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Titolo	Conceiving evil : a phenomenology of perpetration // Wendy C. Hamblet ; images by Martin Camarata
Pubbl/distr/stampa	New York : , : Algora Publishing, , 2014 ©2014
ISBN	1-62894-095-6
Descrizione fisica	1 online resource (184 p.)
Disciplina	170
Soggetti	Good and evil Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preface; Chapter One. The Phenomenon of Evil; Chapter Two. Evil in the Logic of the Cosmos; 1. Love of Order in the Western Tradition; 2. Evil in the Unreason of Humans; 3. Evil as Unharmonious Competitivism; 4. Is Love of Order a Fitting Value for a Democratic World?; Chapter Three. Evil in Physis; 1. Mother's Evil Aspect; 2. Aggression in the Human Animal; 3. Aggressive Nature Nurtured; 4. Nietzsche on Natural Vitality and the Evils of Weakness; Chapter Four. Evil as Soul Fragmented and Disemboweled; 1. Plato on Psyche; 2. The Fragmentation of Psyche in Plato's Republic 3. Modernity's Self: Humanity Disemboweled Chapter Five. Innocent Evil and the Ego; 1. Innocently Egoist and Alone; 2. Subjective Innocence Unveiled; 3. Heroic Adventure in Homer's Iliad: A Levinasian Reading; Chapter Six. Evil in Nomos; 1. Cautions concerning Religious Anthropology; 2. The Religious Worldview; 3. The Archaic Roots of Religion; 4. Moral Fault-lines in the Religious Worldview; 5. The Phenomenon of Religious Experience; 6. Evil as the Other Face of the God(s); 7. The Gods Rise to Perfection; Humans Fall; 8. Gods That Don't Dance; Chapter Seven. Evil in the Reasons of States 1. Civilization and Evil 2. The Uses of Evil; Chapter Eight. See No Evil. Do No Evil; Afterword; Bibliography; Index
Sommario/riassunto	This book argues that the epistemological framework that permits us to see others as "evil" also resituates our own moral compass and

reframes our moral world such that we can justify performing violent deeds, which we would readily demonize in others, as the heroics of eradicating evil. When conflict is understood positively as the confrontation of differences, an unavoidable and indeed desirable consequence of the rich tapestry of earthly life, then a discussion can open as to how to navigate the countless confrontations of difference in the most skillful way. Through this lens, violence c

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