

Gretchen Reydam-Schills, *The Roman Stoics. Self, Responsibility, and Affection*. Chicago: The University of Chicago Press, 2005. Pp. 224. ISBN 0-226-30837-5. \$35.00.

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Woolf contact: 11012 words

In this clear and well-argued book, Reydam-Schills (hereafter RS) studies the philosophical basis that underpins the way Roman Stoics integrated philosophy into the social practice of living: above all friendship, political community, parenting and marriage. By 'Roman Stoics', RS means only a group of thinkers (Seneca, Musonius Rufus, Epictetus, Marcus Aurelius, and to a less extent Hierocles) who have in common a methodological and, in a way, a thematic, approach. Therefore, one is entitled to study this group of thinkers as a whole, that doesn't mean one ignores their differences, only that one doesn't focus on them. According to RS, "the Roman adaptation of originally Greek Stoic doctrine shows a distinctive pattern of emphasizing social responsibility" (p. 3). This supposes that the Roman Stoics were not pale copies of their Greek predecessors and had something interesting to say on their own. On the whole, RS is, in my mind, perfectly right to think so. The post-19th-century Roman Stoics, as pictured by her study, deserves wide consideration, both for philosophical and historical reasons (it has much to say for it, and it significantly influenced the history of Western thought). Classicists, philosophers, and a wider public interested in the issues discussed here will no doubt benefit from the reading of this excellent book.

First of all, RS has to defend Roman Stoics against two criticisms, which are in fact two faces of the same coin. These objections concern the way Roman Stoics adapted, or (according to their critics) failed to accept, Early Greek Stoicism. There was in the political philosophy of Zeno and Chrysippus a utopian and radical facet absent from Roman Stoic works. One may think, therefore, that the Roman Stoics waver between evasiveness and conformism. Indeed, it seems that they lead something like a double life: they are psychologically in a kind of inner fortress, while continuing at the same time, to live outwardly like other people. Such an attitude implies coldness and detachment (a blame Stoics of all times faced).<sup>1</sup> Furthermore, this kind of (alleged) reciprocal insulation of philosophy and social behaviour is unsatisfying: the Roman Stoics *should* live according to their principles. Severing the connection between their philosophy and their outward and social behaviour means, in a way, giving up Stoicism, at least if one remains faithful to what appears as the core of Stoicism. Moreover, precisely because they live like other people and do not set out a radical critique of existing society, Roman Stoics seem to have given up the project of the original Zenoian Republic (a utopian city united by love, concord and wisdom among its citizens). There is here a kind of mildness that critics of Stoicism have been prone to blame -- see, for example, Paul Veyne, who sees in Roman Stoicism "little more than a sophisticated version of prevailing morality: a man's duties to himself and others were identified with institutions, which this fostered doctrine ingenuously sought to internalize as moral precepts".<sup>2</sup> RS's overall project can be described as a rehabilitation of Roman Stoicism, paying special attention to these issues. RS shows that there is no tension between the Stoic inner fortress and the way they cope with existing conventions. On the contrary, the Roman Stoics urge us to mediate with social norms from the vantage point of the good as defined by philosophy (p. 8). In a word, the book's main thesis is that the Roman Stoics "successfully established a connection between a philosophical ideal and ordinary, everyday-life circumstances, and between a community shaped by Stoic wisdom and society as it is" (p. 1). The whole book may be seen as a development and vindication of this assertion. To put things briefly, Roman Stoicism argues for a transrational and rational modes of engaging with others. So, within and for a subtle balance between self-care and involvement with others, between detachment and engagement in the political life, between acceptance and challenge of existing social conventions.

Chapter 1 ('The Self as a Mediator', pp. 15-52) studies the nature of the 'self', according to the Stoics. It provides the conceptual tools for the analyses that follow in the subsequent chapters. What is striking in Roman Stoics is the importance of a self-reflexive language (see the omnipresence of a reflexive pronoun). RS sets out the main tenets of Stoic psychology and carefully examines their consequences for the Stoic notion of selfhood. Borrowing a happy formula from Christopher Gill,<sup>3</sup> RS characterizes the Stoic self as "objective-participant" (p. 37): it is objective inasmuch as it presents a view of human nature as part of the nature of this universe that holds independently of individual preferences; it is participant inasmuch as it locates the self in a network of relationships. For example, Parnetius posited four factors that shape the identity of each individual human being (see Cicero, *De Officiis* 1, 107-117; the text is discussed by RS on pp. 27-29): first, nobility, which all human beings have in common (all human beings are endowed with a *hégémonikon* capable of reason; it is the governing principle of the soul whose proper function is virtue); second, the individual dispositions (bodily, temperamental, and mental); third, the circumstances that govern one's position in life; and fourth, individual choices having to do with how to lead one's life. In other words, and to borrow now RS's expression, the Stoic self is "fundamentally embedded" (p. 17): the self is anchored both in a body and in a rational order structured by an immanent divine principle. This rational order has a social aspect: the self is connected to others in a network of relationships, with its set of social and moral duties. Thus, even if Roman Stoics display an increased interest in interiority, that doesn't mean they promote an egoist or detached self -- quite the contrary: the Stoic self has a true altruistic outlook.

Whereas the first chapter had focused on the relationship between human and divine reason, chapter 2 ('From Self-Sufficiency to Human Bonding', pp. 53-82) addresses more directly the topic of human sociability, since it deals with the connection between individual people in local communities and universal humanity in the community of gods and men. Roman Stoics are not always very clear on this point, notably Epictetus, who sometimes employs formulas that may give the impression that the Stoics escape affective bonds. But RS shows convincingly that human affective and social affective bonds are very significant for Roman Stoics (as they were for Early Stoics). Indeed, human sociability is directly anchored in reason and divine will (p. 57). In other words, the Stoic sage doesn't want to dismiss all kinds of attachment: Stoic love, for example, comes from its willingness to sacrifice everything except virtue (that is, the excellence in the exercise of

# Roman Stoics Self Responsibility And Affection

**Raphael Woolf**



## **Roman Stoics Self Responsibility And Affection:**

**The Roman Stoics** Gretchen Reydam-Schils, 2005-02-15 Roman Stoic thinkers in the imperial period adapted Greek doctrine to create a model of the self that served to connect philosophical ideals with traditional societal values The Roman Stoics the most prominent being Marcus Aurelius engaged in rigorous self examination that enabled them to integrate philosophy into the practice of living Gretchen Reydam-Schils's innovative new book shows how these Romans applied their distinct brand of social ethics to everyday relations and responsibilities The Roman Stoics reexamines the philosophical basis that instructed social practice in friendship marriage parenting and community From this analysis emerge Stoics who were neither cold nor detached as the stereotype has it but all too aware of their human weaknesses In a valuable contribution to current discussions in the humanities on identity autonomy and altruism Reydam-Schils ultimately conveys the wisdom of Stoics to the citizens of modern society

**The Roman Stoics** Gretchen J. Reydam-Schils, 2005 Paul's Emotional Regime Ian Y. S. Jew, 2020-10-15 In his letters Paul speaks often of his emotions and also promotes certain feelings while banishing others This indicates that for Paul emotion is vital However in New Testament studies the study of emotions is still nascent current research in the social sciences highlights its cognitive and social dimensions Ian Y S Jew combines rigorous social scientific analysis and exegetical enquiry to argue that emotions are intrinsic to the formation of the Pauline communities as they encode belief structures and influence patterns of social experience By taking joy in Philippians and grief in 1 Thessalonians as representative emotions and contrasting Paul's approach with that of his Stoic contemporaries Jew demonstrates that authorized feelings have socially integrating and differentiating functions by reinforcing the shared theological realities upon which emotional norms are based group belonging is bolstered Simultaneously authorized emotions fortify the theological boundaries between Christians and others which strengthens group solidarity in the Church by accentuating its members insider status Using this framework heuristically Jew explores how the interplay of symbolic ritual and social elements within Paul's eschatological worldview reinforces emotional norms and demonstrates that attention to emotion can only deepen our understanding of the social formation of the early believers

*Marcus Aurelius: Meditations, Books 1-6* Marcus Aurelius (Emperor of Rome), 2013-09 Christopher Gill provides a new translation and commentary on the first half of Marcus Aurelius Meditations and a full introduction to this unique and remarkable work a reflective diary or notebook by a Roman emperor whose content is based on Stoic philosophy but presented in a highly distinctive way

*Hierocles the Stoic* Ilaria Ramelli, 2009 Hierocles the Stoic philosopher of the early imperial age is a crucial witness to Middle and Neo-Stoicism especially with regard to their ethical philosophy In this volume all of Hierocles's surviving works are translated into English for the first time with the original Greek and a facing English translation the Elements of Ethics preserved on papyrus along with all fragments and excerpts from the treatise On Duties collected by Stobaeus in the fifth century C E and dealing mainly with social relationships marriage household and family In addition Ramelli's introductory

essay demonstrates how Hierocles was indebted to the Old Stoa and how he modified its doctrines in accord with Middle Stoicism and further developments in philosophy as well as his personal views Finally Ramelli's extensive commentary on Hierocles works clarifies philosophical questions raised by the text and provides rich and updated references to existing scholarship

**The Stoics and the State** Julia Wildberger, 2018-03-16 Was verstanden Stoiker unter einer polis und Staatlichkeit Was passiert wenn ihre Ideen unter wechselnden historischen Bedingungen gelebt und neu gedacht werden The Stoics and the State verfolgt diese Fragen mit detaillierter philologischer Quellenkritik präziser Konzeptanalyse sowie weit ausholender thematischer und diachronischer Kontextualisierung Der systematische Teil behandelt Definitionen Aspekte der Staatlichkeit Staatsgebiet Institutionen Volk und Staatsidee und das für den stoischen Staat konstitutive Gemeinsame Gesetz Die diachronische Darstellung von Zeno bis Marcus Aurelius zeigt die Anwendung der Theorie auf real existierende Gemeinwesen ihre Bewertung ihre Entstehung und die politische Praxis Beispiele moderner Rezeption von Justus Lipsius bis Martha C Nussbaum verdeutlichen die Eigenheiten der stoischen Staatstheorie nicht zuletzt ihre Grundlegung in einem Menschbild das unsere Natur nicht nur als politisch sondern als sozial und wohlwollend begreift

**From Stoicism to Platonism** Troels Engberg-Pedersen, 2017-02-13 This book explores the process during 100 BCE 100 CE by which dualistic Platonism became the reigning school in philosophy

**Stoicism** John Sellars, 2014-12-05 This is the first introduction to Stoic philosophy for 30 years Aimed at readers new to Stoicism and to ancient philosophy it outlines the central philosophical ideas of Stoicism and introduces the reader to the different ancient authors and sources that they will encounter when exploring Stoicism The range of sources that are drawn upon in the reconstruction of Stoic philosophy can be bewildering for the beginner Sellars guides the reader through the surviving works of the late Stoic authors Seneca and Epictetus and the fragments relating to the early Stoics found in authors such as Plutarch and Stobaeus The opening chapter offers an introduction to the ancient Stoics their works and other ancient authors who report material about ancient Stoic philosophy The second chapter considers how the Stoics themselves conceived philosophy and how they structured their own philosophical system Chapters 3 5 offer accounts of Stoic philosophical doctrines arranged according to the Stoic division of philosophical discourse into three parts logic physics and ethics The final chapter considers the later impact of Stoicism on Western philosophy At the end of the volume there is a detailed guide to further reading

**The Harp of Prophecy** Brian E Daley, Paul R Kolbet, 2015-01-30 The Psalms generated more biblical commentary from early Christians than any other book of the Hebrew and Christian canon While advances have been made in our understanding of the early Christian preoccupation with this book and the traditions employed to interpret it no study on the Psalms traditions exists that can serve as a solid academic point of entry into the field This collection of essays by distinguished patristic and biblical scholars fills this lacuna It not only introduces readers to the main primary sources but also addresses the unavoidable interpretive issues present in the secondary literature The essays in The Harp of Prophecy represent some of the very best scholarly

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negligible gain in sampling from separate belief systems This thought provoking volume reconceives the relationship between ancient philosophy and emergent Christianity as a rivalry between strong traditions of life and offers powerful arguments for the exclusive commitment to a community of belief and a particular form of philosophical life as the path to existential truth **Oxford Studies in Ancient Philosophy, Volume 62** Victor Caston, Rachana Kamtekar, 2023-07-06 Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy The articles may be of substantial length and include critical notices of major books OSAP is now published twice yearly in both hardback and paperback Have you seen the latest OSAP is what scholars of ancient philosophy say to each other when they meet in corridors or on coffee breaks Whether you work on Plato or Aristotle on Presocratics or sophists on Stoics Epicureans or Sceptics on Roman philosophers or Greek Neoplatonists you are liable to find OSAP articles now dominant in the bibliography of much serious published work in your particular subject not safe to miss Malcolm Schofield Cambridge University OSAP was founded to provide a place for long pieces on major issues in ancient philosophy In the years since it has fulfilled this role with great success over and over again publishing groundbreaking papers on what seemed to be familiar topics and others surveying new ground to break It represents brilliantly the vigour and the increasingly broad scope of scholarship in ancient philosophy and shows us all how the subject should flourish M M McCabe King s College London

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philosophy theology sociology anthropology and gender studies      Know Yourself Ole Jakob Filtvedt, Jens Schröter, 2023-12-31 The book explores ancient interpretations and usages of the famous Delphic maxim know yourself The primary emphasis is on Jewish Christian and Greco Roman sources from the first four centuries CE The individual contributions examine both direct quotations of the maxim as well as more distant echoes Most of the sources included in the book have never previously been studied in any detail with a view to their use and interpretation of the Delphic maxim Thus the book contributes significantly to the origin and different interpretations of the maxim in antiquity as well as to its reception history in ancient philosophical and theological discourses The chapters of the book are linked to each other by numerous cross references which makes it possible to compare the different views of the maxim with each other It also helps readers to notice relationships and trajectories within the material The explorations of the relevant sources are also set in the context of ongoing debates about the shape and nature of ancient conceptions of self and self knowledge The book thus demonstrates the wide variety of philosophical and theological approaches in that the injunction to know oneself could be viewed and how these interpretations provide windows into ancient discourses about self and self knowledge      **The Oxford Handbook of the History of Ethics** Roger Crisp, 2013-01-31 This original and comprehensive volume explores the history of philosophical ethics in the western tradition from Homer until the present day Leading experts in the field use their expertise and specialist knowledge to illuminate key subjects and ideas in contemporary ethics and survey the history of the discipline      **Confucian and Stoic Perspectives on Forgiveness** Sean McAleer, 2022-09-28 Confucian and Stoic Perspectives on Forgiveness explores the absence of forgiveness in classical Confucianism and Roman Stoicism as well as the alternatives to forgiveness that these rich philosophical traditions offer After discussing forgiveness as it is understood in contemporary philosophy Sean McAleer explores Confucius vocabulary for and attitude toward anger and resentment arguing that Confucius does not object to anger but to its excesses While Confucius does not make room for forgiveness McAleer argues that Mencius cannot do so given the distinctive twist he gives to self examination in response to mistreatment Xunzi by contrast leaves open a door to forgiveness that Mencius bolted shut The book then proceeds to the Roman Stoics Musonius Rufus Epictetus Marcus Aurelius and Seneca arguing that their distinctive conceptions of value and wellbeing rule out forgiveness though like the Confucians the Stoics offer alternatives to forgiveness well worth considering The book ends by comparing the two traditions arguing that while Stoicism helps us navigate many of the turbulent waters of everyday life Confucianism enjoys advantages when we interact with those to whom we are bound by ties of affection and intimacy      Cicero's 'De Officiis' Raphael Woolf, 2023-06-29 This Guide presents a multi perspectival scholarly collection of essays the first devoted to one of Cicero s most influential philosophical works

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