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'Emotion and desire have roles to play in decision making.'

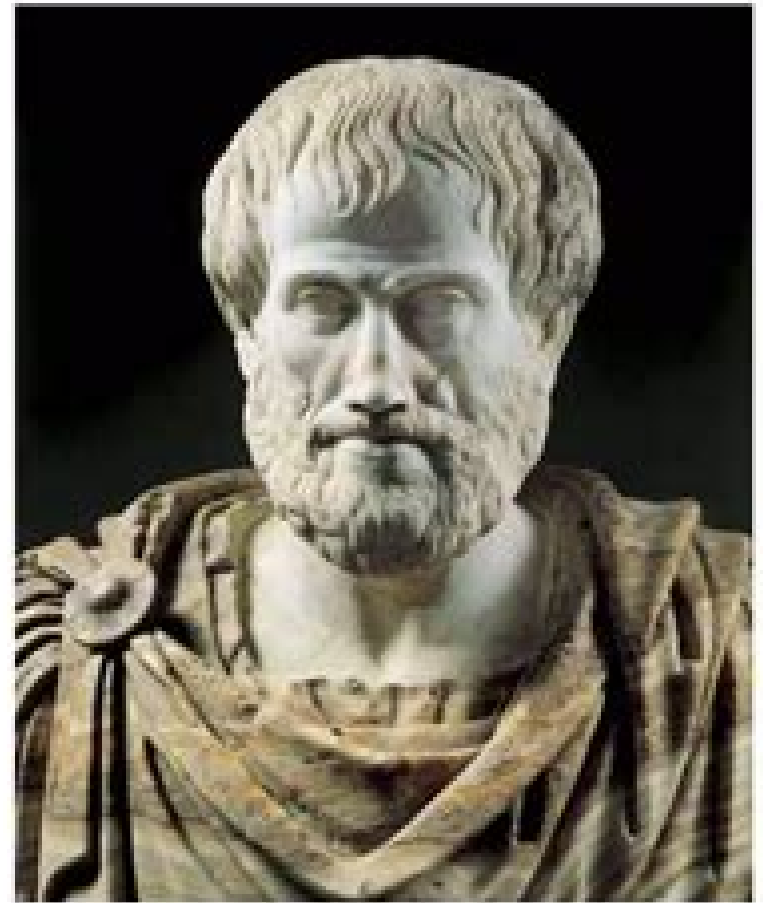


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Aristotle On Emotion

Anthony S. Fauci



Aristotle On Emotion:

Aristotle on Emotion William W. Fortenbaugh, 1975 **Aristotle on Emotions in Law and Politics** Liesbeth Huppes-Cluysenaer, Nuno M.M.S. Coelho, 2018-02-13 In this book experts from the fields of law and philosophy explore the works of Aristotle to illuminate the much debated and fascinating relationship between emotions and justice Emotions matter in connection with democracy and equity they are relevant to the judicial enforcement of rights legal argumentation and decision making processes in legislative bodies and courts The decisive role that emotions feelings and passions play in these processes cannot be ignored not even by those who believe that emotions have no legitimate place in the public sphere A growing body of literature on these topics recognizes the seminal insights contributed by Aristotle This book offers a comprehensive analysis of his thinking in this context as well as proposals for inspiring dialogues between his works and those written by a selection of modern and contemporary thinkers As such the book offers a valuable resource for students of law philosophy rhetoric politics ethics and history but also for readers interested in the ongoing debate about legal positivism and the relevance of emotions for legal and political life in today s world **Aristotle, Emotions, and Education** Professor Kristján Kristjánsson, 2012-10-01 What can Aristotle teach us that is relevant to contemporary moral and educational concerns What can we learn from him about the nature of moral development the justifiability and educability of emotions the possibility of friendship between parents and their children or the fundamental aims of teaching The message of this book is that Aristotle has much to teach us about those issues and many others In a formidable display of boundary breaking scholarship drawing upon the domains of philosophy education and psychology Kristján Kristjánsson analyses and dispels myriad misconceptions about Aristotle s views on morality emotions and education that abound in the current literature including the claims of the emotional intelligence theorists that they have revitalised Aristotle s message for the present day The book proceeds by enlightening and astute forays into areas covered by Aristotle s canonical works while simultaneously gauging their pertinence for recent trends in moral education This is an arresting book on how to balance the demands of head and heart a book that deepens the contemporary discourse on emotion cultivation and virtuous living and one that will excite any student of moral education whether academic or practitioner **Aristotle on What Emotions Are** Giles Pearson, 2024-07-31 This book provides the first systematic interpretation of what Aristotle thinks occurrent emotions are and points to some philosophical merits of his account It is argued that he holds that emotions are representational pleasures or distresses that are formed in response to other intentional states that apprehend their objects Even this bare formulation of his view is notable in several respects First the idea that the pleasures or distresses of emotions are representational directed at objects in the world or ourselves contrasts sharply with accounts that identify emotions with non representational sensations or feelings Second the notion that emotions are pleasurable or distressful responses to other intentional states that apprehend their objects provides a fundamental contrast with many current accounts which instead view emotions as in

part modes of apprehension or kinds of epistemic state themselves Third Aristotle's view stands in opposition to motivational accounts of emotions insofar as while he thinks that emotions interact with desires or motivational states in important ways he does not think they are themselves even in part motivational states They are representational pleasures or distresses alone Together these three points give Aristotle a novel understanding of the representational role emotions play namely neither descriptive nor prescriptive but reactive Besides developing these ideas both textually and philosophically the book also explores how Aristotle individuates emotion types his understanding of the material dimension of emotions and how his view can provide a novel explanation of recalcitrant emotions a notoriously problematic phenomenon for many recent accounts of emotions

Aristotle on Emotion W. Fortenbaugh, 2002 *The Emotions of the Ancient Greeks* David Konstan, 2006-01-01 It is generally assumed that whatever else has changed about the human condition since the dawn of civilization basic human emotions love fear anger envy shame have remained constant David Konstan however argues that the emotions of the ancient Greeks were in some significant respects different from our own and that recognizing these differences is important to understanding ancient Greek literature and culture With *The Emotions of the Ancient Greeks* Konstan reexamines the traditional assumption that the Greek terms designating the emotions correspond more or less to those of today Beneath the similarities there are striking discrepancies References to Greek anger or love or envy for example commonly neglect the fact that the Greeks themselves did not use these terms but rather words in their own language such as *org* and *philia* and *phthonos* which do not translate neatly into our modern emotional vocabulary Konstan argues that classical representations and analyses of the emotions correspond to a world of intense competition for status and focused on the attitudes motives and actions of others rather than on chance or natural events as the elicitors of emotion Konstan makes use of Greek emotional concepts to interpret various works of classical literature including epic drama history and oratory Moreover he illustrates how the Greeks conception of emotions has something to tell us about our own views whether about the nature of particular emotions or of the category of emotion itself

Tragic Pleasures Elizabeth S. Belfiore, 2014-07-14 Elizabeth Belfiore offers a striking new interpretation of Aristotle's *Poetics* by situating the work within the Aristotelian corpus and in the context of Greek culture in general In *Aristotle's Rhetoric the Politics and the ethical psychological logical physical and biological works* Belfiore finds extremely important but largely neglected sources for understanding the elliptical statements in the *Poetics* The author argues that these Aristotelian texts and those of other ancient writers call into question the traditional view that *katharsis* in the *Poetics* is a homeopathic process one in which pity and fear affect emotions like themselves She maintains instead that Aristotle considered *katharsis* to be an allopathic process in which pity and fear purge the soul of shameless antisocial and aggressive emotions While exploring *katharsis* *Tragic Pleasures* analyzes the closely related question of how the *Poetics* treats the issue of plot structure In fact Belfiore's wide ranging work eventually discusses every central concept in the *Poetics* including imitation pity and fear necessity and

probability character and kinship relations Originally published in 1992 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905 Retrieving Political Emotion Barbara Koziak,2010-11-01 **The Secret History of Emotion** Daniel M. Gross,2010-10-21 Princess Diana's death was a tragedy that provoked mourning across the globe the death of a homeless person more often than not is met with apathy How can we account for this uneven distribution of emotion Can it simply be explained by the prevailing scientific understanding Uncovering a rich tradition beginning with Aristotle *The Secret History of Emotion* offers a counterpoint to the way we generally understand emotions today Through a radical rereading of Aristotle Seneca Thomas Hobbes Sarah Fielding and Judith Butler among others Daniel M Gross reveals a persistent intellectual current that considers emotions as psychosocial phenomena In Gross's historical analysis of emotion Aristotle and Hobbes's rhetoric show that our passions do not stem from some inherent universal nature of men and women but rather are conditioned by power relations and social hierarchies He follows up with consideration of how political passions are distributed to some people but not to others using the Roman Stoics as a guide Hume and contemporary theorists like Judith Butler meanwhile explain to us how psyches are shaped by power To supplement his argument Gross also provides a history and critique of the dominant modern view of emotions expressed in Darwinism and neurobiology in which they are considered organic personal feelings independent of social circumstances The result is a convincing work that rescues the study of the passions from science and returns it to the humanities and the art of rhetoric Aristotle on Emotions in Law and Politics E. A. Huppes-Cluysenaer,Nuno M. M. S. Coelho,2018 Experts from the fields of law and philosophy explore the works of Aristotle to illuminate the much debated and fascinating relationship between emotions and justice Emotions matter in connection with democracy and equity they are relevant to the judicial enforcement of rights legal argumentation and decision making processes in legislative bodies and courts The decisive role that emotions feelings and passions play in these processes cannot be ignored not even by those who believe that emotions have no legitimate place in the public sphere A growing body of literature on these topics recognizes the seminal insights contributed by Aristotle This book offers an analysis of his thinking in this context as well as proposals for dialogues between his works and those written by a selection of modern and contemporary thinkers

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