

Editorial [ENG]

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One of the multiple developments of the contemporary hermeneutic and phenomenological framework is the idea that place constitutes, as much as time, the starting point for a philosophical investigation. Taking spatiality as a reference in the process of describing phenomena is realizing that the concrete experience of existing is neither universal nor essentialist.

Existential demands determine the way in which the philosophical tradition is received, appropriated, and carried forward. In this sense, every message transmitted undergoes changes because the process of reappropriating themes and problems is marked by the heterogeneity that constitutes the multiplicity of experiences. To think of a topological hermeneutics to validate the original place of experience as a determinant of the processes of phenomenologization of things in general is to recognize that the truth of a tradition is substantially historical. This is since the history of a group is constituted by the concrete situation in which that same group finds itself.

It is in the research work of Rebeca Furtado de Melo (2016; 2017) that we find one of the main inspirations for the proposal of this thematic dossier, a work that not only inaugurates the notion of topological hermeneutics but also places it within the scope of a philosophical tradition, above all hermeneutics, which enables us to think about Latin American philosophy and decolonial thinking without, however, restricting them to regional or isolated manifestations of a supposedly static, unique tradition, marked by a certain homogeneity.

Thus, it is in finding the historical disposition that the reappropriation and transmission of a tradition takes place, since only the dynamic, living, and active character of history can be able to carry out the philosophical investigation, without falling back

into dogmatism, in absolute certainties and, consequently, in the hermeneutic stagnation that would make philosophizing unfeasible.

In his *Lessons on the Philosophy of Universal History* (Tecnos, 2005, p. 93), Hegel tells us that “the philosophy of history is nothing other than the thinking consideration of history, and we cannot help thinking at any time”. Further on (2005, p. 101), the philosopher tells us that “the point of view of philosophical universal history is not, therefore, a point of view obtained by abstracting from many other general points of view and dispensing with the others. Its spiritual principle is the totality of views. It considers the concrete and spiritual principle of peoples and their history, and is not concerned with particular situations, but with a universal thought, which extends throughout the whole”.

What we have in mind when evoking Hegel is precisely to question the claim to universality of the philosophical practice situated within the scope of European epistemologies. Philosophical doing, the practice of philosophy – philosophizing – that is universal, because thought protects a revolutionary potential wherever it may be. If the philosophical attitude, therefore, is far beyond the mere reproduction of historical content about thinkers and their respective systems or philosophical paths, philosophy must deal with what is transmitted, reappropriated, and carried forward decade after decade, century after century, through the same questions that aroused the awakening of philosophy in its pre-Socratic period. This is the universality that characterizes the conception of philosophy at stake here: the movement of reappropriation and the power of thought capable of linking different peoples, nations, regions etc. On the other hand, a philosophy marked by the presence of historicity requires considering as true the experience of philosophizing from concrete principles, capable of transmuting the experience of factual life into new paths, never explored by those who previously delimited the terrain for trail was safe enough.

It is enough to walk, however, to realize that all trails have an end, since traversing an open path requires going from point “a” to point “b”, without major new features. How, then, to keep alive the dynamic force of a thought if not through the opening of new directions, new paths, new crossroads? Wouldn't a philosophy restricted to the demarcation of a place invariably be doomed to the loss of its historical force and its binding potential that crosses times and places, motivating confrontations and new

discoveries. It is in this sense that the dossier “Phenomenology and Hermeneutics in Latin America” seeks to emphasize the importance of place in the process of reappropriation and renewal of philosophical practice. Thinking about the importance of the hermeneutic and phenomenological framework in Latin America is to reaffirm the fact that the epistemologies of the global south are other paths opened by a tradition of thought, not mere circular repetitions of paths already traversed. What is done in Latin America – or in any other non-Eurocentered record of philosophy – is also philosophy, with all the universality that this term protects. In this sense, it is not about investigating how the reception of European epistemologies in the New World takes place, but about demarcating the possibility – concrete and present – of structuring philosophical practice based on our own demands, taking as a reference the concrete experience of our exist. That said, we conclude that the starting point at stake here is the realization that there is phenomenology and hermeneutics in Latin America and that these are not restricted to the reception or reproduction of other knowledge, but consist in the very manifestation of thought throughout its wingspan?

Thus, we open this dossier precisely with the article *Topological hermeneutics, Latin-American philosophy and Decolonial thinking: the task of decolonization of our thinking*. In order to present this theme to the audience that reads us, Rebeca Furtado de Melo proposes the conception of topological hermeneutics to understand our place of enunciation in its relationship with the geohistorical event that enables and permeates it, making the task of decolonization of thought and attitude proper to philosophical practice. Then, in the article *Phenomenology and Humanism in Eugenio Pucciarelli*, Irene Breuer presents the critical reception of this Argentinian philosopher on Phenomenology and his conception of Humanism. Dialoguing with the hermeneutic and phenomenological tradition strongly marked by the work of thinkers such as Scheler, Dilthey and Husserl, Irene Breuer allows us to follow Pucciarelli’s proposal about the crisis of reason that crosses us about the engagement of philosophical doing.

In a close encounter with the philosophy of M. Heidegger, Y. Lotman and H. Bredekamp, Adrián Bertorello proposes in his article *The playing space of truth as the fourth level of meaning: a hybrid reading of M. Heidegger’s philosophy* an approximation between concepts from different theoretical constellations. It is a hybrid reading that aims

to differentiate semantic levels within the scope of Heidegger's philosophy in view of *Ereignis*' conception.

Introducing the thought of the Argentinian philosopher Enrique Dussel, Klinger Scoralick exposes in his article *Enrique Dussel and the Philosophy of Liberation* structural aspects of Dussel's philosophy, allowing us to follow how his philosophy can be conceived as a critique of the philosophical foundations of modernity by through the establishment of another model of rationality. In a proposal that dialogues with the themes introduced so far, Mariana Costa Neves introduces the problem of the geohistorical event in her article *The Hermeneutics of Space: reflections on Eric Dardel's Geographic Reality*. Thus, by reflecting on geographical reality from a humanist perspective, such work makes it possible to think of significant units as a basis for geographically situated real/material experience.

In the article *The role of the non-European in the crisis and renewal of the last Husserl*, Caio Lívio Sulpino Dantas reflects on the European founding tradition of philosophy as a spiritual trait that would carry its own teleological motivation. His article therefore questions the Greek task of reason regarding the cultural diversity that permeates the philosophical attitude.

Inaugurating a second part of articles, now devoted to thinking about phenomenology and hermeneutics in Latin America from a methodological perspective, Kelly Almeida Oliveira and José Vicente de Souza Aguiar present in the article *Phenomenology and traditional knowledge: what the researches from 2015 to 2019 reveal* data obtained through literature review, especially academic research that deal with the theme proposed in the time frame mentioned. Then, Renata Raiol Magalhães and Lucivaldo da Silva Araújo discuss, in *Phenomenology of Experience and Religious Occupations of Users of a CAPS (the abbreviation in Portuguese of Psychosocial Care Centers) in Belém*, the role of spirituality/religiosity in the daily life of health services, an area in which religious experience ends up becoming a demand proper to mental health care. Finally, Joice de Lima Costa and Elialdo Rodrigues de Oliveira present in the article *Phenomenology as a scientific method for research in Education: analyzes from 2016 to 2019 in Roraima – UERR/IFRR*, the results obtained from research carried out at the State University of Roraima and at the Federal Institute of Roraima on the application of the phenomenological method in scientific research.

Continuing with the proposal of the *Phenomenology and Hermeneutics in Latin America* dossier, we are pleased and honored to bring – in our fourth interview – a conversation about phenomenology and hermeneutics with Prof. Dr. João Augusto Anchieta Amazonas Mac Dowell, S.J., Professor of the Department of Philosophy of the Jesuit Faculty of Philosophy and Theology (FAJE-BH) and editor of the academic journal *Síntese – Revista de Filosofia*. Our motivation for inviting him was precisely the recognition of his essential role in the consolidation of philosophical research in Brazil, both as an engaged researcher, committed to philosophical rigor, and as a teacher and one of those responsible for the reception of the phenomenological-hermeneutic tradition, especially of Heideggerian meaning in Brazil.

Next, we present the Portuguese version of the article *Epistemic difference and colonial difference: the role of contrastive comparatism and Pluritopic Hermeneutics*, by Zulma Palermo, translated by Rebeca Furtado de Melo and Deborah Moreira Guimarães, originally published in the journal *Cuadernos del Hipogrifo: Revista de Literatura Hispanoamericana y Comparada*. Palermo seeks to articulate, in her work, a decolonial conception of literature and culture with recent comparative studies.

In the reviews section, Tiago Rodrigues Moreira and Felipe Costa Aguiar bring a bibliographical and critical reading of the book *Phenomenology of being-situated: chronicles of a tropical urban summer*, by Eduardo Marandola Jr., published this year by the editor of UNESP.

As usual in *Ekstasis* magazine, we publish in the articles section the works received in a continuous flow that deal with various themes within the phenomenological-hermeneutic framework and its consequences in contemporaneity. Thus, we started the free-themed articles with the work of Carlos Eduardo Pompilio, *What does Sport tell us about ourselves? A Phenomenological Approach on Three Sports Practices*. In addition to bringing a very current theme, since we have just experienced another edition of the Olympic Games, Carlos Pompilio invites us to think about the links between sports practices and the phenomenological attitude. Next, Marcelo Vinicius Miranda Barros proposes, in his article *Essay on racism and ontology: human being while non-thematic social relations*, a reflection on the relationship between racism and ontology, for which the concept of non-thematized social relations will be extremely importance regarding the analysis of the social facts in question. In *The two faces of the Law: an essay*

concerning the division of interpretation and decision, José Borges Jr. seeks to confront the issue of legal interpretation by pointing out the possible inconsistencies present in traditional literature. Bringing to the debate a thinker still little studied in Brazil, Jéfferson Luiz Schafranski da Silva and Thiago Pelogia start from the Heideggerian understanding of boredom with a view to explaining, in the article *From the empty time of work to the free time of the play: possibilities of thinking about boredom in Eugen Fink*, the structural aspects of Finkian philosophical anthropology, above all, in its relation to boredom. Finally, Arnin Rommel Pinheiro Braga, with his work *Heidegger, anti-intellectualism and the question of worldviews: an analysis of the world phenomenon from the “Metaphysics of Dasein”*, closes the article section proposing an analysis of the concept of the world in period immediately after *Being and time*, known as “Metaphysics of Dasein”.

We take this opportunity to thank everyone who contributed to this edition. First, we would like to thank the reviewers who voluntarily carry out the highly qualified work of evaluating articles, even though they are often overloaded with numerous academic demands. Secondly, we thank everyone who makes it possible – fighting against the infinite adversities that plague this country, today increasingly an enemy of science – to carry out and make available, with an open access, non-profit and unpaid policy, this dissemination material scientific that allows us to access quality surveys, interviews, translations and reviews; works that are often undertaken without any institutional support, mainly due to the recent cuts in funding by development agencies and the increasingly recurrent attacks on public educational institutions. To everyone who today has become resistance for producing science in Brazil: our most sincere thanks!