

## The Roots Of Evil John Kekes Cornell University Press

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Welcome to Raccoon City.' Courtesy of Screen Gems Resident Evil: Welcome to Raccoon City director Johannes Roberts has a soft spot for Paul W.S. Anderson's Resident Evil films. But he says he never ...

**How 'Resident Evil: Welcome to Raccoon City' Returns to the Games' Scary Roots**

Rather than seeing suffering in merely negative terms, the example and ministry of Jesus Christ now shows the human family a positive way in which suffering can be seen and accepted in human life.

**In Christ, suffering becomes the instrument of salvation**

The type of cringing we're interested in covers the moments that take you out of the film and make you question the filmmaker's choices. It's one thing to wonder why a scene plays out a certain way, ...

**The Most Cringeworthy Moments in Horror Films**

Salvaged for Socialism - Socialists would happily agree with New Agers who rejected mainstream political and religious authorities ...

**New Agers vs. Neo Pagans: Can Either Be Salvaged for Socialism? Part 2**

Looking for the best Xbox Series X games to play on Microsoft's latest hardware? Then you're in the right place. If you've managed to get your hands on an Xbox Series X or Xbox Series S then you ...

**Best Xbox Series X games: top next-gen Xbox games you need to play**

There is objective truth to our nation's history, based in research and primary sources. But as Clint Smith describes in his book "How the Word Is Passed," in America we too often tell a slanted ...

**Is America Willing to Tell the Truth About Its History?**

Bedford County commemorated Veterans Day during a service outside the courthouse on Thursday with a ceremony that included remarks by U.S. Rep. Dr. John Joyce and retired Lt. Col. Dr.

**Bedford County commemorates Veterans Day**

It's not easy to reboot a cinema franchise, especially one which is close to 20 years old and based on a video game series that's 25 years old. But when it came to tackling a new ...

**Hero Nation: Deconstructing Disney's Day; How 'Resident Evil: Welcome To Raccoon City' Filmmaker Johannes Roberts Changed The Game**

Ofentimes action films, dramas, thrillers, and animated family films can be surprising sources for disturbing dream scenes. Regardless of genre boundaries, these also are the scenes that had the ...

**The Creepiest Dream Sequences in Movies**

Sony Pictures couldn't just let the Resident Evil film franchise die after the property's six ... And it's just getting back to the roots of the game. I think, at the moment, I'm not really allowed to ...

**Welcome to Raccoon City: What to know about Johannes Roberts' Resident Evil origin flick**

Mikami went back to his survival-horror roots immediately and made The Evil Within, released in 2014. This is where all that industry history comes into play: all that talent, working towards ...

**Xbox Game Studios Spotlight: Tango Gameworks**

What sets John Pierpont Morgan College apart ... Ghost in the Machine: The Roots of A.I. What is intelligence? Who is the man behind the machine? Who ought to be tasked with putting the ...

**Explore John Pierpont Morgan College**

Straight-talking Lancastrian, self-made millionaire, and owner of Accrington Stanley, Andy Holt, has told Sportsmail major financial reform is needed or the EFL should turn its back on the Prem.

**'Prem is root of all evil' Financial reform needed now says club owner**

House of Evil is the best place in Springfield for last ... With a "jury of the damned" consisting of Lizzie Borden, Benedict Arnold, John Wilkes Booth, Blackbeard the Pirate, John Dillinger ...

**The Simpsons: The Surprising Influences of Treehouse of Horror**

But at its root remains the cautionary tale planted by Maguire about what happens when we as a society decide to label anyone who differs from the norm as evil ... columnist John Moore is an ...

**The meaning of 'Wicked' won't go away**

Monica (Kelsey Asbille) and Tate (Brecken Merrill) reunited in an emotional and powerful scene in their bedroom at the Yellowstone ranch. After shooting and killing the man who attacked his mother in ...

**'Yellowstone' Star Kelsey Asbille Is Rooting For Monica and Kayce**

Both characters sport looks from their most recent games-Chris is wearing his getup from Resident Evil Village ... features Hannah John-Kamen as Jill and Robbie Amell (cousin of that archer ...

"Evil is the most serious of our moral problems. All over the world cruelty, greed, prejudice, and fanaticism ruin the lives of countless victims. Outrage provokes outrage. Millions nurture seething hatred of real or imagined enemies, revealing savage and destructive tendencies in human nature. Understanding this challenges our optimistic illusions about the effectiveness of reason and morality in bettering human lives. But abandoning these illusions is vitally important because they are obstacles to countering the threat of evil. The aim of this book is to explain why people act in these ways and what can be done about it."-John Kekes The first part of this book is a detailed discussion of six horrible cases of evil: the Albigenian Crusade of about 1210; Robespierre's Terror of 1793-94; Franz Stangl, who commanded a Nazi death camp in 1943-44; the 1969 murders committed by Charles Manson and his "family"; the "dirty war" conducted by the Argentinean military dictatorship of the late 1970s; and the activities of a psychopath named John Allen, who recorded reminiscences in 1975. John Kekes includes these examples not out of sensationalism, but rather to underline the need to hold vividly in our minds just what evil is. The second part shows why, in Kekes's view, explanations of evil inspired by Christianity and the Enlightenment fail to account for these cases and then provides an original explanation of evil in general and of these instances of it in particular.

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Arguing that the prevalence of evil presents a fundamental problem for our secular sensibility, John Kekes develops a conception of character-morality as a response. He shows that the main sources of evil are habitual, unchosen actions produced by our character defects and that we can increase our control over the evil we cause by cultivating a reflective temper.

Here is the lurid story of crime, detection, conviction, and punishment, murder as a lust and murder as a trade and more.

"That the art of life is creative, imaginative, and individual does not mean... that it cannot be taught and learned or that individuals cannot improve their mastery of it. Teaching it proceeds by way of exemplary lives, and learning it consists in coming to appreciate what makes some lives exemplary... That imitation here is impossible does not mean one cannot learn from examples. The question is, How can that be done reasonably; how can decisions about how one should live escape being arbitrary, if they are left to individual creativity and imagination and are not governed by rules that apply to everyone living in a particular context?"-from The Art of Life The art of life, according to John Kekes, consists in living a life of personal and moral excellence. This art requires continuous creative effort, drawing on one's character, circumstances, experiences, and ideals. Since these conditions vary with times and places, Kekes says, there can be no single blueprint for the achievement of excellence. We must do it ourselves-but we can learn from those who have lived exemplary lives. Reflecting on lives of integrity and honor, Kekes formulates what we can learn from them and what we can do to adapt the ideals they represent to our personal circumstances. Avoiding both the abstractness that characterizes much moral thought and the relativism that recognizes no rational or moral limits, Kekes shows how serious philosophical thinking can be readable and helpful to those who struggle with the perennial problems of human existence.

Shots rang out in Savannah's grandest mansion in the misty,early morning hours of May 2, 1981. Was it murder or self-defense? For nearly a decade, the shooting and its aftermath reverberated throughout this hauntingly beautiful city of moss-hung oaks and shaded squares. John Berendt's sharply observed, suspenseful, and witty narrative reads like a thoroughly engrossing novel, and yet it is a work of nonfiction. Berendt skillfully interweaves a hugely entertaining first-person account of life in this isolated remnant of the Old South with the unpredictable twists and turns of a landmark murder case. It is a spellbinding story peopled by a gallery of remarkable characters: the well-bred society ladies of the Married Woman's Card Club; the turbulent young redneck gigolo; the hapless recluse who owns a bottle of poison so powerful it could kill every man, woman, and child in Savannah; the aging and profane Southern belle who is the "soul of pampered self-absorption"; the uproariously funny black drag queen; the acerbic and arrogant antiques dealer; the sweet-talking, piano-playing con artist; young blacks dancing the minuet at the black debutante ball; and Minerva, the voodoo priestess who works her magic in the graveyard at midnight. These and other Savannahians act as a Greek chorus, with Berendt revealing the alliances, hostilities, and intrigues that thrive in a town where everyone knows everyone else. Midnight in the Garden of Good and Evil is a sublime and seductive reading experience. Brilliantly conceived and masterfully written, this enormously engaging portrait of a most beguiling Southern city has become a modern classic.

In this systematic and scathing attack on the dominant contemporary version of liberalism, John Kekes challenges political assumptions shared by the majority of people in Western societies. Egalitarianism, as it's widely known, holds that a government ought to treat all citizens with equal consideration. Kekes charges that belief in egalitarianism rests on illusions that prevent people from facing unpleasant truths.Kekes, a major voice in modern political thought, argues that differences among human beings in the areas of morality, reasonability, legality, and citizenship are too important for governance to ignore. In a rigorous criticism of prominent egalitarian thinkers, including Dworkin, Nagel, Nussbaum, Rawls, Raz, and Singer, Kekes charges that their views present a serious threat to both morality and reason. For Kekes, certain inegalitarian truths are obvious: people should get what they deserve, those who are good and those who are evil should not be treated as if they had the same moral worth, people should not be denied what they have earned in order to benefit those who have not earned it, and individuals should be held responsible for their actions. His provocative book will compel many readers to question their faith in liberalism.

In his recent book *Against Liberalism*, philosopher John Kekes argued that liberalism as a political system is doomed to failure by its internal inconsistencies. In this companion volume, he makes a compelling case for conservatism as the best alternative. His is the first systematic description and defense of the basic assumptions underlying conservative thought. Conservatism, Kekes maintains, is concerned with the political arrangements that enable members of a society to live good lives. These political arrangements are based on skepticism about ideologies, pluralism about values, traditionalism about institutions, and pessimism about human perfectibility. The political morality of conservatism requires the protection of universal conditions of all good lives, social conditions that vary with societies, and individual conditions that reflect differences in character and circumstance. Good lives, according to Kekes, depend equally on pursuing possibilities that these conditions establish and on setting limits to their violations. Attempts to make political arrangements reflect these basic tenets of conservatism are unavoidably imperfect. Kekes concludes, however, that they represent a better hope for the future than any other possibility.

Liberalism is doomed to failure, John Kekes argues in this penetrating criticism of its basic assumptions. Liberals favor individual autonomy, a wide plurality of choices, and equal rights and resources, seeing them as essential for good lives. They oppose such evils as selfishness, intolerance, cruelty, and greed. Yet the more autonomy, equality, and pluralism there is, Kekes contends, the greater is the scope for evil. According to Kekes, liberalism is inconsistent because the conditions liberals regard as essential for good lives actually foster the very evils liberals want to avoid, and avoiding those evils depends on conditions contrary to the ones liberals favor. Kekes argues further that the liberal conceptions of equality, justice, and pluralism require treating good and evil people with equal respect, distributing resources without regard to what recipients deserve, and restricting choices to those that conform to liberal preconceptions. All these policies are detrimental to good lives. Kekes concludes that liberalism cannot cope with the prevalence of evil, that it is vitiated by inconsistent commitments, and that—contrary to its aim—liberalism is an obstacle to good lives.

A leading cognitive scientist argues that a deep sense of good and evil is bred in the bone. From John Locke to Sigmund Freud, philosophers and psychologists have long believed that we begin life as blank moral slates. Many of us take for granted that babies are born selfish and that it is the role of society—and especially parents—to transform them from little sociopaths into civilized beings. In *Just Babies*, Paul Bloom argues that humans are in fact hardwired with a sense of morality. Drawing on groundbreaking research at Yale, Bloom demonstrates that, even before they can speak or walk, babies judge the goodness and badness of others’ actions; feel empathy and compassion; act to soothe those in distress; and have a rudimentary sense of justice. Still, this innate morality is limited, sometimes tragically. We are naturally hostile to strangers, prone to parochialism and bigotry. Bringing together insights from psychology, behavioral economics, evolutionary biology, and philosophy, Bloom explores how we have come to surpass these limitations. Along the way, he examines the morality of chimpanzees, violent psychopaths, religious extremists, and Ivy League professors, and explores our often puzzling moral feelings about sex, politics, religion, and race. In his analysis of the morality of children and adults, Bloom rejects the fashionable view that our moral decisions are driven mainly by gut feelings and unconscious biases. Just as reason has driven our great scientific discoveries, he argues, it is reason and deliberation that makes possible our moral discoveries, such as the wrongness of slavery. Ultimately, it is through our imagination, our compassion, and our uniquely human capacity for rational thought that we can transcend the primitive sense of morality we were born with, becoming more than just babies. Paul Bloom has a gift for bringing abstract ideas to life, moving seamlessly from Darwin, Herodotus, and Adam Smith to *The Princess Bride*, Hannibal Lecter, and Louis C.K. Vivid, witty, and intellectually probing, *Just Babies* offers a radical new perspective on our moral lives.

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