

21.06.2018

## Literatur zum ethischen Relativismus

### Bibliography on ethical relativism

Alphabetische Ordnung / alphabetical order:

<http://www.ethikseite.de/bib/brelativ.pdf>

Chronologische Ordnung / reverse chronological order:

<http://www.ethikseite.de/bib/crelativ.pdf>

- 2018 [1] Wreen, Michael (2018): What Is Moral Relativism? *Philosophy* 93, S. 337–54.<sup>1</sup>
- 2016 [2] Harth, Manfred (2016): Untergräbt der Relativismus die Autorität der Moral und die regulative Funktion ihrer Wahrheit? *Grazer Philosophische Studien* 93, 291–322.<sup>2</sup>
- 2016 [3] O’Connor, David (2016): Moral Relativism and the Euthyphro Dilemma, *Think* 15, S. 71–78.
- 2016 [4] Wendelborn, Christian (2016): *Der metaethische Relativismus auf dem Prüfstand*, Berlin.
- 2015 [5] Muders, Sebastian (2015): *Richtig und doch falsch? Der Wahrheits- und Rechtfertigungsbegriff des metaethischen Relativismus*, Münster.<sup>3</sup>

---

<sup>1</sup> “The main aim of this paper is to advance, clarify, and defend a definition of relativism. On the definition, relativism does not contrast with absolutism, is not the same as pluralism, contrasts with universalism and nihilism, and is compatible with both moral objectivity and moral subjectivity. Advantages of the definition are noted, but the bulk of the paper is devoted to detailed discussions of the concepts that figure in the definition or are entailed by it. Such concepts include those of a moral code, of conflict between moral codes, and of a convention.”

<sup>2</sup> “In this article, various objections will be discussed that have been put forward against ethical relativism, but which haven’t been considered seriously enough on the part of relativists and have been overrated on the part of their opponents. The objections will be concentrated into three arguments: the action-theoretic, the epistemological and the truth-theoretic argument. The article will discuss whether they can be rebutted by proponents of the two main types of relativism: indexical relativism and truth-relativism. The conclusion will be as follows: (i) one version of indexical relativism, the analytical version, gets into serious troubles by the action-theoretic argument, while its revisionary version will remain unaffected, (ii) the epistemological argument fails with respect to indexical relativism and stands on shaky ground as regards truth-relativism, (iii) the truth-theoretic argument puts considerable pressure (solely) on truth-relativism.”

<sup>3</sup> „Welche Wahlmöglichkeiten haben Vertreter des metaethischen Relativismus hinsichtlich des Wahrheits- und Rechtfertigungsbegriffs, den sie für ihre Position in Anspruch nehmen? Und wie wirkt sich ihre Entscheidung auf die Plausibilität dieser Theorie aus? Anhand des bestehenden Angebots prominenter Wahrheits- und Rechtfertigungskonzeptionen, so der erste Teil der in diesem Buch vertretenen Antwort, ergibt sich für den Verfechter einer relativistischen Position zunächst eine breitere Auswahl als gemeinhin angenommen. Betrachtet man jedoch für den zweiten Teil der Ausgangsfrage die konkrete Verwendung

- 2014 [6] Xiao, Yang/Huang, Yong (Hrsg.): *Moral Relativism and Chinese Philosophy. David Wong and His Critics*, Albany, NY.<sup>4</sup>
- 2013 [7] Fricker, Miranda (2013): Styles of Moral Relativism: A Critical Family Tree, in *The Oxford Handbook of the History of Ethics*, hrsg. von Roger Crisp, Oxford, S. 793–817.
- 2013 [8] Rovane, Carol (2013): *The Metaphysics and Ethics of Relativism*, Cambridge, Mass., S. 195–272 (“Relativism concerning Moral Values”).
- 2013 [9] Velleman, J. David (2013): *Foundations for Moral Relativism*, OpenBook Publishers: <http://www.openbookpublishers.com/product/181>
- 2012 [10] Quintelier, Katinka J. P. und Fessler, Daniel M. T. (2011): Varying Versions of Moral Relativism: The Philosophy and Psychology of normative Relativism, *Biology and Philosophy* 27, S. 95–113.<sup>5</sup>
- 2012 [11] Zürcher, Tobias (2012): Moralischer Relativismus, philosophischer Pragmatismus und universelle Menschenrechte, in *Gleichheit und Universalität. Tagungen des Jungen Forums Rechtsphilosophie (JFR) in der Internationalen Vereinigung für Rechts- und Sozialphilosophie (IVR) im September 2010 in Halle (Saale) und im Februar 2011 in Luzern*, hrsg. von Stephan Ast, Julia Hänni, Klaus Mathis und Benno Zabel, Stuttgart (*Archiv für Rechts- und Sozialphilosophie* Beiheft 128), S. 277–89.
- 2011 [12] Balaguer, Mark (2011): Bare Bones Moral Realism and the Objections from Relativism, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 368–90.

---

dieser Wahrheits- und Rechtfertigungsbegriffe in führenden metaethisch-relativistischen Theorien, fällt auf, dass die an sie herangetragenen Anforderungen für sie aufgrund anderweitiger theorieinterner Entscheidungen umso schwieriger einzuhalten sind, je puristischer die Positionen auftreten. Varianten des Relativismus, die sich stärker zu ihren realistischen/objektivistischen Kontrahenten hin orientieren, können diese Anforderungen besser integrieren; dafür entstehen hier Spannungen zu den verbleibenden relativistisch geprägten Elementen dieser Theorien.“

<sup>4</sup> Introduction (Yong Huang and Yang Xiao). **Part I: Critical Essays.** 2. Human Morality, Naturalism, and Accommodation (Lawrence Blum). 3. Naturalism and Pluralistic Relativism (Steven F. Geisz and Brook J. Sadler). 4. Principle of Humanity vs. Principle of Charity (Chad Hansen). 5. Naturalism, Relativism, and the Authority of Morality (Christopher W. Gowans). 6. The Metaphysics and Semantics of Moral Relativism (Paul Bloomfield and Daniel Massey). 7. Toward a Benign Moral Relativism: From the Agent/Appraiser-Centered to the Patient-Centered (Yong Huang). **Part II: David Wong’s Responses to Critics.** 8. Response to Blum. 9. Response to Geisz and Sadler. 10. Response to Hansen. 11. Response to Gowans. 12. Response to Bloomfield and Massey. 13. Response to Huang. Contributors. Index.

<sup>5</sup> “Among naturalist philosophers, both defenders and opponents of moral relativism argue that prescriptive moral theories (or normative theories) should be constrained by empirical findings about human psychology. Empiricists have asked if people are or can be moral relativists, and what effect being a moral relativist can have on an individual’s moral functioning. This research is underutilized in philosophers’ normative theories of relativism; at the same time, the empirical work, while useful, is conceptually disjointed. Our goal is to integrate philosophical and empirical work on constraints on normative relativism. First, we present a working definition of moral relativism. Second, we outline naturalist versions of normative relativism, and third, we highlight the empirical constraints in this reasoning. Fourth, we discuss recent studies in moral psychology that are relevant for the philosophy of moral relativism. We assess here what conclusions for moral relativism can and cannot be drawn from experimental studies. Finally, we suggest how moral philosophers and moral psychologists can collaborate on the topic of moral relativism in the future.”

- 2011 [13] Bilgrami, Akeel (2011): Secularism, Liberalism, and Relativism, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 326–45.
- 2011 [14] Boghossian, Paul (2011): The Maze of Moral Relativism, *The New York Times. Opinionator. Exclusive Online Commentary from the Times*, July 24, 2011: <http://opinionator.blogs.nytimes.com/2011/07/24/the-maze-of-moral-relativism/>
- 2011 [15] Ernst, Gerhard (2011): Two Kinds of Moral Relativism, in *Comparing Ethics in Ancient China and Greco-Roman Antiquity*, hrsg. von R. A. H. King und Dennis Schilling, Berlin, S. 25–34.
- 2011 [16] Fisher, Andrew (2011): *Metaethics: An Introduction*, Durham, S. 111–26 (“Moral Relativism”).
- 2011 [17] Gowans, Christopher W. (2011): Virtue Ethics and Moral Relativism, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 391–410.
- 2011 [18] Long, Graham M. (2011): Relativism in Contemporary Liberal Political Philosophy, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 309–25.
- 2011 [19] Mende, Janne (2011): *Begründungsmuster weiblicher Genitalverstümmelung. Zur Vermittlung von Kulturrelativismus und Universalismus*, Bielefeld.
- 2011 [20] Miller, Christian B. (2011): Moral Relativism and Moral Psychology, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 346–67.
- 2011 [21] Park, Seungbae (2011): Defence of Cultural Relativism, *Cultura. International Journal of Philosophy of Culture and Axiology* 8, S. 159–70.<sup>6</sup>
- 2011 [22] Wong, David B. (2011): Relativist Explanations of Interpersonal and Group Disagreement, in *A Companion to Relativism*, hrsg. von Steven D. Hales, Oxford, S. 411–29.
- 2010 [23] Beebe, James R. (2010): Moral Relativism in Context, *Noûs* 44, S. 691–724.
- 2010 [24] Dimitrijevic, Nenad (2010): Moral Knowledge and Mass Crime. A Critical Reading of Moral Relativism, *Philosophy and Social Criticism* 36, S. 131–56.<sup>7</sup>

---

<sup>6</sup> “I attempt to rebut the following standard objections against cultural relativism: 1. It is self-defeating for a cultural relativist to take the principle of tolerance as absolute; 2. There are universal moral rules, contrary to what cultural relativism claims; 3. If cultural relativism were true, Hitler’s genocidal actions would be right, social reformers would be wrong to go against their own culture, moral progress would be impossible, and an atrocious crime could be made moral by forming a culture which approves of it; 4. Cultural relativism is silent about how large a group must be in order to be a culture, and which culture we should follow when we belong to two cultures with conflicting moralities.”

<sup>7</sup> “In this article I ask how moral relativism applies to the analysis of responsibility for mass crime. The focus is on the critical reading of two influential relativist attempts to offer a theoretically consistent response to the challenges imposed by extreme criminal practices. First, I explore Gilbert Harman’s analytical effort to conceptualize the reach of moral discourse. According to Harman, mass crime creates a contextually specific relationship to which moral judgments do not apply any more. Second, I analyze the inability thesis, which claims that the agents of mass crime are not able to distinguish between right and wrong. Richard Arneson, Michael Zimmerman and Geoffrey Scarre do not deny the moral wrongness of crime. However, having introduced the claim of authenticity as a specific feature of the inability thesis, they maintain that killers are not responsible. I argue that these positions do not hold. The relativist failure to properly conceptualize responsibility for mass crime follows from the mistaken view of moral autonomy, which then leads to the erroneous explanation of the establishment, authority and justification of moral judgments.”

- 2010 [25] Frick, Marie-Luisa (2010): *Moralischer Relativismus. Antworten und Aporien relativistischen Denkens in Hinblick auf die weltanschauliche Heterogenität einer globalisierten Welt*, Münster.<sup>8</sup>
- 2010 [26] Sturgeon, Nicholas (2010): Relativism, in *The Routledge Companion to Ethics*, hrsg. von John Skorupski, Abingdon, S. 356–65.
- 2009 [27] Benda-Beckmann, Franz von (2009): Moralischer Relativismus: Eine rechtsethnologische Perspektive, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 13–27.
- 2009 [28] Bilsky, Wolfgang (2009): Die Relativität von Werten: Einige Anmerkungen zu ihrer Definition und Operationalisierung, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 81–95.
- 2009 [29] Birnbacher, Dieter (2009): Der ethische Pluralismus – ein gangbarer Weg? In *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 257–73.
- 2009 [30] Capps, David/Lynch, Michael P./Massey, Daniel (2009): A Coherent Moral Relativism, *Synthese* 166, S. 413–30.<sup>9</sup>
- 2009 [31] Corradetti, Claudio (2009): *Relativism and Human Rights. A Theory of Pluralistic Universalism*, Dordrecht, S. 35–69 (2 Beyond Moral Relativism and Objectivism. 2.1 Forms of Moral Relativism. 2.2 The Two Horns of the Dilemma: Relativism versus Objectivism. 2.2.1 Harman’s Inner-Judgments Relativism. 2.2.2 The Limits of Nagel’s Objectivism in Morality. 2.2.3 Wong’s Mixed Position: the Idea of Pluralistic Relativism. 2.3 Discursive Dialectic of Recognition: for a Post-Metaphysical Justification of the Ethical Life).
- 2009 [32] Dreier, James (2009): Relativism (and Expressivism) and the Problem of Disagreement, *Philosophical Perspectives* 23, S. 79–110.
- 2009 [33] Dülmer, Hermann (2009): Moralischer Universalismus, moralischer Kontextualismus oder moralischer Relativismus? Eine empirische Untersuchung anhand der Europäischen- und der Weltwertestudie, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 55–79.
- 2009 [34] Ernst, Gerhard (2009): Normativer und metaethischer Relativismus, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 181–91.
- 2009 [35] Ernst, Gerhard (Hrsg.) (2009): *Moralischer Relativismus*, Paderborn.
- 2009 [36] Halbig, Christoph (2009): Realismus, Relativismus und das Argument aus der Relativität, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 99–116.
- 2009 [37] Hales, Steven D. (2009): Moral Relativism and Evolutionary Psychology, *Synthese* 166, S. 431–

---

<sup>8</sup> „In diesem Buch wird nach einem Überblick über die Ideengeschichte relativistischen Denkens sowie einer systematischen Darstellung philosophischer und religiöser Relativismuskritik der Versuch unternommen, relativistischem Denken von der Beobachtung der moralischen Vielfalt über ihre Deutung bis hin zu normativen Implikationen nachzuspüren. Die Ergebnisse der Untersuchung werden schließlich aktuellen gesellschafts- und globalpolitischen Diskursen zugeführt.“

<sup>9</sup> “Moral relativism is an attractive position, but also one that it is difficult to formulate. In this paper, we propose an alternative way of formulating moral relativism that locates the relativity of morality in the property that makes moral claims true. Such an approach, we believe, has significant advantages over other possible ways of formulating moral relativism. We conclude by considering a few problems such a position might face.”

- 2009 [38] Kettner, Matthias (2010): Moralrelativismus und Kulturreflexion, *Allgemeine Zeitschrift für Philosophie* 34, S. 235–54.
- 2009 [39] Kölbel, Max (2009): Sittenvielfalt und moralischer Relativismus, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 139–61.
- 2009 [40] Nunner-Winkler, Gertrud (2009): Moralischer Relativismus – ein überzogenes Deutungsmuster, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 29–54.
- 2009 [41] Schmidt, Thomas (2009): Die Herausforderung des ethischen Relativismus, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 117–37.
- 2009 [42] Schroth, Jörg (2009): Literatur zum ethischen Relativismus [bearbeitet und ergänzt von Lisa Schmalzried], in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 275–304.
- 2009 [43] Vossenkuhl, Wilhelm (2009): Vermeidbare und unvermeidbare Relativitäten, in *Moralischer Relativismus*, hrsg. von Gerhard Ernst, Paderborn, S. 231–55.
- 2008 [44] Billet, Bret L. (2008): *Cultural Relativism in the Face of the West. The Plight of Women and Chil-*

---

<sup>10</sup> “I argue that evolutionary strategies of kin selection and game-theoretic reciprocity are apt to generate agent-centered and agent-neutral moral intuitions, respectively. Such intuitions are the building blocks of moral theories, resulting in a fundamental schism between agent-centered theories on the one hand and agent-neutral theories on the other. An agent-neutral moral theory is one according to which everyone has the same duties and moral aims, no matter what their personal interests or interpersonal relationships. Agent-centered moral theories deny this and include at least some prescriptions that include ineliminable indexicals. I argue that there are no rational means of bridging the gap between the two types of theories; nevertheless this does not necessitate skepticism about the moral – we might instead opt for an ethical relativism in which the truth of moral statements is relativized to the perspective of moral theories on either side of the schism. Such a relativism does not mean that any ethical theory is as good as any other; some cannot be held in reflective equilibrium, and even among those that can, there may well be pragmatic reasons that motivate the selection of one theory over another. But if no sort of relativism is deemed acceptable, then it is hard to avoid moral skepticism.”

dren, Houndsmills.<sup>11</sup>

- 2008 [45] Ernst, Gerhard (2008): Relativismus in der Bioethik, in *Gibt es eine universale Bioethik?* hrsg. von Nikola Biller-Andorno, Peter Schaber und Annette Schulz-Baldes, Paderborn, S. 169–79.
- 2008 [46] Kellenberger, James (2008): *Moral Relativism: A Dialogue*, Lanham.<sup>12</sup>
- 2008 [47] Mosteller, Timothy (2008): *Relativism: A Guide for the Perplexed*, London, S. 43–57 (“Ethical Relativism”).
- 2008 [48] Schaber, Peter (2008): Ethischer Relativismus: eine kohärente Doktrin? In *Gibt es eine universale Bioethik?*, hrsg. von Nikola Biller-Andorno, Peter Schaber und Annette Schulz-Baldes, Paderborn, S. 159–67.
- 2007 [49] Audi, Robert (2007): *Moral Value and Human Diversity*, Oxford.
- 2007 [50] Jakowljewitsch, Dragan (2007): Toleranz im Begriffsgefüge des ethischen Relativismus, *Prolegomena* 6, S. 267–77.<sup>13</sup>

---

<sup>11</sup> “The idea of universal human rights has been perhaps the most contentious concept of the twentieth century. Originally presented as a response to the atrocities of the past and an attempt to stifle the potential ills of the future, the concept has been under heated assault by adherents to the concept of ‘cultural relativism.’ The basic conflict between these two extreme perspectives lies with the degree to which either should be the primary consideration when dealing with the great diversity of peoples worldwide. While proponents of universal human rights believe that a fundamental group of human rights exist and can be applied uniformly throughout the world, cultural relativists are primarily concerned with protecting and understanding, usually in functionalist terms, the diversity of cultures worldwide. This overarching conflict is the underlying focus of ‘Cultural Relativism in the Face of the West’. Billet examines the debate between the uniform application of universal human rights and cultural relativism. In so doing, Billet outlines the foundations of both schools of thought and provides a history of their evolution. The book also examines case studies that involve either women or children and are typically viewed by the West as violations of fundamental human rights.

Table of contents: Introduction: Universal Human Rights versus Cultural Relativism. Female Circumcision. Female Infanticide. Female Child Prostitution. Female Child Labour. Trafficking Women and Female Slave Labour. Conclusions and Implications. Bibliography. Index.”

<sup>12</sup> “Chapter 1: Subjectivism, Some Cultural Differences, and Cultural Moral Relativism. Chapter 2: A Remembered Incident, Human Rights as a “Higher Standard,” and Arguments against Cultural Moral Relativism. Chapter 3: More on “Higher Standards,” Arguments against Subjectivism, Why Maria is not a Cultural Moral Relativist, and Manners vs Morality. Chapter 4: Tolerance, Conscience, Moral Universals, Ethnocentrism, and Moral Absolutes. Chapter 5: Modified Cultural Moral Relativism and Qualified Subjectivism. Chapter 6: Moral Relativism vs Moral Absolutism, the Determining Type of Moral Relativism vs the Varying Type, Vishnu Sums Up, and Different Kinds of Cultural Differences Revisited.”

<sup>13</sup> „Im vorliegenden Aufsatz werden die begrifflichen Verbindungen zwischen dem Standpunkt des Wertrelativismus und dem Toleranzgrundsatz erörtert sowie die beiden im gegebenen Zusammenhang vorgebrachten Einwände des Trugschlusses und der fehlenden Begründung für die vorausgesetzte Toleranzbereitschaft diskutiert. Anhand eingehender Argumentation wird gezeigt, dass jene Einwände der tatsächlichen konzeptionellen Struktur entsprechender relativistischer Lehren und ihren möglichen Ausformungen nicht ganz gerecht werden. Somit kann der relativistische Standpunkt erhalten bleiben.“

- 2007 [51] Postow, B. C. (2007): Toward Honest Ethical Pluralism, *Philosophical Studies* 132, S. 191–210.<sup>14</sup>
- 2007 [52] Prinz, Jesse (2007): *The Emotional Construction of Morals*, Oxford.<sup>15</sup>
- 2007 [53] Sheehan, Mark (2007): Moral Relativism, in *Principles of Health Care Ethics*, Second Edition, hrsg. von R. E. Ashcroft, A. Dawson, H. Draper und J. R. McMillan, Chichester, S. 93–98.
- 2007 [54] Tännsjö, Torbjörn (2007): Moral Relativism, *Philosophical Studies* 135, S. 123–43.<sup>16</sup>

---

<sup>14</sup> “I give the label “ethical pluralism” to the meta-ethical view that competing moral views are valid. I assume that validity is conferred on a moral view by its satisfying the relevant meta-ethical criteria in a maximally satisfactory way. If the relevant meta-ethical criteria are based on something roughly like the wide reflective equilibrium model, then ethical pluralism is likely to be correct. Traditional moral views do not grant exemptions from their own binding rules or principles to agents – should any exist – who adhere to a competing valid moral view. Given the usual conception of accepting a moral view, an ethical pluralist cannot honestly accept a traditional moral view. Consequently, I argue, an ethical pluralist is committed to the view that all traditional moral views are invalid. Given the likelihood of ethical pluralism, this conclusion is alarming. I set forth a weak conception of accepting a moral view that is designed to allow an ethical pluralist honestly to accept a traditional moral view. In particular, my conception is designed to explain how someone can (a) be guided by the view that she accepts; (b) accept her own moral view while rationally not accepting competing views that she thinks are equally valid; and (c) not be prepared to prescribe morally to those who are following other valid views. Central to my formulation are what I call a stance of modest respectful disapproval toward other people’s wrong behavior, together with acceptance of decisive moral reasons for oneself that are generated by the valid moral view that one accepts.”

<sup>15</sup> “Jesse Prinz argues that recent work in philosophy, neuroscience, and anthropology supports two radical hypotheses about the nature of morality: moral values are based on emotional responses, and these emotional responses are inculcated by culture, not hard-wired through natural selection.

In the first half of the book, Jesse Prinz defends the hypothesis that morality has an emotional foundation. Evidence from brain imaging, social psychology, and psychopathology suggest that, when we judge something to be right or wrong, we are merely expressing our emotions. Prinz argues that these emotions do not track objective features of reality; rather, the rightness and wrongness of an act consists in the fact that people are disposed to have certain emotions towards it. In the second half of the book, he turns to a defence of moral relativism. Moral facts depend on emotional responses, and emotional responses vary from culture to culture. Prinz surveys the anthropological record to establish moral variation, and he draws on cultural history to show how attitudes toward practices such as cannibalism and marriage change over time. He also criticizes evidence from animal behaviour and child development that has been taken to support the claim that moral attitudes are hard-wired by natural selection. Prinz concludes that there is no single true morality, but he also argues that some moral values are better than others; moral progress is possible.

Throughout the book, Prinz relates his views to contemporary and historical work in philosophical ethics. His views echo themes in the writings of David Hume and Friedrich Nietzsche, but Prinz supports, extends, and revises these classic theories using the resources of cutting-edge cognitive science. *The Emotional Construction of Morals* will stimulate and challenge anyone who is curious about the nature and origin of moral values.”

<sup>16</sup> “Moral relativism comes in many varieties. One is a moral doctrine, according to which we ought to respect other cultures, and allow them to solve moral problems as they see fit. I will say nothing about this kind of moral relativism in the present context. Another kind of moral relativism is semantic moral relativism, according to which, when we pass moral judgements, we make an implicit reference to some system of morality (our own). According to this kind of moral relativism, when I say that a certain action is right, my statement is elliptic. What I am really saying is that, according to the system of morality in my culture, this

- 2006 [55] Bernstein, Richard J. (2006): Can We Justify Universal Moral Norms?, in *Universalism vs. Relativism: Making Moral Judgments in a Changing, Pluralistic, and Threatening World*, hrsg. von Don Browning, Lanham, S. 3–17.
- 2006 [56] Browning, Don (Hrsg.) (2006): *Universalism vs. Relativism: Making Moral Judgments in a Changing, Pluralistic, and Threatening World*, Lanham.<sup>17</sup>
- 2006 [57] Driver, Julia (2006): *Ethics. The Fundamentals*, Oxford, S. 11–21 (“The Challenge to Moral Universalism”).
- 2006 [58] Ernst, Gerhard (2006): Das semantische Problem des moralischen Relativisten, *Zeitschrift für philosophische Forschung* 60, S. 337–57.
- 2006 [59] Etzioni, Amitai (2006): Self-Evident Truth (Beyond Relativism), in *Universalism vs. Relativism:*

---

action is right. I will reject this kind of relativism. According to yet another kind of moral relativism, which we may call epistemic, it is possible that, when one person (belonging to one culture) makes a certain moral judgement, such as that this action is right, and another person (belong to another culture) makes the judgement that the very same action is wrong, they may have just as good reasons for their respective judgements; it is even possible that, were they fully informed about all the facts, equally imaginative, and so forth, they would still hold on to their respective (conflicting) judgements. They are each fully justified in their belief in conflicting judgements. I will comment on this form of moral relativism in passing. Finally, however, there is a kind of moral relativism we could call ontological, according to which, when two persons pass conflicting moral verdicts on a certain action, they may both be right. The explanation is that they make their judgements from the perspective of different, socially constructed, moral universes. So while it is true in the first person’s moral universe that a certain action is right, it is true in the second person’s moral universe that the very same action is wrong. I explain and defend this version of ontological moral relativism.”

<sup>17</sup> “In formulating this collection, Don Browning asked his contributors to respond to a simple question: has moral relativism run its course? The threats of terrorism, reproductive technology, and globalization have forced us to ask anew whether there are universal moral truths upon which to base political and ethical judgments. In this timely edited collection, distinguished scholars present and test the best answers to this question. This dialogue includes contributions from widely-recognized scholars Richard Bernstein, Amitai Etzioni, Jean Bethke Elshtain, William Galston, Franklin Gamwell, Timothy Jackson, James Turner Johnson, John Kelsay, and Jean Porter.

Although the conflict between universalism and relativism is a complex issue with many parts, the contributors to this volume tackle the question at hand in an engaging, thought-provoking manner. These insightful responses temper the strong antithesis between universalism and relativism and retain sensitivity to how language and history shape the context of our moral decisions. This important and relevant work of contemporary political and social thought is ideal for use in the classroom across many disciplines including political science, philosophy, ethics, theology, and law.

Contents: Preface. List of Contributors. Introduction (Don Browning). Part I: Foundationalism v. Antifoundationalism. Can We Justify Moral Norms? (Richard J. Bernstein). Self-Evident Truth (Beyond Relativism) (Amitai Etzioni). The Origin of Moral Norms (Franklin I. Gamwell). Part II: Approaches from Human Nature. Moral Ideals and Human Nature (Jean Porter). Can We Justify Universal Moral Norms? Yes, with Qualifications (William Galston). Part III: Common Ground through Historical Understanding. Searching for Common Ground: Ethical Tradition at the Interface with International Law (James Turner Johnson). Christians, Muslims, and the Conduct of War (John Kelsay). Part IV: Multidimensional Approaches. Universalism and Relativism: Some Lessons from Gandhi (Timothy Jackson). Concrete Levels of Being and Their Political Implications (Jean Bethke Elshtain). Response (Richard J. Bernstein). Response (Amitai Etzioni).”



*Making Moral Judgments in a Changing, Pluralistic, and Threatening World*, hrsg. von Don Browning, Lanham, S. 19–32.

- 2006 [60] Li, Xiaorong (2006): *Ethics, Human Rights and Culture. Beyond Relativism and Culture*, Basingstoke.<sup>18</sup>
- 2006 [61] Wong, David B. (2006): *Natural Moralities: A Defense of Pluralistic Relativism*, New York.<sup>19</sup>
- 2005 [62] Heidemann, Dietmar H. (2005): Ethischer Relativismus. Die Pluralität der Moralvorstellungen als Problem der Moralepistemologie, in *Ethikbegründungen zwischen Universalismus und Relativismus*, hrsg. von Kristina Engelhard und Dietmar H. Heidemann, Berlin, S. 389–422.
- 2005 [63] Kölbel, Max (2005): Moral Relativism, in *Lectures on Relativism*, hrsg. von Dag Westerstahl und Torbjörn Tännsjö, Göteborg, S. 51–72.
- 2005 [64] Sukopp, Thomas (2005): Wider den radikalen Kulturrelativismus – Universalismus, Kontextualismus und Kompatibilismus, *Aufklärung und Kritik* 2005 (2), S. 136–54.
- 2005 [65] Wimmer, Reiner (2005): „Relativismus der Moralurteile“ – einie plausible These?, in *Einheit der Vernunft? Normativität zwischen Theorie und Praxis*, hrsg. von Thomas Rentsch, Paderborn, S. 260–283.
- 2004 [66] Baghramian, Maria (2004): *Relativism*, London, S. 207–31 (“Moral Relativism”).

---

<sup>18</sup> “Contents: Introduction. Part I: Living with Cultural Paradoxes. Paradoxes of Culture. The Ethical Significance of Culture. A Cultural Critique of Cultural Relativism. Part II: Transcending Dichotomies. Destructive of Cultural Community? Intolerant of Cultural Pluralism? Part III: Human Rights: The View from Anywhere. Cross-Cultural via the Inter-Subjective. From Human Values to Inherent Rights. From Practical Reasons to Extrinsic Rights. An Unfair Utopia?”

<sup>19</sup> “To be called a relativist, especially a moral relativist, is to be condemned as someone who holds that no objective values exist, and that in essence “anything goes.” This is as true in moral philosophy as it is in public circles where a social or religious conservative might use the term. Frequently the term is part of a dichotomy: either accept relativism or accept absolutism and universalism – the views that only one true morality exists and that it holds no matter the situation.

David B. Wong defends an ambitious and important new version of relativism that is both an alternative to, and fits between, universalism and the usual definition of relativism. He does agree with one aspect of relativism: there is no single true morality. Beyond that, he proposes that there can be a plurality of true moralities, moralities that exist across different traditions and cultures, all of which address facets of the same problem: how we are to live well together. Wong examines a wide array of positions and texts within the Western canon as well as in Chinese philosophy, and draws on philosophy, psychology, evolutionary theory, history, and literature, to make a case for the importance of pluralism in moral life, and to establish the virtues of acceptance and accommodation. Wong's point is that there is no single value or principle or ordering of values and principles that offers a uniquely true path for human living, but variations according to different contexts that carry within them a common core of human values. We should thus be modest about our own morality, learn from other approaches, and accommodate different practices in our pluralistic society.

Contents: I. How Pluralism and Naturalism Make for Natural Moralities. 1. Pluralism and Ambivalence. 2. Pluralistic Relativism. 3. Objections and Replies. II. Constraints on Natural Moralities. 4. Identity, Flourishing, and Relationship. 5. Community and Liberal Theory. 6. Does Psychological Realism Constrain the Content of Moralities? III. Having Confidence in Our Moral Commitments. 7. Moral Reasons – Internal and External. 8. Morality and Need. 9. Coping with Moral Difference. Bibliography. Index.”

- 2004 [67] Benbaji, Yitzhak/Fisch, Menachem (2004): Through Thick and Thin: A New Defense of Cultural Relativism, *Southern Journal of Philosophy* 42, S. 1–24.
- 2004 [68] Gowans, Chris (2004): Moral Relativism, in *Stanford Encyclopedia of Philosophy*, hrsg. von Edward Zalta, <http://plato.stanford.edu/entries/moral-relativism/>.
- 2004 [69] Long, Graham (2004): *Relativism and the Foundations of Liberalism*, Exeter.<sup>20</sup>
- 2004 [70] Schroth, Jörg (2004): Ethischer Relativismus und die moralische Beurteilung der Handlungen von Menschen in anderen Kulturen, in: *Ausgewählte Beiträge zu den Sektionen der GAP 5, Fünfter Internationaler Kongress der Gesellschaft für Analytische Philosophie, Bielefeld, 22.–26. September 2003 / Selected Papers Contributed to the Sections of GAP 5, Fifth International Congress of the Society for Analytical Philosophy, Bielefeld, 22–26 September 2003*, hrsg. von Roland Bluhm und Christian Nimtz, Paderborn: mentis 2004, S. 761–66. [www.gap5.de/proceedings/pdf/761-766\\_schroth.pdf](http://www.gap5.de/proceedings/pdf/761-766_schroth.pdf).  
<http://www.joergschroth.de/texte/relativismus.html>.
- 2003 [71] Kellerwessel, Wulf (2003): *Normenbegründung in der Analytischen Ethik*, Würzburg, S. 92–107 („Relativismus auf sprachphilosophischer, kontraktualistischer und internalistischer Basis: Gilbert Harman“).
- 2003 [72] Levy, Neil (2003): Descriptive Relativism: Assessing the Evidence, *Journal of Value Inquiry* 37, S. 165–77.
- 2003 [73] Streiffer, Robert (2003): *Moral Relativism and Reasons for Action*, London.
- 2003 [74] Waluchow, Wilfrid J. (2003): *The Dimensions of Ethics. An Introduction to Ethical Theory*, Peterborough, Ontario, S. 65–94 (“It’s All Just Relative – Or Is It?”).
- 2002 [75] Levy, Neil (2002): *Moral Relativism. A Short Introduction*, Oxford.
- 2002 [76] Miller, Christian B. (2002): Rorty and Moral Relativism, *European Journal of Philosophy* 10, S. 354–374.
- 2002 [77] Moore, A. W. (2002): Quasi-Realism and Relativism, *Philosophy and Phenomenological Research* 65, S. 150–56.
- 2002 [78] Rippe, Klaus Peter (2002): Relativismus, in *Handbuch Ethik*, hrsg. von Marcus Düwell, Christoph Hübenthal und Micha H. Werner, Stuttgart, S. 481–86.
- 2002 [79] Rovane, Carol (2002): Earning the Right to Realism or Relativism in Ethics, *Noûs* 36 (Supplement: *Philosophical Issues 12: Realism and Relativism*), S. 264–285.
- 2002 [80] Sinnott-Armstrong, Walter (2002): Moral Relativity and Intuitionism, *Noûs* 36 (Supplement: *Philosophical Issues 12: Realism and Relativism*), S. 305–328.
- 2002 [81] Timmons, Mark (2002): *Moral Theory. An Introduction*, Lanham, S. 37–64 (“Moral Relativism”).

---

<sup>20</sup> “Moral relativism is often regarded as both fatally flawed and incompatible with liberalism. This book aims to show why such criticism is misconceived. First, it argues that relativism provides a plausible account of moral justification. Drawing on the contemporary relativist and universalist analyses of thinkers such as Harman, Nagel and Habermas, it develops an alternative account of ‘coherence relativism’. Turning to liberalism, the book argues that moral relativism is not only consistent with the claims of contemporary liberalism, but underpins those claims. The political liberalism of Rawls and Barry is founded on an unacknowledged commitment to a relativist account of justification. In combining these two elements, the book offers a new understanding of relativism, and demonstrates its relevance for contemporary liberal thought.”

- 2001 [82] Jakowljewitsch, Dragan (2001): Von der vermeintlichen Unverträglichkeit von ethischem Relativismus und Toleranz. Bemerkungen anlässlich von Bernard Williams' Kritik des „vulgären Relativismus“, *Logos, N. F.* 7, S. 296–310.
- 2001 [83] Kellenberger, James (2001): *Moral Relativism, Moral Diversity, and Human Relationships*, University Park, Pa.<sup>21</sup>
- 2001 [84] Moser, Paul K./Carson, Thomas L. (2001): Introduction, in dies. (Hrsg.), *Moral Relativism. A Reader*, Oxford, S. 1–21.
- 2001 [85] Moser, Paul K./Carson, Thomas L. (Hrsg.) (2001): *Moral Relativism. A Reader*, Oxford.
- 2001 [86] Shomali, Mohammad A. (2001): *Ethical Relativism. An Analysis of the Foundations of Morality*, London.
- 2001 [87] Wreen, Michael (2001): How Tolerant Must a Relativist Be? *Public Affairs Quarterly* 15, S. 329–40.
- 2000 [88] Blackburn, Simon (2000): Relativism, in *The Blackwell Guide to Ethical Theory*, hrsg. von Hugh LaFollette, Oxford, S. 38–53.
- 2000 [89] Buggie, Stephen E. (2000): Cultural Relativism and the Imposition of Ethics, *Scandinavian Journal of Development Alternatives and Area Studies* 19, S. 17–24.
- 2000 [90] Kirchin, Simon (2000): Quasi-Realism, Sensibility Theory, and Ethical Relativism, *Inquiry* 43, S. 413–27. – Zu [92].
- 2000 [91] Tilley, John J. (2000): Cultural Relativism, *Human Rights Quarterly* 22, S. 501–47.
- 1999 [92] Blackburn, Simon (1999): Is Objective Moral Justification Possible on a Quasi-realist Foundation? *Inquiry* 42, S. 213–27. – Vgl. dazu [90].
- 1999 [93] Carson, Thomas L. (1999): An Approach to Relativism, *Teaching Philosophy* 22, S. 161–84.
- 1999 [94] Cook, John W. (1999): *Morality and Cultural Differences*, Oxford.
- 1999 [95] Gill, Michael B. (1999): Relativity and the Concept of Morality, *Journal of Value Inquiry* 33, S. 171–82.
- 1999 [96] Macklin, Ruth (1999): *Against Relativism: Cultural Diversity and the Search for Ethical Universal in Medicine*, New York.
- 1999 [97] Rescher, Nicholas (1999): Moral Objectivity: Against Moral Relativism, in *Rationalität, Realismus, Revision. Vorträge des 3. internationalen Kongresses der Gesellschaft für Analytische Philosophie vom 15. bis zum 18. September 1997 in München*, hrsg. von Julian Nida-Rümelin, Berlin, New York 1999, S. 90–102.
- 1999 [98] Rosenfeld, Michel (1999): Can Human Rights Bridge the Gap Between Universalism and Cultural Relativism? A Pluralist Assessment Based on the Rights of Minorities, *Columbia Human Rights Law Review* 30.
- 1999 [99] Salehi, Djavid (1999): *Kritik des Ethischen Relativismus*, Marburg.<sup>22</sup>

---

<sup>21</sup> “This book aims to clarify the debate between moral relativists and moral absolutists by showing what is right and what is wrong about each of these positions, by revealing how the phenomenon of moral diversity is connected with moral relativism, and by arguing for the importance of relationships between persons as key to reaching a satisfactory understanding of the issues involved in the debate.”

- 1999 [100] Tilley, John J. (1999): Moral Arguments for Cultural Relativism, *Netherlands Quarterly of Human Rights* 17, S. 31–41.
- 1999 [101] White, Ben (1999): Defining the Intolerable: Child Work, Global Standards and Cultural Relativism, *Childhood* 6, S. 133–44.
- 1998 [102] Barcalow, Emmett (1998): *Moral Philosophy. Theories and Issues*, Belmont, CA, 2. Auflage, S. 48–59 (“Moral Relativism”).
- 1998 [103] Benn, Piers (1998): *Ethics*, Montreal, S. 1–29 (“Authority and Relativism”).
- 1998 [104] Blackburn, Simon (1998): *Ruling Passions. A Theory of Practical Reasoning*, Oxford, S. 279–310 (“Relativism, Subjectivism, Knowledge”).
- 1998 [105] Darwall, Stephen (1998): Expressivist Relativism? *Philosophy and Phenomenological Research* 58, S. 183–88.
- 1998 [106] Darwall, Stephen (1998): *Philosophical Ethics*, Boulder, S. 63–70 (“The Error Theory and Ethical Relativism”).
- 1998 [107] Ficarrota, J. Carl (1998): Moral Relativism, in *Encyclopedia of Applied Ethics*, hrsg. von Ruth Chadwick, San Diego, Vol. 3, S. 275–88.
- 1998 [108] Gensler, Harry J. (1998): *Ethics. A Contemporary Introduction*, London, S. 10–20 (“Cultural Relativism”).
- 1998 [109] Gesang, Bernward (1998): Universalismus auf partikulärer Grundlage. Über die Reichweite von allgemeinen Kriterien des guten Handelns in relativistischen Ethiktheorien, *Zeitschrift für philosophische Forschung* 52, S. 64–83.
- 1998 [110] Hinman, Lawrence M. (1998): *Ethics. A Pluralistic Approach to Moral Theory*, Second Edition, Fort Worth, S. 36–59.
- 1998 [111] Holmes, Robert L. (1998): *Basic Moral Philosophy*, Belmont, CA, 2. Auflage, S. 162–82 (“Ethical Relativism”).
- 1998 [112] Knorpp, Jr., William Max (1998): What Relativism Isn’t, *Philosophy* 73, S. 277–300.
- 1998 [113] Lawson, Stephanie (1998): Democracy and the Problem of Cultural Relativism: Normative Issues for International Politics, *Global Society* 12, S. 251–70.
- 1998 [114] Macklin, Ruth (1998): Ethical Relativism in a Multicultural Society, *Kennedy Institute of Ethics Journal* 8, S. 1–22.<sup>23</sup>

---

<sup>22</sup> „Im Zeitalter von Individualismus und Globalisierung werden in der aktuellen Wertediskussion die traditionellen, metaphysisch fundierten und universal ausgerichteten Ethiken des Abendlandes fragwürdig. In der modernen Moralphilosophie wird versucht, dem Faktum unterschiedlicher kulturspezifischer Moralvorstellungen und dem Pluralismus verschiedener Weltbilder auch theoretisch gerecht zu werden. Vor diesem Hintergrund gewinnen relativistische Modelle wieder an Bedeutung. Im vorliegenden Buch wird die Theorie des Ethischen Relativismus klar strukturiert erläutert und in ihren unterschiedlichen konkreten Ansätzen beschrieben. Vor allem findet aber eine analytisch-kritische Auseinandersetzung statt, in welcher die Thesen und Argumente der verschiedenen vorgestellten Konzepte hinsichtlich ihrer Voraussetzungen, Ansprüche, logischen Konsistenz und ethischen Konsequenzen auf ihre Möglichkeiten und Grenzen hin geprüft werden. Im Schlusskapitel werden die Anforderungen, die an eine moderne Moral zu stellen sind, erörtert und das Modell des Ethischen Föderalismus vorgestellt.“

<sup>23</sup> “The multicultural composition of the United States can pose problems for physicians and patients who come from diverse backgrounds. Although respect for cultural diversity mandates tolerance of the beliefs

- 1998 [115] Stroud, Sarah (1998): Moral Relativism and Quasi-Absolutism, *Philosophy and Phenomenological Research* 58, S. 189–94.
- 1998 [116] Tasioulas, John (1998): Consequences of Ethical Relativism, *European Journal of Philosophy* 6, S. 172–202.
- 1998 [117] Tasioulas, John (1998): Relativism, Realism, and Reflection, *Inquiry* 41, S. 377–410.<sup>24</sup>
- 1998 [118] Tilley, John J. (1998): The Problem for Normative Cultural Relativism, *Ratio Juris* 11, S. 272–90.
- 1998 [119] Tilley, John J. (1998): Cultural Relativism, Universalism, and the Burden of Proof, *Millennium* 27, S. 275–98.
- 1998 [120] Wolf, Jean-Claude (1998): Verschiedene Typen von Relativismus, in Jean-Claude Wolf und Peter Schaber, *Analytische Moralphilosophie*, Freiburg, S. 20–38.
- 1998 [121] Wong, David B. (1998): Moral Relativism, in *Routledge Encyclopedia of Philosophy*, hrsg. von Edward Craig, Vol. 6, London, S. 539–42.
- 1997 [122] Aja, Egbeke (1997): Changing Moral Values in Africa: An Essay in Ethical Relativism, *Journal of Value Inquiry* 31, S. 531–44.
- 1997 [123] Bowie, Norman E. (1997): Relativism, Cultural and Moral, in *The Blackwell Encyclopedic Dictionary of Business Ethics*, hrsg. von Patricia H. Werhane und R. Edward Freeman, Oxford, S. 551–55.
- 1997 [124] Etzioni, Amitai (1997): The End of Cross-Cultural Relativism, *Alternatives* 22, S. 177–90.
- 1997 [125] Kopelman, Loretta M. (1997): Medicine’s Challenge to Relativism: The Case of Female Genital Mutilation, *Philosophy and Medicine* 50, S. 221–37.
- 1997 [126] Moody-Adams, Michele M. (1997): *Fieldwork in Familiar Places. Morality, Culture, and Philosophy*, Cambridge, Mass.
- 1997 [127] Phillips, David (1997): How to Be a Moral Relativist, *Southern Journal of Philosophy* 35, S. 393–418.
- 1997 [128] Rescher, Nicholas (1997): *Objectivity. The Obligations of Impersonal Reason*, Notre Dame, S. 144–50.
- 1997 [129] Wrong, Dennis (1997): Cultural Relativism as Ideology, *Critical Review* 11, S. 291–300.
- 1996 [130] Bayefsky, Anne F. (1996): Cultural Sovereignty, Relativism, and International Human Rights: New Excuses for Old Strategies, *Ratio Juris* 9, S. 42–59.

---

and practices of others, in some situations excessive tolerance can produce harm to patients. Careful analysis is needed to determine which values are culturally relative and which rest on an underlying universal ethical principle. A conception of justice as equality challenges the notion that it is always necessary to respect all of the beliefs and practices of every cultural group.”

<sup>24</sup> “The paper undertakes a critical examination of three key strands – relativism, antirealism, and reflection – in Bernard Williams’s sceptical interpretation of ethical thought. The anti-realist basis of Williams’s ‘relativism’ of distance’ is identified and the way this threatens to render his relativism more subversive than initially appears. Focusing on Williams’s anti-realism, the paper argues that it fails because it is caught on the horns of a dilemma: either it draws on a conception of reality that is metaphysically incoherent, or else it employs a ‘best explanation’ criterion that question-beggingly excludes from further consideration the sort of reason-based explanations that disclose ethical properties to be real. Finally, it is noted that Williams’s relativism and anti-realism destabilize his picture of ethical reflection.”

- 1996 [131] Bond, E. J. (1996): *Ethics and Human Well-being. An Introduction to Moral Philosophy*, Oxford, S. 21–62.
- 1996 [132] Bunting, H. (1996): A Single True Morality? The Challenge of Relativism, in *Philosophy and Pluralism*, hrsg. von D. Archard, Cambridge, S. 73–85.
- 1996 [133] Graham, Gordon (1996): Tolerance, Pluralism, and Relativism, in *Toleration: An Elusive Virtue*, hrsg. von David Heyd, Princeton, S. 44–59. Wiederabgedruckt in *Moral Relativism. A Reader*, hrsg. von Paul K. Moser und Thomas L. Carson, Oxford 2001, S. 226–40.
- 1996 [134] Harman, Gilbert/Thomson, Judith Jarvis (1996): *Moral Relativism and Moral Objectivity*, Oxford.
- 1996 [135] Harré, Rom/Krausz, Michael (1996): *Varieties of Relativism*, Oxford, S. 149–88 (“Moral Relativism”).
- 1996 [136] Horgan, Terence/Timmons, Mark (1996): From Moral Realism to Moral Relativism in One Easy Step, *Critica* 28, S. 3–40.
- 1996 [137] Wong, David B. (1996): Pluralistic Relativism, *Midwest Studies in Philosophy Volume 20: Moral Concepts*, Notre Dame, S. 378–99.
- 1995 [138] Attfield, Robin (1995): *Value, Obligation, and Meta-Ethics*, Amsterdam, S. 213–29.
- 1995 [139] Bok, Sissela (1995): *Common Values*, Columbia.
- 1995 [140] Colby, Mark (1995): Narrativity and Ethical Relativism, *European Journal of Philosophy* 1, S. 132–56.
- 1995 [141] Harbour, F. V. (1995): Basic Moral Values: A Shared Core, *Ethics and International Affairs* 9, S. 155–70.
- 1995 [142] Harrison, Jonathan (1995): The Wrongheadedness of Ethical Relativism, in ders., *Ethical Essays Vol. III: New Essays*, Aldershot, S. 59–91.
- 1995 [143] Lukes, Steven (1995): Moral Diversity and Relativism, *Journal of Philosophy of Education* 29, S. 173–80.
- 1995 [144] Scanlon, T. M. (1995): Fear of Relativism, in *Virtues and Reasons. Philippa Foot and Moral Theory. Essays in Honour of Philippa Foot*, hrsg. von Rosalind Hursthouse, Gavin Lawrence und Warren Quinn, Oxford, S. 219–45.
- 1995 [145] Schmitt, Frederick F. (1995): *Truth: A Primer*, Boulder, S. 53–59 (“Moral Relativism”).
- 1995 [146] Tilley, John J. (1995): Two Kinds of Moral Relativism, *Journal of Value Inquiry* 29, S. 187–92.
- 1995 [147] Williams, Bernard (1995): Ethics, in *Philosophy. A Guide through the Subject*, hrsg. von A. C. Grayling, Oxford, S. 545–82; S. 565–68.
- 1994 [148] Afshari, Reza (1994): An Essay on Islamic Cultural Relativism in the Discourse of Human Rights, *Human Rights Quarterly* 16, S. 235–76. – Vgl. dazu [155].
- 1994 [149] Fleischacker, Samuel (1994): *The Ethics of Culture*, Ithaca.
- 1994 [150] Garner, Richard T. (1994): *Beyond Morality*, Philadelphia, S. 22–28 (“Relativism”).
- 1994 [151] Gewirth, Alan (1994): Is Cultural Pluralism Relevant to Moral Knowledge? In *Cultural Pluralism and Moral Knowledge*, hrsg. von Ellen Frankel Paul, Fred D. Miller, Jr. und Jeffrey Paul, Cambridge, S. 22–43.
- 1994 [152] James, Stephen A. (1994): Reconciling International Human Rights and Cultural Relativism: The Case of Female Circumcision, *Bioethics* 8, S. 1–26.

- 1994 [153] Kopelman, Loretta M. (1994): Female Circumcision/Genital Mutilation and Ethical Relativism, *Second Opinion* 20, S. 55–71. Wiederabgedruckt in *Moral Relativism. A Reader*, hrsg. von Paul K. Moser und Thomas L. Carson, Oxford 2001, S. 307–25.
- 1994 [154] Kukathas, Chandran (1994): Explaining Moral Variety, in *Cultural Pluralism and Moral Knowledge*, hrsg. von Ellen Frankel Paul, Fred D. Miller, Jr. und Jeffrey Paul, Cambridge, S. 1–21.
- 1994 [155] Lindholm, Tore (1994): Response to Reza Afshari on Islamic Cultural Relativism in Human Rights Discourse, *Human Rights Quarterly* 16, S. 791–94. – Zu [148].
- 1994 [156] MacIntyre, Alasdair (1994): Moral Relativism, Truth and Justification, in *Moral Truth and Moral Tradition: Essays in Honour of Peter Geach and Elizabeth Anscombe*, hrsg. von Luke Gormally, Dublin S. 6–24.
- 1994 [157] Paul, Ellen Frankel/Miller, Jr., Fred D./Paul, Jeffrey (Hrsg.) (1994): *Cultural Pluralism and Moral Knowledge*, Cambridge.
- 1994 [158] Raz, Joseph (1994): Moral Change and Social Relativism, in *Cultural Pluralism and Moral Knowledge*, hrsg. von Ellen Frankel Paul, Fred D. Miller, Jr. und Jeffrey Paul, Cambridge, S. 139–58. Wiederabgedruckt in Raz, *Engaging Reason. On the Theory of Value and Action*, Oxford 1999, S. 161–81.
- 1994 [159] Sosa, Ernest (1994): Moral Relativism, Cognitivism, and Defeasible Rules, in *Cultural Pluralism and Moral Knowledge*, hrsg. von Ellen Frankel Paul, Fred D. Miller, Jr. und Jeffrey Paul, Cambridge, S. 116–38.
- 1994 [160] Sturgeon, Nicholas (1994): Moral Disagreement and Moral Relativism, in *Cultural Pluralism and Moral Knowledge*, hrsg. von Ellen Frankel Paul, Fred D. Miller, Jr. und Jeffrey Paul, Cambridge, S. 80–115.
- 1993 [161] Hannaford, Robert V. (1993): *Moral Anatomy and Moral Reasoning*, Lawrence, S. 149–75 (“Universal Moral Principle: Critically Relativized Judgments”).
- 1993 [162] Kim, Nancy (1993): Toward a Feminist Theory of Human Rights: Straddling the Fence between Western Imperialism and Uncritical Absolutism, *Columbia Human Rights Law Review* 25, S. 49–106.
- 1993 [163] Rachels, James (1993): *The Elements of Moral Philosophy*, New York, 2. Aufl., S. 15–29 (“The Challenge of Cultural Relativism”).
- 1993 [164] Rescher, Nicholas (1993): *A System of Pragmatic Idealism* Vol. II: *The Validity of Values*, Princeton, S. 187–205 (“Moral Values as Immune to Relativism”).
- 1993 [165] Rippe, Klaus Peter (1993): *Ethischer Relativismus. Seine Grenzen, seine Geltung*, Paderborn.
- 1993 [166] Rosen, Bernard (1993): *Ethical Theory. Strategies and Concepts*, Mountain View, Cal., S. 158–67 (“Ethical and Cultural Relativism”).
- 1992 [167] Fleischacker, Samuel (1992): *Integrity and Moral Relativism*, Leiden.
- 1992 [168] Harris, Jr., C. E. (1992): *Applying Moral Theories*, 2. Aufl., Belmont, Cal., S. 17–33 (“Are Morals Relative?”).
- 1992 [169] Perry, Michael J. (1992): Virtues and Relativism, in *Virtue, Nomos* 34, hrsg. von John W. Chapman und William A. Galston, New York, S. 117–31.
- 1992 [170] Putnam, Hilary (1992): Pragmatism and Relativism: Universal Values and Traditional Ways of

Life, in ders., *Words and Life*, Cambridge, Mass., S. 182–97.

- 1992 [171] Snare, Francis (1992): *The Nature of Moral Thinking*, London, S. 110–19 (“Descriptive Relativism and Meta-ethical Subjectivism”), 140–51 (“Descriptive Relativism and Varieties of Normative Relativism”).
- 1992 [172] Wong, David B. (1992): Moral Relativism, in *Encyclopedia of Ethics*, hrsg. von Lawrence C. Becker und Charlotte B. Becker, New York, London, Vol. II, S. 856–59.
- 1991 [173] Beauchamp, Tom L. (1991): *Philosophical Ethics. An Introduction to Moral Philosophy*, Second Edition, New York, S. 39–68.
- 1991 [174] LaFollette, Hugh (1991): The Truth in Ethical Relativism, *Journal of Social Philosophy* 22, S. 146–54.
- 1991 [175] Midgley, Mary (1991): *Can't We Make Moral Judgements?*, Bristol, S. 71–80 (“Rethinking Relativism”).
- 1991 [176] Odegard, D./Stewart, C. (Hrsg.) (1991): *Perspectives on Moral Relativism*, Milliken.
- 1991 [177] Pieper, Annemarie (1991): *Einführung in die Ethik*, Tübingen, S. 49–57 („Der Vorwurf des Relativismus“).
- 1991 [178] Platts, Mark (1991): *Moral Realities. An Essay in Philosophical Psychology*, London, S. 163–85.
- 1991 [179] Sayre-McCord, Geoffrey (1991): Being a Realist about Relativism (in Ethics), *Philosophical Studies* 61, S. 155–76. – Vgl. dazu [183].
- 1991 [180] Stewart, Robert M./Thomas, Lynn L. (1991): Recent Work on Ethical Relativism, *American Philosophical Quarterly* 28, S. 85–100.
- 1991 [181] Wiggins, David (1991): Moral Cognitivism, Moral Relativism and Motivating Moral Beliefs, *Proceedings of the Aristotelian Society* 91, S. 61–86.
- 1991 [182] Wong, David B. (1991): Relativism, in *A Companion to Ethics*, hrsg. von Peter Singer, Oxford, S. 442–50.
- 1991 [183] Wong, David B. (1991): Commentary on Sayre-McCords “Being a Realist about Relativism”, *Philosophical Studies* 61, S. 177–86. – Zu [179].
- 1990 [184] Bond, E. J. (1990): Could There Be a Rationally Grounded Universal Morality? (Ethical Relativism in Williams, Lovibond, and MacIntyre), *Journal of Philosophical Research* 15, S. 15–45.
- 1990 [185] DeCew, Judith W. (1990): Moral Conflicts and Ethical Relativism, *Ethics* 101, S. 27–41.
- 1990 [186] Fumerton, Richard A. (1990): *Reason and Morality. A Defense of the Egocentric Perspective*, Ithaca, S. 41–50 (“Metaethical Relativism”).
- 1990 [187] Gibbard, Allan (1990): *Wise Choices, Apt Feelings*, Cambridge, Mass., S. 208–17.
- 1990 [188] Pojman, Louis P. (1990): Gilbert Harman’s Internalist Moral Relativism, *Modern Schoolman* 68, S. 19–39.
- 1990 [189] Pojman, Louis P. (1990): *Ethics. Discovering Right and Wrong*, Belmont, Cal., S. 18–39 (“Ethical Relativism: Who’s to Judge What’s Right and Wrong?”).
- 1990 [190] Renteln, Alison Dundes (1990): *International Human Rights: Universalism Versus Relativism*, Sage, London.
- 1990 [191] Shweder, Richard A. (1990): Ethical Relativism: Is There a Defensible Version? *Ethos* 18, S. 205–18.



- 1989 [192] Arrington, Robert L. (1989): *Rationalism, Realism, and Relativism. Perspectives in Contemporary Moral Epistemology*, Ithaca, S. 192–315 (“Relativism”, “Conceptual Relativism”).
- 1989 [193] Daniels, Norman (1989): An Argument about the Relativity of Justice, in ders., *Justice and Justification. Reflective Equilibrium in Theory and Practice*, Cambridge 1996, S. 103–19.
- 1989 [194] Jacobs, Jonathan (1989): Practical Wisdom, Objectivity and Relativism, *American Philosophical Quarterly* 26, S. 199–209.
- 1989 [195] Langenfus, William L. (1988/89): A Problem for Harman’s Moral Relativism, *Philosophy Research Archives* 14, S. 121–36.
- 1989 [196] Matilal, Bimal Krishna (1989): Ethical Relativism and Confrontation of Cultures, in *Relativism: Interpretation and Confrontation*, hrsg. von Michael E. Krausz, Notre Dame, S. 339–62.
- 1989 [197] Nardin, Terry (1989): The Problem of Relativism in International Ethics, *Millennium* 18, S. 149–61.
- 1989 [198] Rescher, Nicholas (1989): *Moral Absolutes. An Essay on the Nature and the Rationale of Morality*, New York, S. 19–40 (“Moral Relativism: Are There Moral Universals?”).
- 1989 [199] Wiles, A. M. (1989): Harman and Others on Moral Relativism, *Review of Metaphysics* 42, S. 783–95.
- 1988 [200] Garcia, J. L. A. (1988): Relativism and Moral Divergence, *Metaphilosophy* 19, S. 264–81.
- 1988 [201] Moser, Paul K. (1988): A Dilemma for Normative Moral Relativism, *Southern Journal of Philosophy* 26, S. 207–16.
- 1988 [202] Tilley, John J. (1988): Inner Judgements and Moral Relativism, *Philosophia* 18, S. 171–90.
- 1987 [203] Koller, Peter (1987): Über Sinnfälligkeit und Grenzen des moralischen Relativismus, in *Worauf kann man sich noch berufen? Dauer und Wandel von Normen in Umbruchszeiten*, hrsg. von M. W. Fischer, E. Mock und H. Schreiner (*Archiv für Rechts- und Sozialphilosophie*, Beiheft 29), S. 55–71.
- 1987 [204] Narveson, Jan (1987): Critical Notice of David Wong, *Moral Relativity, Canadian Journal of Philosophy* 17, S. 235–58. – Zu [223].
- 1987 [205] Sapontzis, S. F. (1987): Moral Relativism: A Causal Interpretation and Defense, *American Philosophical Quarterly* 24, S. 329–37.
- 1986 [206] Arkes, Hadley (1986): *First Things. An Inquiry into the First Principles of Justice and Morals*, Princeton, N. J., S. 134–58 (“The Fallacies of Cultural Relativism; Or, Abbott and Costello Meet the Anthropologist”).
- 1986 [207] Hocutt, Max (1986): Must Relativists Tolerate Evil? *Philosophical Forum* 17, S. 188–200.
- 1986 [208] Kupperman, Joel J. (1986): Wong’s Relativism and Comparative Philosophy – A Review of *Moral Relativity*, *Philosophy East and West* 36, S. 169–76. – Zu [223] – vgl. dazu [211].
- 1986 [209] Mayo, Bernard (1986): *The Philosophy of Right and Wrong. An Introduction to Ethical Theory*, London, S. 74–95 (“Relativism”).
- 1986 [210] Vincent, R. J. (1986): *Human Rights and International Relations*, Cambridge, S. 37–57 (“Human Rights and Cultural Relativism”).
- 1986 [211] Wong, David B. (1986): Response to Kupperman’s Review of *Moral Relativity*, *Philosophy East and West* 36, S. 275–82. – Zu [208].

- 1985 [212] Carson, Thomas L. (1985): Relativism and Nihilism, *Philosophia* 15, S. 1–23.
- 1985 [213] Harman, Gilbert (1985): Is There a Single True Morality? In *Morality, Reason and Truth. New Essays on the Foundations of Ethics*, hrsg. von David Copp und David Zimmermann, Totowa, N. J., S. 27–48. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 77–99.
- 1985 [214] Nathanson, Stephen (1985): *The Ideal of Rationality*, Atlantic Highlands, N. J., S. 93–99.
- 1985 [215] Peterson, Sandra (1985): Remarks on Three Formulations of Ethical Relativism, *Ethics* 95, S. 887–908.
- 1985 [216] Renteln, Alison Dundes (1985): The Unanswered Challenge of Relativism and the Consequences for Human Rights, *Human Rights Quarterly* 7, S. 514–40.
- 1985 [217] Unwin, Nicholas (1985): Relativism and Moral Complacency, *Philosophy* 60, S. 205–14.
- 1985 [218] Williams, Bernard (1985): *Ethics and the Limits of Philosophy*, London, S. 156–73 (“Relativism and Reflection”). – *Ethik und die Grenzen der Philosophie*, Hamburg 1999, S. 218–41 („Relativismus und Reflexion“).
- 1984 [219] Brandt, Richard B. (1984): Relativism Refuted? *Monist* 67, S. 297–307.
- 1984 [220] Donnelly, Jack (1984): Cultural Relativism and Universal Human Rights, *Human Rights Quarterly* 6, S. 400–19. Revidierte Version in Donnelly, *Universal Human Rights in Theory and Practice*, Second Edition, Ithaca 2003, S. 89–106.
- 1984 [221] Lyons, David (1984): *Ethics and the Rule of Law*, Cambridge, S. 15–25 (“Social Relativism”).
- 1984 [222] Russell, Bruce (1984): Moral Relativism and Moral Realism, *Monist* 67, S. 435–51.
- 1984 [223] Wong, David B. (1984): *Moral Relativity*, Berkeley. – Vgl. dazu [208], [204].
- 1983 [224] Arrington, Robert L. (1983): A Defense of Ethical Relativism, *Metaphilosophy* 14, S. 225–39.
- 1983 [225] Gardner, Martin (1983): *The Whys of a Philosophical Scrivener*, New York, S. 85–99 (“Goodness. Why I Am Not an Ethical Relativist”).
- 1983 [226] Geertz, Clifford (1983): Anti Anti-Relativism, *American Anthropologist* 86, S. 263–78. Wiederabgedruckt in *Relativism: Interpretation and Confrontation*, hrsg. von Michael Krausz, Notre Dame 1989, S. 1–11.
- 1983 [227] Hatch, Elvin (1983): *Culture and Morality: The Relativity of Values in Anthropology*, New York.
- 1983 [228] Lear, Jonathan (1983): Ethics, Mathematics, and Relativism, in *Essays on Moral Realism*, hrsg. von Geoffrey Sayre-McCord, Ithaca, London 1988, S. 76–94: S. 89–94.
- 1982 [229] Copp, David (1982): Harman on Internalism, Relativism, and Logical Form, *Ethics* 92, S. 227–42.
- 1982 [230] Donnelly, Jack (1982): Human Rights and Human Dignity: An Analytic Critique of Non-Western Conceptions of Human Rights, *American Political Science Review* 76, S. 303–16.
- 1982 [231] Edel, Abraham (1982): Westermarck’s Formulation of Ethical Relativity in Twentieth Century Perspective, in *Edward Westermarck: Essays on His Life and Work*, hrsg. von T. Stroup (*Acta Philosophica Fennica* 34), S. 71–98.
- 1982 [232] Harman, Gilbert (1982): Metaphysical Realism and Moral Relativism, *Journal of Philosophy* 79, S. 568–75.
- 1982 [233] Krausz, Michael/Meiland, Jack W. (Hrsg.) (1982): *Relativism. Cognitive and Moral*, Notre Dame.

- 1982 [234] Morelli, Mario/Stiffler, Eric (1982): Inner Judgments and Blame, *Southern Journal of Philosophy* 20, S. 393–400.
- 1981 [235] Hedenius, Ingemar (1981): On Relativism in Ethics, *Theoria* 47, S. 122–33.
- 1981 [236] Kleinig, John (1981): Cultural Relativism and Human Rights, in *Teaching Human Rights*, hrsg. von Alice Erh-Soon Tay, Canberra, S. 111–18.
- 1981 [237] Lurie, Yuval/Zaitchik, Alan (1981): Inner Moral Judgments, *Southern Journal of Philosophy* 19, S. 61–72.
- 1981 [238] Shaw, William H. (1981): Relativism and Objectivity in Ethics, in *Morality and Moral Controversies*, hrsg. von John Arthur, Englewood Cliffs, S. 31–50.
- 1981 [239] Steinbock, Bonnie (1981): Moral Reasons and Relativism, *Journal of Value Inquiry* 15, S. 157–68.
- 1980 [240] Sher, George (1980): Moral Relativism Defended? *Mind* 89, S. 589–94.
- 1980 [241] Snare, Francis (1980): The Diversity of Morals, *Mind* 89, S. 353–69.
- 1979 [242] Attfield, Robin (1979): How Not To Be a Moral Relativist, *Monist* 62, S. 510–21.
- 1979 [243] Foot, Philippa (1979): Moral Relativism, *Lindley Lecture*, Kansas, S. 3–19. Wiederabgedruckt in *Relativism: Cognitive and Moral*, hrsg. von J. W. Meiland und M. Krausz, Notre Dame 1982 sowie in Foot, *Moral Dilemmas and Other Topics in Moral Philosophy*, Oxford 2002, S. 20–36. – Moralischer Relativismus, in dies., *Die Wirklichkeit des Guten. Moral-philosophische Aufsätze*, hrsg. und eingeleitet von Ursula Wolf und Anton Leist, Frankfurt a. M. 1997, S. 144–64.
- 1979 [244] Kellenberger, James (1979): Ethical Relativism, *Journal of Value Inquiry* 13, S. 1–20.
- 1979 [245] Lomasky, Loren (1979): Harman's Moral Relativism, *Journal of Libertarian Studies* 3, S. 279–91.
- 1979 [246] Meiland, Jack W. (1979): Bernard Williams' Relativism, *Mind* 88, S. 258–62.
- 1979 [247] Postow, B. C. (1979): Moral Relativism Avoided, *Personalist* 60, S. 95–100.
- 1978 [248] Cooper, David E. (1978): Moral Relativism, *Midwest Studies in Philosophy* Vol. 3: *Studies in Ethical Theory*, hrsg. von Peter French, Theodore E. Uehling und Howard Wettstein, Morris, S. 97–108.
- 1978 [249] Feldman, Fred (1978): *Introductory Ethics*, Englewood Cliffs, N. J., S. 160–72 ("Relativism").
- 1978 [250] Ginters, R. (Hrsg.) (1978): *Relativismus in der Ethik*, Düsseldorf.
- 1978 [251] Harman, Gilbert (1978): Relativistic Ethics: Morality as Politics, *Midwest Studies in Philosophy* Vol. 3: *Studies in Ethical Theory*, hrsg. von Peter French, Theodore E. Uehling und Howard Wettstein, Morris, S. 109–21. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 39–57.
- 1978 [252] Harman, Gilbert (1978): What is Moral Relativism? In *Values and Morals*, hrsg. von Alvin I. Goldman und Jaegwon Kim, Dordrecht, S. 143–61. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 20–38.
- 1977 [253] Darwall, Stephen (1977): Harman and Moral Relativism, *Personalist* 58, S. 199–207.
- 1977 [254] Harman, Gilbert (1977): *The Nature of Morality. An Introduction to Ethics*, New York. – *Das Wesen der Moral. Eine Einführung in die Ethik*, Frankfurt a. M. 1981.
- 1977 [255] Rotenstreich, Nathan (1977): On Ethical Relativism, *Journal of Value Inquiry* 11, S. 81–103.

- 1977 [256] Weinke, Kurt (1977): *Rationalität und Moral*, Graz, S. 70–83 („Der ethische Relativismus“).
- 1976 [257] Coburn, Robert C. (1976): Relativism and the Basis of Morality, *Philosophical Review* 85, S. 87–93. – Zu [263].
- 1976 [258] Harrison, Geoffrey (1976): Relativism and Tolerance, *Ethics* 86, S. 122–35. Wiederabgedruckt in *Relativism Cognitive and Moral*, hrsg. von Michael Krausz und Jack W. Meiland, Notre Dame 1982, S. 229–43.
- 1976 [259] Hugly, Philip/Sayward, Charles (1976): Is Moral Relativism Consistent? *Analysis* 45, S. 40–44.
- 1976 [260] Lyons, David (1976): Ethical Relativism and the Problem of Incoherence, *Ethics* 86, S. 107–21. Wiederabgedruckt in *Relativism Cognitive and Moral*, hrsg. von Michael Krausz und Jack W. Meiland, Notre Dame 1982, S. 209–25.
- 1975 [261] Bell, Linda M. (1975): Does Ethical Relativism Destroy Morality? *Man and World* 8, S. 415–23.
- 1975 [262] Davis, William H. (1975): Cultural Relativity in Ethics, *Southern Humanities Review* 9, S. 51–62.
- 1975 [263] Harman, Gilbert (1975): Moral Relativism Defended, *Philosophical Review* 84, S. 3–22. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 3–19. – Vgl. dazu [257].
- 1975 [264] Taylor, Paul W. (1975): *Principles of Ethics. An Introduction*, Belmont, Cal., S. 13–30 (“Ethical Relativism”).
- 1974 [265] Hoerster, Norbert (1974): Normenbegründung und Relativismus, *Philosophisches Jahrbuch* 81, S. 247–58.
- 1974 [266] Nielsen, Kai (1974): On the Diversity of Moral Beliefs, *Cultural Hermeneutics* 2, S. 281–303.
- 1974 [267] Williams, Bernard (1974): The Truth in Relativism, *Proceedings of the Aristotelian Society* 75, S. 215–28. Wiederabgedruckt in Williams, *Moral Luck*, Cambridge 1981. – Die Wahrheit im Relativismus, in Williams, *Moralischer Zufall*, Königstein/Ts. 1984, S. 143–54.
- 1973 [268] Ladd, John (Hrsg.) (1973): *Ethical Relativism*, Belmont (Neuaufgabe: Lanham 1985).
- 1973 [269] McClintock, Thomas L. (1973): How to Establish or Refute Ethical Relativism, *Personalist* 54, S. 318–24.
- 1972 [270] Newman, Jay (1972): Ethical Relativism, *Laval Theologique et Philosophique* 28, S. 63–74.
- 1972 [271] Nielsen, Kai (1972): On Locating the Challenge of Relativism, *Second Order* 1, S. 14–25.
- 1972 [272] Williams, Bernard (1972): *Morality. An Introduction to Ethics*, Cambridge 1993, S. 20–25 (“Interlude: Relativism”). – *Der Begriff der Moral. Eine Einführung in die Ethik*, Stuttgart 1978, S. 28–33 („Der Relativismus: Ein Exkurs“).
- 1971 [273] McClintock, Thomas L. (1971): Relativism and Affective Reaction Theories, *Journal of Value Inquiry* 5, S. 90–104.
- 1971 [274] Nielsen, Kai (1971): Anthropology and Ethics, *Journal of Value Inquiry* 5, S. 253–66.
- 1971 [275] Patzig, Günther (1971): Relativismus und Objektivität moralischer Normen, in ders., *Ethik ohne Metaphysik*, 2., durchgesehene und erweiterte Auflage, Göttingen 1983, S. 62–100.
- 1970 [276] Edel, Abraham (1970): On a Certain Value-Dimension in Analyses of Moral Relativism, *Journal of Philosophy* 67, S. 584–88.
- 1970 [277] Kupperman, Joel J. (1970): *Ethical Knowledge*, London, S. 64–80 (“Relativism”).

- 1969 [278] Kolnai, Aurel (1969): Moral Consensus, in ders., *Ethics, Value, and Reality. Selected Papers of Aurel Kolnai*, London, S. 144–64: S. 152–60.
- 1969 [279] McClintock, Thomas L. (1969): The Definition of Ethical Relativism, *Personalist* 50, S. 435–47.
- 1968 [280] Howard, V. A. (1968): Do Anthropologists Become Moral Relativists by Mistake? *Inquiry* 11, S. 175–89.
- 1967 [281] Brandt, Richard B. (1967): Ethical Relativism, in *Encyclopedia of Philosophy*, hrsg. von Paul Edwards, New York, Vol. 3, S. 75–78.
- 1967 [282] Garner, Richard T./Rosen, Bernard (1967): *Moral Philosophy. A Systematic Introduction to Normative Ethics and Meta-Ethics*, New York, S. 167–82 (“Relativism”).
- 1967 [283] Monro, D. H. (1967): *Empiricism and Ethics*, Cambridge, S. 113–23 (“The Defence of Relativism”).
- 1967 [284] Taylor, Paul W. (Hrsg.) (1967): *Problems of Moral Philosophy. An Introduction to Ethics*, Belmont, Cal., S. 41–51 (Introduction to Chap. 2: Ethical Relativism).
- 1966 [285] Emmet, Dorothy (1966): *Rules, Roles and Relations*, London, S. 89–108 (“Moral Relativism”).
- 1966 [286] Nielsen, Kai (1966): Ethical Relativism and the Facts of Cultural Relativity, *Social Research* 33, S. 531–51.
- 1963 [287] Ladd, John (1963): The Issue of Relativism, *Monist* 47, S. 585–609.
- 1963 [288] McClintock, Thomas L. (1963): The Argument for Ethical Relativism from the Diversity of Morals, *Monist* 47, S. 528–44.
- 1963 [289] Wellman, Carl (1963): The Ethical Implications of Cultural Relativity, *Journal of Philosophy* 60, S. 169–84.
- 1962 [290] Stevenson, Charles L. (1962): Relativism and Nonrelativism in the Theory of Value, in ders., *Facts and Values*, New Haven, London, S. 71–93.
- 1961 [291] Brandt, Richard B. (1961): Drei Formen des Relativismus, in *Texte zur Ethik*, hrsg. von Dieter Birnbacher und Norbert Hoerster, München 1976, S. 42–51.
- 1961 [292] Henson, Richard (1961): Ethical Relativism and a Paradox About Meaning, *Philosophical Quarterly* 11, S. 245–55.
- 1961 [293] Singer, Marcus G. (1961): *Generalization in Ethics. An Essay in the Logic of Ethics, with the Rudiments of a System of Moral Philosophy*, New York, S. 327–34. – *Verallgemeinerung in der Ethik. Zur Logik moralischen Argumentierens*, Frankfurt a. M. 1975, S. 373–80.
- 1959 [294] Bidney, David (1959): The Philosophical Presuppositions of Cultural Relativism and Cultural Absolutism, in *Ethics and the Social Sciences*, hrsg. von L. Ward, Notre Dame, S. 51–76.
- 1959 [295] Brandt, Richard B. (1959): *Ethical Theory. The Problems of Normative and Critical Ethics*, Englewood Cliffs, N. J., S. 83–113 (“Ethical Systems in Different Cultures and their Development”), 271–94 (“Ethical Relativism”).
- 1958 [296] Mayo, Bernard (1958): *Ethics and the Moral Life*, London, S. 38–45 (“In Defence of Relativism”).
- 1958 [297] Taylor, Paul W. (1958): Social Science and Ethical Relativism, *Journal of Philosophy* 55, S. 32–44. – Zu [299].
- 1955 [298] Cantril, Hadley (1955): Ethical Relativity from the Transactional Point of View, *Journal of Philosophy* 52, S. 677–87.
- 1955 [299] Kluckhohn, Clyde (1955): Ethical Relativity: Sic et Non, *Journal of Philosophy* 52, S. 663–77. – Vgl.

dazu [297].

- 1955 [300] Schmidt, Paul F. (1955): Some Criticisms of Cultural Relativism, *Journal of Philosophy* 52, S. 780–91.
- 1954 [301] Hartung, F. (1954): Cultural Relativity and Moral Judgments, *Philosophy of Science* 21, S. 118–26.
- 1954 [302] Taylor, Paul W. (1954): Four Types of Ethical Relativism, *Philosophical Review* 63, S. 500–16.
- 1950 [303] Gardner, Martin (1950): Beyond Cultural Relativism, *Ethics* 61, S. 38–45.
- 1944 [304] Garnett, A. Campbell (1944): Relativism and Absolutism in Ethics, *Ethics* 54, S. 186–99.
- 1939 [305] Duncker, Karl (1939): Ethical Relativity? (An Inquiry into the Psychology of Ethics), *Mind* 48, S. 39–57.
- 1937 [306] Stace, W. T. (1937): *The Concept of Morals*, New York, S. 1–68 (S. 1–31: “Ethical Relativity (I)”, S. 32–68: “Ethical Relativity (II)”) und *passim*.
- 1934 [307] Benedict, Ruth (1934): A Defense of Moral Relativism, *Journal of General Psychology* 10, S. 59–82.
- 1932 [308] Westermarck, Edward (1932): *Ethical Relativity*, New York. Reprint: London 2000.
- 1924 [309] Westermarck, Edward (1924): *The Origin and Development of the Moral Ideas*, London.

#### **Literatur zu Gilbert Harmans Relativismus** [this section is not up to date]

- 2003 [310] Kellerwessel, Wulf (2003): *Normenbegründung in der Analytischen Ethik*, Würzburg, S. 92–107 („Relativismus auf sprachphilosophischer, kontraktualistischer und internalistischer Basis: Gilbert Harman“).
- 2001 [311] Shomali, Mohammad A. (2001): *Ethical Relativism. An Anlysis of the Foundations of Morality*, London, S. 129–74 (“Gilbert Harman and Ethical Relativism“).
- 1999 [312] Gilbert, Margaret (1999): Critical Study of Harman and Thomson’s *Moral Relativism and Moral Objectivity*, *Nous* 33, S. 295–303.
- 1998 [313] Ficarrota, J. Carl (1998): Moral Relativism, in *Encyclopedia of Applied Ethics*, hrsg. von Ruth Chadwick, San Diego, Vol. 3, S. 275–88: S. 286, 287f.
- 1997 [314] Moody-Adams, Michele M. (1997): *Fieldwork in Familiar Places. Morality, Culture, and Philosophy*, Cambridge, Mass., S. 18–21.
- 1996 [315] Harman, Gilbert/Thomson, Judith Jarvis (1996): *Moral Relativism and Moral Objectivity*, Oxford.
- 1995 [316] Attfield, Robin (1995): *Value, Obligation, and Meta-Ethics*, Amsterdam, S. 217–20 (“Gilbert Harman and Inner Judgments“).
- 1993 [317] Rippe, Klaus Peter (1993): *Ethischer Relativismus. Seine Grenzen, seine Geltung*, Paderborn, S. 244–55 („Gilbert Harmans konventionalistische Deutung der Moral“).
- 1992 [318] Harris, Jr., C. E. (1992): *Applying Moral Theories*, 2. Aufl., Belmont, Cal., S. 27–33.
- 1991 [319] Stewart, Robert M./Thomas, Lynn L. (1991): Recent Work on Ethical Relativism, *American Philosophical Quarterly* 28, S. 85–100: S. 91–93.
- 1990 [320] Pojman, Louis P. (1990): Gilbert Harman’s Internalist Moral Relativism, *Modern Schoolman* 68, S.

- 1989 [321] Arrington, Robert L. (1989): *Rationalism, Realism, and Relativism. Perspectives in Contemporary Moral Epistemology*, Ithaca, S. 202–20.
- 1989 [322] Langenfus, William L. (1988/89): A Problem for Harman's Moral Relativism, *Philosophy Research Archives* 14, S. 121–36.
- 1989 [323] Wiles, A. M. (1989): Harman and Others on Moral Relativism, *Review of Metaphysics* 42, S. 783–95.
- 1988 [324] Tilley, John J. (1988): Inner Judgements and Moral Relativism, *Philosophia* 18, S. 171–90.
- 1985 [325] Harman, Gilbert (1985): Is There a Single True Morality? In *Morality, Reason and Truth. New Essays on the Foundations of Ethics*, hrsg. von David Copp und David Zimmermann, Totowa, N. J., S. 27–48. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 77–99.
- 1985 [326] Nathanson, Stephen (1985): *The Ideal of Rationality*, Atlantic Highlands, N. J., S. 93–99.
- 1984 [327] Russell, Bruce (1984): Moral Relativism and Moral Realism, *Monist* 67, S. 435–51.
- 1984 [328] Wong, David B. (1984): *Moral Relativity*, Berkeley, S. 23–25.
- 1982 [329] Harman, Gilbert (1982): Metaphysical Realism and Moral Relativism, *Journal of Philosophy* 79, S. 568–75.
- 1982 [330] Copp, David (1982): Harman on Internalism, Relativism, and Logical Form, *Ethics* 92, S. 227–42.
- 1982 [331] Morelli, Mario/Stiffler, Eric (1982): Inner Judgments and Blame, *Southern Journal of Philosophy* 20, S. 393–400.
- 1981 [332] Lurie, Yuval/Zaitchik, Alan (1981): Inner Moral Judgments, *Southern Journal of Philosophy* 19, S. 61–72.
- 1981 [333] Steinbock, Bonnie (1981): Moral Reasons and Relativism, *Journal of Value Inquiry* 15, S. 157–68.
- 1980 [334] Sher, George (1980): Moral Relativism Defended? *Mind* 89, S. 589–94.
- 1979 [335] Attfield, Robin (1979): How Not To Be a Moral Relativist, *Monist* 62, S. 510–21.
- 1979 [336] Lomasky, Loren (1979): Harman's Moral Relativism, *Journal of Libertarian Studies* 3, S. 279–91.
- 1978 [337] Harman, Gilbert (1978): Relativistic Ethics: Morality as Politics, *Midwest Studies in Philosophy* Vol. 3: *Studies in Ethical Theory*, hrsg. von Peter French, Theodore E. Uehling und Howard Wettstein, Morris, S. 109–21. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 39–57.
- 1978 [338] Harman, Gilbert (1978): What is Moral Relativism? In *Values and Morals*, hrsg. von Alvin I. Goldman und Jaegwon Kim, Dordrecht, S. 143–61. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 20–38.
- 1977 [339] Harman, Gilbert (1977): *The Nature of Morality. An Introduction to Ethics*, New York. – *Das Wesen der Moral. Eine Einführung in die Ethik*, Frankfurt a. M. 1981, Kap. 8 und 9.
- 1977 [340] Darwall, Stephen (1977): Harman and Moral Relativism, *Personalist* 58, S. 199–207.
- 1976 [341] Coburn, Robert C. (1976): Relativism and the Basis of Morality, *Philosophical Review* 85, S. 87–93. – Zu [263].
- 1976 [342] Jensen, Henning (1976): Gilbert Harman's Defense of Moral Relativism, *Philosophical Studies* 30,

S. 401–7.

- 1975 [343] Harman, Gilbert (1975): Moral Relativism Defended, *Philosophical Review* 84, S. 3–22. Wiederabgedruckt in Harman, *Explaining Value and Other Essays in Moral Philosophy*, Oxford 2000, S. 3–19. – Vgl. dazu [257].