

Editorial

As always, we are pleased to present a new edition of *Hermenéutica Intercultural*, the 33rd issue, corresponding to the first semester of 2020. Let us remember that we find ourselves in a very particular context, thanks to Covid-19, and we are working under different logics and in different times. However, despite this situation, we are continuing with our work, because like our collaborators, authors, evaluators and readers, we are committed to recognizing and disseminating our philosophical practices.

This issue is dedicated to the Argentinean Jesuit theologian, Juan Carlos Scannone, one of the most recognized proponents of the Philosophy of Liberation and the Theology of Liberation, and who passed away at the end of 2019. Scannone, in his thought and practice, dedicated himself to the poor, developing most of his reflections in the line of theology of the people and focusing his work on the reality of the Latin American people.

This issue begins with the text “Colonial Modernity, Irrational Myth and Other Modernities in Latin America,” by Dr. María Cecilia Sánchez. This article “analyzes the different meanings of European, North American and Latin American conceptions on modernity.” The starting point for this reflection is the development of an “other modernity” in Latin America, which questions the conceptualization of numerous categories and tools of analysis.

The following text is by Diego Mellado Gomez, BA in Philosophy, and is entitled, “1756: Guaraní Missions Between the Enlightenment and Ethnocide.” This paper is framed in the 18th century and analyzes the events prior to the expulsion of the Society of Jesus Jesuit missions, in order to discover the discursivities and genocidal practices implemented by the civil authorities in South American territories.

On the other hand, Dr. Lorena Zuchel Lovera and Nicole Henríquez Leiva, MA, present their text, “A Critique of Interculturality from Criti-

cal Interculturality,” in which they reflect on the concept of “interculturality” itself. It is its incorporation in political discourse that has left it void of meaning, situating it within a neoliberal framework. Therefore, this paper “will critically offer some questions to challenge ‘the inter,’ revaluing conflict, the search for its causes, and enabling a historical praxis of liberation.”

In “Experience and Living. Aesthetic Dimensions from the Pedagogical Thought of Gabriela Mistral,” Dr. Nelson Rodriguez Arratia reflects on the place and importance of aesthetics in the educational process. For this, they focus on the thought of Gadamer and Dewey, in order to interpret and analyze, from aesthetic dimensions, experience and living, play, symbol and festival, and the aesthetic richness in the educational thought of Gabriela Mistral.”

The following article, which comes to us from Mexico by Dr. Eloy Sanchez Cardenas, is entitled “Symbolic Hermeneutics of Ricoeur: On the Path Towards Ethics,” This paper reflects on symbolic hermeneutics as part of the path in his hermeneutics of *yes*, “which could not be understood without his ethical proposal, towards which, we believe, the reflections he makes on symbols are directed.”

Also from Mexico, Dr. Noe Hector Esquivel Estrada presents his article “Dialogue Between Gadamerian Hermeneutics and Analogical Hermeneutics. Topics of Encounter and Disencounter.” In his work, Dr. Esquivel Estrada presents “two versions of current hermeneutics, that by Hans-Georg Gadamer and that of Mauricio Beuchot which, as they allow us to see their differences and similarities, also open up possibilities and paths for a more comprehensive understanding and interpretation of reality.”

Dr. Francisco Abalo and Luis Placencia, in their article “The Space of Praxis in Heidegger,” look to address the Heideggerian analysis of spatiality based on his method and system. According to the authors, they believe this will “allow them to better understand some Heideggerian positions that have been criticized by his readers, especially that related to the presumed omission of the body in *Being and Time*.

Finally, from Argentina, University Professor Carla Prado offers us her text, “Man and Religiosity from Manuel Gonzalo Casas.” According to Prado, for Casas, the existence of man in the world is conditioned by

his religious existence, therefore, “What is at play in this relationship is fundamental when thinking about how the human race is tied together through this *religio*.”

In the section dedicated to students’ articles, we have the collaboration of Gabriel Sepulveda Rodriguez, with “Approximations on the Aesthetic Experience of the Chilean Cueca: Festival as an Aesthetic and Philosophical Perspective.” In this work, our second-year undergraduate student addresses the phenomenon of urban cueca, taking “elements that lie within it: popular lyric, dance and song, encompassed in the expression of party or festivity.”

In the review section, we present two contributions. One of these is by Eyleen Faure B., MA, who reviews the book by Dr. José Santos-Herceg *Lugares Espectrales. Topología testimonial de la prisión política en Chile*, published by Editorial USACH, and the other collaboration is by Dr. Patrice Vermeren, who discusses the book by Dr. Gilles Labelle, *L'écart absolu: Miguel Abensour*, published by Éditions Sens et Tonka.

We cannot conclude without thanking all of those who make it possible to continue publishing *Hermenéutica Intercultural*, so that we can continue to disseminate the philosophical work and research of our collaborators from different parts of the world. We invite you to read and enjoy the articles in this edition, and we thank you for helping share our work.

Director