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YUNUS TUNCEL

NIETZSCHE ON HUMAN EMOTIONS

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Beiträge zu Friedrich Nietzsche

**Quellen, Studien und Texte
zu Leben, Werk und Wirkung Friedrich Nietzsches**

Andreas Urs Sommer (Hg.)

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Nietzsche on Human Emotions

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Introduction

Much has been said and written on particular feelings that appear in Nietzsche's works, such as pity (Stambaugh), revenge, altruism, guilt, shame (van Tongeren), and *ressentiment* (Scheler), but there has not been a significant study on Nietzsche's overall teachings on feeling and emotion. There is one book entitled *Nietzsches Gefühlslehre* by Hans Schaffganz (published in 1913), which I find limited; it is illuminating in many ways, but misses many crucial questions¹ Nietzsche raises in his works regarding feelings and emotions, as I shall discuss in this book. I am thankful to Dr. Sommers for bringing it to my attention.

What does Nietzsche mean by feeling and all that is related such as emotion, affect, passion and sentiment? Out of such disparate types of feelings and diverse reflections by Nietzsche, can one make a sense of or speak of a coherent teaching on feelings in Nietzsche? If so, how does this teaching fit with his philosophy of value? On the other hand, how do his teachings relate to some of the later concepts of his philosophy such as the overhuman, the will to power and the eternal return of the same? While the book will contextualize Nietzsche's emotive theory in relation to other emotive theories in the history of ideas, it will also explore Nietzsche's influence on later generations in this area.

Nietzsche's first published work, *The Birth of Tragedy*, introduces into philosophy and aesthetics, the Apollonian and the Dionysian, and Nietzsche associates these terms, among other things, with the human emotions of joy and suffering. There are many assumptions in these associations, but Nietzsche already starts with a philosophy of emotion right from the beginning of his life as a thinker. His ideas on lyricism and music also include much thinking on human emotions. Another phase of reflection on this topic starts later with *Human, All Too Human*. In this and the following several books, up to and including *The*

¹ At the outset, I would like to emphasize three shortcomings in Schaffganz's book: 1) Although he does talk about instincts and drives, he does not present the larger context of unconscious forces and their role in human life, which is significant in Nietzsche's works. 2) In the third part where he engages with Nietzsche's late works, he does not show how feelings relate to some of the core ideas Nietzsche develops such as the eternal return and recurrence and the overhuman. He does discuss the will to power, but there is no extensive discussion of the feeling of power. 3) He does not present a discussion of specific human emotions. Although this is a significant task, he could have included a presentation of some core human emotions that appear in Nietzsche.

Gay Science, and under the influence of French and German aphorists, Nietzsche experiments with ideas and literary style. Many of his aphorisms present insights on a wide range of human emotions from love and self-love to pity and revenge. In addition, one finds many insights in these aphorisms on the psychology of human emotions and their origin.

The Gay Science constitutes a turning point in Nietzsche's philosophy, as many core ideas of his thought crystalize such as the eternal return, the overhuman, and power (he had already coined the term, "will to power," but it does not appear in this book). These and related ideas have their emotive components; in other words, one can explain human emotions in terms of the eternal return; the overhuman embodies certain human emotions and not others; and finally, human emotions often manifest themselves in power relations. They have affect and affectivity and hence exude power. Nietzsche's next work, *Thus Spoke Zarathustra*, is a poetic/mythic exploration of these and other ideas through the main character, Zarathustra, who teaches the overhuman. His teachings include ideas on human emotions, two of which stand out: pity and revenge.

The next phase of Nietzsche's writings also presents a wealth of ideas on human emotions, especially *On the Genealogy of Morals* where Nietzsche coins an emotion word, *Ressentiment*, and hence diagnoses the human psyche in this realm, while showing its connection to revenge and reactivity. This book also demonstrates the psychology of the feeling of guilt and its genealogy in the evolution of human civilization. *Beyond Good and Evil* is also full of insights on human emotions, especially Parts 4 and 5. The last phase of Nietzsche's writings include several short books some of which are case studies such as *Anti-Christ* and *The Case of Wagner*. One can, no doubt, read historical figures in terms of their emotional make-up and impact on human history. *Ecce Homo*, Nietzsche's philosophical autobiography, can be read as a testament to his own emotions and presents a limited portrait of his emotional life. On the other hand, one would have to rely on other sources, other testaments to his life, to come to a better understanding of Nietzsche's emotions and their expressions.

All in all, Nietzsche's works present a wealth of ideas on human emotions and projects for a different epoch with the vision for a higher emotive state of being as symbolized by the type of the overhuman. More importantly his philosophy paints the human being as, among others, an emotional being, and his emotive teaching is an integralist one, because it traces human emotions to the soul, body, mind, and language rather than presenting either a strictly cognitive or a strictly physiological approach.

Although Nietzsche does not directly engage with all schools of philosophy on emotions,² it will be useful to present some ideas from some of the major

2 For a comprehensive treatment of this subject, I refer readers to *Handbuch Klassische Emotionstheorien: Von Platon bis Wittgenstein*, edited by Hilge Landweer, Ursula Renz and

schools.³ Below are some excerpts from literature on the emotive theories of Plato, Aristotle, and Descartes, as I respond to some of the points made there. The parts on Hume and Kant are from my previous work.

Emotion in Plato

“How could we define emotions in Plato? This is a vexed question. Precisely because Plato himself does not consider ‘emotions’ as a class, the definition and interpretation of emotions would probably not fit within a unified approach. We can try to recall several paths of interpretations that have been proposed so far.

First, it is impossible not to be aware of the Platonic dualist framework within which emotions are sometimes accounted for.”⁴ Nietzsche does not follow any dualistic framework; he was critical of his own linguistic dualism, which he introduced, the Apollonian and the Dionysian, in his first published work. For much of his work, he would remain critical of any dualism in thought. “Emotions such as fear, anger, envy, love, form a group which is contrasted with rational action and thinking.” Emotions are not juxtaposed against rationality in Nietzsche. “Together with pleasure and pain, sensation and perception, they are tied with the body and the sensible realm of human existence. They appear to be states in the agents, with which they sometimes struggle to master them, if ever they can. Emotions are irrational bodily drives.” Nietzsche would not agree with this last part. There is much that is chiasmatic between emotions and thought; on the other hand, we can say that emotions are, to large extent, rooted in the non-rational aspects, the psycho-somatic registers, of human existence. These two positions, that of Plato (as presented here) and of Nietzsche (as presented by me) are not the same. “Thus, a basic dualist approach would categorize emotions on the side either of the body, or the irrational part or function of the soul. Indeed, this dualistic approach is hard to deny in Plato’s dialogues, and this opposition between soul and body on the one hand, and between rational and irrational soul on the other hand, forms a conceptual framework in which we must account for emotions.” Nietzsche does not uphold such oppositions.

This is why at first sight, Plato’s description of emotions, by contrast with Aristotle’s, seems hard to fit with our contemporary presuppositions of emotions being complex mental motives in our lives, presuppositions that are actually scarcely compatible with a

Alexander Brungs (Berlin: De Gruyter, 2012). This anthology includes essays on more than thirty philosophers and schools of philosophy from antiquity to recent times.

3 Those schools of philosophy and literary works that influenced Nietzsche directly are presented briefly in Chapter 1 of Part I.

4 From the Introduction to *Emotions in Plato*, edited by Laura Candiotta and Olivier Renault. All quotes in this section on Plato are from this Introduction.

strict dualism. Nevertheless, emotions appear not solely as impediments: they could fit with a rational endeavour, help the action, as an auxiliary, being nicely performed, or even consists of the best behaviour one could expect [...]

Nietzsche would not consider emotions as ‘auxiliary.’ They are as significant as the so-called rational aspects of human life.

“Perhaps a more promising explanation is not to account for emotions within the framework of partition per se, as if the parts were seats of some emotions, but rather to acknowledge that emotions are complex events which require several faculties: bodily affections, perceptions, beliefs and judgement, even rational calculation.” They are complex occurrences that happen at the conflux of the body, the soul, the mind and language; the term ‘faculties’ reduces emotions to mental events. “The emotion of fear, for example, could be accounted for as a synthesis of diverse mental activities (an anticipation of risk, a judgement that the danger is unpleasant or bad), and bodily symptoms (shudders, pallor, cooling of the heart) in Plato.” Again, an emotion like fear is reduced to a mental activity. “Feeling an emotion then, could be analytically explained maintaining a basic dualism that opposes body and soul, rational and irrational, and altogether clarifying how, in some cases, emotions are more or less ‘rational’ or ‘justified’.” Such dualisms are not accepted by Nietzsche.

Of course, if it is so, the Platonic account of emotions is not ‘cognitive’ in the strict sense, for it does not assert that emotions are autonomous events in the agent with their cognitive power of their own. Nevertheless, a multi-faceted functional account of emotions could be an interesting path of worthwhile investigation. It is all the more justified that emotions can denote, in Plato, some ‘states’ of appraisal whose rational ‘quality’ differs from character to character, rather than mere psycho-physiological events.

Yes, whose “quality” differs from character to character, not just rational quality.

So last, without putting too much weight on the question “what are emotions for Plato?”, we can approach emotions by the function they perform in the ethical and political life. Indeed, if Plato is ever interested in emotions, it is because they are powerful drives and conative forces that threaten, question or promote a moral or political value. Sociological approaches to emotions have been important tools for better understanding their status in Antiquity. And so in Plato: the role of anger, love, shame, *philia*, pity, envy is obviously an important matter for the educator and the legislator so that they prove to be a “just” anger (if it is even possible), a “right” love, without denying that they are necessary levers. Again, the notion of *θυμός* has emerged in the Platonic studies as being a central feature to educate emotions and to give them a proper value, bearing in mind that their power is ambivalent and possibly dangerous. It may be argued that, at some point, Plato is much more interested in emotions being potentially “moral emotions” or “auxiliaries” than in emotions per se. If emotions form a class in Plato, it is perhaps in their being a desire that may become potentially moral, just, and means for reason to rule over one’s life. And

maybe that's why the emotions are always embodied in characters: manipulating the emotions, Plato's *paideia* works for a transformation of the way of living [...].

In this regard on the collective aspect of emotive phenomena, Nietzsche would agree with Plato; they are both concerned with the "care of emotions;" but as to how that care should happen, they differ. On the other hand, Nietzsche would not consider emotive phenomena as "auxiliary."

Finally, there are three issues presented in this introduction:

The first issue deals with the notion of emotion, and its relevance for understanding Plato's epistemology. This investigation also challenges the employment of the word/concept of "emotion" for understanding the nature and functionality of Plato's *πάθη*, as we have already mentioned. This is not only a linguistic affair, but it requires to engage with many conceptual issues which are very much discussed nowadays. In our opinion, this issue should first be addressed along with the contemporary taxonomy on emotions. This means to study if the *πάθη* in Plato are primarily mental states, as for the cognitive theory of emotions (Nussbaum (2001a)), embodied processes and bodily feelings, as for the enactive theory by Clombetti (2011), quasi-perceptions (Tappolet (2016)) and the embodied appraisal theory (Prinz (2006)), volitional states, as for the Motivational Theory of Emotions (Fridja (1986)), or socially extended processes (Candiotto (2015) (2019b)). It is possible that none of these options is completely good for depicting the ancient characterizations of emotions (Rorty (2004)), or that a mix is required, maybe also contextualized to specific dialogues. But what is important to highlight here is that engaging with this issue would allow to discuss some important topics, such as the relationship among emotions, body, and soul; emotional valence (are Plato's emotions compounds of pleasure and pain?); the emotions' epistemic status (are they rational? How can an irrational state play an epistemic function? Do emotions supervene on individual mental states?); the role of emotions in the epistemic practices (in which contexts – public or private – do emotions play their function? Are they required by the dialogical method of enquiry?).

According to Nietzsche, all epistemological paradigms have their corresponding emotive framework and their assumptions as to what emotions are, including their role in not only the production of knowledge but also in human life. Therefore, there are ways of knowing that are in tune with our emotive lives; for Nietzsche, "gai saber" is one such way of knowing.

Second. The Western philosophical tradition has defined emotions through their opposition to reason. This opposition may find its roots in Plato, since some *πάθη* are called irrational and they seem to obscure the operation of reason and disturb the soul. However, it should not be taken for granted that emotions in Plato are totally devoid of rationality, or that they do not play any important function in epistemology, ethics, and political theory. In fact, they may possess a very specific way of representing their object, as quasi-perceptions or intellectual insights, for example. Or, they may acquire a rational value if profitably associated with what is called a "rational desire", or if regulated by the rational part of the soul, as the famous myth of the Phaedrus may suggest (pp. 246a–249d) [...]

Nietzsche does not accept such dualisms and such an opposition between emotion and reason or any subjugation of emotive phenomena and psycho-somatic forces under the hegemony of reason.

Third. The third issue therefore concerns with the moral and political agency, specifically the impact of emotions in judging, evaluating, and acting well or wrong. Some questions which can be asked in this regard are the following: How to define the role of emotions in the acquisition and exercise of virtue? Have emotions an exclusively negative function or, by contrast, are they necessary – and in which sense – for its exercise? Which are – if there are – Plato’s moral and political emotions, and how do they work? Of course there are many and different approaches in contemporary moral theory which aim to integrate emotion in the picture, but what is relevant here is that some of them refer directly to Plato, as for example virtue theory (Zagzebski (1996), Chappell (2014)). This field of studies is strictly related to the definition of the good life, wisdom and the philosophical way of living, and it has several implications to educational theory and practice too.

As noted above, Nietzsche does consider emotions for “the care of the self.” Overhumanly goals and states have their unique emotive make-up, as discussed in Part III of this book. However, Nietzsche is skeptical and critical of life-negating moral systems that judge and attempt to correct life.

Aristotle’s Emotive Theory

Aristotle addresses the subject of emotion in many of his works, including *Rhetoric*, *Poetics*, and *Nicomachean Ethics*. “Aristotle insists on two key features in his account of the passions. One is that they play a role (or are capable of playing a role) in verdict formation. The other is that they involve pleasure and pain [...] The involvement of pleasure or pain is essential to Aristotelian emotions [...]”⁵ as he presents in his *Rhetoric* and does not claim that pleasure or pain are the *genus* of any or all passions. Aristotle gathers several emotions under the heading of *pathe* (plural of *pathos*) and as such may be the first to present a systematic classification of emotions. In *Rhetoric* he selects a set of emotions which orators could use in order to manipulate the judgments of jurors and citizens in the public and political gatherings and events. “With these qualifications, his position is that the emotions are pleasures and pains at certain supposed states of affairs, typically focused on some object. This claim puts pressure on his understanding of pleasure and pain, since it must be the case that there *are* genuine pleasures and pains of the right kind to be involved in the passions.” Aristotle speaks of good and bad pains and pleasures in his ethical works as well. We should seek only good pleasures, as he assumes that there are universally acceptable good

⁵ Pakaluk, Michael and Pearson, Gilles. *Moral Psychology and Human Action in Aristotle*. All quotes in this section on Aristotle are from this book.

pleasures, forgetting the contextual nature of pleasures. And pleasures and pains should be used to guide the moral agent in the right direction, similar to the way rewards and punishments are used. And children should be brought up with the right kinds of pains and pleasures. Nietzsche would disagree with this account of the use of emotions for several reasons: first, there are no right pains and pleasures for everyone; second, Nietzsche is highly critical of punishment as he traces its origin to guilt, another problem emotion. Ultimately, Aristotle's theory is a representational theory of emotions, as "the representational contents of the state should include the object at which pleasure or pain is experienced, as well as how the subject is affected by the pleasantness or painfulness of the object." "It is not completely clear how every one of the individual emotion types fits his overall account, [...] in the end, some cannot be made to fit it." Not all emotions can be explained by way of pain and pleasure at all; let's take boredom, for instance. A mild dose of boredom may be neither painful nor pleasurable. Ambition is neither painful nor pleasurable; its end result could be, but not the emotion of ambition when it is first felt. And we can list other emotions too. Furthermore, even if pain and pleasure may accompany most emotions, they cannot explain those emotions fully. As we shall see in Part III, Chapter 3, Nietzsche's teachings place the feeling of power and the will to power as primary in relation to the feeling of pain and pleasure. Despite Aristotle's representational notion of emotion, and his rationalist view of all things, including emotions, he did uphold that emotions should be cared for, as his theory of catharsis suggests. This subject and Nietzsche's stance on catharsis will be discussed later in the book.

Descartes' Theory of Passions

This is how Sean Greenberg presents Descartes' ideas on emotive phenomena:

Descartes' own characterizations of the passions encourage the assimilation of the passions to the other mental states that arise from the union of mind and body. In the *Principles of Philosophy*, Descartes says that the passions of the soul are "confused thoughts, which the mind does not derive from itself alone but experiences as a result of something happening to the body with which it is closely conjoined" (AT VIII–A 317; cf. AT VIII–A 23). And in *The Passions of the Soul*, Descartes includes the passions "among the perceptions that the close bond between the soul and the body renders confused and obscure" (AT XI 350; 28).

Commentators generally believe that in calling the passions "confused and obscure," Descartes commits himself to the thesis that the passions are confused and obscure *representations*. In this respect, the passions are taken to be akin to internal sensations such as sensations of hunger and pain, and external sensations such as sensations of color and sound [...]. (p. 714)

Nietzsche does not agree with this characterization of sensations and passions, as he critiques such approaches in his *Twilight of the Idols*. Greenberg further writes:

The function of sensations is to represent things as good or bad; passions arise in response to sensations and their function is to focus the attention of the mind on the objects represented by sensations, in order to motivate agents to will with respect to those objects and hence to act. The passions should therefore be seen as motivational, or conative states, instead of as representational states. Attention to the function of Cartesian passions thus reveals the distinctive place of the passions in the cognitive economy of the embodied Cartesian mind.

Such remarks provide the basis for the standard interpretation of the passions as representational states. Commentators tend to agree that passions represent their objects as “good or bad.” Passions or emotions, however, do not “represent,” they are rather signs and symptoms of mostly unconscious forces such as drives. Representation connotes that we are almost always aware of the conditions, the origin of passions; this is far from being the case. Much of our emotive phenomena are inherited and most of it rooted in the unconscious. For Descartes, passions arise from judgments and thoughts; this again is far from being true, despite the fact that the latter play some role (p. 715).

However, Greenberg does not believe that Descartes upholds a representational view of passions:

Descartes explains that “our passions cannot ... be directly excited or displaced by the action of our will, but they can be indirectly by the representation of things that are usually joined with the passions we will to have and opposed to the ones we will to reject” (AT XI 362–363; 45). If the passions were themselves representational states, surely one would be able to change one’s passions by reflecting on the objects of the passions. So, for example, if one was irrationally afraid of barking dogs, reflection on the fact that barking is just a dog’s defense mechanism should lead one no longer to feel fear when one heard a bark. But Descartes does not take this approach. Because certain types of representation are naturally instituted to give rise to certain types of passion, he believes that the effects of the passions may be countered only by calling to mind thoughts that give rise to different types of passions and thereby instituting new associations between representations and passions (p. 720).

Clearly, we cannot control emotions with our mind or will, as the author here rightly observes. Although the author does not see a representational conception of passion in Descartes, he does not clear Descartes from the second charge that passions are there simply to serve the mind, giving a servile position to passions. And related to this issue is the problem of “conquering passions:”

In this article of *The Passions of the Soul*, Descartes seeks to classify the strength of souls with respect to the passions, and to this end he distinguishes three different types of soul. First, there are those who can “conquer the passions most easily [...] the strongest souls” (AT XI 366–367; 48). Second, “there are some who cannot test their strength, because

they never make their will do battle with its proper weapons, but only with those furnished to it by some passions in order to resist others" (AT XI 367; 48). Because the "proper weapons" of the will are "firm and decisive judgments concerning the knowledge of good and evil" (AT XI 367; 48), those souls that combat the passions by means of firm and decisive judgments use the will most properly, since the will is the faculty of judgment (AT VII 61). Most firm and decisive judgments are "false, and even founded on passions" (AT XI 368; 49), and so strictly speaking are not the proper weapons of the will, "yet, because [the will] continues to follow them when the passion that caused them is absent, they can be regarded as its proper weapons" (AT XI 368; 49). Although in such cases, a person's firm and decisive judgments do not reflect the proper use of his will, the will is at least employed to combat the passions. This is in sharp contrast to the third type of person, "the weakest souls of all, those whose will does not decide in this way to follow certain judgments, but continually allows itself to be carried away by present passions" (AT XI 367; pp. 727–728).

Hume on Sentiments⁶

Hume is the first thinker to break down the rationalist conception of morality in Western thought, although this was already foreseen by Spinoza's theory of affect. With his emphasis on sentiments ('passion' or 'sentiment' are the terms used in his writings), Hume opens up the door to examine the nature and quality of human emotions. When he declares that "morality is determined by sentiment. It defines virtue to be *whatever mental action or quality gives to a spectator the pleasing sentiment of approbation; and vice the contrary,*" (*Enquiry*, Appendix 1, ¶10), he points in the direction of exploring emotions that underlie our being and action.

Hume highlights such sentiments as sympathy, benevolence, and altruism, all of which he says are needed for morality, social cohesion, and peaceful coexistence. In Book II of *A Treatise of Human Nature*, Hume singles out 'sympathy' as the primary emotion: "No quality of human nature is more remarkable, both in itself and in its consequences, than the propensity we have to sympathize with others, and to receive by communication their inclinations and sentiments" (2000, p. 206). Here the emphasis is on 'communication', which enables us to be able to relate to the emotions of others; this is what psychologists call 'empathy.' On the other hand, in *Enquiry*, Hume speaks of 'sympathy' along with 'benevolence' to indicate our capacity to care for others and their sufferings.

Whereas Hume focuses on the object of emotion as its quality (*Treatise*, p. 184), I emphasize the quality of the emotion and its expression, that is to say, how an emotion is expressed and the nature of its affect (the first one can be more within the control of the expresser than the latter). No doubt, both are related. The origin, the development, the object attachments, and the affect and

6 This part on Hume is from my book, *Emotion in Sports*.

affectivity are all related to one another in the making and the expression of emotions.

Between the normative trends regarding basic human emotions propounded by Hume and the egoistic trends of Hobbes, there is a middle ground that has to do with the recognition of our own needs and desires and, at the same time, those of others. It is assumed that there are 'sympathetic' connections in the sporting field; all athletes, whether of the same or an opposing team, are bound by the spirit of sporting and the rules of their game. One often sees sympathetic gestures among the players of opposing teams; for instance, soccer players help each other stand up when they fall.

After Hume, we must ask what types of emotions we need to cultivate collectively and individually. However, we need to go beyond these basic inter-relational emotions and focus on all types of emotions. Here, Nietzsche's reflections would be useful. One finds not only many insights on feelings in Nietzsche's texts, but one also sees a bridge between emotions and quality, and therefore, with aesthetics.

Hume, in his *Enquiry*, acknowledges the concurrence of reason and sentiment in almost all moral determinations and conclusions (*Enquiry*, p. 172), and later, in the same work, explains how, at bottom, human actions are rooted in sentiments and affections: "It appears evident that the ultimate ends of human action can never, in any case, be accounted for by *reason*, but recommend themselves entirely to the sentiments and affections of mankind, without any dependence on the intellectual faculties" (*Enquiry*, p. 293). Clearly, we should not take Hume's use of these terms for granted and try to understand what he means by them. His use of the terms 'sentiment' and 'affection' overlap with the way 'emotion' is used in this book. By 'reason', Hume understands that intellectual faculty that discerns, examines causes and effects, and produces principles of science and philosophy (it can be demonstrative and moral); for Hume, reason can be cold and imperfect without the assistance of experience (*Enquiry*, pp. 35–45). Hume traces all human motive and action back to some very basic feelings such as pain and pleasure. Why do we exercise? To remain healthy and to avoid pain. Why do we desire health? Because we desire money, which is pleasurable (*Enquiry*, p. 293). "[I]t is requisite that there should be some sentiment which it touches, some internal taste or feeling, or whatever you please to call it, which distinguishes moral good and evil, and which embraces the one and rejects the other" (*Enquiry*, p. 294). Whether Hume is right about pain and pleasure being primordial is one thing, with which Nietzsche disagrees; however, he put his finger on the primacy of human sentiments and emotions. And this should count as significant, as well as the fact that he connects sentiments and emotions to the senses, and in his discussion, to taste.

Kant on Emotive Phenomena⁷

In his moral philosophy, Kant, on the other hand, stands at the opposite end of the spectrum. All emotions must be subordinated to duty and the highest moral law, the Categorical Imperative. To always control emotions and to subject them to a good will with a universal(izing) maxim should be the main goal of every rational being so that he/she acts morally. The good will here is positioned against all inclinations, which include emotions, and all related phenomena, such as passions and affects. The account of affects and passions is presented in Kant's *Anthropology*; since both can damage freedom and self-mastery, they have a negative effect on moral action. In response to sentimentalists, Kant claims in his *Groundwork for Metaphysics of Morals* that: a) people resort to feelings when they are poor in thinking; b) feelings cannot supply a measure of good and evil, which means feelings do not contribute to morally right action; and lastly, c) feelings differ from one another by an infinity of degrees, that is, they are not uniform (1964, pp. 110–111). The first point shows Kant's logocentric bias towards emotions, which, like the good old Stoics, he believes should always be controlled by reason. The second point attempts to remove or marginalize human emotions and their significance from the economy of human character. Finally, the third point assumes, in a roundabout way, that human rationality is uniform across the board, which is far from true, while feelings are variegated. Not only are there different levels of cognition, but there are different forms of thinking along different axes. Kant's emphasis on conscious choice in his moral theory drove him to deny the role of emotions in human life and character, which are rooted in our psycho-somatic functions. Although Kant does not mention Hume here, he does refer to Hutcheson, the older sentimentalist who established the moral sense or sentiment to be more important than human reason and whose ideas influenced Hume. However, here we are in the moral domain, and Kant may argue that what he says on emotions is relevant insofar as the moral law and the respect for it are concerned; in other words, in his moral philosophy, his main focus was on emotions that are produced by practical reason (i.e. the feeling of respect) and not other emotions. What then does the transcendental philosopher, especially the one of the third critique, think about human emotions? This will be our next topic to explore.

According to some Kant scholars, a different Kant emerges in the *Critique of Judgment* regarding human emotions. Let me state at the outset that Kant uses a variety of terms, such as *Gefühl* (feeling), *Empfindung* (no exact word for this exists in English, but common translation of the word includes sensation, feeling or emotion), *Affekt*, and *Leidenschaft* (passion), all of which relate, directly or indirectly, to what we call 'emotion'; and they are all functions of the field of the

7 This part on Kant is from my book, *Emotion in Sports*.

sensible (*Sinnlichkeit*) as opposed to the field of the intelligible. Perhaps inclination (*Neigung*) can also be added here, but not desire (*Begierde*). Desire is not an emotion, but the energy through which emotions move. For Angelica Nuzzo, a new transcendental realm of investigation appears in the third critique (in Cohen 2014, p. 93), and this has much to do with the unique aspect of the faculty of Judgment; namely that, unlike Understanding and Reason, it is not legislative. One question that arises out of the study of Kant's transcendental philosophy regarding emotions is whether they play a transcendental role in constituting experience. Is there an emotional experience in and of itself, or are all emotions simply appendages to cognitive and practical experience? If we accept the latter, then we could speak of epistemic, ethical, and aesthetic emotions. Nuzzo explores these questions based on the relationship between the emotions and the faculty of judgment as it appears in Kant's third critique.

In investigating this third critique on the subject of emotion, Nuzzo states that "in making room for the power of judgment, its *a priori* principle of purposiveness, and the *a priori* connection with a peculiar, aesthetic feeling of pleasure and displeasure Kant is in fact creating the transcendental space of legitimacy for the emotions with the critical discourse" (in Cohen 2014, p. 94). Nuzzo sees a parallelism between the faculty of judgments and the emotions in that they both preside over a subjective realm and are inclusive and overarching in relation to the cognitive and practical domains. She further suggests that judgment reflectively places the subject in touch with her own mental activity and concludes that Kant could have established this renewed position on emotion only in the third critique where he could provide "an integrated transcendental account of the life of the mind as a whole [...]" (in Cohen 2014, p. 96). Judgment fills up the missing link between Understanding and Reason, as it becomes the connecting faculty; "framed by reflective judgment the emotions can now be allowed in the critical discourse as they gain a sphere of competence of their own *already at the transcendental level*" (in Cohen 2014, p. 98). Their validity is aesthetic: just like aesthetic experience, emotional experience is subjective and singular, although it is not a matter of pure subjectivity. As Kant notes, for the way imagination functions in aesthetic experience, universality resides in the singular nature of the play of imagination. We can say something similar for emotions, where they are subjective but universal at the same time; however, their universality cannot be understood through the cognitive categories or practical principles. This account of emotions, no doubt, is a radical departure from the "cold" reason of the first two critiques.

This book is structured in three parts with short and long chapters. What follows below is a summary of each chapter (except for Part II).

Part I: Nietzsche's Teachings on Feeling or *Gefühlslehre*

Chapter 1: Feelings and the Related Phenomena

This chapter draws a preliminary picture of the semantic field of feeling and related phenomena in Nietzsche's works, which will include *Gefühl* (feeling), *Emotion* (can be translated as feeling or emotion), *Empfindung* (there is no direct translation of this word), *Stimmung* (mood) and finally *Affekt* (Affect). Nietzsche takes an integralist approach to human emotions, as he takes a critical distance to purely cognitivist or purely physiological approaches. What is called 'feeling' or 'emotion' is a state of being or an aspect of human character which exists in the intersection, among others, of body, soul, mind, and language and, of course, the expression of such states and aspects. There are other related terms also such as the French based *Sentiment* and its derivatives, and *Leidenschaft*, which can be translated as passion. Where do feelings stem from? Are they entirely subjective or are there also collective, intersubjective conditions of feelings? What lies at the root of human emotions? Is there an unconscious to human emotions, and, if so, what is it? This chapter will survey Nietzsche's works to prepare a philosophical framework from which many other questions can be posed.

Chapter 2: Feelings in Human Life and Culture

Most schools of philosophy since Plato are dismissive of human emotions. The main trend in Western thought is the submission or control of human emotions under the rule of reason. This hegemony of reason – no doubt, there are exceptions and exceptional moments – prevails until the Romantics and, in philosophy, until Schopenhauer and Kierkegaard. Romanticism and Schopenhauer were influential on early Nietzsche for whom human emotions are crucial. We can see this in the way he deals with lyricism in his *The Birth of Tragedy*. His early ideas on feelings are also reflected in his notion of the Dionysian. In this book, Nietzsche also polemicizes against Aristotle's notion of catharsis. Despite Nietzsche's later rebellion against Romanticism and Schopenhauer, he does not jettison the importance of emotions in human life and their cultivation. We see it in his late works too. This chapter will examine why emotions are crucial in Nietzsche's philosophy and how he sees their connection to life and forces of culture including arts, sciences, philosophy, music, religion and theater. In what ways do these forces contribute to the formation and cultivation of human emotions?

Chapter 3: Feeling and Rationality

Are feelings entirely rational? Do they stem from human reason entirely? Nietzsche would disagree, in my view. As a philosopher who critiqued Western logocentricity, Nietzsche exposes the different layers of human emotions, whether they are rooted in the unconscious or the physiological functions. No doubt, reason plays a role in human emotions, but they cannot be reduced to this role. Nietzsche offers a different paradigm in contrast to rationalist paradigms one finds in Plato, Descartes and Kant. This chapter will contextualize Nietzsche's position vis-à-vis some of the major emotive theories of the modern age including those of Descartes, Hume and Kant.

Chapter 4: Feelings and Language

This chapter ties in with Chapter 3, but here the focus is on language which, for Nietzsche, is not an adequate expression of the wide range of human emotions. Nietzsche not only takes a stance against logocentricity, but also against linguistic reductionism. In this chapter, Nietzsche's early reflections on language (from "Truth and Lies in a Non-moral Sense"), his later etymological analysis (on the origin of value and emotion concepts) and his critique of subjectivity will be brought together in relation to his teachings on emotion. Despite his keen interest in language and background in philology, Nietzsche does not shy away from demonstrating the limitations of language. Emotions cannot be confined to their linguistic expression, for one thing; in fact, for Nietzsche, language is not adequate to cover the spectrum of human emotions. Moreover, what does the 'I' mean in relation to emotions? When I feel anger or revenge, is that only the I or is the I itself also a social, collective construct? This chapter will examine a variety of topics as they pertain to language.

Chapter 5: Feelings, Instincts, Drives and the Human Soul – a Psychosomatic Perspective

Instincts and drives become more prominent in Nietzsche's later writings, although the body was always there in some form or another. This, however, is coupled with the affect theory from Spinoza, and the philosophy of the unconscious (already present in Schopenhauer). How can we account for the unconscious in Nietzsche's emotive theory? Feelings, after all, are signs that reveal certain things that lie behind the surface. There is always an unconscious to feelings; desires and drives are always present at psychosomatic strata. These unconscious psychic and somatic layers and affects in human emotions and feelings will be

the focus of this chapter. All of this also relates to the question of power; however, this question will be explored in Part III.

Chapter 6: Weak and Strong Emotions

Nietzsche's life since his teenage years has been a life of struggle and overcoming. Although these ideas crystallize much later in adult Nietzsche, he had started writing his autobiography in his early teens and had a vision of himself as an exceptional human being. While Nietzsche went through different phases in his personal and philosophical life, this trend that he must overcome himself remained always with him. And the idea of overcoming entailed becoming stronger and shedding weaknesses, which includes emotional strength and transformation. His writings on human emotions and his critique of Romantic sentimentalism and promotion of weak emotions such as pity, revenge, altruism and *ressentiment*, which he finds in many movements, religions and schools of philosophy, are a testament to his own overcomings. However, we cannot fully assess Nietzsche's own emotional journey and this book is not about that but rather his ideas on human feelings and emotions, or his emotive theory. That Nietzsche's philosophy bets on the side of strength and strong human emotions is clear; this idea of strength is symbolized by the overhuman, an embodiment of strong emotions, which will be examined in Part III.

Chapter 7: Feeling and Value

Human beings are 'valued' or value-making beings in whatever sphere these values may manifest themselves. Every epoch, every society is shaped by values, which are often called morals, but values manifest themselves in a variety of areas in human life from religion to science and everyday functions and mundane affairs. And human beings appropriate these values as they make them their own, in different ways and degrees of appropriation. Human emotions are not exempt from values in their own socio-cultural contexts. At least, two things can be said in regard to value and emotion: first, emotions are felt and expressed according to value schemes of those who feel and express these emotions; therefore, we can say that every morality or moral code assumes its own emotive framework. Second, emotions have their own value in specific socio-cultural contexts. Both ideas are present in Nietzsche's works.

Part II: Specific Feelings in Nietzsche's Works (A Selection)

In this part, there is one short chapter for each of the following human emotions: vanity (*Eitelkeit*), pain and suffering (*Leiden, Schmerz* et al.), love (*Liebe*), *Mitleid*, envy (*Neid*), *ressentiment*, revenge (*Rache*), and *schadenfreude*. As I explain in my short introduction to this part, there was not enough space in this book to treat every single emotion that appears in Nietzsche's works, or for a more substantial treatment of these emotions.

Part III: Feeling in Relation to Nietzsche's Core Teachings

This part will explore the question of feeling/emotion in relation to Nietzsche's ideas that start appearing in and after *The Gay Science* and examine it within the context of the eternal recurrence/return of the same, the overhuman, and the feeling of and will to power.

Chapter 1: Feeling and the Eternal Return

The eternal return means many things to Nietzsche and it is widely interpreted by many scholars. One meaning focuses on the unity of life and death and joy and suffering. From the standpoint of emotive theory, it can mean the unity of opposite feelings, but also the return of the same feeling. Under similar circumstances and when no change or individual transformation happens, the same emotion and possibly its expression will repeat itself. From an existential standpoint, if one feels the weight of the return, this can also mean suffering. If one were not to witness the return again, then one would live up to the task of transforming one's self, which may entail suffering. It is this existential meaning, the necessity for self-transformation regarding human emotions, which I would like to explore further. What are those elements, forces or resources that can make us more mature, more cultivated in the domain of human emotions?

Chapter 2: Feelings of the Overhuman

The idea of the overhuman is implicit in the eternal return. Out of one's rootedness in *amor fati*, one must own up to one's present condition and strive for higher states and goals. The overhuman is this strife and also the higher state of being and as such connotes higher emotions. For instance, the teacher of the overhuman, Zarathustra, must overcome pity (a variety of *Mitleid*) and revenge; one can assume that the overhuman too is the overcoming of these emotions.