

Editorial [ENG]

by **Matheus Maia Schmaelter**

matheus.lc@gmail.com

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Overestimating the publishing effort of an academic journal is a difficult, if not impossible, task. From the production of articles by the authors going through the opening of the call for publications, the search for available reviewers, the result of these reviews, then the revisions, layout and, finally, the writing of an editorial, publishing a journal of this type imposes such a criteria that they can only be adequately served by people who understand its fundamental relevance, especially in the case of a philosophy journal. This is how, after this whole process and due to the commitment of an entire editorial board, we publish the 2023 first issue of volume 12 of *Ekstasis: Journal of Hermeneutics and Phenomenology*.

This issue has 15 original articles. In the first of these, entitled *The Notion of Accomplishment and the Levinasian Rereading of the Cogito*, the author Diogo Villas Bôas Aguiar seeks from the recent debate on the notion of realization (*accomplissement*) to resume Emmanuel Levinas's reading of the Cartesian cogito in its phenomenological appropriation. The recent debate about the notion of realization is relevant insofar as it plays a structuring role in understanding Levinas's philosophical project in *Totality and infinity*. With this in mind the author supports the thesis that a unique phenomenological explanation is necessary, supported precisely by the notion of *accomplissement*, so that two distinct moments can be described: the logical and the chronological, which are mutually founding.

Then the study by Josiana Barbosa Andrade seeks, in the article *Phenomenology and morality in Simone de Beauvoir*, to explain the meaning of the phenomenological moral of the French philosopher, while seeking to present the relationship between phenomenology and morality in the context of her work. The author aims to oppose her perspective to that which argues that Simone de Beauvoir would have assumed the phenomenology of Maurice Merleau-Ponty as a basis for her morality, to the detriment of

that developed by Jean-Paul Sartre. Dividing her study into two parts, the author first seeks to describe the problematic and purpose of Beauvoirian morality, neglected by the dispute between the phenomenologies of Sartre and Merleau-Ponty, and then describes the method proposed by Simone de Beauvoir to respond to this problematic, developing a perspective of its own so that one can achieve the purpose made possible by phenomenology: the recovery of an authentic existence.

The third article is dedicated to reflecting on the concept of one's own body in Maurice Merleau-Ponty. In *The Concept of One's Own Body in Merleau-Ponty*, Carolina Bernardini Antoniazzi analyzes chapter IV of the first part of *Phenomenology of perception* in order to describe the human experience such as it is as an alternative to apprehend reality without depriving it from some meaning which is its own. There the author seeks to find the way to the thought of the French philosopher through the attempt to overcome the dualistic logic in which being another is configured as being opposite understanding, first of all, that being human is being in the world, that is, being in the world from one's own body which, as an incarnated consciousness, aims at the world at every moment.

Based on an analysis of the trajectory of Jean-Paul Sartre's works and the influence of Edmund Husserl's phenomenology that can be found there, the article *Coincidence Between Essence and Appearance: on the Possibility of a Phenomenological Ontology*, by Lucas Gonçalves Palmier de Almeida, seeks to highlight the fundamental point that allows the French thinker to construct a phenomenological ontology as well as the possibility of such an ontology. Therefore, it is essential to analyze Sartre's reception of husserlian phenomenology, considering that this produces the coincidence between essence and appearance, pointed out in the article's title, which makes possible the ontology proposed by Sartre and which, incidentally, appears in the subtitle of his main phenomenological work, *Being and Nothingness*. From the problem of the being of apparition, which arises so far in the described analysis, the author aims to show how ontology in Sartre is understood as a description of the phenomenon of being as it manifests itself.

Love and death appear intertwined in the reflection proposed in the fifth article of this issue. Entitled *The Immortality of Being Loved According to Gabriel Marcel*, José André de Azevedo and Clélia Peretti seek to address the theme of death in it. Not, however,

the death that brings us face to face with the end of our own existence, what we call *my death*, but the death of the loved one. How her death affects metaphysically the one who has been devastated by death? Where does the loved one go after death? Taking the death of the loved one not as a *problem* to be solved but, rather, as a *mystery* to be experienced, the article shows how Marcel understands fidelity as an engagement of the lover's being, the “my being”, in a “you”. In this sense, the French philosopher and playwright understands fidelity as an essential condition for understanding the immortality of the loved one. Here love shows itself as the only one capable of unveiling the immortal being of the beloved. Thus, in a relationship based on love and reciprocity, there arises *the communion of the we* in which the more a being is loved as a being, the more disappears the objective possession that makes us resent the death of the loved one as a painful loss.

Returning to Sartre but keeping with the reflection on love, *Sartre and Authentic and Inauthentic Love*, by Alex Antonio Rosa Costa, based on the French existentialist's youth works, seeks to contrast inauthentic love, treated especially in *Being and Nothingness*, with authentic love, briefly elaborated in the *Notebooks for a moral*. Once the contrast and its implications are thematized, the author proposes a reflection on the relationship between love and anxiety, hoping to clarify the limits of inauthentic love and the need for authentic love.

In *The Top and the Abyss: Geophilosophical Thought Between Nietzsche and Heidegger*, taking the image of the mountain as a paradigm of his reflection, David Emanuel Madeira Davim seeks to bring together two disciplines that, in many people's imagination, seem irreconcilable: geography and philosophy. To this end, the author seeks, in a very thought-provoking movement, to think, with the authors cited in the title of the article, the dimension of effective externality, of concrete existence, well represented by the image of the mountain, the factual ground that is both the foundation for the mountain and for philosophical thinking, in an effort to demonstrate how the two dimensions of knowledge discussed there both co-belong and feed each other. With this, the aim is to unveil, in the words of the author, “the limits of the value of the effective externality for the subjective interiority of thought.”

Returning to Merleau-Ponty's philosophy as the basis for his interpretation, Gilmar Leite Ferreira seeks in *The Portinari Retreants: an Aesthetics of Misery, Hunger and Death* to use the method of phenomenological description to point out the sensitive

experience as an education of looking at the work of art from the works of Candido Portinari. Here, the author provokes the reader to perceive, through the exodus, misery, hunger, and death of the migrants, represented by the squalid bodies of the *sertanejos* in the paintings of the Brazilian artist, the ontology of life that is revealed from the suffering pictured. The result of the author's reflection is his understanding that the exodus of migrants is caused not only by climate issues but also by the neglect of governments and the oppression of the landowners.

Gustavo Fujiwara, in turn, seeks to answer the following question: does Sartre's philosophy incur in a type of determinism averse to freedom? Departing from the first part of Sartre's last great work, *L'idiote de la famille*, the article *Gustave Flaubert's Passive Constitution in L'idiote de la Famille or Caroline Fleuriot Flaubert's Insufficient Mothering* seeks its answer by reflecting on Sartre's thesis that the relationship between the mother and the infant is decisive for the latter to become an active or passive being, in order to demonstrate, tracing a dialogue with the English pediatrician and psychoanalyst Donald Wood Winnicott and starting from the insufficient mothering of Flaubert's mother, how a passively constituted child is incapable of entering into the communicative universe of language.

Relation and language continue to be the theme of Lucas de Lima Cavalcanti Gonçalves' article, but now building his thesis from the Heideggerian thought. In *On the Relational Essence of the Word: Overcoming the Designational Linguistic Paradigm in the Phenomenology of Language of Martin Heidegger*, this thesis states that the world is not made of objects, but of relations, in order to connect with the problem of how to relate to the essence of language as a creative power, which makes it possible to overcome the designational paradigm, that makes language nothing more than a vehicle for transmitting information.

The eleventh article in this issue brings the presence of Michel Foucault, as well as the theme of the phenomenological-existential clinic, to our reflections and discussions. In his article *The Presence of the Phenomenological-Existential Clinic in the Thought of the Young Michel Foucault*, Raphael Pegden reflects, from the introduction written by Foucault to the French translation of the article *Dream and existence*, by Ludwig Binswanger, on how the thought of the French philosopher regarding mental pathologies, presents itself under a phenomenological psychiatric perspective, analyzing it from the

readings carried out by the young Foucault of Freud, Husserl, Heidegger and Binswanger himself.

In *Noema as an Obstacle to the Resolution of Solipsism in Sartre*, Fabrício Pizelli seeks to dialogue with Husserl's thought in order to analyze how the *noema*, a resource used by the German phenomenologist to guarantee apodictic knowledge, appears, as the title of the article indicates, as an obstacle to overcoming the problem of solipsism, in view of the recurrent presence of idealist elements, from Husserlian philosophy, in Sartre's production prior to the publication of *Being and Nothingness*.

Carolina Becker Polli and Daniela Ribeiro Schneider, in *Severe Psychic Suffering as a Process of a Life Story: Sartrian Conceptions Around Psychopathology*, find in Sartre's existentialist thought a contribution that expands the considerations of phenomenological psychopathology and its comprehensive logic, which are developed within the subject's concrete experience.

Moving from the phenomenological and psychopathological reflections of the previous articles to the scope of hermeneutics and religion, Luiz Carlos Mariano da Rosa reflects in *Introduction to the Hermeneutics of Sin Between the Symbol of Evil in Paul Ricoeur and Existential Alienation in Paul Tillich*, from etymological-literary and biblical-religious aspects, in which translating the concept that has the meaning of "missing the target" as "sin" sustains a correspondence with the textual transposition established by the *Septuagint*, the Greek translation of the Hebrew Bible, which abstracts from the notion of moral guilt. With this in mind, the article establishes, based on readings of the philosophical-theological aspects of sin in Paul Ricoeur, that sin, as a symbol of evil, is characterized as an intersection involving evil and the world. From here, the author dialogues with the biblical-theological aspects of sin in Paul Tillich and seeks to emphasize in the concept of sin a conception that "encloses the condition of *an almost personal power* that controls this world," that ends up implying a rupture between essence and existence, which represents the human separation of the "being-in-itself".

Finally, we have the contribution in English of the author Lucas Ribeiro Vollet. In *Consequences of Husserl's Anti-Naturalism for a Theory of Meaning: the Unnatural Position of Linguistics as Science and the Transcendental Access to a Human Region of Reflection of Meaning*, we find a historical reading in which the author dedicates himself

to recover aspects of Husserl's phenomenology and to defend the advance of his reflection over a naturalistic and calculating view of the question regarding meaning.

Closing the edition, we also have two reviews: the first, by Pedro Igor Araújo, entitled *The community that Was: a Review of the Book "Being with the Dead" by Hans Ruin*, discusses the last work of the Finnish philosopher, *Being with the Dead: Burial, Ancestral Politics, and the Roots of Historical Consciousness*. The second deals with the book *Art and Existence in Heidegger*, by Professor Marco Aurélio Werle, and is authored by Professor Roberto S. Kahlmeyer-Mertens.

Thus, we from *Ekstasis* hope that with this publication we can not only to contribute to all those who are dedicated to research in phenomenology and hermeneutics and to the entire Brazilian academic community, but also to the delight of readers who will certainly find in these pages rigorous studies and powerful insights to a more and more new and instigating studies.

Good readings to everyone!