

Aristotle On Emotion: A Contribution To Philosophical Psychology, Rhetoric, Poetics, Politics, And E

NOTICES OF BOOKS

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FORTENBAUGH (W. W.) *Aristotle on emotion: a contribution to philosophical psychology, rhetoric, poetics, politics and ethics.* London: Duckworth, 1975. Pp. [10]. £5.95.

F. claims that in accordance with the doctrine of the *Post. An.* cognition is 'built into' the definitions of individual emotions as their efficient cause: so the thought of outrage becomes an 'essential component' of anger, the thought of the inner self an 'essential component' of fear (11-14). This 'inclusive' view of emotional response, which 'recognised both its cognitive and its bodily aspects' (21), made possible an upgrading of both rhetoric and 'imitative' poetry; for the emotions could now be seen not as totally irrational, but as 'intelligent responses compatible with reason' (18). F. then goes on to assert that the 'logical half' of the soul, as the seat of the emotions, is itself partly cognitive, and that the distinction made in the sphere of ethics and politics between the 'logical' and 'alogical' parts is therefore different from the biological distinction between the cognitive and the sensitive. The new political-ethical psychology (which developed out of much discussion in the Academy) provides an improved basis for educational theory, and a justification for the subordinate position of children, slaves and women in the state; it also enables Aristotle to distinguish clearly between the qualities of humans and animals, to make due allowance for the possibility of virtuous action without prior calculation, and to explain fully the relation between 'moral virtue' and practical wisdom (whose role is 'to secure a technical performance without independent moral value' [78]).

On F.'s account, then, Aristotle holds that thinking or believing something is part of what it means to experience an emotion. F. may be right about this, although the hard evidence, such as it is, is mostly restricted to the two cases of anger and fear. (It could also be said that Aristotle would have done better to hold that it was part of the essence of these emotions that they be *by* certain things.) But it is more doubtful whether it should be inferred from this that the 'logical' part has any cognitive function. F. adduces no evidence from Aristotle to the effect that emotion (as including both cognitive and 'bodily' aspects) is exclusively a function of the 'logical' part; and in the absence of such evidence there seems to be little against supposing that in the 'political-ethical' framework, as in the biological, it 'brings into play several... faculties' (27, n. 1). Just such a conclusion is suggested, e.g. by Aristotle's account of *ἀκρασία* in the *N. E.*, where *ἐπιθυμία* (which heads the list of *πάθη* in II 5) is clearly distinguished from the various *δύναμι* involved in *ἀκρασία*. (If it weighs in F.'s favour that the part in question is called *τὸ παθητικὸν μέρος*, the fact that it is also called *λόγον* weighs at least as much against him [see below].) F. relies heavily on the fact that in *N. E.* I the 'logical' part is said *λόγον ἔχει*, in so far as it 'obeys' reason; for he thinks that 'obeying' reason in itself entails cognitive capacity. In support of this, there is (i) the comparison of the relation between the 'logical' and 'alogical' parts

with the listening of child to father (*N. E.* 1103 a 1-3) (30); and (ii) the fact that Aristotle recommends that one should reason with slaves 'more than with children' (*Pol.* 1260 b 5-7), while also saying that (natural) slaves lack *τὸ βουλευτικόν* (1260 a 12) (53 ff.). But against (i), I would reply that 1103 a 1-3 picks up 1102 b 28 ff., where the 'sharing in' *λόγον ἔχει* of the 'alogical' part is illustrated by *λόγον ἔχει τοῦ πατρὸς καὶ τῶν φίλων*—a point which can hardly be pressed. As for (ii), while the slave is said to lack *τὸ βουλευτικόν*, he is also said (31) the sentence before) to possess the 'logical' part; and what else should we attribute to this but his 'perception of *λόγος*' (*Pol.* 1254 b 22-3)? Admittedly, there is a problem about the 'obedience' of the 'alogical' part; but to make this part itself capable of judgment is only to shift the problem on to a different level—for the same metaphor will apparently be appropriate to describe the relation between the strictly irrational drives and the 'correct assessments' about action to which 'man's alogical side' can be educated (51). And in any case, could Aristotle really have wanted to assign the making of 'assessments' to a part labelled as *λόγον*?

Thus I suggest that F. has done little to justify his description of the accepted view of the essential overlap between the ethical and biological psychologies as a 'confusion' (26 n. 1). What is more, his own interpretation turns out to have no greater explanatory power as applied to Aristotle's text than the one it pretends to replace; indeed, on one issue, that of the relation between 'moral virtue' and practical wisdom, it does notably worse. In general, he is right to have emphasised the importance of the recognition by Aristotle (and the later Plato) of the connection between thought and emotion, and the subsequent enlargement of his view of human nature; but I believe he has worked a good point too hard. (Hardie's name is misspelt on p. 26 and in the index; for 'definition of anger' in l. 15 on p. 12, read 'definition of fear'.)

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HINTIKKA (J.) *Time & necessity: studies in Aristotle's theory of modality.* Oxford: Clarendon, 1973. Pp. x + 225. £5.50.

'Time and modality are intimately united in Aristotle's philosophy; and the bond of their union is the Principle of Plenitude. Grasping that Principle, we may discover the secrets of various *arsana Aristotelica*; for it is a torch which not only illuminates Aristotle's treatment of necessity and possibility, but also sheds light upon his syllogistic, his notion of actuality, his theory of infinity, his doctrine of the eternity of the species, his attitude to future contingents, his predication for doxography, and much else besides.'

Such, in outline, is one of the principal contentions of Jaakko Hintikka's *Time and Necessity*. In this review I shall consider briefly three questions which it excites: what exactly is the Principle of Plenitude?

Aristotle on Emotion: A Contribution to Philosophical Psychology. 3 Apr On his Psychology, Ethics, Politics and Rhetoric. The resulting theory of emotion .Aristotle on Emotion Paperback November 14, response, and how that understanding influenced Aristotle's work in rhetoric, poetics, politics and ethics. Aristotle's Rhetoric has had an enormous influence on the arguments that are also treated in his logical, ethical, and psychological writings. Another example is the concept of emotions: though emotions are one of In the Poetics (a33) we find a cross-reference to a work called In E. Berti (ed.). Aristotle on emotion: A contribution to philosophical psychology, rhetoric, poetics, politics, and ethics. New York: Barnes & Noble. Garver, E. (). Aristotle's. Aristotle on emotion: A contribution to philosophical psychology, rhetoric, poetics, politics, and ethics. New York: Barnes & Noble. Garver, E. (). Aristotle: The Classical Heritage of Rhetoric. on Emotion: A Contribution to Philosophical Psychology, Rhetoric, Poetics, Politics, and Ethics. "Aristotle's Rhetoric on Emotions. Garver, E. "Aristotle's Rhetoric as a Work of Philosophy. PHILOSOPHICAL PSYCHOLOGY RHETORIC POETICS. Download: Aristotle On Emotion A Contribution To Philosophical Psychology Rhetoric Poetics. ARISTOTLE ON shuken e = The reform of Heisei, Misc, The Crazy Years: Paris in the. Philosophical anthropology and psychology have shown in recent years an Board of the Association, have decided to publish most of the contributions in Philoso Ca accounts of emotion as ea physiological theories of e scope of modern .. Pphilosophical Psychology, Rhetoric, Poetics, Politics and Etbics, London. For example, in his work in ethics and politics, Aristotle identifies the highest good with of Nature; The Soul and Psychology; Ethics; Politics; Art and Poetics he began to lecture on his own account, especially on the subject of rhetoric. . Socrates' contribution was the expression of general conceptions in the form of. The most important text for understanding Aristotle's political philosophy, not with an interest in Aristotle's political theory may also wish to read the Rhetoric, which . Aristotle adds that young men will usually act on the basis of their emotions, .. innate psychological characteristic (they are not aggressive and/or assertive. Fortenbaugh, William W. Aristotle on Emotion: A Contribution to Philosophical Psychology, Rhetoric, Poetics, Politics, and Ethics. London: Duckworth, On his Psychology, Ethics, Politics and Rhetoric This volume focuses on Aristotle's practical philosophy. It is followed by discussion of his moral psychology: the division of the human soul into emotional and E-Book: MyBook price and a Commentary on the rhetoric and poetics of Theophrastus. This article culls a theory of rhetorical vision from Aristotle's Rhetoric *aisthanesthai*) a certain emotion (*pathous*), and since *phantasia* is a Contribution to Philosophical Psychology, Rhetoric, Poetics, Politics, .. In Rereading Aristotle's Rhetoric, Edited by: Gross, Alan G. and Walzer, Arthur E. 74 Aristotle's Rhetoric is an ancient Greek treatise on the art of persuasion, dating from the 4th In stark contrast to the emotional rhetoric and poetry of the sophists was a One of the most important contributions of Aristotle's approach was that he identified rhetoric as one of .. Jump up ^ Gross, Alan G.

and Arthur E. Walzer. Enthymeme is the central term of Aristotelian rhetoric, yet Aristotle offers precious little as for the Greeks in general, the seat of the emotions, particularly anger. 2 Cf. Plato, Cratylus de ?? ?? ? ????? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? .. Philosophical Psychology, Rhetoric, Poetics, Politics and Ethics. London. Aristotle's Poetics, Physics, Rhetoric, The Motion and Gait of Animals Aristotle was born in Stageira (Greek: St??e??a) in Chalcidice. on aesthetics, ethics, government, metaphysics, politics, psychology, rhetoric and theology. .. According to historian Will Durant, no other philosopher has contributed so much to the.

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