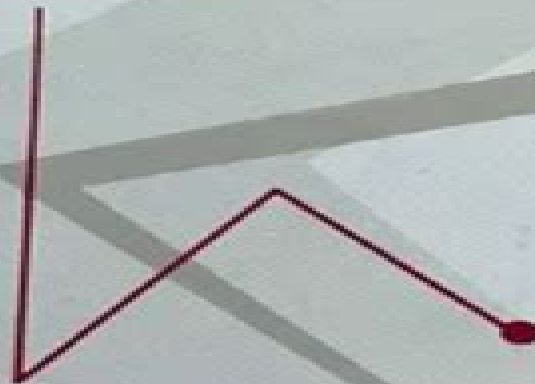


*Emotion  
in the  
Thought  
of SARTRE*

JOSEPH P. FELL, III



# Emotion In The Thought Of Sartre

**Joseph P. Fell (III.)**



## **Emotion In The Thought Of Sartre:**

**Emotion in the Thought of Sartre** Joseph P. Fell, 1965-01 Available for the first time in English this is the definitive account of the practice of sexual slavery the Japanese military perpetrated during World War II by the researcher principally responsible for exposing the Japanese government's responsibility for these atrocities The large scale imprisonment and rape of thousands of women who were euphemistically called comfort women by the Japanese military first seized public attention in 1991 when three Korean women filed suit in a Tokyo District Court stating that they had been forced into sexual servitude and demanding compensation Since then the comfort stations and their significance have been the subject of ongoing debate and intense activism in Japan much if it inspired by Yoshimi's investigations How large a role did the military and by extension the government play in setting up and administering these camps What type of compensation if any are the victimized women due These issues figure prominently in the current Japanese focus on public memory and arguments about the teaching and writing of history and are central to efforts to transform Japanese ways of remembering the war Yoshimi Yoshiaki provides a wealth of documentation and testimony to prove the existence of some 2 000 centers where as many as 200 000 Korean Filipina Taiwanese Indonesian Burmese Dutch Australian and some Japanese women were restrained for months and forced to engage in sexual activity with Japanese military personnel Many of the women were teenagers some as young as fourteen To date the Japanese government has neither admitted responsibility for creating the comfort station system nor given compensation directly to former comfort women This English edition updates the Japanese edition originally published in 1995 and includes introductions by both the author and the translator placing the story in context for American readers Sketch for a Theory of the Emotions Jean-Paul Sartre, 2015-10-15 Philosopher novelist dramatist and existentialist

Jean Paul Sartre is one of the greatest writers of all time He was fascinated by the role played by the emotions in human life and placed them at the heart of his philosophy This brilliant short work which contains some of the principal ideas later to appear in his masterpiece *Being and Nothingness* is Sartre at his best insightful engaging and controversial Far from constraining one's freedom as we often think Sartre argues that emotions are fundamental to it and that an emotion is nothing less than a transformation of the world With a new foreword by Sebastian Gardner **Emotion in the Thought of Sartre. Joseph P. Fell, III.** Joseph P. Fell, 1965

*The Emotions* Jean-Paul Sartre, 2000-12-01 In this book the eminent French philosopher seeks to develop a new theory method of psychologic interpretation Delving into the mystery of the emotional process he analyzes the roles that fear lust melancholy and anguish play in the life of man **Emotion in the**

**Thought of Sartre** Joseph P. Fell (III.), 1969 **Oppression and the Human Condition** Thomas Martin, 2002 Oppression and the Human Condition is both a valuable teaching tool and an insightful addition to scholarship on the philosophy of Jean Paul Sartre Students and teachers will find it an excellent and accessible introduction to Sartre's existentialism ideal for courses in existentialist and 20th century philosophy Equally Sartre scholars will find that the book especially the sections on

oppression and bad faith gives them much to think about Author Thomas Martin applies Sartre s philosophy to contemporary issues and concerns and draws on two case studies to make his point The cases examine modern day oppressors in one case an anti semite in the other a sexist who objectifies women in the context of Sartre s bad faith The case studies also reinforce Martin s argument that Sartre s early philosophy especially his concept of bad faith provides a framework for discussions of oppressions such as racism and sexism

On the Emotions Richard Wollheim,2008-10-01 Leading philosopher Richard Wollheim recruits into service the insights of literature and of psychoanalysis as well as of philosophy in this rich and thought provoking account of the emotions Starting from the premise that emotions form a distinct psychological category Wollheim argues that they are like beliefs and desires dispositions or underlying forces in the mind that erupt from time to time into the stream of consciousness However to assimilate emotions to beliefs or to desires or to some combination of the two is quite wrong Emotions are attitudes or orientations to the world says the author and in this regard they are naturally associated with the imagination The book considers what emotions are how they arise in our lives and how standard and moral emotions differ Wollheim writes within the analytic tradition yet decisively abandons a number of assumptions associated with that tradition and instead develops what he calls the psychologization or repsychologization of the emotions Addressing repsychologization of the mind and its contents as a major theme the author offers sustained discussion of the opinions of Sartre William James Freud Melanie Klein Stendhal Montaigne and Bertrand Russell

Existentialism and Human Emotions Jean-Paul Sartre,1957 Essays culled from two former books by the leading French exponent of this philosophy

**Commonplace Commitments** Peter S. Fosl,Michael J. McGandy,Mark D. Moorman,2016-09-30 Joseph P Fell proposes that the solution to the problem of nihilism is found in the common experience of persons and the everyday commitments that one makes to people practices and institutions In his landmark 1979 book Heidegger and Sartre and in his subsequent essays Fell describes a quiet but radical reform in the philosophical tradition that speaks to perennial dilemmas of thought and pressing issues for action Since Descartes at least we have been puzzled as to what we can know how we should act and what we should value The skeptical influence of modern dualism distilled in the mind body problem at arose with the assertion I think therefore I am has shot through not just philosophy and psychology but also society politics and culture With dualism arose radical subjectivism and the concomitant problems of nihilism and alienation The broad aim of phenomenology is to repair the rupture of self and world Announced by Edmund Husserl and developed by Jean Paul Sartre Martin Heidegger and John William Miller who drew from the North American tradition this is the project to which Fell has devoted more than a half century of reflection and technical elaboration In this volume an array of scholars consider criticize and cultivate Fell s key contributions to the phenomenological project Ranging from analyses of key texts in Fell s phenomenology to probing examinations of his crucial philosophical presuppositions to the prospects for Fell s call to find the solution to nihilism in everyday experience these essays gather the work of the authors thinking with and through Fell s key

works on Sartre Heidegger and Miller Also included are seminal statements from Fell on his pedagogical practice and his conception of philosophy **Existentialist Ontology and Human Consciousness** William L. McBride,2013-09-13

Existentialist Ontology and Human ConsciousnessThe majority of the distinguished scholarly articles in this volume focus on Sartre s early philosophical work which dealt first with imagination and the emotions then with the critique of Husserl s notion of a transcendental ego and finally with systematic ontology presented in his best known book Being and Nothingness In addition since his preoccupation with ontological questions and especially with the meanings of ego self and consciousness endured throughout his career other essays discuss these themes in light of later developments both in Sartre s own thought and in the phenomenological hermeneutic and analytic traditions *Caring, a Feminine Approach to Ethics & Moral Education* Nel Noddings,1986 Ethics has been discussed largely in the language of the father Nel Noddings believes in principles and propostions in terms such as justification fairness and equity The mother s voice has been silent The view of ethics Noddings offers in this book is a feminine view This does not imply she writes that all women will accept it or that most men will reject it indeed there is no reason why men should not embrace it It is feminine in the deep classical sense rooted in receptivity relatedness and responsiveness It does not imply either that logic is to be discarded or that logic is alien to women It represents an aternative to present views one that begins with the moral attitude or longing for goodness and not with moral reasoning What is at the basis of moral action An altruism acquired by the application of rule and principle Or as Noddings asserts caring and the memory of being cared for With numerous examples to supplement her rich theoretical discussion Noddings builds a compelling philosophical argument for an ethics based on natural caring as in the care of a mother for her child The ethical behavior that grows out of natural caring has at its core as care filled receptivity to those involved in any moral situation and leaves behind the rigidity of rule and principle to focus on what is particular and unique in human relations The hand that steadied us as we learned to ride our first bicycle did not provide propositional knowledge but it guided and supported us all the same and we finished up knowing how Noddings s discussion is far ranging as she considers whether organizations which operate at a remove from the caring relationship can truly be called ethical She discusses the extent to which we may truly care for plants animals or ideas Finally she proposes a realignment of education to encourage and reward not just rationality and trained intelligence but also enhanced sensitivity in moral matters *The Routledge Handbook of Phenomenology of Emotion* Thomas Szanto,Hilge Landweer,2020-04-22 The emotions occupy a fundamental place in philosophy going back to Aristotle However the phenomenology of the emotions has until recently remained a relatively neglected topic The Routledge Handbook of Phenomenology of Emotion is an outstanding guide and reference source to this important and fascinating topic Comprising forty nine chapters by a team of international contributors this handbook covers the following topics historical perspectives including Brentano Husserl Sartre Levinas and Arendt contemporary debates including existential feelings situated affectivity embodiment art morality and feminism self

directed and individual emotions including happiness grief self esteem and shame social emotions including sympathy aggressive emotions collective emotions and political emotions borderline cases of emotion including solidarity trust pain forgiveness and revenge Essential reading for students and researchers in philosophy studying phenomenology ethics moral psychology and philosophy of psychology The Routledge Handbook of Phenomenology of Emotion is also suitable for those in related disciplines such as religion sociology and anthropology

The Philosophical Contexts of Sartre's The Wall and Other Stories Kevin W. Sweeney, 2016-05-16 The Philosophical Contexts of Sartre's The Wall and Other Stories Stories of Bad Faith presents a philosophical analysis of all five stories in Sartre's short story collection Kevin W Sweeney argues that each of the five stories has its own philosophical idea or problem that serves as the context for the narrative Sartre constructs each story as a reply to the philosophical issue in the context and as support for his position on that issue In the opening story The Wall Sartre uses the Constant Kant debate to support his view that the story's protagonist is responsible for his ally's death The Room presents in narrative form Sartre's criticism that the Freudian Censor is acting in bad faith In Erostratus Sartre opposes Descartes's claim in his hats and coats example that we recognize the humanity of others by using our reason In Intimacy Sartre again opposes a Cartesian position this time the view that our feelings reveal our emotions Sartre counters that Cartesian view by showing that the two women in the story act in bad faith because they do not distinguish their feelings from their emotions The last story The Childhood of a Leader shows how the protagonist acts in bad faith in trying to resolve the question of who he is by appealing to the view that one's roots in nature can provide one with a substantial identity The stories are unified by showing the characters in all five narratives engaged in different acts of bad faith The Philosophical Contexts of Sartre's The Wall and Other Stories is written for scholars interested in Jean Paul Sartre's early literary and philosophical work as well as for students interested in Sartre and twentieth century French literature

**Merleau-Ponty's Critique of Sartre's Philosophy** Margaret Whitford, 1982

*Caring* Nel Noddings, 2013-09-14 With numerous examples to supplement her rich theoretical discussion Nel Noddings builds a compelling philosophical argument for an ethics based on natural caring as in the care of a mother for her child In Caring now updated with a new preface and afterword reflecting on the ongoing relevance of the subject matter the author provides a wide ranging consideration of whether organizations which operate at a remove from the caring relationship can truly be called ethical She discusses the extent to which we may truly care for plants animals or ideas Finally she proposes a realignment of education to encourage and reward not just rationality and trained intelligence but also enhanced sensitivity in moral matters

**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

**Feeling Our Feelings: What Philosophers Think and People Know** Eva Brann, 2008-10-01 A dazzling wealth of stimulating reflection and wise insight To read Feeling Our Feelings is to relive one's own early moments of intellectual awakening with all the advantages of age and experience Eva Brann proves to be a most steady and enlightening guide on an inquiry into the relation between life and thought that few have pursued so thoroughly Susan Shell Department of Political Science Boston College In Feeling Our Feelings Eva Brann considers what the great philosophers on the passions and feelings have thought and written about them She examines the relevant work of Plato Aristotle the Stoics Aquinas Descartes Spinoza Adam Smith Hume Kierkegaard and Heidegger and also includes a chapter on contemporary studies on the brain Feeling Our Feelings provides a comprehensive look at this pervasive and elusive topic Feeling our feelings comes from the words a little boy called Zeke said to me some thirty years ago when he was four I was swinging him in a park in Cambridge Massachusetts and not doing it right Swing me higher he said I want to feel my feelings The phrase stuck with me you might say it festered in my mind it agitated questions Why do we all want to feel our feelings so generally that people not in touch with them are thought to be in need of therapy What feeling was swinging high inducing Was it an exultation of the body or an exhilaration of the soul When he wanted to be feeling his feelings was there a difference between the general feeling the mere consciousness of being affected and his particular feelings the distinguishable affects as when you sing a song there is a difference between the singing done and the song sung or is there Eva Brann from her Preface

**Sartre's Two Ethics** Thomas C. Anderson, 1993 Sartre's moral thinking progressed from an abstract idealistic ethics of authenticity to a more concrete realistic and materialistic morality Much of Sartre's important unpublished work on ethics relevant to both his first and his second ethics has become available to scholars only in the years since his death Only now has it become possible to give a complete presentation of both the first and the second ethics and to accurately identify their relationship Sartre's Two Ethics also presents Professor Anderson's original criticisms of Sartre's two ethics and concludes that the second is a significant advance over the first

**What Emotions Really Are** Paul E. Griffiths, 1998-08-12 In this provocative contribution to the philosophy of science and mind Paul E Griffiths criticizes contemporary philosophy and psychology of emotion for failing to take in an evolutionary perspective and address current work in neurobiology and cognitive science Reviewing the three current models of emotion Griffiths points out their deficiencies and constructs a basis for future models that pay equal attention to biological fact and conceptual rigor Griffiths

has written a work of depth and clarity in an area of murky ambiguity producing a much needed standard at the border of science philosophy and psychology As he presents his case offering a forthright critique of past and present theories Griffiths touches on such issues as evolution social construction natural kinds categories corresponding with real distinctions in nature cognition and moods While addressing specialists the book will reward general readers who apply themselves to its remarkably accessible style Library Journal What Emotions Really Are makes a strong claim to be one of the best books to have emerged on the subject of human emotion Ray Dolan Nature

**Morality and the Emotions** Justin Oakley, 2020-07-20

Originally published in 1992 this book attacks many recent philosophical and psychological theories of the emotions and argues that our emotions themselves have intrinsic moral significance He demonstrates that a proper understanding of the emotions reveals the fundamental role they play in our moral lives and the practical consequences that arise from being morally responsible for our emotions



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