

EDITORIAL

Philosophical Friendship between Brazil and Chile

Jorge Acevedo¹
Marco Aurélio Werle²

One can expect a scientific journal to fulfill the purpose of *disseminating research results, spreading works and new ideas* and, now more than ever, franking space for the fruitful *exchange among institutions* under the dictum of the knowledge's internationalization. Honoring its commitment as an academical philosophy journal, the present issue of the *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* assumes the three afore mentioned missions, with emphasis on the last one.

Imbued with the spirit of the collaborative work, the purpose of this number is to initiate a dialog in hermeneutics considerations between the studies of the modern and the contemporary philosophy in philosophical research performed in Chile and Brazil. The expression "to initiate a dialog" is used here in reference to the fact that there was already before the respect and mutual admiration between these two philosophical cultures, that seemed to only await for an opportunity to reach their hands into friendship. In this sense, in this number, more than the formal exchange between countries, there is also the celebrated *philosophical friendship between Brazil and Chile*. 5

How does a philosophical association with these characteristics appear? By using different text that being read as a whole provides a complete understanding of the topic. It is possible to say that it's plural and diversified investigations, indicats the vigor of the Latin-American studies about concepts that contribute the journal its aim (phenomenology-hermeneutics-metaphysics and, eventually, the existence philosophy). In this way, the reader will find the most diversified approaches that cover different areas of the philosophy, such as aesthetics, ethics and history of philosophy.

Mostly the concept of phenomenology permeates this edition, marking various and intense debates that persist in time until today. What do we understand by phenomenology? What shall be understood by this term? Something similar happens

¹ E-mail: joaceved@gmail.com, Orcid: <https://orcid.org/0000-0002-2634-4368>

² E-mail: mawerle@usp.br, Orcid: <https://orcid.org/0000-0003-0602-0996>

to the concept of phenomenology-hermeneutics and, also mainly to the concept of metaphysics. Taken in consideration what's written above, we emphasize that in this publication such concepts are acquire in broader senses, in such a form that the phenomenological-hermeneutical refers to various themes, taking different authors ideas.

In the face of this heterogeneous scene, the reader will confront many possibilities to ask themselves questions about there one discerning. Once and again the phenomenological and hermeneutical way of thinking takes place, not being enclosed in itself, hermetical, but being by essence open to the dialog and to that, which Gadamer called "fusion of horizons" or, with the permission of the figurative language: *a fusion of Chilean and Brazilian efforts for the development between us*.

Therefore, articles were collected from Brazilian and Chilean researchers that thematize or approach from a critical perspective to thinkers such as: Kierkegaard, Husserl, Scheler, Heidegger (in interlocution with the Greeks, Hegel, Hebel and Cassirer), Fink, Sartre, Merleau-Ponty, Ricoeur and Mario Victorino. The present publication is composed as well of translations (one moment to the Portuguese, in another to the Castilian) taken from articles written or translated (to Portuguese, or Castilian) from ideas belonging to Hegel, Humboldt, Carus, Heidegger and Gadamer, that, by providing access to the original contexts - stressing their philosophical value - reaffirm themselves as hermeneutical exercises of understanding the text, ratifying the importance of the language and of the dialogue with the tradition.

Regarding this matter, on one occasion François Fédier (1935-2021) warned that in the philosophy tradition to translate is already to start to think; *to translate* thinking is practically *to think* translating. (His versions of Heidegger's works and Hölderlin's writings can highlight what was just mentioned). Still about Fédier, we would like to register that we have among the translations of the publication a remembrance of this French philosopher who recently deceased.

Moreover, we include an interview with Prof. Nilda Teves (1941-2022), Brazilian philosopher and educator who acted prominently in public education policies in Rio de Janeiro during the years 1990's.

Concerned to the Brazilian papers, we must add that it was by pure casualty that mainly authors filiated to institutions of São Paulo came to our aid through *call for papers*, which gives the sample, in a certain way, the "Paulista" identity. With that, we emphasize that the articles on phenomenology and hermeneutics, gathered in this number, have national representativity, even though they are only part of the studies in this area in Brazil.

Finally, it is appropriated to register the honor and joy that it is for us, who devote ourselves to the philosophy in Chile and Brazil, to have received from Prof. R. S. Kahlmeyer-Mertens, publisher of *Aoristo*, a generous invitation to organize an international matter such as the present number you have in front. We kindly thanks' the opportunity of publishing this number as well as for the intermediation of contacts and for the careful job of publishing. It is also necessary to mention that we believe that the mutual knowledge of those who have the vocation for the philosophy in the Latin-American subcontinent is a valuable step towards future and prolific intellectual dialogs. These dialogs certainly require invigoration. To feel company in the philosophical solitude encourages and impels us to continue the strenuous task of thinking with renewed energy.