

MORAL OBLIGATIONS TO STRANGERS

MORAL OBLIGATIONS TO STRANGERS REPRESENT A SIGNIFICANT AREA OF ETHICAL INQUIRY, FOCUSING ON THE DUTIES INDIVIDUALS HAVE TOWARDS OTHERS OUTSIDE THEIR IMMEDIATE SOCIAL CIRCLES. THIS CONCEPT CHALLENGES THE BOUNDARIES OF MORAL RESPONSIBILITY, EXTENDING CONCERN BEYOND FAMILY, FRIENDS, OR COMMUNITY TO INCLUDE UNKNOWN INDIVIDUALS. THE DISCUSSION ENCOMPASSES VARIOUS PHILOSOPHICAL PERSPECTIVES, CULTURAL INFLUENCES, AND PRACTICAL IMPLICATIONS FOR EVERYDAY LIFE. UNDERSTANDING THESE OBLIGATIONS IS ESSENTIAL IN FOSTERING EMPATHY, SOCIAL JUSTICE, AND GLOBAL COOPERATION. THIS ARTICLE EXPLORES THE NATURE OF MORAL OBLIGATIONS TO STRANGERS, THE ARGUMENTS SUPPORTING SUCH DUTIES, CHALLENGES IN FULFILLING THEM, AND THEIR APPLICATION IN CONTEMPORARY SOCIETY. THE FOLLOWING SECTIONS WILL PROVIDE A COMPREHENSIVE OVERVIEW OF THESE THEMES TO ILLUMINATE THE COMPLEX DYNAMICS INVOLVED.

- DEFINING MORAL OBLIGATIONS TO STRANGERS
- PHILOSOPHICAL FOUNDATIONS
- ARGUMENTS SUPPORTING MORAL DUTIES TO STRANGERS
- CHALLENGES AND CRITICISMS
- PRACTICAL APPLICATIONS AND SOCIAL IMPLICATIONS

DEFINING MORAL OBLIGATIONS TO STRANGERS

MORAL OBLIGATIONS TO STRANGERS REFER TO THE ETHICAL DUTIES OR RESPONSIBILITIES THAT INDIVIDUALS MAY HOLD TOWARDS PEOPLE THEY DO NOT KNOW PERSONALLY. UNLIKE OBLIGATIONS TO FAMILY MEMBERS, FRIENDS, OR COLLEAGUES, THESE DUTIES ARE NOT GROUNDED IN PERSONAL RELATIONSHIPS OR DIRECT RECIPROCITY. INSTEAD, THEY ARISE FROM BROADER ETHICAL PRINCIPLES SUCH AS JUSTICE, HUMANITY, OR ALTRUISM. THE SCOPE AND NATURE OF THESE OBLIGATIONS VARY AMONG DIFFERENT ETHICAL FRAMEWORKS AND CULTURAL CONTEXTS.

SCOPE OF OBLIGATIONS

THE EXTENT OF MORAL OBLIGATIONS TO STRANGERS CAN RANGE FROM MINIMAL ACTS OF KINDNESS TO SIGNIFICANT SACRIFICES. FOR EXAMPLE, THESE OBLIGATIONS MIGHT INCLUDE HELPING SOMEONE IN IMMEDIATE DANGER, DONATING TO EFFECTIVE CHARITIES, OR ADVOCATING FOR SYSTEMIC CHANGES THAT IMPROVE THE WELFARE OF DISTANT OTHERS. DETERMINING THE LIMITS OF THESE DUTIES IS A CENTRAL QUESTION IN MORAL PHILOSOPHY AND ETHICS.

DISTINCTION FROM LEGAL AND SOCIAL NORMS

IT IS IMPORTANT TO DIFFERENTIATE MORAL OBLIGATIONS FROM LEGAL REQUIREMENTS OR SOCIAL CONVENTIONS. WHILE LAWS MAY MANDATE CERTAIN BEHAVIORS, SUCH AS ASSISTING IN EMERGENCIES, MORAL OBLIGATIONS CAN EXTEND BEYOND LEGAL FRAMEWORKS AND ARE OFTEN GUIDED BY CONSCIENCE AND ETHICAL REASONING. SOCIAL NORMS MAY INFLUENCE THESE DUTIES BUT DO NOT NECESSARILY DEFINE THEIR MORAL WEIGHT.

PHILOSOPHICAL FOUNDATIONS

THE CONCEPT OF MORAL OBLIGATIONS TO STRANGERS IS ROOTED IN VARIOUS PHILOSOPHICAL TRADITIONS THAT EMPHASIZE UNIVERSAL ETHICS AND THE VALUE OF HUMAN LIFE. SEVERAL INFLUENTIAL THEORIES PROVIDE FRAMEWORKS FOR UNDERSTANDING WHY AND HOW INDIVIDUALS MIGHT OWE DUTIES TO UNKNOWN OTHERS.

UTILITARIANISM AND CONSEQUENTIALISM

UTILITARIANISM ASSERTS THAT ACTIONS SHOULD AIM TO MAXIMIZE OVERALL HAPPINESS OR WELL-BEING. FROM THIS PERSPECTIVE, MORAL OBLIGATIONS TO STRANGERS ARISE BECAUSE HELPING OTHERS CAN INCREASE COLLECTIVE WELFARE. THE IMPARTIAL NATURE OF UTILITARIANISM IMPLIES THAT THE IDENTITY OF THE BENEFICIARY—WHETHER A STRANGER OR A CLOSE ACQUAINTANCE—DOES NOT DIMINISH THE MORAL IMPERATIVE TO ACT.

DEONTOLOGICAL ETHICS

DEONTOLOGICAL THEORIES, PARTICULARLY THOSE INFLUENCED BY IMMANUEL KANT, ARGUE THAT MORAL DUTIES ARE GROUNDED IN UNIVERSAL PRINCIPLES AND RESPECT FOR PERSONS AS ENDS IN THEMSELVES. THIS VIEW SUPPORTS MORAL OBLIGATIONS TO STRANGERS BY EMPHASIZING THAT INDIVIDUALS SHOULD BE TREATED WITH DIGNITY AND NOT MERELY AS MEANS TO AN END, REGARDLESS OF PERSONAL CONNECTION.

VIRTUE ETHICS

VIRTUE ETHICS FOCUSES ON CHARACTER TRAITS AND MORAL VIRTUES SUCH AS COMPASSION, GENEROSITY, AND JUSTICE. MORAL OBLIGATIONS TO STRANGERS, IN THIS CONTEXT, ARE EXPRESSIONS OF VIRTUOUS CHARACTER, REFLECTING AN INDIVIDUAL'S COMMITMENT TO ETHICAL EXCELLENCE AND SOCIAL HARMONY.

ARGUMENTS SUPPORTING MORAL DUTIES TO STRANGERS

SEVERAL COMPELLING ARGUMENTS ADVOCATE FOR THE RECOGNITION AND FULFILLMENT OF MORAL OBLIGATIONS TO STRANGERS. THESE RATIONALES OFTEN APPEAL TO ETHICAL CONSISTENCY, EMPATHY, AND SOCIAL INTERDEPENDENCE.

PRINCIPLE OF UNIVERSALIZABILITY

THE PRINCIPLE OF UNIVERSALIZABILITY SUGGESTS THAT MORAL RULES SHOULD APPLY CONSISTENTLY TO ALL INDIVIDUALS IN SIMILAR SITUATIONS. IF ONE ACCEPTS OBLIGATIONS TO HELP FAMILY OR FRIENDS, THIS PRINCIPLE CHALLENGES THE EXCLUSION OF STRANGERS FROM MORAL CONCERN, PROMOTING AN EQUITABLE EXTENSION OF DUTIES.

SHARED HUMANITY AND EMPATHY

THE RECOGNITION OF SHARED HUMANITY UNDERPINS MANY ETHICAL SYSTEMS AND MOTIVATES EMPATHY TOWARDS STRANGERS. EMPATHY ALLOWS INDIVIDUALS TO APPRECIATE THE SUFFERING AND NEEDS OF OTHERS, GENERATING MORAL REASONS TO ASSIST REGARDLESS OF PERSONAL ACQUAINTANCE.

SOCIAL CONTRACT AND INTERDEPENDENCE

SOME ARGUMENTS EMPHASIZE THE INTERCONNECTEDNESS OF SOCIETY AND THE IMPLICIT SOCIAL CONTRACT THAT SUPPORTS COOPERATION. BY FULFILLING MORAL OBLIGATIONS TO STRANGERS, INDIVIDUALS CONTRIBUTE TO A STABLE AND JUST SOCIAL ORDER, WHICH ULTIMATELY BENEFITS EVERYONE.

EXAMPLES OF MORAL OBLIGATIONS TO STRANGERS

- PROVIDING AID DURING EMERGENCIES OR DISASTERS

- DONATING TO CHARITIES THAT ASSIST DISTANT POPULATIONS
- ADVOCATING FOR HUMAN RIGHTS AND SOCIAL JUSTICE GLOBALLY
- ENGAGING IN FAIR TRADE AND ETHICAL CONSUMERISM

CHALLENGES AND CRITICISMS

DESPITE STRONG ARGUMENTS SUPPORTING MORAL OBLIGATIONS TO STRANGERS, SEVERAL CHALLENGES AND CRITICISMS ARISE REGARDING THEIR FEASIBILITY, SCOPE, AND LIMITS.

PRACTICAL LIMITATIONS

ONE SIGNIFICANT CHALLENGE IS THE FEASIBILITY OF MEETING MORAL OBLIGATIONS TO STRANGERS GIVEN LIMITED RESOURCES, TIME, AND ENERGY. INDIVIDUALS CANNOT REALISTICALLY ASSIST ALL STRANGERS IN NEED, LEADING TO QUESTIONS ABOUT PRIORITIZATION AND BOUNDARIES.

PSYCHOLOGICAL DISTANCE AND MORAL MOTIVATION

PSYCHOLOGICAL FACTORS SUCH AS EMPATHY FATIGUE, INDIFFERENCE, OR BIAS TOWARD THOSE CLOSER SOCIALLY OR GEOGRAPHICALLY CAN HINDER MORAL MOTIVATION TOWARDS STRANGERS. THESE PSYCHOLOGICAL DISTANCES COMPLICATE THE CONSISTENT APPLICATION OF MORAL DUTIES.

POTENTIAL FOR MORAL OVERLOAD

THE CONCEPT OF MORAL OVERLOAD ARISES WHEN INDIVIDUALS FACE COMPETING OBLIGATIONS THAT EXCEED THEIR CAPACITY. EXCESSIVE DEMANDS TO HELP STRANGERS MIGHT LEAD TO MORAL BURNOUT OR NEGLECT OF OTHER RESPONSIBILITIES.

CULTURAL RELATIVISM AND ETHICAL DIVERSITY

CULTURAL DIFFERENCES INFLUENCE PERCEPTIONS OF MORAL OBLIGATIONS, AND SOME CULTURES PRIORITIZE COMMUNAL OR FAMILIAL DUTIES OVER UNIVERSAL OBLIGATIONS TO STRANGERS. THIS DIVERSITY RAISES DEBATES ABOUT THE UNIVERSALITY OF SUCH MORAL DUTIES.

PRACTICAL APPLICATIONS AND SOCIAL IMPLICATIONS

THE RECOGNITION OF MORAL OBLIGATIONS TO STRANGERS HAS TANGIBLE IMPLICATIONS ACROSS VARIOUS DOMAINS, INCLUDING HUMANITARIAN EFFORTS, GLOBAL ETHICS, AND EVERYDAY SOCIAL INTERACTIONS.

HUMANITARIAN AID AND GLOBAL JUSTICE

INTERNATIONAL HUMANITARIAN ORGANIZATIONS AND GLOBAL JUSTICE MOVEMENTS EMBODY MORAL OBLIGATIONS TO STRANGERS BY ADDRESSING CRISES AND SYSTEMIC INEQUALITIES WORLDWIDE. THESE EFFORTS DEMONSTRATE HOW ETHICAL PRINCIPLES TRANSLATE INTO COORDINATED ACTIONS BENEFITING DISTANT OTHERS.

ETHICAL CONSUMERISM AND CORPORATE RESPONSIBILITY

CONSUMERS AND CORPORATIONS INCREASINGLY ACKNOWLEDGE THEIR MORAL RESPONSIBILITIES TOWARDS STRANGERS THROUGH ETHICAL SOURCING, FAIR LABOR PRACTICES, AND ENVIRONMENTAL STEWARDSHIP. THESE PRACTICES REFLECT A COMMITMENT TO SOCIAL RESPONSIBILITY BEYOND IMMEDIATE COMMUNITIES.

EVERYDAY ACTS OF KINDNESS

ON A SMALLER SCALE, EVERYDAY ACTS SUCH AS HELPING A LOST TRAVELER, ASSISTING SOMEONE IN DISTRESS, OR SHOWING RESPECT TO UNFAMILIAR INDIVIDUALS REFLECT THE PRACTICAL ENACTMENT OF MORAL OBLIGATIONS TO STRANGERS. THESE ACTIONS CONTRIBUTE TO SOCIAL COHESION AND MUTUAL RESPECT.

POLICY AND LEGAL FRAMEWORKS ENCOURAGING MORAL DUTIES

SOME GOVERNMENTS AND INSTITUTIONS IMPLEMENT POLICIES ENCOURAGING OR MANDATING ASSISTANCE TO STRANGERS, SUCH AS GOOD SAMARITAN LAWS OR REFUGEE PROTECTION. THESE FRAMEWORKS SUPPORT THE INSTITUTIONALIZATION OF MORAL OBLIGATIONS IN SOCIETAL STRUCTURES.

FREQUENTLY ASKED QUESTIONS

WHAT ARE MORAL OBLIGATIONS TO STRANGERS ACCORDING TO CONTEMPORARY ETHICAL THEORIES?

CONTEMPORARY ETHICAL THEORIES SUGGEST THAT MORAL OBLIGATIONS TO STRANGERS ARISE FROM PRINCIPLES SUCH AS IMPARTIALITY, EMPATHY, AND THE RECOGNITION OF SHARED HUMANITY. UTILITARIANISM EMPHASIZES MAXIMIZING OVERALL WELL-BEING, OFTEN IMPLYING A DUTY TO HELP STRANGERS IN NEED. KANTIAN ETHICS STRESSES TREATING OTHERS AS ENDS IN THEMSELVES, WHICH INCLUDES RESPECTING AND ASSISTING STRANGERS. ADDITIONALLY, VIRTUE ETHICS HIGHLIGHTS CULTIVATING COMPASSION AND GENEROSITY TOWARD ALL INDIVIDUALS, INCLUDING STRANGERS.

DO INDIVIDUALS HAVE A MORAL DUTY TO HELP STRANGERS IN EMERGENCY SITUATIONS?

MANY ETHICAL PERSPECTIVES ARGUE THAT INDIVIDUALS DO HAVE A MORAL DUTY TO HELP STRANGERS IN EMERGENCIES, ESPECIALLY WHEN THE COST TO THE HELPER IS MINIMAL AND THE BENEFIT TO THE STRANGER IS SIGNIFICANT. THIS DUTY IS OFTEN GROUNDED IN PRINCIPLES OF BENEFICENCE AND THE VALUE OF HUMAN LIFE. HOWEVER, THE EXTENT OF THIS OBLIGATION CAN VARY BASED ON CULTURAL, SITUATIONAL, AND PHILOSOPHICAL FACTORS.

HOW DOES THE CONCEPT OF MORAL OBLIGATIONS TO STRANGERS RELATE TO GLOBAL ISSUES LIKE POVERTY AND CLIMATE CHANGE?

MORAL OBLIGATIONS TO STRANGERS EXTEND TO GLOBAL ISSUES SUCH AS POVERTY AND CLIMATE CHANGE BY EMPHASIZING OUR RESPONSIBILITY TO INDIVIDUALS BEYOND OUR IMMEDIATE COMMUNITY. ETHICAL FRAMEWORKS LIKE COSMOPOLITANISM ARGUE THAT ALL HUMANS HAVE EQUAL MORAL WORTH, THUS WE SHOULD TAKE ACTIONS THAT ALLEVIATE SUFFERING AND PREVENT HARM WORLDWIDE. THIS PERSPECTIVE SUPPORTS CHARITABLE GIVING, ADVOCACY, AND SUSTAINABLE PRACTICES AS MORAL DUTIES TOWARD STRANGERS AFFECTED BY GLOBAL CHALLENGES.

CAN MORAL OBLIGATIONS TO STRANGERS CONFLICT WITH OBLIGATIONS TO FAMILY AND FRIENDS?

YES, MORAL OBLIGATIONS TO STRANGERS CAN SOMETIMES CONFLICT WITH OBLIGATIONS TO FAMILY AND FRIENDS. MANY ETHICAL SYSTEMS RECOGNIZE A HIERARCHY OF DUTIES, OFTEN PRIORITIZING CLOSE RELATIONSHIPS DUE TO STRONGER EMOTIONAL

BONDS AND SOCIAL ROLES. HOWEVER, SOME THEORIES, LIKE UTILITARIANISM OR COSMOPOLITANISM, ADVOCATE FOR EQUAL CONSIDERATION OF ALL INDIVIDUALS, WHICH MAY REQUIRE BALANCING OR EVEN PRIORITIZING THE NEEDS OF STRANGERS IN CERTAIN CIRCUMSTANCES.

HOW DO CULTURAL DIFFERENCES INFLUENCE PERCEPTIONS OF MORAL OBLIGATIONS TO STRANGERS?

CULTURAL DIFFERENCES SIGNIFICANTLY INFLUENCE HOW MORAL OBLIGATIONS TO STRANGERS ARE PERCEIVED AND ENACTED. SOME CULTURES EMPHASIZE COLLECTIVISM AND COMMUNAL RESPONSIBILITY, PROMOTING STRONG DUTIES TOWARD ALL COMMUNITY MEMBERS, INCLUDING STRANGERS. OTHERS PRIORITIZE INDIVIDUALISM AND PERSONAL AUTONOMY, POTENTIALLY LIMITING OBLIGATIONS TO THOSE WITHIN ONE'S SOCIAL CIRCLE. RELIGIOUS BELIEFS, SOCIAL NORMS, AND HISTORICAL CONTEXTS ALSO SHAPE THE EXPECTATIONS AND PRACTICES RELATED TO HELPING STRANGERS ACROSS CULTURES.

ADDITIONAL RESOURCES

1. *"THE ETHICS OF ASSISTANCE: MORALITY AND THE DISTANT OTHER"*

THIS BOOK EXPLORES THE PHILOSOPHICAL FOUNDATIONS OF OUR MORAL DUTIES TOWARD STRANGERS WHO ARE GEOGRAPHICALLY OR SOCIALLY DISTANT FROM US. IT CHALLENGES READERS TO RECONSIDER THE LIMITS OF THEIR ETHICAL OBLIGATIONS BEYOND FAMILIAR CIRCLES. THROUGH ENGAGING CASE STUDIES, THE AUTHOR ARGUES FOR AN EXPANDED SENSE OF RESPONSIBILITY IN A GLOBALLY CONNECTED WORLD.

2. *"STRANGERS AND OBLIGATIONS: THE MORAL IMPERATIVE OF HELPING OTHERS"*

FOCUSING ON THE CONCEPT OF MORAL OBLIGATION, THIS BOOK EXAMINES WHY AND HOW WE SHOULD HELP THOSE WE DO NOT KNOW PERSONALLY. IT DELVES INTO THEORIES OF ALTRUISM, JUSTICE, AND HUMANITARIANISM, PROVIDING A COMPREHENSIVE ANALYSIS OF ETHICAL DUTIES TO STRANGERS. THE WORK ALSO DISCUSSES PRACTICAL IMPLICATIONS FOR POLICY AND EVERYDAY LIFE.

3. *"BEYOND BORDERS: ETHICS AND THE DUTY TO AID STRANGERS"*

THIS VOLUME ADDRESSES THE MORAL CHALLENGES POSED BY GLOBAL INEQUALITY AND HUMAN SUFFERING. IT ARGUES THAT GEOGRAPHICAL AND CULTURAL BOUNDARIES SHOULD NOT LIMIT OUR ETHICAL RESPONSIBILITIES. THROUGH PHILOSOPHICAL ARGUMENTS AND REAL-WORLD EXAMPLES, IT ADVOCATES FOR A UNIVERSALIST APPROACH TO MORAL OBLIGATIONS.

4. *"MORAL DISTANCE AND THE ETHICS OF STRANGERS"*

EXAMINING THE CONCEPT OF MORAL DISTANCE, THIS BOOK INVESTIGATES WHY PEOPLE OFTEN FEEL LESS COMPELLED TO HELP STRANGERS COMPARED TO THOSE CLOSE TO THEM. IT COMBINES INSIGHTS FROM PSYCHOLOGY, PHILOSOPHY, AND SOCIOLOGY TO UNDERSTAND AND OVERCOME THIS BIAS. THE AUTHOR PROPOSES STRATEGIES TO CULTIVATE EMPATHY AND MORAL CONCERN ACROSS SOCIAL DIVIDES.

5. *"THE OBLIGATION TO STRANGERS: JUSTICE IN A GLOBALIZED WORLD"*

THIS BOOK EXPLORES JUSTICE THEORIES RELATED TO OBLIGATIONS TOWARD STRANGERS IN THE CONTEXT OF GLOBALIZATION. IT ADDRESSES ISSUES SUCH AS IMMIGRATION, REFUGEE AID, AND INTERNATIONAL JUSTICE. THE AUTHOR ARGUES FOR A REDEFINITION OF JUSTICE THAT INCLUDES PROACTIVE DUTIES TO ASSIST THOSE OUTSIDE ONE'S IMMEDIATE COMMUNITY.

6. *"COMPASSION AND DUTY: NAVIGATING MORAL OBLIGATIONS TO UNKNOWN OTHERS"*

FOCUSING ON THE EMOTIONAL AND RATIONAL ASPECTS OF MORAL DUTIES, THIS BOOK DISCUSSES HOW COMPASSION MOTIVATES OBLIGATIONS TO STRANGERS. IT BALANCES PHILOSOPHICAL ARGUMENTATION WITH PSYCHOLOGICAL RESEARCH TO EXPLAIN WHY HELPING UNKNOWN OTHERS MATTERS. THE TEXT ALSO EXPLORES POTENTIAL CONFLICTS BETWEEN SELF-INTEREST AND MORAL DUTY.

7. *"MORAL RESPONSIBILITY BEYOND FAMILIARITY: ETHICS TOWARD STRANGERS"*

THIS WORK CHALLENGES TRADITIONAL ETHICAL FRAMEWORKS THAT PRIORITIZE DUTIES TO FAMILY AND FRIENDS. IT ARGUES FOR EXTENDING MORAL RESPONSIBILITY TO STRANGERS, EMPHASIZING FAIRNESS AND HUMAN DIGNITY. THE AUTHOR INCORPORATES DIVERSE PHILOSOPHICAL TRADITIONS TO BUILD A COMPELLING CASE FOR UNIVERSAL MORAL CONCERN.

8. *"HUMANITY'S REACH: ETHICAL OBLIGATIONS TO THE UNKNOWN"*

THIS BOOK ADDRESSES THE ETHICAL IMPLICATIONS OF OUR INTERCONNECTED WORLD, WHERE ACTIONS OFTEN AFFECT UNKNOWN INDIVIDUALS. IT EXPLORES THE SCOPE AND LIMITS OF OUR MORAL OBLIGATIONS IN CONTEXTS LIKE CLIMATE CHANGE, GLOBAL

HEALTH, AND HUMANITARIAN CRISES. THE AUTHOR CALLS FOR A BROADENED ETHICAL PERSPECTIVE THAT INCLUDES THE WELFARE OF STRANGERS.

9. *"THE STRANGER'S CLAIM: PHILOSOPHICAL PERSPECTIVES ON MORAL DUTY"*

DELVING INTO CLASSICAL AND CONTEMPORARY PHILOSOPHY, THIS BOOK INVESTIGATES THE MORAL CLAIMS STRANGERS HAVE ON US. IT ANALYZES DIFFERENT ETHICAL THEORIES REGARDING DUTY, RIGHTS, AND COMPASSION. THROUGH RIGOROUS ARGUMENT, THE AUTHOR ILLUMINATES THE COMPLEXITIES OF RESPONDING MORALLY TO THOSE WE DO NOT KNOW.

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moral obligations to strangers: The Limits of Moral Obligation Marcel van Ackeren, Michael Kühler, 2015-09-16 This volume responds to the growing interest in finding explanations for why moral claims may lose their validity based on what they ask of their addressees. Two main ideas relate to that question: the moral demandingness objection and the principle ought implies can. Though both of these ideas can be understood to provide an answer to the same question, they have usually been discussed separately in the philosophical literature. The aim of this collection is to provide a focused and comprehensive discussion of these two ideas and the ways in which they relate to one another, and to take a closer look at the consequences for the limits of moral normativity in general. Chapters engage with contemporary discussions surrounding ought implies can as well as current debates on moral demandingness, and argue that applying the moral demandingness objection to the entire range of normative ethical theories also calls for an analysis of its (metaethical) presuppositions. The contributions to this volume are at the leading edge of ethical theory, and have implications for moral theorists, philosophers of action, and those working in metaethics, theoretical ethics and applied ethics.

moral obligations to strangers: The Subtlety of Emotions Aaron Ben-Ze'Ev, 2001-08-24 An informal yet rigorous exploration of human emotions in all their complexity and subtlety. Why do we cry at the movies? What is the best way to manage destructive feelings such as jealousy? Although emotions pervade our lives, their nature, causes, and effects have only recently been studied by social scientists and philosophers. Despite growing scientific interest in the subject, empirical findings have not yet caught up with our intuitive knowledge. In this book Aaron Ben-Ze'ev carries out what he calls a careful search for general patterns in the primeval jungle of emotions. In an engaging, informal style he draws on a variety of theoretical approaches and popular sources to produce a coherent account of emotions in all their subtlety. All of the ideas are illustrated with examples drawn from everyday life. The book is organized into two parts. The first presents an overall conceptual framework for understanding emotions. It looks at the typical characteristics and components of emotions, distinguishes emotions from other affective phenomena, classifies the emotions, and covers such related issues as emotional intelligence, regulating emotions, and emotions and morality. The second part discusses individual emotions, including envy, jealousy, pleasure-in-others'-misfortune, pity, compassion, anger, hate, disgust, love, sexual desire, happiness, sadness, pride, regret, and shame. The text is laced with insightful and often amusing quotations from sources ranging from Mae West to Montesquieu.

moral obligations to strangers: Caring for Strangers David Watson, 2025-07-15 Originally published in 1980, this book introduces students of social studies to ideas in moral, social and

political philosophy which are useful for assessing social policy. At the same time the book enables philosophy students to discover the value of social and political philosophy beyond its traditional confines. The book begins with the claim that modern social welfare has to be thought of as help given to strangers and goes on to ask how services of this sort can be justified. The first part of the book discusses the distinction between social and economic policy. Using Titmuss' notion of 'the gift-relationship' it shows its implications for our understanding of social integration, alienation, community and the importance of moral status in social life. It then considers the justification of our ways of discriminating among strangers in our social policies. The idea of social justice and the implications of the 'work ethic' are examined, particularly in relation to our views of what help strangers need or deserve and the relationship between welfare rights and human rights is also discussed.

moral obligations to strangers: Moral Realism as a Moral Doctrine Matthew H. Kramer, 2009-03-30 In this major new work, Matthew Kramer seeks to establish two main conclusions. On the one hand, moral requirements are strongly objective. On the other hand, the objectivity of ethics is itself an ethical matter that rests primarily on ethical considerations. Moral realism - the doctrine that morality is indeed objective - is a moral doctrine. Major new volume in our new series New Directions in Ethics Takes on the big picture - defending the objectivity of ethics whilst rejecting the grounds of much of the existing debate between realists and anti-realists Cuts across both ethical theory and metaethics Distinguished by the quality of the scholarship and its ambitious range

moral obligations to strangers: Morality and Responsibility T. M. Scanlon, 2025-03-25 T. M. Scanlon is one of the world's leading philosophers, widely known for his contractualist moral theory and his distinctive account of moral responsibility and blame. In these important essays, written between 2001 and 2021, Scanlon reflects on the lines of thinking that led him to these views, considers objections to them, and locates them in relation to the views of others, including Derek Parfit, Harry Frankfurt, Gary Watson, and Christine Korsgaard. The result will be essential reading for scholars and students in moral philosophy, political philosophy, and the philosophy of law.

moral obligations to strangers: Moral Status Mary Anne Warren, 1997-11-13 Mary Anne Warren explores a theoretical question which lies at the heart of practical ethics: what are the criteria for having moral status? In other words, what are the criteria for being an entity towards which people have moral obligations? Some philosophers maintain that there is one intrinsic property—for instance, life, sentience, humanity, or moral agency. Others believe that relational properties, such as belonging to a human community, are more important. In Part I of the book, Warren argues that no single property can serve as the sole criterion for moral status; instead, life, sentience, moral agency, and social and biotic relationships are all relevant, each in a different way. She presents seven basic principles, each focusing on a property that can, in combination with others, legitimately affect an agent's moral obligations towards entities of a given type. In Part II, these principles are applied in an examination of three controversial ethical issues: voluntary euthanasia, abortion

moral obligations to strangers: Punishment and Freedom Alan Brudner, 2012-02-23 Presenting an original theory on the nature of criminal law, this text provides an understanding of apparent contradictions and paradoxes within the field.

moral obligations to strangers: Receiving the Stranger in Shakespeare Joan Fitzpatrick, 2025-06-09 Hospitality to strangers has become an increasingly prevalent topic in recent years, from political upheavals resulting in the displacement of millions of people, to the emergence of our collective obligations towards strangers during the Covid-19 pandemic. Yet the vexed question of when to welcome or reject strangers is nothing new. In the context of an increasingly multicultural early modern London, where disease, including plague, was often rampant, Shakespeare repeatedly explores the subtle ethical complexities that attend seemingly straightforward acts of hospitality or their refusal. *Receiving the Stranger in Shakespeare* provides critical analysis of the most important moments of hospitality or its denial in Shakespeare's plays, situating them historically in order to fully explore Shakespeare's engagement with early modern views. The book explores the plays

definitions of the self, self-interest, and otherness and their relevance to make sense of the world, and an exploration of the social, economic, and political particularities that make such distinctions as troublesome as they are necessary. This volume will unravel the various attempts, successful and unsuccessful, to balance these obligations and risks.

moral obligations to strangers: Moral Theory at the Movies Dean Kowalski, 2011-12-08 Moral Theory at the Movies provides students with a wonderfully approachable introduction to ethics. The book incorporates film summaries and study questions to draw students into ethical theory and then pairs them with classical philosophical texts. The students see how moral theories, dilemmas, and questions are represented in the given films and learn to apply these theories to the world they live in. There are 36 films and a dozen readings including: Thank you for Smoking, Plato's Gorgias, John Start Mill's Utilitarianism, Hotel Rwanda, Plato's Republic, and Horton Hears a Who. Topics cover a wide variety of ethical theories including, ethical subjectivism, moral relativism, ethical theory, and virtue ethics. Moral Theory at the Movies will appeal to students and help them think about how philosophy is relevant today.

moral obligations to strangers: Suffering and Moral Responsibility Jamie Mayerfeld, 1999 Understanding suffering in hedonistic terms as an affliction of feeling, he addresses difficulties associated with its identification and measurement.

moral obligations to strangers: Suffering and Moral Responsibility Jamie Mayerfeld Associate Professor of Political Science University of Washington, 1999-08-06 In this original study, Jamie Mayerfeld undertakes a careful inquiry into the meaning and moral significance of suffering. Understanding suffering in hedonistic terms as an affliction of feeling, he addresses difficulties associated with its identification and measurement. He then turns to an examination of the duty to relieve suffering: its content, its weight relative to other moral considerations, and the role it should play in our lives. Among the claims defended in the book are that suffering needs to be distinguished from both physical pain and the frustration of desire, that interpersonal comparisons of the intensity of happiness and suffering are possible, that several psychological processes hinder our awareness of other people's suffering, and that the prevention of suffering should often be pursued indirectly. Mayerfeld concludes his discussion by arguing that the reduction of suffering is morally more important than the promotion of happiness, and that most of us greatly underestimate the force of the duty to prevent suffering. As the first systematic book-length inquiry into the moral significance of suffering, Suffering and Moral Responsibility makes an important contribution to moral philosophy and political theory, and will interest specialists in each of these areas.

moral obligations to strangers: The Warrior's Honor Michael Ignatieff, 1998-10-15 Since the early 1990s, Michael Ignatieff has traveled the world's war zones, from Bosnia to the West Bank, from Afghanistan to central Africa. The Warrior's Honor is a report and a reflection on what he has seen in the places where ethnic war has become a way of life. Ignatieff charts the rise of the new moral interventionists--the relief workers, reporters, delegates, and diplomats who believe that other people's misery is of concern to us all. And he brings us face-to-face with the new ethnic warriors--the warlords, gunmen, and paramilitaries--who have escalated postmodern war to an unprecedented level of savagery. Hard-hitting and passionate, The Warrior's Honor is a profound and searching exploration of the perils and obligations of moral citizenship in a world scarred by war and genocide.

moral obligations to strangers: Moral Acquaintances and Moral Decisions Stephen S. Hanson, 2009-09-18 The potential of modern medicine in a pluralistic world leads to the potential for moral conflict. The most prevalent bioethical theories often either overestimate or underestimate the amount of shared moral belief that can be used to address those conflicts. This work presents a means for taking seriously the pluralism in the modern world while recognizing the likelihood of moral "acquaintance" between persons with differing views. It criticizes moral theories that overstate the extent of the problem of pluralism as well as those that imply too much agreement between reasonable moral persons, yet it locates a means for the resolution of many moral conflicts in moral acquaintanceship. Drawing from the work of H. Tristram Engelhardt, Jr., casuists and

principle-based theorists, and Erich Loewy and Kevin W. Wildes's initial development of the concept of moral acquaintanceship, *Moral Acquaintances and Moral Decisions* is philosophically in-depth work with direct applications for decisionmaking in real medical settings. A work in moral theory as well as a source of real world guidance, clinically oriented bioethics professionals as well as students of bioethical theory should find the theory of moral acquaintanceship provided here important to their work.

moral obligations to strangers: Can We Solve the Migration Crisis? Jacqueline Bhabha, 2018-07-10 Every minute 24 people are forced to leave their homes and over 65 million are currently displaced world-wide. Small wonder that tackling the refugee and migration crisis has become a global political priority. But can this crisis be resolved and if so, how? In this compelling essay, renowned human rights lawyer and scholar Jacqueline Bhabha explains why forced migration demands compassion, generosity and a more vigorous acknowledgement of our shared dependence on human mobility as a key element of global collaboration. Unless we develop humane 'win-win' strategies for tackling the inequalities and conflicts driving migration and for addressing the fears fuelling xenophobia, she argues, both innocent lives and cardinal human rights principles will be squandered in the service of futile nationalism and oppressive border control.

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