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Локальні контексти глобальних філософій / Local Contexts of Global Philosophies

THE RECEPTION OF GLOBAL PHILOSOPHIES IN BRAZILIAN PHILOSOPHY

There are three aspects that commonly influence philosophical identities: firstly, the economic and cultural influence when it comes to countries that have been colonized for many years, as is the case with Brazil from 1500 to 1822; secondly, the dialogue established between countries that recognize each other reciprocally and symmetrically in intellectual life; thirdly, the cultural imitation between countries that have established symbolic markets. These aspects define the identity of Brazilian philosophy throughout its development and construction.

Naturally, the first influence came not only from Portugal, but also from the languages, customs, and wisdom of the original (Indigenous) peoples who have inhabited Brazilian lands for millennia, and from the African peoples who were trafficked to these lands by the Lusitanian Crown. The dialog established between Brazil and other peoples and cultures over the centuries has had a decisive influence on the formation of the country's philosophical identity. To put it mildly, we have to recognize (i) the legacy of the Second Scholasticism (15th to 18th centuries) added to the Enlightenment influences, especially from France, with Enlightenment ideals, plus the artistic mission of the 19th century and the university mission of the 20th century in Brazil; (ii) the influence of German and English (and North American) philosophy in the second half of the last century; (iii) the practice of bilateral dialogues between South-South philosophical agendas with Latin America, Africa, Asia and the countries of Eastern Europe, where this dossier is included.

The third major influence occurs through cultural imitation, namely the reception of global philosophies in and by Brazilian philosophy. Like any human invention, "art imitates nature" (Aristotle, *Physics* 199a15 & *Protrepticus* af. 13), just as cultures operate symbolic exchanges through mimesis, which can be reciprocal and symmetrical or not. It is in this vein that the reception of global philosophies among us is inscribed. If it occurs in Brazilian philosophy, it is not always deliberate and intentional and sometimes it is through assimilation of ways of thinking in progress in the universe of symbolic exchanges. When it happens by Brazilian philosophy, it is understood to be a decision to enter into dialogue with other cultures through assimilation and response in the dialogue and critical reception of foreign thought. These are the frameworks in which the articles in this dossier are situated.

Some of the articles in this dossier are part of a general trend of philosophical receptions in Brazilian philosophy, that is, thanks to intense cultural and symbolic exchanges over the centuries between Brazilian culture and French, German, medieval Latin, pragmatic and positivist cultures, we have developed ways of thinking in close proximity and fruitful collaboration with these matrices of thought. At first, foreign philosophical cultures were received through commentary and exegesis of the classics and, over time, critical assimilation led to the emergence of very original new reflections that are exemplified by Brazilian philosophers such as Marilena de Souza Chaui, Manfredo Araújo de Oliveira, Luiz Pereira Barreto among others.

The other articles can be characterized by the second trend of an active reception by Brazilian philosophy, through critical re-reading and a strong intellectual and cultural dialogue. I mean, it's not a qualitative difference between the groups of articles, but a form of reception through dialogues with the contemporary cultural and decolonial agenda which, in part, is marked by a strong social appeal. I'm talking about the ecological, feminist, educational, progressive, and racial agenda, by which I mean the critical re-reading of the tragedy of slavery and the current reception of African philosophy in Brazil. This philosophical list includes philosophers such as Leonardo Boff, Lélia Gonzalez, Oswaldo Porchat, Henrique Cláudio de Lima Vaz, as well as dialog with the African philosophical heritage in the wake of the Timbuktu Manuscripts.

As Brazilian philosophy is not reduced to the imitation of global philosophies through the practices of commentary and exegesis *stricto sensu* of the classics, but rather through the demarcation of its theoretical position, the constitution of its historical identity becomes progressively visible. It may be possible to grope the point of change from mere imitation towards reception and critical assimilation and, to a large extent, the emergence of a national philosophy, when the philosophical starting point shifts: if, in the exegesis of the classics, the center of philosophical gravity lies in the understanding of the great philosophers, in contrast, in reception or critical assimilation, the genesis of thought lies in the recognition and decision to philosophize from the problems and dilemmas of the society in which we live. At no time will this mean abandoning the dialog with global philosophies, but it will necessarily imply the decision to deal with the problems of Brazilian reality, within the framework of national culture, in continuous dialog with the masters of global philosophy.

In this sense, a philosophy that purports to be Brazilian will not give up thinking about social justice (in its various facets: the climate emergency, the question of feminism, the trauma of the enslavement of Indigenous and African peoples, and social inequality), the future of education (through dialogue with the history of teaching and advances in artificial intelligence) and the future of republican ethics (living well only when social rights are inclusive, and not the exclusive privileges of the powerful). After all, giving up philosophy would be like accepting being a plant and vegetating for the rest of your life, or being a beast and having no one to talk to, or even being a god, which is unrealizable. This is why thinking about the place, the condition and the time, the where and the how we are living today is the only way to become truly worthy of social life because philosophizing is as necessary as loving oneself and the things of the world as they are (Protrepticus af. 28 and 42).

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