

## Editorial [ENG]

by **Luís Gabriel Provinciatto**

*luis.provinciatto@puc-campinas.edu.br*

DOI: 10.12957/ek.2022.67503

*All language is a set of symbols whose use among its speakers assumes a shared past. How, then, can I translate into words the limitless Aleph, which my floundering mind can scarcely encompass?*

(Jorge Luis Borges, *The Aleph*)

What the above epigraph proposes may well be used to enunciate what is, perhaps, one of the most difficult tasks of university life: how to transmit the *Aleph* we have encountered? Without doubt, we already share a language, the formal rules of the language, its regional expressions, its accents; also, we share readings of certain authors and their texts, which, at times, we have already been read and re-read; there are still occasions when we share themes, but with different approaches, with different theoretical foundations and diverse objectives. But this still does not answer the question: how to share the *limitless Aleph*, if we have found it? Well, let us risk an answer: through the writing of a text. In the specific case of the university environment, this may be presented in the form of a paper.

We can – we want to – imagine that the papers that make up the first edition of 2022 of *Ekstasis: Journal of Hermeneutics and Phenomenology* are ways of saying this encounter with the limitless Aleph, which mind barely covers, but which we are keen to record, in one way or another. In a strictly speaking, this issue, with a free theme, is composed of fourteen articles and two translations, which we present below.

We are honored to open this issue with *Theory and Politics: Derrida vs. Sartre*, by Professor Miroslav Milovic, who died in February 2021 due to complications from Covid-19. His proposal in this unpublished text, made available to us by his wife, Rose Milovic, is to work on the problem of ontological difference from a double perspective: that of phenomenology and that of deconstruction. We express to her our thanks and our efforts not to allow the thought of Miro, as he was affectionately known by us, to be lost.

In *Raimundo's Philosophical Cordel: Farias Brito, the Philosophy of the Spirit, and India*, the proposal of Dilip Loundo starts from the philosophy of Raimundo Farias Brito (1862-1917), Brazilian philosopher, to show how he develops an original philosophy from Latin America. Loundo makes a double comparative exercise: firstly, of Farias Brito's philosophical proposal with the main European philosophical currents of the 19th and 20th centuries - existentialism, phenomenology, and hermeneutics; secondly, between Farias Brito's "philosophy of the spirit" with the philosophy of the Upaniṣads and Buddhism, proper to India.

Cristine Monteiro Mattar, in *Psychology and Daseinsanalysis: Care in a Philosophical Atmosphere*, helps to think the psychological clinic from the phenomenological referential of Martin Heidegger, more specifically, from the existential analytic undertaken in *Being and Time* and the considerations of the German philosopher himself regarding the *Daseinanalyse* present in *Zollikon Seminars*, in the 9th seminar, in a proper way, where criticism to Ludwig Binswanger and his way of conducting the existential analysis is perceived.

In sequence, four other papers are kept in the Heideggerian referential: 1) the paper of Geder Paulo Friedrich Cominetti, who, in *The notion of care in Being and Time*, addresses the link between "care" and "being-in-the-world", even working on the ontological co-originating relationship between attunement, understanding and discourse; 2) the paper by Mateus Aragão da Cunha, *Anguish and transcendence in the problem of the meaning of being, for Martin Heidegger*, which reads Heideggerian proposal together with Kierkegaard's *The concept of angst*, in order to indicate the "denials" and "appropriations" of the German philosopher in relation to the Danish; 3) the work of Gabriel de Almeida de Barros, who, in *Heidegger's thought as an opening to an Ecophenomenology*, proposes to think nature not as an object, but from an intrinsic relation with the human being, therefore, making a contraposition between the conception of nature in the technical age and the Greek φύσις; 4) the work of Júlia Garcia Tronco, *Social Intentionality and Disclosure of the World: being-with as a phenomonic field in the analysis of the disclosure of the world in Being and Time*, whose intention is to read Heidegger's proposal between §§28-38 of *Being and Time* starting from what the author calls "stratified levels" of world-openness – practical, pre-thematic and pre-predicative behaviors – and arriving at what she calls "intentional levels" – propositional, predicative

and thematic structure –, which, according to the purpose of the paper, helps to think a “social intentionality”, based on the being-with of the *Dasein*.

In *Husserl and the discovery of the Earth: Prolegomena to an archaeology of meaning*, Gabriel Lago de Sousa Barroso proposes an analysis of the concept of Earth (*Erde*) and its transcendental function in the constitution of a spatiality and a temporality in Edmund Husserl’s thought, which consequently leads him to think about the concept of Territory (*Territorium*), which, together with the concept of Earth, presents itself as the horizon of possible experience.

Fernando Fontoura, in *Oikeiōsis and Social Justice*, raises the question of how a “social justice” is possible in a world where the individual is placed above (or beyond) any broader social issue/problem. To answer such a problem, the author returns to the term οἰκείωσις (*oikeiōsis*), used by the Stoic School, above all, by Hiérocles in the 1st century of the common era. In essence, the author’s proposal carries out a hermeneutical exercise that revisits a philosophical source and updates it from a contemporary claim.

The paper by Sâmara Araújo Costa, *Phenomenology and Analytical Philosophy: The meeting of G. Ryle and M. Merleau-Ponty*, reports a meeting between Gilbert Ryle (1900-1976) – recognized author of analytic philosophy and reader of Ludwig Wittgenstein – and Maurice Merleau-Ponty (1908-1961), belonging to the phenomenological school of French tradition, aiming to indicate similarities and differences between both philosophical schools regarding, above all, the conception of language, worked by both philosophers.

*Duration and Nothingness: Towards a Meontology of Time in Bachelard in the light of Bergsonism*, by Fernando da Silva Machado, works on the dialogue between two authors, Gaston Bachelard (1884-1962) and Henri Bergson (1859-1941), about a common theme: the time. More specifically, this paper reads such theme in the developments presented both by Bachelard and Bergson about “nothing” and “duration”, which allows him to analyze how a “phenomenological-temporal alternation of being and nothingness” allows a re-reading of the intuition and knowledge of time.

The penultimate paper of this issue is signed by Vitor Hugo dos Reis Costa: *Presentism and Terminal Paradoxes of Expectation and Experience: Contributions to the Hermeneutics of Historical Consciousness in a new time in the World*. Taking the work *Time and Narrative*, by Paul Ricoeur, as his main theoretical reference, Costa intends to

show how the concept of “terminal paradoxes of modern times”, by the novelist Milan Kundera, can contribute to a hermeneutics of the historical consciousness, which, according to the writer, makes the conceptual proposal of the novelist close to and concomitantly distant from that of the French philosopher.

*The Phenomenological Anthropology of Gabriel Marcel: a concrete philosophy*, the Lucero González Suárez’s paper not only brings some of Gabriel Marcel’s contributions for thinking about a phenomenological anthropology. The writer proposes, in fact, a reflection on the condition and the situation in which the human being finds himself, arriving at the presentation of some ethical implications coming from this specific way of interpreting the being of the human being.

This edition of *Ekstasis* also includes two translations, both unpublished in Portuguese. Firstly, we present the text *The Reversal of the Copernican Doctrine: the original ark Earth does not move*, by Edmund Husserl, translated from German by Gabriel Lago de Sousa Barroso. Husserl’s text, now available in Portuguese, was originally published in the collection organized by Marin Farber, *Philosophical Essays in memory of Edmund Husserl*, 1940, under the title *Grudlegende Untersuchungen zum phänomenologische Ursprung der Räumlichkeit der Natur*. Subsequently, we present the text *The content-apprehension scheme in Husserl’s thought: origins, consequences, overcoming* by Vittorio de Palma, translated from German by Daniel Peluso Guilhermino. The Palma’s paper, now available in Portuguese, was originally published in 2009 in *Tópos: Journal for philosophy and cultural studies*, v. 22, n. 2-3, edited in homage to the 150<sup>th</sup> anniversary of Husserl’s birth, under the title *Das Schema Inhalt-Auffassung in Husserls Denken: Ursprung, Konsequenzen, Überwindung*.

Finally, we would like to thank everyone who has voluntarily contributed to this issue of *Ekstasis*, either by sending us a paper, or in the evaluation process, or in the editorial process by correcting and formatting the texts.

We also reiterate the invitation to those who, at some point in their trajectory, have found or will find their *Aleph* to send us their contribution in the form of an article. In addition, *Ekstasis* welcomes reviews of recently published philosophical works that have much to contribute to the dissemination of philosophy in Brazilian Universities.

Good meetings and good readings to everyone!