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**Aristotle on Emotion** - William W. Fortenbaugh - 1975

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**Aristotle on Emotions in Law and Politics** - Liesbeth Huppes-Cluysenaer - 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** - Kristján Kristjánsson - 2016-04-15

What can Aristotle teach us that is relevant to
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.

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Moral Psychology and Human Action in Aristotle - Michael Pakaluk - 2011-02-24
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Aristotle on Shame and Learning to Be Good - Marta Jimenez - 2021-01-14
This book presents a novel interpretation of Aristotle's account of how shame instils virtue, and defends its philosophical import. Shame is shown to provide motivational continuity between the actions of the learners and the virtuous dispositions that they will eventually acquire.

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Virtuous Emotions - Kristján Kristjánsson - 2018-05-03
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). Kristjan Kristjansson 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.

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De Anima - Aristotle - 2008-12-01
Knowledge, however, is an attribute of the soul, and so are perception, opinion, desire, wish, and appetency generally; animal locomotion also is produced by the soul; and likewise growth, maturity, and decay. Shall we then say that each of these belongs to the whole soul, that we think, that is, and perceive and are moved and in each of the other operations act and are acted upon with the whole soul, or that the different operations are to be assigned to different parts?-from Book IThe writings of Greek philosopher ARISTOTLE (384BC-322BC)-student of Plato, teacher of Alexander the Great-are among the most influential on Western thought, and indeed upon Western civilization itself. From theology and logic to politics and even biology, there is no area of human knowledge that has not been touched by his thinking.In De Anima-which means, literally, On the Soul-the philosopher ponders the very nature of life itself. What is the essence of the lifeforce? Can we consider that plants and animals have souls? How does human intellect divide us from other animals? Is the human mind immortal? All these questions, and others that seem unanswerable, are explored in depth in this, one of the most important works ever written on such eternal questions. Students and armchair philosophers will find it a challenging-and rewarding-read.

Emotions in Plato - Laura Candiotto - 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
**Emotions in Plato** - Laura Candiotto - 2020-05-11

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**Love and Objectivity in Virtue Ethics** - Robert J. Fitterer - 2008-09-20

Since the Enlightenment, a great deal of ethical philosophy has presumed that rational human beings must set aside their emotions when seeking to make objective and sound moral decisions. Love and Objectivity in Virtue Ethics challenges this presumption, arguing that emotions such as compassion and love are powerful aids in the complex process of attaining objective moral truths in decisions and actions. Drawing on Aristotle’s Nicomachean Ethics and the work of Bernard Lonergan and Martha Nussbaum, Robert J. Fitterer tests the assumption that the inclusion of the emotions leads to bias in objective judgments or when determining moral truths. Fitterer first demonstrates how certain cognitive operations set out in Aristotelian virtue ethics can indeed arrive at objective moral truth precisely through the contribution emotions make in moral discernment. Then, drawing on Lonergan’s notion of inductive insight, he argues that objectivity is the result of the properly functioning subjectivity of a moral agent. Finally, building on his study of Nussbaum’s ethical writings, Fitterer concludes that compassionate love is an attitude that actually fosters the likelihood of discerning and choosing the genuine good, and encourages objectivity in moral decision-making. Richly detailed and argued, Love and Objectivity in Virtue Ethics is a convincing study that involves the works of three of the most important writers on ethics and a passionate appeal to re-examine the process through which humans genuinely make vitally important decisions.


Communication research is evolving and changing in a world of online journals, open-access, and new ways of obtaining data and conducting experiments via the Internet. Although there are generic encyclopedias describing basic social science research methodologies in general, until now there has been no comprehensive A-to-Z reference work exploring methods specific to communication and media studies. Our entries, authored by key figures in the field, focus on special considerations when applied specifically to communication research, accompanied by engaging examples from the literature of communication, journalism, and media studies. Entries cover every step of the research process, from the creative development of research topics and questions to literature reviews, selection of best methods (whether quantitative, qualitative,
engaging examples from the literature of communication, journalism, and media studies. Entries cover every step of the research process, from the creative development of research topics and questions to literature reviews, selection of best methods (whether quantitative, qualitative, or mixed) for analyzing research results and publishing research findings, whether in traditional media or via new media outlets. In addition to expected entries covering the basics of theories and methods traditionally used in communication research, other entries discuss important trends influencing the future of that research, including contemporary practical issues students will face in communication professions, the influences of globalization on research, use of new recording technologies in fieldwork, and the challenges and opportunities related to studying online multi-media environments. Email, texting, cellphone video, and blogging are shown not only as topics of research but also as means of collecting and analyzing data. Still other entries delve into considerations of accountability, copyright, confidentiality, data ownership and security, privacy, and other aspects of conducting an ethical research program. Features: 652 signed entries are contained in an authoritative work spanning four volumes available in choice of electronic or print formats. Although organized A-to-Z, front matter includes a Reader’s Guide grouping entries thematically to help students interested in a specific aspect of communication research to more easily locate directly related entries. Back matter includes a Chronology of the development of the field of communication research; a Resource Guide to classic books, journals, and associations; a Glossary introducing the terminology of the field; and a detailed Index. Entries conclude with References/Further Readings and Cross-References to related entries to guide students further in their research journeys. The Index, Reader’s Guide themes, and Cross-References combine to provide robust search-and-browse in the e-version.

The SAGE Encyclopedia of Communication Research Methods - Mike Allen - 2017-04-11
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For Aristotle, arousing the passions of others can expression in a well-organised state. Such are Jamie Dow's principal claims in Passions and Persuasion in Aristotle's Rhetoric. He attributes to Aristotle a normative view of rhetoric and its role in the state, and ascribes to him a particular view of the kinds of cognitions involved in the passions. In the first sustained treatment of these issues, and the first major monograph on Aristotle's Rhetoric in twenty years, Dow argues that Aristotle held distinctive and philosophically interesting views of both rhetoric and the nature of the passions. In Aristotle's view, he argues, rhetoric is exercised solely in the provision of proper grounds for conviction (pisteis). This is rhetoric's valuable contribution to the proper functioning of the state. Dow explores, through careful examination of the text of the Rhetoric, what normative standards must be met for something to qualify in Aristotle's view as 'proper grounds for conviction', and how he supposed these standards could be met by each of his trio of 'technical proofs' (entechnoi pisteis)—those using reason, character and emotion. In the case of the passions, Dow suggests, meeting these standards is a matter of arousing passions that constitute the reasonable acceptance of premises in arguments supporting the speaker's conclusion. Dow then seeks to show that Aristotle's view of the passions is compatible with this role in rhetorical expertise. This involves taking a stand on a number of controversial issues in Aristotle studies. In Passions and Persuasion, Dow rejects the view that Aristotle's Rhetoric expresses inconsistent views on emotion-arousal. Aristotle's treatment of the passions in the Rhetor is, he argues, best understood as expressing a substantive theory of the passions as pleasures and pains. This is supported by a new representationalist reading of Aristotle's account of pleasure (and pain) in Rhetoric 1. Dow also defends a distinctive understanding of how Aristotle understood the contribution of phantasia ('appearance') to the cognitive component of the passions. On this interpretation, Aristotelian passions must involve the subject's affirming things to be the way that they are represented. Thus understood, the passions of an emotionally-engaged audience can constitute a part of their reasonable acceptance of a speaker's argument.

Passions and Persuasion in Aristotle's Rhetoric - Jamie Dow - 2015-04-09
Historical study of the discipline, and what light it of a speaker's argument.

**The Nicomachean Ethics** - Aristoteles - 1951

**Thinking about the Emotions** - Alix Cohen - 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.

**Reason and Emotion** - John M. Cooper - 2021-01-12

This book brings together twenty-three distinctive and influential essays on ancient moral philosophy—including several published here for the first time—by the distinguished philosopher and classical scholar John Cooper. The volume gives a systematic account of many of the most important issues and texts in ancient moral psychology and ethical theory, providing a unified and illuminating way of reflecting on the fields as they developed from Socrates and Plato through Aristotle to Epicurus and the Stoic philosophers Chrysippus and Posidonius, and beyond. For the ancient philosophers, Cooper shows here, morality was "good character" and what that entailed: good judgment, sensitivity, openness, reflectiveness, and a secure and correct sense of who one was and how one stood in relation to others and the surrounding world. Ethical theory was about the best way to be rather than any principles for what to do in particular circumstances or in relation to
reflection on contemporary questions about study of the psychological conditions required for good character—the sorts of desires, the attitudes to self and others, the states of mind and feeling, the kinds of knowledge and insight. Together these papers illustrate brilliantly how, by studying the arguments of the Greek philosophers in their diverse theories about the best human life and its psychological underpinnings, we can expand our own moral understanding and imagination and enrich our own moral thought. The collection will be crucial reading for anyone interested in classical philosophy and what it can contribute to reflection on contemporary questions about ethics and human life.

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**Emotion Made Right** - Richard James Hicks - 2021-09-20
Prominent Hellenistic moralists from ca. the first century CE warn that all emotions carry temptation(s) to sin or error. To be guilty of emotional sin is to allow psychosomatic feelings (or rising emotion) free reign to trump godly (rational) guidance of behavioral pursuits. Thus, morally minded Hellenists widely view unemotional behavior as a sign of moral progress. Emotive language peppers the Markan narrative, inviting moral assessments, yet scholarship has seldom delved into a historical-literary analysis of Jesus's emotional characterization. This study proposes a working definition of emotion apropos the narratival nature of Hellenistic emotion theory. It finds that Jesus consistently vanquishes emotional temptations with “battle” techniques similar to those championed by the moralists. Mark characterizes Jesus in the moral tradition of the anti-emotional exemplar, and several minor characters are liberated from destructive emotions through the mercy of Jesus's godly rationale. By recognizing the Markan Jesus as a model, this study outlines a method for persevering in emotional testing that modern readers might also emulate to resist temptation with divine help.

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**Political Emotions** - Martha C. Nussbaum - 2013-10-01
Martha Nussbaum asks: How can we sustain a decent society that aspires to justice and inspires sacrifice for the common good? Amid negative emotions endemic even to good societies, public emotions rooted in love-intense attachments outside our control--can foster commitment to shared goals and keep at bay the forces of disgust and envy.

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**The Poetics of Aristotle** - Aristotle - 2017-03-07
In it, Aristotle offers an account of what he calls "poetry" (a term which in Greek literally means "making" and in this context includes drama - comedy, tragedy, and the satyr play - as well as lyric poetry and epic poetry). They are similar in the fact that they are all imitations but different in the three ways that Aristotle describes: 1. Differences in music rhythm, harmony, meter and melody. 2. Difference of goodness in the characters. 3. Difference in how the narrative is presented: telling a story or acting it out. In examining its "first principles," Aristotle finds two: 1) imitation and 2) genres and other concepts by which that of truth is applied/revealed in the poesis. His analysis of tragedy constitutes the core of the discussion. Although Aristotle's Poetics is universally acknowledged in the Western critical tradition, "almost every detail about his seminal work has aroused divergent opinions."

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**Aristotle's Practical Side** - William Fortenbaugh - 2006-07-01
Aristotle's analysis of emotion and his moral psychology are discussed, as are the relation of virtue to emotion, the status of animals, human friendship and the subordinate role of slaves and women. Persuasion through words and character also receive attention.

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**The History of Emotions** - Jan Plamper - 2017-07-06
The history of emotions is one of the fastest growing fields in current historical debate, and
light and colors. On Memory and Recollection field, synthesizing the current research, and offering direction for future study. The History of Emotions is organized around the debate between social constructivist and universalist theories of emotion that has shaped most emotions research in a variety of disciplines for more than a hundred years: social constructivists believe that emotions are largely learned and subject to historical change, while universalists insist on the timelessness and pan-culturalism of emotions. In historicizing and problematizing this binary, Jan Plamper opens emotions research beyond constructivism and universalism; he also maps a vast terrain of thought about feelings in anthropology, philosophy, sociology, linguistics, art history, political science, the life sciences; from nineteenth-century experimental psychology to the latest affective neuroscience; and history, from ancient times to the present day.

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**Aristotle's On the Soul** - Aristotle - 2001
In this timeless and profound inquiry, Aristotle presents a view of the psyche that avoids the simplifications both of the materialists and those who believe in the soul as something quite distinct from body. On the Soul also includes Aristotle's idiosyncratic and influential account of light and colors. On Memory and Recollection continues the investigation of some of the topics introduced in On the Soul. Sachs's fresh and jargon-free approach to the translation of Aristotle, his lively and insightful introduction, and his notes and glossaries, all bring out the continuing relevance of Aristotle's thought to biological and philosophical questions.

**Politics** - Aristotle - 2017-04-06
Expounding upon, 'The Republic,' the earlier work of his teacher Plato, Aristotle in 'Politics' examines the various options for governance and their respective values. A detailed and pragmatic approach to the subject, Aristotle's 'Politics' provides much of the foundation for modern political thought.

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**Rethinking Emotion** - Rüdiger Campe - 2014-06-18
What are emotions, where do they originate and how are they brought into being? While from antiquity to early modernity, affects or passions were mostly conceived of as external physiological forces which act upon a passive subject, modern conceptions generally locate emotions within the subject. Drawing on the dichotomy of “interiority / exteriority” as a complex interdependent relationship, they mostly envision emotions as interior processes.
appropriate cross listings) of key terms and different fields as human geography, art history and cognitive sciences recently started to challenge this notion of internal emotions by developing alternative descriptions of externalized emotion. This book reevaluates premodern, modern and contemporary conceptions of affects, passions and emotion by analyzing various historical manifestations of the discourse on emotion. Unlike most previous research, which - especially in the German tradition - often focused exclusively on the rise of the modern (Romantic) interiority without paying attention to the underlying dichotomy of “interiority / exteriority”, this study aims to explore the historical preconditions, the internal logic and the possible shortcomings that inform our thinking on emotion.

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Sourcebook on Rhetoric - James Jasinski - 2001-07-19
This book is designed to introduce readers to the language of contemporary rhetorical studies. The book format is an alphabetized glossary (with appropriate cross listings) of key terms and concepts in contemporary rhetorical studies. An introductory chapter outlines the definitional ambiguities of the central concept of rhetoric itself. The primary emphasis is on the contemporary tradition of rhetorical studies as it has emerged in the discipline of speech communication. Each entry in the glossary ranges in length from a few paragraphs to a short essay of a few pages. Where appropriate, examples are provided to further illustrate the term or concept. Each entry will be accompanied by a list of references and additional readings to direct the reader to other materials of possible interest.

Plato and Aristotle - Alfred Edward Taylor - 2011-10-01

Mormonism and the Emotions - Mauro Properzi - 2015-05-21
Mormonism and the Emotions provides the construction of an introductory Latter-day Saint (LDS) theology of emotion that is both canonically based and scientifically informed.

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**Aristotle on Desire** - Giles Pearson - 2012-08-30
Reconstructs Aristotle's account of desire from his various scattered remarks. Of relevance to anyone interested in Aristotle's ethics or psychology.

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**Routledge Philosophy Guidebook to Aristotle and the Poetics** - Angela Curran - 2015-10-05
Aristotle’s Poetics is the first philosophical account of an art form and the foundational text in aesthetics. The Routledge Philosophy Guidebook to Aristotle and the Poetics is an accessible guide to this often dense and cryptic work. Angela Curran introduces and assesses: Aristotle’s life and the background to the Poetics the ideas and text of the Poetics the continuing importance of Aristotle’s work to philosophy today.

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**Hamlet and Emotions** - Paul Megna - 2019-02-01
This volume bears potent testimony, not only to the dense complexity of Hamlet’s emotional dynamics, but also to the enduring fascination that audiences, adaptors, and academics have with what may well be Shakespeare’s moodiest play. Its chapters explore emotion in Hamlet, as well as the myriad emotions surrounding Hamlet’s debts to the medieval past, its relationship to the cultural milieu in which it was produced, its celebrated performance history, and its profound impact beyond the early modern era. Its component chapters are not unified by a single methodological approach. Some deal with a single emotion in Hamlet, while others analyse the emotional trajectory of a single character, and still others focus on a given emotional expression (e.g., sighing or crying). Some bring modern methodologies for studying emotion to bear on Hamlet, others explore how Hamlet anticipates modern discourses on emotion, and still others ask how Hamlet itself can complicate and contribute to our current understanding of emotion.

**Political Theory between Philosophy and Rhetoric** - Giuseppe Ballacci - 2017-11-28
This book explores the significance of rhetoric from the perspective of its complex relationship with philosophy. It demonstrates how this relationship gives expression to a basic tension at the core of politics: that between the contingency of its happening and the transcendence toward which it strives. The first part of the study proposes a reassessment of the ancient quarrel between philosophy and rhetoric, as it was discussed by Plato, Aristotle, and above all Cicero and Quintilian, who ambitiously attempted to bring them together creating an ideal that is at the roots of the humanist tradition. It then moves to twentieth-century political theory and shows how the questions that emerge from that quarrel still strongly resonate in the works of key
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.

The Emotions of the Ancient Greeks - David Konstan - 2007-12-22
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 orgê 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.

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