Contents

Preface to the English Edition ix
Introduction xvii

CHAPTER 1. A Scourge without a Name 1
  From Xenophobia to Aporophobia 1
  History of a Term 6

CHAPTER 2. Hate Crimes toward the Poor 13
  The Key to Hatred: The Holder or the Object of Contempt? 13
  Hate Crimes, Hate Speech: Two Social Pathologies 15
  The Fable of the Wolf and the Lamb 18
  State and Civil Society, a Necessary Collaboration 24
  The Poor Person Is in All Cases an Unprofitable Person 27

CHAPTER 3. Hate Speech 30
  An Unavoidable Debate 30
  Freedom of Expression or the Right to Self-Esteem? 32
  The Construction of Radical Democracy 34
  The Poverty of Hate Speech 39
  Freedom Is Built through Active Respect 43
CHAPTER 4. Our Brain Is Aporophobic 45
  We Have a Dream 45
  A Gulf between Declarations and Deeds 47
  Three Versions of Radical Evil 50
  Neuroscience Takes Action 51
  The Chariot Allegory 53
  We Are Biologically Xenophobic 56
  A Brief History of the Xenophobic Brain 59
  Aporophobia: The Excluded 60

CHAPTER 5. Conscience and Reputation 66
  The Need to Educate the Conscience 66
  The Ring of Gyges 67
  The Biological Evolution of the Moral Conscience 70
  The Feeling of Shame and Moralist Aggression 72
  The Natural Garden of Eden 73
  What Is the Voice of Conscience? 74
  The Force of Reputation 75
  Educating for Autonomy and Compassion 78

CHAPTER 6. Moral Bioenhancement 84
  The Problem of Moral Motivation 84
  The New Frankenstein 86
  Transhumanists and Bioconservatives 87
  Moral Bioenhancement without Harm to Others 91
  An Ethical Imperative 92
  Is This Really a Promising Path? 97
CHAPTER 7. Eradicating Poverty, Reducing Inequality

The Poor Person in the Exchange Society

Is Justice Obligated to Eradicate Economic Poverty?

Poverty Is a Lack of Freedom

Poverty Is Avoidable

Not Just Protecting Society but, above All, Empowering People

Charity or Justice?

The Right to a Free Life

Reducing Inequality: Proposals for the Twenty-First Century

CHAPTER 8. Cosmopolitan Hospitality

Asylum and the Refugee Crisis

A Sign of Civilization

A Virtue of Life in Common

Hospitality as a Right and Duty

Shelter: An Unconditional Ethical Demand

The Urgent and the Important

Cosmopolitan Hospitality: Justice and Compassion

Notes

Bibliography

Index
Chapter 1

A Scourge without a Name

Many years later as he faced the firing squad, Colonel Aureliano Buendía was to remember that distant afternoon when his father took him to discover ice. At that time Macondo was a village of twenty adobe houses, built on the bank of a river of clear water that ran along a bed of polished stones, which were white and enormous, like prehistoric eggs. The world was so recent that many things lacked names, and in order to indicate them it was necessary to point.  

From Xenophobia to Aporophobia

At the beginning of his extraordinary novel One Hundred Years of Solitude, Gabriel García Márquez recreates the setting of the book of Genesis, but situated in Macondo, the Colombian village where the saga of the Buendía family takes place, rather than in the Garden of Eden between the Tigris and Euphrates Rivers. His text, like the biblical one, states that at the beginning of time, many things lacked a name and had to be pointed out with the finger.

Human history, at least to an extent, consists of naming things in order to incorporate them into the human world.
through dialogue, consciousness, and reflection, through words and writing, without which those things cannot become a part of us. The adobe houses and the polished stones of the river can be pointed out, but how do we describe personal and social realities in order to recognize them when they lack a physical form?

It’s impossible to point a finger at democracy, freedom, conscience, totalitarianism, beauty, hospitality, or finance capitalism; it’s impossible to physically indicate xenophobia, racism, misogyny, homophobia, Christianophobia, or Islamophobia. These are social realities that require names which allow us to recognize them and know of their existence—to analyze them and to take a position with respect to them. Otherwise, they linger in the fog of anonymity, where they may act as an ideology in a sense similar to the one Marx intended: as a deformed and deforming vision of reality filtered through the dominant class or dominant groups in a given time and context to maintain their dominant status. The more silent it is, the more effective an ideology is, because it cannot even be denounced. It distorts reality by concealing it, wrapping it in a cloak of invisibility, making it impossible to see its outlines. It is for this reason that history consists in part of naming things, both those we can point out and those we can’t, because they form part of the fabric of social reality rather than of the physical world.

This has occurred with xenophobia and racism, which are old as humanity itself, but which can be addressed now that they have been given a name. What is unique about such phobias is that they are founded not in a personal history of hatred toward a given person who has been a source of bad experiences for oneself or for one’s ancestors. Instead, it is something stranger. It is a distaste for certain people with whom, most often, one isn’t even acquainted, because they bear the characteristics of a group that the person experiencing this
phobia considers deserving of fear or contempt, or of both at the same time.

In all cases, the person who feels this contempt adopts an attitude of superiority vis-à-vis the other, considering his own ethnic group, race, sexual tendency, or belief—whether religious or atheistic—to be superior and thus a source of legitimacy for rejecting the other. This is a key point about group-based phobias: the conviction that there exists an asymmetrical relationship, that the race, ethnic group, sexual orientation, religious belief or lack thereof of the person who feels contempt is superior to that of the person being rejected. And this justifies attacking that person physically or with words—which are themselves a mode of action.

In the task of legitimating such doubtful choices, the interpretive capacities of the brain play an important role, the way they work to weave a calming story that allows us to remain in equilibrium. The belief in one’s own superiority is one that works well in day-to-day life, even if this presumed superiority has no basis whatsoever in biology or culture.

As we will see in the following chapter, in democratic countries, which declare themselves in favor of the equality and dignity of all human beings, recognizing cases of xenophobia, racism, homophobia, and abuse is a task for the courts and the police—an arduous one, too, not simply because hate crimes or instances of hatred are rarely reported or because there is a lack of resources for dealing with them. It’s true that it’s extremely difficult to tell when a discourse against a given group may be considered a hate crime of the kind legally proscribed and subject to sanction and when it falls under the protections accorded to freedom of expression. What makes matters worse is the abundance of political parties that have opted for xenophobic discourses as a mark of identity and an incentive for getting votes. Alas, it has
proven a winning strategy, particularly in moments of crisis, when a sacrificial lamb is just the thing for those who have nothing positive to offer.

However old xenophobia and racism are, they were not recognized as such until a certain moment in history, when people finally pointed a finger at them, gave them a name, and analyzed them with reference to the social demand of respect for human dignity. It is impossible to respect people as such and at the same time attack individuals for the mere fact of belonging to a group. We must keep in mind that hateful words are not merely a provocation to the violation of another’s dignity—they themselves constitute such a violation.

And yet, although xenophobia is clearly on the rise in the countries of the European Union, particularly since the beginning of the 2008 economic crisis, it isn’t clear, if we look at things from a broader perspective, that mere hatred of the other accounts for what is happening.

To take an example already mentioned in the introduction to the present book: on June 25, 2016, no sooner than the results of the Brexit referendum were made known, with a small majority of voters declaring themselves in favor of leaving, the press published stories of interest for residents of Great Britain and Spain. It turned out the British were worried because Spanish immigrants working in the health care sector constituted a large number of the country’s doctors and nurses and were, moreover, highly qualified. These were skilled immigrants, highly educated, who contributed to the country’s GDP and to improving the well-being of the population.

Naturally, no matter how foreign they were, there wasn’t the least interest in expelling these people; rather, it was a relief to realize that the process of abandoning the European Union would be long enough that there was no reason to worry about
these fine professionals being forced to leave the country. The famous *in-in* and *out-out* was suspended as pragmatisms from both sides of the divide worked slowly through the actual process of separation. The famous affirmation *Brexit is Brexit* was an attractive slogan for a meaningless proposal. No one knows what the real nature of this departure of Britain from the European Union will bring, and no one seems particularly to desire it, not even the many people who voted Leave and then excoriated their politicians for lying to them.

Curiously, at the same time, in Spain we were asking ourselves about the fate of the large number of British immigrants living on the Spanish coasts, especially in the south and east, who bring a great deal of money wherever they reside. These foreigners took advantage of the sun and the national health care system, but Spain also had an interest in keeping them in the country. Here, too, the ambiguity concerning what the Brexit process would actually consist of, and the lack of clarity around the famous Article 50 of the Treaty on the European Union, served as a kind of life preserver.

And so, specialized health care personnel interest the United Kingdom, and British retirees looking to spend their last days in the sun interest Spain. In neither case is there the least sign of aversion. Hence, it is not the foreigner as such that inspires rejection. There may be an uncertainty in given dealings, because language differences and distinct habits make interactions less clear than they are with those who share our language and our traditions, but this is not the same as aversion and rejection.

Nor are we repulsed by people from the East who buy up whole soccer teams or bring what used to be called “petrodollars,” or soccer players of whatever ethnic group or race, who make millions and are essential for winning games. We don’t mind those Romani people who make their name in the flamenco world, and
we don’t reject foreign investors who build automobile factories, bars, and clubs in our country. In these and many other ways, foreigners contribute to the growth of the country’s GDP.

Our doors close, however, before political refugees, poor immigrants who have nothing to lose but their chains, Romani people selling tissues in rough neighborhoods and digging around in trash containers, when in reality they are no less native to the country than anyone else, however much their culture pertains to a minority. The doors of conscience close before homeless beggars, who are condemned to invisibility worldwide.

And so the problem isn’t race, ethnicity, or foreign birth. The problem is poverty. And worst of all, whereas there are many racists and many xenophobic people, almost everyone is aporophobic.

It is the poor person, the aporos, who is an irritation, even to his own family. The poor relative is considered a source of shame it is best not to bring to light, while it is a pleasure to boast of a triumphant relation well situated in the academy, politics, art, or business. It is a phobia toward the poor that leads us to reject individuals, races, and ethnic groups that in general lack resources and that therefore cannot—or appear unable to—offer anything.

History of a Term

The conviction that rejection of the poor is more widespread and ingrained than other sorts of aversion, that it is a powerful personal and social reality, as we see constantly in our daily lives, is one I expressed in a column I published decades ago in a newspaper in Spain. José Antonio Marina and I shared a section of ABC Cultural entitled Ethical Creation, where once a week we presented articles, book reviews, and columns devoted
to ethics in the broad sense of the term, examining not only morals but also the economy and politics. This is how Adam Smith understood it, and as a professor of philosophy he both engaged with the moral sentiments and also sought the sources of wealth and poverty among nations. Politics and economy were essential to our Ethical Creation because without them, the vision of the moral world would remain truncated.

It was on December 1, 1995, that I published a column with the title “Aporophobia.” In it, I made reference to a Euro-Mediterranean conference that took place in Europe around that time and attempted to address burning issues in the countries of that region, issues that remain points of contention to this day: immigration, terrorism, and peace processes. Nowadays, we must include among them the economic crisis and unemployment. It was easy to predict that experts all over the world would describe racism, xenophobia, and religious fundamentalism as the greatest problems in the Mediterranean region. But I already sensed—and I continue to feel this way—that the basis of all of those was a rejection, aversion, fear directed toward the poor, one that still didn’t have a name.

And a label for this social pathology was urgently needed in order to diagnose it more precisely and propose effective treatments. Doing so would be a fitting objective for Mediterranean culture, which has been accustomed to dialogue since the time of Socrates—accustomed, in other words, to what is by definition an inclusive activity. For the same reason, at the end of the twentieth century, it was imperative that dialogue be the medium of exploration of the necessity of providing the underprivileged with what belongs to them by birth: the enjoyment of a culturally and materially dignified life.

Convinced that we do not so much reject foreigners as the poor, I looked in my Greek dictionary from my student days for
a term that designated the poor person, the person lacking in resources, and I found the word *aporos*. I used it to coin the term *aporophobia* by analogy with *xenophobia* and *homophobia*.

A second milestone in the history of this word was a chapter in a textbook put together by a team of professors for the publisher Santillana and published for the first time in 1996. Domingo García-Marzá, María Begoña Domené, Emilio Martínez, Juan Manuel Ros, Norberto Smilg, and I collaborated on it, and the experience was exhilarating. The title was *Ethics: Moral Life and Ethical Reflection*, and it was for a required course for students in their fourth year of secondary school that boasted two virtues very rare in our country: it provoked no objections on the part of any political or social group, and no one demanded it compete with any other subject in the curriculum. If only the situation had continued that way—as a mandatory course in ethics, period—we could have saved ourselves more than a few sterile arguments.

As the title clearly reflects, the book intended to approach its subject matter from two perspectives: that of daily life, in which people follow distinctive patterns of personal conduct dictated by ideals, norms, or conceptions of the life well lived, and that of ethics and moral philosophy, which have contributed to our understanding of duty and led us to search for the bases of norms, ideals, or projects.

In the book’s sixth chapter, we discussed a basic challenge to human dignity and democratic life in common, namely the undeniable reality of social and economic discrimination. After explaining that discrimination is a social matter and what exactly it comprises, there was a section entitled “Aporophobia: The Poor and the Disabled Are Pushed Aside.” Accompanied by Eduardo Galeano’s extraordinary text, *The Nobodies*, it analyzed the vice of aporophobia, and suggested the solution we
will attempt to sketch out briefly in this book: the creation of equality through education and institutions.

Later, the text dealt with other forms of social discrimination: racism, homophobia, and prejudice against other, less talked about groups like the old or the physically disabled. The message was clear: a moral and political culture based on the equal dignity of all would need to replace those everyday hatreds.

A third milestone in the present history of the word *aporophobia* was an article I published in *El País* on March 7, 2000. In it, I discuss the Royal Spanish Academy’s debate over including the neologism “aporophobia” to its *Dictionary of the Spanish Language*. It offered as a possible definition: “hatred, repugnance, or hostility toward the poor, the underprivileged, or the homeless.” And they added, in one of those illuminating parentheses that follow the word, “(From the Greek *aporos*, poor, and *phobos*, fear).”

To my knowledge, this expression doesn’t exist in other languages, and I am not sure it is the best term we could contrive. But what cannot be doubted is there is a need to put a name to the rejection of the poor and helpless, because the attitude is only worse to the extent that it is unnamed. Without recognition, this undeniable reality cannot be effectively addressed.

The Royal Academy has strict criteria for introducing new words into its dictionary, which includes expressions from all Spanish-speaking countries. So far as I know, the most common justifications are that the word appears in classic works of the Spanish language or proceeds from a foreign language but has come to be widely used in Spanish. For example, many English terms have been added in recent years. But I believe that beyond that, what matters as much or more is that the term *aporophobia* designates a reality so present in social life that it cannot
be fully understood without it. Today, life cannot be understood without naming those phobias that produce rejection of people whose characteristics place them in a group that is despised, feared, or both. One of these is aporophobia, the rejection of the poor.

In my opinion, we need a name not to add a few paragraphs to the dictionary, but to aid us in recognizing this very present, very painful reality, to recognize it, study its causes, and decide whether it can be accepted or whether it is our duty to suppress it. This must be done because rejection of the poor degrades the person who practices it and is a constant assault on the dignity of real people with names. Not against the abstraction of “human dignity,” but against the dignity and welfare of flesh-and-blood people who suffer rejection. In this book, we will argue that there is no one who has nothing to offer. Emilio Martínez, author of the entry Aporophobia in the Glossary for an Intercultural Society, published by the Bancaja Foundation in 2002, says the same.

Finally, we must point out that the term aporophobia has aroused the interest of many people committed to empowering the poor. It has served as a rubric for conferences and meetings of civil society organizations; the RAIS Foundation has used it to better explain the violence suffered by the homeless; and it has also figured in recent analyses of integration policies for immigrant communities in Europe, among them the publications of Professor Silveira Gorski. The media have employed it to discuss the abuse of the poor and indigent, and it has been the subject of more than one dissertation. Wikipedia has added the term to its dictionary, and the Spanish Ministry of the Interior uses it to describe crimes committed against the poor.

More significant to me, however, is that when I speak of aporophobia in a conference or workshop on either side of the
Atlantic, my listeners, young and old, smile and nod understandingly, as if to say, “That’s true, that’s something we see every day.”

Ortega y Gasset said that what’s happening is that we do not know what’s happening, and for this reason, we must become aware of what is happening with us in regard to the constant contempt for the poor. When I see the agreement on the faces of people when I explain what aporophobia is, I realize it is a reality that is very close—all too close—to us.

Socrates’s imperative to know oneself initiated the first enlightenment, which took place in Classical Greece. In the same line, the Kantian invitation to employ one’s own reason gave rise to the glow of the Enlightenment proper. Knowing more and more about ourselves, recognizing that this form of discrimination we have dubbed aporophobia for lack of a better word exists, inquiring as to its causes, and searching for ways to overcoming it, is one of the challenges of our time. The name is a simple path to recognition, because, as an excellent professor of mine, Fernando Cubells, used to say, questions of words are solemn questions of things.

Throughout this book, we will attempt to offer an antidote to this wound, one that will require both formal and informal education and the creation of institutions aimed at overcoming prejudice. The antidote is active respect for the equal dignity of people in daily life, and it demands the cordial recognition of that dignity. This will be the wellspring of compassion, but not just any sort of compassion: rather the kind that Stefan Zweig describes at the beginning of his splendid novel *Beware of Pity* with the following words:

There are two kinds of compassion. One is faint-hearted and sentimental, it, in essence, is nothing but the impatience of the heart, hurrying to quickly get rid of the painful sensation
at the sight of someone else’s misfortune; it is not compassion, but only an instinctive desire to protect your peace from the suffering of your neighbor. But there is another compassion—true, which requires action, not sentimentality, it knows what it wants, and is full of determination, suffering and compassion, to do everything that is human and even beyond them.²

Recognition of equal dignity and compassion is the key to an ethics of cordial reason and is indispensable to the overcoming of inhumane discrimination.³
Index

ABC Cultural, 6
Abraham, 130–31
Access Age, 119
accountability, 82
action: altruism and, 60–62; aversion and, 57; communitarianism and, 46, 48, 58, 64; compassion and, 62, 65; conflict and, 54, 56, 58, 62, 64; contempt and, 45; contractualism and, 63–64, 94; cooperation and, 58, 62–65; declarations and, 47–50, 57; democracy and, 45–46, 49; dignity and, 47, 50, 66; discrimination and, 49, 58; duty and, 46 (see also duty); education and, 48, 64; ethics and, 46, 48–49, 56–60; ethnic groups and, 44, 48; exclusion and, 47, 60–61; fear and, 45, 52, 56; honor and, 64; ideals and, 45, 51; ideology and, 52, 58, 63; immigrants and, 46; inequality and, 49; justice and, 46–48; Kant and, 50, 63; legal issues and, 55; liberalism and, 45, 47; love and, 50, 61; morals and, 46–50, 53, 58–64; neuroscience and, 51–53; norms and, 48, 63; philosophy and, 50; politics and, 46–47; poverty and, 6–7, 46, 49; race and, 47–48, 50, 57, 59, 63–64; radicalism and, 50–51, 64; rationality and, 54, 62–63; reciprocity and, 62–63, 71–72, 76, 94–95, 125–26; refugees and, 46; rejection and, 57; respect and, 11, 37, 39, 43–44; selfishness and, 48, 50, 60, 62–63, 65; tradition and, 65; values and, 45, 48, 53, 58–59; virtues and, 54; war and, 60–61; wealth and, 46; xenophobia and, 45, 47, 51, 55–56, 59–61, 64
Adam and Eve, 50, 73
Afghanistan, xix, 127
Africa, xi, 72, 128
Agar, 89
Age of Sustainable Development, 119
aggression: external, 15; hate crimes and, 15, 18, 25–26; morals and, 72–73, 91, 97, 99–100
Albania, xix
Alcaeus of Mytilene, 55
Almeria, 20
altruism: action and, 60–62; conscience and, 71–73, 76; moral bioenhancement and, 93–95
Amatrice earthquake, 30
Amri, Anis, 22
Andrews, Lori, 89
Annan, Kofi, 123
Annas, George, 89–90
anti-Americanism, 14
antisemitism, xii, 14–15, 55
Apel, Karl-Otto, xiv, 39, 42–43, 93
aporophobia: action and, 45–65;
  biology of, 56–59; conscience and,
  66–83; hate crimes and, 13–29; hate
  speech and, 30–44; morals and
  84–103 (see also morals); peace and,
  7; poverty and, 6–7; publication of
  term, 7–9; reality of, xiii, xxii; roots
  of term, xi, 7–9; various forms of,
  xxi; wealth and, 7; xenophobia and,
  1–8 (see also xenophobia)
Aranguren, José Luis, 49
Aristotle, 38, 54, 69, 109, 113, 122–23
Arthashastra (Chanakya), 113
Asia, 72
asylum: Greece and, 130; hospitality
  and, ix, 127–30, 142; quotas on, 129,
  142
atheism, 3
Audi, Robert, 151n7
Augustine, 50
Austria, xx, 129
autonomy, 38, 78, 81, 100, 109, 135
aversion, xxi; action and, 57;
  conscience and, 71; dignity and,
  6–7; hate crimes and, 17, 20, 24–25;
  hate speech and, 40; moral
  bioenhancement and, 84, 91;
  xenophobia and, 5
Bangladesh, xix
Barber, Benjamin, 36
beggars: hate crimes and, 13–14, 18–19,
  21; hospitality and, 130; inequality
  and, 6, 13–14, 18–19, 21, 105, 114, 130
Begoña Domené, María, 8
Bentham, Jeremy, 117–18
Berlin massacre, 22
betablockers, 90
Beware of Pity (Zweig), 11–12
Bible, 1, 40, 73–74, 116, 130–31, 133
Biden, Joe, ix
bioconservatives, 87–90
Bioethics Council, 89
biomedical sciences, 86–91, 99, 102
black people, xi, 49
Block, 116
Border Patrol, ix
border wall, ix, xx
Bostrom, Nick, 87–89
brain, 65; conscience and, 75; contractu-
  alism and, 63; Decade of the Brain,
  52; Eagleman on, 51, 54–56; evaluative
  aspect of, 53; evil and, 51; hospitality
  and, 127, 143–44; inequality and, 105;
  interpretive capacities of, 3; moral
  bioenhancement and, 85, 87, 94–98;
  nature of, 53; neuroscience and, 51–53,
  91–92, 94; plasticity of, 64; prejudice
  and, 57; stimulation techniques for,
  52; sympathy and, 56, 58–62;
  xenophobic, 59–60
Brain Research through Advancing
  Innovative Neurotechnologies
  (BRAIN), 52
Brave New World (Huxley), 102
Brexit, xx, 4–5
Britain, xx, 4–5, 111, 114
Brock, Gillian, 89
Buchanan, Allen, 87, 89, 153n12
Buddha, 79
Bush, George W., 89
Byron, George Gordon, 86
caffeine, 90
Cain, 73
Cajal, 51
Cameron, David, 129
capitalism, 2, 54, 110
Caritas, 16
*Case against Perfection, The* (Sandel), 89
categorization, 23, 129, 144
*Cerebri Anatome* (Willis), 51
Chanakya, 113
charity, 13–14, 105, 114–16
*Charlie Hebdo* massacre, 30
China, 33
Christianophobia, xii, xxi, 2, 19
Christians: charity and, 114–15; Enlightenment and, 129; hate crimes and, 17–21; inequality and, 114–17; Jesus and, 79, 113; original sin and, 50; Sermon on the Mount, 116; sharing and, 116; Yahweh and, 116, 131, 141
Churchland, Patricia, 58, 152n23, 154n35
*Citizen Cyborg* (Hughes), 88
citizens: accountability before, 82; Barber on, 36; basic needs of, 14; conscience and, 77, 82; constitutional principles and, 36; cosmopolitan, 47, 129, 134, 136–37; defense of vulnerable, xxii; democracy and, 36–37, 82; economic, 46, 48, 118, 120, 128; empowerment of, 44; hate speech and, 36–38, 44; hospitality and, 46, 128–29, 134, 136–37, 140, 143–45; inequality and, 107, 111, 113–23; legal issues and, 38, 134; morals and, 37, 44, 48–49, 82, 88, 95–96, 102, 136; politics and, 36, 46, 96, 120; Stoics on, 129; utility for, 63, 94, 99, 118
Civil Constitution, 136
*Civil Passions: Moral Sentiment and Democratic Liberalism* (Krause), 96
civil society, 10, 24–27
climate change, 93, 121
*Clockwork Orange, A* (film), 101
Codina, María José, 85
Collin, Frank, 35
Comim, Flavio, xiv, 119
Committee of Ministers of the Council of Europe, 17
Committee on the Elimination of Racial Discrimination, 149n31
Communication Age, 119
communitarianism, 10; action and, 46, 48, 58, 64; conscience and, 74, 78; hate speech and, 34; hospitality and, 134–35, 139; inequality and, 116–18; norms and, 48, 72, 78
compassion: action and, 62, 65; conscience and, 73, 78, 82–83; dignity and, 11–12; hospitality and, 142–45; inequality and, 105, 126; justice and, 143–45; moral bioenhancement and, 85
competition, 8; Aristotle on, 54; capitalism and, 54, 123–24; cooperation and, 124; corporate, 123–24; Eaglemann on, 54–55; evolution and, 63, 71; Kropotkin on, 63; morals and, 91; pluralism and, 22; politics and, 21–22
Condorcet, Nicolas de, 111
conflict: action and, 54, 56, 58, 62, 64; in education, 85; hate speech and, 31, 33, 39, 43; hospitality and, 127; inequality and, 113; war and, xi, xix, 60–61, 93, 128, 131, 133–36
Confucius, 113
Conill, Jesús, 42, 124

conscience: altruism and, 71–73, 76; aversion and, 71; brain and, 75; citizens and, 77, 82; communitarianism and, 74, 78; compassion and, 73, 78, 82–83; constitutions and, 82; contempt and, 83; contractualism and, 76, 82; cooperation and, 70, 75, 83; dignity and, 66, 81, 83; duty and, 80; economic issues and, 66, 76–77; education and, 66–67, 78; ethics and, 77–81; ethnic groups and, 82; evolution and, 70–73, 78; exclusion and, 81; fear and, 68–69, 73, 79; Fuentes on, 67; God and, 76, 79, 81–82; guilt and, 25–26, 73, 81, 97; honor and, 82; ideals and, 68, 79, 82; internal/external world and, 66–68, 76, 81; justice and, 68, 75, 78, 83; Kant and, 80–82, 152n33; legal issues and, 73, 79, 81; love and, 79; morals and, 66–82; norms and, 70–74, 78–81; obligation and, 69, 76, 78, 80–83; peace and, 79; Plato on, 68–69; politics and, 77–78, 81; poverty and, 78; punishment and, 67, 72–73, 75, 80–83; race and, 72; radicalism and, 70; rationality and, 78, 80; reciprocity and, 71–72, 76, 82–83; rejection and, 68, 74, 78, 81, 83; reputation and, 66–69, 72–81; self-esteem and, 75, 81; selfishness and, 69–70, 74, 78–81; shame and, 13, 64, 72–76, 97; Socrates on, 68–70, 75, 78–79; Spain and, 82; sympathy and, 73, 79; tradition and, 66, 80; values and, 69–70, 74, 82; virtue and, 70, 73, 80, 152n32; voice of, 74–75; wealth and, 74

corporativism, 87–89

Constitutional Law, 138

constitutions: Civil, 136; conscience and, 82; cosmopolitan society and, 136–39; Doctrine of Right and, 138; hate crimes and, 31–37; inequality and, 109; Spanish, 31, 82

contempt, xxi; action and, 45; conscience and, 83; hate crimes and, 13–23, 28; hate speech and, 30, 32, 40, 44; inequality and, 104, 106; moral bioenhancement and, 97; Ortega y Gasset and, 11; Smith on, 78; superiority and, 3, 14, 17, 22, 104; xenophobia and, 3

contractualism: action and, 63–64; brain and, 63; conscience and, 76, 82; hospitality and, 139–40; inferiority and, 104, 111, 117–18, 124–26; moral bioenhancement and, 94; offer terms and, xii–xiii; social contract theories, 111, 118–19; state of nature and, xii

Contractual Law, 139

cooperation: action and, 58, 62–65; competition and, 124; conscience and, 70, 75, 83; hospitality and, 142, 144; inequality and, 124–25; moral bioenhancement and, 93–95, 99, 102; reciprocity as, 75–76

Corporate Social Responsibility (CSR), 123–24
corruption, 69, 74, 81, 84, 104–5, 121–22

Cosmopolitan Law, 133–41
cosmopolitan society: citizens and, 47, 129, 134, 136–37; constitutions and, 136–39; Derrida on, 141; Doctrine of Right and, 133, 136, 138; Fougeret de Montbron on, 134; hospitality and,
cosmopolite, ou Le citoyen du monde, Le (Fougeret de Montbron), 134
courtesy, 132
COVID-19 pandemic, x–xi
Critique of Judgment (Kant), 137
Crocker, David, xiv, 119
Cuenca, 20
cyberethics, 39
cyberspace, 30–31
Cynics, 110

Damasio, Antonio, 51
Darwin, Charles: altruism and, 60; group selection and, 61, 93–94; morals and, 61, 70–72, 79–80
Dawkins, Richard, 62, 94
debtors’ prisons, 103
Decade of the Brain, 52
declarations: action and, 47–50, 57; inequality and, 109, 117; moral bioenhancement and, 84, 88; Universal Declaration of Human Rights, x, 47–49, 117, 129
DeGrazia, 89
democracy: action and, 45–46, 49; Barber on, 36; citizens and, 36–37, 82; dignity and, 8, 44; economic issues and, xiii–xiv; hate speech and, 30–31, 34–39, 42–44; inclusive, 46; inequality and, 105, 115; Loewenstein on, 35; militant, 34–38; moral bioenhancement and, 88, 101; participatory, 36; radical, 34–39; Revenga on, 34–35; strong, 36; unitary, 36–37; xenophobia and, 2
deontology, 117–19
Derrida, Jacques, 140–41
Descartes’s Error (Damasio), 51
De Waal, Frans B. M., 71
Dictionary of the Spanish Language, 9

Digital Age, 119
dignity: action and, 47, 50, 66; asylum and, ix; aversion and, 6–7; compassion and, 11–12; conscience and, 66, 81, 83; democracy and, 8, 44; discrimination and, 8–9, 11–12; duty and, 10; empowerment and, 10; equal, 9–12, 26, 50, 66, 106; esteem and, 21, 32, 34, 37, 43–44, 75, 81–82, 114, 118, 132; ethics and, 12, 23, 39, 44, 126, 144; fear and, 7–10; hate crimes and, 13, 23, 26–27; hate speech and, 13, 23, 26–27, 32, 39, 43–44; homeless and, 9–10; honor and, 125 (see also honor); hospitality and, 139, 144–45; hostility and, 9; immigrants and, 10; inequality and, 106, 112, 117–18, 120, 125–26; Kant and, 11; liberty and, 120; moral bioenhancement and, 85; peace and, 12, 32, 120; politics and, 6–7; race and, 7–9; reciprocity and, 104; refugees and, 6; rejection and, 6–10; respect and, xii, xxi, 83, 88, 123, 141; Universal Declaration of Human Rights and, x, 47–49, 117, 129; violation of, 4; xenophobia and, 3–4, 7–8
disabled people, 8–9, 90
Discourse of Hate, The (Glucksmann), 14–15, 18
discrimination: action and, 49, 58; Committee on the Elimination of Racial Discrimination, 149n31; dignity and, 8–9, 11–12; economic, 8; hate crimes and, 13, 18, 24; hate speech and, 33; inequality and, 109; moral bioenhancement and, 95; prejudice and, 9, 11, 17, 21, 42, 57; social, 9
disease, 106, 114
dissociation, 56–57, 59, 63
Doctrine of Right, 133, 136, 138
Douglas, Thomas, 91–92
drugs, 90, 99–103, 154n35
Durkheim, Émile, 69
duty: conscience and, 80; dignity and, 10; good societies and, 46; hate speech and, 31; hospitality and, 129–42; inequality and, 106, 115–17, 120; moral, 8, 50, 80, 103, 106, 133, 135; norms and, 8; to protect, 31, 120; rule of law and, xxi; selfishness and, 50
Dworkin, Ronald, 23
Eagelman, David, 51, 54–56
economic issues: 2008 crisis, 4; begging, 14; citizenship, 46, 48, 118, 120, 128; climate economics, 108; conscience and, 66, 76–77; Corporate Social Responsibility (CSR), 123–24; democracy and, xiii–xiv; discrimination, 8; free riders, 72, 76, 99; globalization, 47, 95, 119, 122, 128; hermeneutical economics, 108; homo economicus, xii, 63, 94, 125; human development and, 39; immigrants and, 7, 128, 143; inequality, 104–26 (see also inequality); morals and, 88, 92, 94, 102; politics and, 23, 28, 39–40, 88, 120; poverty and, 66 (see also poverty); profit, 27–29, 62–64, 124, 133; real estate bubble, xvii; self-esteem, 37; unemployment, 7, 121, 142
Economics of Poverty, The (Ravallion), 111–12
Economy for the Common Good, 124
education: action and, 48, 64;
conflicts in, 85; conscience and, 66–67, 78; creation of equality through, 9; hate crimes and, 23, 28; hate speech and, 38–39; hospitality and, 127, 145; inequality and, xiii, 9, 105, 115, 122; informal, 11, 23, 38, 64, 103; Kant on, 127; moral, 28, 69, 84–85, 96–103; prejudice and, 11
egalitarianism, 88, 105
Egypt, 131
elites, 88
El Mundo newspaper, 13–14
El Pais newspaper, 9, 20
empathy, 56, 58–59, 71, 75
empowerment: citizens and, 44;
dignity and, 10; moral bioenhancement and, 100; of poor, 78, 107, 112–16, 119–20, 124–25; Sen on, 86
Enderle, Georges, xiv
Engels, Friedrich, 116
enhancement enterprise, 153n12
Enlightenment, 11, 48, 69, 111–12, 115, 129
Eritrea, xix
“Equality of What?” (Sen), 119
Ethical Creation (Cortina and Marina), 6–7
ethics: action and, 46, 48–49, 56–60; conscience and, 77–81; cyberethics, 39; dignity and, 12, 23, 39, 44, 126, 144; evolution and, 39, 56, 59–60, 78, 93; hate crimes and, 23; hate speech and, 31, 34, 38–44; Hegel on, 38; hospitality and, 132–36, 140–45; IDEA and, xiv; inequality and, 109, 119, 122–26; Kant and, 132, 156n16; literature of, 6–8; moral bioenhancement and, 86–93, 98–102; neuroethics, 58–60, 86–87, 98; philosophy and, 7–8, 42, 136, 141; Sen on, 46; shelter and, 16, 107–8, 116, 130–31, 140–42; virtues and, 8 (see also virtues)

Ethics: Moral Life and Ethical Reflection (Cortina, et al), 8

ethnic groups: action and, 44, 48; black people, xi, 49; conscience and, 82; hate crimes and, 16, 19–20, 27; Jews, 15, 20–21, 35, 50, 55, 116; Muslims, xxi, 2, 17–20, 22, 30, 116, 128; superiority and, 3; xenophobia and, xi, 3–6

European Commission Against Racism and Intolerance (ECRI), 147n4

European Convention on Human Rights, 148n2

European Tribunal on Human Rights, 147n4

European Union (EU), xix, 4–5, 46, 106, 128–29, 143

Evans, Jonathan St. B. T., 54

Evers, Kathinka, 56

evil, 50–51, 73, 79, 111

evolution: conscience and, 70–73, 78; Darwin and, 60–61, 70–72, 89–90, 93–94; Dawkins and, 62, 94; ethics and, 39, 56, 59–60, 78, 93; inequality and, 105; Kropotkin on, 63; morals and, 39, 48, 70–74, 78–79, 88–90, 93, 95, 98–99; rejection and, 105; responsibility of poor, 27–28; selfishness and, 62, 94, 127–28; social, 48; sympathy and, 58, 73, 125

exclusion: action and, 47, 60–65; conscience and, 81; hate crimes and, 15; hate speech and, 42; hospitality and, 133, 145; inclusion and, 81; inequality and, 119, 124; as inevitable, 62

familism, 64

fear, xxi; action and, 45, 52, 56; conscience and, 68–69, 73, 79; dignity and, 7–10; hate crimes and, 25; hospitality and, 128; inequality and, 104, 110; moral bioenhancement and, 101; xenophobia and, 3

Federation of Associations of Centers for Integration and Assistance of the Marginalized (FACIAM), 16

Federation of Entities Supporting the Homeless (FEPSH), 16

First Amendment, 35

First Poverty Enlightenment, 112, 115

Fougeret de Montbron, Louis-Charles, 134

France, xx, 129

Frankenstein (Shelley), 87

freedom of expression: First Amendment and, 35; hate speech and, 3, 31–39, 43–44; Holocaust denial and, 35; radical democracy and, 34–39; Revenga on, 34–35; right to self-esteem and, 32–34; Skokie case and, 35
free riders, 72, 76, 99
Freud, Sigmund, 54
Fuentes, Carlos, 67
Fukuyama, Francis, 89
Fundación Secretariado Gitano, 13
Gage, Phineas, 51
Galeano, Eduardo, 8
Gambia, xix
García Márquez, Gabriel, 1
García-Marzá, Domingo, 8, 42
Garden of Eden, 1, 73–74
GDP, xx, 4, 6
gender reassignment, 90
Genesis, Bible book of, 73, 130–31
genetics, 62, 64–65, 90–92, 100
Germany, xx, 35–36
Gibson, Mel, 55
globalization, 47, 95, 119, 122, 128
Global Risks 2014 (World Economic Forum), 121
Glossary for an Intercultural Society, 10
Glover, Jonathan, 89
Glucksmann, André, 14–15, 18, 40
GMO plants, 90
God: conscience and, 76, 79, 81–82; gift of earth from, 138; hospitality and, 138; law of, 79, 81; Yahweh, 116, 131, 141
Good Conscience, The (Fuentes), 67
Gorski, Silveira, 10
Goulet, Denis, xiv
Granada, 20
Greece, xix, 11, 53, 55, 109, 128, 130, 133, 143
Greek language, 7, 9, 130
Greene, Joshua D., 60
group selection, 61, 93–94
Guatemalans, ix
Guilt, 25–26, 73, 81, 97
Habermas, Jürgen, xiv, 39, 42, 48, 52, 90, 100, 116
Hague, The, 140
Haiti, ix
Harlow, John, 51
hate crimes: aggression and, 15, 18, 25–26; aversion and, 17, 20, 24–25; beggars and, 13–14, 18–19, 21;
Christians and, 17–21; civil society and, 24–27; constitutions and, 31–37; contempt and, 13–23, 28; dignity and, 13, 23, 26–27; discrimination and, 13, 18, 24; education and, 23, 28; ethics and, 23; ethnic groups and, 16, 19–20, 27; exclusion and, 15; as expressions of injustice, 18; fear and, 25; hateful incidents, 16–17; Hatento and, 13, 15–16, 25, 105; homeless and, 13, 15–16, 20, 24–25; hostility and, 16–17, 24, 28; ideals and, 14; ideology and, 16, 20, 22; immigrants and, 22; inequality and, 25; Jews and, 21; justice and, 14, 18, 22–23, 27; Kant and, 23; La Fontaine’s fable and, 18–19; legal issues and, 2, 16, 23–24, 26–27; Ministry of the Interior report on, 24; misogyny and, 14, 19–20; morals and, 17, 21–22, 28; origins of, 13–18; politics and, 21; poverty and, 14, 27–28; race and, 16–20, 27; rationality and, 23, 28; refugees and, 18, 22; rejection and, 14, 20–28; self-esteem and, 21; Spain and, 13, 16, 24; superiority and, 14, 17, 22;
values and, 29; victims of, 14, 19–27; violence and, 18, 21; virtues and, 23; vulnerability and, 15–16, 22–25; women and, 13–14, 19–20, 49, 128; xenophobia and, 17, 19, 22
Hatento, 13, 15–16, 25, 105
hate speech: aversion and, 40; Charlie Hebdo massacre and, 30; citizens and, 36–38, 44; communitarianism and, 34; conflict and, 31, 33, 39, 43; contempt and, 30, 32, 40, 44; cyberspace and, 30–31; democracy and, 30–31, 34–39, 42, 44; dignity and, 32, 39, 43–44; discrimination and, 33; duty and, 31; education and, 38–39; ethics and, 31, 34, 38–44; exclusion and, 42; as expressions of injustice, 18; freedom of expression and, 3, 31–39, 43–44; Holocaust denial and, 35; honor and, 35, 37; ideals and, 38; ideology and, 36, 44; Jews and, 35; justice and, 33, 44; Kant and, 37–38; legal definition of, 17; legal issues and, 30–39, 44; liberalism and, 32, 36; liberty and, 35, 38–39, 42, 44–45; linguistic analysis of, 39–43; morals and, 37–40, 44; origins of, 15–18; Parekh on, 147n7; philosophy and, 42–43; politics and, 39–40; poverty and, 39–44; punishment and, 33–34; race and, 44; radicalism and, 34–42; rationality and, 43; reciprocity and, 43; refugees and, 30; rejection and, 40, 44; satire and, 32–34, 37, 43–44; Skokie case and, 35; Spain and, 31, 33, 35; tradition and, 37, 42; unavoidable debate of, 30–32; values and, 32–33,
39, 42; victims of, 43; violence and, 30, 35, 40; virtues and, 35–39; xenophobia and, 30
"Hate Speech and Adjectivized Democracy" (Revenga), 34–35
health care, 4–5, 122
Hecqeu, Philippe, 109
Hegel, Georg Wilhelm Friedrich, 38, 42, 69
Heidegger, Martin, 69
Henry VIII, 149n13
Hermes, 130
Hirschman, Albert, 54
Hobbes, Thomas, 111, 135
Holocaust, 35
homeless: dignity and, 9–10; FACIAM and, 16; FEPSH and, 16; hate crimes and, 13, 15–16, 20, 24–25; Hatento and, 13, 15–16, 25, 105; inequality and, xx, 6, 9–10, 13, 15–16, 20, 24–25, 105; xenophobia and, xx, 6
homo economicus, xii, 63, 94, 125
homophobia, xxi, 2–3, 9, 17, 20, 47, 84
homo reciprocans, xii, 63, 94, 125
homosexual people, 17, 20
Hondurans, ix
Honeth, Axel, 42
honor: action and, 64; conscience and, 82; esteem and, 21, 32, 34, 37, 43–44, 75, 81–82, 114, 118, 132; hate speech and, 35, 37; inequality and, 125; moral bioenhancement and, 85
hospitality (continued)

and, 134–35, 139; compassion and, 142–45; conflict and, 127; contractualism and, 139–40; cooperation and, 142, 144; Derrida on, 140–41; dignity and, 139, 144–45; Doctrine of Right and, 133, 136, 138; as duty, 129–42; education and, 127, 145; ethics and, 132–36, 140–45; exclusion and, 133, 145; fear and, 128; God and, 138; hostility and, 127, 130, 137–39; immigrants and, 127, 137, 143; institutionalization of, 131; justice and, 143–45; Kant and, 127–41, 144, 156n16–17; legal issues and, 133–42, 145; Lévinas on, 140–41, 143; liberalism and, 140; life in common and, 131–33; love and, 130, 132; morals and, 128, 132–40, 144; obligation and, 129–35, 140; peace and, 127, 133–43; philosophy and, 136, 141; poverty and, 128, 131, 145; quotas on, 129, 142; race and, 128; reciprocity and, 132, 144; refugees and, 127–30, 137, 143, 145; rejection and, 130, 134, 137, 140, 142; as right, 133–40; roots of term, 130; selfishness and, 127; shelter and, 16, 107–8, 116, 130–31, 140–42; as sign of civilization, 130–31; Spain and, 128; tradition and, 129–30, 138, 141, 143; urgency of, 142–43; values and, 129; as virtue, 129–33, 136, 138, 142; vulnerability and, 129, 131, 139, 144–45; war and, 128, 131, 133–36; Western Tradition of, 130–31; xenophobia and, 128, 144

hostility: Border Patrol and, ix; dignity and, 9; Haitians and, ix; hate crimes and, 16–17, 24, 28; hospitality and, 127, 130, 137–39; intolerance and, 17, 33, 36–37, 74, 102; moral bioenhancement and, 91; repression and, x

housing, xx, 16

Hughes, James, 88

Human Brain Project (BP), 52

human capital, 122

Human Enhancement (Savulescu and Bostrom), 87

humanitas aesthetica, 132

human rights, x, 147n4; action and, 47–49; European Convention on Human Rights, 148n2; hospitality and, 133–40; inequality and, 117–19, 123;

human trafficking, 142

Hume, David, 96, 152n19

Hungary, xx, 129

hunger, x, 49, 111–12, 117, 119, 131, 145

Huxley, Aldous, 88, 102

Huxley Julian, 88

ideals: action and, 45, 51; conscience and, 68, 79, 82; Garden of Eden, 1, 73–74; hate crimes and, 14; hate speech and, 38; inequality and, 105, 116, 122; norms and, 8

ideology: action and, 52, 58, 63; hate crimes and, 16, 20, 22; hate speech and, 36, 44; individualism, 44, 56, 90, 125, 134, 140; Marx and, 2; moral bioenhancement and, 84, 102; silent effectiveness of, 2

Iliad, 130

immigrants: action and, 46; Border Patrol and, ix; border wall against, ix, xx; dignity and, 10; economic
issues and, 7, 128, 143; hate crimes and, 22; hospitality and, 127, 137, 143; increase of, xix, 128; inequality and, 120; refugees and, ix, 6, 22, 46, 120, 137, 142; rejection of, xx; xenophobia and, x, 4–6
inclusion, 81
Incognito: The Secret Lives of the Brain (Eagleman), 51
indigenous peoples, xi, 72
individualism, 44, 56, 90, 125, 134, 140
inequality, xi; action and, 49; beggars, 6, 13–14, 18–19, 21, 105, 114, 130; brain and, 105; charity and, 105, 114–17; Christians and, 114–17; citizens and, 107, 111, 113–23; communitarianism and, 116–18; compassion and, 105, 126; conflict and, 113; constitutions and, 109; contempt and, 104, 106; contractualism and, 104, 111, 117–18, 124–26; cooperation and, 124–25; Corporate Social Responsibility (CSR) and, 123–24; declarations and, 109, 117; democracy and, 105, 115; deontology and, 117–19; dignity and, 106, 112, 117–18, 120, 125–26; discrimination and, 109; duty and, 106, 115–17, 120; education and, 9, 105, 115, 122; ethics and, 109, 119, 122–26; evolution and, 105; exclusion and, 119, 124; fear and, 104, 110; free riders, 72, 76, 99; hate crimes and, 25; homeless, xx, 6, 9–10, 13, 15–16, 20, 24–25, 105; honor and, 125; ideals and, 105, 116, 122; immigrants and, 120; increasing, 121; injustice of, 18, 27, 46, 48, 68, 75, 84, 111, 121; intolerance and, ix, 17, 33, 36–37, 74, 102; Jews and, 116; justice and, 106–7, 109, 111, 115–26; Kant and, 112, 117–18; legal issues and, 117, 122; liberalism and, 119; morals and, 104–6, 109, 115, 121–22; obligation and, 106, 117, 124; philosophy and, 105, 110; politics and, 107, 119–20; poverty and, 109, 119, 122–26 (see also poverty); prejudice and, 9, 11, 17, 21, 42, 57; punishment and, 125; radicalism and, 120; rationality and, 110, 114–15, 125–27; reduction of, 105–26; refugees and, 120; rejection and, 104–5; self-esteem and, 118; selfishness and, 104; slavery, 27, 48–49, 113–14; Society for the Study of Economic Inequality and, 111; structural, 25; superiority and, 3, 14, 17, 22, 104; tradition and, 115, 117–18, 124; values and, 107, 122–23; virtue and, 106–9, 123; vulnerability and, 109, 125–26; wealth and, 105–11, 115, 121–25
Information Age, 119
injustice, 18, 27, 46, 48, 68, 75, 84, 111, 121
Inquiry into the Nature and Causes of the Wealth of Nations (Smith), 105
International Development Ethics Association (IDEA), xiv
International Law, 138
intolerance, ix, 17, 33, 36–37, 74, 102, 147n4
Iraq, xix, 127
Isasi, Rosario, 89
Islamophobia, xxi, 2, 19
Israelites, xix, 127, 131
Italy, xix, 128
Jesus, 79, 113
Jews: antisemitism and, xii, 14–15, 55; charity and, 116; Gibson diatribe against, 55; hate crimes and, 21; hate speech and, 35; Holocaust denial and, 35; inequality and, 116; original sin and, 50; Skokie case and, 35
jihadist attacks, 128
jobs, 22, 64, 125
Jonas, Hans, 69, 93
Journal of Evolution and Technology, 88
Journal of Transhumanism, 88
judges, 25–26, 40
justice: action and, 46–48; burdens of, 33; conscience and, 143–45; crimes and, 14, 18, 22–23, 27; hate speech and, 33, 44; hospitality and, 143–45; inequality and, 106–7, 109, 111, 115–26; minimum of, 22–23; moral bioenhancement and, 84–85, 90, 94; nature of, 44; pluralism and, 22, 44, 46; sense of, 14, 18, 47, 120
Kant, Immanuel, xiv; action and, 50, 63; categorization and, 23, 129; conscience and, 80–82, 152n53; cosmopolitan society and, 127–41, 144; Critique of Judgment, 137; deontological tradition of, 117–19; dignity and, 11; Doctrine of Right and, 133, 136, 138; on education, 127; embedded individual and, 133; ethics and, 132, 156n16; Formula of the End in Itself and, 112; on freedom, 37–38; hate crimes and, 23; hate speech and, 37–38; hospitality and, 127–41, 144, 156n16–17; humanitas aesthetica of, 132; inequality and, 112, 117–18; Lectures on Ethics, 132, 136; The Metaphysics of Morals, 80, 82, 132–33, 136, 138; moral bioenhancement and, 86, 96, 102–3; on obligation, 38, 80–82, 129, 133; Pedagogy, 127; Perpetual Peace, 63, 133–36; on social virtues, 131–33
Kass, Leon, 89
King, Martin Luther, 45
Kohlberg, Lawrence, 47–48
Krause, Sharon R., 96
Kropotkin, Peter, 63
Lady Liberty, x
Land of Nod, 73
La Vanguardia newspaper, 20
Lebanon, xix
Lectures on Ethics (Kant), 132, 136
legal issues: action and, 55; burdens of justice, 33; citizens and, 38, 134; conscience and, 73, 79, 81; constitutions, 31–37, 49, 82, 109, 136–39; First Amendment, 35; freedom of expression, 3, 31–39, 43–44; hate crimes, 2, 16, 23–27; hate speech, 30–39, 44; hospitality and, 133–42, 145; inequality and, 117, 122; morals and, 85, 89, 94; rule of law, xxi, 117; U.S. Supreme Court, 35
Lessing, Gotthold Ephraim, 134
Lévinas, Emmanuel, 69, 140–41, 143
liberalism: action and, 45, 47; hate speech and, 32, 36; hospitality and, 140; inequality and, 119; moral bioenhancement and, 88, 96, 101; tradition and, xii
liberty: dignity and, 120; hate speech and, 35, 38–39, 42, 44–45; peace and, 120
Libya, 127
Loewenstein, Karl, 35
love: action and, 50, 61; conscience and, 79; of enemy, 79; of group, 61; hospitality and, 130, 132; moral bioenhancement and, 96, 99; mutual, 132; self, 125; of strangers, 130
Luis Vives, Juan, 114–15, 131
Luther, Martin, 50
Machiavelli, 77
MacLean, 54
mafias, xix, 21, 27, 128
Makram, Henry, 52
Malthusianism, 111
Marcus, George E., 96
Marina, José Antonio, 6–7
Martínez, Emilio, 8, 10, 13
Marx, Karl, 2, 22, 116
Maslow, Abraham, 74
massacres, 20, 22, 30
mathematics, 53, 75, 94
Matthew Effect, 40
Mauss, Marcel, 76
Merkel, Angela, xx, 129
Metaphysics of Morals, The (Kant), 80, 82, 132–33, 136, 138
Mexicans, ix, xx, 30
Middle Ages, 117
Millennium Development Goals, 49, 112, 123
Minsky, Marvin, 54
mirror neurons, 58, 99
misogyny, XII; hate crimes and, 14, 19–20; moral bioenhancement and, 84; reality of, xii, 2
Modafinil, 90
Mohammad, 30
Moll, Jorge, 69
moral ameliorists, 93–94, 99–101
moral bioenhancement: altruism and, 93–95; aversion and, 84, 91; bioconservatives and, 87–90; brain and, 85, 87, 94–98; compassion and, 85; concerns over, 86–87; contempt and, 97; cooperation and, 93–95, 99, 102; declarations and, 84, 88; democracy and, 88, 101; dignity and, 85; discrimination and, 95; drugs and, 90, 99–103, 154n35; empowerment and, 100; ethics and, 86–93, 98–102; fear and, 101; genetics and, 90–92, 100; honor and, 85; hostility and, 91; ideology and, 84, 102; justice and, 84–85, 90, 94; Kant and, 86, 96, 102–3; liberalism and, 88, 96, 101; love and, 96, 99; misogyny and, 84; norms and, 84, 94–95; Nuremberg Code, 100; politics and, 84–85, 88, 96; potential of, 97–103; problem of motivation and, 84–85; punishment and, 95; race and, 84, 88, 91, 102; radicalism and, 88, 90; rationality and, 94, 98, 153n25; reciprocity and, 94–95; rejection and, 98; reputation and, 85; selfishness and, 93–94; Spain and, 84–85; sympathy and, 94, 103; tradition and, 84, 89; transhumanists and, 87–90; values and, 96; violence and, 91, 102; virtue and, 85, 89, 102; war and, 93; without harm to others, 91–92
moral dispositions, 93, 96–101
morals: action and, 46–50, 53, 58–64; aggression and, 72–73, 91, 97, 99–100; Aranguren on, 49; bioenhancement of, 84–103;
morals (continued)
citizens and, 37, 44, 48–49, 82, 88, 95–96, 102, 136; conscience and, 66–82; corruption and, 69, 74, 81, 84, 104–5, 121–22; Darwin and, 61, 71–72, 79–80; De Waal on, 71; duty and, 8, 50, 80, 103, 106, 133, 135; economic issues and, 88, 92, 94, 102; education and, 28, 69, 84–85, 96–103; ethics and, 7–8 (see also ethics); evolution and, 39, 48, 70–74, 78–79, 88, 93, 95, 98–99; freedom and, 37–38; guilt and, 25–26, 73, 81, 97; Haidt and, 69–70; hate crimes and, 17, 21–22, 28; hate speech and, 37–40, 44; hospitality and, 128, 132–40, 144; inequality and, 104–6, 109, 115, 121–22; Kant on, 80, 82; Kohlberg on, 47–48; legal issues and, 85, 89, 94; Moll on, 69; norms and, 80 (see also norms); obligation and, 38, 69, 78, 80–82, 106, 132–33, 135, 140; obligation to help poor, 106–7; politics and, 7, 9, 39, 47, 84–85, 96; poverty and, 104–6, 109, 115, 121–22; selfishness and, 48, 50, 62, 69–70, 74, 80–81, 93–94; shame and, 13, 64, 72–76, 97; thought morality, 49; Trivers and, 72; values and, 70 (see also values); written morality, 49

More, Thomas, 149n13
Moreno, José Ángel, 124
Mori, Massimo, 134
Mounier, Emmanuel, 67, 77
Muñoz Machado, Santiago, 115, 149n13
Münzer, Thomas, 116
Muslims, xxi, 2; Charlie Hebdo massacre and, 30; hate crimes and, 17–20, 22; jihadist attacks and, 128; Mohammad, 30; sharing and, 116

Mutual Aid: A Factor of Evolution (Kropotkin), 63

myths, 21, 130

National Front, 129
nationalism, xx, 128
Native Americans, xi
Nazis, 35–36
nepotism, 64
Netherlands, xx

Neuroeducation in Cordial Virtues (Codina), 85

neuroethics, 58–60, 86–87, 98
neuroscience, 51–53, 91–92, 94

New Bottles of New Wine (Huxley), 88
New Testament, 116, 131

Niriguans, ix
Nietzsche, Friedrich, 66–67, 77, 87–88

Nigeria, xix

Nobodies, The (Galeano), 8

norms: action and, 48, 63; communitarianism and, 48, 72, 78; conscience and, 70–74, 78–81; ideals and, 8; moral bioenhancement and, 84, 94–95

North Korea, 33

Novales, Alfonso, 121
Nowak, Martin A., 75–76

Nuremberg Code, 100

Nussbaum, Martha, xiv, 28, 119

Obama, Barack, 52

obligation: conscience and, 69, 76, 78, 80–83; hospitality and, 129–35, 140; inequality and, 106–7, 117, 124; internal, 81; Kant on, 38, 80–82, 129,
133; moral, 38, 69, 78, 80–82, 106, 132–33, 135, 140; self, 80
Odyssey, 130
Old Poor Laws, 115
Old Testament, 116, 131
One Hundred Years of Solitude (García Márquez), 1
On the Relief of the Poor (Vives), 114
On Worldly Deception (Seneca), 110
original sin, 50–51
Origin of the Species, The (Darwin), 60, 70–71
Ortega y Gasset, 11, 129
Our Posthuman Future (Fukuyama), 89
Ovid, 50
oxytocin, 99
Pakistan, xix
Palestine, 127
Passions and the Interests, The (Hirschman), 54
Paul, 131
pauperism, 114
peace, 7; conscience and, 79; dignity and, 12, 32, 120; hospitality and, 127, 133–43; instinctive desire for, 12; Kant on, 63, 133–36; liberty and, 120; perpetual, 63, 133–36, 139, 142; self-esteem and, 32; United Nations and, 143
Pearce, David, 87
Pedagogy (Kant), 127
Perea, Luis Carlos, 15
Pereira, Gustavo, xiv, 119
Pérez de Mendiguren, 124
Perpetual Peace (Kant), 63, 133–36
Persson, 92–93, 97
petrodollars, 5
philosophy: action and, 50; Apel, xiv, 39, 42–43, 93; Aristotle, 38, 54, 69, 109, 113, 122–23; Bentham, 117–18; Comim, xiv, 119; conscience and, 69–70; Crocker, xiv, 119; Cynics, 110; deontology, 117–19; Derrida, 140–41; Doctrine of Right and, 133, 136, 138; Durkheim, 69; Enderle, xiv; Enlightenment and, 11, 48, 69, 111–12, 115, 129; Epicurean, 69, 110; ethics and, 7–8, 42, 136, 141; Fougeret de Montbron, 134; Habermas, xiv, 39, 42, 48, 52, 90, 100, 116; Haidt, 69–70, 98–99; hate speech and, 42–43; Hegel, 38, 42, 69; Heidegger, 69; Hobbes, 111, 135; hospitality and, 136, 141; Hume, 96, 152n19; inequality and, 105, 110; Kant, 86, 96 (see also Kant, Immanuel); Lessing, 134; Lévinas, 69, 140–41, 143; moral, 8; Nietzsche, 66–67, 77, 87–88; Nussbaum, xiv, 28, 119; Plato, 38, 54, 68–69; Pythagoreans, 69; Rawls, xii, xiv, 33, 37, 47, 118–19; Rousseau, 36, 134; Sen, xiv, 28, 46, 86, 108, 119; Seneca, 110; Shaftesbury, 134; Smith, 7; Socrates, 7, 11, 68–70, 75, 78–79, 99, 141; Stoic, 69, 81, 110, 129; Voltaire, 134
Pindar, 88
Plato, 38, 54, 68–69
Pliny, 55
pluralism: democracy and, 149n15; ethics and, 48; hate speech and, 36, 44; inequality and, 122, 124–25; justice and, 22, 44, 46, 82
Poland, 129
police, 3, 24–26, 55, 142
Polidori, John, 86–87
politics: action and, 46–47; Biden, ix; Bush, 89; citizens and, 36, 46, 96, 120; conscience and, 77–78, 81; conservatism, 87–92; democracy, 2, 8, 34–38, 42–46, 49, 88, 101, 105, 115; dignity and, 6–7; economic issues and, 23, 39–40, 88, 120; freedom and, 37–38; hate crimes and, 21; hate speech and, 39–40; hospitality and, 134, 141; inequality and, 107, 119–20; liberalism, 32, 36, 45, 47, 88, 96, 101, 119, 140; lies and, 1; Marcus on, 96; moral bioenhancement and, 84–85, 88, 96; morals and, 7, 9, 39, 47, 84–85, 96; Obama, 52; populism, 30, 35, 113, 127; republicanization, 136; totalitarianism, 2, 33, 43, 88; 'Trump, ix, xx, 22, 30, 101, 143; vote getting, 3–4

populism, 30, 35, 113, 127


prejudice, 9, 11; antisemitism, xii, 14–15, 55; biology of, 57; brain and, 57; hate crimes and, 17, 21; hate speech and, 42

primary goods, 37, 118

profit, 27–29, 62–64, 124, 133

protests, 35, 128

punishment: conscience and, 67, 72–73, 75, 80–83; criminal, 23, 25; debtors’ prisons and, 103; free riders and, 72; hate speech and, 33–34; inequality and, 125; moral bioenhancement and, 95

Pythagoreans, 69

quotas, 129, 142

race: action and, 47, 48, 50, 57, 59, 63, 64; biology of, 57; Committee on the Elimination of Racial Discrimination, 149n31; conscience and, 72; dignity and, 7–9; European Commission Against Racism and Intolerance (ECRI) and, 147n4; hate crimes and, 16–20, 27; hate speech and, 44; hospitality and, 128; moral bioenhancement and, 84, 88, 91, 102; reality of, xi–xii; xenophobia and, xi–xii, 2–6 (see also xenophobia)

radicalism: action and, 50–51, 64; conscience and, 70; cosmopolitan
society and, 134; democracy and, 34–39; hate speech and, 34–42; inequality and, 120; moral bioenhancement and, 88, 90; three versions of evil, 50–51

RAIS Foundation, 10, 15, 19

Ramón, 51

rationality: action and, 54, 62–63; conscience and, 78, 80; contractual, 126; coveting riches and, 110; hate crimes and, 23, 28; hate speech and, 43; inequality and, 110, 114–15, 125–27; moral bioenhancement and, 94, 98, 153n25

Ravallion, Martin, 111–12

Rawls, John, xii, xiv, 33, 37, 47, 118–19

reciprocity: action and, 62–63, 71–72, 76, 94–95, 125–26; conscience and, 71–72, 76, 82–83; contractual rationality and, 126; as cooperation, 75–76, 125; dignity and, 104; expectation of, 62; hate speech and, 43; homo reciprocans, xii, 63, 94, 125; hospitality and, 132, 144; moral bioenhancement and, 94–95; poverty reduction and, 104

Refugee Convention, 128

refugees, xix; action and, 46; asylum and, ix, 127–30, 142; biological selfishness toward, 127–28; dignity and, 6; Egypt and, 131; hate crimes and, 18, 22; hate speech and, 30; hospitality and, 127–30, 137, 143, 145; immigrants and, ix, 6, 22, 46, 120, 137, 142; inequality and, 120; quotas on, 129, 142

rejection, xxi; action and, 57; conscience and, 68, 74, 78, 81, 83; dignity and, 6–10; hate crimes and, 14, 20–28; hate speech and, 40, 44; hospitality and, 130, 134, 137, 140, 142; inequality and, 104–5; moral bioenhancement and, 98; unprofitable poor and, 27–29; xenophobia and, 3, 5

Renaissance, 117

Report on Incidents Related to Hate Crimes in Spain (Spanish Ministry of the Interior), 24

Republic (Plato), 68

republicanization, 136

reputation: conscience and, 66–69, 72–81; force of, 75–77; longing for, 73; loss of, 42; Machiavelli on, 77; moral bioenhancement and, 85; Nietzsche on, 77; prosocial conduct and, 76–77; rescuing, 55; Socrates on, 69

respect, xii, xxi; active, 11, 37, 39, 43–44; conscience and, 83, 88; eradicating poverty and, 123; hospitality and, 141

Revenga, Miguel, 34–35

Ricoeur, Paul, 42

riots, 128

Ritalin, 90, 100

Romani people, 5–6, 13–14

Romans, x, 133

Ros, Juan Manuel, 8

Rousseau, Jean-Jacques, 36, 134

Royal Spanish Academy, 9

rule of law, xxi, 117

Safire, William, 86–87

Saint-Éxupery, 81

Salvadoreans, ix

Sanberg, 89
Sandel, Michael, 89
Sara, 130–31
Savulescu, Julian, 87–89, 92, 96–97
Second Poverty Enlightenment, 112, 115
selective serotonin reuptake inhibitors (SSRIs), 99
self-esteem: conscience and, 75, 81; hate crimes and, 21; hate speech and, 32–34, 37, 43–44; inequality and, 118; peace and, 32; right to, 32–34
selfishness: action and, 48, 50, 60, 62–63, 65; biological, 127; conscience and, 69–70, 74, 78–81; Dawkins on, 62, 94; duty and, 50; evolution and, 62, 94, 127–28; hospitality and, 127; inequality and, 104; morals and, 48, 50, 62, 69–70, 74, 80–81, 93–94; refugees and, 127–28; sympathy and, 151n13
Sen, Amartya, xiv, 28, 46, 86, 108, 119
Seneca, 110
Sentimental Citizen, The (Marcus), 96
Sermon on the Mount, 116
Shaftesbury, 134
shame, 13, 64, 72–76, 97
Shelley, Mary, 86–87
Shelley, Percy, 86
shelter, 16, 107–8, 116, 130–31, 140–42
“Shrewd Investments” (Nowak and Sigmund), 75–76
Sigmund, Karl, 75–76
Siurana, Juan Carlos, 42
Skokie, Illinois, 35
slavery, 27, 48–49, 113–14
small to medium enterprises (SMEs), 123–24
Smilg, Norberto, 8
Smith, Adam, 7, 78, 105–6, 112, 122, 125
social contract theories, 111, 118–19
social selection, 72
Society for the Study of Economic Inequality, 111
Society of Mind, The (Minsky), 54
Society of Neuroscientists, 52
Socrates, 7, 11, 68–70, 75, 78–79, 99, 141
Spain: Brexit and, 4–5; conscience and, 82; cosmopolitan society and, 128; El Mundo, 13–14; El Pais, 9, 20; hate crimes and, 13, 16, 24; hate speech and, 31, 33, 35; hospitality and, 128; moral bioenhancement and, 84–85; real estate bubble, xvii; refugees and, xix; xenophobia and, 4–6
Spanish Constitution, 31, 82
Spanish Ministry of the Interior, 10–11, 16, 24
Spanish Supreme Court, 149n15
Stoics, 69, 81, 110, 129
Sudan, xix
superiority: ethnic groups and, 3; hate crimes and, 14, 17, 22; inequality and, 3, 14, 17, 22, 104; sense of own, 3, 14, 17; structural, 22
Sustainable Development Goals, 49, 112–13, 123
sympathy: brain and, 56, 58–62; commitment and, 125; conscience and, 73, 79; evolution and, 58, 73, 125; moral bioenhancement and, 94, 103; selective, 56, 58, 62; selfishness and, 151n13
Syria, xix, 127, 141
taxes, 122, 142–43
Taylor, Charles, 42–43
“Technology and Science as Ideology” (Habermas), 52
terrorists, xi, 7, 22, 127–28
*Theory of Communicative Action*, 41
*Theory of Justice, A* (Rawls), xii
*Theory of Moral Sentiments, The* (Smith), 105
torture, 58–59
totalitarianism, 2, 33, 43, 88
tourists, xx, 14, 133
*Toward a Transformation of Philosophy* (Apel), 43
tradition: action and, 65; conscience and, 66, 80; hate speech and, 37, 42; hospitality and, 129–30, 138, 141, 143; inequality and, 115, 117–18, 124; liberal, xii; moral bioenhancement and, 84, 89; Rawls on, xii; xenophobia and, 5
transhumanists, 87–90
transphobia, xii
Treaty on the European Union, 5
Trivers, Robert, 72
Trump, Donald, ix, xx, 22, 30, 101, 143

unemployment, 7, 121, 142

United Nations: Committee on the Elimination of Racial Discrimination, 149n31; Global Compact, 122–23; failure to stop poverty; 49, 112–13; Huxley and, 88; inequality and, 106, 112, 122–23; Millennium Development Goals, 49, 112, 123; peace and, 143; Refugee Convention, 128; Sustainable Development Goals, 49, 112–13, 123

Universal Declaration of Human Rights, x, 47–49, 117, 129
U.S. Supreme Court, 35
utility, 63, 94, 99, 118

values: action and, 45, 48, 53, 58–59; conscience and, 69–70, 74, 82; hate crimes and, 29; hate speech and, 32–33, 39, 42; hospitality and, 129; inequality and, 107, 122–23; Lady Liberty and, x; moral bioenhancement and, 96; tolerance, ix

*Vampire, The* (Polidori), 87
Venezuela, 33
vengeance, 19, 22, 28, 33–34, 74
victims: civil society and, 24–27; failure to report crimes, 25–26; hate crimes and, 14, 19–27; hate speech and, 43; torture and, 58–59

violence: Berlin massacre, 22; *Charlie Hebdo* massacre, 30; hate crimes and, 18, 21; hate speech and, 30, 35, 40; incitement to, 30; moral bioenhancement and, 91, 102; protests, 35, 128; riots, 128; terrorists, xi, 7, 22, 127–28

virtue, 8; active respect, 11, 37, 39, 43–44; Aristotle on, 54; Codina on, 85; conscience and, 70, 73, 80, 152n32; hate crimes and, 23; hate speech and, 35–39; hospitality and, 129–33, 136, 138, 142; inequality and, 106–9, 123; moral bioenhancement and, 85, 89, 102; self-regarding, 152n32

Vlachos, Georges, 139–40
Voltaire, 134
VOX, 20

vulnerability: hate crimes and, 15–16, 22–25; homeless, 15 (see also homeless); hospitality and, 129, 131, 139, 144–45; inequality and, 109, 125–26
Walzer, Michael, 116

 WAR, x; action and, 60–61; hospitality
 and, 128, 131, 133–36; misery of, xi;
moral bioenhancement and, 93;
refugees and, xix, 128
wealth: action and, 46; aporophobia
and, 7; conscience and, 74; Hume
on, 152n19; inequality and, 105–11,
115, 121–25; Smith on, 105

WhatsApp, 85

 What Society Do We Live In? (Caritas),
16

Whitman, Walt, 36

Willis, Thomas, 51

woman: Aristotle on, 113–14; assaults
on, 20; as citizens, 49; hate crimes
and, 13–14, 19–20; massacre of, 20;
migrant, 128; misogyny and, xii, xxi,
2, 14, 19–20, 84

World Bank, 107, 109

World Economic Forum, 121, 123

World Transhumanist Association, 87

World War II era, xix

xenophilia, xi, xviii

xenophobia: action and, 45, 47, 51,
55–56, 59–61, 64; aversion and, 5;
biology and, 56–59; brain and,
59–60 (see also brain); contempt
and, 3; democracy and, 2; dignity
and, 3–4, 7–8; ethnic groups and, xi,
3–6; evolution and, 59–60; fear and,
3; hate crimes and, 17, 19, 22; hate
speech and, 30; homeless and, xx, 6;
hospitality and, 128, 144; immigrants
and, x, 4–6; moral bioenhancement
and, 84; nationalism and, xx, 128; as
old attitude, 1–4; race and, xi–xii,
2–6; reality of, xi–xii, xxi; rejection
and, 3, 5; roots of term, x, xvii–xviii;
Spain and, 4–6; strange motivation
for, 2–3; tradition and, 5

Yahweh, 116, 131, 141

Zeus, 130

Zweig, Stefan, 11–12