Editorial Introduction: Special Topics Issue: Living Feeling: Affect, Emotion, and Phenomenology

AMI HARBIN and LISA GUENTHER

The intersections and cross-pollinations among phenomenology, affect studies, philosophy of emotion, philosophy of embodiment, and historical and contemporary French and German philosophy are significant. Contributions to the area are taken up in a wide spectrum of other fields, including in feminist, anti-racist, queer, political, pedagogical and medical theory contexts. In this issue, we collect a group of essays on phenomenologies of affect and emotion. We designed the issue in the hopes of bringing together critical discussions about phenomenologies of affect from Heidegger, Sartre, Beauvoir, Levinas, Fanon, Merleau-Ponty, Scheler, Solomon, Tomkins, and Deleuze, as well as scholarly treatments of their work, with the goal of broadening philosophical approaches to emotion and fleshing out theories of affect through the lens of phenomenology. We seek to expand the current archive of original phenomenological accounts of affects such as anxiety, shame, joy, anger, lust, sadness, fear, surprise, disgust, and fatigue, and to consider further the interplays between emotion, time/temporality, and physical and social spaces. Especially interesting to us are possible intersections between phenomenologies of affect, cultural studies, and gender studies (as in the work of Lauren Berlant, Sara Ahmed, Teresa Brennan, Eve Kosofsky Sedgwick, Sandra Bartky and others), and explorations of the politics of affect and the role that it plays in structuring

political tensions and protests in the lives of marginalized and dominant groups. The role of affect in schizophrenia, depression, mania, and other psychiatric disorders is of interest from the perspective of phenomenologies of affect and emotion (as discussed, for example, in the work of Sass, Parnas, Minkowski, and others), as is the relation between affect, perception and cognition (for example, in the work of Gallagher, Zahavi, Dreyfus, Prinz, De Sousa, Goldie and others). This special issue of *PhaenEx* is devoted to exploring these and other questions of affect and emotion, inspired by and working with phenomenology.

Our contributors consider relations between affect and phenomenology from multiple directions. **Hildur Kalman** reflects on the particular affects involved at end of life and during the loss of loved ones in her essay, “Loss and grieving: Selves between autonomy and dependence.” She considers how social contexts shape experiences of grief, and the importance of particular experiences of grief for the identities of those who survive.

Jason Del Gandio offers an analysis of a form of feeling under-considered by the history of phenomenology but common to individuals’ experience: the human vibe. Drawing on Husserl and Eugene T. Gendlin, Del Gandio’s essay “From Affectivity to Bodily Emanation: An Introduction to the Human Vibe” studies ‘the vibe’ as feelings emanated through bodies, both unconsciously and willfully.

In her essay, “Affective Resonance: On the Uses and Abuses of Music In and For Philosophy,” **Robin James** considers connections between affect and music. Analyzing Jean-Luc Nancy’s *Listening* as an example of philosophical work that theorizes affect, broadly construed through musical metaphors, she argues in favour of in-depth rather than abstract engagement with musical works.

Jean-Thomas Tremblay's essay "On Feeling Political: Negotiating (within) Affective Landscapes and Soundscapes" brings Simone Weil, Lauren Berlant, Gilles Deleuze, and Félix Guattari into conversation in order to consider what it is to feel political. Taking contexts like the Occupy movement as focal, Tremblay explores what it is to be compelled to recognize and respond to their involvement (or failure to be involved in) political contexts

In his essay, "Affect and Revolution: On Baldwin and Fanon," **John E. Drabinski** examines a conversation between Fanon and Baldwin to highlight the role of shame in working toward anti-racist futures. Drabinski focuses on Fanon and Baldwin's differences in viewing the role of history, and in particular, how much the history of suffering can and/or should be forgotten or reclaimed.

Pascale Devette's essay, "Le rôle des affects: absurde et inquietude chez Albert Camus et Jacques Lavigne," brings Camus and Lavigne into conversation to explore how affects, and in particular feelings of the absurd and of disquietude, can make possible actions in solidarity with others.

And finally, **Shiloh Whitney** returns to early stages of life to clarify the significance of affective intimacy in infants in her essay, "Affects, Images and Childlike Perception: Self-other Difference in Merleau-Ponty's Sorbonne Lectures." Analyzing Merleau-Ponty's account of self-other distinction and indistinction, Whitney argues for the interpreting such notions through the lens of affective forces.

This issue includes a special Book Symposium on **Hasana Sharp**'s *Spinoza and the Politics of Renaturalization* (University of Chicago Press, 2011). In this book, Sharp explores the significance of affect for Spinoza in relation to work in contemporary feminism, critical theory, critical race theory, and environmental philosophy. The book symposium, which was organized

by Chloë Taylor, took place at the annual meeting of the EPTC/TCEP at Congress 2012 (University of Waterloo/Wilfrid Laurier University); it is followed by an interview with Sharp by Peter Gratton.

The issue concludes with a series of Book Encounters in French and in English on recent scholarship in continental philosophy: Foucault's *Leçons sur la volonté de savoir. Cours au Collège de France 1970-1971*, Gundolf's *Heinrich von Kleist*, Papilloud's *Introduction à la sociologie allemande*, Franco's *Nietzsche's Enlightenment: The Free Spirit Trilogy of the Middle Period*, and Wrathall's *Heidegger and Unconcealment: Truth, Language, and History*.