In memory of Dina Victoria Picotti (1936–2025)

Alcira B. Bonilla (EIFI / UBA / CONICET)

At noon on 22 October 2025, Dina Victoria Picotti, Argentine philosopher and founding member of the International School of Intercultural Philosophy (EIFI), passed away in Buenos Aires. With grief still fresh and grateful memories of many personal conversations and readings of her works, I will attempt in these lines to sketch her personal profile and summarise her substantial intercultural legacy.

Born in 1936 in the town of Villa Regina, Alto Valle del Río Negro, Dina Picotti considered herself Patagonian and was always mindful of the Mapuche culture of the region. She completed her undergraduate studies at the Faculty of Philosophy of the University of Salvador (Buenos Aires), her master's degree in philosophy at the University of Genoa in 1963, and her doctorate in 1969 in Munich with the thesis "*Die Überwindung der Metaphysik als geschichtliche Aufgabe in Martin Heidegger*" ("The Overcoming of Metaphysics as a Historical Task in Martin Heidegger") under the supervision of Max Müller, who also supervised the thesis of her colleague and friend Juan Carlos Scannone S. J. during those years. Heidegger's influence would be decisive in the philosopher's thinking.

After her return to Argentina, she joined the founding group of the Philosophy of Liberation in Argentina, standing out as one of the few women philosophers who participated in the historic Jornadas de San Miguel (1970-1975), inspired by Fr. Scannone. She was also regional coordinator in 1978 of the Association of Philosophy and Liberation, founded by Enrique Dussel. A native of the south, married to the African Abdourahamane Camara and a tireless and curious academic traveller, she stated in several interviews that her intercultural position was facilitated by her early contact with "cultural others", so that even in the early stages of Liberation Philosophy, she demonstrated her openness to other cultures in the practice of her postulate: "To know how to accept difference is to know how to accept humanity, or to try to accept humanity"[i] .

Her academic career in universities and intellectual circles included notable milestones such as Dean of the Faculty of Philosophy and Letters at the University of Morón between 1975 and 1991, full professor at the National University of General Sarmiento, and then as a consulting professor at the same institution, teaching doctoral

seminars at the Faculty of Philosophy and Letters at the University of Buenos Aires, and directing the Specialisation in African American Studies in the Master's Degree in Cultural Diversity at the National University of Tres de Febrero. Among the highlights of her public work as an intercultural philosopher, mention should be made of her participation in the First International Congress of Intercultural Philosophy held in Mexico City in 1995, her leading role in the founding of the South American Association of Intercultural Philosophy and Theology (ASAFTI), her direction of the Specialisation in African American Studies of the Master's Degree in Cultural Diversity at the National University of Tres de Febrero, and her effective management of the VII International Congress of Intercultural Philosophy, which, under the title "Conceptions of the human being and interculturality. Cultures of Humanisation and Recognition," was held at the National University of General Sarmiento (province of Buenos Aires) between 20 and 22 September 2007, and her decisive influence on the Master's Degree in Interculturality and Communication at the same university.

With tireless determination, she worked as a translator of five works by M. Heidegger and deepened her study in doctoral seminars. She researched aspects of Latin American philosophy and our social and cultural realities, such as the Afro presence and the culture of indigenous peoples, producing writings that reveal a fruitful use of interdisciplinary methods that do not detract from her philosophical rigour or her remarkable originality. Dina Picotti was the author of several books, articles in specialised journals, interviews and lectures; several unforgettable titles are worth mentioning: *El descubrimiento de América y la otredad de las culturas (The Discovery of America and the Otherness of Cultures,* 1990), *Pensar desde América Latina (Thinking from Latin America,* 1995), *The African Presence in Our Identity* (1998), her participation in the First International Congress of Intercultural Philosophy, Paths and Proposals for Intercultural Thinking from Latin America (1995), *Blacks in Argentina: Presence and Denial* (2000), and *Martin Heidegger: An Introduction* (2010).

Those of us who have studied Dina Picotti academically and read several of her works have been impressed not only by the richness, complexity, and originality of her thinking, but also by her profound unity of intercultural conception, which is evident in each and every aspect of her work. Already in her Heideggerian studies, the philosopher saw in Heidegger not only a decisive critique of Western metaphysics, but also the possibility of a new beginning of thinking in accordance with our condition as historical

beings who find ourselves in a determin f being. Faced with the end of metaphysics and the questioning of philosophical-scientific-technical rationality due to its manifest inability to provide satisfactory solutions for the coexistence of cultures and living beings, she proposes the difficult communal realisation of a long-term hermeneutics "that not only instructs by passing through the various thinking and scientific paradigms, models and styles of so-called Western culture, as Ricoeur proposed, but also by traversing other cultures"[ii] . In her fruitful intercultural work through numerous courses and texts, Dina Picotti showed *in fieri* how to proceed interculturally, both theoretically and practically. Her research, in addition to that already mentioned, seems to cover a wide variety of topics, ranging from the generous recognition of particular figures in Latin American and intercultural thought (J. C. Scannone, C. Cullen, R. Panikkar, N. Borda de Rojas Paz, R. Kusch) to a detailed study of African philosophy and the presence of black identity and *logos* in our culture, as well as forays into mestizo and indigenous thought, especially Mapuche. All these works are part of a project based on a profound unity of intention, conception and method. The effort required is qualitatively different and superior, going beyond purely cognitive dimensions. It involves the demand for interlogical thinking and language, but also, and no less importantly, one based on recognition and justice.

For all this and much more, we bid farewell to Dina Victoria Picotti with grateful recognition and the promise to continue in the footsteps of her interlogical and dialogical thinking; that is to say, in pursuit of the possible utopia of a humane, convivial world.

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[i] D. Álvaro and M. Monsalve, "Heidegger, Latin Americanism and Blackness. Interview with Dina Picotti". *Diferencia(S). Journal of Contemporary Social Theory. Heidegger and the Social,* 2021, p. 196.

[ii] D. Picotti, "Propuestas hacia el reconocimiento y asunción de los saberes culturales en perspectiva intercultural en los planteos filosóficos-científico-técnicos y en consecuentes curricula de la educación" (Proposals for the recognition and acceptance of cultural knowledge from an intercultural perspective in philosophical-scientific-technical approaches and in the resulting educational curricula). In: R. Fornet-Betancourt (ed.), *Bildungstraditionen, Spiritualität und Universität. Perspektiven zur interkulturellen Transformation akademischer Ausbildung,* Aachen, Wissenschaftsverlag Mainz, 2015, p. 201.