

## Editorial [ENG]

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It's no news that the global landscape in phenomenological research has been radically transformed in recent years. After going through difficult and uncertain periods, especially during the 1960s and 1980s, phenomenology now seems to have regained much of its prestige on the global philosophical scene. In fact, for a while now, phenomenology, as an autonomous and historically consolidated philosophical movement, has been proclaimed to have undergone a kind of *renewal*.

This is suggested, for example, by the following passage from a recent text by Shaun Gallagher: “Phenomenology as a research program died sometime around 1970 but was reincarnated in the 1990s. It is alive and well today.”<sup>2</sup> While it may be simplistic and intentionally overstated, Gallagher's statement appears to serve primarily as a form of provocation. According to the author, it is precisely from the moment that phenomenology abandons its markedly exegetical and historiographical tendency of previous decades and begins to focus its efforts —especially from the 1990s onwards, on the operationalization of its concepts and on interdisciplinary dialogue that the discipline has been able to reborn.

This revival, however, was made possible in part due to the historical significance of the discipline. In addition to a series of groundbreaking analyses on topics such as intentionality, perception, embodiment, intersubjectivity and temporality, phenomenology, throughout its history, has also provided a series of important critiques of reductionism, objectivism and scientism, while emphasizing the importance of the first-person perspective, along with an attempt to rehabilitate the lifeworld. From its foundation to more recent years, therefore, it is possible to find examples of phenomenology's fundamental contributions to various areas of philosophy, including

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<sup>2</sup> Gallagher, S. *Phenomenology*. 2nd Ed. Palgrave-Macmillan, 2022, p. 18.

transcendental philosophy, philosophy of mind, social philosophy, aesthetics, ethics, philosophy of science, epistemology, theory of meaning and formal ontology. Not to mention the application of phenomenology to a whole range of empirical disciplines, such as psychiatry, nursing, sociology, architecture, ethnology, developmental psychology, etc. It is precisely because of this diagnosis of the current status of the discipline and its contributions — both historical and recent— that statements such as those suggesting that phenomenology *did not end* with the death of Sartre or Heidegger can find a justification.<sup>3</sup>

To a certain extent, the claim of renewal and vitality of phenomenology and its related areas is also echoed in the present volume of *Ekstasis: Revista De Hermenêutica E Fenomenologia*. Through the various contributions present in this volume, it is possible to find an accurate representation of the type of work and the variety of topics found in contemporary phenomenology and the theoretical formulations that take phenomenology as their starting point, including existentialism, hermeneutics, or the so-called “continental philosophy”, but not only. The relationship with logic and analytical philosophy, psychoanalysis, decolonial thought and feminism, as well as the application of phenomenology in clinical contexts, such as *Daseinsanalyse*, are also featured in this volume consisting of ten articles and two book reviews.

We open our issue with Mario Ariel González Porta's article, *Logic and hermeneutics a century on from Davos*, which deals with the transformation of logic that took place in the 20th century, based on the expansion of the process of formalizing logic beyond the realm of mathematics towards natural language. Porta introduces us to the relationship between hermeneutics and mathematical logic, illustrated here by the famous controversy between Heidegger and Carnap. Lucero González Suárez, in his *La superación del cuidado del sustento: Una aproximación hermenéutico-fenomenológica a Los lirios del campo y las aves del cielo, de Kierkegaard*, suggests that Christianity is the only form of existence that frees man from caring for sustenance. In *O idealismo fenomenológico de Husserl: um estudo de Ideias I*, Allan Josué Vieira offers us a treatment of Husserl's transcendental idealism in terms of a phenomenological idealism, thus distinguishing it from its metaphysical, epistemological and semantic interpretations. In *O estranhamento (Unheimlichkeit) na analítica existencial de Ser e Tempo*, Brenda

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<sup>3</sup> Zahavi, D. Introduction. In: Dan Zahavi (ed.), *The Oxford Handbook of Contemporary Phenomenology*. Oxford Academic, 2013.

Rossi Anhanha presents the relationship between the notion of uncanniness and the mood of Angst in Heidegger's Existential Analytic based on the work of Katherine Withy. Gabriel Quattrer, in *O Logos de Heráclito segundo Heidegger*, provides an analysis of the Heideggerian interpretation of the Greek term *logos* in the fragments of Heraclitus in the light of the concepts *physis* and *aletheia*. Merleau-Pontian phenomenology is also represented in this issue through Sergio González Araneda's work, *Merleau-Ponty y el advenimiento lateral del sentido sensible*, which focuses on the discussion of the concept of laterality in Merleau-Ponty's philosophy. The relationship between Merleau-Ponty, Simone de Beauvoir and psychoanalysis is mobilized in *Entrelaçamentos entre Merleau-Ponty, Beauvoir e a psicanálise: notas sobre a condição da mulher*, an article by Diego Luiz Warmling and Caroline Castagnetti Felizardo. Ricoeurian philosophy is also present in this issue in Bruno Fleck da Silva's article, *O agir poético na constituição da sabedoria prática de Paul Ricoeur: a imaginação*, which sets out to discuss in what sense imagination can be understood as a poetic function in the author's work. Hermeneutics, more specifically, the possibility of a decolonial Christian hermeneutics is the focus of Rúbia Campos Guimarães Cruz's work *A possibilidade de uma hermenêutica cristã decolonial*, which aims to reflect on the possibility of a theological thinking committed to a liberating praxis. Finally, in *A Daseinsanalyse clínica de Medard Boss*, Rafael Monho Ribeiro and Ida Elizabeth Cardinalli propose a presentation of *Daseinsanalyse* through the recovery of the philosophical problematic that gives birth to the discipline and its repercussions regarding clinical work, allowing the consideration of *Daseinsanalyse* as an ontic science based on fundamental ontology.

In the Book Review section, the relationship between phenomenology and mindfulness and Edmund Husserl's relationship with the sciences appear as the main focus. In the first case, Isabela Carolina Carneiro de Oliveira reviews the very recent *The Routledge Handbook of Phenomenology of Mindfulness*, released in 2024 and edited by Susi Ferrarello and Christos Hadjioannou. In her review, Isabela presents and discusses some of the highlights of the thirty-five chapters that make up the handbook, which aims to point out the confluence between phenomenology and mindfulness traditions at the heart of contemporary debates. In the second case, Luciane Luisa Lindenmeyer brings us a review of Angela Ales Bello's book—written in 1986, but only published in 2022 in Brazil—, *Husserl e as Ciências*. Luciane's review thus presents us

with the way in which Angela Ales Bello's book allows us to indicate and schematize fundamental themes that guide Husserlian analyses of the methodological differences between *Naturwissenschaften* and *Geisteswissenschaften*.

The last two sections also present the list of referees who collaborated with the evaluations of the texts that make up this volume, as well as the table of contents containing the technical information of the present issue.

On behalf of *Revista Ekstasis* and its team, I would like to thank all the people who have contributed in so many different ways to this issue. To all those interested in the themes presented here, we invite you to join us in reading another excellent issue.