

Martha C. Nussbaum, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge: Cambridge University Press, 2001).

Passion, from the Greek πάθος, suffering, experiencing, etymologically entails the passivity of intellect. In her enthralling book, Martha Nussbaum challenges the long-standing juxtaposition of the activity of reason and the passivity of emotions. She presents a powerful argument for treating emotions not as passive and passivity-inducing, but as crucial elements of practical rationality. Drawing on a wide array of disciplines, including philosophy, psychology, literature, and music, and on the observations of her own emotions, Nussbaum develops her cognitive account of emotions, which posits them as forms of intentional awareness and judgment. To say that they are forms of intentional awareness indicates that emotions, unlike moods or appetites, are directed toward an irreplaceable object have an irreplaceable object, and thus constitute the acknowledgment of its value and importance. As such, they are not only suited to address the particularity and concreteness of the sphere of action but also disclose to us our fundamental vulnerability as well as the vulnerability of our practical reason.

Re-conceptualizing our views about emotions, Nussbaum argues that they are kinds of beliefs and judgments. A well-formed emotion is related to a belief about the world: if a belief was found to be false, the feeling would not persist. The intimate connection between emotion and judgment entails that in a wise person, they coincide: emotions guide wise persons' intuitive perceptions in situations of choice. As such, they can become guides for action. Emotions thus become intimately related to virtue. Through her meticulous analysis, Nussbaum allows us to appreciate that there can be no adequate ethical theory without a theory of emotions.

Since emotions are cognitive elements, they should be subjected to critical scrutiny in the same way judgments are, for they can be based on false evaluations or social norms. With regards to political life, Nussbaum convincingly argues that not all emotions prove to be appropriate, and some (such as disgust, hatred, envy) are inadequate for a process of political reflection. But even appropriate emotions should be scrutinized. Exploring and illuminating a wide range of emotions, she gives particular attention to the analyses of compassion and love. In her prolific analyses, Nussbaum discloses the moral character, as well as the social and political significance of compassion and love, but is also attentive to the possibility of their perversion. Examining compassion in the context of political liberalism, Nussbaum allows us to appreciate it as central for the cultivation of contemporary democracies. Engaging in a creative dialogue with the works of literature and philosophy (Plato, Spinoza, Proust, Augustine, Dante, Emily Brontë, Mahler, Whitman, Joyce), we are led to comprehend the diversity of understandings of love.

In its appealing advocacy of the importance of emotions in our private and public lives, *Upheavals of Thought* encourages us to grasp that understanding emotions requires recognizing their complexity: their cultural, historical, and psychological background, their link to action, as well as their intrinsic

relation to the rational-critical aspect of our intellect. It also requires the acknowledgment of animal emotions. This immense and ground-breaking study is an invaluable contribution to contemporary debates on rationality, and an invitation to appreciate, explore and marvel at the diversity and complexity of the emotions of our fellow human and non-human beings.