



## EDITORIAL

PHS – *Phenomenology, Humanities and Sciences* (Fenomenologia, Humanidades e Ciências) is extremely pleased to bring to the public, particularly to the Portuguese and English-speaking reader, this edition that opens the year 2021, another long-range editorial project. This is the Special Dossier F. J. J. Buytendijk (1887-1974). In the context of the phenomenological tradition rooted in Dutch soil, Buytendijk is perhaps the figure that emerges with greater evidence. This, at least, for two fundamental reasons. The first, due to his multifaceted work, encompassing original research that touches, in the epistemological gravitational field, biology, human and animal anthropology, neuropsychiatry, and even sports medicine, in which he had enshrined numerous studies that particularly impacted the world of ideas that covers much of the last century. Second, his work, by trade, scientific, dialogues, in a unique way, with Philosophy and, in particular, with the phenomenological movement both in Germany and France. It is noteworthy about this how much Buytendijk is a reader not only of Husserl, Scheler, Heidegger, Sartre, Simone de Beauvoir and Merleau-Ponty, but is also revisited, in particular, above all, by the latter who so much in *The Structure of Behavior* and in the *Phenomenology of Perception*, enshrines countless reflections on its epistemic production. There is a real and fruitful colloquium there; an interlocution that even led Buytendijk to approach the work of another imminent phenomenologically oriented scientist who was Kurt Goldstein (1878-1965).

What does not fail to draw attention is the fact, despite the weight of this consortium, that the buytendijkian work remains a forgotten source, whether here in Brazil or even in Europe. There are few works translated into Portuguese, of which at least three are worth mentioning. The first undated book, *O Homem e o Animal: Ensaio de Psicologia Comparada* translated by Álvaro Simões by Editora Livros do Brasil de Lisboa. The second, *Psicologia do Futebol*, published in 1965 by Herder of São Paulo with translation by Carlos Lopes de Mattos. Finally, the third is *A Mulher, seus Modos de Ser, de Aparecer, de Existir: Ensaio de Psicologia Existencial* with translation by Teófilo Alves Galvão by editora UFPel, in Pelotas, RS, in 2010. Well, this is a small sample of the pent-up demand, in the language of the fifth flower of Lazio, around the Buytendijkian writings. As if that were not yet enough, studies on the work of the distinguished Dutch master are rare. It was, therefore, taking this deficit into account that the present bilingual edition offers the reader of a first major study on Buytendijk.

That is how the Journal opens the **Articles Section** with the text **“The figurability of the game: essence and sense of the ludic in F. J. J. Buytendijk”** by Claudinei Aparecido de Freitas da Silva. The author shows how in *Essence and Sense of the Game*, Buytendijk portrays what constitutes the most essential characteristic of the ludic, namely, figurability (*Abbildbarkeit*). The sphere of the game is the sphere of “figures” and with it, the sphere of “possibilities”, of “fantasy”. Thus, by anticipating the classic works of Johan Huizinga and, later, Eugen Fink on the function of the game as a culturally symbolic element, seen in both men and animals as a manifestation of vital impulses, Buytendijk then practically paraphrases Husserl, when postulating that “to play is to play with something”. The game, in short, is marked by the sign of intentionality (not of a logical, intellectual order), but one in which the player and what is played make up a single communion of essence and meaning. Now, it is this *Gestalt* and, therefore, dialectical point of view, in addition to a purely reductionist interpretation, that the article looks at meticulously. The second text is **“First steps: appropriations by F. J. J. Buytendijk in Brazilian Physical Education”**, a text co-authored by Gilson Santos Rodrigues, Rogério de Melo Grillo and Eloisa Rosotti Navarro. The authors place the theoretical and methodological position of Buytendijk’s work in the scope of Brazilian Physical Education. To this end, the text turns to a review of the Theory of Human Movement (TSMH), in which Buytendijk enjoys a prominent role, although his ideas are not deepened by studies in the area. *Posteriori*, its General Theory and its Game Anthropology are presented. In this sense, it is worth noting that authors of Physical Education have largely disregarded the contributions of General Game Theory and the fullness of the ideas of Game Anthropology, which, in itself, justifies, once again, an appropriation of the Buytendijkian work. The third article, written by Silmara Mielke, is entitled **“The importance of game in the body configuration of modern life”**. In it, the author points out, precisely, about the importance of play and game for the body configuration of children and its implications in contemporary times. Mielke, then, discusses the meaning of play and game, without losing sight of the socio-cultural aspect and its influences on the child’s body development. Play and game are two conditions that directly influence children’s and / or youth’s daily life, so that play can always influence and dynamize the body and intercorporeal dimension. In the fourth text, **“Buytendijk and the autism spectrum disorder: a phenomenological look at the children’s experience”**, Litiara Kohl Dors discusses issues relevant to the understanding of Autism Dysmorphology Measure (ADM) at the same time that it presents theoretical- clini-



cal data imported by Buytendijk. The development of studies related to Biology and Physiology by the author, allows a dialogue with current research in the field of Neuroscience. For this, it is about understanding, phenomenologically, the child's experience with ADM, showing that the body has a spiritual or ontological dimension, which should not be neglected. And this, in particular, due to the intersubjective experience not only for the autistic child, but for each and every human being. In the case of the individual with ADM, however, the experience of an authentic encounter with another person can function as a therapeutic element in order to provide freedom and the awakening of one's own existence. Already in "**The existence of pain and the pain of existence: considerations for a philosophical anthropology**", fifth study of the Dossier, Giovanni Jab Giubilato explores the relationships between pain, corporeality and movement from a problematization of philosophical anthropology as an autonomous discipline, but essentially interdisciplinary, in which several issues, methodologies and problems converge both from philosophy and anthropology as well as from empirical sciences, neurology and physiology. The main references of this attempt to think about the existence of pain and the pain of existence in a philosophical-anthropological perspective will be Buytendijk, Scheler and Husserl. In "**The pain of existing: Buytendijk and Merleau-Ponty thinking about human suffering**", Iraquitana Caminha Oliveira analyzes pain as an experience of existing, from Buytendijk and Merleau-Ponty. To support such an analysis, the author illustrates, in this sixth work, how these two thinkers consider pain, from the phenomenological perspective, as an expression of the human condition of existing in permanent suffering. The study reveals that we are marked by the tragic fate of suffering with a radical impossibility to escape pain. The body itself, which experiences the singular pain of existing, reveals a kind of constitutive pain as the founding malaise of humanity. What Caminha concludes is that suffering, which cannot be eliminated, demands from humans the work of love in which we are called to care for one another. In this way, love is the sign of hope that makes it possible for us to connect with others and have compassion for their pain. In the seventh article, "**The meeting as the first task of phenomenology: reciprocity and inequality in Buytendijk**", Reinaldo Furlan and André Dias de Andrade record the phenomenological relevance of the buytendijkian theme of the meeting taking Husserl and Levinas as opposite parameters. It will be seen in the article that Buytendijk himself uses several authors of phenomenology as key pieces for the composition of the essay, including Heidegger, Merleau-Ponty and Binswanger. Next, it is necessary to explain the emergence of the issue of the meeting in four topics: the place of the meeting, of an existential character engaged in the historical and social context; ambiguity, as an essential feature of the meeting; reciprocity, as a condition of the meeting, most often in situations of inequality, with an emphasis on the issue of social roles; and its balance for phenomenology, in which the encounter is not a subject among others, but a starting point for phenomenology and interrogation of our experiences. Finally, in the eighth article, "**The question of women in Buytendijk and Simone de Beauvoir**", Eloísa Benvenuto de Andrade discusses the question of women in the thoughts of Buytendijk and Simone de Beauvoir. To this end, Eloísa starts from the exposition of the thesis presented by Buytendijk (1887-1974) in his book *The Woman, Her Ways of Being, of Appearing, of Existing: Essay of Existential Psychology* work that reverberates the monumental *The Second Sex* of Simone de Beauvoir. Through a descriptive phenomenological analysis, it is about understanding how Buytendijk criticizes biological reductionism by articulating concepts such as human being, body and freedom in the light of the defense of a woman's existing and historical way of being revealed from the body. Based on this, the author of the article articulates the perspective proposed by Buytendijk with the thought of Simone de Beauvoir whose question about the feminine existence, for the Dutch thinker, would still be a tributary of the conscience and the existentialist conception of freedom arising from her.

In **Continuous Flow**, the section edits two notable works. The first is the article by the American professor and researcher Duane H. Davis, entitled "**The Art of Revolutionary Praxis: Ghosting a History without Shadows**". The author then shows that Merleau-Ponty, in *Humanism and Terror* (1947), addresses the spectrum of problems related to revolutionary action. His essay, *Eye and Mind* (1960), is best known as a contribution to aesthetics. Duane evaluates that there a common structure exists in these apparently disparate works. We must reject the illusion of subjective clairvoyance as a standard of revolutionary praxis; but also we must reject any idealized light of reason that illuminates all that promises a history without shadows. The revolutionary nature of an act must be established as such through *praxis*. The creative *praxes* of the political revolutionary or the revolutionary artist are recognized *ex post facto*; yet each involves the creation of its own new aesthetic wherein the value of that *praxis* is to be understood spontaneously and all at once. The second text, "**Broken Tool or Disordered Existentiality? A Heideggerian Approach to Mental Illness**", Marcelo Vieira Lopes addresses the proper way of understanding mental illness from the point of view of Martin Heidegger's existential phenomenology via Schmid (2018). Mental illness is addressed as a series of disruptions in the practical and social structures of existence, by analogy with the broken tool analysis as presented in *Being and Time*. Marcelo Lopes then proposes an analysis of Schmid's reading in three steps: the first supports that her reading implies both a categorial transgression and a functionalist perspective, both of which derive from the mistaken use of the broken tool analogy; the second shows that disruptions in the practical and social structures of existence do not seem sufficient for the manifestation of mental illness; and the third defends the thesis that rule-following disturbances are closely linked to the experience of illness, but just as a consequence of that experience. Finally, Lopes introduces an approach to the mentally ill self-understanding prior



to the thematization of rule-following disturbances; he still suggests that a disruption in the modal space of experience linked to affective changes plays an important role in understanding mental illness from an existential-phenomenological perspective.

Closing the edition, the Dossier makes available in its **Classical Texts Section**, the translation of *La Liberté Vécue et la Liberté Morale dans la Conscience Enfantine* by F. J. J. Buytendijk (1951). This article, carefully and competently translated by Silmara Mielke, in a good Portuguese vernacular, constitutes one of the most powerful essays on the theme of freedom in which Buytendijk builds a spiritually phenomenological-existential alliance with Bergson, Sartre, Merleau-Ponty, among others, in the in order to accentuate, in the scope, in particular, of child consciousness, the ultimate sense of lived freedom.

That said, gathering, here, researchers of the highest level from different universities and even nationalities, the Dossier pays a fair tribute to F. J. J. Buytendijk as a striking presence for those who wish to situate the meaning and scope of phenomenology as a movement not only philosophical, but multidisciplinary that marked the epoch in the scene of contemporary ideas.

To the reading public here at PHS, a salutary phenomenological experiment!

Toledo, PR, January 31, 2021  
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(Associate Editor)