

EDITORIAL

Affections in philosophy and the philosophical dimension of affections

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More than a theme for philosophical reflection, affection has usually been part of philosophy as a constitutive principle of philosophizing itself. This is the case of the platonic aspiration, of Aristotle's astonishment, of Pascal's inquietude, of the cravings of Romanticism – affections that can be described as *philosophical* since they provoke thought. The vast debates on aesthetic and moral feelings that are part of the history of philosophy also note the importance of affections for philosophical questionings. While some authors refused to recognize the dignity of affections, others gave it an extraordinary centrality – such as German Romantic philosophers, who considered infinite yearning (*Sehnsucht*) to be the principle of philosophy; or Nietzsche, who made affection the key to his genealogical interpretation of the history of philosophy and to his own moral and aesthetic view of existence; or Kierkegaard, with his philosophical dive into anguish; or Heidegger, who interpreted anguish and boredom through fundamental affective tones (*Grundstimmungen*), showing men the size of their existence and finitude; or Sartre, who turns the existential nausea into a confrontation between being and nothingness; or Miguel de Unamuno, who states that the tragic sentiment of life is the origin of the philosophical reflection... We should also mention the poets and literary writers who also explored affections, such as Fernando Pessoa's disquiet, George Trakl's melancholy, Baudelaire's *spleen*, and Kafka's sentiment of absurdity... Thus, considering the centrality of affections in the philosophical reflection, the articles that form the collection *The affections in philosophy and the philosophical dimension of affections* brings reflections that stress not only affection as a

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philosophical issue, but especially affection as philosophical opening or philosophy itself as made possible by an affective opening.

Based on a dialogue built over many years that also depended on the affection and friendship of the editors of this collection, the idea of exploring this theme also appeared in their own PhD dissertations. While Laura B. Moosburger explored the infinite yearning (*Sehnsucht*) – core of German Romantic philosophy – and inquietude in the work of Georg Trakl, Gisele B. Candido looked at the Pessoa's disquiet as an authentic poetic-philosophical experience, an originary existential condition of the human being. Considering the poetic horizon of the emergence and flourishing of philosophy, both editors explore the affection dimension as the origin and spirit of philosophical reflection in their work.

In selecting guests for this edition, the editors gave preference to authors who, having relevant contributions and a specific interest on the issue of affections, kindly produced this number of Aoristo with their articles and contributed to the dialogue, in different ways, on the presence of affections in philosophy. The result was a brief but selective collection with contributors from five different Brazilian states (RN, SE, SP, RJ, and PR), representing three regions of the country, which shows how the theme of affection has been studied in different centers across our country and they are connected to each other. After these preliminary considerations, we can now proceed for a description in alphabetical order of the different contributions:

In "A resistência do sensível: o corpo em versos", Ana Carolina Mondini (UFPR) explores how Montaigne developed his reflections on the connections between the intellect and imagination based on art. The authors shows how Montaigne links aesthetic experiences to affections and the philosophical reflection as a strategy to circumvent positions that separate body from the spirit and think about human existence in light of its organic totality.

In "Necessidade metafísica e distanciamento social por pandemia: uma perspectiva schopenhaueriana", Arthur Grupillo and Matheus Freitas (UFS) reflect on Schopenhauer's definition of "metaphysical necessity" – a natural predisposition of human beings to pose questions that transcend the empirical sphere and can only be answered by philosophy or religion. The authors question to what extent the pandemic has established the two conditions that, according to Schopenhauer, are fundamental for the metaphysical exercise, astonishment and introspection, as well as the social consequences of this exercise for society in the context of a pandemic.

"Sobre a tríplice essência do amor", by Dax Moraes (UFRN), is a previous version of a section of the book *O acontecimento do amor*, which is forthcoming (UFCSPA, 2020). The book, in the author's words, deals with "the true love of each for each, the only true and concrete one" and not "as an abstraction of moral, religion, or politics." The section of the book published here argues that love is freedom, considering it to have a triple essence: unconditionality, unnegotiability, and irreplaceability.

Reflecting on the affective dimension of philosophical discourse, which transcends the frontiers of strictly rational thought, Gisele Batista Candido (UFRJ) in "Philosophy and poetry: a dialogue" explores the links between the poetic and philosophical discourses. Strategically considering authors such as Homer, Plato, Goethe, F. Schlegel, and Schelling, this essay tries to show how philosophy uses poetic experiences to transcend the limitations of its most abstract practices.

In "A defense of the romantic longing against Hegel's critique", Laura B. Moosburger questions Hegel's critique of the romantic *Sehnsucht* – the infinite yearning –, described by her as the 'fundamental affection' of German romanticism, especially in Novalis and F. Schlegel. The article criticizes some aspects of Hegel's critique, which was based on a hierarchical view that considers pure rationality and concept as superior to the sphere of sentiment and poetry, and defends the importance of the vindication of affection by romantic authors as central to philosophy as well as their effort to combine philosophy and poetry based on this assessment of affection.

The present edition of *Aoristo - International Journal of Phenomenology, Hermeneutics and Metaphysics* also has works that were separately submitted to the journal. The other articles, essays, translations, and reviews are: Kevin Liggieri, from Technische Universität Darmstadt, contributes with the article "Man at the centre of technology: A philosophical investigation of anthropological knowledge in man-machine-interfaces". Originally written in English, the German professor examines in this paper the making, circulation, and transformation of anthropological knowledge in the modern man-technique interaction. Based on an interdisciplinary framework that combines philosophy of technology, philosophical anthropology, and the history of science, the article questions the production and transformation of anthropological knowledge in the definitions and interactions of "man" and "technology."

A professor at Universidade Católica de Lisboa, José Manuel Heleno contributes with "A aventura: Uma filosofia". In it the author explores the idea of "adventure," exploring how it help us think the *event* and how it is related to fundamental philosophical concepts such as truth and intensity.

"A hermenêutica é um conservadorismo?" is the title of an article that deals with the hermeneutical component in the present number. In this piece Felipe Ribeiro discusses Habermas's terms of objection against Gadamer, whose hermeneutics supposedly had a conservatism that made tradition absolute. This USP scholar tries to present the arbitrariness of the Habermasian critique, which is based on a misunderstanding of the place of the notion of tradition in Gadamer.

Jorge Acevedo Guerra contributes to the present edition with a translation of the "Prologue" by François Fédiér to Heidegger's black notebooks. Related to the "Reflections II-IV (1931-38)," this prologue helps understanding the paradigmatic place of these writings within Heidegger's *Complete works*, with a conscious critique to its polemical content. The skillful translation to Castilian by this Universidad de Chile

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professor is based on the French edition of the *Cahiers noirs* (Gallimard, 2018) and was allowed to be published by Fédier himself, to whom we thank.

The other translation in the present number also is related to the Heideggerian universe. This is “the concept of time,” a conference given by the German philosopher Martin Heidegger in 1924 in Marburg’s Theological Society. This is an important piece for those studying the time phenomenon in the so-called “first Heidegger,” since it already has an outline of the concept precisely when he was writing *Being and Time*. A Portuguese translation of this text by Prof. Marco Aurélio Werle is available in Brazil since 1997 in an edition of the *Cadernos de Tradução da USP*. This is a source that has been profitably used until today by lusophone scholars, but access to it became harder over the years, making a new edition of it necessary. With a few small changes in style and updated according to the Novo Acordo Ortográfico da Língua Portuguesa (2006), Heidegger’s text “The Concept of Time” is delivered again to the philosophical readership in this useful practice of disseminating the works of the German philosopher in Portuguese and stimulating research on the subject of time.

In the Reviews section, concluding our edition, we have Paula F. Goulart’s assessment of the Brazilian edition of “No enxame: Perspectivas do digital” (Vozes, 2019), by Byung-Chul Han. In her review, the UNB scholar describes the main themes of this essay on the digital, such as the hyper exposure in the information age, the loss of privacy in social networks, the conversion of social-political representativeness into image, and, finally, how relations between individuals (and even citizens) are transformed into relations of consumption. Fulfilling her mission of outlining this Brazilian edition of Han’s book, the review offers a glimpse of these themes and how they could benefit from phenomenological and hermeneutic approaches.