

Universität Siegen

| Fachbereich 3 | Medienwissenschaft |

| Paradigmen der Medienethik |

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John Stuart Mill: Utilitarismus

Gliederung

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2 Argumentation

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Prinzip

„The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.“

(Mill 2006: 22)

Prinzip

„It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied.“

(Mill 2006: 32)

Prinzip

„It is quite compatible with the principle of utility to recognise the fact, that some kinds of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone.“

(Mill 2006: 26)

Prinzip

„From this verdict of the only competent judges, I apprehend there can be no appeal. On a question which is the best worth having of two pleasures, or which of two modes of existence is the most grateful to the feeling, apart from its moral attributes and from its consequences, the judgment of those who are qualified by knowledge of both, or, if they differ, that of the majority among them, must be admitted as final.“

(Mill 2006: 34)

Argumentation

„All the grand sources, in short, of human suffering are in a great degree, many of them almost entirely, conquerable by human care and effort; and though their removal is grievously slow (...) yet very mind sufficiently intelligent and generous to bear a part, however small and unobtrusive, in the endeavour, will draw a noble enjoyment from the contest itself, which he would not for any bribe in the form of selfish indulgence consent to be without.“

(Mill 2006: 48)

Argumentation

„... Difference of opinion on moral questions was not first introduced into the world by utilitarianism, while that doctrine does supply, if not always easy, at all events a tangible und intelligible mode of deciding such differences“

(Mill 2006: 62)

Argumentation

„... There has been ample time, namely, the whole past duration of the human species. During all that time mankind have been learning by experience the tendencies of actions; on which experience all the prudence, as well as all the morality of life, is dependent.“

(Mill 2006: 70)

Argumentation

„The whole force therefore of external reward and punishment, whether physical or moral, and whether proceeding from God or from fellow men, together with all that the capacities of human nature admit, of disinterested devotion to either, become available to enforce the utilitarian morality, in proportion as that morality is recognised; and the more powerfully, the more appliances of education and general cultivation are bent to the purpose.“

(Mill 2006: 84)

Argumentation

„But there is this basis of powerful natural sentiment; and this it is which, when once the general happiness is recognised as the ethical standard, will constitute the strength of the utilitarian morality. This firm foundation is that of the social feelings of mankind; the desire to be in unity with our fellow creatures, which is already a powerful principle in human nature, and havily one of those which tend to become stronger, even without express inculcation, from the influences of advancing civilization.“

(Mill 2006: 94)

Argumentation

„No reason can be given why the general happiness is desireable, except that each person, so far as he believes it to be attainable, desires his own happiness.“

(Mill 2006: 106)

Argumentation

„Both in feeling and conduct, habit is the only thing which imparts certainty; and its because of the importance to others of being able to rely absolutely on one's feelings and conduct, that the will to do right ought to be cultivated into this habitual independence.“

(Mill 2006: 120 f.)

Kritik

„Now, society between human beings, except in the relation of master and slave, is manifestly impossible on any other footing that the interests of all are to be consulted.“

(Mill 2006: 94 f.)

Kritik

„Handle so, dass du die Menschheit sowohl in deiner Person, als auch in der Person eines jeden anderen jederzeit zugleich als Zweck, niemals bloß als Mittel brauchest.“

(Kant 1785)

Kritik

Quantifizierbarkeit von Glück
Addierbarkeit von Leid
Bestimmung durch kleine Masse von Personen

Kritik

Ableitung von Nützlichkeit zu Gerechtigkeit

Kritik

Veränderlichkeit der Menschlichen Bedürfnisse

vgl. Marx

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