

Editors' Introduction

Where Is the Philosophy of Psychoanalysis Going?

Present in a significant way in contemporary philosophy, psychoanalysis has become an object of permanent and lively interest for the main philosophical tendencies of the twentieth century. Wherever one looks, from critical theory to phenomenology, from existentialism to structuralism, from hermeneutics to the philosophy of language, from the philosophy of science to the philosophy of mind, it is possible to attest to the existence of a wide and varied philosophical reception of psychoanalysis. Brazilian philosophy is inserted with protagonism in this great framework of interlocution between philosophical discourse and psychoanalytic discourse.

Especially since the eighties, an authentic philosophical field of research on psychoanalysis has been constituted in Brazil. This field, whose name Philosophy of Psychoanalysis has, in the Brazilian case, a very particular meaning, has almost half a century of existence and has managed in this short period to consolidate itself in an extremely fertile way concerning its institutional identity and theoretical-scientific production.

In fact, a considerable part of this consolidation is related to the Philosophy and Psychoanalysis Working Group, of ANPOF (the National Association of Graduate Studies in Philosophy), which for two decades has brought together Brazilian researchers in the field and held its important International Congress. CIFIP (the International Congress of Philosophy and Psychoanalysis), held biennially, reached its

tenth edition in 2023, and was held at UFMS (Federal University of Mato Grosso do Sul), in the city of Campo Grande, state of Mato Grosso do Sul. The theme of the Congress questioned the 'plot' and the 'movement', that is, the origin, development, and destinies of the Philosophy of psychoanalysis. There were five days of activities, from November 13 to 17, more than fifty scientific communications, with the participation of researchers from all regions of Brazil, as well as researchers from Costa Rica and Norway. There were two international conferences (Italy and the USA), six thematic tables, with eighteen presentations by Brazilian research professors, one technical meeting, one book launch session, and other important institutional initiatives and local actions. Two sessions of the Congress were held outside the University, in symbolic places in the city of Campo Grande, one at Casa Quintal Manoel de Barros, the house-museum of one of the greatest Brazilian poets, and another at Estação Cultural Teatro do Mundo, an important space for art and culture in the city.

A substantial part of the content of the Congress, which brought together philosophy and psychoanalysis, but also Brazilianness, city, science, art, and culture, is contemplated in this edition of Critical Hermeneutics. The occasion, in addition to its scientific importance, gives us great satisfaction, not only because it makes the results of the Congress internationally accessible, but because, for the first time, it presents to the international community a kind of 'overview' regarding the Brazilian philosophy of psychoanalysis.

There are twenty-three articles distributed into five thematic series. The first series of works opens the edition by reflecting on conceptual problems of psychoanalysis from different philosophical perspectives – Ricœur, Bergson, Schopenhauer and Nietzsche, Merleau-Ponty, Deleuze and Guattari, and Amerindian perspectivism – summoned to mutually enhance the critical exercise of philosophy and psychoanalytic theorizing. Next, it is time for psychoanalysis to con-

front philosophical thought through a new set of articles, whose central issue is permeated by the themes of sexuality, subjectivity, and language. Subsequently, a new series of works, while mobilizing further developments in psychoanalytic theory, presents distinct contexts of the philosophical reception of psychoanalysis. Finally, while another group of articles problematizes, at the interface of philosophical and psychoanalytic discourse, the issue of the body, the last series of works addresses the relationship between social criticism and psychoanalysis.

This broad thematic set of varied perspectives gives evidence of the fertility and consistency of the Brazilian philosophy of psychoanalysis, and indicates possible developments for this field of research. With this Edition of Critical Hermeneutics, we hope to contribute to the internationalization of this field, as we conceive it as a philosophical practice in Brazil, and thus open, broaden, and deepen our institutional dialogue with other international research groups and networks, so that finally, perhaps with greater precision, we can say where the Philosophy of psychoanalysis is going.

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