

## Eugène Minkowski in Brazil: Translations and Dissemination

## Eugène Minkowski no Brasil: Traduções e Difusão

Letícia Jardim

### Abstract

This article is part of a broader research project on the presence of Eugène Minkowski in Brazil. Minkowski holds a central place in the history of Phenomenological Psychopathology and French Phenomenology. In Brazil, his influence is primarily disseminated through references to his works and translated texts. The research aimed to identify studies referencing the author and compile his translated texts. A search was conducted in the following digital databases: Scientific Electronic Library Online (SciELO), Electronic Journals in Psychology (PePSIC), Virtual Health Library (BVS), the Portal of Journals of the Coordination for the Improvement of Higher Education Personnel (CAPES), and the CAPES Theses and Dissertations Catalog. A total of 84 works were selected, including 36 theses and dissertations, 41 articles, and seven translated texts. In this article, we reflect on the dissemination of Minkowski's work in Brazil by presenting the seven translated texts identified through an integrative review. This analysis provides a deeper understanding of how Minkowski's work has been received and circulated in Portuguese-speaking contexts, highlighting the themes and approaches that gained prominence in this process of linguistic and cultural transposition. At the same time, it reveals a significant gap in the translation of works by such a pivotal classical author particularly relevant for addressing contemporary issues, such as psychopathologies.

**Keywords:** Minkowski; Brazil; Translations; Phenomenological Psychopathology.

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### Resumo

Este artigo faz parte de uma pesquisa mais ampla sobre a presença de Eugène Minkowski no Brasil. Minkowski ocupa um lugar central na história da Psicopatologia Fenomenológica e da Fenomenologia francesa. No Brasil, sua difusão se dá especialmente pelas referências a suas obras e textos traduzidos. O objetivo da pesquisa foi delinear trabalhos que referenciassem o autor, bem como compilar seus textos traduzidos. Por intermédio da Revisão Integrativa de Literatura (RIL), realizou-se uma busca nas bases de dados virtuais: Scientific Electronic Library Online (SciELO), Periódicos Eletrônicos em Psicologia (PePSIC), Biblioteca Virtual em Saúde (BVS), Portal de Periódicos da Coordenação de Aperfeiçoamento de Pessoal de Nível Superior (CAPES) e o Catálogo de Teses e Dissertações CAPES, e selecionados 84 trabalhos, sendo 36 teses e dissertações, 41 artigos e sete textos traduzidos. Neste artigo, objetivamos refletir sobre a difusão de Minkowski no Brasil apresentando os sete textos traduzidos do autor, obtido através da RIL. Essa análise permitiu compreender melhor como a obra de Minkowski foi recebida e difundida no contexto de língua portuguesa, destacando os temas e abordagens que ganharam maior relevância nesse processo de transposição linguística e cultural. Mas, também, aponta para uma lacuna significativa em termos de traduções de um autor clássico tão pertinente para refletir sobre problemas atuais, como as psicopatologias.

**Palavras-chave:** Minkowski; Brasil; Traduções; Psicopatologia Fenomenológica.

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## Introduction

Eugène Minkowski (1885–1972) was a psychiatrist and psychopathologist known for his contributions to Phenomenological Psychopathology. Born in Saint Petersburg, Russia, into a family of Jewish origin, he grew up in Poland before moving to France—where he would spend most of his professional life. He studied Medicine at the University of Lyon and, after completing his degree, worked alongside some of the most important psychiatrists of his time—such as Eugen Bleuler, Gaëtan Gatian de Clérambault, and Pierre Janet. His medical studies proved insufficient to satisfy his questions, leading him to return to the philosophy of Henri Bergson as a primary source for his studies in Psychopathology. He was strongly influenced by Bergson's ideas, especially with regard to the concepts of time and duration; and later by the Phenomenology of Edmund Husserl (Beauchesne, 1989; Leoni, 2020; Spiegelberg, 1972). Minkowski defended his doctoral thesis at the University of Paris in 1926, entitled *La notion de perte de contact vital avec la réalité et ses applications en psychopathologie* (*The notion of loss of vital contact with reality and its applications in psychopathology*). In Minkowski's writings, the constant integration of his personal life, his reflections, and his professional practice is striking. He did not seem concerned with distinguishing between these spheres—on the contrary, he emphasized the influence of his lived experience and personal reflections on his writing, thereby creating a humanly integrative approach.

According to Leoni (2020), among the various works that make up Minkowski's legacy, the following stand out: *La schizophrénie* (1927/2000b), *Le temps vécu* (1933/1973), and *Vers une cosmologie* (1936/1999a)—regarded by many as the trilogy containing the essential core of Minkowski's work. We also highlight *Traité de psychopathologie* (1966/1999b), *Au-delà du rationalisme morbide* (published posthumously in 1997)—a compilation that includes his doctoral thesis in Medicine (it is, to date, the only book translated into Brazilian Portuguese)—and *Écrits Cliniques* (published in 2002)—in which Bernard Granger gathered and published clinical texts from different moments in Minkowski's professional trajectory. This last book presents the bibliography of writings published between 1911 and 1972 (Abreu e Silva Neto, 2004a).

In order to think about the author's presence in the Brazilian context, we return to the context of Minkowski's introduction into Brazil. The book *Existence. A New Dimension in Psychiatry and Psychology*, edited by Rollo May, Ernst Angel, and Henri Ellenberger, was

published in 1958 and may be regarded as a work dedicated to Minkowski and Binswanger—having been translated into Spanish in 1967 and circulating in Brazil in that version ever since. This book is particularly noteworthy for containing a chapter devoted to a case study followed by Minkowski. With the exception of some restricted circles, such as groups of scholars of Existential Phenomenology and specialists in the Rorschach Method, the work of this psychiatrist and philosopher remains little known in Brazil, even though references to his works had already been present since the 1950s (Abreu e Silva Neto, 2004a).

In the text by Abreu e Silva Neto (2004b), entitled *A filosofia fenomenológica francesa e o humanismo existencial norte-americano: 1930-1970*, published in the book *História da Psicologia no Brasil do século XX*, the author argues that: “[...] psychology requires a phenomenological method that is detached from genetic orientation and from researchers’ habitual submission to causal thinking. [...] The best model for this orientation is found in the work of the physician-philosopher Eugène Minkowski” (p. 84).

In another text, *A atualidade da obra de Eugène Minkowski’s Work (1885–1972)*, Abreu e Silva Neto (2004a) points to an evolution in the recognition and application of his ideas throughout the twentieth century. Initially, in the 1950s, the same author identifies an early study by Enzo Azzi (1956), which mentions Minkowski, although without explicitly citing his works. In addition, the work of Gilberto de Macedo (1959) stands out for making direct reference to Minkowski’s *La schizophrénie* (1927).

Then, in the 1970s, Monique Augras (2013), in her book *Ser da Compreensão* (1978), offers a more in-depth approach, using Minkowski as a fundamental basis for the theoretical development of the conception of time and space as applied to the context of psychodiagnosis. The author emphasizes that “the credit for the discovery of temporal deficit as a primary phenomenon belongs to Eugène Minkowski [...]. Far from being merely adjectival aspects in the expression of specific experiences, time and space assert themselves as significant dimensions of being” (Augras, 2013, p. 41). More recently still, Minkowski’s doctoral thesis, unpublished until 1997, was translated into Portuguese in the book *Além do Racionalismo Mórbido* (2019a).

Eugène Minkowski died at the age of 87, on November 17, 1972, in Paris. Throughout his life, he published the essential core of his vision and of his practice of Psychiatry.

This article aims to compile and analyze Minkowski’s texts translated into Brazilian

Portuguese through the method of the Integrative Literature Review (ILR). It derives from a broader study, which presents a wider compilation of theses and dissertations, as well as other articles. We will next present the full research method. In addition, this article draws on the data concerning the translated texts found in the study, outlining an overview of the author's presence in the Brazilian context.

## Method

The Integrative Literature Review (ILR) is a method initially applied in health research, originating in the movement known as “evidence-based practice” (Matheus, 2009). With the significant increase in the production of scientific research, the need arose to systematize and synthesize the knowledge generated, with the aim of providing a more solid and consistent basis for clinical decision-making. This movement sought to integrate the best available evidence with clinical experience and patients' preferences, promoting more informed and assertive decisions in the health context (Cordeiro et al., 2007).

In this study, the ILR method was adopted with the aim of examining the presence of Minkowski's works in the Brazilian research landscape, making explicit the studies available on the subject. This method emerged as particularly suited to the purpose of this work, enabling the synthesis of knowledge and the integration of the results of relevant studies; it not only consolidates information, but also makes possible a unique approach.

To this end, the six stages of the ILR as identified by Mendes et al. (2008) were followed: the first consisted of identifying the theme, here defined as the overview of Minkowski in Brazil; the second stage was the definition of the inclusion and exclusion criteria, which will be detailed below; the third stage involved determining the information to be extracted from the selected studies; the fourth stage comprised the evaluation of the studies included in the review; the fifth stage focused on the interpretation of the results; and, finally, the sixth stage involved carrying out the synthesis of knowledge.

For this purpose, the following databases were used: Scientific Electronic Library Online (SciELO), Electronic Journals in Psychology (PePSIC), the Virtual Health Library (BVS), the Portal of Journals of the Coordination for the Improvement of Higher Education Personnel (CAPES), and the CAPES Theses and Dissertations Catalog. These databases were chosen because the scope of the review was directed toward publications in Brazil and in Portuguese. Initially, the searches were carried out using the descriptor “Minkowski.” Subsequently, search strategies were employed using the descriptors

“Minkowski” AND “Psychopathology”; “Minkowski” AND “Phenomenological Psychopathology”; “Minkowski” OR “Psychopathology”; and “Minkowski” OR “Phenomenological Psychopathology.”

### ***Procedure***

The publication survey stage took place between January and April 2024. In this ILR, articles, theses, dissertations, and translated texts consistent with the author under consideration and his field of study were included, provided they were written in Portuguese and published in Brazil. Accordingly, both works that referred to Minkowski’s writings and those that mentioned him in their bibliographic references were included, in addition to his translated texts—which are the focus of this article. As for the exclusion criteria, full books, book chapters, monographs, reviews, news items, and interviews were initially discarded. No time frame restriction was applied during the searches.

First, the works were selected according to the inclusion and exclusion criteria. Subsequently, it was verified whether they referred directly to Minkowski in the study, as well as to texts authored by him. After this stage, duplicate works were filtered out. Finally, the works effectively included in the review were selected.

The possibility that other studies exist which reference or cite Eugène Minkowski is not ruled out. However, the approach seeks to provide a specific overview: by using the ILR to conduct the search on Minkowski, a primary delimitation is offered, although not the only one possible—depending on the search strategy adopted. This strategy was therefore chosen in order to privilege the delimitations most directly linked to the author in question.

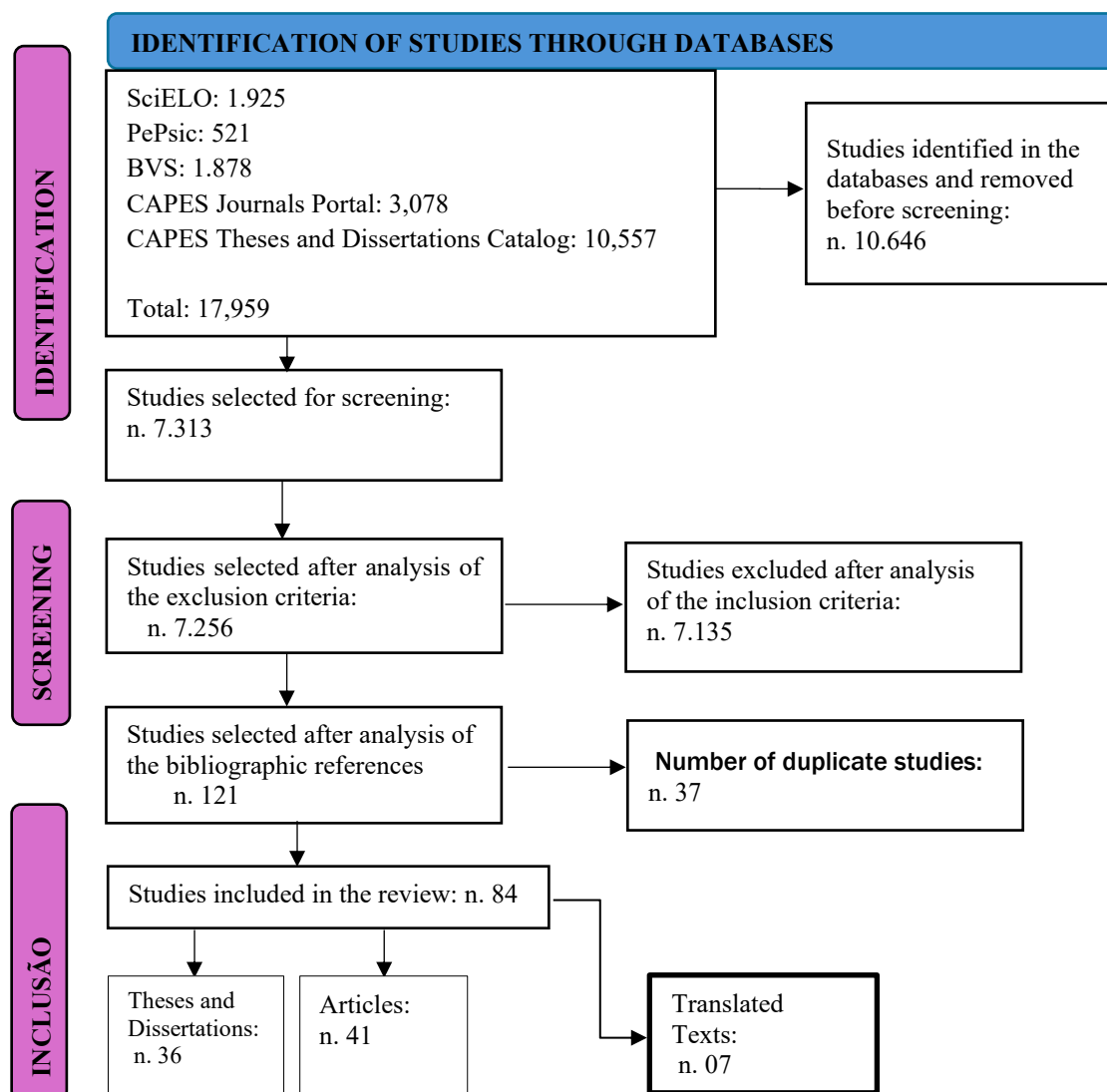
### ***Presentation of Results***

In this section, we present the consolidated results of the overall study. When the preliminary results from the consulted databases were added together, a total of 17,959 studies were retrieved, distributed as follows: 314 works were found in the first search using the term “Minkowski,” of which 24 were in SciELO, 8 in PePSIC, 46 in BVS, 48 in the CAPES Journals Portal, and 188 in the CAPES Theses and Dissertations Catalog; 52 works were found in the second search using the combination of terms “Minkowski” AND “Psychopathology,” of which 4 were in SciELO, 3 in PePSIC, 21 in BVS, 17 in the CAPES Journals Portal, and 7 in the CAPES Theses and Dissertations Catalog; 14 works were found in the third search using the combination of terms “Minkowski” AND “Phenomenological

Psychopathology,” of which 1 was in SciELO, 0 in PePSIC, 0 in BVS, 9 in the CAPES Journals Portal, and 4 in the CAPES Theses and Dissertations Catalog; 9,601 studies were found in the fourth search using the combination of terms “Minkowski” OR “Psychopathology,” of which 1,857 were in SciELO, 496 in PePSIC, 1,755 in BVS, 2,752 in the CAPES Journals Portal, and 2,741 in the CAPES Theses and Dissertations Catalog; finally, 7,981 studies were found using the combination of terms “Minkowski” OR “Phenomenological Psychopathology,” of which 39 were in SciELO, 17 in PePSIC, 56 in BVS, 252 in the CAPES Journals Portal, and 7,617 in the CAPES Theses and Dissertations Catalog.

In the identification phase, through the analysis of titles and keywords, 10,646 studies were excluded for not being in accordance with the field of study, and 7,313 were selected for the screening phase. According to the exclusion criteria, 7,256 were selected, of which 7,135 were excluded after analysis of the inclusion criteria and the bibliographic references. Then, upon verifying whether the studies effectively referenced Minkowski, the number of included texts was reduced to 121. After the elimination of 37 duplicate articles, the selection of the 84 included studies was finalized. The stages of identification, screening, and inclusion are presented in detail in Figure 1.

Figure 1: Flowchart of the stages of the bibliographic survey



*Note:* In accordance with the PRISMA 2020 Statement (Page et al., 2022).

With a view to establishing the most appropriate course for the delineation of the study, the results of the ILR were organized into categories, namely: “theses and dissertations,” “articles,” and “translated texts.” Among the categories adopted, the final number was 36 theses and dissertations, 7 translated texts, and 41 articles. To allow for a more effective unfolding of the presentation and analysis of the results, each category was explored in a chapter of the broader study from which this article derives. Here, we focus on the 7 texts by Eugène Minkowski translated into Brazilian Portuguese, given their relevant significance for psychopathological and phenomenological studies in the national context.

## Presentation of the Translated Texts

The translations of Minkowski's texts contributed to the formation of a field of studies devoted to Phenomenological Psychopathology in the country. Through this survey, it was possible to identify the main interlocutors, as well as the academic contexts that fostered the initial reception and dissemination of these translations. The titles of the texts are presented in Figure 2, organized by year of publication, year of translation, translator and responsible reviewer, and the journal in which the translation was published.

This analysis seeks to situate the translated texts within a threefold movement: on the one hand, as part of 1) a temporal gap analysis (Figure 3); on the other, 2) an analysis of the field of professional interest related to the author and his texts; and, finally, with a view to 3) presenting the contents of the texts in chronological order according to their translations, thus outlining a trajectory for the dissemination of the contents of these texts in Brazil.

**Figure 2:** Texts by Minkowski translated into Brazilian Portuguese, according to year of publication and translation

	<b>Title</b>	<b>Trad./Orig.</b>	<b>Translator</b>	<b>Journal</b>
1	Breves Reflexões a respeito do sofrimento (aspecto pático da existência)	2000/1966	Maria Vera Pompeo de Camargo Pacheco (Revisão de Mario Eduardo Costa Pereira)	Revista Latino-Americana de Psicopatologia Fundamental
2	A noção do tempo em psicopatologia	2002/1929	Patrícia Chittoni Ramos Reuillard	Revista da Associação Psicanalítica de Porto Alegre
3	A noção de perda de contato vital com a realidade e suas aplicações em psicopatologia	2004/1926	Martha Gambini (Revisão de Mario Eduardo Costa Pereira)	Revista Latino-Americana de Psicopatologia Fundamental
4	Le temps vécu (Prólogo)	2007/1933	Adriano Holanda	Revista da Abordagem Gestáltica
5	O Tempo Vivido (estudos fenomenológicos e psicopatológicos). Primeiro capítulo: o devir e os elementos essenciais do tempo-qualidade (O princípio do desenvolvimento)	2011/1933	Joanneliese de Lucas Freitas (Revisão de Adriano Holanda)	Revista da Abordagem Gestáltica
6	O delírio	2016/1967	Janaina Bello Ghoubar (Revisão de Guilherme Messas e Melissa Tamelini)	Revista Psicopatologia Fenomenológica Contemporânea
7	Eugène Minkowski - Estudo psicológico e análise fenomenológica de um caso de melancolia esquizofrênica	2019/1923	Renata Bazzo (Revisão de Andrés Eduardo Aguirre Antúnez)	Revista Psicopatologia Fenomenológica Contemporânea

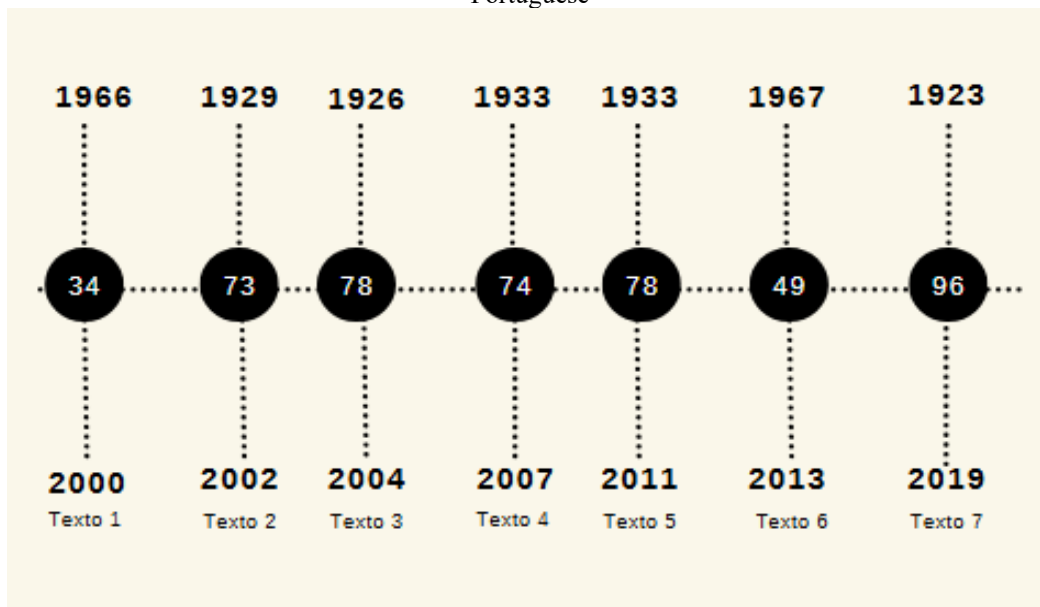
## Temporal Gap in the Translations

An interesting point to be highlighted is the temporal gap between the year of publication and the year of translation of Minkowski's texts into Brazilian Portuguese. This interval reveals not only a delay in the dissemination of his ideas in the national context, but also the challenges involved in gaining access to theoretical works originally published in other languages—especially during a period in which academic globalization was less

intense. Moreover, this gap may have implications for the way Minkowski's works were received, understood, and incorporated into scientific and philosophical discussions in Brazil, possibly influencing the understanding of his thought in different fields of knowledge.

At the same time, it highlights the engagement of Brazilian authors with Minkowski's work. Although they are few in number, these scholars demonstrate a concern with making the author's thought accessible, dedicating themselves to careful analyses of the translations of his texts. This stance reveals not only a commitment to the dissemination of Minkowskian ideas, but also a search for the epistemological grounding of Phenomenological Psychopathology, reinforcing its relevance in the contemporary academic landscape.

**Figure 3:** Temporal gap between the year of publication and the year of translation of Minkowski's texts into Portuguese



### *Fields of Interest*

Another relevant point is the uncertainty regarding the criteria that guided the selection of Minkowski's texts for translation, which does not allow us to draw definitive conclusions. It should be noted, however, that there is a specific interest on the part of certain fields of knowledge, as evidenced by those responsible for the translations and by the publication venues in which these translated texts were disseminated.

Texts 1 and 3 were reviewed by a psychiatrist and psychoanalyst and published in the *Latin American Journal of Fundamental Psychopathology*—which encompasses

research related to the clinics of Psychology, Psychoanalysis, and Psychiatry in the strict sense, but also to subjectivity in its broader articulations with History, Philosophy, the Social Sciences, the Arts, and culture in general. Texts 6 and 7, in turn, were published in the *Journal of Contemporary Phenomenological Psychopathology*, with an approach more directly oriented by the phenomenological perspective in Psychopathology, in light of dialogues among the psychiatric, psychological, and philosophical fields; text 6 was reviewed by psychiatrists, and text 7 by a psychologist. Texts 4 and 5 were translated and reviewed by a male psychologist and a female psychologist, and were published in the *Journal of the Gestalt Approach*, known for its leading role with regard to publications on Phenomenology and Humanism—adopting these perspectives as its principal scope both in Philosophy and in Psychology in the Brazilian context.

Finally, text 2 was published in the *Journal of the Psychoanalytic Association of Porto Alegre* and was translated by a professor trained in Letters, with postdoctoral studies in the Sociology of Translation at the Université Paris III – Sorbonne Nouvelle. It is necessary to refine our view of these data in order to identify the fields of interest of Brazilian authors in relation to Minkowski and his works. In addition, it becomes important to analyze the fields with which the publication venues are in dialogue, showing how the translated texts have been disseminated.

### ***Content Analysis of the Translated Texts***

The text *Breves reflexões a respeito do sofrimento (aspecto pático da existência)* (2000a) is the first of Minkowski's texts to be translated into Portuguese, by Maria Vera Pompeo de Camargo Pacheco, with technical review by Mário Eduardo Costa Pereira. In this text, Minkowski (2000) discusses, in a profound way, suffering as the domain of the human *pathos*: “for suffering, like every fundamental phenomenon, stands out from what is in movement and from what is alive, without its being possible to translate them into figures and perhaps not even into words” (p. 158). He also presents certain so-called pathic phenomena, such as nostalgia, anxiety, and anguish, adopting a critical position in relation to the psychopathological practice of his time. Moreover, the author states that “psychopathology [...] will have to study certain pathic reactions that as yet have nothing pathological in themselves, [...] although at times slight, [...] they nonetheless remain related to human existence” (Minkowski, 1966/2000a, p. 161). This text corresponds to one of the chapters of one of the author's principal works, the *Treatise on Psychopathology* (Minkowski, 1966).

Minkowski's essay (1929/2002), entitled *The Notion of Time in Psychopathology*, is one of the classic texts in the history of Psychopathology—although little known. In the broader study from which this article originates, it was found only as a reference in theses and dissertations. It is a lecture delivered at the *Institut de Psychiatrie et de Prophylaxie Mentale* on April 26, 1929. According to the translator, Patrícia Chittoni Ramos Reuillard (2002), “recovering this text therefore has the function of problematizing the direction that the discourse of a certain psychopathology has taken in our time. It is surprising and rewarding to perceive the richness of reflection that a rigorous approach to psychopathology opens up for us” (p. 109). The text outlines what would later become the work *Lived Time* (1933).

The text *A noção de perda de contato vital com a realidade e suas implicações em psicopatologia* (1997/2004) is the translation of the first chapter of Minkowski's doctoral thesis in Medicine and was published in the *Revista Latino-americana de Psicopatologia Fundamental*, translated by Martha Gambini, with technical review by Mário Eduardo Costa Pereira. Subsequently, the complete thesis was published as part of the book *Além do Racionalismo Mórbido* (Minkowski, 1997/2019a). At the very outset, the author sets out to explain the way he conceives the essential disturbance of schizophrenia, as well as its psychological mechanisms (Minkowski, 1997/2004). The text is divided into two parts.

In the first, Minkowski (1997/2004) presents the idea of vital contact with reality as being “[...] the essence of the living personality in its relations with the environment” (p. 134). Seeking to understand and distinguish schizophrenia from “intellectual weakening,” as well as to clarify confusions regarding terminology, he makes use of comparisons and metaphors. Minkowski presents a comparison between the dissociated states presented to him by Mr. Anglade, himself also a psychiatrist with whom he had discussed these questions, and highlights them in his text. In order to characterize states of intellectual weakening and schizophrenia:

[...] compared them to a book without a binding; the pages have become mixed up: the volume has become illegible, and yet all the pages are there, none is missing; this is very different from a book in which the pages had been definitively torn out. We ourselves, in trying to form an idea of the schizophrenic process, have paused more than once before the following image: a building is made of bricks and cement, and the bricks may crumble, just as the cement may; in either case, the building can no longer stand and collapses; nevertheless, in the two cases, we are dealing with different things; the ruins will not be the same, they will have neither the same appearance nor the same value; it will be easier to rebuild a new house with intact bricks than solely with dust (Minkowski, 1997/2004, p. 132).

In the second part, throughout the text, Minkowski examines and sets forth the difference in the loss of this vital contact with reality in intellectual dementia and in

schizophrenic dementia. The author draws on examples from several cases he followed as a physician, while analyzing and criticizing thinkers and theories of his time.

In 2007, Holanda translated the Preface to *Le temps vécu* (Minkowski, 1933/2007). In this work, Minkowski presents, in a preliminary way, his intention and desire to take a step back in order to understand the idea of time, influenced by Bergson's Philosophy and Husserl's Phenomenology. According to Minkowski (1933/2007), "we want to look 'without instruments' and say what we see. This task, moreover and contrary to what might appear, is very difficult" (p. 266). Minkowski says that he had thought through and drafted some chapters of the book before the First World War, and he comments on the impact it had on him and on his studies: "the war profoundly changed my life" (Minkowski, 1933/2007, p. 266). Resuming his studies in Psychiatry and Psychopathology during the war and in the postwar period, Minkowski arrives at his philosophical studies on time. From this emerges the interweaving and the resulting conceptualization of lived time. According to Minkowski (1933/2007), "[...] this work is composed, at its origin, of disparate fragments, which came to be spread over some twenty years. Inspired, on the one hand, by philosophical problems, and arising, on the other, from the study of psychopathological problems [...]" (p. 267).

In 2011, Freitas (2011) translated the first chapter of *Le temps vécu* (Minkowski, 1933/2011), entitled *O devir e os elementos essenciais do tempo-qualidade (O princípio do desenvolvimento)*. The text is divided into six parts, engaging with the discussion of becoming as an essential element for thinking about the aspect of time as assimilated to space. Its main direction is guided by the question: What is time? Or rather, how should one approach the study of time? Minkowski (1933/2011) emphasizes:

Becoming and being, time and space, seem to be much more intimately linked to one another, and are reconciled far better, than we might suppose at first sight. The idea of a spatio-temporal foundation of solidarity, comparable to that of organo-psychic solidarity, comes to mind (p. 91).

In summary, Minkowski (1933/2011) argues that between becoming and being, between time and space, there are, in the course of life, phenomena of a spatio-temporal order. These phenomena reveal the reason and the manner in which thought comes to assimilate time and space in an entirely natural way, bringing forth, on the one hand, the idea of duration and succession, and, on the other, that of lived continuity. Finally, he emphasizes that "[...] if the totality of our successive aims seems to be arranged along a line, it is not so much a straight line in space as it is the personal line of our life that they trace" (Minkowski, 1933/2011, p. 99).

*Delusion* is a 1967 text corresponding to the transcription of a lecture delivered in Paris at the “Circle of Psychiatric Studies”—probably one of the last events in which Minkowski took part. In a more informal dialogical register, the author delivers the lecture in order to highlight studies on delusion, as well as the possible interlocutions between Psychopathology and Psychology, presenting his critique of the “scientific psychology” of the time. In this sense, he states:

The psychology of the pathological respects this state of affairs. Moreover, it protects us, at least in part, from the excesses of so-called ‘scientific psychology.’ I must confess that I was not concerned with knowing whether what I was doing was scientific or not. I strove to understand what stood before me and I believe that, even so, I found something. I carried out extensive research without asking myself whether my work corresponded to the norms of science or not, whether it corresponded to ‘science’ in the already narrower sense of the term. And it was from this perspective that human psychopathology emerged, with all the contours proper to it (Minkowski, 1967/2016, p. 74).

In order to weigh a more in-depth practice in Psychiatry, Minkowski (1922/2019b) presents some cases he followed throughout his life, especially one of his best-known cases, *Psychological Study and Phenomenological Analysis of a Case of Schizophrenic Melancholia*. He concludes, with regard to delusion, that it is “[...] a field of exploration in psychopathology, which, I repeat, is a psychology of pathology, that opens before us” (Minkowski, 1967/2016, p. 85).

Translated by Renata Bazzo and technically reviewed by Andrés Eduardo Aguirre Antúnez, the text *Eugène Minkowski – Estudo psicológico e análise fenomenológica de um caso de melancolia esquizofrênica* (Minkowski, 1922/2019b) deals with one of Minkowski’s best-known cases, which he refers to as “my case.” The communication, presented by Minkowski at the 63rd Scientific Meeting of the Swiss Society of Psychiatry (1922), is regarded by thinkers of the time as one of the texts that founded Psychiatric Phenomenology—alongside Binswanger’s presentation (Tatossian, 1979/2006)—and as the first example of the application of the phenomenological method to a clinical case. The original version of this text was published in the *Journal de psychologie normale et pathologique* in 1923. In the work *Existence. A New Direction in Psychiatry and Psychology* (May, Angel & Ellenberger, 1958), as noted in the introduction to this paper, there is a condensed version of the case, translated into Spanish and drawn from the second part of *Le temps vécu* (1993). The principal concepts used by Minkowski (2019) are duration and personal vital impetus. After a highly detailed account of his follow-up of the patient, followed by a conceptual grounding, he concludes:

[...] by studying more closely the phenomena that make up human life, we shall also one day come to understand better the mysterious manifestations of mental alienation. In concluding, I would simply like to have the right to say: I would like to be able to do better one day (p. 92).

## Final Considerations

The analysis of Eugène Minkowski's translated texts points to a historical landmark. His contribution to Psychopathology represents a turning point in the field of Psychiatry, especially with regard to studies on schizophrenia and temporality. In Brazil, these texts not only introduce fundamental concepts, but also illustrate Minkowski's pioneering role in the integration of Philosophy and Psychopathology—breaking with the reductionist perspectives of the time, which are still present today. The temporal gap in the translation of Minkowski into Brazilian Portuguese reflects not only a slow movement of intellectual and scientific accessibility in Brazil, but also a philosophical and scientific distance between countries—in this case, between Brazil and France.

It is not possible to state with precision how the process of translating these texts took place, but it was possible to identify their location, the authors responsible for the translations, and the fields of interest that motivated such choices. Access to these translations makes it possible to revisit Minkowski's ideas in light of contemporary questions, reaffirming the relevance of his thought for understanding human subjectivity from a Gestalt perspective. A fundamental researcher in the dissemination and mobilization surrounding Minkowski and his works was Norberto Abreu e Silva Neto. In 2004, he devoted himself to investigating the history of French Phenomenology, recording Minkowski's contributions and contemporary relevance both in his article and in the book chapter mentioned in the introduction. Scrupulous with the historical and epistemological foundations of Phenomenology, his work stands out for its methodological rigor and fidelity to the tradition.

It is worth highlighting two important points concerning the dissemination of Minkowski's thought in Brazil: the work of Isaías Pessotti (2004), entitled *On "Schizophrenia" by E. Minkowski*—a dissertation in Philosophy, defended at the Federal University of São Carlos under the supervision of Bento Prado Jr.—which was not published, but constitutes the only in-depth study of this important work by Minkowski in our country; and the 2019 translation of the posthumous work *Beyond Morbid Rationalism*, which contains (in addition to his Thesis, from 1927) several texts published between 1923 and 1962 (Minkowski, 2019).

Minkowski's writing, after all, is almost always personal, marked by a unique human

sensitivity and by an ease in resorting to anecdotes and associations with his own experiences. This style constitutes a treasure in his work, giving it a singular and profoundly human character. However, this same feature has also become the target of criticism from other thinkers of his time and from contemporary researchers. For some, the subjectivity and personal tone of his writing may be seen as a lack of scientific rigor or as an excessively impressionistic approach, distancing itself from more structured and objective methods. This duality between the richness of his sensitivity and the criticisms of his supposed lack of formalism is precisely what makes Minkowski's work such a fascinating and controversial point of discussion in the field of Psychopathology and Phenomenology.

Finally, it may be said that the present analysis made it possible to better understand how Minkowski's work was received and disseminated in the Portuguese-speaking context, highlighting the themes and approaches that gained greater relevance in this process of linguistic and cultural transposition. At the same time, however, it points to a significant gap in terms of translations of such a classical author, so pertinent for reflecting on current problems such as psychopathologies. This lack invites researchers and translators to turn their attention to Minkowski and his works, seeking to fill this gap and broaden access to his contributions in the field of Psychopathology and Phenomenology. We emphasize once again that this article presents partial results of a broader study, which analyzes Minkowski's presence in Brazil and his references in scientific production—including theses, dissertations, and articles—as well as the reconstruction of the historical and epistemological foundations concerning the author and his works.

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