

EDITORIAL

The year 2013 is a year full of celebrations. A representative number of works and characters celebrates anniversary this year. We celebrate the centenary of Karl Jaspers' *General Psychopathology* alongside the 80 years of the publication of *Le Temps Vécu. Études phénoménologiques et psychopathologiques* (published in 1933), by Eugène Minkowski, represents much of modern psychopathological tradition. The existentialist vein also celebrates 70 years of *Being and Nothingness* from Jean-Paul Sartre (published in 1943), and 90 years from *I and Thou*, by Martin Buber (published in 1923). We also celebrate the centenary of Paul Ricoeur's birth (1913-2005).

But surely nothing is more representative than the centenary of the publication of *Ideen (or Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy)* by Edmund Husserl, which marks an important transition in the phenomenological thought and that situated Phenomenology in the contemporary philosophical scenario.

But at the moment our main news is the actualization of the transformation of the journal, whose mainstay is its internationalization, which can be observed by the change in the title of the magazine – which will now be called the *Revista da Abordagem Gestáltica - Phenomenological Studies* – and now has two external consultants of international repute in its editorial: Zirión Antonio Quijano (*Universidad Nacional Autónoma de Mexico*) and Pedro M. S. Alves (*Universidade de Lisboa, Portugal*). In addition to these recognized authors, we now have Professor Tommy Akira Goto, from Federal University of Uberlândia, as a collaborator on the condition of Associate Editor. And we had some changes in our Editorial Board, including other international names such as André Barata (*Universidade da Beira Interior, Portugal*), Irene Pinto Pardelha (*Universidade de Évora*), Lester Embree (*Florida Atlantic University*), María Lucrecia Rovalletti (*Universidade de Buenos Aires*), Michael Barber (*Saint Louis University*) and Rosemary Rizo-Patrón Lerner (*Pontificia Universidad Católica del Perú*).

Our goal is to continue the growth that expresses the growth of a movement, from a new standpoint, and to expand with new dialogues and new partnerships.

New in this issue, we follow Capes evaluation guidelines and have a new published articles presentation format. This time, the magazine has – as permanent sections of articles – three categories: research reports, critical reviews of literature and theoretical or historical papers.

In the category of “research reports”, this issue presents three examples of phenomenologically guided empirical research. In the text *Compreendendo a Experiência do Sofrimento de Mulheres na Relação Amorosa*, Ana

Regina Moreira Lima and Elza Maria do Socorro Dutra – in a research developed at the Universidade Federal do Rio Grande do Norte – promote clinical listening to women in love suffering, using qualitative interviews and narrative as a methodological resource. The second research presented is entitled *A Reconfiguração do Significado de Família para Homossexuais: Um Estudo Fenomenológico*, authored by Mariana Rodrigues Alvarenga and Marta Carmo – both of them bound to the Instituto de Treinamento e Pesquisa em Gestalt-Terapia de Goiânia – and proposes an understanding of new meanings of family configurations, a phenomenological empirical study, using the methodology proposed by Amedeo Giorgi. The third research – carried out at the Instituto de Medicina Infantil Prof. Fernando Figueira-PE – is called *Gestalt, Grupoterapia e Arte: A Ressignificação do Bebê Pré-termo em Unidade Neonatal*, and is authored Katerina Czajkowska Braga de Moraes, Tathyane Gleice da Silva, Waleska de Carvalho Marroquim Medeiros, and Camila Martins Vieira. In this paper the authors make a descriptive study with the processes of early intervention with infants and their caregivers in a Care Unit that uses the kangaroo method.

The “critical review of literature” brings two texts. In *Reflexões sobre a Atuação Ética do Pesquisador em Estudos Qualitativos: Um exemplo envolvendo o tema da Religiosidade*, Thais de Assis Antunes Baungart, from the Faculdade Anhanguera de Campinas, aims to think the role of the researcher in relation to issues of religious order. The second text – entitled *Fenomenologia da Depressão: Uma Análise da Produção Acadêmica Brasileira* – authored by Santiago Anielli and Adriano Holanda, vinculated to the Universidade Federal do Paraná – provides an overview of published research in Brazil on depression from the phenomenological perspective, based on a research on open databases.

The third category – “Historical and Theoretical Studies” – has seven articles. In *A Existência como “Cuidado”: Elaborações Fenomenológicas sobre Clínica Psicoterapêutica*, authored by Danielle de Gois Santos and Roberto Novaes de Sá (Universidade Federal Fluminense), existential notions of Heidegger in its possible implications for psychotherapy in contemporary times are addressed. In the same direction of Heidegger's thought, we have the paper *Do Sujeito à Presença como Transitividade para o Ser: O Desafio de uma Passagem Epocal sob a Ótica do Pensamento de Heidegger*, Marcos Aurelio Fernandes (Universidade de Brasília), that analyzes the situation of the man on contemporaneity, from its critical passage, while risk and opportunity.

The paper *Expressando Vivências: O Ensaio Vivencial como Escrita, Unidade de Sentido e Aprendizagem*

Significativa, authored by Carlos Roger Sales da Ponte (Universidade Federal do Ceará - Campus Sobral), based on the pedagogical perspective of Carl Rogers, proposes an evaluation activity that calls “experiential essay” as a form of meaningful expression of the students. In *Ação Corporal e as Reversões entre Consciência e Movimento: O Problema do Realismo Fenomenológico* – Marcos Ricardo Janzen, Thiago Gomes DeCastro and William Barbosa Gomes – have a historical study that traces the relationship between embodiment and consciousness, correlating descriptive phenomenology, cognitive sciences and existential phenomenology, and their intersections with other sciences, such as physical education and ergonomics.

The presence of existential thinking is done in the paper *A Angústia e a Culpa no Transtorno Obsessivo-Compulsivo: Uma Compreensão Fenomenológico-Existencial*, by Gustavo Alvarenga Oliveira Santos (Universidade Federal do Triângulo Mineiro), it is an analysis of the phenomena of guilt and anguish, starting from the description of compulsive behaviors in Von Gebattel, articulating ideas of Medard Boss. In a parallel direction, the paper *Intersubjetividade em Michel Henry: Relação Terapêutica* – authored by Maristela Vendramel Ferreira and Andrés Eduardo Aguirre Antúnez – brings the ideas of Michel Henry for a discussion of intersubjectivity in the context of clinical psychology and psychotherapy clinic. Finally, the text entitled *Luto e Fenomenologia: Uma Proposta Compreensiva*, Joanneliese Lucas Freitas discusses the theme of mourning under an

existential point of view, understanding it as a rupture and as a way of being in the world.

We also have the honor to bring to the public in Portuguese one of the most representative studies published in the second half of the last century. This is the famous paper by Thomas Nagel – *What is it like to be a bat?* – originally published in 1974, in *The Philosophical Review*. This text occupies significant space in any discussion that touches topics such as consciousness and cognition, and we hope with this increase the discussions with researchers in cognitive science. We thank the editors of the journal “The Philosophical Review”, as well as Duke University for the permission for such translation.

Keeping our tradition of always bringing translations of classical texts in phenomenology, the current study brings a paper signed by Maximilian Beck (1887-1950), who was a member of the phenomenological group of Munich, with a text originally published in 1941 under title *The Last Phase of Husserl's Phenomenology: An Exposition and a Criticism*.

In the same direction as the incompleteness of Husserlian phenomenology, we expect this number to be a new “radical new beginning”, and that we are building a new page in our history.

Good reading to all

Adriano Furtado Holanda
- Editor -