

## Editorial [ENG]

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DOI: 10.12957/ek.2024.93050

### Phenomenology and social markers of difference: contemporary dialogues

This dossier arises amid a complex discussion in the field of science, especially the humanities and social sciences, which instigate modes of knowledge production rooted and situated in a place of strangeness: the place of difference. Phenomenology—or rather, phenomenologies—assume that humans exist in the world with others, forming what we call coexistence. Coexistence is a task that is given to us. One cannot exist alone. Or rather, there is no way to exist alone. Amidst this complexity that is life, in the world we inhabit, we deal with people, artifacts, things, instruments, nature (which is also us), animals, the world...

As we know, phenomenology was born as a way of seeing everything that exists from the perspective of how it exists. We thus approach the complex task of understanding phenomena in the world in a situational, photographic, momentary way. Like everything that exists, phenomenology, as a phenomenon to be studied, takes on other comprehensive forms and serves as an attempt to rescue lived experience, the meaning that is established in an intersubjective way.

Born in Germany, in a European context, phenomenology directly criticizes the "breakdown" of phenomena, since the scientific thinking of the context in which it emerged began to modulate, categorize, and cut out what was found in the mundane sphere in order to make it increasingly "specialized." Coexistence, our burden, therefore becomes an appeal to what is similar and different in the other.

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We live and inhabit a wounded world. A world that has been destroyed countless times and continues with this project. The destruction of the world—whether through the deaths of women in the Middle Ages, the invasion of Brazil and the destruction of indigenous lands and peoples, old (and new) forms of slavery, or the constant threats of environmental devastation—is an urgent and important issue for phenomenology. How can we think about the world we have created? How can we inhabit a world that is often inhospitable? These are questions that crossed our minds when the “desire to know” spilled over into this dossier.

The task of Husserl, who is rightly credited with developing phenomenology as a method of understanding things, in its very essence, contemplates the constant need to reclaim our position in relation to things and the world. What we apprehend of the world tells us how and from what perspective we see, feel, hear, touch, and perceive what is presented to us.

For Barreto (2013, p.29), it is important to pay attention to the contemporary world, because

it implies keeping our eyes fixed on our time, in an attitude of not allowing ourselves to be blinded by the lights that emanate from this time, continuing the search to perceive and question the dark as something that concerns us. In this sense, being contemporary is to remain in our time, perceiving the light that seeks to reach us and cannot do so in the darkness of the present, but which remains on its journey towards us.

In this sense, we understand that what is contemporary to us is not so because it exists *now*, because it is happening *now*, but can also be read as something that has always existed, but which becomes known when it is collectively expressed in the space of coexistence that we occupy.

The contemporary shows us that the production of knowledge in Latin America is deeply marked by a history of violation of bodies (Maldonado-Torres, 2007; Quijano, 2005). Latin American bodies—and, in particular, black, indigenous, peripheral, and gender and sexual dissident bodies—have not only been violated by the process of colonization, but continue to be continually deprived by policies of death, exclusion, silencing, and invisibility. These bodies, often considered “outside the norm” by the

modern colonial matrix of power, are systematically pushed out of spaces of epistemic legitimacy and the production of knowledge and of the self.

In this endeavor to understand the lived world and everyday life, decolonial thinking emerges as an indispensable critical force in the field of human and social sciences, offering tools to destabilize hegemonic epistemologies built on Eurocentric rationality, ideals that assume, within the scientific community, an idea of colonization of knowledge. Thus, "decoloniality refers to the struggle against the logic of coloniality and its material, epistemic, and symbolic effects" (Maldonado-Torres, 2020, p. 36).

Far from being merely a theoretical construct, decolonial thinking is also a political, ethical, and existential gesture that seeks to recover silenced voices and reclaim ways of constructing knowledge. Thus, it is essential to look beyond the usual in the academic world, since delegitimized modes of existence and other forms of knowledge have been marginalized by colonial and neocolonial processes.

In the humanities (such as psychology, for example), this thinking operates as a shift of center. It breaks with the idea of the universality of the modern Western subject and denounces the mechanisms of epistemic domination that hierarchize knowledge and experiences. Instead of seeking a supposed neutrality or objectivity of knowledge, decolonial thinking affirms the geopolitics and body politics of knowledge: all knowledge is situated, embodied, and traversed by power relations.

Phenomenology was born with the intention of questioning the objectivity and neutrality so imbued in European thought. Various thinkers who passed through phenomenology or used it as an approach, constructing new methods and forms of dialogue with the contemporary (such as Emmanuel Lévinas, Maurice Merleau-Ponty, Simone de Beauvoir), even in its European cradle, pointed to the urgent need to think about the denaturalization of human existence and univocal knowledge, reverberating in themes such as the body, ethics, care, and gender.

Phenomenology arrived as a school of thought in Brazil around 1940, as Holanda (2016) points out, and it was in the field of psychology that this new way of seeing and understanding the human condition began to gain notoriety. In the field of psychological science, the arrival of decolonial thinking has promoted fundamental and psychological critiques of conventional psychological practices. It invites us to ask: who is this subject

that psychology takes as the norm? From where does it speak? Wh s does it recognize as healthy or pathological? What modes of suffering does it legitimize?

By asking these questions, a concerned and implicated psychology reveals how psychological discourses often reproduce what Maldonado-Torres (2007) calls “coloniality,” crossing three important dimensions that are premises for this dossier: being, knowledge, and power. Thus, the critique that the authors make in the works compiled here seeks to question the modes of production of life that categorize and pathologize racialized experiences, dissident sexualities, Afro-indigenous religiosities, and collective modes of existence not aligned with modern individualism and neoliberalism.

This critique also extends to the field of phenomenological psychology, especially in its more conventional form. Although phenomenology, by privileging lived experience and the body as an opening to the world, distances itself from certain scientific pretensions of experimental and classical psychology, it can still fall into an ideal of a universal subject, which, at its core, is the white, European, male, cisgender, and bourgeois subject.

The decolonial critique of phenomenology, therefore, is not only directed at the “psychological application” of conventional manuals and documents of knowledge, but also at the philosophical tradition that gives rise to it. Frantz Fanon (2020) already pointed out in his early writings the shortcomings of phenomenology and existentialism that did not consider the effects of racialization, colonialism, and historical violence on the constitution of the body and the individual experience and that of a people/territory. He understands that the black body, for example, is not experienced in a neutral way, but as a marked body, looked at, reduced, denied its humanity.

Thus, a phenomenology in conjunction with decolonial thought—for here lies a complex question, namely how to name this field (phenomenology) when critiquing modes of colonization of existences—cannot be satisfied with the description of an abstract and decontextualized experience. It is necessary to reinscribe the experience in the field of historical power relations, marked by race, gender, class, sexuality, and territory, as well as how these markers are inscribed and intersect in the socio-political experience, that is, how they intersect, how they reveal themselves “at the crossroads” (Akotirene, 2022). This means listening to other voices, other ways of living and meaning

the world, witnessing Afro-diasporic, indigenous, quilombola, peripheral, and dissident knowledge.

Therefore, thinking about phenomenology in relation to decolonial thought and with a critical stance towards the modes of production of conventional psychological science is to open space for an understanding of the human and the world that is implicated with epistemic justice. It is also to undertake historical and social reparation, insofar as it proposes to care for ontological plurality and the democratization of listening—a listening that not only welcomes, but also transforms itself in the encounter with the other.

The consequences of this process are profound. The coloniality of knowledge is not limited to preventing certain bodies from accessing universities or scientific institutions, for example; it denies that these bodies can themselves be producers of knowledge (Chohfi; Melo; Souza, 2021). Such issues spill over into bodily experiences, everyday knowledge, community histories, and ancestral practices, which are treated as “unscientific,” “subjective,” or “irrational,” reinforcing the idea that science is a neutral, abstract field, disconnected from the bodily marks of those who produce it, deconstructing the being in its dimensions of situationally given differences.

This exclusionary epistemology discredits other ways of existing and knowing. Modern Western science, by proclaiming itself universal, erases the place from which it speaks and hides the power relations that sustain its authority. In this context, thinking a decolonial critique of phenomenology and phenomenologically inspired psychology implies recognizing the finitude of the world—in its sense of “circumscribing the world” and “end of the world.”

The articles received for this dossier cover a wide range of topics. We present works produced in Brazil, mostly in the field of psychology. In total, the dossier includes 17 original articles, one interview, two book reviews, and one chronicle from our organization. The authors come from a variety of institutions. The writings, based on a critique of the contemporary, deal with interventions, research and extension projects, experience with teaching, with the clinic, with the territory, and with counter-hegemonic epistemologies. Complex themes are addressed that cut across the five points of our proposal, namely:

- 1) Fenomenologia e marcadores sociais da diferença;
- 2) Fenomenologia e estudos da interseccionalidade;
- 3) Fenomenologia e leituras sobre grupos minorizados;
- 4) Fenomenologia, poder, violência e movimentos sociais;
- 5) Fenomenologia e saber popular/povos originários/povos da terra.

We will now present the papers.

The first article, entitled **“The phenomenology of psychological emergency care: ethnic-racial considerations and violence based on internship experience,”** by Fábio Batista and Elizangela André dos Santos, deals with the encounter between therapist and client through the Psychological Emergency Service of a teaching clinic. To develop their reflections, a mother and her son were interviewed. An understanding of the consultation is provided in light of ethnic-racial relations in Brazil. Based on postcolonial studies, the article reflects on clinical situations experienced during the supervision of the internship at the teaching clinic, using existential phenomenology as a psychological approach.

In **“The phenomenologization of prohibitionism: technique and positivity,”** Marcelo Sodelli proposes an interpretation of prohibitionism based on the philosophy of Heidegger and Byung-Chul Han, understanding it not only as a policy of social control, but as an expression of the technical mode of existence that defines Western modernity. Thus, prohibitionism would align itself with modern colonial rationality, which classifies, excludes, and manages “undesirable” lives. The article proposes an effective critique of this policy and demands a decolonial shift: not only to resist prohibitionism itself, but to question the very way of inhabiting the world imposed by the colonality of knowledge and being.

In the article **“Cargas d’água, no limite do mundo e da terra: uma iniciação às artes marciais mágicas” (Water loads, at the edge of the world and the earth: an introduction to magical martial arts),** Gelson Antonio Lopes Junior and Jean Menezes da Silva propose a critique of how contemporary martial arts have lost their most inhuman, existential, and poetic dimension, becoming accessible technical and instrumental practices. The authors’ idea is to rescue a deeper experience, connecting

these practices with Heideggerian philosophy, pointing out the limitations of this philosophical thinking.

Next, Hernani Pereira dos Santos and Caio Monteiro Silva compose the article **“Contributions of Frantz Fanon to comprehensive and phenomenological diagnosis in psychopathology: towards a hermeneutics of the colonial ontological regime and its pathologies.”** The authors analyze how Fanon's approach and the paradigms of his time on subjectivity and the psychopathology of the colonized subject contribute to a phenomenological and comprehensive conception of diagnosis. Situational diagnosis reformulates the understanding of the sick body, linking it to an analysis of social pathologies. Thus, Fanon connects colonial ontology with clinical practice, providing the basis for a phenomenology of social pathologies and pointing out the challenges and potential of a decolonial epistemic shift in clinical practice.

Next, Vinicius Ferreira dos Santos and Marcos Vinicius da Cruz write the article **“Care and coexistence: dialogues between ancestral knowledge and hermeneutic phenomenology,”** in which they investigate the concept of care as a fundamental basis for the way human beings inhabit the world. To this end, the text connects Martin Heidegger's philosophy with the ancestral knowledge of indigenous peoples, found in the writings of Ailton Krenak and Davi Kopenawa. The central idea is to show how this knowledge offers ways of dealing with the forgetfulness of being and with the logical and instrumental technique of modernity.

In the next article, **"From oppression to resistance: an analysis of the use of radio in the Algerian Revolution based on the phenomenological philosophy of technology,"** Veronica Ferreira Bahr Calazans and Alex Calazans examine how the use of radio as a medium during the Algerian Revolution was an important example of the relationship between technology and colonial power. Inspired by the analyses of Frantz Fanon, the text shows that Algerians received radio in a way that goes beyond traditional categories of technological transfer. The article argues that when technology is inserted into contexts of oppression and resistance, it is essential that its devices are visible to enable the struggle, transforming our understanding of the relationship between technology and culture.

In the article **"Denise Ferreira da Silva and the denial of phenomenology,"** Pedro Bisneto proposes to investigate how studies of blackness criticize classical

phenomenology and propose new understandings of black corporeality and performativity. The analysis is based on the philosophy of Denise Ferreira da Silva, highlighting her contribution to what we call “Brazilian Radical Black Thought.” Her critique highlights the limits of the Phenomenology of Race and the interpretive errors of the classical tradition, straining the foundations of phenomenology and broadening the horizons of the interpretation of the body.

In the text **"Dialogues between decolonial feminism, phenomenology, and intersectionality to think about clinical action and psychological listening to racialized women,"** Mércia Gomes da Silva addresses the existence of racialized women and the need for a psychological clinic sensitive to their demands. She points out that the body is a singular and plural territory and that intersectionality, phenomenology, and decolonial feminism are essential for political and engaged listening. The article highlights that racism and patriarchy sustain capitalism, and that clinical action can help produce care and freedom among women, allowing for the construction of other worlds.

Next, Thamiris Iorio and Alexandre Trzan, in their paper **“From being a woman to the de-substantialization of gender: a look at the possibilities of being,”** investigate what it means to be a woman in the context of colonial thought, problematizing the naturalization of gender as a fixed essence and carrying out its de-substantialization. The analysis is based on the works of Simone de Beauvoir, Patricia Hill Collins, and Judith Butler, articulating their contributions to understanding gender as a social and historical construct. Hermeneutic phenomenology is employed as a methodology to unveil the hegemonic narratives that sustain these constructs. It concludes by reinforcing the importance of decolonizing discourses on gender and recognizing the plurality of experiences that constantly strain the female experience.

In **"Habitar e cuidar do corpo: leitura fenomenológica-hermenêutica de vivências *body positive*"** (Inhabiting and caring for the body: a phenomenological-hermeneutic reading of *body positive experiences*), Gabriel César Silva Rodrigues and Paulo Eduardo Rodrigues Alves Evangelista investigate how women who have consumed content from *the body positive* movement come to experience and understand their bodies in different ways. For the authors, the movement has two main objectives: to question discourses and labels about bodies that deviate from traditional standards, and to change the way these bodies and th s are viewed by society. The study reveals the discovery of



new ways of relating to bodies, how this affects women's romantic relationships, and what forms of care emerge as collective strategies.

In the article by Carlos Eduardo Shimoda and André Luís Fonseca Macedo, entitled "**(Eco)Phenomenological Readings of the Climate Crisis**," the climate crisis is reflected upon from an eco-phenomenological perspective, which combines Heidegger's philosophy with the knowledge of indigenous peoples. The authors highlight the importance of compensating for our way of being in the world and our relationship with nature in the face of environmental manipulation and extreme climatic characteristics. The text proposes understanding the crisis as a limit situation that involves both the illness of the planet and of human beings, showing how traditional indigenous knowledge helps to understand the climate crisis.

In the text "**Linda Alcoff – on the compatibility between Gadamer's phenomenological hermeneutics and feminist perspectives**," Luana Goulart analyzes Linda Martin Alcoff's proposal, presented in a 2003 article, in which she offers a feminist reading of Hans-Georg Gadamer's phenomenological hermeneutics. The author writes that Alcoff does not limit herself to applying feminism to Gadamer's work, but directly addresses the common criticisms that his thinking has received within feminist philosophical literature, in which the thinker is often seen as incompatible with feminist goals and methods. Instead, the author suggests that Linda Alcoff proposes a careful analysis and argues that Gadamerian hermeneutics, with its emphasis on historicity, dialogue, and openness to otherness, can offer important tools for feminist thought.

Following on from this, André Prado Nunes, in "**The easy target: homophobia and the impact on the constitution of the self-image of cisgender homosexual men**," discusses homophobic violence revealed in phenomenologically based psychotherapy sessions with a cisgender homosexual man, as well as how this violence reverberates in consequences for the constitution of his body image. The article starts from the notion that the prevailing heteronormative, patriarchal, and sexist context contributes to the formation of homosexuality in a way that hinders the construction of a positive self-image, with harmful consequences for health and personal relationships.

In the text "**Mental health promotion for women in rural Brazil: a literary craft through decolonial phenomenology**," Renata Pereira Farias and Suely Emilia de Barros Santos analyze the relationship between mental health promotion and women's

soccer in rural areas of Brazil, focusing on the lives of peasant women impacted by the Transposition of the São Francisco River. The authors identify the need to prioritize the mental health of these women, who are affected by intersectional violence based on gender, class, and territory. As a result, they understand that women's soccer emerges as a physical practice with therapeutic and political potential. The study denounces the oppressions of the modern-colonial and patriarchal system and defends the importance of decolonial research that values local knowledge.

Next, the article **"Quilombola mental health: crossroads of the Pernambuco hinterland at the confluence of black psychology and countercolonial phenomenology in psychological practice,"** by Felipe Cazeiro, seeks to stimulate reflection on countercolonial phenomenology based on black psychology that values the roots, customs, and cosmologies of blackness. Based on the author's experience in psychological care in quilombola territories in Garanhuns, Pernambuco, the text highlights a phenomenological account of these consultations. In conclusion, the article points to the need to advance theoretically and in practice so that phenomenology can truly engage in dialogue with racialized and colonized groups, especially in Brazil.

In **"Is the dream experience particular to the dreamer? An understanding of Daseinsanalyse from dialogue with the *Krahô* people,"** Ana Laura C. Bessan and Clara M. R. Vieira Freitas write about how dreams play a central role in the culture of the *Krahô* people, as they are interpreted collectively and guide the life of the group. The article analyzes how the dreamer, as a being-in-the-world, opens up space to think about dreams as something that can have a collective dimension. The text argues that it is necessary to compensate for the way dreams are detailed in psychological practice in order to engage in dialogue with the worldviews of historically marginalized peoples, making psychology more open to different ways of existing collectively.

Closing the section of articles, Fabiola Freire Saraiva de Melo, in **"Dreams for a revolutionary phenomenology: dialogues and challenges,"** brings a dialogue with psychologists who use phenomenology as a comprehensive tool in their practices, sharing ten "dreams" or desires to renew and strengthen this method. Among them are a return to the origins of phenomenology in the living world, simplicity, culturalization, the childhood of the method, a new relationship with time, the urgent need to decolonize phenomenology, and to develop it in aesthetic, political, plural, and educational

dimensions. The text argues that phenomenology can be revolutionary by challenging dominant logics, promoting being-with-others, and incorporating affect, art, and politics in an interdisciplinary and liberating way.

Following the original articles, this dossier presents an unpublished interview entitled **“Danilo Silva Guimarães: conversations to remake the world,”** with Professor Danilo Silva Guimarães, from the Institute of Psychology at the University of São Paulo, given to Laiz Maria Silva Chohfi and Jailton Bezerra Melo (organizers of this dossier). The interview relates psychology, phenomenological approaches, decolonial thinking, and original epistemologies found in the global South as an attempt to rescue the existential, political, and collective dimension that can sustain a psychology that thinks about “the end of the world.”

This dossier also features two reviews. The first, **“The decolonization of play from phenomenology - Review of the book 'Repairing Play: A Black Phenomenology', by Aaron Trammell,”** is written by Gabriel Orega Sandoval and Eduardo Marandola Jr.; while the second, entitled **“Bodies and voices of resistance: phenomenological confluences - Review of ‘Psychology, phenomenology, and decolonial issues: Intersections. Vol. I’,”** is written by Debora Elianne Rodrigues de Souza and Luciana Szymanski.

In order to tie together the considerations produced over the years in which phenomenological thinking has been embraced by psychology as a comprehensive method that pays attention to contemporary criticism of the profession, research, and practical reality, we close the dossier with the text **“Chronicle of psychological practice in institutions: opening cracks for care,”** by Laiz Maria da Silva Chohfi.

The texts produced here show that contemporary activists, groups, communities, and collectives have formulated complex analyses of gender, race, territory, mental health, education, and public policy—often at a level that surpasses institutional academic debates in density and relevance. These voices challenge us to think and rethink what we understand by science and to recognize that there are insurgent forms of knowledge which, although not validated by funding agencies or indexed journals, constitute legitimate, rigorous, and committed ways of producing situated knowledge.

Thus, recognizing the science and philosophy that emerge from social movements and violated bodies is a gesture of epistemic justice, but also of profound transformation

of the very idea of science and philosophy. It is about opening up the field of knowledge to other forms of presence, language, method, and truth (forms that do not fit into Eurocentric molds, but which carry within themselves the power to refound the humanities and social sciences from the global South).

We invite the academic community, activists, and society at large to dive into this important discussion! With this, we hope that the texts produced here will reverberate in possibilities for dialogue, attempting a critical, engaged, and collectively (re)created phenomenology in search of good living and care with and for the collectively inhabited world.

We hope you enjoy reading!

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