

A Tear Is an Intellectual Thing

THE MEANINGS OF EMOTION



JEROME NEU

Tear Is An Intellectual Thing

Thomas Griffiths



Tear Is An Intellectual Thing:

A ^ATear Is an Intellectual Thing Jerome Neu,2000-02-10 Is jealousy eliminable If so at what cost What are the connections between pride the sin and the pride insisted on by identity politics How can one question an individual s understanding of their own happiness or override a society s account of its own rituals What makes a sexual desire perverse or particular sexual relations such as incestuous ones undesirable or even unthinkable These and other questions about what sustains and threatens our identity are pursued using the resources of philosophy psychoanalysis and other disciplines The discussion throughout is informed and motivated by the Spinozist hope that understanding our lives can help change them can help make us more free A Tear is an Intellectual Thing Jerome Neu,2000 A Tear is an Intellectual Thing Jerome Neu,2000 Unlike other philosophical studies of emotion which look at emotions in general Neu takes up specific emotions as the focus of his inquiry seeing them as much more than illustrative examples within his theory He examines the extent to which certain expressions of emotion are natural or inevitable and articulates their political and moral implications BOOK JACKET Thinking Through Feeling Anastasia Philippa Scrutton,2011-10-06 Contemporary debates on God s emotionality are divided between two extremes Impassibilists deny God s emotionality on the basis of God s omniscience omnipotence and incorporeality Passibilists seem to break with tradition by affirming divine emotionality often focusing on the idea that God suffers with us Contemporary philosophy of emotion reflects this divide Some philosophers argue that emotions are voluntary and intelligent mental events making them potentially compatible with omniscience and omnipotence Others claim that emotions are involuntary and basically physiological rendering them inconsistent with traditional divine attributes Thinking Through Feeling God Emotion and Passibility creates a three way conversation between the debate in theology contemporary philosophy of emotion and pre modern particularly Augustinian and Thomist conceptions of human affective experience It also provides an exploration of the intelligence and value of the emotions of compassion anger and jealousy *Feeling Things* Stephanie Downes,Sally Holloway,Sarah Randles,2018 This interdisciplinary essay collection investigates the various interactions of people feelings and things throughout premodern Europe It focuses on the period before mass production when limited literacy often prioritised material methods of communication The subject of materiality has been of increasing significance in recent historical inquiry alongside growing emphasis on the relationships between objects emotions and affect in archaeological and sociological research The historical intersections between materiality and emotions however have remained under theorised particularly with respect to artefacts that have continuing resonance over extended periods of time or across cultural and geographical space *Feeling Things* addresses the need to develop an appropriate cross disciplinary theoretical framework for the analysis of objects and emotions in European history with special attention to the need to track the shifting emotional valencies of objects from the past to the present and from one place and cultural context to another The collection draws together an international group of historians art historians curators and literary scholars working on a

variety of cultural literary visual and material sources Objects considered include books letters prosthetics religious relics shoes stone and textiles Many of these have been preserved in international galleries museums and archives while others have remained in their original locations even as their contexts have changed over time The chapters consider the ways in which emotions such as despair fear grief hope love and wonder become inscribed in and ascribed to these items producing emotional objects of significance and agency Such objects can be harnessed to create affirm or express individual relationships as for example in religious devotion and practice or in the construction of cultural communal and national identities

Weeping Britannia Thomas Dixon, 2015-09-10 There is a persistent myth about the British that we are a nation of stoics with stiff upper lips repressed emotions and inactive lachrymal glands Weeping Britannia the first history of crying in Britain comprehensively debunks this myth Far from being a persistent element in the national character the notion of the British stiff upper lip was in fact the product of a relatively brief and militaristic period of our past from about 1870 to 1945 In earlier times we were a nation of proficient sometimes virtuosic moral weepers To illustrate this perhaps surprising fact Thomas Dixon charts six centuries of weeping Britons and theories about them from the medieval mystic Margery Kempe in the early fifteenth century to Paul Gascoigne's famous tears in the semi finals of the 1990 World Cup In between the book includes the tears of some of the most influential figures in British history from Oliver Cromwell to Margaret Thatcher not forgetting George III Queen Victoria Charles Darwin and Winston Churchill along the way But the history of weeping in Britain is not simply one of famous tear stained individuals These tearful micro histories all contribute to a bigger picture of changing emotional ideas and styles over the centuries touching on many other fascinating areas of our history For instance the book also investigates the histories of painting literature theatre music and the cinema to discover how and why people have been moved to tears by the arts from the sentimental paintings and novels of the eighteenth century and the romantic music of the nineteenth to Hollywood weepies expressionist art and pop music in the twentieth century Weeping Britannia is simultaneously a museum of tears and a philosophical handbook using history to shed new light on the changing nature of Britishness over time as well as the ever shifting ways in which we express and understand our emotional lives The story that emerges is one in which a previously rich religious and cultural history of producing and interpreting tears was almost completely erased by the rise of a stoical and repressed British empire in the late nineteenth century Those forgotten philosophies of tears and feeling can now be rediscovered In the process readers might perhaps come to view their own tears in a different light as something more than mere emotional incontinence

Thinking about Tears Marco Menin, 2022 A crucial period for the birth of modernity France's long eighteenth century c 1650 1820 was an era marked by the formulation of a new aesthetic and ethical code revolving around the intensification of emotions and the hyperbolic use of weeping *Thinking About Tears* reveals another side to a period often called the age of reason

Tears in the Graeco-Roman World Thorsten Fögen, 2009-08-17 This volume presents a wide range of contributions that analyse the cultural sociological

and communicative significance of tears and crying in Graeco Roman antiquity The papers cover the time from the eighth century BCE until late antiquity and take into account a broad variety of literary genres such as epic tragedy historiography elegy philosophical texts epigram and the novel The collection also contains two papers from modern socio psychology

Cue Tears Daniel Sack, 2024-07-02 Lively essays on the meanings and methods of tears in performance **Greek**
Laughter and Tears Margaret Alexiou, 2017-06-05 Explores the range and complexity of human emotions and their transmission across cultural traditions What makes us laugh and cry sometimes at the same time How do these two primal seemingly discrete and non verbal modes of expression intersect in everyday life and ritual and what range of emotions do they evoke How may they be voiced shaped and coloured in literature and liturgy art and music Bringing together scholars from diverse periods and disciplines of Hellenic and Byzantine studies this volume explores the shifting shapes and functions of laughter and tears With a focus on the tragic the comic and the tragicomic dimensions of laughter and tears in art literature and performance as well as on their emotional socio cultural and religious significance it breaks new ground in the study of ancient and Byzantine affectivity Key features Includes an international cast of 25 distinguished contributors Prominence is given to performative arts and to interactions with other cultures Transitions from Late Antiquity to Byzantium and from Byzantium to the Renaissance form focal points from which contributors look backwards forwards and sideways Highlights the variety audacity and quality of the finest Byzantine works and the extent to which they anticipated the renaissance

Reviewing **Tear Is An Intellectual Thing**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Tear Is An Intellectual Thing**," an enthralling opus penned by a very acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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