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and that certain roles —specified by social practices— generate specific moral requirements, then the possibility of genuine moral conflicts should not be easily dismissed. Based on Raz’s account of incommensurability, we argue that the way to deal with moral combats is not to claim that substantive moral considerations always (or at least typically) override institutional and practice-related or role-relative considerations, but rather to depart from the positivist concept of legality implicit in Hurd’s book.

It is an honor and a pleasure to engage with Hurd’s argument in this special section of *Problema*, which ends with a careful and detailed answer to these criticisms by the author. In her response, Hurd revisits her challenging and influential book after two decades of its original publication. I personally thank the board of editors of *Problema*, in particular Drs. Juan Vega and Sandra Gómora-Juarez, for supporting the publication of this symposium. I am sure it has the potential to ignite more relevant contributions to the important moral controversy that Hurd’s insightful book proposes to address.