

Editorial

The Brazilian Journal of Latin American Studies presents one more issue, sharing texts in order to contribute to the critical thought produced in Brazil as well in other Latin American countries.

We start with the essay by Gilberto Felisberto Vasconcellos that critically discusses the book “O colapso do figurino francês”, by Nildo Ouriques, relating it with the issue of the Brazilian underdevelopment, colonialism and the absence of a Latin American thought. In the essay *Nildo Ouriques, disciple of Ruy Mauro Marini, the enlightened sepoys of São Paulo*, Vasconcellos provides a dialogue with important Brazilian authors and presents an important critical portrait of reality.

Following, Angela Garofali Patrón discusses *Dialectics of dependency and value transfer: the case of Uruguay*, using the theoretical produced by Ruy Mauro Marini to interpret the Uruguayan reality, mainly considering some mechanisms of value transfer to abroad. Cecilia Allami also discusses the theory of Ruy Mauro Marini, in the text *The actuality of Ruy Mauro Marini' thought*, addresses in what meaning this theory allow us or not allow us to explain the conditions – their limits and potentialities - of the current Latin American economies. Bernardo Salgado Rodrigues, in *The rescue of Marxist dependency theory in the XXI century*, also uses this genuinely Brazilian theory – a theory that has been very important for the construction of a critical interpretation of the role of Latin America in the capitalist system.

Thiago Rafael Burckhart, starting with the innovations introduced by the new Latin American constitutionalism, discusses, in *The new Latin American constitutionalism: human rights, pluralism and indigenous law*, the issues involved in guaranteeing rights historically denied or neglected to significant part of the population such as, for example, the indigenous people.

João Gabriel de Almeida introduces the mystical though of Glauber Rocha in dialogue with Walter Benjamin to propose the constitution of a new social subject capable of constructing the Brazilian Revolution. In *A messiah in the Tropics: a meeting between Walter Benjamin and Glauber Rocha*, he presents the Esthetic of Hunger and Dream, from Glaucer, as an important theoretical reference to reflect on current Brazil.

Indira Andrea Quiroga Dallos, in *Going to the table with the Camentsá*, produces a narrative about the world of the camentsá indigenous food, a community located in the Valley of Sibundoy, Colombia. The practices of Camentsá women in the kitchen, mixing medicinal and edible plants with domestic animals, show, beyond the edible result, the reality of a people resisting with its traditions.

Cristiano de França Lima, Carolina Valéria de Moura Leão, and Júlio Cesar Andrade de Abreu Andrade trace paths that pass through Brazil and Portugal, to understand the new reality of Venezuela. In *The Socialists Communes in Venezuela: theoretical notes on the social movement in Latin America*, he analyzes what has already been written about this issue, seeking to formulate new transition paradigms that go beyond the modern critique of communes.

In the review sessions, Waldir José Rampinelli deals with the book of the Venezuelan Fernando Baez, *The History of cultural destruction in Latin America: the conquest of globalization*, in which the author exposes the genocide, the ethnocide and the memorycide practiced against Latin American peoples.

This Journal's issue ends with two photographic essays that reflect the life in cities in the context of development and globalization. The first, by Edgard Matiello Junior, *Reflex of Universidade Federal de Santa Catarina: vestiges of sport*, discusses the abandonment of spaces dedicated to sports practice in this University, showing that despite the realization of mega-events, sports still does not find a space in public policies. The second, by Diego Echevengúá Borges, *From the rudimentar to the Market logic: a register of the transformations of the Hippie Fair*, provides evidences of the transformations that occurred in the Hippie Fair of Belo Horizonte. These transformations moved away from a logic based on the exposition of pieces produced by hippies, art students and painters, into a form of production that is inherent to the paradigm of capitalism and includes the invasion of products "made in Chine", leaving a door open to the wound of unequal development.

Enjoy it

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