

Literatur zu Brad Hookers Regelkonsequentialismus
Bibliography on Brad Hooker's Rule-Consequentialism
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Alphabetische Ordnung / alphabetical order: <http://www.ethikseite.de/bib/brc.pdf>

Chronologische Ordnung / reverse chronological order: <http://www.ethikseite.de/bib/crc.pdf>

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¹ “Sidgwick's defence of esoteric morality has been heavily criticized, for example in Bernard Williams's condemnation of it as 'Government House utilitarianism.' It is also at odds with the idea of morality defended by Kant, Rawls, Bernard Gert, Brad Hooker, and T.M. Scanlon. Yet it does seem to be an implication of consequentialism that it is sometimes right to do in secret what it would not be right to do openly, or to advocate publicly. We defend Sidgwick on this issue, and show that accepting the possibility of esoteric morality makes it possible to explain why we should accept consequentialism, even while we may feel disapproval towards some of its implications.”

² “In this article, I argue that Brad Hooker's rule-consequentialism implausibly implies that what earthlings are morally required to sacrifice for the sake of helping their less fortunate brethren depends on whether or not other people exist on some distant planet even when these others would be too far away for earthlings to affect.”

³ “In *Ideal Code, Real World*, Brad Hooker seeks to offer a version of ideal rule consequentialism that is immune from standard criticisms. I will attempt to challenge Hooker's ideal rule-consequentialist theory by arguing that there are philosophical problems at the ultimate foundation of his maximizing consequentialist and pluralist approach toward well-being and other basic goods. I find that no amount of revision is likely to insulate his approach from standard criticisms. I suggest that any maximizing rule-consequentialist approach toward well-being, taken in a rich and pluralist sense, is likely to fall prey to standard criticisms. In later work, Hooker drops ideal rule consequentialism in favor of an incremental rule-consequentialist approach. That piecemeal approach is also challenged in this paper.”

⁴ “Fixed-rate versions of rule-consequentialism and rule-utilitarianism evaluate rules in terms of the expected net value of one particular level of social acceptance, but one far enough below 100% social acceptance to make salient the complexities created by partial compliance. Variable-rate versions of rule-consequentialism and rule-utilitarianism instead evaluate rules in terms of their expected net value at all different levels of social acceptance. Brad Hooker has advocated a fixed-rate version. Michael Ridge has argued that the

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variable-rate version is better. The debate continues here. Of particular interest is the difference between the implications of Hooker’s and Ridge’s rules about doing good for others.”

⁵ “We best understand Rule Consequentialism as a theory of pattern-based reasons, since it claims that we have reasons to perform some action because of the goodness of the pattern consisting of widespread performance of the same type of action in the same type of circumstances. Plausible forms of Rule Consequentialism are also pluralist, in the sense that, alongside pattern-based reasons, they recognise ordinary act-based reasons, based on the goodness of individual actions. However, Rule Consequentialist theories are distinguished from other pluralist theories of pattern-based reasons by implausible claims about the relative importance of act-based and pattern-based reasons in different cases. Rule Consequentialists should give up these claims. They should either embrace some other pluralist pattern-based view, or reject pattern-based reasons altogether. Note, though, that these arguments apply only to compliance-based, rather than acceptance-based, versions of Rule Consequentialism. This suggests that these two kinds of theory are more different from each other than we might previously have realised.”

⁶ “Principle monists believe that our moral duties, such as fidelity and non-maleficence, can be justified in terms of one basic moral principle. Principle pluralists disagree, some suggesting that only an excessive taste for simplicity or a desire to mimic natural science could lead one to endorse monism. In *Ideal Code, Real World* (Oxford, 2000), Brad Hooker defends a monist theory, employing the method of reflective equilibrium to unify the moral duties under a version of rule consequentialism. Hooker’s arguments have drawn powerful criticisms from pluralists such as Alan Thomas, Phillip Montague and Philip Stratton-Lake. Against these critics, I argue that Hooker’s monism enjoys certain practical advantages associated with the simplicity of a single basic principle. These advantages are often overlooked because they appear primarily in cases of second-order deliberation, in which one must decide whether our basic moral duties support a certain derivative duty. I argue that these advantages of monism over pluralism are analogous to the advantages that generalists claim over moral particularism. Because pluralists are generalists, I conclude that they are in an awkward dialectical position to dismiss Hooker’s monism for the reasons they usually offer.”

⁷ “Rule-consequentialism is frequently regarded as problematic since it faces the following powerful dilemma: either rule-consequentialism collapses into act-consequentialism or rule-consequentialism is inconsistent. Recent defenders of this theory such as Brad Hooker provide a careful response to this objection. By explicating the nature and theoretical commitments of rule-consequentialism, I contend that these maneuvers are not successful by offering a new way of viewing the dilemma which retains its force even in light of these recent discussions. The central idea is that even the most well-developed contemporary form of the view is ensnared in the following dilemma: as an agent-neutral consequentialist theory, rule-consequentialism is either inconsistent or it is desperately unmotivated as a form of consequentialism since it is committed to a non-consequentialist form of ultimate moral value.”

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⁸ “Rule-consequentialism has been accused of either collapsing into act-consequentialism or being internally inconsistent. I have tried to develop a form of rule-consequentialism without these flaws. In this June's issue of *Utilitas*, Robert Card argued that I have failed. Here I assess his arguments.”

⁹ “The basic idea of rule-utilitarianism is that right action should be defined in terms of what would be required by rules which would maximize either actual or expected utility if those rules gained general acceptance, or perhaps general compliance. Rule-utilitarians face a dilemma. They must characterize ‘general acceptance’ either as 100% acceptance, or as something less. On the first horn of the dilemma, rule-utilitarianism is vulnerable to the charge of utopianism; on the second, it is open to the charge of arbitrariness and lack of philosophical depth. I press this objection, and develop and defend an alternative version of rule-utilitarianism which can evade the dilemma. I call this new version ‘variable-rate rule-utilitarianism’.”

¹⁰ “Two ideas have dominated ethical thought since the time of Bentham and Kant. One is utilitarianism, the other is an idea of moral agency as self-governance. Utilitarianism says that morality must somehow subserve welfare, self-governance says that it must be graspable directly by individual moral insight. But these ideas seem to war with one another. Can we eliminate the apparent conflict by a careful review of what is plausible in the two ideas? In seeking an answer to this question I examine (1) the implications of welfarism, (2) the nature of moral obligation (3) the nature of our moral knowledge.”

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