

## 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.<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup> 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.<sup>4</sup> 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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Aristotle, 1992-11-05 Anyone seriously interested in Aristotle's moral philosophy must take full account of the Eudemian

Ethics a work which has in the past been unduly neglected in favour of the better known Nicomachean Ethics The relation between the two treatises is now the subject of lively debate This volume contains a translation of three of the eight books of the Eudemian Ethics those that are likely to be of most interest to philosophers today together with a philosophical commentary on these books from a contemporary point of view Like the other volumes in the series it is intended to serve the needs of readers of Aristotle without a knowledge of Greek and the aim in the translation has been to give as accurate an idea as possible of Aristotle's text but for the benefit of those who are able to read the original there are notes on the Greek text used for problematic passages In preparing this new edition Michael Woods has made use of the much improved text of the Eudemian Ethics that has recently been published as an Oxford Classical Text and has taken into consideration recent philosophical work on Aristotle's ethics The Clarendon Aristotle Series is designed for both students and professionals It provides accurate translations of selected Aristotelian texts accompanied by incisive commentaries which focus on philosophical problems and issues The volumes in the series have been widely welcomed and favourably reviewed Important new titles are being added to the series and a number of well established volumes are being reissued with revisions and or supplementary material Introduction Translation Commentary Notes on the Text and Translation Select bibliography Glossary Index

*Aristotle on Desire* Giles Pearson, 2012-08-30 This book reconstructs Aristotle's account of desire from his various scattered remarks It will be relevant to anyone interested in Aristotle's ethics or psychology

**Oxford Studies in Agency and Responsibility, Volume 1** David Shoemaker, Neal A. Tognazzini, 2013-08-08 This book discusses questions such as what does it mean to be an agent what is the relation between moral and criminal responsibility and what do various psychological disorders tell us about agency and responsibility

**Immorality** Ronald Dmitri Milo, 2014-07-14 This book explores a much neglected area of moral philosophy the typology of immorality Ronald D Milo questions the adequacy of Aristotle's suggestion that there are two basic types of immorality wickedness and moral weakness and argues that we must distinguish between at least six different types of immoral behavior Originally published in 1984 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

**Virtue Ethics** Daniel Statman, 2019-08-07 The central question in contemporary ethics is whether virtue can replace duty as the primary notion in ethical theory This book focuses directly on this subject

**The ^AMorality of Happiness** Julia Annas, 1993-08-19 Ancient ethical theories based on the notions of virtue and happiness have struck many as an attractive alternative to modern theories But we cannot find out whether this is true until we understand ancient ethics and to do this we need to examine the basic structure of ancient ethical theory not just the details

of one or two theories In this book Annas brings together the results of a wide ranging study of ancient ethical philosophy and presents it in a way that is easily accessible to anyone with an interest in ancient or modern ethics She examines the fundamental notions of happiness and virtue the role of nature in ethical justification and the relation between concern for self and concern for others Her careful examination of the ancient debates and arguments shows that many widespread assumptions about ancient ethics are quite mistaken Ancient ethical theories are not egoistic and do not depend for their acceptance on metaphysical theories of a teleological kind Most centrally they are recognizably theories of morality and the ancient disputes about the place of virtue in happiness can be seen as akin to modern disputes about the demands of morality

*Foundations of Liberalism* Margaret Moore, 1993-02-18 This book is an original critique of contemporary liberal theories of justice focusing on the problem of how to relate the personal point of view of the individual to the impartial perspective of justice Margaret Moore's examination of prominent contemporary arguments for liberal justice reveals that individualist theories are subject to two serious difficulties the motivation problem and the integrity problem Individualists cannot explain why the individual should be motivated to act in accordance with the dictates of liberal justice and related to this offer radically incoherent accounts of the person Revisionist liberal attempts to ground liberalism in contextual and perfectionist terms offer more defensible foundations but Dr Moore argues that such theories do not support liberal political principles She concludes by sketching a historical and concrete approach to political and ethical theorizing which reformulates the relation between self interest and morality and is not subject to the problems that beset liberal individualist theories of justice Her book advances the debate between communitarians and liberals about the kind of moral foundation which a liberal society requires

**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

*Moral Perception and Particularity* Lawrence A. Blum, 1994-01-28 This collection of Laurence Blum's essays examines the moral import of emotion motivation judgement perception and group identifications

**Books in Print**, 1991 The Scope of Morality Peter A. French, 1979 The Scope of Morality was first published in 1980 Minnesota Archive Editions uses digital technology to make long unavailable books once again accessible and are published unaltered from the original University of Minnesota Press editions The scope of morality Peter A French contends is much narrower than many traditional and contemporary works in ethical theory suggest We trivialize morality if we think it has something to say about everything we do it touches us all but not at all times This essay in philosophical ethics focuses upon the origin purpose and function of the various concepts to be found in a more or less

mature morality The author draws a distinction between moral concepts that arise from an individual's wish to live a worthwhile life and those directed towards the development of virtue in the moral community Moral concepts in his view are subjective creations of human beings rather than laws with an objective basis in nature The ethics of sociobiology of the lifeboat and spaceship models and of game theory all come under his critical eye in this useful and progressive work The Scope of Morality says Hector Neri Castaneda represents a serious effort at discussing the nature of morality taking into account the most important contributions of recent writers

**Right Actions and Good Persons** Marjaana Kopperi, 2018-08-20 First published in 1999 this work tests the ancient against the modern in discussing whether modern approaches to ethics remain sufficiently able to provide a serious and justifiable account of morality Marjaana Kopperi explores ancient medieval and enlightenment philosophy to compare their notion of moral agents and the good life with the more action based notions of modern philosophy Kopperi aims to examine how the promoters of agent based ethical views deal with questions of what constitutes a good life and whether it can or should be quantified or justified

**Ethical Theory** Russ Shafer-Landau, 2007-07-30 In presenting this reader on ethical theory Shafer Landau philosophy U of Wisconsin has made sure to cover the standard topics of the day consequentialism deontology contractarianism and virtue ethics but has also sought to include areas that are less common in sections on moral standing moral responsibility moral knowledge and works that question the very possibility of systematic ethics He also includes a section that discusses ethics and religion and another that examines prima facie duties and particularism Rather than include critics views following the various theoretical presentations he has instead decided to include more works of allied thinkers in order to provide readers with a more nuanced view of the particular view in question Selections from classic writers such as Aristotle Thomas Hobbes Immanuel Kant and Plato are accompanied by more contemporary writings Annotation 2007 Book News Inc Portland OR booknews.com Distributed by Syndetic Solutions LLC

*Ethical Emotivism* S.A. Satris, 2012-12-06 The primary contributions of this work are in three overlapping categories i the history of ideas and in particular the history of the idea of value and moral philosophy in both continental and Anglo American traditions ii the identification and interpretation of ethical emotivism as one of the major twentieth century ethical theories and iii the evolution of a philosophically viable form of ethical emotivism as an alternative to utilitarianism and Kantianism In addition along the way many particular points are touched upon e.g the relation of Hume to Stevenson and emotivism the facti value distinction and human emotional and social nature The work begins by challenging the received account of the development of twentieth century moral philosophy i.e the account that occurs in all the recognized historical books such as G.c. Kerner *The Revolution in Ethical Theory* Oxford 1966 G. I. Warnock *Contemporary Moral Philosophy* London 1967 W. D. Hudson *Modern Moral Philosophy* London 1967 Mary Warnock *Ethics Since 1900* 3rd ed Oxford 1978 and W. D. Hudson *A Century of Moral Philosophy* New York 1980 This received account is not only the property of scholars of the history of recent moral philosophy but is also generally assumed by philosophers

themselves and is repeated quite uncritically in the literature at large      **State Punishment** Nicola Lacey, 2012-10-12  
Nicola Lacey presents a new approach to the question of the moral justification of punishment by the State. She focuses on the theory of punishments in context of other political questions such as the nature of political obligation and the function and scope of criminal law. Arguing that no convincing set of justifying reasons has so far been produced, she puts forward a theory of punishments which places the values of the community at its centre.      **Moral Action and Christian Ethics** Jean Porter, 1999-03-11  
How do we determine whether an action is right or wrong? Until recently, philosophers assumed that this question could be answered by means of a theory of morality which set forth clearly established rules for moral behaviour. More recently, however, a number of philosophers have challenged a theory of morality in this sense. Porter is sympathetic to their criticisms but questions whether they go far enough in offering a positive alternative to a modern view of the moral act. She argues that the work of Aquinas offers an alternative account of moral rationality in terms of which moral reasoning is understood as dialectical rather than deductive and questions are resolved in a wider context of ethical thought. Aquinas's account of the moral virtues and prudence is seen to offer unexpected insights into the relationship between moral rules and the practice of the virtues, thus contributing to our own moral reflection.

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