

accuracy of our intuitions to crucial cases. But we need empathy in everyday cases with everyday acceptable acts, in order to have a sense of one another as cooperators. Yet we do not want constant and telling comparisons with evil-doers. So we have a dilemma: we want to take empathy as easy, to ease everyday interaction, and we want to take it as difficult, to keep a distance between us and those we despise.

We react in two ways. We exaggerate the ease with which we can get accurate, non-pseudo, empathy in ordinary cases. We take it that any fellow-feeling that does not actually interfere with shared activity can be taken to represent real and significant psychological factors. And we minimize the ease with which we can make continuities with atrocious acts.

The result is that we do not think of ourselves as capable of empathy with the performers of atrocious acts, and we do think of ourselves as understanding acts where all we have is a warm empathetic feeling. We mis-distribute our estimates of what we can intuitively understand. If we did not do this then we would have a deeper understanding, and a more solid empathy, for some very ordinary actions. We would see them in a brighter light that brought into relief their sinister potentialities. But we would also be forced to admit puzzlement about how in many very ordinary cases someone we know well could do what they did.

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