

Editorial [ENG]

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It is possible to say that, from his first writings in the 1920s, Heidegger does not intend to offer a philosophy that takes up metaphysical principles prior to the critical cut made by Kant, that is, Heidegger seems to consider the need to carry out philosophical research within the limits of possible experience. The decisive thing, in this sense, would be to recover an original notion of experience, which, in fact, he intends to develop with his phenomenological analysis of hermeneutically situated experience. It should be borne in mind, however, that in Heidegger's thinking, the "philosophical investigation into the limits of possible experience" unfolds in and through the re-dimensioning of the question of being, which can be considered an "ontological turn" in relation to critical philosophy. Not without reason, on the horizon of the question of the meaning of being (§7 of *Being and Time*), Heidegger claims that the *a priori* conditions for apprehending phenomena presented by Kant must be convertible into phenomena; in other words, what is hidden and constitutes what appears (especially the being of the entity in its temporal sense) can and must be methodologically converted into phenomena. In view of these considerations, this dossier "Heidegger: origins" brings together researchers who contribute to the discussion about the origins of this "ontological turn" in critical philosophy undertaken by Heidegger. It is a question of recognizing, in the origins of Heideggerian thought, the continuity and ruptures in relation to the critical philosophical tradition.

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In this way, the present volume brings together, in the proposed dossier, eight articles that dialog with the theme “Origins”, in view of its interconnection with Heideggerian thought. Opening the section dedicated to the dossier, Roberto S. Kahlmeyer-Mertens and Marcelo Ribeiro da Silva, in the article *A recepção de ‘Faktum’ na Habilitationsschrift de Heidegger e a influência neokantiana no projeto da tese*, mainly investigate the concept of “Faktum”, understood here as the genesis of the existential analysis of *Being and Time*, and the influence of neo-Kantianism, and especially of authors such as Rickert and Lask, on the Heideggerian project of the 1920s. Next, Santiago Bellocq reconstructs – in *El giro ontológico de la crítica y el origen de la deconstrucción* – the path taken by Derrida, starting from the resumption of Husserl’s and Heidegger’s notions of *Abbau* and *Destruktion*, in the elaboration of what would become the core of his reflections: deconstruction. Taking the so-called “Lecture of 1919” as his starting point, Jethro Masís investigates – in his article *The muddled concept of life: from Lebensphilosophie to hermeneutic phenomenology in Heidegger’s earliest University lecture* – the concept of life with the passage from *Lebensphilosophie* to hermeneutic phenomenology as its guiding thread, which is part of the characterization proper to the hermeneutic transformation of phenomenology. Continuing the theme, Isadora Franco Felício dos Santos, in *O problema da teoria fática na filosofia do jovem Heidegger*, proposes a study of Heidegger’s first reflections on the emerging theorization of the factual ground. Turning to the theme of truth, Karen Milla de Almeida França seeks to map out the Husserlian influences present in Heidegger’s thinking, investigating – in the article *A influência de Husserl na abordagem fenomenológica da questão da verdade no jovem Heidegger* – Husserl’s influence on Heidegger’s approach on truth. Moving on to the more frequent themes in late Heideggerian thought, such as the notion of “another beginning”, Alexandre de Oliveira Ferreira focuses on accompanying this discussion in his article *A origem da história do ser no tomo 45 da Gesamtausgabe: há algo de novo no outro início?*. Also, in the context of discussions on the work of the young Heidegger, Arnin Rommel Pinheiro Braga contributes by reflecting on time and memory in his study *Tempo e memória: a vivência da temporalidade como horizonte de compreensão do ser em Heidegger, leitor de Agostinho*. Finally, concluding the section dedicated to the dossier, Vítor Hugo dos Reis Costa, in his contribution *Motivos nostálgicos nas origens*

das ontologias fenomenológicas, proposes a hermeneutic investigation of Heidegger's and Sartre's ontologies.

This issue also features an exclusive interview with Mario Ariel González Porta for *Ekstasis Journal*, represented – on this occasion – by Christiane Costa de Matos Fernandes, Deborah Moreira Guimarães, Ravena Figueiredo Srur dos Santos and Taciane Alves da Silva. In this dense dialog, the interviewee reflects on various issues that permeate philosophical work, covering topics such as erotic praxis, the expression that guides the title of the interview, the conception of philosophy based on its problems, which shows a deep and relevant investigation into method, and the problem of psychologism, one of Professor Mario Porta's main research themes.

Next, we have put together five articles on a variety of themes, from the continuous flow of submissions. The first one of them, by Robson Ramos dos Reis, entitled *Sentimentos existenciais, pertencimento e confiança*, deals with the specific field of affective phenomena opened by the work of Matthew Ratcliffe in the context of the phenomenology of affectivity. Next, Irene Borges-Duarte proposes a reflection in her article *A fenomenologia como desafio do meu tempo*, which starts from our hermeneutic situation with a view to questioning phenomenological philosophy – in the author's words – in its belonging to the present moment and the hypothetical validity of its way of working through thought. In the article *Intuição e excesso: aspectos da noção de fenômeno saturado em Jean-Luc Marion*, Marcelo Vieira Lopes provides readers with a concise history of the notion of intuition based on the philosophies of Kant and Husserl, with a view to dealing with its modulations and then turning to the critique that Marion develops in the elaboration of the notion of saturated phenomenon. Next, Lucas Joaquim da Motta, in his article *A sequência descontinuada de liberdades e os indivíduos isolados por sua subjetividade: uma humanidade em Simone de Beauvoir?*, discusses Beauvoir's understanding of the notion of humanity, especially considering the idea of singularity as the guiding thread for her critique of totalizing or universalist conceptions. Finally, Nathalia Claro Moreira closes the section of free-themed articles by contributing a study entitled *A ontologia da carne: a crítica ao dualismo no conceito de corpo fenomenal de Merleau-Ponty*, a title that satisfactorily summarizes the thematic scope that the author mobilizes in her text.

In the translations section, we present the text *O sentimento de ser*, translated by Marcelo Vieira Lopes from the original *The Feeling of Being*, by Matthew Ratcliffe, and originally published in 2005 in the *Journal of Consciousness Studies*.

The last two sections of this issue are dedicated to 1) the list of reviewers who kindly contributed to the evaluations of the submissions during the period corresponding to the preparation of this issue, and 2) the issue's table of contents, which contains the technical information of this publication.

We would like to thank everyone who contributed, both directly and indirectly, to the production of this issue of *Ekstasis Journal*, which was produced during a particularly turbulent period marked by various peculiarities, which resulted in a delay – for which we sincerely apologize – that was quite atypical by our editorial standards. Since we finally have the excellent material that makes up this issue in our hands, we invite everyone to get to know it so that we can continue dialoguing with our peers. May these dialogues keep alive the enthusiasm for philosophizing in its most genuine and fruitful sense!