Editorial

It is a pleasure for us to share a new edition of Hermenéutica Intercultural. This publication – with already 30 issues disseminating works and researches by national and international scholars – continues supporting a broad and plural philosophical task. Therefore, collaborations that nurture this volume include various subjects and issues, within the broad spectrum of philosophical reflection.

Dr. Daniel Fauré Polloni opens the issue with his work “From a State-subject to categories of ideology and alienation: Marxist reflections about Ensayo histórico sobre la noción de Estado en Chile en los siglos XIX y XX by Mario Góngora”. Fauré wonders: why it is necessary to go back to Mario Góngora’s work? And he answers from two perspectives developed in his work: His belonging to conservative historiography and the place his work has in the conservative need to revalue the State facing new capitalist crises.

The following work, “Epistemic challenges in our current America: organization, knowledge and militancy,” belongs to Dr. Lorena González Fuentes, whose reflection goes to “evidencing how a new political form of construction has been forged and has positioned the knowledge production as a priority element.” This is associated to New Social Movements and the “emergence of a new generation of investigative or intellectual militants” that continue with nuestroamericano (our American) liberationist work, from the creation of knowledge and practices.

Then, from Argentina, Dr. Mariana Alvarado presents her work “Theoretical junctures for the Southern feminisms,” in which she follows “the disobedient paths of women’s/feminist movement in Latin America, in that imprecise edge presenting the relations academy/activism, institutional/autonomous, gender/militant techniques, places of inquiry in which disobedient women have developed alter-
ing epistemologies.” Alvarado’s work serves as a navigation chart to show routes and meanings that have shaped the various theories and practices for Southern feminisms.

The following text is a two-voice collaboration also came from Argentina. Dr. Paula Ripamonti and Lic. Patricia Yori write “Critical modes for theory construction. Reflections by Arturo Roig and Homi Bhabha.” Starting from unveiling the subject of enunciation, they seek to show the conditions of knowledge production from “two ways of understanding the theoretical exercise of constructing social reality, which open perspectives divergent to hegemonic ones. It deals with the methodological extension in the history of Latin American ideas by Arturo Roig and the perspective by Homi Bhabha, which takes as its starting point the cultural and historical hybridity of the postcolonial world.”

And Dr. Yasmin Díaz Saldes presents the text “Moral feelings, an articulating element of justice as impartiality.” The Academician begins from the notion of subject in Rawls theory, as a subject capable of self-determination in relation to moral feelings. In this way, “proposal of justice as impartiality is a proposal of a liberal society, which seeks to guarantee individual basic freedoms and establishes the conditions of possibility for a pluralistic political community, through the articulation of principles of justice recognized and valued by all members of society.” It is precisely such a subject who, based on his or her moral feelings, can shape a political community whose stability “lies in the fidelity to the articulating principles of social order.”

“Understanding as a human existential structure. A route of Gada- merian philosophical hermeneutics” is the work by Dr. Noé Héctor Esquivel Estrada. This work, came from Mexico, is aimed at “proposing some philosophical reflections by Gadamer seeking to answer why understanding is not simply a way of knowing, but belongs to human existential structure.” For this purpose, starting from a Gadermerian perspective, Esquivel Estrada develops an analysis based on the understanding of an existential human being while he glimpses the limits knowledge imposes on understanding, without ignoring the overcoming of those limits.
The final text was written by Dr. Italo Debernardi Cárcamo and is entitled “Understanding and Worldliness of the World.” In this work, and following the line of understanding, Debernardi precisely analyzes “understanding as a fundamental existential mode of Dasein openness. For this, it examines the Heideggerian determination of the world phenomenon and being-in-the-world.” This text approaches the Heideggerian hermeneutic phenomenology project and distances it maintains to the modern metaphysical assumptions underlying the phenomenology of Edmund Husserl.

In this issue we also have the conference “Literature and philosophy. About A Spinoza no puedo entenderlo by Jorge Luis Borges,” that Professor of Paris VIII, Dr. George Navet, presented in No. 34 of Philosophical Dialogues organized by the School of Philosophy of Universidad de Chile. And, from UNILA (Universidade Federal da Integração Latino-Americana) in Brazil, Dr. Gonzalo Montenegro sends the book review Political resonances of alterity. Emmanuel Lévinas and Gilles Deleuze in front of the institution, written by Dr. Borja Serrano-Castro. And finally, Mag. Antonio Freire Hermosilla presents the book review Brief reflection around the question, what can we understand as philosophy? by Dr. Martín Ríos López, published by Cenaltes Ediciones.

The last section is Brief News which includes information and news related to our School of Philosophy, its students and Academicians.

We present this No. 30 of our publication and we hope to maintain the periodicity and quality of this journal. We thank the work of our collaborators and our loyal readers for its continuity.

Director