

27.05.2021

Literatur zur Konsequentialisierung

Bibliography on consequentializing

Alphabetische Ordnung / alphabetical order:

<http://www.ethikseite.de/bib/bconsequentializing.pdf>

Chronologische Ordnung / reverse chronological order:

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¹ “The paper explores a new interpretation of the consequentializing project. Three prominent interpretations are criticized for neglecting the explanatory dimension of moral theories. Instead, it is argued that consequentializing leads to a phenomenon that is structurally analogous to one in science—the underdetermination of theory by evidence. This provides important insights into the consequentializing debate, and advances our general understanding of the moral domain.”

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² “Consequentialists say we may always promote the good. Deontologists object: not if that means killing one to save five. “Consequentializers” reply: this act is wrong, but it is not for the best, since killing is worse than letting die. I argue that this reply undercuts the “compellingness” of consequentialism, which comes from an outcome-based view of action that collapses the distinction between killing and letting die.”

³ “Consequentialism is an agent-neutral teleological theory, and deontology is an agent-relative non-teleological theory. I argue that a certain hybrid of the two namely, non-egoistic agent-relative teleological ethics (NATE) is quite promising. This hybrid takes what is best from both consequentialism and deontology while leaving behind the problems associated with each. Like consequentialism and unlike deontology, NATE can accommodate the compelling idea that it is always permissible to bring about the best available state of affairs. Yet unlike consequentialism and like deontology, NATE accords well with our commonsense moral intuitions.”

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⁴ “To consequentialize a non-consequentialist theory, take whatever considerations that the non-consequentialist theory holds to be relevant to determining the deontic statuses of actions and insist that those considerations are relevant to determining the proper ranking of outcomes. In this way, the consequentialist can produce an ordering of outcomes that when combined with her criterion of rightness yields the same set of deontic verdicts that the non-consequentialist theory yields. In this paper, I argue that any plausible non-consequentialist theory can be consequentialized. I explain the motivation for the consequentializing project and defend it against recent criticisms by Mark Schroeder and others.”

⁵ “Dual-ranking act-consequentialism (DRAC) is a rather peculiar version of act-consequentialism. Unlike more traditional forms of act-consequentialism, DRAC doesn’t take the deontic status of an action to be a function of some evaluative ranking of outcomes. Rather, it takes the deontic status of an action to be a function of some non-evaluative ranking that is in turn a function of two auxiliary rankings that are evaluative. I argue that DRAC is promising in that it can accommodate certain features of commonsense morality that no single-ranking version of act-consequentialism can: supererogation, agent-centered options, and the self-other asymmetry. I also defend DRAC against three objections: (1) that its dual-ranking structure is ad hoc, (2) that it denies (putatively implausibly) that it is always permissible to make self-sacrifices that don’t make things worse for others, and (3) that it violates certain axioms of expected utility theory, viz., transitivity and independence.”

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⁶ “Consequentializers suggest that for all non-consequentialist moral theories, one can come up with a consequentialist counterpart that generates exactly the same deontic output as the original theory. Thus, all moral theories can be “consequentialized.” This paper argues that this procedure, though technically feasible, deprives consequentialism of its potential for normative justification. By allowing purported counterexamples to any given consequentialist moral theory to be accommodated within that theory’s account of value, consequentializers achieve a hollow victory. The resulting deontically equivalent consequentialist counterpart that results from absorbing originally non-consequentialist moral intuitions can now no longer explain, in a theoretically illuminating way, why certain actions are wrong and others right. The paper explains why traditional consequentialist theories did not embrace the procedure, and sketches how consequentialism can consequentialize without incurring the same cost.”

⁷ “Recently, a number of philosophers have argued that we can and should “consequentialize” non-consequentialist moral theories, putting them into a consequentialist framework. I argue that these philosophers, usually treated as a group, in fact offer three separate arguments, two of which are incompatible. I show that none represent significant threats to a committed non-consequentialist, and that the literature has suffered due to a failure to distinguish these arguments. I conclude by showing that the failure of the consequentializers’ arguments has implications for disciplines, such as economics, logic, decision theory, and linguistics, which sometimes use a consequentialist structure to represent non-consequentialist ethical theories.”

⁸ “To consequentialize a deontological moral theory is to give a theory which issues the same moral verdicts, but explains those verdicts in terms of maximizing or satisficing value. There are many motivations for consequentializing: to reconcile plausible ideas behind deontology with plausible ideas behind consequentialism, to help us better understand deontological theories, or to extend deontological theories beyond what intuitions alone tell us. It has proven difficult to consequentialize theories that allow for moral dilemmas or that deny that “ought” implies “can.” This article argues that the problem is best solved by

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allowing impossible actions as inputs into consequentializations. It shows that all other approaches that have been advocated are inadequate. It also argues that progress in consequentialization, and in formal ethics more generally, requires thinking about more than just wrongness and permissibility; we should think about contrary-to-duty obligations and degrees of wrongness as well.”