

Vivian Urquidí¹ 

Maria Cristina Cacciamali² 

Rafaela N. Pannain³ 

Bruno Massola Moda⁴ 

Universidade de São Paulo, Brasil

Enrique Dussel: humanist and Latin American thinker

In April of this year, while we were preparing the first edition of the Brazilian Journal of Latin American Studies, the death of Pablo González Casanova (1922–2023) was announced. In that issue, we included a presentation of his career as a posthumous tribute to this intellectual whose contributions are already classics in thought about Latin America and the Caribbean. In the final stage of editing this issue, number 37, on November 5, 2023, we received news of the death of another great Latin American thinker, Enrique Dussel (1934–2023). We celebrate both intellectuals dedicated to the production of critical thinking engaged in the political and epistemic struggles of their time.

Like González Casanova, Dussel wrote from Latin America, promoting a fruitful dialogue between local realities and intellectual traditions and those from other continents. The first was Mexican by birth, while the second became Mexican due to the political persecution suffered by his

¹ Ph.D. in Sociology from the University of São Paulo and a post-doctorate at the Center for Social Studies at the University of Coimbra. She is an assistant professor at the University of São Paulo in the Public Policy Management Course and in the Latin American Integration and Cultural Studies Postgraduate Programs. Email: vurquidi@usp.br

² Ph.D. in Economics from the University of São Paulo and post-doctorate at the Massachusetts Institute of Technology and the University of New Mexico. She is a full professor at the University of São Paulo at the Faculty of Economics and Administration and the Postgraduate Program Integration of Latin America. Email: ciamali@uol.com.br

³ Master in Political Science and International Relations from the Université Paris1 Sorbonne (2008) and PhD in Sociology from the University of São Paulo (2014). Member of the Clasco working group "Indigenous Pueblos and Autonomic Processes," of the Research Center, Intersectional Dialogues and Latin American Epistemologies (Nupedelas), and of the Social Mobilizations Group, of the University of São Paulo. Email: rafaelapannain@usp.br.

⁴ Ph.D. student at the Postgraduate Program Integration of Latin America at the University of São Paulo. Email: bruno.moda@hotmail.com.

country of origin. Born in 1934 in the town of La Paz, in the province of Mendoza, Argentina, Enrique Dussel was forced into exile in 1975, after suffering a bomb attack and being fired from his position as professor at the National University of Cuyo.

In the film testament about his life and works, "*Caminante no hay camino... un autoretrato documental* [Walker there is no path... a documentary self-portrait]" by Sergio García-Agundis⁵, Dussel states that the "life of an author begins with the life of his family, and this can determine his work"⁶. This is how we begin a brief reconstruction of his trajectory⁷. Dussel's rigorous intellectual and ethical training is carefully presented in this issue by Jaime Ortega and Rodrigo Wesche in *Marxism, Theology, and Politics: Enrique Dussel*, which follows this presentation.

Dussel grew up in a small town in the province of Córdoba, where his father worked as a doctor. There, he lived "in contact with the people, with the simplest people", as he would later remember (García-Agundis, 2015). His mother's family was of Italian and Catholic origin, and his father was German and Lutheran, but he was, in the words of Dussel (1998, p. 14-15), "a positivist, agnostic, venerated by the people" and "a conservative liberal", who was against Juan Perón after the 1943 Revolution.

Dussel traced his family's history of political engagement to his great-grandfather, a worker, and member of the First Socialist International in Germany. Upon migrating to Argentina, he would find a vanguard group of the Socialist Party in Buenos Aires. The name Enrique, inherited by Dussel from his grandfather, had been chosen by this great-grandfather for his second son as a tribute to Karl Heinrich Marx since the first had been baptized as Carlos. However, Dussel (1998, p. 14) recognized in his mother, a Catholic activist, the origin of his "spirit of social, political, and critical

⁵ The documentary portrait is Dussel's intellectual biography. The documentary is organized based on an interview and statements by Dussel that summarize the phases of his formation as a thinker, theorist, and political activist. The documentary portrait is available at: <https://vimeo.com/114714858>. Accessed on: 14 Dec, 2023.

⁶ All translations from Spanish to English are ours.

⁷ We start mainly with the autobiographical account produced by Dussel for this documentary and the special issue of *Revista Anthropos* "Enrique Dussel. An ethical and political project for Latin America", published in 1998, which also contains, among other articles, a synthesis of his life and work.

commitment.”. It is no surprise that the beginning of the future philosopher's activism occurred in Catholic Action youth groups. Later, his engagement led him to become president of the Center for Philosophy and Letters at the National University of Cuyo. Due to his involvement in the student movement opposing Juan Perón's government, Dussel was arrested in 1954.

After graduating in Philosophy in Argentina, he moved to Spain on a scholarship. “In Madrid, I discovered Latin America”, he would later say, “and an experience developed that I had not anticipated: it was not European (and Spanish, although “second-rate” at that time, was), but Latin American” (DUSSEL, 1998, p. 16). The perception of not only social, but cultural differences thus gained a central character - philosophical, human, and existential - in his reflections on what it means to be Latin American: Who are we culturally? What is our historical identity? (DUSSEL, 2004, p. 2)

An important epistemological rupture began to force him to overcome the more universalist and Eurocentric stage of his formation, progressively consolidating his critical thinking and awareness of the political and intellectual transformations that were also occurring during that period in Latin America. According to him:

Since the late 1960s, as a result of the emergence of Latin American critical social sciences (especially “Dependency Theory”), due to the reading of Emmanuel Levinas' *Totality and Infinity* and mainly due to popular and student movements of 1968 (in the world, but mainly in Argentina and Latin America), a historic rupture occurred in the area of philosophy and, therefore, in the philosophy of culture. What had been the metropolitan world and the colonial world is now (using the still developmentalist terminology of Raúl Presbisch at CEPAL) categorized as “center” and “periphery”. To this, we must add a whole categorical horizon that comes from critical economics and requires the incorporation of social classes as intersubjective actors to be integrated into a definition of culture. It was not a merely terminological issue, but rather a conceptual one, which allowed us to split the “substantialist” concept of culture and begin to discover its internal fractures (within each culture) and between them (not just as intercultural “dialogue” or intercultural “clash”, but more strictly as domination and exploitation of some over others). The asymmetry of the actors had to be taken into account at all levels. The “culturalist” stage had concluded. (DUSSEL, 2004, p.6)

In those years, in Spain, the Franco dictatorship reigned, and Dussel seems to have moved away from political activism, dedicating himself essentially to his academic training.

After receiving the title of Doctor of Philosophy in 1959 from the Central University of Madrid, Dussel went to live in Nazareth, Israel. This period was decisive for his future intellectual trajectory, as he explained:

This was the “original experience” that was installed beneath all future epistemological and hermeneutical transformations. There were years of exclusive manual labor, ten hours a day, among Palestinian Christian construction workers. I was a member of the Istadrutz (Confederation of Israeli Workers), tavzán gimel (“third” category carpenter), among the oppressed Arabs in Israel [...] Historical, psychological, intellectual, mystical, human experience...? I don't know. What I know is that after two years, I was another person, another subjectivity, and the world had reversed... now I would see it forever from below (Dussel, 1998, p. 17).

Upon returning to Europe, Enrique Dussel studied Theology in France and Germany and became a Doctor in History in 1967 at the Sorbonne. His thesis dealt with the defense of indigenous people by religious people in Latin America in the 16th century, including the work of Bartolomé de las Casas. Over the next few years, he wrote his first books, a trilogy: *El humanismo helénico* (1975 [1963]) [Hellenic Humanism], *El humanismo Semita* (1969) [Semitic Humanism], and *El dualismo de la antropología de la cristiandad* (1974)⁸ [The Dualism of the Anthropology of Christianity].

A decade after his departure, and with the experience he had acquired inside and outside academic spaces, Dussel returned to Latin America. He became a professor of Ethics at the university, where he graduated. Shortly afterward, he was invited to teach History to a group of Latin American religious and lay people at the Pastoral Institute of the Latin American Episcopal Council in the city of Quito, Ecuador. There, *Liberation Theology* would emerge.

⁸ The three works were later republished within the collection Selected Works by Enrique Dussel, by Editorial Docencia in Buenos Aires. The first and second appeared in Tome 4 (DUSSEL, 2012a); and the third in Tome 5 (DUSSEL, 2012b)

From this experience, Dussel would make a series of trips across the continent. In the documentary by García-Agundis (2015), the philosopher states that, from 1967 onwards, he would be present “in all the movements that are emerging everywhere, from the Latinos in the United States [...] to all the other countries”, thus acquiring “an experience of how revolutionary critical consciousness was rising”, and adds:

It is a stage of guerrillas in Latin America, of Christians involved in the Montoneros guerrillas, of heroic guerrillas in Bolivia, and all these people were our students. I taught, but at the same time, I learned. In this way, a Latin American thought very suited to the concrete was emerging.

This period was marked not only by his political engagement but also by his fruitful intellectual production. In 1969, the Philosophy of Liberation emerged as an “epistemological rupture,” in the words of Dussel, who, in the following years, published the five volumes of *Para uma ética da libertação latino-americana* (1973a; 1973b; 1977; 1979; 1980)⁹ [*For an ethics of liberation Latin American liberation*].

His work in both fields attracted the attention of paramilitary groups, who placed him on a list of those marked for death. Thus, a year before the coup d'état that would inaugurate the military-business dictatorship in Argentina, Dussel went into exile in Mexico.

From exile, Enrique Dussel became involved in a network of theologians made up of Africans, Asians, and Latin Americans, which led him to give lectures in regions of the so-called Third World and allowed him to expand his knowledge - an intercultural dialogue - about other cultures from the periphery of capitalism:

Intercultural “dialogue” had lost its naivety and was known to be overdetermined throughout the colonial era. In fact, in 1974 we began an intercontinental “South-South” “dialogue” between thinkers from Africa, Asia, and Latin America, the first meeting of which took place in Dar-es-Salam (Tanzania) in 1976. (DUSSEL, 2004, p. 6)

⁹ The last three were published under the title *Filosofia ética latinoamericana* (Latin American Ethical Philosophy)

At the same time, he gained a growing space in American academia by being a guest professor at different universities in that country.

It was in Mexico, from the beginning of the 1980s, that Dussel dedicated himself to a more systematic study of Karl Marx, presenting new interpretations of the German philosopher's contributions, as argued by Jaime Ortega and Rodrigo Wesche in an article in this issue of BJLAS. The objective of this dive into Marx's work—from the direct reading of his texts, not of his European and American commentators, whom he would later criticize – had the purpose of “clarifying ambiguities that the Philosophy of Liberation had failed to answer in its first stage ” (Dussel, 1998, p. 24). “Reread Marx to explain the poverty of the continent”, declared García-Agundis (2015) in the documentary portrait. From the dialogue with Marx and the theory of dependence, a second stage of Dussel's Philosophy of Liberation would begin.

At the end of the 1990s, he wrote *Ethics of Liberation: in the era of globalization and exclusion* (2013)¹⁰ and, in the new century, the three volumes of *Politics of liberation* (2011)¹¹. This responded to “the Latin American political spring”, and with it Dussel aimed to “give theoretical instruments to politicians to be better politicians”, as he would explain in the documentary García-Agundis (2015), adding: “now it is no longer about criticizing the state; now it's time to define what new State we should create.”

This concern marks the political and intellectual transformations that have occurred in the Latin American scene since the 1980s when the crisis of authoritarian governments and revolutionary projects began. The primacy of re-democratization quickly placed on the political and intellectual agenda the construction of a new hegemony and the articulation of the interests of the social bloc of the oppressed with the political program of the left-wing parties. Thus, from the theological

¹⁰ Originally published in Spanish (1998) in two volumes as *Ética de la liberación en la edad de la globalización y de la exclusión*.

¹¹ The original title (*Política de la liberación*) was published in Spanish in three volumes (2007, 2009, 2020).

perspective of liberation, the oppressed should be the subject of their liberation, in which transformations depend on the capacity of popular cultures to become protagonists of their history; now, from the perspective of hegemony, the challenge would be for the subordinate classes to learn the art of governing themselves: “in addition to freeing themselves, it was, therefore, necessary to conquer ‘hegemony’. To achieve this, it was not enough to oppose and overthrow the authoritarian State, it was necessary to conquer spaces in the complex network of civil society and organize itself as a political society” (SEMERARO, 2007, p. 99).

These are the echoes of the Italian philosopher Antonio Gramsci, who arrived in Latin America in the 1980s, and which Dussel's sensitivity will use not only to give meaning and political guidance to oppressed sectors in the act of their liberation but will also use to understand the phenomenon of populism during the decades of Latin American authoritarianism. Finally, Gramscian reflections on hegemony will give you the tools to define the political field in which the *popular classes* must act and be interpreted in the new 21st century, far from economistic dogmatism that focuses primarily on the working classes and also from the identitarianism of some aspects of decolonial thought that find fertile ground in new contemporary social movements. Dussel proposed a transversal project capable of crossing and articulating in a historical block the struggle of all oppressed peoples:

The hegemonic project that assumes the demands of different social movements, which are particular (and must be), must effectively enter into a process of dialogue and translation. In this way, the feminist understands that the woman who affirms this movement is at the same time the most racially discriminated against (the black woman), the most economically exploited (the working woman), the most socially excluded (the marginalized single mother), etc. Likewise, those who demand racial equality find that black workers are the most unfairly treated and that racism permeates all remaining social movements. A transversal understanding begins to build a hegemonic project from which all movements include their demands (DUSSEL, 2019, p. 11)

Dussel thus placed himself in a debate that is relevant and always contemporary to the great emergencies in Latin America. Whether in Mexico, where he discusses the autonomies adopted notably by the

Zapatistas, or in the countries that experienced the pink wave when he critically analyzes the strategies of the left wing linked to the so-called progressive governments in the region in the 2000s.

His engagement in a project—personal and collective—of epistemological decolonization endured. Thus, in the second decade of the 21st century, he participated in the South-South Philosophical Dialogues, organized by the United Nations Educational, Scientific, and Cultural Organization (Unesco), and published, among other books, *Filosofías del Sur y descolonización* (2014) [Philosophies of the South and decolonization] and *Filosofías del Sur: descolonización y transmodernidad*, 2015 [Philosophies of the South: decolonization and transmodernity].

The 230-page curriculum, updated in 2023 and available on Enrique Dussel's¹² page, illustrates how fruitful his intellectual production and work as a teacher were. In effect, the site brings together vast amounts of information about the work and life of this philosopher of liberation in an organized way. Among the dozens of books published on Philosophy and History, many have been translated into different languages, such as English, French, Italian, German, and, of course, Portuguese. And, of course, Enrique Dussel found a readership in Brazil. In the aforementioned curriculum, we find around 30 conferences were held in the country between 1986 and 2022, in addition to its participation in the World Social Forum in 2002.

In the brief trajectory presented here, we point out just a few clues about his work and intellectual biography. However, as we have already mentioned, Dussel was a thinker who responded to the political issues and struggles of his time and space. For this reason, our objective in presenting some moments of his trajectory was to shed light on experiences, places,

¹² On Enrique Dussel's official page, the thinker took care to leave records of his intellectual and biographical legacy, systematized in his CV, in digitized documents, and in an open format of his extensive written work. It also includes interviews, conferences, and recorded classes, as well as several suggestions for works by other authors on his work. His page is available at: <https://enriquedussel.com/>. The CV is available at: https://cdn.enriquedussel.com/wp-content/uploads/2023/10/CURRICULUM_2023.pdf

and encounters relevant to the construction of his thoughts, based on reports from the author himself.

Furthermore, this issue **47** of the **Brazilian Journal of Latin American Studies** pays homage to this great Latin American intellectual of our time in the article **Marxism, theology, and politics: Enrique Dussel**, by Jaime Ortega, professor and researcher at the Department of Politics and Culture at the Autonomous University Metropolitana-Xochimilco (Mexico), and Rodrigo Wesche, philosopher and historian, member of the Instituto de Formación Política de Morena (Mexico).

We open this edition with two articles that are permeated by the construction of unity between Caribbean and Latin American countries. In the first, **The Caribbean in the EU - CELAC strategic partnership: What to expect after the III Summit?**, Jacqueline Laguardia Martínez, professor at the Institute of International Relations at the University of the West Indies, analyzes relations between the European Union and the Community of States Latin Americans and Caribbeans, with a focus on the role of the Caribbean. By focusing on the actions of the actors most frequently neglected in investigations, the article sheds light on the particularities of these island states in their actions in the international sphere. To this end, the article studies the formal mechanisms that guide relations between the Caribbean and Europe and the results of the III EU-CELAC Summit Conference, bringing, in addition, future perspectives for the region's external policies concerning Europe, especially in the context of climate emergencies.

The second article, **III Pan-American Congress of 1906: Juan Ramón Molina, Ruben Darío and Brazil – A Political Perspective**, points out how the project of building a union between Latin Americans is old. The article was written by Jorge Elias Neto Solveig, master in Physiological Sciences and member of the Academia Espírito-Santense de Letras; Josefina Villegas Zerlin, PhD student in the Postgraduate Program in Literature at the Federal University of Espírito Santo, and Ester Abreu Vieira de Oliveira,

Professor Emeritus at the Federal University of Espírito Santo and President of the Academia Espírito-Santense de Letras. Poets themselves, the authors focus on the actions of two Central American poets, Rubén Darío and Juan Ramon Molina, to explain the positions of the Spanish-American countries in that congress concerning the American objectives and the Brazilian perspective, often aligned with the U.S.

In ***Poéticas do Absurdo: Características e manifestações na América Latina (Poetics of the Absurd: Characteristics and Manifestations in Latin America)***, Lucas Vitorino, director, playwright, and doctoral student at the Institute of Arts of the State University of São Paulo (Unesp), examines the development of a specific regional theatrical language, based on the trajectory of Theater of the Absurd in Latin America. The author points out how, by using violence as a tool of criticism in the settings of Latin American dictatorships, dramaturgical works addressed themes dear to the region through interpretation and memory. Finally, he demonstrates how the influences of the poetics of the absurd persist today.

In the fifth article in this issue of ***BJLAS***, anthropologist Verónica Vincencio Díaz, from Carleton University, Canada, reflects on the experience of Latin American women outside Latin America, more precisely in the city of Ottawa, Canada. Once again, the theme of the formation of a common identity among Latin Americans appears – even though here this construction is “in reverse”. Based on the drag performance of Brazilian Yolanda Valentino, the author highlights the stereotypes related to the idea of “Latina (Latin)” in that country and how they are challenged. The article ***Yolanda Valentino: Reiterating and Criticizing Latino Stereotypes Through Drag Performance***, therefore, presents a dialogue with Gloria Anzalda's border theory to analyze how Yolanda's performance challenges these gender and racial stereotypes, even contesting the city's prevailing multiculturalism policy.

The effort to understand Latin America as a unit, to which Enrique Dussel, like many other intellectuals from the continent, dedicated himself and which is reflected, in different ways, in previous articles, does not imply ignoring the diversity that exists here. On the contrary, the effort of understanding and synthesis requires knowledge of this diversity, as the following articles in this issue illustrate. The first of them deals with a work of indigenous Guatemalan origin, the Rabinal-Achí, cataloged in the 19th century by the French abbot Charles Étienne Brasseur de Bourbourg. In **O Rabinal-Achí em perspectiva: uma análise comparativa de suas diferentes versões escritas** (*The Rabinal-Achí in perspective: a comparative analysis of its different written versions*), Bruno Tomazela Pasquali, doctoral student of the Postgraduate Program in Social History at the Faculty of Philosophy, Letters, and Human Sciences of the University of São Paulo, proposes to explain the influences that this work suffered when being transformed into a written text, based on the abbot's biography and the analysis of the Pérez Manuscript, from 1917.

In **Terra de imbunches y ch'uqtas: a dis-capacidad como dispositivo colonial na América Latina e Caribe** (*Land of imbunches and ch'uqtas: disability as a colonial device in Latin America and the Caribbean*), Diana Carolina Vallejo Ortega, master's student in Philosophy at the Universidad Iberoamericana, Mexico, brings a discussion about the diversity of bodies in dialogue with decolonial studies. From a critical analysis, *dis-capacidad* (*disability*) is studied as a colonial device with ontological and ethical-political implications for certain non-normative bodies.

The impact of gender inequalities is the focus of the following article, **Viés de gênero nas elites políticas latino-americanas: pistas interpretativas de uma pesquisa comparativa de acadêmico** (*Gender bias in Latin American political elites: interpretative clues from an comparative survey of academics*). In it, Miguel Serna, a professor at the University of the Republic, Uruguay, addresses the perception of academic

experts regarding unequal access between men and women to political elites in Argentina, Chile, Brazil, Mexico, and Uruguay. The article also indicates the reasons behind the observed gender inequalities.

Gender inequalities are also addressed by Roque Urbieta Hernández, Ph.D. in Social Anthropology and Ethnography and Latin American Studies; however, in an intersectional way, considering that his research focuses on indigenous women. In the article entitled ***Mulheres indígenas mexicanas desafiando as fronteiras interlegais e barreiras sócio-jurídicas (Mexican indigenous women challenging interlegal boundaries and socio-legal barriers)***, the author observes the silencing of these women during the constitution of the Indigenous Normative System in the State of Oaxaca, Mexico, between 1990 and 2000, and the construction of their autonomies as a response to the legal locks that reveal the limits of a “neoliberal pluricultural State”.

Edition **47** of ***BJLAS*** finally includes three book reviews whose content is relevant to thinking and knowledge about Latin America and the Caribbean.

The first book reviewed is ***A formação da coleção latino-americana no MoMA (The formation of the Latin American collection at MoMA)***, by Eustáquio Ornelas Cota Jr., which presents the composition of the collection of works at the Museum of Modern Art of São Paulo, which includes great Latin American artists. Mariana Silva Silveira, a master's degree holder from the Federal University of São Paulo, wrote this book review.

“Retornar al origen: narrativas ancestrales sobre humanidad, tiempo y mundo”: ***Contributions for a post-abysal scientific and academic field in South America*** is the work that professor Bruna Muriel F. Huertas and master's student Fernando Oliveira Nascimento, both from the Federal University of ABC, present in the review of a collective authorship book the knowledge through dialogues between academics

and wise men and women from different ethnic groups in Ecuador, Peru, and Colombia.

The last book reviewed, **A extrema direita hoje (The extreme right today)** written by Cass Mudde, has been an increasingly relevant topic in Latin America and the Caribbean. The review is by a professor at the State University of Londrina, Rodrigo Mayer, and highlights the different faces of this movement, whose operations are international.

References

CAMINANTE no hay camino... un autoretrato documental. Directed by Sergio García-Agundis. Kino Producciones, 2015. Available at: <https://vimeo.com/114714858>. Accessed on: Dec, 14, 2023.

DUSSEL, Enrique. **El humanismo semita: estructuras intencionales radicales del pueblo de Israel y otros semitas.** Buenos Aires: Editorial Universitaria de Buenos Aires, 1969, 142pp. Available at: <https://biblioteca.clacso.edu.ar/clacso/otros/20120130103302/humanismo.pdf>. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. **Para una ética de la liberación latinoamericana I.** Bs. Aires: Siglo XXI. 1973a. 194 p. Available at: https://enriquedussel.com/txt/Textos_Libros/21.Para_una_Etica_I.pdf. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. **Para una ética de la liberación latinoamericana II.** Bs. Aires: Siglo XXI. 1973b, 244 p. Available at: https://enriquedussel.com/txt/Textos_Libros/22.Para_una_Etica_II.pdf. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. **El humanismo helénico.** Buenos Aires: Editorial Universitaria de Buenos Aires, 1975. 140 pp. Available at:

<https://biblioteca.clacso.edu.ar/clacso/otros/20120130103302/humanismo.pdf>

. Accessed on: Dec. 1, 2023.

DUSSEL, Enrique. **Filosofía Ética Latinoamericana – de la erótica a la pedagógica de la liberación**. Temas Filosofía y Liberación Latinoamericana VIII.3. México: Editorial Edicol, 1977, 277p. Available at: https://enriquedussel.com/txt/Textos_Libros/27.Filosofia_etica_latinoamericana_6-III.pdf. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. **Filosofía Ética Latinoamericana IV – Política Latinoamericana** (Antropológica III). Bogotá: Universidad Santo Tomás/CED, 1979. 169p. Available at: https://enriquedussel.com/txt/Textos_Libros/33.Filosofia_etica_latinoamericana_IV.pdf. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. **Filosofía ética latinoamericana V: Arqueológica latinoamericana. Una filosofía de la religión antifetichista**. 1ª. ed. Universidad de Santo Tomás: Bogotá, 1980. 175 pp. Available at: https://enriquedussel.com/txt/Textos_Libros/34.Filosofia_etica_latinoamericana_V.pdf. Accessed on: Dec, 1, 2023.

DUSSEL, Enrique. En búsqueda del sentido. (Origen y desarrollo de una Filosofía de la Liberación). **Revista Anthropos**, n. 108, p. 13-36, 1998. Available at:

https://enriquedussel.com/txt/Textos_Libros_Sobre_ED/1998.Revista_Anthropos-Enrique_Dussel.pdf. Accessed on: Dec. 23, 2023.

DUSSEL, Enrique. Transmodernidad e Interculturalidad (Interpretación desde la Filosofía de la Liberación). In: FORNET-BETANCOURT, Raúl **Crítica Intercultural de la Filosofía Latinoamericana Actual**, Madrid: Editorial Trotta, 2004, pp. 123-160. Available at: https://enriquedussel.com/txt/Textos_Articulos/347.2004_espa.pdf Accessed on: Nov. 30, 2023.

DUSSEL, Enrique. **Política de la Liberación. Historia mundial y crítica I.** Colección Estructuras y Procesos. Madrid: Trotta, 2007. 588p. Available at: https://enriquedussel.com/txt/Textos_Libros/58.Politica_liberacion_historia_Vol1.pdf Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **Política de la Liberación. Arquitectónica II.** Colección Estructuras y Procesos. Madrid: Trotta, 2009. 542p. Available at: https://enriquedussel.com/txt/Textos_Libros/61.Politica_liberacion_arquitectonica_Vol2.pdf. Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **Politics of Liberation. A critical world history.** 1st. ed. London: SCM-Press, 2011, 590 pp. Available at: https://enriquedussel.com/txt/Textos_Libros/58.Politics_of_liberation.pdf. Accessed on: Dec. 2, 2023.

DUSSEL, Enrique. **El humanismo helénico / El humanismo semita**, Obras Selectas IV, 1a edición, Buenos Aires: Docencia, 2012a, 350 pp. Available at em: [https://enriquedussel.com/txt/Textos_Obras_Selectas/\(F\)4.Humanismo_helenico_semita.pdf](https://enriquedussel.com/txt/Textos_Obras_Selectas/(F)4.Humanismo_helenico_semita.pdf). Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **El dualismo en la antropología de la cristiandad.** Obras Selectas V, 1a edición, Buenos Aires: Docencia, 2012b, 328 pp. Available at: [https://enriquedussel.com/txt/Textos_Obras_Selectas/\(F\)5.Dualismo_antropologia_cristiandad.pdf](https://enriquedussel.com/txt/Textos_Obras_Selectas/(F)5.Dualismo_antropologia_cristiandad.pdf). Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **Ethics of Liberation in the age of globalization and exclusion.** Durham/London: Duke University Press, 2013. 477p. Available at: https://enriquedussel.com/txt/Textos_Indices/50-i.Ethics_liberation.pdf. Accessed on: Dec. 2, 2023.

DUSSEL, Enrique. **Filosofías del sur y descolonización**, Obras Selectas XXIX, 1a edición, Buenos Aires: Docencia, 2014, 278 pp. Available at:

[https://enriquedussel.com/txt/Textos_Obras_Selectas/\(F\)29.Filosofias_sur_de_scolonizacion.pdf](https://enriquedussel.com/txt/Textos_Obras_Selectas/(F)29.Filosofias_sur_de_scolonizacion.pdf). Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **Filosofías del sur**. Descolonización y Transmodernidad, Editorial AKAL, México, 2015. Available at: https://enriquedussel.com/txt/Textos_Indices/67-i.Filosofias_del_Sur.pdf. Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. Cinco tesis sobre el populismo. **Revista Digital La libertad de pluma**, v. 2, p. 1-28. n. 8 set. 2019. Available at: <http://lalibertaddepluma.org/enrique-dussel-cinco-tesis-sobre-el-populismo/?pdf=3580>. Accessed on: Dec. 8, 2023.

DUSSEL, Enrique. **Política de la Liberación. Crítica Creadora III**. Colección Estructuras y Procesos. Madrid: Trotta, 2020. 770p. Available at: <https://cdn.enriquedussel.com/wp-content/uploads/2022/05/Politica-de-la-Liberacion.-Volumen-III.-Critica-creadora..pdf>. Accessed on: Dec. 8, 2023.

SEMERARO, Giovanni. Da Libertação à Hegemonia: Freire e Gramsci no Processo de Democratização do Brasil. **Rev. Sociol. Polít**, Curitiba, v. 29, p. 95-104, nov. 2007. DOI <http://dx.doi.org/10.1590/S0104-44782007000200008>.

DOI:[10.11606/issn.1676-6288.prolam.2023.220895](https://doi.org/10.11606/issn.1676-6288.prolam.2023.220895)

Recebido em: 30/12/2023
Aprovado em: 30/12/2023
Publicado em: 31/12/2023