

## **Editor's Introduction**

*In his 1965 work on Freud, Paul Ricoeur states and reasons that the hermeneutic field, as a space of interpretations, is constitutively fragmented and is, at the same time, a structure for hosting different interpretations formed in language, as a place where different human perspectives on the nature of reality converge. This justification emerges from epistemological and ontological conditions. On the one hand, it is based on the idea of a real that is always surplus, which makes it inaccessible to a total knowledge, and that the topics of evil and time are paradigmatic figures in Ricoeur's thought. On the other hand, it emerges from the limited character of human reason, a theme that passes through all Ricoeurian philosophy – a post-Hegelian Kantianism, as he says and reiterates several times. In fact, the reason that operates in the French philosopher's thought and work is a reason inherited from Kant, condemned to a transcendental dialectic and constantly working under the threat of the ghosts of transcendental illusion and not Hegelian reason, able to create a final summary. The incommensurability between the nature of reality and human rationality establish that the human word is always a penultimate word and that its different expressions form imperfect mediations, with poetics becoming, essentially, the final level of philosophical practice.*

*This special issue of Critical Hermeneutics, Path to the Hermeneutic Field, is directly incorporated into that perspective of hermeneutic field, presenting a set of interpretations that explore Paul Ricoeur's work directly or as points of reference. The texts in this issue create a*

*dialogue between Ricoeur's thought with a range of other thinkers, and cover a rich panoply of themes, focusing on the contemporary nature, relevance and constitutive dialogism of Ricoeur's thought and work.*

*The issue begins with a text by Gonçalo Marcelo, Ethical Hospitality, Linguistic Hospitality, because it discusses the theme of hospitality that, ultimately, can be read as the root of the very idea of the hermeneutic field as presented by Ricoeur. Without hospitality, that is, without a structure of possible hosting, there cannot be a place (even if such a place were virtual or poetic) where hermeneutics come together and face each other.*

*The text explores the problem of hospitality in its connection with translation, first challenging specific perspectives of Ricoeur and Derrida and then exploring Richard Kearney's point of view, specifically in the context of the Guestbook project.*

*Based on an exploration of the etymological roots of the word hospitality – which involve opposing meanings, guest and enemy – the author presents hospitality as a procedural "work" that is to some extent infinite. It is clearly always at risk, and negotiation and adjustment have to be constant because it is based on the difficult path from the impossible to the possible, from hostility to hospitality.*

*As well as dealing with the eternal problem of the aporetic relationship with the different and the unfamiliar, which can be found throughout the history of culture and thought, the text reflects on the ethical topic that is most incisive at the moment; our being able to live with peace and justice depends on its ability to resolve.*

*The next text, by Vinicio Busacchi, Subjectivity as a Hermeneutical Process: The Anthropological Implications of Ricoeur's Course Through Translation, is an excellent moment of anthropological reflection on the vulnerability and effort binomial in dialogue with Levinas and Ricoeur. Both authors are included because they devel-*

*oped, although taking different paths, a philosophical anthropology as analysis of existence, positively exploring the gap opened by criticisms and strong concepts about subjectivity that not only required the transparency of subjectivity to itself, but also placed it at the origins of meaning. While accepting the validity of these criticisms, the authors do not, however, discard the importance of continuing to think about the being of the human being and it is within that framework that they propose a new anthropological perspective based on the categories of fragility, vulnerability, frailty. In presenting the positions of the authors cited, the text highlights the fact that, moving forward along different paths, both articulate human vulnerability with the question of otherness, whether experienced or the otherness of another individual. Vinicio Busacchi dedicates the final points in his text to delving into the evolution of the Ricoeurian anthropological perspective – from *Le volontaire et l'involontaire* to *Soi-même comme un autre*, naturally passing through his work on Freud – showing how the paradigm of translation can be essential mediation for understanding what is at stake in Ricoeur's perspective and also how the author continues to work on the reflexive question on the theme of acknowledgement, dealt with almost at the end of his life.*

*The next article is by Carlos A. Garduño Comparán and is called Action and Language: A Poetic of the Will. It is a text that goes through important works by Paul Ricoeur at different times to shape the role of imagination and corresponding poetic features in discourse and in action, establishing it as having a quintessentially practical function. The text can be split into two parts. Part one covers the two first points, discussing two essential themes. First, the Ricoeurian position about metaphor as predicative impertinence and the role of imagination as the ability to restructure semantic fields subverted by metaphor, causing a new signification with referential value and, therefore, creating new perspectives of signification for reality. Second,*

*taking Ricoeur's definition that "imagining is figuration of the absent" shows the role of imagination in ordering desire. The other part of the text, returning to the dialogue that Ricoeur himself establishes with Marx and Althusser to define his position on ideology and utopia, attempts to show that the practical function of the poetic is, similarly, essential in the intervention and transformation of the world.*

*The text carries out an interesting reflection and is able to show the fertility of Ricoeurian thought not only for personal understanding of oneself but also as a benchmark for the way we inhabit the world that we seek to transform.*

*Next, there is a text by Luís António Umbelino, Feeling as a Body: On Maine de Biran's Anthropological Concept of Sentiment. This article, as the title describes, deals with the anthropological perspective of Maine de Biran which, as mentioned at the start of the text, "in addition to illustrating the internal coherence of Biranian thought up to its last developments, still holds today all its interest, as can be confirmed, for example, in comparison to P. Ricoeur's analysis of feeling developed in L'homme faillible". The text presents the anthropological perspective of Maine de Biran, which should include three aspects: "human life (based on a perceptive consciousness), animal life (grounded on the fluxes of affectivity) and spiritual life (connected to moral and religious experiences)". It also argues that such a point of view is part of a theoretical framework that "removes the concept of feeling from the classical horizon of the Treaties of Passions", while at the same time describing the actual meaning of the human condition. The next text is by Tomás Domingo Moratalla, with the title Translating Reason: J. Ortega y Gasset and P. Ricoeur: Hermeneutical Horizons of Translation and defends that translation can be taken as a paradigm not only of what it means to be human but of rationality itself. For this task, Moratalla appeals to the positions of Ortega y Gas-*

*sett and Ricoeur, aiming to, as he says, "present Ricoeur through Ortega".*

*It starts, then, with Ortega, presented as having proposed a suggestive and creative philosophy of translation, anticipating many of the most contemporary ideas on the theme, and looking for closeness between Paul Ricoeur and Ortega's positions. It discusses themes such as "translation as paradigm of human action", "the constitutive incompleteness of translation" and translation and linguistic hospitality" or even "translation and the ethical dimension of existence" that Moratalla presents based on Ortega's text, then showing connections with the thought of Paul Ricoeur.*

*The final text is by Fernanda Henriques, with the title The Conflict of Interpretations as an Essential Epistemological Tool for Women's Studies, and it directly introduces the idea of hermeneutic field and its possibilities. The goal of the text is to show how Paul Ricoeur's hermeneutics, particularly in the specific category of Conflict of Interpretations, is a rich resource in the formation of Women's Studies. It also aims to legitimate the need to integrate the field fully into the canons of humanistic knowledge in general which, until now, continues to ignore the enormous wealth of knowledge and perspectives that Women's Studies have produced.*

Fernanda Henriques

