In his letters Paul speaks often of his emotions, and also promotes certain feelings while banishing others. This indicates that for Paul, emotion is vital. However, in New Testament studies, the study of emotions is still nascent; current research in the social sciences highlights its cognitive and social dimensions. Ian Y. S. Jew combines rigorous social-scientific analysis and exegetical enquiry to argue that emotions are intrinsic to the formation of the Pauline communities, as they encode belief structures and influence patterns of social experience. By taking joy in Philippians and grief in 1 Thessalonians as representative emotions, and contrasting Paul's approach with that of his Stoic contemporaries, Jew demonstrates that authorized feelings have socially integrating and differentiating functions; by reinforcing the shared theological realities upon which emotional norms are based, group belonging is bolstered. Simultaneously, authorized emotions fortify the theological boundaries between Christians and others, which strengthens group solidarity in the Church by accentuating its members' insider status. Using this framework heuristically, Jew explores how the interplay of symbolic, ritual, and social elements within Paul's eschatological worldview reinforces emotional norms, and demonstrates that attention to emotion can only deepen our understanding of the social formation of the early believers.

Archaeology and the Letters of Paul illuminates the social, political, economic, and religious lives of those to whom the apostle Paul wrote. Roman Ephesos provides evidence of slave traders and the regulation of slaves; it is a likely setting for household of Philemon, to whom a letter about the slave Onesimus is addressed. In Galatia, an inscription seeks to restrain the demands of travelling Roman officials, illuminating how the apostolic travels of Paul, Cephas, and others disrupted communities. At Philippi, a list of donations from the cult of Silvanus demonstrates the benefactions of a community that, like those in Christ, sought to share abundance in the midst of economic limitations. In Corinth, a landscape of grief extends from monuments to the bones of the dead, and provides a context in which to understand Corinthian practices of baptism on behalf of the dead and the provocative idea that one could live"as if not" mourning or rejoicing. Rome and the Letter to the Romans are the grounds for an investigation of ideas of time and race not only in the first century, when we find an Egyptian obelisk inserted as a timepiece into the mausoleum complex of Augustus, but also of a new Rome under Mussolini that claimed the continuity of Roman racial identity from antiquity to his time and sought to excise Jews. Thessalonikē and the early Christian literature associated with the city demonstrates what is done out of love for Paul—invention of letters, legends, and cult in his name. The book articulates a method for bringing together biblical texts with archaeological remains. This method reconstructs the lives of the many adelphoi—brothers and sisters—whom Paul and his co-writers address. Its project is informed by feminist historiography and gains inspiration from thinkers
Cicero's Practical Philosophy marks a revival over the last two generations of serious scholarly interest in Cicero's political thought. Its nine original essays by a multidisciplinary group of distinguished international scholars manifest close study of Cicero's philosophical writings and great appreciation for him as a creative thinker, one from whom we can continue to learn. This collection focuses initially on Cicero's major work of political theory, his De Re Publica, and the key moral virtues that shape his ethics, but the contributors attend to all of Cicero's primary writings on political community, law, the ultimate good, and moral duties. Room is also made for Cicero's extensive writings on the art of rhetoric, which he explicitly draws into the orbit of his philosophical writings. Cicero's concern with the divine, with epistemological issues, and with competing analyses of the human soul are among the matters necessarily encountered in pursuing, with Cicero, the large questions of moral and political philosophy, namely, what is the good and genuinely happy life and how are our communities to be rightly ordered. The volume also reprints Walter Nicgorski's classic essay “Cicero and the Rebirth of Political Philosophy,” which helped spark the current revival of interest in Cicero the philosopher.

This volume explores emotion in medieval and early modern thought, and opens a contemporary debate on the way emotions figure in our cognitive lives. Thirteen original essays explore the key themes of emotion within the mind; the intentionality of emotions; emotions and action; and the role of emotion in self-understanding and social situations.

In Networked Media, Networked Rhetorics, Damien Pfister explores communicative practices in networked media environments, analyzing, in particular, how the blogosphere has changed the conduct and coverage of public debate. Pfister shows how the late modern imaginary was susceptible to “deliberation traps” related to invention, emotion, and expertise, and how bloggers have played a role in helping contemporary public deliberation evade these traps. Three case studies at the heart of Networked Media, Networked Rhetorics show how new intermediaries, including bloggers, generate publicity, solidarity, and translation in the networked public sphere. Bloggers “flooding the zone” in the wake of Trent Lott’s controversial toast to Strom Thurmond in 2002 demonstrated their ability to invent and circulate novel arguments; the pre-2003 invasion reports from the “Baghdad blogger” illustrated how solidarity is built through affective connections; and the science blog RealClimate continues to serve as a rapid-response site for the translation of expert claims for public audiences. Networked Media, Networked Rhetorics concludes with a bold outline for rhetorical studies after the internet.

This volume brings together new work by leading philosophers on the topics of emotion and value, and explores issues at their intersection. Philosophers and psychologists working on the emotions have reached something of a consensus about the complex, inter-related nature of the affective and cognitive components of emotions, and have increasingly focussed on the important epistemological role that emotions play in giving us access to values. At the same time, an increasing number of philosophers have become attracted to analyses of value that give emotions a prominent place in evaluative judgements and experiences. The work undertaken in each of these areas has important implications for current research on topics such as the role that emotions play in practical rationality and moral psychology, the connection between imagination and emotion in the appreciation of fiction, and more generally with the ability of emotions to discern axiological saliences and to ground (or fail to ground) the objectivity of ethical or aesthetic value judgements. This volume makes a unique contribution to scholarship on emotion and value by bringing together top authors from these lines of research. In addition, the volume contains a number of contributions that explore various links between the emotions and self-understanding, touching on a range of themes that include depression, empathy, agency, guilt, and self-trust. All of these issues are approached from a number of different perspectives in order to present the reader with a wide view of this extremely rich terrain and to demonstrate how the latest thinking in a number of currently intensive areas of research is deeply interconnected.

This volume provides an overview of some of the salient aspects of emotions and their role in life.
and thought of the Greco-Roman world, from the beginnings of Greek literature and history to the height of the Roman Empire. This is a wide remit, dealing with a wide range of sources in two ancient languages, and in the full range of contexts that are covered by the format of this series. The volume's chapters survey the emotional worlds of the ancient Greeks and Romans from multiple perspectives - philosophical, scientific, medical, literary, musical, theatrical, religious, domestic, political, art-historical and historical. All chapters consider both Greek and Roman evidence, ranging from the Homeric poems to the Roman Imperial period and making extensive use of both elite and non-elite texts and documents, including those preserved on stone, papyrus and similar media, and in other forms of material culture. The volume is thus fully reflective of the latest research in the emerging discipline of ancient emotion history.

This volume brings together a range of interdisciplinary perspectives on a topic of central importance, but which has otherwise tended to be approached from within just one or another disciplinary framework. Most of the essays contained here incorporate some degree of interdisciplinarity in their own approach, but the volume nevertheless divides into three main sections: Philosophical considerations; Humanities approaches; Legal, medical, and therapeutic contexts. The volume includes essays by philosophers, medical practitioners and researchers, historians, lawyers, literary, Classical, and Judaic scholars. The essays are united by a common concern with the question of the human character of suffering, and the demands that suffering, and the recognition of suffering, make upon us.

"The result is a work that rescues the study of the passions from science and returns it to the humanities and the art of rhetoric."--BOOK JACKET.

This book opens up Cicero's work philosophically, taking us deeper into ancient ethical debates and into Cicero's own sceptical stance.

Cicero's Brutus (46 BCE), a tour-de-force of intellectual and political history, was written amidst political crisis: Caesar's defeat of the republican resistance at the battle of Thapsus. This magisterial example of the dialogue genre capaciously documents the intellectual vibrancy of the Roman Republic and its Greco-Roman traditions. This book is the first study of the work from several distinct yet interrelated perspectives: Cicero's account of oratorical history, the confrontation with Caesar, and the exploration of what it means to write a history of an artistic practice. Close readings of this dialogue—including its apparent contradictions and tendentious fabrications—reveal a crucial and crucially productive moment in Greco-Roman thought. Cicero, this book argues, created the first nuanced, sophisticated, and ultimately 'modern' literary history, crafting both a compelling justification of Rome's oratorical traditions and also laying a foundation for literary historiography that abides to this day.

When asked to describe what music means to them, most people talk about its power to express or elicit emotions. As a melody can produce a tear, tingle the spine, or energize athletes, music has a deep impact on how we experience and encounter the world. Because of the elusiveness of these musical emotions, however, little has been written about how music creates emotions and how musical emotion has changed its meaning for listeners across the last millennium. In this sweeping landmark study, author Michael Spitzer provides the first history of musical emotion in the Western world, from Gregorian chant to Beyoncé. Combining intellectual history, music studies, philosophy, and cognitive psychology, A History of Emotion in Western Music introduces current approaches to the study of emotion and formulates an original theory of how musical emotion works. Diverging from psychological approaches that center listeners' self-reports or artificial experiments, Spitzer argues that musical emotions can be uncovered in the techniques and materials of composers and performers. Together with its extensive chronicle of the historical evolution of musical style and emotion, this book offers a rich union of theory and history.

Law and order found widespread support in the world of the first Christians – and, perhaps surprisingly, also trenchant critiques. Justice was not by any means always seen to be done. Acceptance and dissent appear from Jesus and Paul, onwards.
Cicero was not only a great Roman politician, lawyer and orator: he also dealt extensively with philosophy, which he believed constituted the surest foundation for his commitment to civic affairs. Not limiting himself to the translation of previous philosophical thought, he critically addressed central theoretical questions, and thereby made a lasting impact on Roman intellectual life. This book offers a modern guide to interpretations of Cicero’s philosophical studies, one that ranges across his numerous philosophical works. Addressed to students and scholars of ancient philosophy, and to interested readers in the humanities more generally, the volume aims to break down the boundaries between the philosophical, literary and linguistic dimensions of Cicero’s highly influential oeuvre. Stefano Maso is a full professor in Ancient Philosophy at the University of Ca’ Foscari – Venice. Among his books are: Grasp and Dissent: Cicero and Epicurean Philosophy (Brepols 2015); Epicurus on Eidola: Peri Phuseos Book II. Update, Proposals, and Discussions (ed. with F. Masi, Hakkert 2015). He is co-editor of “Lexis. Poetica, retorica e comunicazione nella tradizione classica”.

Richard Sorabji presents a ground-breaking study of ancient Greek views of the emotions and their influence on subsequent theories and attitudes, pagan and Christian. The key questions are ones that concern everyone: what is emotion, and how does one cope with one’s own emotions and establish peace of mind? The central focus of the book is the Stoics, but Sorabji draws on a vast range of texts to give a rich historical survey of how Western thinking about this central aspect of human nature developed. The result is a magisterial work of scholarship which will be fascinating for anyone with an interest in the emotions from a historical or contemporary perspective.

Ordering Emotions in Europe, 1100-1800 investigates how emotions were conceptualised and practised in the medieval and early modern period, as they ordered systems of thought and practice—from philosophy and theology, to science and medicine.

Torture has lately become front page news, featured in popular movies and TV shows, and a topic of intense public debate. It grips our imagination, in part because torturing someone seems to be an unthinkable breach of humanity—theirs and ours. And yet, when confronted with horrendous events in war, or the prospect of catastrophic damage to one’s own country, many come to wonder whether we can really afford to abstain entirely from torture. Before trying to tackle this dilemma, though, we need to see torture as a multifaceted problem with a long history and numerous ethical and legal aspects. Confronting Torture offers a multidisciplinary investigation of this wrenching topic. Editors Scott A. Anderson and Martha C. Nussbaum bring together a diversity of scholars to grapple with many of torture’s complexities, including: How should we understand the impetus to use torture? Why does torture stand out as a particularly heinous means of war-fighting? Are there any sound justifications for the use of torture? How does torture affect the societies that employ it? And how can we develop ethical or political bulwarks to prevent its use? The essays here resist the temptation to oversimplify torture, drawing together work from scholars in psychology, history, sociology, law, and philosophy, deepening and broadening our grasp of the subject. Now, more than ever, torture is something we must think about; this important book offers a diversity of timely, constructive responses on this resurgent and controversial subject.

The Roman statesman, philosopher and playwright Lucius Annaeus Seneca dramatically influenced the progression of Western thought. His works have had an unparalleled impact on the development of ethical theory, shaping a code of behavior for dealing with tyranny in his own age that endures today. This Companion thoroughly examines the complete Senecan corpus, with special emphasis on the aspects of his writings that have challenged interpretation. The authors place Seneca in the context of the ancient world and trace his impressive legacy in literature, art, religion, and politics from Neronian Rome to the early modern period. Through critical discussion of the recent proliferation of Senecan studies, this volume compellingly illustrates how the perception of Seneca and his particular type of Stoicism has evolved over time. It provides a comprehensive overview that will benefit students and scholars in classics, comparative literature, history, philosophy and political theory, as well as general readers.
In Paul’s Language of Ζῆλος, Benjamin Lappenga examines the concept of 'rightly-directed zeal' in Paul’s letters, utilizing a monosomic bias within the framework of relevance theory.

For the great Roman orator and statesman Cicero, 'the good life' was at once a life of contentment and one of moral virtue - and the two were inescapably intertwined. This volume brings together a wide range of his reflections upon the importance of moral integrity in the search for happiness. In essays that are articulate, meditative and inspirational, Cicero presents his views upon the significance of friendship and duty to state and family, and outlines a clear system of practical ethics that is at once simple and universal. These works offer a timeless reflection upon the human condition, and a fascinating insight into the mind of one of the greatest thinkers of Ancient Rome.

The late twentieth and early twenty-first centuries have seen a renaissance in the study of virtue -- a topic that has prevailed in philosophical work since the time of Aristotle. Several major developments have conspired to mark this new age. Foremost among them, some argue, is the birth of virtue ethics, an approach to ethics that focuses on virtue in place of consequentialism (the view that normative properties depend only on consequences) or deontology (the study of what we have a moral duty to do). The emergence of new virtue theories also marks this new wave of work on virtue. Put simply, these are theories about what virtue is, and they include Kantian and utilitarian virtue theories. Concurrently, virtue ethics is being applied to other fields where it hasn’t been used before, including bioethics and education. In addition to these developments, the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as 'virtue epistemology.' This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue, historical and religious accounts, contemporary virtue ethics and theories of virtue, central concepts and issues, critical examinations, applied virtue ethics, and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

An exploration of emotional life in the West, considering the varieties, transformations and constants of human emotions over eleven centuries.

On the surface, stoicism and emotion seem like contradictory terms. Yet the Stoic philosophers of ancient Greece and Rome were deeply interested in the emotions, which they understood as complex judgments about what we regard as valuable in our surroundings. Stoicism and Emotion shows that they did not simply advocate an across-the-board suppression of feeling, as stoicism implies in today's English, but instead conducted a searching examination of these powerful psychological responses, seeking to understand what attitude toward them expresses the deepest respect for human potential. In this elegant and clearly written work, Margaret Graver gives a compelling new interpretation of the Stoic position. Drawing on a vast range of ancient sources, she argues that the chief demand of Stoic ethics is not that we should suppress or deny our feelings, but that we should perfect the rational mind at the core of every human being. Like all our judgments, the Stoics believed, our affective responses can be either true or false and right or wrong, and we must assume responsibility for them. Without glossing over the difficulties, Graver also shows how the Stoics dealt with those questions that seem to present problems for their theory: the physiological basis of affective responses, the phenomenon of being carried away by one’s emotions, the occurrence of involuntary feelings and the disordered behaviors of mental illness. Ultimately revealing the deeper motivations of Stoic philosophy, Stoicism and Emotion uncovers the sources of its broad appeal in the ancient world and illuminates its surprising relevance to our own.

Marcus Tullius Cicero (106-43 BCE) introduced Romans to the major schools of Greek philosophy, forging a Latin conceptual vocabulary that was entirely new. But for all the sophistication of his thinking, it is perhaps for his political and oratorical career that Cicero is best remembered. He was the nemesis of Catiline, whose plot to overthrow the Republic he
famously denounced to the Senate. He was the selfless politician who turned down the
tportunity to join Julius Caesar and Pompey in their ruling triumvirate with Crassus. He was
briefly Rome's leading man after Caesar's assassination in 44 BCE. And he was the great political
orator whose bitter conflict with Mark Antony led to his own violent death in 43 BCE. In her
authoritative survey, Gesine Manuwald evokes the many faces of Cicero as well as his
complexities and seeming contradictions. She focuses on his major works, allowing the great
writer to speak for himself. Cicero's rich legacy is seen to endure in the works of Quintilian and
the Church Fathers as well as in the speeches of Harry S. Truman and Barack Obama.

Hellenistic philosophy concerns the thought of the Epicureans, Stoics, and Skeptics, the most
influential philosophical groups in the era between the death of Alexander the Great (323 BCE)
and the defeat of the last Greek stronghold in the ancient world (31 BCE). The Routledge
Handbook of Hellenistic Philosophy provides accessible yet rigorous introductions to the
theories of knowledge, ethics, and physics belonging to each of the three schools, explores the
fascinating ways in which interschool rivalries shaped the philosophies of the era, and offers
unique insight into the relevance of Hellenistic views to issues today, such as environmental
ethics, consumerism, and bioethics. Eleven countries are represented among the Handbook’s 35
authors, whose chapters were written specifically for this volume and are organized thematically
into six sections: The people, history, and methods of Epicureanism, Stoicism, and Skepticism.
Earlier philosophical influences on Hellenistic thought, such as Aristotle, Socrates, and
Presocratics. The soul, perception, and knowledge. God, fate, and the primary principles of
nature and the universe. Ethics, political theory, society, and community. Hellenistic philosophy’s
relevance to contemporary life. Spanning from the ancient past to the present, this Handbook
aims to show that Hellenistic philosophy has much to offer all thinking people of the twenty-first
century.

Less than two years before his murder, Cicero created a catalogue of his philosophical writings
that included dialogues he had written years before, numerous recently completed works, and
even one he had not yet begun to write, all arranged in the order he intended them to be read,
beginning with the introductory Hortensius, rather than in accordance with order of composition.
Following the order of the De divinatione catalogue, William H. F. Altman considers each of
Cicero's late works as part of a coherent philosophical project determined throughout by its
author's Platonism. Locating the parallel between Plato's Allegory of the Cave and Cicero's
“Dream of Scipio” at the center of Cicero’s life and thought as both philosopher and orator,
Altman argues that Cicero is not only "Plato's rival" (it was Quintilian who called him Platonis
aemulus) but also a peerless guide to what it means to be a Platonist, especially since Plato’s
legacy was as hotly debated in his own time as it still is in ours. Distinctive of Cicero’s late
dialogues is the invention of a character named “Cicero,” an amiable if incompetent adherent of
the New Academy whose primary concern is only with what is truth-like (veri simile); following
Augustine’s lead, Altman shows the deliberate inadequacy of this pose, and that Cicero himself,
the writer of dialogues who used “Cicero” as one of many philosophical personae, must always
be sought elsewhere: in direct dialogue with the dialogues of Plato, the teacher he revered and
whose Platonism he revived.

The third and fourth books of Cicero’s Tusculan Disputations deal with the nature and
management of human emotion: first grief, then the emotions in general. In lively and accessible
style, Cicero presents the insights of Greek philosophers on the subject, reporting the views of
Epicureans and Peripatetics and giving a detailed account of the Stoic position, which he himself
favors for its close reasoning and moral earnestness. Both the specialist and the general reader
will be fascinated by the Stoics' analysis of the causes of grief, their classification of emotions by
genus and species, their lists of oddly named character flaws, and by the philosophical debate
that develops over the utility of anger in politics and war. Margaret Graver's elegant and idiomatic
translation makes Cicero's work accessible not just to classicists but to anyone interested in
ancient philosophy and psychotherapy or in the philosophy of emotion. The accompanying
commentary explains the philosophical concepts discussed in the text and supplies many helpful
parallels from Greek sources.
Bringing together scholars from literature and the history of ideas, Passions and Subjectivity in Early Modern Culture explores new ways of negotiating the boundaries between cognitive and bodily models of emotion, and between different versions of the will as active or passive. In the process, it juxtaposes the historical formation of such ideas with contemporary philosophical debates. It frames a dialogue between rhetoric and medicine, politics and religion, in order to examine the relationship between mind and body and between experience and the senses. Some chapters discuss literature, in studies of Shakespeare, Donne, and Milton; other essays concentrate on philosophical arguments, both Aristotelian and Galenic models from antiquity, and new mechanistic formations in Descartes, Hobbes and Spinoza. A powerful sense of paradox emerges in treatments of the passions in the early modern period, also reflected in new literary and philosophical forms in which inwardsness was displayed, analysed and studied. The autobiography, the essay, the soliloquy—genres which rewrite the formation of subjectivity. At the same time, the frame of reference moves outwards, from the world of interior states to encounter the passions on a public stage, thus reconnecting literary study with the history of political thought. In between the abstract theory of political ideas and the inward selves of literary history, lies a field of intersections waiting to be explored. The passions, like human nature itself, are infinitely variable, and provoke both literary experimentation and philosophical imagination. Passions and Subjectivity in Early Modern Culture thus makes new connections between embodiment, selfhood and the emotions in order to suggest both new models of the self and new models for interdisciplinary history.

This study addresses two desiderata of historical emotion research: reflecting on the interdependence of textual functions and the representation of emotions, and acknowledging the interdependence of studies on the premodern and modern periods in the history of emotion. Contemporary research on the history of emotion is characterised by a proliferation of studies on very different eras, authors, themes, texts, and aspects. The enthusiasm and confidence with which situations, actions, and interactions involving emotions in history are discovered, however, has led to overly direct attempts to access the represented objects (emotions/feelings/affects); as a result, too little attention has been paid to the conditions and functions of their representations. That is why this study engages with the emotion research of historians from an unashamedly philological perspective. Such an approach provides, among other things, insights into the varied, often contradictory, observations that can be made about the history of emotion in modernity and premodernity.

Our period opens at the end of the Roman Empire when intellectual currents are indebted to the Greek philosophical inheritance of Plato and Aristotle, as well as to a Romanized Stoicism. Into this mix entered the new, and from 313CE imperially sanctioned, religion of Christianity. In art, literature, music, and drama, we find an increasing emphasis on the arousal of individual emotions and their acceptance as a means towards devotion. In religion, we see a move from the ascetic regulation of emotions to the affective piety of the later medieval period that valued the believer’s identification with the Passion of Christ and the sorrow of Mary. In science and medicine, the nature and causes of emotions, their role in constituting the human person, and their impact on the same became a subject of academic inquiry. Emotions also played an increasingly important public role, evidenced in populace-wide events such as conversion and the strategies of rulership. Between 350 and 1300, emotions were transformed from something to be transcended into a location for meditation upon what it means to be human.

This highly original book is both a study of emotional discourse in the Early Middle Ages and a contribution to the debates among historians and social scientists about the nature of human emotions.

Cicero was one of classical antiquity’s most prolific, varied and self-revealing authors. His letters, speeches, treatises and poetry chart a political career marked by personal struggle and failure and the collapse of the republican system of government to which he was intellectually and emotionally committed. They were read, studied and imitated throughout antiquity and subsequently became seminal texts in political theory and in the reception and study of the Classics. This Companion discusses the whole range of Cicero’s writings, with particular emphasis on their links with the literary culture of the late Republic, their significance to Cicero’s
public career and their reception in later periods.

Cicero's philosophical works introduced Latin audiences to the ideas of the Stoics, Epicureans and other schools and figures of the post-Aristotelian period, thus influencing the transmission of those ideas through later history. While Cicero's value as documentary evidence for the Hellenistic schools is unquestioned, Cicero: The Philosophy of a Roman Sceptic explores his writings as works of philosophy that do more than simply synthesize the thought of others, but instead offer a unique viewpoint of their own. In this volume Raphael Woolf describes and evaluates Cicero's philosophical achievements, paying particular attention to his relation to those philosophers he draws upon in his works, his Romanizing of Greek philosophy, and his own sceptical and dialectical outlook. The volume aims, using the best tools of philosophical, philological and historical analysis, to do Cicero justice as a distinctive philosophical voice. Situating Cicero's work in its historical and political context, this volume provides a detailed analysis of the thought of one of the finest orators and writers of the Roman period. Written in an accessible and engaging style, Cicero: The Philosophy of a Roman Sceptic is a key resource for those interested in Cicero's role in shaping Classical philosophy.