

Character and Ethical Theory

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Ethical philosophy has provided two very different models of choice. In one, an agent encounters a situation in which two or more alternative courses of action are available. He or she then tests these against a rationally derivable theory. If the theory is Kantian, this means that each alternative is to be tested against the categorical imperative: Can the agent will the maxim embodied by the alternative to be a universal law? Does it treat other rational beings as ends instead of means? Could it play a part in an ideal moral realm? If all options pass the test, then any one of them is morally licit. If "imperfect duties" are involved, then moral grounds are still relevant to a decision; in the more frequent case in which imperfect duties are not involved, the decision has to be made on grounds that lie outside of morality and outside of Kant's theory. Any option that fails the test of the categorical imperative is immoral. If there are two options and one fails, then the other is our duty.¹ In the decision procedure of consequentialism (one form of which is the classical utilitarianism associated with Jeremy Bentham and John Stuart Mill), one compares the likely consequences of the various alternatives or of the policies they represent. The strategy is to maximize value: One should choose the action, or follow the policy, that is likely to lead to the greatest value in the world.²

In the other model, an agent is assumed either to have a formed character or to be in the process of forming one. Thus choice takes place against a background of habits, inhibitions, and patterns of satisfaction with certain kinds of behavior. The agent either has the desire (or lack of desire) to become a certain kind of person, or has the satisfaction (or lack of satisfaction) in being a certain kind of person. When difficult choices present themselves, character is crucial. Thus, if given a ring of invisibility that made it possible to do anything with impunity, most people would behave badly, according to Plato; but someone whose virtue is not a matter of habit only, who "has philosophy," can choose a good life.³ Aristotle suggests, as the test of whether someone really possesses a virtue, that what is crucial is whether he or she enjoys behaving in the manner corresponding to that virtue.⁴ In the *Analects* of Confucius the suggestion is made, even more sharply than in the works of Plato and Aristotle, that for

Studies In Ethical Theory Midwest Studies In Philosophy Volume Iii

Rosina Ehmman



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