

Character and Ethical Theory

JOEL KUPPERMAN

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

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Morality and Objectivity (Routledge Revivals) Ted Honderich, 2013-09-05 The late J L Mackie and his work were a focus for much of the best philosophical thinking in the Oxford tradition His moral thought centres on that most fundamental issue in moral philosophy the issue of whether our moral judgements are in some way objective The contributors to this volume first published in 1985 are among the most distinguished figures in moral philosophy and their essays in tribute to John Mackie present views at the forefront of the subject Five of the essays give a new understanding of the objectivity of moral judgements These are by Simon Blackburn R M Hare John McDowell Susan Hurley and Bernard Williams The remaining contributors Philippa Foot Steven Lukes Amartya Sen David Wiggins give their attention to problems which are equally compelling such as the defence of a moral outlook based on a conception of a need and of what follows from it The volume also includes the addresses given by Simon Blackburn and George Cawkwell at the memorial service for John Mackie and a list of his publications compiled by Joan Mackie

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Identity, Character, and Morality Owen Flanagan, Amelie Oksenberg Rorty, 1993-08-26 Many philosophers believe that normative ethics is in principle independent of psychology By contrast the authors of these essays explore the interconnections between psychology and moral theory They investigate the psychological constraints on realizable ethical ideals and articulate the psychological assumptions behind traditional ethics They also examine the ways in which the basic architecture of the mind core emotions patterns of individual development social psychology and the limits on human capacities for rational deliberation affect morality

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