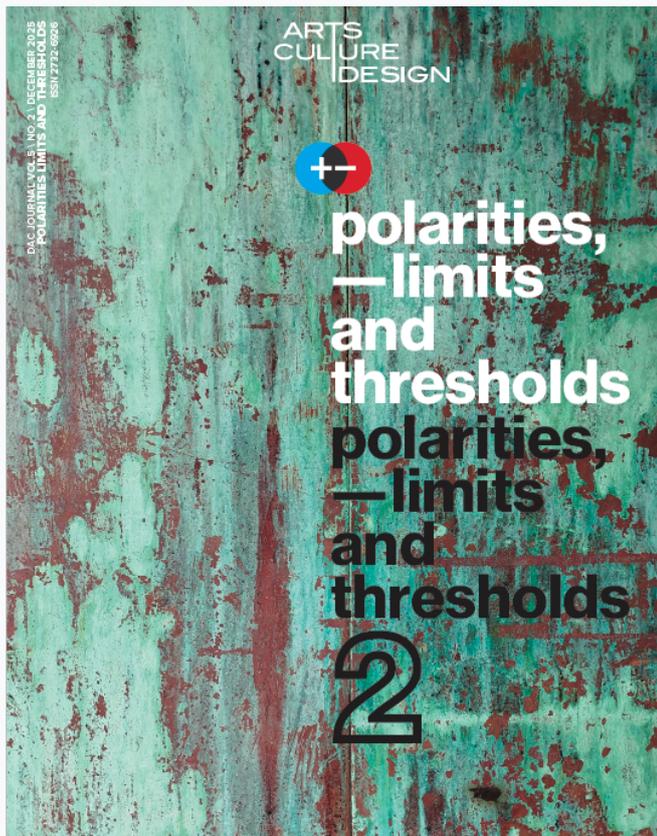


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POLARITIES, LIMITS AND THRESHOLDS



Editorial Note DAC 5.2

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POLARITIES, LIMITS AND THRESHOLDS 2

In this second issue of “Polarities, Limit and Threshold 2” the challenge and openness to dialogue with different practices and discourses that had already informed *Issue No. 5, Vol. 1* of the publication were maintained. In the opening text, it was noted that the figure of contemporary polarization compromises the complexity of the world and hinders the construction of a common space, while at the same time resulting in greater visibility of identity-related issues and increased collective mobilization in the recognition and understanding of differences.

In other words, if polarization intensifies almost ontological differences “us” and “them,” “truth” and “falsehood,” “nature” and “culture,” “human” and “non-human,” “subject” and “object,” “interior” and “exterior” these tensions can constitute thresholds of transformation, give shape to spaces permeable to other modes of representation, and render visible other dimensions at play.

We emphasise that if it is at the limit that the relation finds its condition since without it there is no alterity, and the elimination of the limit may entail a loss of meaning, disorientation, nihilism and cynicism, and violence it is in the form of the threshold open, processual, and reconfigurable, that transformation is sustained.

The threshold thus figures as a dynamic condition that resists simple polarization and extreme existential distance, and has revealed forms of social, political, and aesthetic life that are not radically one thing or the other, and that resist absolute limits. If knowledge remains bound to old epistemological boundaries which, for example, AI reopens these questions by updating new forms of relation between human language and the machine thought and philosophy have long accepted the task of problematizing the unity of existence, displacing it, and reconfiguring it.

The construction of this space of experimentation has taken shape in zones of reflection where the distinction between these notions becomes indiscernible or diffuse and, once again, thinkable. In this regard, we recall different propositions, some of which are referred to in the essays that make up the present volume of the journal: the *devenir* in Gilles Deleuze, the *déconstruction* in Derrida; the relation in Bruno Latour, the mediation in Lévi-Strauss, and the *partage du sensible* in Jacques Rancière.

To inhabit the threshold requires clarity against premature thought, attention to small inflections of gesture, and to the tiniest transformations of the sensible that precede word or judgment. It is this ritual of attention that structures the threshold that gives form to passage to zones of crossing that do not eliminate limits, but restore a disposition toward an openness to the world that is not imposed and, for that very reason, resists.

In the conviction that the question itself may configure a space of resistance through the suspension between a before and an after and through non-immediate adherence to a state or a judgment we believe that the conditions are in place for an encounter with a zone of non-knowledge that acknowledges the limit and puts into practice strategies that reinstate the threshold.

Consequently, we highlight the discreet manner in which researchers and artists, in this second volume centred on the figures of Polarity, Limit, and Threshold, have proposed to temporarily inhabit interrogation, destabilize the givens of existence, and formalize this appeal by asking:

How do polarities structure fields of meaning and activate creative, critical, or pedagogical processes? (Cordeiro & Duque; Seixas & Gárgoles; Pinto & Quadros)

To what extent do limits define, regulate, or enable what can be thought, represented, or experienced? (Vidal & Alves de Almeida; Bonacho & Simões; Saraiva)

In what way does the threshold constitute itself, through artistic and material practices, as an active field of ontological and sensible production of body, matter, and space? (Noronha & Simões; Pantazis; Stoikou)

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