

Introduction

The third issue of *Flusser Studies* is a special one dedicated, at the same time, to the Brazilian phase of his work and to the Brazilian readers of his work. It consists of two different sections: the first contains an excerpt from his philosophical autobiography *Bodenlos*, in which he explicates his relation to the Brazilian language; the second contains eight essays on Flusser's work. The authors of this section attribute a variety of values to their thinking and to their objects of study, trying to follow Flusser's thought itself.

Almost all articles are written in Portuguese: the purpose was to render homage to this Czech philosopher who lived in Brazil for thirty-two years, to this Czech philosopher who published his first books in Portuguese. The excerpt from *Bodenlos* in which he talks about his relation to the Brazilian language, entitled "A língua brasileira," is published here in both Portuguese and English. Flusser himself wrote the Portuguese version. As our readers know, he translated his own texts into and out of four languages. The Brazilian edition of *Bodenlos* will be published soon, probably in the beginning of 2007, by Editora Annablume, São Paulo. The English version of the fragment, translated by Anke Finger and Rainer Guldin from the German, seeks to introduce Flusser's Brazilian phase to English-speaking readers. This multilingual moment is another attempt by *Flusser Studies* to portray the diversity and range of Vilém Flusser's work.

CARLOS SANTIAGO is a journalist and also a teacher, who has been working at the Catholic University of Minas Gerais and at the Federal University of Minas Gerais. He holds an MA in Social Communication, and his article in this issue is part of his thesis. He analyzes the consequences of the production of technical images for the knowledge of daily life, understood as "life-world." Santiago studies pictures and videos made by two prisoners of Carandiru's prison, in São Paulo, in order to describe how their restricted life-world is built intersubjectively. His analysis is an attempt towards a practical application of Flusser's theories.

CHARLES FEITOSA, Professor at Unirio and author of *Explicando a Filosofia com Arte* (2004), studies modes of nihilism in history. Based on Flusser's *Fenomenologia do Brasileiro*, his essay investigates the issue of the "Brazilian ways of being-in-nothing" ("estar-no-nada").

EVA BATLICKOVÁ studied Philosophy and Portuguese Language and Literature at Masaryk University, in Brno, Czech Republic. Since 2004, she has lived in Brazil, and she studies at the Catholic University of São Paulo. Her article pays attention to the Brazilian controversy concerning Flusser: why he was rejected by contemporary scholars and, at the same time, why his work generated great interest in a vast number of readers.

GUSTAVO BERNARDO KRAUSE, Professor of Literary Theory at Rio de Janeiro State University and author of *A dívida de Flusser* (2002), tries to introduce Flusser's Brazilian phase by comparing his work briefly with main tenets of Brazilian philosophy. He refers to Abraham Moles, who recognized Vilém Flusser as one of the most important Brazilian philosophers, but he remembers also that probably many Brazilian academic philosophers would not agree with Moles.

JOACHIM MICHAEL asks if Flusser's *Phenomenology of the Brazilian* is a Brazilian utopia or whether it is just the picture of an alienated underdeveloped country. His article tries to demonstrate that it is neither. Departing from the utopian tradition to think Brazil, he identifies the moments when Flusser himself slipped into the utopian trap and its clichés, but he also shows when Flusser escaped them. Michael argues that this pivotal book of Flusser's discusses, most importantly, the strangeness and uniqueness of Brazil.

NORVAL BAITELLO JR, Professor of Media and Cultural Theory at the Catholic University of São Paulo and author of *Flussers Völlerei* (2006), shows how Flusser divides the history of humankind into three great catastrophes: "humanization," civilization, and a third catastrophe, still unnamed. According to him, the third catastrophe is occurring just now: the hurricane of the *media* sends humankind back to nomadism. In this process, things and their materiality lose value, non-things and their immateriality gain value.

RACHEL COSTA is now writing a thesis about Vilém Flusser in the Philosophy Department at the Federal University of Minas Gerais, under the direction of Professor Rodrigo Duarte. In her article, she discusses how a worker has been turned into a "functionary" after the beginning of post-history. We need to understand that "functionary" is a negative term, because of its connections with the idea of alienation.

VIVIANE DE SANTANA lives in Berlin and teaches German as a Second or Foreign Language. She also writes articles about German and Brazilian literature for various magazines in Germany and Brazil. In her essay, she departs from Flusser's *Von der Freiheit des Migranten* to highlight the significance of the homeland and to emphasize how habits, one's fixed residence, and one's possessions subjugate the human being in the metaphysical sphere.

Gustavo Bernardo Krause

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