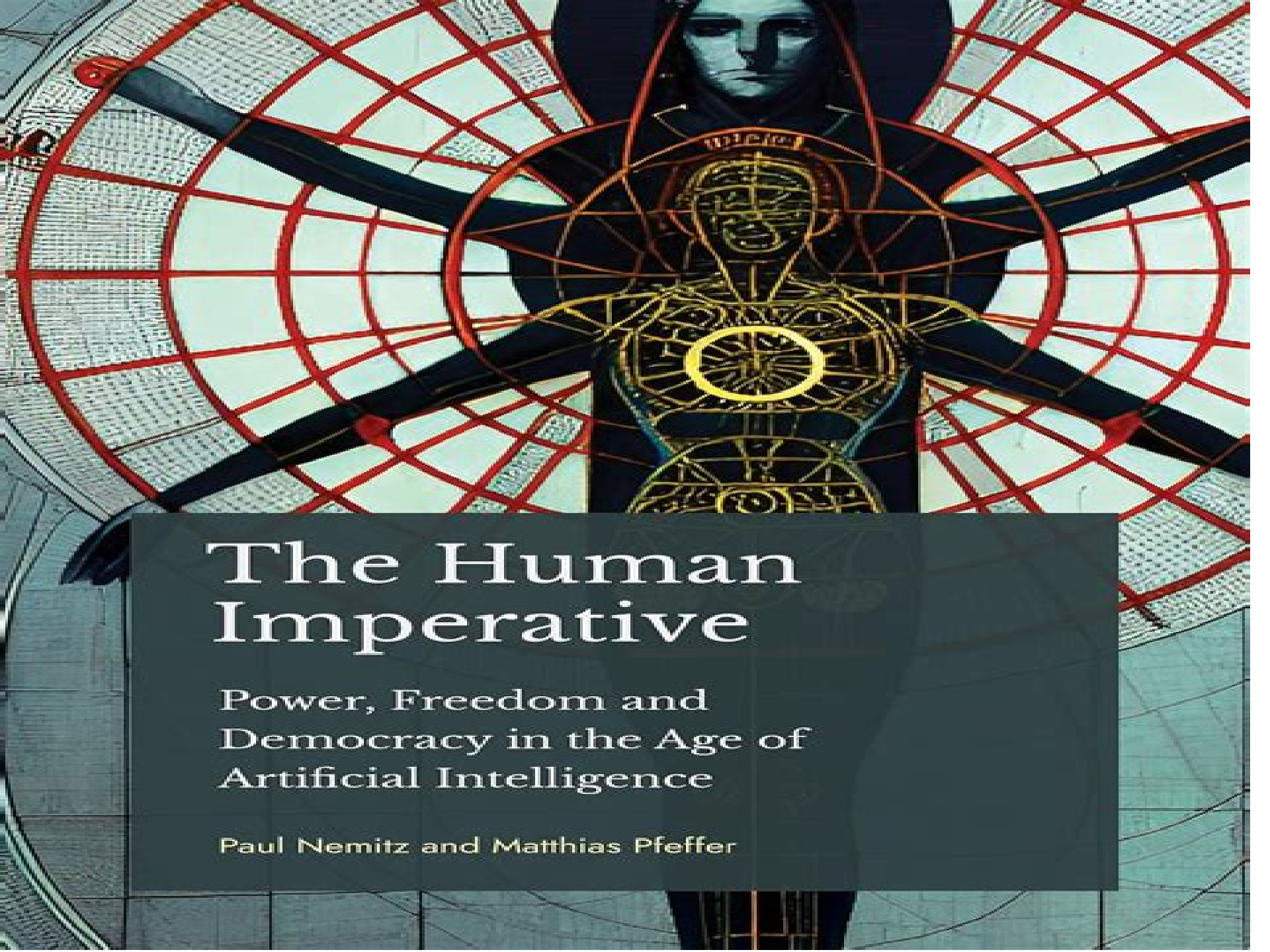




The Human Imperative

Power, Freedom and
Democracy in the Age of
Artificial Intelligence

Paul Nemitz and Matthias Pfeffer

The Imperative Of Freedom

Robert Greenberg



The Imperative Of Freedom:

The Imperative of Freedom John Calhoun Merrill, 1974 Since the first version of this classic work was published in 1974 major events in which American journalism has played a decisive role have cast the reporter increasingly as the subject for public examination The newsman has become news Though there are more serious responsible journalists today than at any time in America the less serious less responsible also have great exposure The loss of credibility of the mass media is widely acknowledged and is a considerable concern to serious journalists For not only is American policy making hampered by sensational journalism but also weakened is the philosophical foundation of a free society a society committed to maximize the freedom of well informed choice for individual citizens in a period of massification This book presents a philosophy of journalism that not only relates to a journalist s everyday activities but also deals with a broad Weltanschauung for journalism which is built largely on the ideas coming out of the Age of Reason Areas of philosophy are political philosophy and its relationship to journalism epistemological concerns primarily journalistic objectivity and truth seeking and journalistic ethics

The Subject of Freedom Gabriela Bastera, 2015-06-01 Is freedom our most essential belonging the intimate source of self mastery an inalienable right Or is it something foreign an other that constitutes subjectivity a challenge to our notion of autonomy To Bastera the subjectivity we call free embodies a relationship with an irreducible otherness that at once exceeds it and animates its core Tracing Kant s concept of freedom from the Critique of Pure Reason to his practical works Bastera elaborates his most revolutionary insights by setting them in dialogue with Levinas s Otherwise than Being Levinas s text she argues offers a deep critique of Kant that follows the impulse of his thinking to its most promising consequences The complex concepts of freedom autonomy and subjectivity that emerge from this dialogue have the potential to energize today s ethical and political thinking

A Greater Freedom Stephan Kampowski, 2014-02-27 How does biotechnology touch on human destiny What are its promises and challenges In search for a response the present volume turns to the thought of Hans Jonas one of the pioneers and founding fathers of bioethics The continued relevance of his ideas is exemplified by the way Jurgen Habermas applies them to the current debate The chief promise of biotechnology is to increase our freedom by overcoming the limits of the human condition The main risk of biotechnology as both Jonas and Habermas see it is to diminish or outright abolish our capacity for responsibility and morality It is argued that the greater freedom is not simply freedom from constraints but freedom for our destiny the freedom to be the benevolent responsible and spontaneous authors of our lives capable of communion and love The touchstone for evaluating any biotechnological procedure has to be this greater freedom

The Virtues of Freedom Paul Guyer, 2016-12-01 The essays collected in this volume by Paul Guyer one of the world s foremost Kant scholars explore Kant s attempt to develop a morality grounded on the intrinsic and unconditional value of the human freedom to set our own ends When regulated by the principle that the freedom of all is equally valuable the freedom to set our own ends what Kant calls humanity becomes what he calls autonomy

These essays explore Kant's strategies for establishing the premise that freedom is the inner worth of the world or the essential end of humankind as he says and for deriving the specific duties that fundamental principle of morality generates in the empirical circumstances of human existence. The Virtues of Freedom further investigates Kant's attempts to prove that we are always free to live up to this moral ideal that is that we have free will no matter what as well as his more successful explorations of the ways in which our natural tendencies to be moral dispositions to the feeling of respect and more specific feelings such as love and self esteem can and must be cultivated and educated. Guyer finally examines the various models of human community that Kant develops from his premise that our associations must be based on the value of freedom for all. The contrasts but also similarities of Kant's moral philosophy to that of David Hume but many of his other predecessors and contemporaries such as Stoics and Epicureans, Pufendorf and Wolff, Hutcheson, Kames and Smith are also explored.

Idealism and Freedom Henry E. Allison, 1996-01-26 This volume collects all Henry Allison's recent essays on Kant's theoretical and practical philosophy. The Basis of Freedom Edmund Morris Miller, 1924. Freedom of Analysis? Sylvia Blaho, Patrik Bye, Martin Krämer, 2008-08-27 This volume draws together papers that argue for a renewed focus on the role of hard constraints on phonological representations as well as the processes that operate on them. These are issues that have been sidelined since the shift in emphasis in phonological research to functionally grounded output oriented constraints. Taking Optimality Theory as their starting point the articles attack the question to what degree the Generator function Gen should be given freedom of analysis on three fronts: 1. What is the nature of the representations that Gen manipulates? Is a return to more articulated theories of segmental and prosodic representation desirable? 2. What restrictions might there be on the operations that Gen carries out on representations? Should Gen be endowed with structure changing potential as assumed in work couched within Correspondence Theory or is a return to the principle of Containment preferable? Should Gen be restricted in the number of edits it can carry out at any one time? Should Gen be restricted to generating phonetically interpretable candidates? 3. What is the relationship between Gen and functionally arbitrary or opaque phonological patterns? Should Gen's freedom be restricted in order to account for language specific phonology? The solutions offered to these questions bear significantly on current issues that are of fundamental concern in linguistic theory including representations parallelism vs serialism and the division of labour between linguistic modules. The authors scrutinize these issues using data from a variety of unrelated languages including Czech, English, Greek, Haitian Creole, Hawaiian, Lardil, Spanish, Turkish and Yowlumne. Religion and Cultural Freedom Elie Maynard Adams, 1993 Citing his personal quest to reconcile the contradictions among biblical religion, democratic liberalism and modern science, E. M. Adams explores the foundations of religion and its role in the culture. He asks: What would constitute a responsible religion in our time? And he determines that for a religion to be credible its tenets must be reconcilable with scientific beliefs, the historical record, the accepted worldview and the creative spiritual and ethical dimensions of human experience. In *Religion and Cultural Freedom* Adams focuses on

Judeo Christian religion in Western civilization and draws on literary historical ethical and philosophical examples Maintaining that religion is logically accountable in its belief system to the culture of which it is a part he illustrates how at different points in history religious beliefs have been altered or reinterpreted in response to cultural tensions and conflicts This interplay between religion and culture is an essential part of Adams s definition of a responsible religion While he does not think that religion needs to yield to conflicting sectors in the culture he insists that it has a responsibility to work for coherence and intellectual respectability within a free culture During his discussion Adams offers a realistic theory of the language of the humanities and lived experience especially the language of value and meaning and on the basis of this theory he reconstructs the intellectual enterprise and interprets meaning and truth in religious discourse Interested in what he takes to be a negative turn in religious consciousness and the fate of religion in modern Western civilization Adams concludes that the time may be ripe for a humanistic revolution that would create a fully accountable and intellectually credible religion

Author note E M Adams is Kenan Professor of Philosophy Emeritus at the University of North Carolina at Chapel Hill He has published ten previous books including *The Metaphysics of Self and World* Temple *The Bounds of Freedom: Kant's Causal Theory of Action* Robert Greenberg,2016-09-26 This monograph is a new interpretation of Kant s temporal conception of the causality of the freedom of the will The interpretation is based on an analysis of Kant s primary conception of an action viz as a causal consequence of the will The analysis in turn is based on H P Grice s causal theory of perception and on P F Strawson s modification of the theory The monograph rejects the customary assumption that Kant s maxim of an action is a causal determination of the action It assumes instead that the maxim is definitive of the action and since its main thesis is that an action for Kant is to be primarily understood as an effect of the will it concludes that the maxim of an action can only be its logical determination Kant s temporal conception of the causality of free will is confronted not only by contemporary philosophical conceptions of causality but by Kant s own complementary theory of causality in the Second Analogy of Experience According to this latter conception causality is a natural relation among physical and psychological objects and is therefore a temporal relation among them Faced with this conflict Kant scholars like Allen W Wood either reject Kant s temporal conception of causality or like Henry E Allison accept it but only in an anodyne form Both camps however make the aforementioned assumption that Kant s maxim of an action is a causal determination of the action The monograph rejecting the assumption belongs to neither camp *Adorno and the Modern Ethos of Freedom* Colin Hearfield,2017-11-28 Delivering a concise and lucid account of Adorno s response to the modern question of freedom Hearfield sets into critical relief six other modern philosophies of freedom from Kant Hegel Nietzsche Heidegger Foucault and Habermas The book presents a broad variety of perspectives concerning the question of freedom and draws out the contrasting and superior merit of Adorno s response Hearfield employs an interpretive framework that makes a distinction between a conceptual ratio Kant Hegel and Habermas and an existential poiesis Nietzsche Heidegger and Foucault The book

includes singular reconstructions of Adorno's immanent critiques of Kant, Hegel, Nietzsche, and Heidegger and demonstrates the theoretical instabilities peculiar to Foucault and Habermas. The book concludes by revealing the respective blind spots in the conceptual ratio and existential poiesis modes of thinking which block our capacity for becoming free.

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