Gelassenheit*, delivered by Heidegger in 1955, and is based on the distinction made by the philosopher between meditative thinking and calculative thinking, questioning the position of human beings within the totality of beings and revealing technique as a way to reclaim the individual and as a transformation in its essence.

Thereafter, Alexandre de Oliveira Ferreira, in *Technology, freedom and will in Heidegger and Cassirer*, confronts the positions of both thinkers concerning the debated question and its relation towards will in face of the threat it imposes to freedom. Whereas Cassirer believes that technique must obtain a new meaning, in order to serve human beings to promote freedom, Heidegger, on the other hand, sees the discard of will, through *Gelassenheit*, as the only possibility of freedom, and criticizes the position of his contemporary, understanding it as another manifestation of will to will, which means, of technique itself metaphysically organized.

Subsequently, in *Heidegger and Technology as metaphysical finishing and possibility of a new beginning*, I show, with the help of the author of *Being and Time*, how technique appears as a manifestation of the will to will, which standardizes and exhausts reality in so far as it is conceived as mere availability, at the same time transforming humans – specially through labor and entertainment – no longer in instruments, but rather in *products* of its logic. In the path of Heidegger, the text advocates an exit to this scenario by means of the possibility of irruption of an *event* to which human beings should be open and that has got as a result the reconduction from technical to poetical, i.e., to the originary meaning of producing, revealing a new beginning to the history of being.

Carlo Arturo Zarallo discusses in *Relational ontology: a tool to overcome world's image*, based in a study of Heidegger's *The epoch of world picture*, how a systemic misunderstanding of the phenomenon of world led to the forgetting of being and to the consequent hegemony of technique.

Finishing the dossier, *Between two modes of being of language: Foucault's man of modern age*. Based on *The order of things*, Fabio Henrique Medeiros Bogo shows that the relation of human beings with finitude determines the *modus operandi* of modernity's production of knowledge, which still has as intentional guideline a the equalization of the other and, for this reason, becoming a source of anxiety.

The complementary part of *Ekstasis*, dedicated to the articles of continuous flow, begins with a dialogue between *Hermeneutical Phenomenology and Experimental Psychology of Development*, performed by Robson Ramos dos Reis. The phenomenon of differential neonatal imitation is the field chosen by the author to the aforesaid mutual collaboration and, as a result, ambitions to promote the programmatic sketch of a developmental phenomenology of the understanding of being.

Continuing the phenomenological discussion, yet in another domain, Sergio González Araneda aims at presenting in *Edmund Husserl and Jean-Paul Sartre: notes on consciousness of image, phantasy and imagination*, the intentional sense that the father of phenomenology grants to such concepts, and, therewith, the mistakes of Husserl's proposition, with a focus on what Sartre called *hylé* of the image.

Thereafter, Paulo Henrique Lopes discusses *The laughter stuck in between the taboo and the sacred: a field study about the status of the comic as hermeneutical criteria of the religious*. An outcome of the case study of the controversy concerning the Christmas special episode *The first temptation of Christ* (2019) of the comedy group "Porta dos Fundos", the text investigates, by means of an applied phenomenology how the individual behaves when her/his religion is treated comically. The result, in which faith and laughter are articulated, is presented in four "layers", investigated according to Baudelaire, Freud, Bergson e Eliade.

After that, in *Heidegger's critics to the primacy of logic and the primordial-scientific character of philosophy*, Lucas de Lima Cavalcanti Gonçalves and Rogério Galdino Trindade analyze how the early Heidegger conceives the task of philosophy understood as primordial science and in which way the thinker does not see it from a

theoretical attitude, but rather from “things themselves”, in an attitude of an understanding hearing of the immediacy of life.

As far as Petra Bastone is concerned, in the perspective of psychoanalysis, she asks about *Being a woman according to Freud: a way to femininity?* It is not unusual for such questioning to put Freudian theory in awkwardness and it is elaborated in the article through the expedient of a “conversation” (though antagonistic) of Freud with two exponents of femininity – Judith Butler and Simone de Beauvoir – in an attempt to articulate different views of “being woman” in the work of the father of psychoanalysis.

The last article of free thematic in this issue, authored by Rildo da Luz Ferreira, thematizes *Time and freedom in Bergsonian philosophy* and defends the thesis that the understanding that time is not spatialized, but rather pure duration – a continuous flux in the present with the memory of the past and the anticipation of future in the domain of consciousness – is the only way to freedom.

Two reviews finish this issue. The first, elaborated by Elizângela Inocência Mattos, concerns *The Sexuation of the world: reflections on emancipation*, text by Geneviève Fraisse, while the second, *From the body as object to the being-in-the-world: about the first chapter of Part One of M. Merleau-Ponty's Phenomenology of Perception* written by Dani Barki Minkivicius, deals with the afore mentioned excerpt of the masterpiece of the French philosopher.

Good reading to you!

