History of Consciousness 280 Winter 2015

J. Neu UCSC

**THE EMOTIONS**

The readings for the course are Plato’s *Symposium*, Freud’s *Three Essays on the Theory of Sexuality*, and articles in a *Supplement* (\*), in Neu, *A Tear Is an Intellectual Thing*, and in Solomon, ed., *What Is an Emotion?* The books are available at the Literary Guillotine and the Supplement on eCommons (and as hard copy at the Literary Guillotine).

Questions to bear in mind as you do the reading are suggested in connection with each topic. They are not meant to restrict the range of issues discussed.

The written work for the course will consist of brief (three page) responses to the reading for a given week. You may focus on one of the suggested questions, or on any other question of interest to you, attempting critical analysis of the issues involved and showing how the readings (or even a brief passage in one of the readings) are problematical or helpful in relation to those issues. The discussions are meant to be rooted in the texts (which you should regularly cite). A total of *eight* such brief papers will be expected, and participants will at various points be asked to make oral presentations based on them. These papers will be extremely important, for they will play a dominant role in setting the direction of class discussion. The papers are due by 5 p.m. on the Sunday before the seminar session. They should be sent as an attachment to e-mail (to [neu@ucsc.edu](mailto:neu@ucsc.edu)), and you should check for messages after sending to be sure they have been received in readable form.

**I. INTRODUCTION: THOUGHT AND PASSION** [Jan. 5, 2015—NO PAPER]

How might Spinozists (cognitivists) or Humeans (feeling theorists) respond to the criticisms of their approach offered in the readings?

Do you see advantages or problems additional to those spelled out in the readings to either of the two main approaches to understanding emotions?

Suggested Reading:

--Spinoza (selection in *What Is an Emotion?*)

--Hume (selection in *What Is an Emotion?*)

--Solomon, 'Emotions and Choice' (in *What Is an Emotion?*)

--Calhoun, 'Cognitive Emotions?' (in *What Is an Emotion?*)

--Griffiths, *What Emotions Really Are* (in *What Is an Emotion?*)

**II. LOVE—PLATO** [Jan. 12, 2015]

Why do we love anyone?

How are the objects of our love chosen?

What are the desires characteristic of different types of love?

What is the relation of sex and love according to Plato?

Required Reading:

* **Plato, *The Symposium***
* **Neu, ‘Plato’s Homoerotic *Symposium’* (in *A Tear Is an Intellectual Thing*)**

Related Materials:

Alan Soble, ed., *Eros, Agape, and Philia*

R.C. Solomon and K.M. Higgins, eds., *The Philosophy of (Erotic) Love*

Roland Barthes, *A Lover's Discourse*

Anders Nygren, *Eros and Agape*

Stendhal, *Love*

**III. LOVE—FREUD** [Jan. 26, 2015]

Why do we love anyone?

How are the objects of our love chosen?

What are the desires characteristic of different types of love?

What is the relation of sex and love according to Freud?

What distinguishes 'normal' love from neurotic, perverse, and transference love?

Required Reading:

* **Freud, *Three Essays on the Theory of Sexuality***
* **Freud, 'Observations on Transference-Love' (l9l5), *Standard Edition*, XII, pp. l59-17l\***
* **Neu, 'What Is Wrong with Incest?' (in *A Tear Is an Intellectual Thing*)**

Related Materials:

Jessica Benjamin, *The Bonds of Love*

Thomas Nagel, 'Sexual Perversion' (in his *Mortal Questions*)

Jerome Neu, 'Freud and Perversion' (in *A Tear Is an Intellectual Thing*)

Anders Nygren, *Eros and Agape*

Roger Scruton, *Sexual Desire*

**IV. JEALOUSY AND ENVY** [Feb. 2, 2015]

What is the relation, if any, of jealousy to different types of love?

What are the sources of jealousy?

Is jealousy eliminable? Is envy? Under what conditions?

What is the relation of envy to justice?

Required Reading:

* **Freud, 'Some Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality' (l922), *Standard Edition*, XVIII, pp. 223-232\***
* **Neu, 'Jealous Thoughts' (in *A Tear Is an Intellectual Thing*)**
* **Tov-Ruach, 'Jealousy, Attention, and Loss' (in *Explaining Emotions*)\***
* **Forrester, ‘Psychoanalysis and the History of the Passions: The Strange Destiny of Envy’ (in John O’Neill, editor, *Freud and the Passions*)\***

Related Materials:

Gordon Clanton and Lynn G. Smith, eds., *Jealousy*

Aaron Ben-Ze'ev, 'Envy and Jealousy,' *Canadian Journal of Philosophy*, XX (1990), pp. 487-516

Ronald de Sousa, 'Interlude' (in his *The Rationality of Emotion*)

Leslie Farber, 'On Jealousy' (in his *Lying, Despair. . .and the Good Life*)

Daniel M. Farrell, 'Jealousy,' *The Philosophical Review,* LXXXIX (l980), pp. 527-559

Nancy Friday, *Jealousy*

Jerome Neu, ‘Jealous Afterthoughts’ (in *A Tear Is an Intellectual Thing*)

Peter van Sommers,  *Jealousy*

Peter N. Stearns, *Jealousy: The Evolution of an Emotion in American History*

**V. BOREDOM** **and “Fearing Fictions”** [Feb. 9, 2015]

Is all boredom from within?

What is the relation of boredom to the nature of desire? To satisfaction? To repetition? To meaningfulness?

When boredom? When depression?

Is fear of fictitious objects 'real' fear?

Required Reading:

* **Berryman, 'Life, friends, is boring. We must not say so.' (in his *77 Dream Songs*)\***
* **Bellow, 'On Boredom' (*New York Review of Books*, August 7, l975)\***
* **Greenson, 'On Boredom,' *American Psychoanalytic Association Journal,* I (l953)\***
* **Williams, 'The Makropulos Case: Reflections on the Tedium of Immortality' (in his *Problems of the Self*)\***
* **‘Boredom Enthusiasts’ (*Wall Street Journal*, December 28. 2010)\***
* **Neu, 'Boring from Within' (in *A Tear Is an Intellectual Thing*)**
* **Walton, 'Fearing Fictions,' *Journal of Philosophy* LXXV (l978)\***

Related Materials:

Kierkegaard, 'The Rotation Method,' in his *Either/Or* (Vol. I)

Otto Fenichel, 'On The Psychology of Boredom,' in his *Collected Papers* (First Series)

Reinhard Kuhn, *The Demon of Noontide: Ennui in Western Literature*

Patricia Meyer Spacks, *Boredom: The Literary History of a State of Mind*

Bijoy H. Boruah, *Fiction and Emotion*

**VI. ANGER and “Pride and Identity”**  [Feb. 23, 2015]

What makes anger and fear 'basic' emotions?

How may they be recognized and understood across cultures?

What is 'empathy'? What are its conditions?

How is anger connected to 'angry behavior'?

What makes a painting a sad painting or an angry one? How can art be expressive?

What is the relation/difference between anger and resentment? Are they ever justified?

Even if justified, should they be suppressed? Can we choose what to feel? How?

Are there limits to the appropriate objects of pride and shame?

What is the place of conditions of 'nearness to self,' 'control,' and 'desert' in this area?

Is there a line between natural and moral qualities?

What is the value of feelings such as pride and shame?

What gives emotion direction? Is shame the 'opposite' of pride? Is humility?

Are certain beliefs about freedom and responsibility essential if certain emotional attitudes (towards ourselves or others) are to make sense?

Required Reading:

* **Solomon, 'Emotions and Anthropology,' *Inquiry* (l978)\***
* **Hampshire, 'Feeling and Expression' (in his *Freedom of Mind and Other Essays*)\***
* **Murphy, 'Forgiveness and Resentment,' *Midwest Studies in Philosophy* (1982)\***
* **Spelman, 'Anger and Insubordination' (in Garry & Pearsall, eds., *Women, Knowledge, and Reality*)\***
* **Neu, ‘An Ethics of Emotion?’ (in *Oxford Handbook of Philosophy of Emotion*, 2009)\***
* **Neu, ‘Pride and Identity’ (in *A Tear Is an Intellectual Thing*)**

Related Materials:

Bohannan, 'Miching Mallecho' (in John Middleton, ed., *Magic, Witchcraft, and Curing*)

Jean L. Briggs, *Never in Anger*

Briggs, 'Living Dangerously' (in Leacock & Lee, eds., *Politics and History in Band Societies*)

Catherine A. Lutz, *Unnatural Emotions*

Michael S. Moore, 'The Moral Worth of Retribution' (in Schoeman, ed., *Responsibility, Character, and the Emotions*)

Rodney Needham, 'Inner States as Universals' (in his *Circumstantial Deliveries*)

Carol Z. & Peter N. Stearns, *Anger: The Struggle for Emotional Control in America's History*

Carol Tavris, *Anger: The Misunderstood Emotion*

Fairlie, 'Pride or Superbia' (in his *The Seven Deadly Sins Today*)

Foot, 'Moral Beliefs' (in her *Virtues and Vices*)

Isenberg, 'Natural Pride and Natural Shame' (in *Explaining Emotions*)

Strawson, 'Freedom and Resentment' (in his *Freedom and Resentment and Other Essays*)

Taylor, 'Pride and Humility' (in her *Pride, Shame, and Guilt*)

Walsh, 'Pride, Shame and Responsibility,' *The Philosophical Quarterly,* XX (l970)

**VII. REGRET and REMORSE** [Mar. 2, 2015]

Most of the questions about pride and shame carry over. We might add:

What is the relation of one's present state of regret to beliefs about past and future action?

Can one sincerely regret something, yet do it again? Repeatedly?

What are the effects of reflexive knowledge on one's psychological state?

Can you properly be blamed for something, even by yourself, if you "could not help it" or it was

"out of your control"?

Can we simply choose our moral standards and thereby avoid (moral) regret?

Required Reading:

* **Hampshire, 'Sincerity and Single-Mindedness' (in his *Freedom of Mind*)\***
* **Williams, 'Moral Luck,' *Proceedings of the Aristotelian Society,* Suppl. Vol. L (l976)\***
* **Nagel, 'Moral Luck,' *PASS* (l976)\***
* **Sartre, “Existentialism and Humanism” (trans. P. Mairet)\***
* **Neu, ‘Authenticity and the Examined Life’ (in John Deigh, ed., *On Emotions*)\***

Related Materials:

Lawrence A. Blum, 'Will, Emotion, and the Self' (in his *Friendship, Altruism, and Morality*)

Janet Landman, *Regret: The Persistence of the Possible*

Herbert Morris, 'Nonmoral Guilt' (in Schoeman, ed., *Responsibility, Character, and the Emotions*)

Martha C. Nussbaum, 'Luck and the Tragic Emotions' (in her *The Fragility of Goodness*)

Amelie Rorty, 'Agent Regret' (in *Explaining Emotions*)

Sabini and Silver, 'Emotions, Responsibility, and Character' (in Schoeman, ed., *Responsibility,*

*Character, and the Emotions*)

**VIII. GRIEF** [Mar. 9, 2015]

Can grief and depression be distinguished?

Does failure to experience grief at the death of someone close show lack of love?

Is grief a disease?

Does grief, does mourning, serve useful purposes? Which purposes and how?

Required Reading:

* **Freud, 'Mourning and Melancholia' (l9l7), *Standard Edition,* XIV, pp. 239-258\***
* **Deutsch, 'Absence of Grief,' *Psychoanalytic Quarterly*, VI (1937)\***
* **Engel, 'Is Grief a Disease?,' *Psychosomatic Medicine*, XXIII (1961)\***
* **‘Grief Could Join List of Disorders,’ (*New York Times*, January 24, 2012)\***
* **Moller, ‘Love and Death,’ *Journal of Philosophy* (2007)\***

Related Materials:

James R. Averill, 'Grief: Its Nature and Significance,' *Psychological Bulletin*, LXX (1968)

Averill and Nunley, ‘Grief as an Emotion and as a Disease: A Social-constructionist Perspective,’

(in Stroebe & Hansson, eds., *Handbook of Bereavement*)

Ernest Becker, *The Denial of Death*

Robert Burton, *The Anatomy of Melancholy* Albert Camus, *The Stranger*

Stanley W. Jackson, *Melancholia & Depression: From Hippocratic Times to Modern Times*

Keyes, 'The Interpretive Basis of Depression' (in Kleinman & Good, *Culture and Depression*)

Elisabeth Kubler-Ross, *Living with Death and Dying* and *On Death and Dying*

Lindemann, 'Symptomatology and Management of Acute Grief' (in his *Beyond Grief*)

Lofland, 'The Social Shaping of Emotion: The Case of Grief,' *Symbolic Interaction*, VIII (1985)

Martin Seligman, *Helplessness: On Depression, Development, and Death*

**IX. GENERAL THEORY** [Mar. 16, 2015]

What is the role of physiological changes and specific feelings in the emotions?

What is the relation of emotion to expression of emotion and action?

Can one understand an emotion one has never experienced?

What distinguishes one emotion from another?

What are the characteristics of causes and objects of emotions?

Is all consciousness emotional, or are emotions episodic states?

To what extent are emotions passive, to what extent active? (Chosen or purposive or rational?)

Is there an "ethics of emotion"?

What factors are relevant to changing emotions? How?

Can the emotions be educated? At what cost?

What are the most promising approaches for learning more about the emotions?

Required Reading:

* **Darwin, *The Expression of Emotion in Man and Animals* (in *What Is an Emotion?*)**
* **James, 'What Is an Emotion?' (in *What Is an Emotion?*)**
* **Cannon, 'The James-Lange Theory of Emotion' (in *What Is an Emotion?*)**
* **Schachter and Singer, 'Cognitive, Social, and Physiological Determinants of Emotional State' (in *What Is an Emotion?*)**
* **Ekman, “Biological and Cultural Contributions to Body and Facial Movement in the Expression of Emotions” (in *What Is an Emotion?)***
* **Sartre, *The Emotions: A Sketch of a Theory* (in *What Is an Emotion?*)**
* **de Sousa, 'When Is It Wrong to Laugh?' (in his *The Rationality of Emotion*)\***
* **Neu, "A Tear Is an Intellectual Thing" (in *A Tear Is an Intellectual Thing*)**

Related Materials:

See articles and bibliography in:

A. Rorty, ed., *Explaining Emotions*

R.C. Solomon, ed., *What Is an Emotion?*