

## Summary

### *„Eugenische Entscheidungen und natürliche Grundgüter“*

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The present paper deals with the ethical challenges of eugenic interventions in the prenatal state. Its thesis is that decisions about that kind of genetic engineering presuppose a reference on primary goods as well as a conception of the good. Thus neither purely liberal approaches – which focus on the freedom of the individual – nor purely deontological theories – that centers on questions of justice – are able to cope with the ethical challenges of these new technologies.

To defend this thesis, first some eugenic techniques and their applications will be presented, followed by a critical analysis of the approaches by Nicholas Agar and Jürgen Habermas.

The next step introduces a proposal by Fritz Allhoff, who applies the term ‘primary goods’ by John Rawls to the debate on eugenic interventions. This concept is particularly interesting because Rawls uses the concept of ‘primary goods’ within a liberal approach and, as Rawls is convinced, without any reference to a ‘full theory of the good’. Following the criticism by Adina Schwartz and Thomas Nagel, I will argue that this is not possible – neither within the theory of John Rawls nor in the eugenic context. This means that although Allhoff’s use of the term ‘primary goods’ within the debate over prenatal genetic engineering is instructive indeed, a strong theory of the good, however, is still necessary.