

Editorial

Since the second half of the twentieth century, the history of concepts and intellectual history have been consolidated as one of the main research fields of historiography, its focuses and margins of innovation. In fact, despite the criticism and challenges of the social sciences, the traditional history of ideas, devoid of social contextualization, has since the 1950s undergone several mutations, generating multiple ways and interrogations, in an international arc of methodological proposals that has enriched the debate about history.

The complex genealogy of this debate has a map full of points and intersections. Of the contextual studies (Quentin Skinner and John Pocock) to post-analytic analysis (Mark Bevir) in England; the extensive review and dense historicity and semantics of the concepts (Reinhart Koselleck, Joachim Ritter and Otto Brunner), in Germany; post-structural variant (Dominick LaCapra, David Harlan), entrepreneur of an intellectual history turned to the text problematic, beyond the context and rhetoric, as creator of meaning, in the United States, where, more recently, it has researched the intellectual history in a perspective of global history and crossing Transatlantic Concepts (David Armitage). In France a conceptual history is re-articulated from the study of the politic (Pierre Rosanvallon) and the practices and trajectories of intellectuals are examined by expanding the study of intellectual history (Jean-François Sirinelli). Ibero-American historiography began to offer works in this area of research from research networks such as *Iberconceptos* (Javier Fernández Sebastián). In Brazil, the research by João Feres and Junior Marcelo Jasmim has updated the history of ideas from a hermeneutic, transatlantic and political perspective.

On the current horizon, what is striking about this map, in its porosities and crossroads, still largely to be discovered and criticized, in a timing marked by the critical equation of the global and the postcolonial, is the form with the broader discussions about the status of the Historical knowledge as a strategic value gains another dimension, deconstructing and recycling the catastrophic expectations of the posthistoric future,

integrating them into a questioning of the historical identities of humanity, its mutant and interacting languages and genres .

Thus, the present dossier *history of concepts and intellectual history: theoretical and methodological connections* intends to make available to the reading public a range of varied reflections from this vast historiography under construction: the history of concepts and intellectual history. The authors gathered here mix thematic innovation and methodological sophistication.

In the first contribution of the dossier, *Note on the Study of Intellectuals: Bourdieu's Theoretical Contributions to the Study of Intellectual Trajectories of Agents and Institutions* , Jefferson Telles Martins examines the thematic about intellectuals and the perspectives of methodological analysis on this object. To explore his object of investigation, the author begins his reflection from two hypotheses. On the one hand, it analyzes the theoretical contributions of the French sociologist Pierre Bourdieu to the investigation of intellectuals, such as prosopography and the study of networks. On the other hand, it investigates the methodological possibility for the demarcation of a certain group of intellectuals to be investigated.

In *The Concept of Ethnogenesis: The Historical Dynamism of Collective Identities*, Leandro Goya Fontella investigates the epistemic character of the concept of ethnogenesis in the intersection between history and anthropology. With this, the author works the narratives that understood the indigenous populations as a vector of the substance of Indianness that abolished in acculturation from the European colonial expansion. Thus, it questions the concept of ethnogenesis and conflicts in the sphere of relations of domination.

Reflecting on Intellectual history and the ontological turn in anthropology, Carlos Henrique Armani proposes to examine the contribution that the ontological turn in anthropology offers intellectual history. Thus, the author understands it as a reply to the linguistic turn, by proposing priority to the entity, which strengthens its materialistic and anti-hermeneutic character.

With *Charles Darwin: Atheism and Evolutionism in the 19th Century*, Ricardo Oliveira da Silva explores the evolutionary idea elaborated by Darwin in the 19th century. To this end the author addresses two works, *The Origin of Species* (1859) and *The Origin of Man and Sexual Selection* (1871). For Silva, such an idea evidences a break in the Western Judeo-Christian worldview and thus Darwin becomes a parameter of 21st century atheists.

In *Concepts, Intellectuals and Ideas: The Intertwining of Different Dimensions of the Field of History*, in the case of the debate between Eugênio Gudín and Celso Furtado (1950-1964), Neilaine Ramos Rocha de Lima focuses on the debate between two intellectuals in the 1950s and 60s, Celso Furtado and Eugênio Gudín. The author interprets the constitution of different understandings of the dynamics of history: Furtado's developmentalism and Gudín's liberalism. Thus, based on this intellectual confrontation, the author analyzes the political life and intellectual history of Brazil.

In turn, Luiza Nascimento de Oliveira da Silva, in *The Idea of Defense and Concepts in Military Architecture Treaties: Political Instruments (1650-1750)*, studies the connection between the idea of defense for 17th and 18th century Portuguese cities and an understanding of power based on the idea of regularity for urbanization and political administration. Thus, for the author, the study of military architecture shows the agreement between Defense and State.

To Bragança, Angola: Oliveira de Cadornega's handwritten work as a bargaining chip to remain in Angola (17th century) examines António de Oliveira de Cadornega's General History of the Angolan Wars. Priscila Maria Weber Weber wants to understand some of Cadornega's contextual experiences, such as taxing his work on D. Pedro II and also making a connection with the Bragança dynasty in his writings.

In the eighth and last text of the dossier, *The Southern Santa Catarina Migration Processes from the perspective of Fr João Leonir Dall'Alba: discursive operation and the mobilization of concepts*, Michele Gonçalves Cardoso and Emerson César de Campos dissect the basic concepts that constitute the discursive operation of the Father João Leonir Dall'Alba. Therefore, the authors analyze certain works by Father Dall'Alba, especially those that expose the migratory movements in southern Santa Catarina.

In the free articles section, in the first article, *Sentimentalism and kitsch: blind spots in artistic modernism*, Gerson Luís Trombetta analyzes, starting from Clemente Greenberg's understanding that distinguishes modernism by its "clean" constitution of art forms, Kitsch as the example of the components abdicated by modern aesthetics. Thus Trombetta works on the argument that Kitsch means some unresolved tensions in the modernist conception of art.

In the second and last free article, *Health and Disease: Medical Resistance during the Military Dictatorship in the Health in Debate Journal (1977)*, Éder Mendes de Paula analyzes the link, during the military dictatorship, between the degrees of poverty that

afflicted the people and the consequences of this fact on the entry and provision of health services and also the spread of diseases in the most popular strata.

Finally, there is a word sown of expectation: the organizers hope that the articles gathered here may be the source of new research and the subject of new themes, in a greater attention to ideas, concepts, their producers and agents, in a huge combination of historical and social issues. A good reading to everyone!

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