

Presentation

Thirty years of ENRAHONAR, East and West



The year 1981 the first edition of ENRAHONAR was published. A magazine devoted to cover and raise awareness of philosophy in Catalan. Over the past thirty years many things have changed in the wide world of philosophy and in this small space that is ENRAHONAR. Just check the index and you will see how the goals have changed in this issue: if ENRAHONAR originally combined some specialization with generic numbers, the large number of publications now accessible in philosophy has led us inevitably to convert all the numbers in monographies, to facilitate dissemination and thus reach as many readers as possible.

The reader will probably ask himself what is left of the original linguistic vocation, when most of the papers in this issue are in English or Spanish—despite the fact, though, that we have recently published two monographies on Catalan philosophy. Over the past thirty years, our idea of how scientific communication should be has changed, and we all seek some *lingua franca*, especially English—to ensure that our message reaches our subject specialists. Catalan lives on in our classes, popular science magazines or Internet communication, but is largely absent from the scientific communication, where the publish or perish, the impact factors and the number of citations tyrannize our research. Even the university quality agency of the Catalan Government tends to favor English publications and international journals. This is no place to think whether this policy is correct or not, the fact is that the everybody does it now, and a magazine wants, above all, to be read, so, thirty years later, ENRAHONAR is a multilingual magazine.

In these three decades, philosophy has changed a lot. In fact, the year 1981, 1991 or even 2001 a number like you are reading now would be impossible. Buddhism, Taoism and Hinduism were just religions that were basically linked to the myth, and the word philosophy could not be applied to them. An important exception, both in the classroom and the research field was Pep Montserrat, professor of the Philosophy Department of the UAB, who did a great task in introducing Eastern thought in philosophy. Beside exceptions, thinking seemed to be a basically Western thing, and the current

explanations about what was Buddhism, Taoism or Hinduism —which were largely inherited interested simplifications from Christianity— were simplistic, and absurd, eliminating all philosophical concepts behind these schools of thought.

Also, it would have been difficult to find the year 1981 a view of subject as eclectic as it is today. As the reader can see, in this issue Deleuze shares space with analytic philosophy, mysticism with cognitive sciences, and philosophical reflection with experimental data published this year.

This latter fact is especially important: more and more the armchair philosophy — I sit and begin to think about an issue, trying to establish a priori truths, becomes less credible with new generations that ignore barriers and have no problem in working together on a team where there are philosophers, immunologists, engineers, neuroscientists, psychologists, etc. Damasio is a neuroscientist that recognizes all the interesting ideas that are on the emotions in Spinoza, and a philosopher interested in emotions in the XXI century knows that she needs access to Damasio's research to speak of the philosophical implications of these mental states.

In form and substance, this issue of ENRAHONAR shows changes that philosophy has suffered the last thirty years: increasingly specialized numbers published in languages that reach the greatest number of researchers, to open up to new perspectives to analyze the reality that the West have forgotten but which have always been active in the East, and above all, a way of working much more interdisciplinary, where the labels do not matter and what is sought is finally establishing the truth (I apologize to sensitive readers to use a word so little post-modern).

Because ultimately, this is the issue. The truth. In these thirty years we have understood the limitations of a Cartesian view of the mind. We recognize the arbitrariness of assuming that mental processes begin and end within the skull. We wonder whether there has been progress in the philosophy of the Western mind Hume once established his skeptical doubt about the substantiality of mental states.

We believed to have most of the answers to the great enigmas and throughout this new century we have begun to see that we have not even done well most of the questions. This number probably will not reveal any great truth, but the publisher and the authors hope that at least help you ask some new questions. Nothing would make us happier.

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