

On the problem of empathy - translated by W. Stein

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Description: -

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Notes: 4

This edition was published in 1964



Filesize: 21.87 MB

Tags: #On #the #Problem #of #Empathy #by #Edith #Stein

On the problem of empathy / Edith Stein ; translated by Waltraut Stein ; with a foreword by Erwin W....

Approval or disapproval is not the only ethical response possible.

Linked bibliography for the SEP article by Thomas Szanto and Dermot Moran

Stein does not distinguish feelings only as operating at a sensual or emotional level of depth; they can also be distinguished as regards duration, reach, and intensity Stein : 122—123, see also Vendrell Ferran. Stein : 18—19 Empathy, according to Stein, is similar to perception in presenting something—the experiences of the other person—in an unmediated way, but dissimilar to perception and similar to other forms of experiences, such as imagination, in that the meaning content of the experience is not given directly to the empathizer. Let us return to our paradigm example of the Good Samaritan and see how this works.

Empathy (Stanford Encyclopedia of Philosophy)

If we cannot punish it, we cannot forgive it.

What's it all about, empathy?

Stein and Honneth on empathy and emotional recognition. It might still grasp certain values in emotions see below, and these might rationally motivate further evaluative or emotive acts; but ultimately such a being would not have the necessary initiative required to enact those motives or act upon those values.

Direct Perception and Simulation: Stein's Account of Empathy, Review of Philosophy and Psychology

The eye does not shine; it speaks. Similarly, we recognize another organism as a minded creature because of empathy. The soul is more important than the pure ego: The pure ego is, as it were, only the portal through which the life of a human being passes on its way from the depth of the soul to the lucidity of consciousness.

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Moreover, if one holds on to a Cartesian conception of the mind, it is not clear how appealing to empathy, as conceived of by Lipps, should help us in conceiving of mental states as belonging to another mind.

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