

PRACTICAL CONFLICTS

New Philosophical Essays

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CAMBRIDGE

Practical Conflicts New Philosophical Essays

Wolfram Högrefe



Practical Conflicts New Philosophical Essays:

Practical Conflicts Peter Baumann, Monika Betzler, 2004-01-26 In this collection a distinguished roster of philosophers analyse the diverse forms of practical conflict *Handbuch Verantwortung* Ludger Heidbrink, Claus Langbehn, Janina Loh, 2017-03-21 Das Handbuch Verantwortung vermittelt einen Überblick über Themen und Positionen der internationalen Verantwortungsforschung. Es befasst sich mit Geschichte und Etymologie der Verantwortung und zeigt, warum der Verantwortungsbegriff zum Grundvokabular des ethischen Denkens gehört. Wann immer von Verantwortung die Rede ist, spielen Begriffe wie Freiheit, Zurechnung, Schuld oder Pflicht eine wesentliche Rolle. Darüber hinaus werden unterschiedliche Typen und Arten der Verantwortung wie individuelle und kollektive Verantwortung behandelt. Der Leser wird mit den wichtigsten Handlungsbereichen vertraut gemacht, zu denen die politische und rechtliche Verantwortung gehören, aber auch die Rolle des Verantwortungsprinzips in Erziehung, Medien, Technik und Wissenschaft. Nicht zuletzt geht es um den Beitrag, den das Verantwortungsprinzip für den Umgang mit Herausforderungen der Menschenrechte, der Weltarmut oder des Klimawandels leistet.

Articulating the Moral Community Henry Richardson, 2018-08-09 Is morality fixed objectively independently of all human judgment or do we invent right and wrong? Articulating the Moral Community argues that neither of these simple answers is correct. Its central thesis is that working within zones of objective indeterminacy, the moral community, the community of all persons, has the authority to introduce new moral norms. Unlike political communities, which are centralized, non-inclusive, and backed by coercion, the moral community is decentralized, inclusive, and not coercively backed. This book explains in detail how its structure arises from efforts by individuals to work out intelligently with one another how to respond to morally important concerns. Developing a novel theory of dyadic rights and duties based on this phenomenon, the book argues that conscientious efforts of this kind provide moral input authoritative only over the parties involved. After sufficient uptake and reflective acceptance by the moral community, however, these innovations become new moral norms. This account of the moral community's moral authority is motivated by and supports a type of normative ethical theory: constructive ethical pragmatism, which to use an unfashionable distinction defended in the book, rejects the consequentialist claim that rightness is to be defined as a function of goodness and the deontological claim that principles of right stand fixed independently of the good. It holds rather that what we ought to do depends on our continuing efforts to specify the right and the good in light of each other.

The Morality of Conflict Samantha Besson, 2005-11-25 This book explores the relationship between the law and pervasive and persistent reasonable disagreement about justice. It reveals the central moral function and creative force of reasonable disagreement in and about the law and shows why and how lawyers and legal philosophers should take reasonable conflict more seriously. Even though the law should be regarded as the primary mode of settlement of our moral conflicts, it can and should also be the object and the forum of further moral conflicts. There is more to the rule of law than convergence and determinacy, and it is important therefore to question the

importance of agreement in law and politics By addressing in detail issues pertaining to the nature and sources of disagreement its extent and significance as well as the procedural institutional and substantive responses to disagreement in the law and their legitimacy this book suggests the value of a comprehensive approach to thinking about conflict which until recently has been analysed in a compartmentalized way It aims to provide a fully fledged political morality of conflict by drawing on the analysis of topical jurisprudential questions in the new light of disagreement Developing such a global theory of disagreement in the law should be read in the context of the broader effort of reconstructing a complete account of democratic law making in pluralistic societies The book will be of value not only to legal philosophers and constitutional theorists but also to political and democratic theorists as well as to all those interested in public decision making in conditions of conflict

Perspektivismus Hartmut von Sass, 2019-01-01 Dass alles eine Frage der Perspektive sei scheint selbst kaum mehr eine Frage der Perspektive zu sein Die Vorschussplausibilität dieser Position verdeckt jedoch die Differenzen innerhalb des Perspektivismus Zum einen kann damit die Gebundenheit unserer Sichtweisen gemeint sein die je nach Standort wechseln zum anderen kann zum Ausdruck gebracht werden dass unterschiedliche Annahmen Interessen oder Ziele dazu führen denselben Gegenstand unterschiedlich zu betrachten zudem haben wir es mit oft divergenten ja unvereinbaren Überzeugungen zu tun wie in einer bestimmten Situation zu handeln ist Es lassen sich demnach verschiedene Versionen des Perspektivismus unterscheiden eine epistemische die die Unhintergebarkeit der Perspektive verdeutlicht zumal ohne sie gar nichts zu erkennen wäre eine hermeneutische die unterstreicht dass ein Gegenstand nicht selbst bestimmt wie er verstanden werden könnte und eine moralische die den Konflikt zwischen Überzeugungen und Werten verarbeitet Lässt sich trotz dieser Differenzen eine einheitliche Position formulieren die das Etikett des Perspektivischen verdient Liegen hierin womöglich Chancen die Alternative zwischen relativistischen und realistischen Positionen zu unterlaufen Und diese Alternative ließe sich selbst noch einmal auf den Perspektivismus anwenden Ist das Perspektivische eine Eigenschaft der betrachteten Gegenstände oder verdankt es sich unseres Zugriffs auf sie Und wie steht es um die Grenzen des Perspektivismus Wo und wann beendet das uns ganz Gewisse den Pluralismus perspektivischer Offenheit Könnte man nicht zuletzt gar der Perspektivlosigkeit etwas abgewinnen Mit Beiträgen von Christine Abbt Johanna Breidenbach Lisa Heller Andreas Mauz David Lauer Anton Leist Hartmut von Sass Niko Strobach Jakob Tanner Holm Tetens Dieter Thom David Weberman Markus Wild und Veronique Zanetti

Zeit und personale Identität Friedrich Karl Krämer, 2014-10-29 Welche Verbindungen bestehen zwischen den Begriffen der Zeit und der personalen Identität Um diese Frage zu beantworten untersucht die Studie drei zentrale Begriffe aus der Debatte um personale Identität und zwar jeweils vor dem Hintergrund einer bedeutenden Theorie aus der Philosophie der Zeit Wie stellt sich der Begriff der Erinnerung oder ganz allgemein des Vergangenheitsbezugs dar wenn man die B-Theorie der Zeit voraussetzt Welche Konsequenzen hat es für den Begriff des Lebens wenn man die Position des Eternalismus zugrunde legt Und wie stellt sich der Begriff der Verantwortung im Lichte

des Vierdimensionalismus dar In jedem der drei Fälle resultieren spezifische Probleme und begriffliche Spannungen die sich dennoch so die Argumentation auf eine gemeinsame Ursache zurückführen lassen nämlich auf die Fiktivität des zeitlich perspektivischen Selbstbezugs die Personen eigen ist und die den Kern der begrifflichen Beziehungen zwischen Zeit und personaler Identität bildet Grenzen und Grenzüberschreitungen Wolfram Högrefe, 2015-03-10 Dieser Band dokumentiert die Hauptvorträge des XIX Deutschen Kongresses für Philosophie der vom 23-27 September 2002 in Bonn stattfand Das Thema des Kongresses Grenzen und Grenzüberschreitungen wurde dabei hinsichtlich des gesamten Spektrums philosophischer Fragestellungen beleuchtet So wird die aktuelle Problematik hinsichtlich der Grenzen technischer Machbarkeit und moralischer Verantwortbarkeit ebenso aufgegriffen wie klassische Erkenntnis- und wissenschaftstheoretische Fragestellungen nach den Grenzen unserer kognitiven Möglichkeiten Weitere Beiträge befassen sich mit Grenzen und Grenzüberschreitungen in der ästhetischen Geschichtsphilosophie Kulturphilosophie Metaphysik Philosophie des Geistes Philosophie der Logik und Mathematik der politischen Philosophie sowie der Religionsphilosophie Der historischen Dimension des Themas wird ebenfalls Rechnung getragen und zugleich die Diskussion von Grenzen und Grenzüberschreitungen durch die Geschichte der Philosophie zurückverfolgt **The Philosopher's Index**, 2008 Vols for 1969 include a section of abstracts **Comptes Rendus Philosophiques**, 2005 *The Philosophical Review* Jacob Gould Schurman, James Edwin Creighton, Frank Thilly, Gustavus Watts Cunningham, 2006 **Proceedings and Addresses of the American Philosophical Association** American Philosophical Association, 2004 List of members in v 1 **Philosophical Perspectives** James E. Tomberlin, 2004 A series of topical philosophy studies aiming to publish original essays by foremost thinkers in their fields with each volume confined to a main area of philosophical research *The Southern Journal of Philosophy*, 2006 *International Philosophical Quarterly*, 1961 *Auslegung*, 2007 *Saskatchewan Law Review*, 2015

On Human Rights James Griffin, 2008-02-14 What is a human right How can we tell whether a proposed human right really is one How do we establish the content of particular human rights and how do we resolve conflicts between them These are pressing questions for philosophers political theorists jurisprudents international lawyers and activists James Griffin offers answers in his compelling new investigation of the foundations of human rights First On Human Rights traces the idea of a natural right from its origin in the late Middle Ages when the rights were seen as deriving from natural laws through the seventeenth and eighteenth centuries when the original theological background was progressively dropped and natural law emptied of most of its original meaning By the end of the Enlightenment the term human rights *droits de l'homme* appeared marking the purge of the theological background But the Enlightenment in putting nothing in its place left us with an unsatisfactory incomplete idea of a human right Griffin shows how the language of human rights has become debased There are scarcely any accepted criteria either in the academic or the public sphere for correct use of the term He takes on the task of showing the way towards a determinate concept of human rights based on their relation to the human

status that we all share He works from certain paradigm cases such as freedom of expression and freedom of worship to more disputed cases such as welfare rights for instance the idea of a human right to health His goal is a substantive account of human rights an account with enough content to tell us whether proposed rights really are rights Griffin emphasizes the practical as well as theoretical urgency of this goal as the United Nations recognized in 1948 with its Universal Declaration the idea of human rights has considerable power to improve the lot of humanity around the world We can't do without the idea of human rights and we need to get clear about it It is our job now the job of this book to influence and develop the unsettled discourse of human rights so as to complete the incomplete idea **Philosophical and Theoretical**

Perspectives for Advanced Nursing Practice Janet W. Kenney, 1999 Designed for nursing students with a high tolerance for the term metaparadigm this textbook emphasizes the historical philosophical and theoretical foundation and evolution of nursing science Topics of the 33 articles 14 of which are new include how social political and economic factors inf Social Theory and Practice ,2019 **History of the Conflict Between Religion and Science** John William Draper, 1875

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