



## EDITORIAL

In 2009, in the city of Curitiba city (Paraná, Brazil), a new movement around Phenomenology has started, particularly linked to the Psychology course, and organized by the *Laboratory of Phenomenology and Subjectivity* of the Federal University of Paraná. There, still timidly, we sought to rescue some reflective sources of the intertwining between Phenomenology and Psychology that, as we know, accompanied the very formation of the phenomenological movement around Husserl; as well as philosophical reflections and critical foundations for psychological practices.

From that year onwards, the event – which began as a regional congress – has been held every two years, and followed growth paths that culminated in the last face-to-face meeting, in 2019, with more than 800 participants from the most diverse areas. Finally, in 2021, in the midst of the pandemic, the Congress (already international since 2017), was held entirely online – such as the III International Congress of Phenomenology and Psychology, and the V Brazilian Congress of Psychology and Phenomenology. Despite its name, since its creation in 2009, it has always been an open congress, which sought to congregate and not segregate; and which brought together researchers, thinkers and scholars from the most diverse fields of knowledge, far beyond Psychology and Philosophy.

Now, the journal *Phenomenology, Humanities and Sciences* brings, in this edition, some of the contributions presented at the 2021 event, with national and international participation. In *Ludwig Binswanger's Contributions to a Phenomenological Anthropology*, Prof. Carlos Morujão, from Universidade Católica Portuguesa, presents the Swiss psychiatrist's path towards and away from the thoughts of Husserl and Heidegger, but points out to two constants: the fact that phenomenology opens the therapist's eyes and, with this, allows us to situate the man in the world. Thus, the phenomenological task of understanding the lived experience is permanent, and redefines the boundaries between the normal and the pathological. Then, in the article *The Ensouled Body: Towards a Phenomenology of the Stratum of Animality*, Pedro M. S. Alves, from the University of Lisbon, Portugal, describes the process of self-giving of ourselves, distinguishing the meaning of the separation between body and mind, as well as the mind-body overlap. Next, he talks about an “animal subjectivity”, referring to the theme of decentralization of the mind.

Philosophical Anthropology is present in the text by Javier San Martín, from the Universidad Nacional de Educación a Distancia, Madrid, Spain, in the text *Belief and Affectivity. A Chapter of Philosophical Anthropology*. In the manuscript, we reflect on the emotional turn in Husserl's Phenomenology, discussing belief as a trait of the natural attitude, although it includes an affective element, and the turn present in genetic phenomenology.

In the text *The Psychic Subject and the Spiritual Subject in Husserl's Ideas II*, Nathalie de la Cadena, from the Federal University of Juiz de Fora, seeks to highlight the relationship between the psychic subject and the spiritual subject, fundamental for the understanding of intersubjectivity, based on the Husserlian discussions in *Ideas II*. Prof. Mario Ariel González Porta (Pontifical Catholic University of São Paulo), in *Prolegomena to "Prolegomena"* (on the place of “Logical Investigations” in *Psicologismusstreit*), seeks to clarify the place of Husserl's Logical Investigations, primarily from a historical and philosophical perspective, and later systematic.

In *The Unpredictable Capable of Changing Everything: Notes on the Phenomenon of the Event*, Marcelo Fabri (Federal University of Santa Maria) tells us about the event and how it affects subjectivity, highlighting its triple fundamental characteristic: unpredictability, gift and fecundity. In the manuscript *Psychopathology and Phenomenology of Paraphrenia*, Nuno Borja Santos (Psychiatry Service, Hospital Prof. Doutor Fernando Fonseca, Amadora, Portugal) traces a history of the concept of paraphrenia, from Kahlbaum to the end of the 19th century, pointing out the main psychopathological differences in relation to schizophrenia. At the end, he underlines the phenomenological characteristics of the patient.



In *Being-in-between: the intersubjective condition of the therapeutic relation*, Lucia Marques Stenzel (Federal University of Health Sciences of Porto Alegre) proposes an understanding of the therapeutic relationship from its relational sphere, seeking to unveil the process in its aspects ontic and ontological. The theme of the clinic also appears in Health Promotion and its early foundations: historical and phenomenological issues, by Yuri Alexandre Ferrete (Universidade de Lisboa/ Pontifícia Universidade Católica do Paraná) & Adriano Furtado Holanda (Federal University of Paraná), which seeks to analyze the concept of Health Promotion and the resulting understanding of the subject. They end up affirming the idea of a subject as individuality, as a subject of technique and fixed in a world of determinations. Discussion similar to the text *The Era of Technique and Modes of Existence in the Contemporary*, by Samira Meletti da Silva Goulart (University of the State of Rio de Janeiro) and Ana Maria Lopez Calvo de Feijoo (University of the State of Rio de Janeiro), in the which they analyze contemporary existence relations, from Heidegger and Bauman, seeking to investigate the psychological dimension in its interface with social issues.

We end this edition with a translation, into Spanish, of the original French text by Marc Richir, *El tercero indiscreto. Proyecto de fenomenología genética*.

Happy reading everyone

Adriano Furtado Holanda  
(Editor)