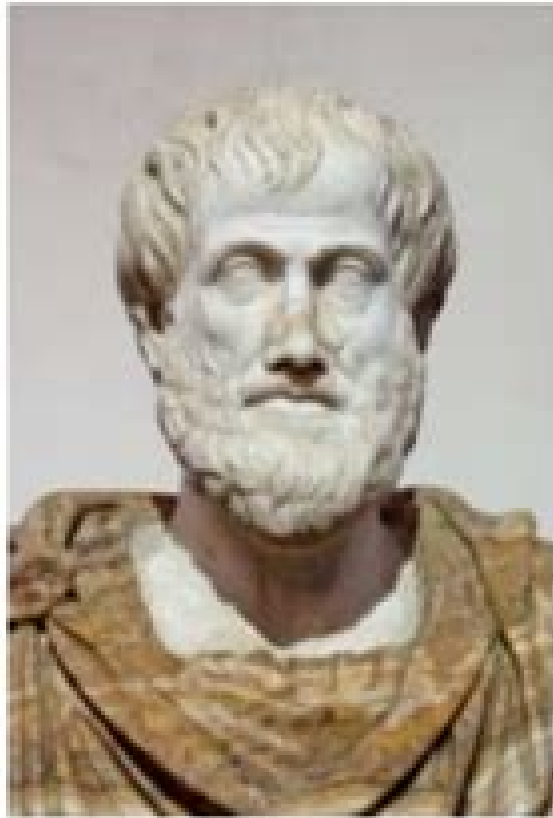


The **relation** between Emotion & Reason...



- Aristotle suggests: emotions can be more rational or less rational!
- In speaking of anger he observes... “Anyone can be angry – that is easy. But to be angry with the right person to the right degree, at the right time, for the right purpose, in the right way – that is not easy.”

Aristotle On Emotion

**E. A. Huppes-Cluysenaer, Nuno M. M.
S. Coelho**

Aristotle On Emotion:

Aristotle on Emotion William W. Fortenbaugh, 2002-11-14 When Aristotle on Emotion was first published it showed how discussion within Plato's Academy led to a better understanding of emotional response and how that understanding influenced Aristotle's work in rhetoric poetics politics and ethics The subject has been much discussed since then there are numerous articles anthologies and large portions of books on emotion and related topics In a new epilogue to this second edition W W Fortenbaugh takes account of points raised by other scholars and clarifies some of his earlier thoughts focusing on the central issue how Aristotle conceived of emotional response Among other matters he considers laughter emotion in relation to belief and appearance the effect of emotion on judgement and the involvement of pain and pleasure in emotional response *Aristotle on Emotion* W. Fortenbaugh, 2002

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 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

Retrieving Political Emotion Barbara

Koziak,2010-11-01 **Aristotle, Emotions, and Education** Kristján Kristjánsson,2016-04-15 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

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

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

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 William W. Fortenbaugh, 1975

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 **Handbook of Emotions**

Michael Lewis, Jeannette M. Haviland-Jones, Lisa Feldman Barrett, 2010-11-03 Widely regarded as the standard reference in the field this handbook comprehensively examines all aspects of emotion and its role in human behavior The editors and contributors are foremost authorities who describe major theories findings methods and applications The volume addresses the interface of emotional processes with biology child development social behavior personality cognition and physical and mental health Also presented are state of the science perspectives on fear anger shame disgust positive emotions sadness and other distinct emotions Illustrations include seven color plates [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 **Handbook of Emotions, Third Edition** Michael Lewis, Jeannette M. Haviland-Jones, Lisa Feldman Barrett, 2008-04-17 Widely regarded as the standard reference in the field this handbook comprehensively examines all aspects of emotion and its role in human behavior The editors and contributors are foremost authorities who describe major theories findings methods and applications The volume addresses the interface of emotional processes with biology child development social behavior personality cognition and physical and mental health Also presented are state of the science perspectives on fear anger shame disgust positive emotions sadness and other distinct emotions Illustrations include seven color plates [Thinking about the Emotions](#) Alix Cohen, Robert Stern, 2017-05-26 Philosophical reflection on the emotions has a long history stretching back to classical Greek thought even though at times philosophers have marginalized or denigrated them in favour of reason Fourteen leading philosophers here offer a broad survey of the development of our understanding of the emotions The thinkers they discuss include Aristotle Aquinas Ockham Descartes Malebranche Spinoza

Hobbes Hume Shaftesbury Hutcheson Kant Schiller Schopenhauer Nietzsche James Brentano Stumpf Scheler Heidegger and Sartre Central issues include the taxonomy of the emotions the distinction between emotions passions feelings and moods the relation between the emotions and reason the relationship between the self and the emotions At a metaphilosophical level the collection also raises issues about the value of historical study of the discipline and what light it can shed on contemporary concerns Thinking about the Emotions is a fascinating and illuminating collective study of how philosophers have grappled with this most intriguing part of our nature as beings who feel as well as think and act

Essays on Aristotle's Rhetoric Amélie Rorty, 1996-02-28 Essays on Aristotle's Rhetoric offers a fresh and comprehensive assessment of a classic work Aristotle's influence on the practice and theory of rhetoric as it affects political and legal argumentation has been continuous and far reaching This anthology presents Aristotle's Rhetoric in its original context providing examples of the kind of oratory whose success Aristotle explains and analyzes The contributors eminent philosophers classicists and critics assess the role and the techniques of rhetorical persuasion in philosophic discourse and in the public sphere They connect Aristotle's Rhetoric to his other work on ethics and politics as well as to his ideas on logic psychology and philosophy of language The collection as a whole invites us to reassess the place of rhetoric in intellectual and political life

Cognition of Value in Aristotle's Ethics Deborah Achtenberg, 2012-02-01 With this new interpretation Deborah Achtenberg argues that metaphysics is central to ethics for Aristotle and that the ethics can be read on two levels imprecisely in terms of its own dialectically grounded and imprecise claims or in terms of the metaphysical terms and concepts that give the ethics greater articulation and depth She argues that concepts of value the good and the beautiful are central to ethics for Aristotle and that they can be understood in terms of telos where telos can be construed to mean enriching limitation and contrasted with harmful or destructive limitation Achtenberg argues that the imprecision of ethics for Aristotle results not simply from the fact that ethics has to do with particulars but more centrally from the fact that it has to do with the value of particulars She presents new interpretations of a wide variety of passages in Aristotle's metaphysical physical psychological rhetorical political and ethical works in support of her argument and compares Aristotle's views to those of Plato Marcus Aurelius the Hebrew Bible Hobbes Rousseau Kant Freud and twentieth century object relations theorists Achtenberg also responds to interpretations of Aristotle's ethics by McDowell Nussbaum Sherman Salkever Williams Annas Irwin Roche Gomez Lobo Burnyeat and Anagnostopoulos

Virtuous Emotions Kristján Kristjánsson, 2018-04-26 Many people are drawn towards virtue ethics because of the central place it gives to emotions in the good life Yet it may seem odd to evaluate emotions as virtuous or non virtuous for how can we be held responsible for those powerful feelings that simply engulf us And how can education help us to manage our emotional lives The aim of this book is to offer readers a new Aristotelian analysis and moral justification of a number of emotions that Aristotle did not mention awe grief and jealousy or relegated at best to the level of the semi virtuous shame or made disparaging remarks about gratitude or rejected explicitly pity understood as pain at another person's

deserved bad fortune Kristj n Kristj nsson argues that there are good Aristotelian reasons for understanding those emotions either as virtuous or as indirectly conducive to virtue *Virtuous Emotions* begins with an overview of Aristotle s ideas on the nature of emotions and of emotional value and concludes with an account of Aristotelian emotion education **Rereading Aristotle's Rhetoric** Alan G. Gross, Arthur E. Walzer, 2008-02-20 In this collection edited by Alan G Gross and Arthur E Walzer scholars in communication rhetoric and composition and philosophy seek to reread Aristotle s *Rhetoric* from a purely rhetorical perspective So important do these contributors find the *Rhetoric* in fact that a core tenet in this book is that all subsequent rhetorical theory is but a series of responses to issues raised by the central work The essays reflect on questions basic to rhetoric as a humanistic discipline Some explore the ways in which the *Rhetoric* explicates the nature of the art of rhetoric noting that on this issue the tensions within the *Rhetoric* often provide a direct passageway into our own conflicts

Emotions in Plato Laura Candiottio, Olivier Renaut, 2020-05-11 *Emotions in Plato* through a detailed analysis of emotions such as shame anger fear and envy but also pity wonder love and friendship offers a fresh account of the role of emotions in Plato s psychology epistemology ethics and political theory

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- Chapter 5: Conclusion

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6. In chapter 5, the author will draw a conclusion about Aristotle On Emotion. The final chapter will summarize the key points that have been discussed throughout the book.

This book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Aristotle On Emotion.

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