

1. Record Nr.	UNINA9910451662503321
Autore	Nussbaum Martha C (Martha Craven), <1947->
Titolo	The new religious intolerance [[electronic resource]] : overcoming the politics of fear in an anxious age / / Martha C. Nussbaum
Pubbl/distr/stampa	Cambridge, Mass., : Belknap Press of Harvard University Press, 2012
ISBN	0-674-06964-1 0-674-06591-3
Descrizione fisica	1 online resource (xviii, 286 pages)
Disciplina	201/.723
Soggetti	Freedom of religion Religious tolerance Religious discrimination Fear - Religious aspects 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	Frontmatter -- Contents -- Preface -- 1. Religion: A Time of Anxiety and Suspicion -- 2. Fear: A Narcissistic Emotion -- 3. First Principles: Equal Respect for Conscience -- 4. The Mote in My Brother's Eye: Impartiality and the Examined Life -- 5. Inner Eyes: Respect and the Sympathetic Imagination -- 6. The Case of Park51 -- 7. Overcoming the Politics of Fear -- Notes -- Index
Sommario/riassunto	What impulse prompted some newspapers to attribute the murder of 77 Norwegians to Islamic extremists, until it became evident that a right-wing Norwegian terrorist was the perpetrator? Why did Switzerland, a country of four minarets, vote to ban those structures? How did a proposed Muslim cultural center in lower Manhattan ignite a fevered political debate across the United States? In <i>The New Religious Intolerance</i> , Martha C. Nussbaum surveys such developments and identifies the fear behind these reactions. Drawing inspiration from philosophy, history, and literature, she suggests a route past this limiting response and toward a more equitable, imaginative, and free society. Fear, Nussbaum writes, is "more narcissistic than other emotions." Legitimate anxieties become distorted and displaced,

driving laws and policies biased against those different from us. Overcoming intolerance requires consistent application of universal principles of respect for conscience. Just as important, it requires greater understanding. Nussbaum challenges us to embrace freedom of religious observance for all, extending to others what we demand for ourselves. She encourages us to expand our capacity for empathetic imagination by cultivating our curiosity, seeking friendship across religious lines, and establishing a consistent ethic of decency and civility. With this greater understanding and respect, Nussbaum argues, we can rise above the politics of fear and toward a more open and inclusive future.

2. Record Nr.	UNINA9910563057103321
Autore	Waszink P. M (Paul M.)
Titolo	Don't Weep a Gold Chain : Observations on Primary and Secondary Systems in Russian Classical and Romantic Art and Literature / Paul M. Waszink
Pubbl/distr/stampa	Frankfurt a.M. , PH02, 2003
Edizione	[1st, New ed.]
Descrizione fisica	1 online resource (309 p.) : , EPDF
Collana	Slavistische Beitrage ; 426
Soggetti	linguistics
Lingua di pubblicazione	Tedesco
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Peter Lang GmbH, Internationaler Verlag der Wissenschaften
Nota di contenuto	Primary and Secondary Systems - The Function of Models in Russian Nineteenth-Century Paintings and Literary Works - Derzhavin and Baratynskii as Representatives of a Primary and a Secondary System - Mannerisms in Verbal and Pictorial Texts: The Case of Lermontov - The Return from a Secondary to a Primary System: Observations on Romantic Prose
Sommario/riassunto	In this work I have endeavoured to apply the theory of primary and secondary systems as defined by D.S. Likhachev to Russian literary texts. Likhachev's idea amounts to the fact that those systems reoccur alternately. Thus, a primary system evolves into a so-called elliptic

stage which enables a succeeding, secondary system to develop itself. Conversely, when the latter has become the standard norm it gradually evolves, in turn, into a similar elliptic stage. This, in turn, gradually develops into a primary system too. As far as the fluent succession of systems is concerned, Likhachev's theory differs from a similar theory developed by E.R. Curtius. The latter assumes that literary works should be divided into works with a Classicistic and a Manneristic character. The first develop into the latter which show a frozen character with no original qualities. In the end works with a new Classicistic character develop themselves. These, in turn, have a vital character again. In other words, in Curtius' scheme there is no place for a fluent alternation of systems the way there is in Likhachev's.
