

Peter Stemmer: *Handeln zugunsten anderer. Eine moralphilosophische Untersuchung*, 392 S., Walter de Gruyter, Berlin/ New York 2000.

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Die Ausgangs- und Leitfrage dieser moralphilosophischen Untersuchung lautet, „ob es vernünftig ist, moralisch zu handeln“. Dabei wird unter ‚moralischem Handeln‘ ein Handeln zugunsten anderer verstanden, das die Charakteristik des moralischen Gefordertsein besitzt (10), und unter ‚vernünftig‘ das, was rational zwingend ist (15). Als rational zwingend gelten diejenigen Handlungen, die selbst ein (imaginärer) Skeptiker, der keinerlei altruistische Neigungen und Gefühle hat, ausführen muß, wenn er rational ist, das heißt, wenn er sein eigenes Interesse und die Mittel zu seiner Durchsetzung richtig einschätzt und daran sein Handeln orientiert. Zu erweisen, daß es solche rational zwingenden moralischen Handlungen tatsächlich gibt, ist das erklärte Ziel der Untersuchung.

Die Argumentation hebt an mit einer Erläuterung des Wesens moralischer Forderungen (39-70). Gewöhnlich werden solche Forderungen als Soll-Sätze oder Muß-Sätze versprochen. Moralische Soll-Sätze sind nach Stemmers Analyse durch drei Merkmale bestimmt. Erstens ist ihr Inhalt stets die Aufforderung, etwas zugunsten anderer zu tun, zweitens enthalten sie (implizit oder explizit) die Androhung von Sanktionen im Falle der Weigerung, und drittens beruhen sie auf einer rechtlichen Position, die den Adressaten der Aufforderung dazu verpflichtet, dieser Folge zu leisten. Die Sanktionsandrohung gehört dazu, weil sich ohne sie die der Moral innewohnende Nötigung nicht erklären ließe. Diese wird deutlicher hervorgehoben in Muß-Sätzen („Du mußt die Wahrheit sagen“), die eine Notwendigkeit nicht absolut, sondern praktisch, das heißt im Hinblick auf die Erreichung eines bestimmten Ziels postulieren (54) und insofern die betreffende Handlung als rational ausweisen (62). Doch nicht jede praktisch notwendige Handlung ist moralisch. Wenn mich jemand unter Androhung von Gewalt zu etwas auffordert, ist es vielleicht rational, der Forderung zu entsprechen, aber ich bin nicht dazu *verpflichtet*. Verpflichtungen setzen eine moralische Rechtsordnung voraus, die nur aufgrund einer wechselseitigen Vereinbarung, eines *Agreements*, zustande kommen kann (82-84). Der Inhalt dieser Vereinbarung ist die Errichtung eines Systems wirksamer Sanktionen (104), äußerer wie innerer. Die äußeren bestehen in der allgemeinen Empörung, die jeder aus sich zieht, der im Sinne der Vereinbarung ein Unrecht tut, wobei die Empörung weder in der Sympathie mit den jeweiligen Opfern noch in der Annahme der Schuld auf Seiten des Täters begründet ist. Der Grund der Empörung ist vielmehr der Umstand, daß jeder durch die Tat den Boden gefährdet sieht, „auf dem alle Mitglieder der moralischen Gemeinschaft stehen.“ (130) Die Empörung ist verbunden mit der sozialen Ausgrenzung des Täters. Normale Freundlichkeit und normale Formen des Entgegenkommens sowie die normale Offenheit für seine Anliegen und Nöte werden ihm verweigert; er findet keine Freunde und Partner mehr (154). Schamgefühle als innere Sanktionen, die der Identifikation mit dem Projekt der Moral zu verdanken sind, treten hinzu (146). Das ganze System ist so beschaffen, daß Handlungen, die von allen Beteiligten gewollt werden, auch für alle (praktisch) notwendig und solche, die nicht gewollt werden,

Handeln Zugunsten Anderer Eine Moralphilosophische Untersuchung

Marie-Luise Raters



Handeln Zugunsten Anderer Eine Moralphilosophische Untersuchung:

Handeln zugunsten anderer Peter Stemmer, 2017-06-12 Keine ausführliche Beschreibung für Handeln zugunsten anderer verfügbar *On Moral Certainty, Justification and Practice* J. Hermann, 2015-06-23 Taking inspiration from the later Wittgenstein *On Moral Certainty Justification and Practice* explores the practical basis of human morality It offers an account of moral certainty which it links with a view of moral competence Drawing on everyday examples it is shown how morality is grounded in action not in reasoning **The Argument of Supererogation and the Limits of Duty in Applied Ethics**

Marie-Luise Raters, 2025-09-30 Drawing on current research this book demonstrates that there are rational reasons for why certain actions should reasonably not be considered duties despite their moral value Would you do something unpleasant or dangerous you are not obliged to simply because it would benefit others I won't do this because I don't have to This argument of supererogation can be used to reject overly demanding moral expectations Yet the argument is not always equally convincing For instance refusing to donate a kidney is morally accepted Refusing a favor to a friend however seems indecent Perhaps supererogatory acts do not exist at all This book offers a refined framework for understanding the boundaries of moral duty It is of interest to students and scholars of moral philosophy applied ethics and meta ethics

Hobbesian Applied Ethics and Public Policy Shane D. Courtland, 2017-07-20 Most philosophers and political scientists readily admit that Thomas Hobbes is a significant figure in the history of political thought His theory was arguably one of the first to provide a justification for political legitimacy from the perspective of each individual subject Many excellent books and articles have examined the justification and structure of Hobbes' commonwealth ethical system and interpretation of Christianity What is troubling is that the Hobbesian project has been largely missing in the applied ethics and public policy literature We often find applications of Kantian deontology Bentham's or Mill's utilitarianism Rawls's contractualism the ethics of care and various iterations of virtue ethics Hobbesian accounts are routinely ignored and often derided This is unfortunate because Hobbes's project offers a unique perspective To ignore it when such a perspective would be fruitful to apply to another set of theoretical questions is a problem in need of a remedy This volume seeks to eliminate or at the very least partially fill this gap in the literature Not only will this volume appeal to those that are generally familiar with Hobbesian scholarship it will also appeal to a variety of readers that are largely unfamiliar with Hobbes **How Hume**

and Kant Reconstruct Natural Law Kenneth R. Westphal, 2016-04-07 Kenneth R. Westphal presents an original interpretation of Hume's and Kant's moral philosophies the differences between which are prominent in current philosophical accounts Westphal argues that focussing on these differences however occludes a decisive shared achievement a distinctive constructivist method to identify basic moral principles and to justify their strict objectivity without invoking moral realism nor moral anti-realism or irrealism Their constructivism is based on Hume's key insight that though the laws of justice are artificial they are not arbitrary Arbitrariness in basic moral principles is avoided by starting with fundamental

problems of social coordination which concern outward behaviour and physiological needs basic principles of justice are artificial because solving those problems does not require appeal to moral realism nor to moral anti realism Instead moral cognitivism is preserved by identifying sufficient justifying reasons which can be addressed to all parties for the minimum sufficient legitimate principles and institutions required to provide and protect basic forms of social coordination including verbal behaviour Hume first develops this kind of constructivism for basic property rights and for government Kant greatly refines Hume's construction of justice within his metaphysical principles of justice whilst preserving the core model of Hume's innovative constructivism Hume's and Kant's constructivism avoids the conventionalist and relativist tendencies latent if not explicit in contemporary forms of moral constructivism

Compromise, Peace and Public Justification Fabian Wendt, 2016-07-11 This book explores the morality of compromising The author argues that peace and public justification are values that provide moral reasons to make compromises in politics including compromises that establish unjust laws or institutions He explains how it is possible to have moral reasons to agree to moral compromises and he debates our moral duties and obligations in making such compromises The book also contains discussions of the sources of the value of public justification the relation between peace and justice the nature of modus vivendi arrangements and the connections between compromise liberal institutions and legitimacy In exploring the morality of compromising the book thus provides some outlines for a map of political morality beyond justice

Das Recht auf ein Sterben in Würde Klaus-Michael Kodalle, 2003 **Ist es vernünftig, moralisch zu handeln?** Héctor Wittwer, 2010-09-29 Die Frage ob es vernünftig ist moralisch zu handeln gehört zu den ältesten Problemen der Ethik Schon Platon bemühte sich in seiner Auseinandersetzung mit den Sophisten um den Nachweis dass es für den Handelnden selbst besser ist gerecht als ungerecht zu sein Auch in der Gegenwart wird von zahlreichen Philosophen die These vertreten dass es vernünftig ist moralisch zu handeln und grundsätzlich unvernünftig gegen moralische Normen zu verstoßen In der vorliegenden Untersuchung wird diese Auffassung exemplarisch anhand ihrer wichtigsten Vertreter geprüft Teil I widmet sich dem Versöhnungsprojekt des moralischen Kontraktualismus Es wird gezeigt dass die Versuche Moral auf das Eigeninteresse zurückzuführen scheitern müssen In Teil II wird zunächst die These geprüft dass es selbstwidersprüchlich ist unmoralisch zu handeln Die vermeintlichen Widersprüche werden aufgelöst Im Schlusskapitel gibt der Autor eine eigenständige Antwort auf die Titelfrage Es ist tatsächlich vernünftig moralisch zu handeln Allerdings ist es manchmal nur rational erlaubt nicht aber rational geboten den Normen der Moral zu folgen Im Falle eines Konflikts zwischen prudentiellen und moralischen Gründen sind beide Handlungsweisen rational erlaubt

Altruismus Dagmar Kiesel, Sebastian Schmidt, Thomas Smettan, 2024-11-11 Altruismus scheint im Alltagsverständnis seinen uneingeschränkt positiven Ruf als ebenso wünschenswerte wie seltene Tugend verloren zu haben und durch ein Ethos des Eigennutzens ersetzt worden zu sein Angesichts globaler Krisen wie dem Klimawandel großer Flüchtlingsbewegungen Kriege und Armut ist die Bereitschaft zur Verhaltensänderung bzw zum Verzicht zugunsten kommender Generationen oder

hilfsbedürftiger Menschen weniger selbstverständlich als das Phänomen der psychologischen Reaktanz und die Weigerung Einschränkungen der persönlichen Freiheit oder des Konsums hinzunehmen. Zeitgenössische Ethikerinnen und Ethiker müssen sich demnach mit der Frage nach der Motivation für ein Handeln auseinandersetzen, das in erster Linie nicht dem eigenen Wohl sondern dem Wohl anderer dient. In diesem Sinne beleuchtet der vorliegende Band das Thema Altruismus in seinen verschiedenen wechselseitig aufeinander verweisenden Facetten. Wie ist das Wesen altruistischen Handelns zu bestimmen? Liegt Altruismus in der Natur des Menschen? Lässt sich Altruismus widerspruchsfrei in verschiedene Ethiktypen einordnen? Wie verstehen verschiedene philosophische Traditionen und Religionen den Altruismus? In welchem Verhältnis steht der Altruismus zum guten Leben? Und wie ist altruistisches Handeln motiviert? Da diese Fragen in verschiedenen Fachwissenschaften und mit unterschiedlichen Perspektivierungen gestellt werden, ist dieser Sammelband interdisziplinär konzipiert. Philosophie und Religionswissenschaft kommen ebenso zu Wort wie Verhaltensökonomie und Evolutionsbiologie. Auch anthropologische, soziologische und psychologische Zusammenhänge werden beleuchtet. Dementsprechend richten sich die hier versammelten Aufsätze an ein sehr breit gefächertes akademisches Publikum, aber auch an eine interessierte öffentliche Leserschaft außerhalb des universitären Kontexts. Mit Blick auf diese Zielgruppen führen die einzelnen Beiträge in das jeweilige Thema ein und präsentieren gleichzeitig eine eigene Forschungsposition der Autorin bzw. des Autors.

Ethik des Heilens David Schumann, 2012 **Normative Ethik** Dietmar von der Pfordten, 2010. In dem Buch wird ein neuer dritter Weg in der normativen Ethik jenseits der beiden großen Hauptströmungen des Kantianismus bzw. der Deontologie auf der einen Seite und des Utilitarismus bzw. Konsequentialismus auf der anderen Seite vorgeschlagen. Zu einer begründeten normativen Ethik sind so die zentrale inhaltliche These der Untersuchung fünf Elemente erforderlich: erstens die einzelnen Menschen bzw. Lebewesen als Ausgangspunkt; zweitens ihre Ziele, Wünsche, Bedürfnisse und Strebungen, also ihre Belange; drittens der Bezug dieser Belange auf alle Handlungsteile im weiteren Sinn, nicht nur auf einzelne wie den guten Willen oder die Konsequenzen der Handlung; viertens die Notwendigkeit einer Abwägung schließlich fünftens als Kriterium der Abwägung die mehr oder minder große Abhängigkeit bzw. Unabhängigkeit der Belange aller Betroffenen von den Anderen bzw. der Gemeinschaft. Die Entfaltung dieser fünf Elemente einer adäquaten normativen Ethik ermöglicht Antworten auf konkretere ethische Fragen, etwa nach dem Bestehen von Pflichten gegen sich selbst, nach der Zulässigkeit paternalistischer Entscheidungen für Andere sowie nach der Beurteilung berpflichteten Handelns sowie einzelner Probleme der Medizinethik.

Handeln begründen Claus Beisbart, 2007 **Anders handeln können** Oliver Hallich, 2022-10-10. Anders handeln können ist eine zentrale Kategorie in der Willensfreiheitsdebatte. Im Allgemeinen gehen wir davon aus, dass Freiheit ein Anders handeln können und Verantwortlichkeit. Freiheit also ebenfalls die Möglichkeit anders handeln zu können voraussetzt. In diesem Buch wird gezeigt, dass und wie eine genaue Untersuchung der Verwendungsweisen von Ausdrücken wie Sie hätte anders handeln können zur Lösung der unter der Rubrik Willensfreiheitsproblematik diskutierten Probleme beitragen kann.

Aus einer Analyse der in der Literatur meist bersehenen Differenz zwischen indikativischen Sie konnte anders handeln und konjunktivischen Sie hätte anders handeln können Redeweisen über das Anders handeln Können werden verschiedene Weisen des Anders handeln Könnens abgeleitet und es wird gezeigt wie sich Fragen wie Konnte sie anders handeln beantworten lassen Es zeigt sich dass wir bei der Diskussion des Problems von Willensfreiheit und Verantwortlichkeit besser damit beraten sind statt über Freiheit über Anders handeln Können Fähigkeiten und die Zumutbarkeit von Willensbildungen zu sprechen Der Text richtet sich an alle an der Willensfreiheitsdebatte interessierten ExpertInnen und Laien insbesondere an die an einer sprachanalytischen Diskussion dieses Problems Interessierten *Archiv für Geschichte der Philosophie*, 2001

Ethics after Wittgenstein Richard Amesbury, Hartmut von Sass, 2021-01-28 What does it mean for ethics to say as Wittgenstein did that philosophy leaves everything as it is Though clearly absorbed with ethical questions throughout his life and work Wittgenstein's remarks about the subject do not easily lend themselves to summation or theorizing Although many moral philosophers cite the influence or inspiration of Wittgenstein there is little agreement about precisely what it means to do ethics in the light of Wittgenstein *Ethics after Wittgenstein* brings together an international cohort of leading scholars in the field to address this problem The chapters advance a conception of philosophical ethics characterized by an attention to detail meaning and importance which itself makes ethical demands on its practitioners Working in conversation with literature and film engaging deeply with anthropology and critical theory and addressing contemporary problems from racialized sexual violence against women to the Islamic State these contributors reclaim Wittgenstein's legacy as an indispensable resource for contemporary ethics *Normativity and Naturalism* Peter Schaber, 2013-05-02 At the centre of the metaethical debate that took off from G. E. Moore's *Principia Ethica* 1903 was his critique of ethical naturalism While Moore's own arguments against ethical naturalism find little acceptance these days an alternative ground for thinking that ethical properties and facts could not be natural has gained prominence No natural account can be given of normativity This collection contains original essays from both sides of the debate Representing a wide range of metaethical views the authors develop diverse accounts of normativity and discuss what it means for a concept to be natural Contributions are by Norbert Anwander David Copp Neil Roughley Peter Schaber Thomas Schmidt Tatjana Tarkian and Theo van Willigenburg Die Ausnahme denken Claus Dierksmeier, 2003 **Aufklärung, Band 30: Pflicht und Verbindlichkeit bei Kant.**

Quellengeschichtliche, systematische und wirkungsgeschichtliche Beiträge Gabriel Rivero, 2019-01-09 Im gleichen Maße radikal wie revolutionär neu war Kants Ansatz auch hinsichtlich seines Verbindlichkeits und Pflichtbegriffs unterzieht Kant doch die seinerzeit vorherrschenden Konzeptionen einer scharfen Kritik und eröffnet somit den Weg für eine originäre und wirkungsgeschichtlich durchschlagende philosophische Position die bis zum heutigen Tag Einfluss auf die Ethik und Rechtsdebatten ausübt Der vorliegende Band verfolgt die Absicht zur neuerlichen Diskussion um den Verbindlichkeits und den damit eng verbundenen Pflichtbegriff beizutragen der noch immer ein Desiderat in der Forschung darstellt Die Beiträge

untersuchen die Quellen die systematische Funktion und die historische Wirkung der Begriffe Pflicht und Verbindlichkeit bei Kant

Zufall und Kontrolle Boris Burghardt, 2018-07-24 Lsst es sich rechtfertigen dass wir einander moralische oder strafrechtliche Verantwortlichkeit f r unser willensbedingtes Tun und die daraus resultierenden Folgen zurechnen Unter Rckgriff auf die Diskussion um moral luck zeigt Boris Burghardt dass die Antwort auf diese Frage weniger eindeutig ist als es scheint

Reziprozität Luigino Bruni, 2020-05-14 Brunis historisch methodologische Analyse von Reziprozit t wendet sich gegen die herrschende Meinung in den Wirtschaftswissenschaften die sich dem Menschenbild des homo oeconomicus folgend einzig mit den beiden einfachsten Formen von Reziprozit t n mlich vertraglicher Zusammenarbeit sowie eigenn tzigen Handlungen befassen und alle anderen Formen ausblenden Der Verfasser analysiert soziale Interaktionen in den drei unterschiedlichen Weisen von Reziprozit t die allesamt schlie lich einer vierten Strategie gegen bergestellt werden n mlich der grunds tzlichen Verweigerung von Reziprozit t Brunis Buch ist l ngst zu einem anerkannten Grundlagenwerk geworden und von Interesse f r alle die sich mit dem Zusammenspiel von Wirtschaft und Gesellschaft dem Charakter von Reziprozit t der Struktur sozialer Interaktionen und der Methodologie evolution rer Spieltheorie befassen Es vermittelt grundlegende weiterf hrende Einsichten ber die Regeln denen gesellschaftliches Zusammenleben folgt

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