

WHY DOES TRAGEDY GIVE PLEASURE?



A. D. NUTTALL



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Why Does Tragedy Give Pleasure

Huangqi Zhang



Why Does Tragedy Give Pleasure:

Why Does Tragedy Give Pleasure? A. D. Nuttall, 1996-06-06 Why does tragedy give pleasure Why do people who are neither wicked nor depraved enjoy watching plays about suffering and death Is it because we see horrific matter controlled by majestic art Or because tragedy actually reaches out to the dark side of human nature A D Nuttall s wide ranging lively and engaging book offers a new answer to this perennial question Writers discussed include Aristotle Shakespeare Nietzsche and Freud Why does tragedy give pleasure Why do people who are neither wicked nor depraved enjoy watching plays about suffering or death Is it because we see horrific matter controlled by majestic art Or because tragedy actually reaches out to the dark side of human nature A D Nuttall s wide ranging lively and engaging book offers a new answer to this perennial question The classical answer to the question is rooted in Aristotle and rests on the unreality of the tragic presentation no one really dies we are free to enjoy watching potentially horrible events controlled and disposed in majestic sequence by art In the nineteenth century Nietzsche dared to suggest that Greek tragedy is involved with darkness and unreason and Freud asserted that we are all at the unconscious level quite wicked enough to rejoice in death But the problem persists how can the conscious mind assent to such enjoyment Strenuous bodily exercise is pleasurable Could we when we respond to a tragedy be exercising our emotions preparing for real grief and fear King Lear actually destroys an expected majestic sequence Might the pleasure of tragedy have more to do with possible truth than with splendid evasion *Why Does Tragedy Give Pleasure?* Anthony David Nuttall, 1996 Why does tragedy give pleasure Why do people who are neither wicked nor depraved enjoy watching plays about suffering or death A D Nuttall s work offers answers to this perennial question

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Tragic Manhood and Democracy David A. J. Richards, 2004 What is tragedy This work argues that it is at once art and science an absorbing art and precisely observed empirical inquiry into human psychology whose subject matter is the dilemma of manhood under democracy The author expands discussion of the idea of the tragic to include music drama in general and the operas of Verdi in particular and explores the indispensable contribution of tragedy to an understanding of personal and political psychology through discussion of the political theory of structural injustice resting on the suppression of voice underlying evils like racism sexism and homophobia a developmental psychology of gender drawing on the work of Carol Gilligan the Harvard Project on Women's Psychology Boy's Development and the Culture of Manhood and an interpretation of tragic art including the expressive role of music in it Exploration of the tragic impact of patriarchy on democratic voice is at the heart of the power and appeal of Verdi's innovations in musical voice At its core is a complex psychic geography of patriarchal practices imposed on personal and political relationships parents to children siblings to one another and adult men and women Such practices fundamental to the family politics and religion enforce demands by forms of physical and psychological violence directed by men and women at anyone who deviates from its demands Verdi's tragic musical drama speaks of an emotional loss that literally cannot under patriarchy be spoken namely what the author calls the tragedy of patriarchy a divided psychology that lives in the tension between patriarchal practices and democratic principles and between the psychological demands of patriarchy and democratic manhood **Littell's Living Age**, 1913 The Spectator, 1889 A weekly review of politics literature theology and art *Advanced Essays for Higher University and Service Examinations* D. N. Ghosh (professor of English.), 1963

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