

GIULIA SISSA

LA JALOUSIE

UNE PASSION INAVOUABLE



**Il ne faut pas
avoir honte
d'aimer**

La Jalousie Une Passion Inavouable

Shane Butler



La Jalousie Une Passion Inavouable:

La jalousie Giulia Sissa, 2015-02-11 La jalousie n'est pas un monstre et si elle avait les yeux verts ce seraient ceux magnifiques d'Ava Gardner. Ce n'est pas une fantaisie ombrageuse et chagrine, une passion cruelle et petite, le symptôme d'une estime de soi défaillante. Et pourtant c'est ainsi par le bel et le mal pris que tant de moralistes en ont parlé. Tous ceux et celles qui l'ont prouvé savent très bien que la jalousie n'est pas infime et triquée, douloureuse et ridicule. Mais il faudrait en penser tout le mal possible. Il faudrait la soigner, l'radiquer, la répudier et surtout ne jamais l'admettre. La jalousie est une passion inavouable. Que faire alors ? Continuer taire ce sentiment parce qu'il n'est pas politiquement correct. Ou bien l'instaurer des héros de la tragédie grecque, le revendiquer comme une attente de réciprocité. Rendue son histoire, la jalousie révèle la nature intense et inquiète de l'amour qui est d'ailleurs de l'ailleurs. Il ne faut pas avoir honte d'aimer.

The Routledge Handbook of Women and Ancient Greek Philosophy Sara Brill, Catherine McKeen, 2024-03-29 The Routledge Handbook of Women and Ancient Greek Philosophy is an essential reference source for cutting edge scholarship on women, gender and philosophy in Greek antiquity. The volume features original research that crosses disciplines offering readers an accessible guide to new methods, new sources and new questions in the study of ancient Greek philosophy and its multiple afterlives. Comprising 40 chapters from a diverse international group of experts, the Handbook considers questions about women and gender in sources from Greek antiquity spanning the period from 7th c BCE to 2nd c BCE and in receptions of Greek antiquity from the Roman Imperial period through the European Renaissance to the current day. Chapters are organized into five major sections: I Early Greek antiquity including Sappho, Presocratic philosophy, Sophists and Greek tragedy 700s-400s BCE; II Classical Greek antiquity including Aeschines, Plato and Xenophon 400s-300s BCE; III Late Classical Greek to Hellenistic antiquity including Cyrenaics, Cynics, the Hippocratic corpus and Aristotle 300s-200s BCE; IV Late Greek antiquity to Roman Imperial period including Pythagorean women, Stoics, Pyrrhonian Skeptics and late Platonists 200s BCE to 700s CE; V Later receptions including Shakespeare, the European Renaissance. Anna Julia Cooper, W. E. B. DuBois, Jane Harrison, Sarah Kofman and Toni Morrison. The Routledge Handbook of Women and Ancient Greek Philosophy is a vital resource for students and scholars in philosophy, Classics and gender studies who want to gain a deeper understanding of philosophy's rich past and explore sources and questions beyond the traditional canon. The volume is a valuable resource as well for students and scholars from history, humanities, literature, political science, religious studies, rhetorical studies, theatre and LGBTQ and sexuality studies.

Deep Classics Shane Butler, 2016-05-05 Fragmented, buried and largely lost, the classical past presents formidable obstacles to anyone who would seek to know it. Deep Classics is the study of these obstacles and, in particular, of the way in which the contemplation of the classical past resembles and has even provided a model for other kinds of human endeavor. This volume offers a new way to understand the modalities and aims of Classics itself through the ages. Its individual chapters draw fruitful connections between the reception of the classical and current concerns in philosophy of mind, cognitive theory,

epistemology media studies sense studies aesthetics queer theory and eco criticism What does the study of the ancient past teach us about our encounters with our own more recent but still elusive memories What do our always partial reconstructions of ancient sites tell us about the limits of our ability to know our own world or to imagine our future What does the reader of the lacunose and corrupted literatures of antiquity learn thereby about literature and language themselves What does a shattered statue reveal about art matter sensation experience life Does the way in which these vestiges of the past are encountered sitting in a library standing in a gallery moving through a ruin condition our responses to them and alter their significance And finally how has the contemplation of antiquity helped to shape seemingly unrelated disciplines including not only other humanistic and scientific epistemologies but also non scholarly modes and practices In asking these and similar questions Deep Classics makes a pointed intervention in the study of the classical tradition now more widely known as reception studies

Utopia 1516-2016 Han Ruler, Giulia Sissa, 2025-10-01 This year marks the five hundredth anniversary of Thomas More's widely influential book *Utopia* and this volume brings together a number of scholars to consider the book its long afterlife and specifically its effects on political activists over the centuries In addition to thorough studies of *Utopia* itself and appraisals of More's relationship with Erasmus the book presents detailed studies of the effect of *Utopia* on early modern England and the Low Countries as well as philosophical reflections on ideology and the utopian mind and much more

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SOMMAIRE Préface Introduction Chap I De la haine 1 Définition 2 Tempérance

affective et connaissance ad quate 3 La haine ne peut jamais tre bonne Chap II Exacerbation et g n ralisation de la haine 1
Imagination et vie affective 2 Illusion du libre arbitre et vie affective 3 Quelques m canismes d extension des affects Chap III
De quelques passions r put es mineures 1 Br ve histoire philosophique et politique de la col re de l Ethique l Iliade et retour 2
Critique de la raillerie loge du rire thique religion et politique 3 Le m pris Chap IV L indignation est une haine 1 Mauvaise ou
bonne indignation 2 Indignation tyrannie et terreur Chap V L envie est la haine 1 Des envies l Envie 2 De l Envie 3 Le
sentiment d mocratique de l envie A de Tocqueville Index *Bel-ami* Guy de Maupassant, 1896

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Table of Contents **La Jalousie Une Passion Inavouable**

1. Understanding the eBook **La Jalousie Une Passion Inavouable**
 - The Rise of Digital Reading **La Jalousie Une Passion Inavouable**
 - Advantages of eBooks Over Traditional Books
2. Identifying **La Jalousie Une Passion Inavouable**
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an **La Jalousie Une Passion Inavouable**
 - User-Friendly Interface
4. Exploring eBook Recommendations from **La Jalousie Une Passion Inavouable**
 - Personalized Recommendations
 - **La Jalousie Une Passion Inavouable** User Reviews and Ratings
 - **La Jalousie Une Passion Inavouable** and Bestseller Lists

5. Accessing La Jalousie Une Passion Inavouable Free and Paid eBooks
 - La Jalousie Une Passion Inavouable Public Domain eBooks
 - La Jalousie Une Passion Inavouable eBook Subscription Services
 - La Jalousie Une Passion Inavouable Budget-Friendly Options
6. Navigating La Jalousie Une Passion Inavouable eBook Formats
 - ePub, PDF, MOBI, and More
 - La Jalousie Une Passion Inavouable Compatibility with Devices
 - La Jalousie Une Passion Inavouable Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of La Jalousie Une Passion Inavouable
 - Highlighting and Note-Taking La Jalousie Une Passion Inavouable
 - Interactive Elements La Jalousie Une Passion Inavouable
8. Staying Engaged with La Jalousie Une Passion Inavouable
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers La Jalousie Une Passion Inavouable
9. Balancing eBooks and Physical Books La Jalousie Une Passion Inavouable
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection La Jalousie Une Passion Inavouable
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine La Jalousie Une Passion Inavouable
 - Setting Reading Goals La Jalousie Une Passion Inavouable
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of La Jalousie Une Passion Inavouable
 - Fact-Checking eBook Content of La Jalousie Une Passion Inavouable
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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