



Editorial

Philosophy of emotions is a prominent field of contemporary research which investigates the nature and function of emotions in our life. As a discipline by its own, philosophy of emotions is quite young, but the study of our affective life has been always investigated by philosophers throughout the history of Western philosophy. Just think about the first classification of emotions in Aristotle's *Rhetoric*, Descartes' *Passions of the Soul*, or Hume's *Treatise*. The study of emotions is not confined to philosophy: from sociology to economics, from psychology to cultural studies, a very multidisciplinary approach is now detectable in the field of the emotion studies.

Most of the time, philosophers have been skeptical about a positive role of emotions in our epistemic life. For example, they have been considered as irrational states from which philosophers should emancipate for developing an objective theory of the reality, or as threats to liberty which make us slaves of superstition and mistakes. The study of our feelings and moods has acquired a positive prominence within the phenomenological and existentialist traditions, and it has been assumed as one of the essential tools for the understanding of human existence. Then, analytical philosophers of mind have started to investigate the function of emotions in mental processes, especially concerning the developments of cognitive science, and this research has also enriched other philosophical disciplines, such as neuroethics and neuroaesthetics, developing new theories of emotions.

This special issue of the Journal *Aurora*, organized by Laura Candiotta and Léo Peruzzo, discusses some of the new approaches which have been developed in the field of philosophy of emotions. Some of the papers consider the taxonomy of emotions; others analyze specific emotions, as wonder, shame, and love. Some articles deal with particular fields of inquiry, such as epistemology, aesthetics, religious studies, psychopathology, and robotics. Different traditions of thoughts and methodologies have been employed by the authors. We believe that the variety of approaches and topics testify the richness of this

research field and we hope that new paths of investigations will be developed for furthering our understanding of this fundamental component of our life.

In a continuous flow, the issue introduces the articles “Intuition and Evidential Facts in Carap’s Analysis of Space”, by Juan Bautista Bengoetxea (Universitat de les Illes Balears, Spain) and “Aclaraciones Wittgensteinianas en torno al Color”, by Alejandro Tomasin Bassols (Universidad Nacional Autónoma de México). Last, it also includes the translation of the article “Posthumanism, Transhumanism, Antihumanism, Metahumanism, and New Materialisms”, by Professor Francesca Ferrando, performed by Murilo Karasinski.

For the field of philosophy, the year of 2019 ends significantly marked by the 40th anniversary celebrations of *The Imperative of Responsibility*, by Hans Jonas, occurred in domestic and foreign universities. And a significant part of these admirable celebrations is registered through the publication of *The Hans Jonas Vocabulary*, organized by Jelson Oliveira and Eric Pommier. Reviewed with excellence by Lilian S. Godoy Fonseca, the book consists of thirty-three entries, which accurately cover decisive topics of the entire work of the philosopher. To this end, the author chronicles the philosophical context of the flourishing of the thought of Jonas, highlighting, upon examining some of his works, the entries she deems more relevant.

Following, a review signed by Geovani Moretto is presented, approaching the book *Denial and power: from the challenge of nihilism to the danger of technology*, by Jelson Oliveira, Educus, 2019. This is one of the most relevant books of the last collection of national, perhaps international, philosophical studies. For Moretto, the deep and up-to-date reflection analyzes in details the dictates of nihilism against contemporary technology, both of which have become sources of moral discomfort and critical insight of serious issues, revealed by the Jonasian philosophy, in general and particularly, in the conception of ethics of responsibility contained in *The Imperative of Responsibility*. After all, *Denial and power* is a dense theoretical work, resulting from a fine research, which cover topics and issues that are only outlined in other studies approaching this object. The review goes deep down in the arguments of the author, showing the qualitative leap of the research developed and its transcription to the form of a book as a synthesis of previous formulations.

Both are reviews in the strict sense of the term; they induce readers to read.

The current issue of *Aurora* ends with the interview about Hans Jonas given by Oswaldo Giacoia Júnior to Jelson Oliveira. Initially, the interviewee tells how he became aware of the work of Jonas and his surprise at the ethical finding for the technological civilization from the updating of the Kantian categorical imperative transfigured to the Jonasian ethical philosophical horizon. In fact, Giacoia goes beyond the formal limits of an interview, turning it into a genuine master lecture by resetting the ethical-philosophical perspective of Jonas. He also answered about his participation in the commemorative event of the Jonasian work in the Universität Siegen, in which he had the opportunity to materialize the discussion on the ethics of responsibility based on the insertion of “a set of facts” related to “the Brazilian Constitution of 1988.” It is imperative to read the challenging interview, completely harmonic between interviewer and interviewee, and that closes with perfection — as Parnassian poets used to say — the time of homages to the philosopher of responsibility.

To a good read!

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