The Master's thesis consists of a meta-ethical analysis of the concept of supererogation. It investigates its status in ethical theory and justifies the claim that it is essentially entangled with the problem of the limits of normative ethics. As such the concept is employed to reveal some fundamental problems in the area of deontic logic, the discourse of reasons for action, the concept of overridingness, the problem of morality and self-interest and the problem of the scope and nature of the moral community. From the point of view of the structural presuppositions that underlie modern conceptions of how moral theorizing is properly done, I furthermore defend a position that embraces many of the anti-moralist-and anti-theorist –sceptics’ discontents with the reductive attempts to translate the phenomenology of morality into an exhaustive conceptual scheme for ethics. Since supererogation cuts across the axe of deontological, axiological and anthropological concepts, I argue that it forms an ideal starting point for an analysis of the different interdependencies that exist between virtue-, deontological- and consequential theories of morality. Ultimately, supererogation functions as a test for these theories and seem to finds its reason of existence in the good-ought-tie-up. Departing from the Anglo-American analytical treatment of supererogation, I finally propose to rethink our moral intuitions as cultural intuitions. Warranted by various socio-historical accounts that refer to the semantics of ethics as alienate forms of expressions, due to the disappearance of the contexts that were essential for their significance, I try to demonstrate how the problematic status of supererogation forms a paradigmatic illustration of this idea. Due to the logical primacy of duty in the supererogation debate, my final intention is to show how because of the failure of Kant's Enlightenment project to provide a rational justification of morality, modern deontological theories share on a latent level the structural determinants that lead to the anti-supererogationist impulse in the Reformation. Propagating an idiosyncratic view on the process of secularisation, I then conclude that if we take full account of the fact that the themes and problems we're confronted with in moral philosophy stem from religious and theological sources, but are no longer recognised as such; then secular ethics if it wants to free itself from its religious background and wants to become a non-religious secular ethics, this will probably be the fixed point of reference from which the departure will hopefully lead us to a new understanding and interpretation of the task and meaning of ethics.

The results obtained are the outcome of the combination of a meta-ethical analytical approach combined with the study of the historical determinants of Kant’s moral theory. In order to obtain these results, I gathered every single article on supererogation ever published, and consulted the most important contemporary authors in the field of Anglo-American analytical meta-ethics, the history of ethics, and the antimoralists- and antitheorist sceptics. In the second chapter I confronted the modern literature on supererogation with the most important first-tier authors.

### Keywords
- Supererogation
- Secularisation
- Good-Ought-Tie-Up
- Limits of Normative Ethics
- Antimoralists and Antitheorists