PROF. DR. A. ALI ALTINTAS

The Philosophy of the Privileged

Philosophical Questions for the 22nd Century



VOLUME 01 / PHILOSOPHICAL ESSAY

The Burden of Consistency

On Credibility, Inherited Truths
and the Power to Define Justice

Fidelity to a stance is tested
by how we respond
to changing conditions.

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FROM THIS ESSAY

VOLUME 01 / PHILOSOPHICAL ESSAY

The Philosophy of the Privileged

Prof. Dr. A. Ali Altintas

The Burden of Consistency

On Credibility, Inherited Truths and the Power to Define Justice

CREDIBILITY / PERSPECTIVE / POWER

Philosophical Questions for the 22nd Century

The Question of Meaning

What gives a life meaning when securing its material foundations is no longer the central task of human existence? What makes it worth living when the accumulation of wealth ceases to be its overriding aim? These questions lead to the starting point of this series: an understanding of our own being, the search for self-knowledge and the capacity to give our lives meaning through conscious choice.

Meaning arises from the relationship we have with our own lives. What we recognise as worth living for depends on what we perceive, understand, imagine and consider significant. A deeper understanding of our actions, thoughts and imaginings changes the choices available to us. Self-knowledge thus becomes a power to shape our lives: we can examine the goals we pursue, the values we adopt and what we wish to devote our time to.

This search has its conditions. Someone whose energy must go into earning a living has a different degree of freedom from someone whose needs are already met. People ask questions of meaning even amid deprivation. Yet the opportunity to pursue those questions consistently, and on one's own terms, is unequally distributed. Here lies the provocation of this approach: as long as that freedom belongs to only a few, the philosophy developed here is a philosophy of the privileged. Their privilege already consists in having the time and the means to devote themselves to understanding and self-discovery.

Living beings make their way in the world with the capacities available to them. Claws can serve attack and defence; wings open up other ways of moving; a shell provides protection. The decisive human weapon is intelligence, joined with perception and consciousness. Through these capacities, human beings grasp connections, imagine possibilities and change the conditions in which they live. They can make themselves the object of their own thought.

Membership of the human species does not, however, guarantee that these capacities develop to the same degree. Their development is not determined by nature alone. Education, experience, insight and the cultivation of perception expand human possibilities in different ways and to different extents. How people use their intelligence also develops under different conditions. Within the same species, substantial differences therefore emerge in what people can understand, imagine and make of their lives.



PHILOSOPHY AND ITS CONDITIONS

These differences also shape the philosophical questions that matter to a person and the values by which they live. This series takes a firm position: there is no universally valid philosophy for all human beings. People encounter the world with different circumstances, experiences and capacities for understanding. What gives one person direction may be inadequate for another. The task is therefore to develop different philosophical approaches and make their premises explicit.

Looking towards the 22nd century brings into view a possibility that could change these conditions. If robotics and artificial intelligence take over the work required to provide adequately for everyone, and if that provision actually reaches everyone, the necessity of earning a living could lose its dominant hold. Education and self-knowledge could then gain a place in life that is currently open to only some.

Such a future would open the questions of this series to everyone. Universal access to the questions would leave intact the differences between people and their answers. Time for understanding does not produce a uniform understanding; freedom for self-discovery leads to different ways of living. It is precisely this diversity that calls for philosophical perspectives which enable people to perceive and judge for themselves.

Whether technological development opens this freedom to all or further enlarges it for a privileged society remains an open question. In the latter case, this book speaks above all to those who have already attained that position. In the former, it could address questions that everyone may one day have the time to explore. Access to this philosophy therefore also depends on who has the conditions for a self-directed life.

The Philosophy of the Privileged begins at this juncture. The series explores how understanding, perception and imagination change human beings, and how they find meaning through them. The 22nd century is the horizon at which the privilege of a few could become a possibility for all. On that horizon stands a question that already concerns us today:

What do human beings live for
when they no longer have to earn a living?

Prof. Dr. A. Ali Altintas



Stance, Action and Judgement

Credibility rests on the internal coherence of a stance and its continuity over time.

The thesis of this essay is that a conviction which is coherent in itself and recognisable over time can find expression in different actions. Its practical expression responds to the conditions of the world. A departure at the level of action may be precisely what is needed to preserve a more fundamental value. Credibility must therefore be judged by the continuity of a person's stance and the meaning of their actions in each particular context.

The theory examines the relationship between a sincere stance, changing roles and actual circumstances. Deliberate deception, self-deception, instrumental double standards and mere opportunism are separate fields of inquiry beyond this subject. Each requires an approach of its own. This distinction acknowledges the complexity of human behaviour.

From here, the argument turns to trust, leadership and power: when people adopt explanations offered to them, they also adopt standards by which to judge. Recognising this connection creates room for perspectives of one's own. The essay develops this position and, in the discussion, places it alongside both related and opposing views.

A stance may be preserved precisely by changing how one acts.

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Inherited Certainties

Some thoughts stay with us for so long that we mistake their familiarity for their justification.

Some convictions are handed down like objects from an old trunk. We take them up because they are already there: in the language of our families, in social expectations, in the assumptions of an age. Their origins fade. What was once an interpretation eventually appears to need no explanation at all.

Among these certainties is the demand that a person be authentic: that they say what they think and do what they say. There is a legitimate expectation here. Anyone who makes a promise should stand by it. Anyone who imposes a standard on others must accept being judged by it. Reliability connects the spoken word with responsibility for one's own actions.

The expectation becomes an imposition when it demands that every action be the direct, unchanging reflection of a conviction. A stance acquires meaning in relation to the world in which it is put into practice. To overlook that relationship is to judge actions by their outward similarity while losing sight of the context that gives them meaning.

A person encounters the world in different roles and under changing demands. As a friend, someone in charge, a representative of others or someone directly affected, they face different obligations. Fidelity to a value is revealed in how they respond to those demands. Under changed conditions, persisting with the same outward action may be precisely what defeats the original value.

The theory therefore begins with a person's continuing orientation: what conviction do they hold, does it remain internally coherent, and how do they respond to the demands of the world? Judgements of credibility thus gain a temporal and situational context. They take account of the person as they develop, and of each action in the circumstances in which it arose.

To judge credibility, we must understand the context that gives an action its meaning.



One Stance, Different Actions

A conviction's constancy is revealed in the reasons for its translation into particular situations.

A conviction provides direction. It orders reasons, identifies aims and shapes what matters to a person. According to the theory advanced here, its internal coherence and continuity over time form the core of credibility. A particular action, by contrast, takes shape under demands that change and may come into tension with the ideal.

Two situations must be distinguished. An apparent contradiction dissolves once the meaning of a value is clarified: someone who values openness also respects the confidentiality of a conversation entrusted to them. In a genuine conflict of obligations, however, two claims taken seriously call for different actions. Someone who sets aside a promise in favour of a more urgent responsibility must justify that ordering of priorities.

Sincerity concerns how seriously a conviction is held. Credibility concerns the reliability with which a person stands behind their statements and decisions. Moral justification turns attention to the action and its reasons. These distinctions allow for precise judgement: a sincere person may be mistaken; a justified decision may still require an explanation to those it disappoints.

A person may uphold an ideal even when the shared conditions for its full realisation do not yet exist. They can argue for a different world while adjusting their actions to the world as it is. The coherence lies in their continuing orientation and in the values protected by that adjustment. The relationship between stance and action is therefore dependent on the situation.

It is precisely the ability to act differently in different circumstances that preserves an individual's freedom of action. An outwardly divergent action can express the same deeper conviction. The theory therefore directs attention to the level at which continuity actually exists: the relationship between values, their relative weight and their development over time.

Fidelity to a stance is tested by how we respond to changing conditions.



The Individual and Public Office

Public office joins personal responsibility to the task of representing others.

In a democracy, a few people represent many others. Those represented bring different experiences, interests and moral priorities. Their shared position emerges through deliberation and political decision. The relationship between a representative's personal judgement and their responsibility to uphold that position is therefore a distinct one.

This distinction is familiar in the case of a lawyer, who represents interests while holding convictions of their own. Politicians also bear responsibility for rules that apply to the public as a whole. Under Article 38 of Germany's Basic Law, members of the Bundestag are not bound by instructions. Representation joins political loyalty to personal responsibility and individual conscience. [2]

The shared position of a party or electorate is an understanding reached politically among individuals. The representative remains an individual too. Their task requires them to represent that position effectively; their personal stance may differ from it on particular points. Such a difference alone does not determine their ability to fulfil the duties of public office.

The controversy surrounding Jens Spahn illustrates this tension. On 18 July 2026, following the debate over the surrogacy through which he and his husband had become parents, he resigned as leader of the CDU/CSU parliamentary group. The CDU opposed legalisation, and Spahn himself had previously spoken publicly against surrogacy. [3]

The case raises a fundamental question about the relationship between public office and private life. We expect individuality while also demanding alignment with a shared position. The theory preserves the individual's independence within this tension. His public statements, his motives and the interests of the woman who carried the child and of the child itself each require a judgement directed specifically to them.

Someone who represents a shared position remains an individual with a stance of their own.



Ideals in an Imperfect World

An ideal gains practical force when it takes the conditions of its realisation seriously.

For the individual, the representative's situation is reversed. The politician represents a position formed collectively while also holding a personal stance. The individual starts from their own ideals and encounters a world partly shaped by others. Here the tension lies between personal orientation and the external conditions in which it is put into practice.

The demand for fairness makes this clear. A fair relationship concerns everyone involved, including the person who binds themselves to its rules. When consideration is continually demanded of only one side, the relationship becomes unbalanced. Adjusting one's actions may then serve the very fairness the ideal requires. Fairness includes fairness towards oneself.

An action that departs from the immediate ideal may serve a more fundamental value within the same stance: personal dignity, reciprocity or the capacity to continue acting effectively at all. In this context, self-protection belongs to moral orientation. Adjustment preserves something that rigid adherence to the original form of action would destroy.

At the same time, social change needs people willing to take the first step. Those who expect cooperation must be able to offer it; those who call for a fairer standard must make it visible in their own actions. Between that willingness and an unlimited duty of self-sacrifice lies the question of what responsibility can reasonably be demanded.

Someone seeking a better world can prompt others to think simply by articulating their ideals. Yet they remain exposed to the conditions of the present. The theory recognises a coherent position here: the ideal points beyond the world as it is; action responsive to circumstances preserves the possibility of remaining true to it within that world.

A stance endures when it finds a defensible form even under difficult conditions.



ESSAY / 05

When Trust Takes the Place of Judgement

Anyone who reaches a person also reaches the conditions that shape their judgement.

Our judgements grow out of experience, reflection and relationships. Someone finds words for what we ourselves have only dimly felt. We feel understood, become attentive and allow a new perspective to reach us. This openness is one of the conditions of mutual understanding and learning.

The thesis of this essay begins at a particular transition: when trust in a person is extended to their entire interpretive framework, statements we have not examined also receive the benefit of the doubt. One perceptive observation then carries further claims with it. A person who feels understood may already be adopting the explanation on offer before working through its individual reasons for themselves.

An explanation reaches people through its effects; it earns its validity through its reasons. Both deserve attention. Relief, belonging and the sense of finally grasping how things fit together explain the appeal of ready-made theses. The work of independent thought begins when we examine their premises and implications.

Different motives combine in the adoption of ready-made interpretations. Convenience spares us the effort of developing our own. A lack of knowledge or practice makes that effort harder. Exhaustion and dependency narrow the room available to us. There is also a conscious willingness to be guided by someone whose judgement we trust. The theory treats these as different routes to an orientation adopted from others.

Independent judgement includes well-founded trust. It shows itself in what we base our trust on, the questions for which we grant it and how we respond to conflicting experience. A thought taken from someone else becomes a conviction of our own when we can follow its reasons, understand its consequences and stand behind our judgement.

A perceptive answer opens the door to further ideas. Each still needs reasons of its own to deserve our conviction.



The Reassurance of Strength

Strength offers direction. The kind of direction it offers shapes the independence of those who follow.

Strength takes different forms: decisiveness, confidence in speech, experience, social standing and a visible capacity to act. In a confusing situation, it promises direction. Someone who offers a decision and stands behind it relieves others of some of their uncertainty. This is one source of the willingness to be led.

The theory describes a particular dynamic here: when assurance of manner takes the place of examining reasons, a person gains influence over the judgements of others. Agreement then affirms both the content of a statement and the authority of the person advancing it. The shared position becomes entrenched through the relationship that sustains it.

This can happen even between sincere people. Differences in experience, attentiveness and institutional position distribute the capacity to interpret a situation unevenly. One voice establishes the terms to which the conversation then refers. Anyone who accepts that framework has already accepted part of the structure within which later questions will be answered.

The decisive question for leadership is what capacity for judgement it develops in others. Leadership that gives reasons makes them accessible and enables independent decisions. Leadership that seeks continual affirmation binds judgement to the leader. This distinction applies to teachers, public voices and authors as much as to political leaders.

The willingness to be led therefore deserves close attention. Insight, belonging, relief and the desire for security can work together. Sound guidance gives people a standpoint from which to think further for themselves, and to disagree. Leadership can thus be recognised by the independence it makes possible.

Sound leadership offers direction and develops the capacity to judge for oneself.



Who Decides What Counts as Just?

Social power also operates through the standards that come to be taken for granted.

The adoption of orientations reveals the social dimension of judgement. What people regard as appropriate, reasonable or just takes shape through language, education, institutions and public debate. Within these settings, voices have unequal opportunities to be heard and to make their view authoritative.

Strength here means access to economic resources, institutional decisions, majorities and public attention. These capacities influence which problems reach the agenda, which experiences count as relevant and which answers gain recognition. At this level, personal trust connects with enduring forms of social influence.

The thesis, put bluntly, is this: in social reality, what repeatedly prevails as justice is the perspective of those with the greater power to secure general acceptance for it. This is a claim about how accepted standards arise and are imposed. Their moral justification requires reasons that can also be defended to those affected by them.

Agreement with such standards comes about in different ways. People value order, trust an authority, seek belonging or regard familiar rules as self-evident. In doing so, they sustain an order even where some of their own interests must give way. Active support, tacit acceptance and the everyday transmission of ideas are different ways in which that order continues to shape society.

Public criticism, institutional scrutiny and previously disregarded experiences intervene in this process. They change whose reasons are heard and which claims receive consideration. The theory therefore connects the question of a standard's effectiveness with that of its justification. An order must be open to judgement both in how it arises and in the consequences it produces.

Those who impose standards shape reality. Those who justify them must also give reasons to the people affected.



The Strength of Independent Judgement

Judgement grows when convictions disclose their reasons and prove themselves against experience.

The essay's two lines of argument lead to a shared demand: an action must be considered in relation to a continuing stance and its actual circumstances; a standard, in relation to its justification and social origins. Judgement is broadened on both sides. It takes account of the person acting as well as the perspective from which they are judged.

Taking up another perspective while continuing to develop one's own opens the way to growth. A person broadens their outlook, gains new possibilities for action and experiences their own capacity to make a difference. This approach also sees a source of creativity here: new connections make further connections possible. From what it has already gained, thought develops additional possibilities for understanding and shaping the world.

Confidence in one's own thinking grows from reasons that can be understood, defended and examined. Such confidence also sustains an encounter with an objection. It gives a person the ability to hold to a conviction, define it more precisely or change it in response to better reasons.

The unity of a person is revealed in how they bring their experiences, roles and obligations into relation. Their actions may differ while their orientation remains recognisable. The theory understands this diversity as part of human individuality: it is precisely through responding differently to different conditions that a person preserves their own coherence.

The essay applies this demand to itself. Its ideas are offered for debate as a reasoned position. Readers should develop connections of their own, put fresh questions to experience and refine their judgements. A perspective fulfils its purpose when it gives people a sound starting point for further thought.

A reasoned conviction gives us a firm footing and opens the space for further thought.



Related Ideas: Role, Ideal and Responsibility

The relationship between person, role and action invites engagement with established philosophical and sociological approaches.

In The Presentation of Self in Everyday Life, Erving Goffman examines the relationship between social presentation and personal stance. His analysis offers a way of understanding the person through their roles. Its relevance to this essay lies in the fact that an action also acquires meaning from its social situation. Moral judgement then introduces a question of its own: what responsibility does the person bear for the expectations they create in that situation? [1]

In Politics as a Vocation, Max Weber addresses the tension between conviction and responsibility for the consequences of action. In the end, he understands the two as complementary. This essay takes up that relationship: a conviction is upheld responsibly through the way it is put into practice. Weber's insistence on personal responsibility places a demand on every appeal to one's role. Anyone acting from a position of office must also answer for the decision and its consequences. [9]

John Rawls distinguishes ideal theory from the questions raised by incomplete compliance and existing injustice. He develops this distinction within a political theory of justice. Its relevance to the essay lies in the importance of the conditions of action: an ideal must be interpreted in light of the circumstances of its realisation. How personal credibility is to be understood on that basis is the further question pursued here. [4]

The essay's own focus is the continuity of a stance as its practical expression changes. It connects the question of roles with the reverse situation of an individual living by their ideals under conditions partly imposed by others. Goffman, Weber and Rawls illuminate different aspects of these relationships. The specific thesis about credibility is developed here from the relationship between internal coherence, continuity over time and situational adjustment.

The constancy of a stance becomes recognisable through the reasons that give it practical form.



Think for Yourself. Question Power.

Independent judgement joins the examination of convictions to the question of what justifies social power.

In An Answer to the Question: What Is Enlightenment?, Immanuel Kant calls for the independent use of one's understanding. His criticism of complacency and guidance by others bears directly on the adoption of interpretations. This essay carries the thought further into the conditions of independent judgement: time, knowledge, practice and freedom of action affect the ability to develop a standpoint of one's own. This raises the question of how people can be enabled to think independently. [5]

In On Liberty, John Stuart Mill defends active engagement even with convictions we believe to be true. Examining their reasons keeps their intellectual substance alive. This provides a central connection to the essay: an explanation adopted from others becomes a reasoned conviction through personal engagement. The willingness to disagree is therefore part of what makes an orientation valuable. [6]

Thrasymachus, in Plato's Republic, defines justice as the advantage of the stronger and points to the rules set by rulers. This contested position within the dialogue must be distinguished from Plato's own teaching. The essay takes up the problem of power over standards. Its subject is the social establishment of ideas of justice; Thrasymachus, by contrast, offers a more far-reaching definition of what justice itself is. [7]

In The Social Contract, Jean-Jacques Rousseau denies that superior strength creates a right to obedience. This provides the central objection to justification by power. For the essay, it yields a twofold inquiry: how does a standard become effective, and what makes it justified? The imposition of a standard makes the question of its justification especially urgent. [8]

The power of a standard is revealed in its effects. Its justification is revealed in its reasons.



Credibility and Moral Judgement

The continuity of a stance and the justification of a particular action require distinct judgements.

A central objection concerns the relationship between credibility and moral justification. Internal coherence does not, by itself, settle whether an action is permissible. Kant's requirement that the maxims of action be capable of universalisation establishes a separate standard: an exception claimed for oneself must be defensible as a general principle. [10]

The essay draws a distinction. Credibility concerns a continuing conviction and its relationship to action. Moral judgement concerns whether the decision is justified. Someone who sets aside a promise in favour of a more urgent responsibility may, in doing so, remain true to their stance. There can be reasoned disagreement over the relative weight of those obligations. The distinction defines the subject of the theory.

Jordan and colleagues investigate how such relationships are perceived. In their experiments, negative judgements of hypocrisy were also associated with misleading signals about one's own behaviour. Admitting the transgression changed the judgement. The finding concerns the interplay of action, self-presentation and the expectations created; the moral justification of the conduct calls for a separate judgement. [11]

Deception, self-deception, instrumental double standards and mere opportunism each require a separate inquiry. Bandura's work on moral disengagement offers a way to understand how harmful behaviour can coexist with a moral self-image. A case must be assessed through its statements, actions and circumstances, which also include the person's account of themselves. [12]

The claims about trust, leadership and interpretive power give rise to empirical research questions: when does trust support the examination of reasons, when does authority displace it, and what conditions favour each? The philosophical argument gives direction to these inquiries. Their findings determine how far the diagnosis of society can reach.

A particular action derives its meaning from stance and situation.



The Freedom to See Differently

A reasoned perspective gives judgement a firm footing and opens up new possibilities for understanding.

Credibility rests on the internal coherence of a stance and its continuity over time. Its practical form emerges under conditions that change and are partly shaped by other people. A divergent action may be precisely what preserves a more fundamental value and, with it, the coherence of one's own conviction.

For a representative, a shared public position meets personal individuality. For an individual, a personal ideal meets a world that differs from it. The theory makes both situations intelligible. It recognises the adjustment of action as a capacity through which people preserve their orientation, their ability to act and fairness towards themselves.

The same demand applies to the conditions of our own judgement. Trust opens the door to ideas; leadership gives direction; power shapes which views gain social recognition. Those who judge independently examine these influences and test the reasons for their agreement. Even a familiar standard must be justified.

An independent stance draws its confidence from the capacity to understand, defend and develop its reasons. Access to another perspective extends that capacity. It helps us recognise our sustaining convictions more clearly and bring new experiences into our own thinking.

The essay offers a particular standpoint for this purpose: the diversity of human actions belongs to the unity an individual forms from their stance and experiences. To consider people in this context opens a different perspective on credibility. Those who take up that perspective and develop it for themselves expand their possibilities for judgement and action.

A strong perspective gives thought a firm footing and the room to develop.



Sources and Connections

Numbers in the text refer to the entries below. The linked labels lead to the available sources.

01 Goffman, Erving (1959). The Presentation of Self in Everyday Life. New York: Doubleday. Relevance: social presentation, sincerity and roles; accessible excerpt.

Excerpt / University of Minnesota Duluth

02 Basic Law for the Federal Republic of Germany. Article 38(1): the free mandate of members of the Bundestag. Official text provided by the German Bundestag.

Official legal text / German Bundestag

03 tagesschau (18 July 2026). Debatte um Leihmutterschaft: Unions-Fraktionschef Spahn tritt zurück [Surrogacy debate: CDU/CSU parliamentary leader Spahn resigns]. Reporting and reproduced resignation letter. Updated at 15:31.

News report and documentation / tagesschau

04 Rawls, John (1971; revised edition 1999). A Theory of Justice. Cambridge, MA: Harvard University Press. Especially § 2, p. 8, and § 39, pp. 214-220 of the revised edition: ideal and non-ideal theory.

Digitised revised edition

05 Kant, Immanuel (1784). Beantwortung der Frage: Was ist Aufklärung? [An Answer to the Question: What Is Enlightenment?]. Berlinische Monatsschrift, December, pp. 481-494. Relevance: independent understanding and guidance by others.

Primary text / Project Gutenberg

06 Mill, John Stuart (1859). On Liberty. Especially Chapter II: Of the Liberty of Thought and Discussion. Relevance: the examination of convictions and the danger of mere dogma.

Primary text / Project Gutenberg

German text revised on 2 October 2026. The reflections are formulations from this essay, not quotations from the authors listed here. The positions discussed in the references are paraphrased.



Sources and Opposing Views

Numbers in the text refer to the entries below. The linked labels lead to the available sources.

07 Plato: Politeia / The Republic. Book I, especially 338c-339a and the discussion that follows. Relevance: the position voiced by Thrasymachus within the dialogue; not equated with Plato's own teaching. English translation by Benjamin Jowett.

Primary text / Internet Classics Archive, MIT

08 Rousseau, Jean-Jacques (1762). Du contrat social / The Social Contract. Book I, Chapter 3: The Right of the Strongest. Relevance: the distinction between power and right. English translation by G. D. H. Cole.

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09 Weber, Max (1919). Politik als Beruf [Politics as a Vocation]. Relevance: the ethics of conviction, the ethics of responsibility and the personal responsibility of political leaders.

Primary text / Projekt Gutenberg

10 Kant, Immanuel (1785). Grundlegung zur Metaphysik der Sitten [Groundwork of the Metaphysics of Morals]. Section I, especially Akademie edition 4:402-403. Relevance: the universalisability of maxims of action.

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11 Jordan, Jillian J.; Sommers, Roseanna; Bloom, Paul; Rand, David G. (2017). Why Do We Hate Hypocrites? Evidence for a Theory of False Signaling. Psychological Science, 28(3), 356-368. DOI: 10.1177/0956797616685771.

Original study / Psychological Science

12 Bandura, Albert (1999). Moral Disengagement in the Perpetration of Inhumanities. Personality and Social Psychology Review, 3(3), 193-209. DOI: 10.1207/s15327957pspr0303_3.

Full text of the original article

Based on the author's supplied draft and its expansion. The references place the argument in context and open up related approaches, opposing views and questions for further research.



Thoughts in Images.

The images in this edition are visual interpretations of the text on the facing page. A recurring copper-red line connects changing spaces and forms: an image of a stance that retains its coherence as conditions change.

This English edition contains the complete preface, essay, reflections, discussion and references. The translation preserves the argument and its qualifications. Page references in the reading guide follow this edition. The illustrations are original visual metaphors.

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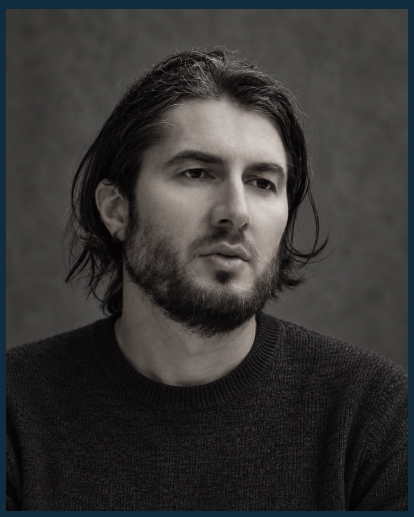
A strong perspective gives thought a firm footing and the room to develop.

FROM THIS ESSAY

CREDIBILITY / PERSPECTIVE / POWER

How does a person remain true to themselves as the world changes?

A stance may be preserved precisely by changing how one acts. This essay explores credibility, inherited truths and the freedom to form a judgement of one's own.



Prof. Dr. A. Ali Altintas

Physician, scientist and philosopher.

He earned his doctorate at Heidelberg University, completed his habilitation at the University of Essen and obtained a Master of Science in Healthcare Management from the universities of Heidelberg and Mannheim.

His philosophical essays explore how people arrive at their convictions, how power shapes their standards of judgement and how independent judgement becomes possible. His central concerns are the freedom to form one's own perspective, personal development and the continuity of a stance under changing conditions. His thinking combines curiosity across disciplines with the question of how understanding can lead to responsible action.

PHILOSOPHICAL ESSAY