

EDITORIAL

Dossier: I Paraná Meeting of Studies on Heidegger (Toledo – Unioeste, 2019)

Libanio Cardoso¹
Guilherme José Santini²
Organizers

The publication of the fourth issue of *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* is a delight to UNIOESTE's editorial team and research group on "Phenomenology, Hermeneutics and Metaphysics"³, where the roots of our journal are now under the care of a group of contributors. Through this new edition, it is reaffirmed the welcoming, disseminating and collaborating purpose with the philosophical production increase of national and international authors, affiliated to their field of expertise.

In this issue, *Aoristo* brings together articles resulting from the *I Paraná Meeting of Studies on Heidegger*, an event organized by the professors Roberto Kahlmeyer-Mertens and Marcelo do Amaral Penna-Forte, at UNIOESTE Academic Philosophy Week. The meeting took place on May 14, 2019, reuniting leading researchers in studies of Heideggerian phenomenology from the state of Paraná and writers from neighboring states; the significant presence of the academic community and the surrounding area, including students, increased the event quality. The present issue

¹ Email: libanio_cardoso@yahoo.com.br

² Email: gsantini@gmail.com

³ Research group: <http://dgp.cnpq.br/dgp/espelhogrupo/2686>

brings, in the dossier *I Paraná Meeting of Studies on Heidegger (Toledo - Unioeste, 2019)*, texts of some of the researchers who lectured at that occasion, adding to them writings of authors who did not present themselves at the I PMSH, however they were engaged to the spirit of that event, the magazine and, especially, the phenomenological cultivation that has been in force and strengthened in western Paraná since 2013, especially around Heidegger's studies.

Let us go to the panel of our dossier *I Paraná Meeting of Studies on Heidegger (Toledo - Unioeste, 2019)*, presenting authors and themes.

In his article *The Metamorphoses of the Body, Spatiality, and Transcendence in Heidegger and Kafka*, Marco Casanova (UERJ) problematizes the designation "fantastic realism", commonly referred to Franz Kafka's prose, related to the fundamental assumptions put at stake in the composition of reality and fantasy in this expression. Heidegger's philosophy offers elements for interpreting Kafka through his approach to the "metamorphoses of the body" imposed on the character of the story *The Metamorphosis* and how they imply his own way of being.

In *From the historicity of dispositions*, Wagner Félix (UEM) asks for the historicity of the *Stimmungen*, in Heidegger. His text faces the path - usually more mentioned than followed, given its difficulty - which follows from the treatment of Anguish, in *Being and Time*, to the boredom analysis, in the *Fundamental concepts of metaphysics*. The purpose is to achieve some clarity as to the connection between disposition and historicity, a particularly difficult subject with regard to the notion of "fundamental" affective disposition, reserved for the Anguish in *Being and Time*.

Professor Marcos Aurélio Fernandes (UNB), in *The Abyss Invokes the Abyss: A Meditation on Thinking and Being*, returns to a "motto" of Western philosophy, at least since Parmenides: the nexus between being and thinking. The "thing" of thinking (the expression comes from Heidegger, the philosopher with whom the article dialogues) is meditated, by Fernandes, on its factual rooting. In human facticity, the abyss of being arises, since the human is in itself abyss. This factual emergence of the thinking thing calls for a *new thinking*. As if it is reflecting, then, another axis of Western thought, namely, Heraclitus' thought, Marcos Fernandes' text states that the new thinking *expects the unexpected*; listening to Heidegger, the heraclitic word points to the conception of a 'creative memory': focused on the future rather than the assumption of a fixed datum in the past, the creative memory takes root as it builds the unmeasured future by any fixation of the 'given present', representable and already thought out.

In *Heidegger, Bergson and the Paths to a New Understanding of Being*, Catarina Rochamonte (UECE) returns to the *physiólogoi*, notably to Parmenides, to reflect on

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the interpretive difference between Heidegger and Bergson as regards to the Greeks. The diverse conception of Nothingness - vital to Heidegger's renewed understanding of being; the false problems source in Bergson is the path of this return, in which the history of metaphysics is reconsidered.

Professor Manuel Moreira da Silva (UNICENTRO) explores a topic that is currently often discussed: the constitution of a clinic that unifies psychoanalysis and analytics of being-there. *From Freud to Heidegger and back: The birth of a Daseinpsychoanalytic clinic* aims to open the methodological path that connects the articulations of the psyche, as seen since Freud, to those of Dasein, in *Being and Time*. It is the possibility of a *Daseinpsychoanalysis*; what the article seeks to substantiate.

Aoristo's fourth issue also features articles submitted through the journal's online interface, in a continuous flow regime. We are pleased to note that the journal has been prestigious by leading researchers from the national and international academic scene; for *Aoristo's* publishers, the growing connection with Italian partners has been a reason of contentment. In this spirit, we receive the set of contributions that appear in the list of our *Varia*.

Professor Marco Aurelio Werle (USP), in *Notes on the notion of consciousness in Husserl's phenomenology*, returns to the theme, central to phenomenology, of the consciousness pure being ("its fundamental concept", as the statement states in the text from Diemer). The intentionality, the determining feature of the consciousness being, would not indicate dualism, according to an inner/outer movement, but the fundamental and pure character of mobility ("dynamics") of presentification. In the end, Werle will not fail to address criticisms to the Husserlian notion of consciousness, such as those from science (Piaget) and those we find in some phenomenologists (Husserl, Heidegger).

Another nodal point of Husserlian thinking is discussed in the subsequent text, *The Husserlian conception of Mathesis Universalis* from the notion of *Mannigfaltigkeitslehre*, by Carlos Eduardo de Carvalho Vargas (PUC-PR). The article discusses the conception of mathesis universalis, considering that the properly Husserlian inflection of this Cartesian-modern theme (a general scientia of order or quantity) is to root it in pure philosophical logic, being a decisive contribution to the relationship between science and philosophy in general. The strategy for presenting this inflection is the *Mannigfaltigkeitslehre* examination, the doctrine of multiple or multiplicity.

As far in *Why Relativity needs Phenomenology? Eidetic-Relativistic Kinesthetics and Temporality in Husserl, Weyl and Einstein* Giorgio Jules Mastrobisi (University of Salento, Italy) sets an interesting game of influence and counter-influence between

Husserl and Einstein, with which science and philosophy are debated amid the issues history. Traditional philosophical problems (“perennial”) would have reached Husserl directly, while Einstein would link them indirectly. The text draws on the brief exposition of Hermann Weyl's function, showing (1) how much his scientific work harnesses impulses taken from Husserl and (2) parallels between Weyl and Einstein. Mastrobisi's hypothesis is that the efforts of Einsteinian theoretical physics, because they concern the same general field of questions, eventually correspond, with their own means and language, to the scope in which Husserl's thought develops, as can be seen in the *European sciences crisis*, which would reflect the Einsteinian conquests effects.

Finally, the third contribution from Italy, in this issue - by Stefania Mazzone (University of Catania, Italy): *Sovranità come narrazione in Paul Ricoeur*. The text addresses the Ricoeurian theory of the otherness representation as a result of the thinking about the relationship between history and truth. In this relationship, individual and collective identity are constructed as a metaphorical process or as a dramatic expression. The idea of narrative and narrative performance focuses on the decisively hermeneutic character of identity, and this says: on the otherness conception. This implies wide-ranging ethical, historiographical and political reconstruction.

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Established number, presentations made, it is worth to thank those who collaborated in order to make it public. Such thanks are nominally beginning with Professor Ademir Menin, who always advises us in contacts with foreigners; to the teachers Rafael Saraiva Campos and Eduardo Henrique Silveira Kisse thanks are due for their permanent helpful support in revising foreign language texts. We are also grateful to Olavo de Salles, who has done text digitization work, and to Michele Mocelin for her help in translating this preface. Finally, we thank the hard work of Katyana M. Weyh, who always works on the compilation of the originals and the administration of the journal on its page.

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