

BEITRÄGE

Philipp Hölzing, Kants Theorie des republikanischen Friedens und die republikanische Tradition

This essay attempts to introduce into the recent debate about Republicanism a Kantian Republicanism. It argues that two kinds of Republicanism can be distinguished, the first being characterized as a communitarian, citizen orientated Republicanism, the second as a liberal, institution orientated Republicanism. I then show that a third kind of Republicanism, a Kantian Republicanism is the most convincing one. Furthermore a Kantian Republicanism is not only a convincing Republican Theory on the level of the state, but also a Theory of Republican Peace that leads to the constitution of a world republic. The reconstruction of Kant's Republicanism and his Theory of Republican Peace shows that a Kantian Republicanism is a Cosmopolitan Republicanism.

Markus Gabriel, Nachträgliche Notwendigkeit. Mensch, Gott und Urteil beim späten Schelling

The paper gives an account of the relation between God and man in Schelling's later philosophy. It argues that Schelling's doctrine of the potencies is a theory of predication. In this light it approaches the three topics of judgment and being, judgment and existence as well as that of God and man. The overall argument is to the effect that Schelling understands predication as both a logical and an ontological structure, which makes determinacy and, therefore, the plurality of beings possible. Human existence is fundamentally conceived as the event of predication, the consequence of which is the creation of the world understood as a logical space of determinacy. However, any given determination is fragile precisely because it is a product of freedom that would not have occurred without the intervention of the human will.

Paul Cobben, Anerkennung als moralische Freiheit. Grundmotive in der *Phänomenologie des Geistes*

Hegel's concept of recognition in the Phenomenology of Spirit can be interpreted as the attempt to a positive sublation of his criticism of Kant's categorical imperative into a new basic position. In this concept moral and social freedom are conceptualized in an inner unity. The relation between lordship and bondage is the fundamental model by means of which the reality of recognition is elaborated. In the course of the development of the Phenomenology of Spirit this fundamental model is explicated as the relation between absolute and objective Spirit. The actual relevance of Hegel's concept of recognition lies in its possible contribution to the nowadays debate on the relation between human rights and democracy.

Christopher Erhard, Typische Merkmale intentionaler Zustände und Husserls *V. Logische Untersuchung*

After considering some of the main troubling features of intentional states in recent philosophy of mind the essay focuses on the V. Logical Investigation in order to cast light on the way in which Husserl tries to deal with them. Besides characterizing Husserl's approach as a theory that relies on four central concepts (Erlebnis, Empfindung, Qualität, Materie), it is shown that Husserl's early phenomenology develops an internalist solution to the problem(s) of intentionality based upon the concept of matter (Materie) as an intrinsic property and "sense" bestowing element of all intentional states. In the end of the paper this conception is confronted with two challenges: one pointing to the veridical character of some perceptual states, the other questioning Husserl's thesis according to which solely the intrinsic features of intentional events can determine their reference. A hint towards

solution points beyond Husserl's static internalism in the Investigations at the dynamic and "horizontal" internalism developed later in his Ideas and the Cartesian Meditations.

Christian Martin, Heideggers Physis-Denken

The paper attempts at an explication of Heidegger's concept of 'physis', which refers to the Presocratics and embraces the aspects of disclosure (Entbergung), concealment (Verbergung) and recovery (Bergung). Since Heidegger doesn't intend a scholarly interpretation of presocratic thought, but conceives of 'physis' in terms of a free adoption of a distant origin, his thoughts can't be grasped and judged in strictly historical and philological terms. In order to exonerate Heidegger's notion of physis from the appearance of esoteric obscurity I aim at an argumentative reconstruction of some of its main features. Subsequently the limits of argumentative reconstructibility of Heidegger's concept of physis are pointed out and its metamorphoses during the course of Heidegger's thought are followed.

Oliver Hidalgo & Christo Karabadjako, Der Andere als Freund oder Feind? Emmanuel Levinas, Carl Schmitt und die verweigerete Vermittlung zwischen Ethik und Politik

Despite of all differences that set Carl Schmitt and Emmanuel Levinas apart, both are convinced that the political existence of individuals run contrary to their untroubled ethical encounter. From this fundamental diagnosis they just seem to draw the opposite conclusion: While Schmitt in his political theology focuses on the distinction between friend and enemy as an inescapable fact making moral imperatives redundant, Levinas' ethics calls for taking on unconditional responsibility for the Other holding back all egoistic or political interests. However, this article wants to show that at a close look the extreme ends of their theories meet again. Through the reconstruction of systematic parallels in the works of Schmitt and Levinas we will demonstrate in particular that in both cases it is the radicalness and the intransigence of theological premises which impede the reconciliation of ethical and political claims. According to the aporias and dangers that are inherent in Schmitt's and Levinas' thinking, the argumentation can be also understood as a plea for a political philosophy that gains its normative orientation precisely from the autonomy of ethics and politics.

Julius Schälike, Moral und Interesse. Vom interessenfundierten Konzept praktischer Normativität zum moralischen Universalismus

Desire-based concepts of practical reason are generally considered incapable of grounding the normativity of universalistic and egalitarian moral rules. This explains the popularity of both non-universalistic conceptions of morality, such as contractarianism, and emphatic notions of practical reason, as in the Kantian tradition. In contrast, I argue that the move from desire-based concepts to universalism is possible if altruistic/benevolent desires are adequately taken into account. Due to the nature of benevolent preferences, which virtually everybody has, far more people than usually thought at least have pro tanto reasons to obey universal and egalitarian norms, moral weakness in many cases resulting only from cognitive deficiencies. I put forward a concept of external reasons compatible with a desire-based theory of practical rationality, which proves a useful tool in the conceptualization of moral rationality as distinct from prudential rationality. Moral rationality, I argue, is based on the desires of the proponent of a moral claim, not on the desires of its addressees.

BERICHTE UND DISKUSSIONEN

Bernd Goebel, Aristoteles redivivus? E. J. Lowes *The Four-Category Ontology: Ontologie im Zeichen des „metaphysischen Realismus“*