

Introduction

This issue brings together six articles that, from different philosophical perspectives, examine questions concerning language, interpretation, political institutions, privacy, personal identity, and moral respect. Although thematically diverse, the contributions are connected by a shared concern with the ways in which we understand persons, social practices, and the normative relations in which we participate.

The issue opens with Y. Sandy Berkovski's "Dehumanisation Through Slurs", which addresses the claim that slurs dehumanise their targets. Berkovski considers several versions of this claim, beginning with the idea that dehumanisation is a form of disrespect and that the use of a slur therefore amounts to treating, or thinking of, its target with disrespect. He then turns to the suggestion that certain slurs are connected, in thought and action, with dehumanising treatment in cases of genocide. Berkovski argues that both the theoretical justification and the empirical support for these views are problematic, and concludes that the prospects for aligning slurs and dehumanisation are limited.

Carola Barbero and Fabrizio Calzavarini, in "Repeatable Experiences of Music and Texts", revisit Peter Kivy's analogy between reading literary texts and musical performance. While Kivy argues that reading, unlike musical experience, is not intrinsically repeatable because the discovery of plot loses its force after the first reading, Barbero and Calzavarini challenge this view. Drawing on theoretical considerations and empirical evidence, they argue that literature, like music, has traditions and structures of repetition, and that rereading can deepen appreciation and understanding rather than merely repeat an exhausted experience.

The third article, Enes Kulenović's "Athenian Democracy: A Debate between its Advocates and Critics", reconstructs and critically evaluates ancient debates concerning democratic rule in Athens. Focusing on questions of efficiency, stability, and justice, Kulenović examines the arguments of both critics and defenders of democracy. Since the critical arguments are generally more extensive and philosophically developed, the article reconstructs pro-democratic positions from the writings of democracy's critics as well as from historical scholarship, offering a balanced assessment of the strengths and limitations of both sides.

In "In Defence of the Right to Out Others", Miloš Kovačević addresses the ethics of outing in the context of privacy, sexual orientation, stigma, and collective action. The article starts from the observation that, unlike many visible stigmatized characteristics, sexual orientation can often be concealed, allowing individuals to reduce personal costs while con-

tributing to a broader collective action problem. Through a discussion of Jean Louise Cohen's reflexive conception of privacy and Judith Jarvis Thomson's reductionist account, Kovačević argues against understanding privacy as a right that generally prevents others from legally obtaining and disseminating information about someone's sexual orientation when that information is not subject to confidentiality.

Samuel Kahn's "The Transgender Experience and the Limits of Physiological Continuity Theories" brings together the philosophy of personal identity and the philosophy of transgender identity. Kahn examines a tension between physiological continuity theories of personal identity and one influential way of framing the transgender experience. After outlining both the relevant commitments of physiological continuity theories and the thesis about transgender experience that creates the difficulty, he considers two possible ways forward. Although each faces challenges, Kahn argues that either can avoid the apparent conflict.

The issue closes with Qing Zhao's "Self-Respect Is Incomplete Without Respect for Others", which develops an account of self-respect within Kantian ethics. Zhao argues that self-respect, understood as a duty to oneself grounded in the dignity of moral agency, cannot be fully understood in isolation from one's relations to others. By examining vices such as arrogance, defamation, and ridicule, and by developing an intersubjective account of dignity, the article shows that respect for others is not merely compatible with self-respect but constitutive of it.

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