



Reason is the slave of passion.

Fyodor Dostoyevsky

Slave Of Passion

L Towne



Slave Of Passion:

Shakespeare's Tragic Heroes Slaves of Passion Lily Bess Campbell, 1930 **Slave to Passion** Paul LESTRANGE, 1948 **Slave of Passion** Xantia, 1998 *Not Passion's Slave* Robert C. Solomon, 2003-01-30 The idea that we are in some significant sense responsible for our emotions is an idea that Robert Solomon has developed for almost three decades Here in a single volume he traces the development of this theory of emotions and elaborate it in detail Two themes run through his work the first presents a cognitive theory of emotions in which emotions are construed primarily as evaluative judgments The second proposes an existentialist perspective in which he defends the idea that as we are responsible for our emotions Indeed sometimes it even makes sense to say that we choose them While the first claim has gained increasing currency in the literature his claim about responsibility for emotions has continued to meet with considerable resistance and misinterpretation The new emphasis on evolutionary biology and neurology has mistakenly reinforced the popular prejudice that emotions happen to us and are entirely beyond our control This volume is also a kind of intellectual memoir of Solomon's own development as a thinker The essays written in the 1980s elaborate the themes of the intentionality of emotion and the claim that emotions are judgments in this period he is also increasingly preoccupied with how emotions vary and are identified in a variety of cultures In the 1990 s his interests evolve to consider the social and political role of emotions and theories about emotion The final section presents his current philosophical position on the seeming passivity of the passions Despite his own critical assessment of his earlier work he continues to argue that in the final analysis we are responsible for our emotions and existential quality of our lives [The Slave of Passion: Or, The Fruits of Werter](#) , 1802 [De Lacy Or Passion's Slave, a Novel](#) De Lacy, 1828 [In Sensible Judgement](#) Max Deutscher, 2016-05-23 Taking its bearings from classic texts including Plato Kant Hegel and Arendt this thoughtful and intriguing book provides philosophical reflection on what it is to judge and what judgement achieves alongside and sometimes in competition with thinking and willing Opening with the landmark Mabo High Court case in Australia and with detailed reference to other significant debates of judgement of the twentieth century Max Deutscher seeks to explore and explain approaches to the concepts of what is good right and legal Describing a connection between reason and grounds intrinsic to judgement he analyses and explores the tendency towards absolutism that displaces proper judgement By weaving concrete instances of judgement with philosophical thought Deutscher provides a fascinating phenomenology of practices of judgement that should appeal to all readers with an interest in legal philosophical and political thought **Writing Prejudices** Robert Samuels, 2001-03-01 Examines the manifestations of racism sexism and homophobia in the literary works of Shakespeare Mary Shelley Joseph Conrad and Toni Morrison *The Passion for Happiness* Adam Potkay, 2000 Although widely perceived as inhabiting different even opposed literary worlds Samuel Johnson 1709 1784 and David Hume 1711 1776 shared common ground as moralists Adam Potkay traces their central concerns to Hellenistic philosophy as conveyed by Cicero and to earlier

moderns such as Addison and Mandeville Johnson's and Hume's large and diverse bodies of writings Potkay says are unified by several key questions What is happiness What is the role of virtue in the happy life What is the proper relationship between passion and reflection in the happy or flourishing individual In their writings Johnson and Hume largely agree upon what flourishing means for both human beings and the communities they inhabit They also tell a common story about the history that led up to the enlightened age of eighteenth century Europe On the divisive topic of religion these two great men of letters wrote with a decorum that characterizes the Enlightenment in Britain as compared to its French counterpart In *The Passion for Happiness* Adam Potkay illuminates much that philosophers and historians do not ordinarily appreciate about Hume and that literary scholars might not recognize about Johnson

Shakespeare's Hamlet and Lawrence Agonistes

Barry J. Scherr, 2018-07-27 This book is the first to examine the influence of Shakespeare particularly Hamlet on D H Lawrence Using the Bloomian theory of the anxiety of influence to probe the startling depths of Lawrence's agon with his towering precursor Shakespeare it closely examines Lawrence's crypto Jewish identity as well as that of many of his highly individual characters who embody the characteristics of Old Testament figures and in so doing infuse a patriarchal strength and divine religious sublimity into civilized life Lawrence's claims about the self-sacrificing influence of Christianity on Shakespeare's Hamlet on the other hand demonstrate how this influence carries over into the submission of the subject and the decline of Western Civilization The book extrapolates this decline into a critique of the modern day left wing ideology that appropriates the self-abnegating individual to its collectivist ends In responding agonistically to Shakespeare's Hamlet Lawrence claims a far more complete vital and salubrious consciousness and a *Weltanschauung* that makes for greater more fulfilling life thanks to the inner strength psychic and sexual power of the Lawrentian Self Supreme The book will appeal to Lawrence and Shakespeare scholars and enthusiasts who wish to appreciate Lawrence and Shakespeare as supremely profound writers and thinkers Its unique demonstration of Bloomian literary theory makes it come poignantly alive for both graduate students and college professors

De Lacy; or, Passion's slave. A novel ... By the author of Modes of Life, or Town and country, 1828

Scenes of Life; from Monarch's Throne to Peasant's Cot; with the Slave's Prayer to the Star of Freedom. [Poems.] John Taylor (calling himself The Hyperion Bard.), 1861

Amos Thorne, and Other Poems Paul

WENTWORTH (of Melbourne.), 1871

Proverbial Language in English Drama Exclusive of Shakespeare, 1495-1616 R. W.

Dent, 2022-05-27 This title is part of UC Press's Voices Revived program which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice reach and impact Drawing on a backlist dating to 1893 Voices Revived makes high quality peer-reviewed scholarship accessible once again using print on demand technology This title was originally published in 1984

Current Literature, 1897

PASSION'S SLAVE ALEXIS HILL, 1979

The Passions Robert C. Solomon, 1993-01-01 An abridged reprint of the Doubleday edition of 1976 with new preface and

conclusion by the author

Slave Against Slave

Jeff Forret, 2015-11-16 In the first ever comprehensive analysis of violence

between slaves in the antebellum South Jeff Forret challenges persistent notions of slave communities as sites of unwavering harmony and solidarity Though existing scholarship shows that intraracial black violence did not reach high levels until after Reconstruction contemporary records bear witness to its regular presence among enslaved populations *Slave against Slave* explores the roots of and motivations for such violence and the ways in which slaves masters churches and civil and criminal laws worked to hold it in check Far from focusing on violence alone Forret s work also adds depth to our understanding of morality among the enslaved revealing how slaves sought to prevent violence and punish those who engaged in it Forret mines a vast array of slave narratives slaveholders journals travelers accounts and church and court records from across the South to approximate the prevalence of slave against slave violence prior to the Civil War A diverse range of motives for these conflicts emerges from tensions over status differences to disagreements originating at work and in private to discord relating to the slave economy and the web of debts that slaves owed one another to courtship rivalries marital disputes and adulterous affairs Forret also uncovers the role of explicitly gendered violence in bondpeople s constructions of masculinity and femininity suggesting a system of honor among slaves that would have been familiar to southern white men and women had they cared to acknowledge it Though many generations of scholars have examined violence in the South as perpetrated by and against whites the internal clashes within the slave quarters have remained largely unexplored Forret s analysis of intraracial slave conflicts in the Old South examines narratives of violence in slave communities opening a new line of inquiry into the study of American slavery

American Slavery as it is, 1839 **Teilhard de Chardin** David Grumett, 2005

Pierre Teilhard de Chardin 1881 1955 has been regarded for too long as an esoteric thinker who evacuates theology by subjecting it to scientific theory There is an urgent need to reclaim him as a French catholic theologian with intellectual roots in the early twentieth century Teilhard s imaginative and inspiring work is grounded in the constructive use of biblical and patristic motifs and in his own life experiences of war exile and scientific endeavour From these he develops a distinctive philosophical theology which combines elements frequently assigned to the seperate domains of philosophy of religion systematic theology and mysticism Teilhard provides a detailed theology of human embodiment and natural substances whilst his theories of human action passion vision and virtue offer suggestive resources to pastoral theology His evolutionary cosmology and social democratic politics are discussed in their historical context and the significance of his work for the ongoing dialogue between science and religion is assessed

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