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PETER RAILTON

Alienation, Consequentialism, and the Demands of Morality

Introduction

Living up to the demands of morality may bring with it alienation—from one's personal commitments, from one's feelings or sentiments, from other people, or even from morality itself. In this article I will discuss several apparent instances of such alienation, and attempt a preliminary assessment of their bearing on questions about the acceptability of certain moral theories. Of special concern will be the question whether problems about alienation show consequentialist moral theories to be self-defeating.

I will not attempt a full or general characterization of alienation. Indeed, at a perfectly general level alienation can be characterized only very roughly as a kind of estrangement, distancing, or separateness (not necessarily consciously attended to) resulting in some sort of loss (not necessarily consciously noticed).[1] Rather than seek a general analysis I will rely upon examples to convey a sense of what is involved in the sorts of alienation with which I am concerned. There is nothing in a word, and the phenomena to be discussed below could all be considered while avoid-

1. The loss in question need not be a loss of something of value, and *a fortiori* need not be a bad thing overall: there are some people, institutions, or cultures alienation from which would be a boon. Alienation is a more or less troubling phenomenon depending upon what is lost; and in the cases to be considered, what is lost is for the most part of substantial value. It does not follow, as we will see in Section V, that in all such cases alienation is a bad thing on balance. Moreover, I do not assume that the loss in question represents an actual *decline* in some value as the result of a separation coming into being where once there was none. It seems reasonable to say that an individual can experience a loss in being alienated from nature, for example, without assuming that he was ever in communion with it, much as we say it is a loss for someone never to receive an education or never to appreciate music. Regrettably, various relevant kinds and sources of alienation cannot be discussed here. A general, historical discussion of alienation may be found in Richard Schacht, *Alienation* (Garden City, NY: Doubleday, 1971).

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ing the controversial term 'alienation.' My sense, however, is that there is some point in using this formidable term, if only to draw attention to commonalities among problems not always noticed. For example, in the final section of this article I will suggest that one important form of alienation in moral practice, the sense that morality confronts us as an alien set of demands, distant and disconnected from our actual concerns, can be mitigated by dealing with other sorts of alienation morality may induce. Finally, there are historical reasons, which will not be entered into here, for bringing these phenomena under a single label; part of the explanation of their existence lies in the conditions of modern "civil society," and in the philosophical traditions of empiricism and rationalism—which include a certain picture of the self's relation to the world—that have flourished in it.

Let us begin with two examples.

I. John and Anne and Lisa and Helen

To many, John has always seemed a model husband. He almost invariably shows great sensitivity to his wife's needs, and he willingly goes out of his way to meet them. He plainly feels great affection for her. When a friend remarks upon the extraordinary quality of John's concern for his wife, John responds without any self-indulgence or self-congratulation. "I've always thought that people should help each other when they're in a specially good position to do so. I know Anne better than anyone else does, so I know better what she wants and needs. Besides, I have such affection for her that it's no great burden—instead, I get a lot of satisfaction out of it. Just think how awful marriage would be, or life itself, if people didn't take special care of the ones they love." His friend accuses John of being unduly modest, but John's manner convinces him that he is telling the truth: this is really how he feels.

Lisa has gone through a series of disappointments over a short period, and has been profoundly depressed. In the end, however, with the help of others she has emerged from the long night of anxiety and melancholy. Only now is she able to talk openly with friends about her state of mind, and she turns to her oldest friend, Helen, who was a mainstay throughout. She'd like to find a way to thank Helen, since she's only too aware of how much of a burden she's been over these months, how much of a drag and a bore, as she puts it. "You don't have to thank me, Lisa," Helen

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replies, "you deserved it. It was the least I could do after all you've done for me. We're friends, remember? And we said a long time ago that we'd stick together no matter what. Some day I'll probably ask the same thing of you, and I know you'll come through. What else are friends for?" Lisa wonders whether Helen is saying this simply to avoid creating feelings of guilt, but Helen replies that she means every word—she couldn't bring herself to lie to Lisa if she tried.

II. What's Missing?

What is troubling about the words of John and Helen? Both show stout character and moral awareness. John's remarks have a benevolent, consequentialist cast, while Helen reasons in a deontological language of duties, reciprocity, and respect. They are not self-centered or without feeling. Yet something seems wrong.

The place to look is not so much at what they say as what they don't say. Think, for example, of how John's remarks might sound to his wife. Anne might have hoped that it was, in some ultimate sense, in part for *her* sake and the sake of their love as such that John pays such special attention to her. That he devotes himself to her because of the characteristically good consequences of doing so seems to leave her, and their relationship as such, too far out of the picture—this despite the fact that these characteristically good consequences depend in important ways on his special relation to her. She is being taken into account by John, but it might seem she is justified in being hurt by the way she is being taken into account. It is as if John viewed her, their relationship, and even his own affection for her from a distant, objective point of view—a moral point of view where reasons must be reasons for any rational agent and so must have an impersonal character even when they deal with personal matters. His wife might think a more personal point of view would also be appropriate, a point of view from which "It's my wife" or "It's Anne" would have direct and special relevance, and play an unmediated role in his answer to the question "*Why* do you attend to her so?"

Something similar is missing from Helen's account of why she stood by Lisa. While we understand that the specific duties she feels toward Lisa depend upon particular features of their relationship, still we would not be surprised if Lisa finds Helen's response to her expression of gratitude quite distant, even chilling. We need not question whether she has

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strong feeling for Lisa, but we may wonder at how that feeling finds expression in Helen's thinking.[2]

John and Helen both show alienation: there would seem to be an estrangement between their affections and their rational, deliberative selves; an abstract and universalizing point of view mediates their reponses to others and to their own sentiments. We should not assume that they have been caught in an uncharacteristic moment of moral reflection or after-the-fact rationalization; it is a settled part of their characters to think and act from a moral point of view. It is as if the world were for them a fabric of obligations and permissions in which personal considerations deserve recognition only to the extent that, and in the way that, such considerations find a place in this fabric.

To call John and Helen alienated from their affections or their intimates is not of itself to condemn them, nor is it to say that they are experiencing any sort of distress. One may be alienated from something without recognizing this as such or suffering in any conscious way from it, much as one may simply be uninterested in something without awareness or conscious suffering. But alienation is not mere lack of interest: John and Helen are not *uninterested* in their affections or in their intimates; rather, their interest takes a certain alienated form. While this alienation may not itself be a psychological affliction, it may be the basis of such afflictions—such as a sense of loneliness or emptiness—or of the loss of certain things of value—such as a sense of belonging or the pleasures of spontaneity. Moreover, their alienation may cause psychological distress in others, and make certain valuable sorts of relationships impossible.

However, we must be on guard lest oversimple categories distort our diagnosis. It seems to me wrong to picture the self as ordinarily divided into cognitive and affective halves, with deliberation and rationality belonging to the first, and sentiments belonging to the second. John's alienation is not a problem on the boundary of naturally given cognitive and affective selves, but a problem partially constituted by the bifurcation of his psyche into these separate spheres. *John*'s deliberative self seems remarkably divorced from his affections, but not all psyches need be so divided. That there is a cognitive element in affection—that affection is not a mere "feeling" that is a given for the deliberative self but rather

2. This is not to say that no questions arise about whether Helen's (or John's) feelings and attitudes constitute the fullest sort of affection, as will be seen shortly.

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involves as well certain characteristic modes of thought and perception—is suggested by the difficulty some may have in believing that John really does love Anne if he persistently thinks about her in the way suggested by his remarks. Indeed, his affection for Anne does seem to have been demoted to a mere "feeling." For this reason among others, we should not think of John's alienation from his affections and his alienation from Anne as wholly independent phenomena, the one the cause of the other.[3] Of course, similar remarks apply to Helen.

III. The Moral Point of View

Perhaps the lives of John and Anne or Helen and Lisa would be happier or fuller if none of the alienation mentioned were present. But is this a problem for *morality*? If, as some have contended, to have a morality is to make normative judgments from a moral point of view and be guided by them, and if by its nature a moral point of view must exclude considerations that lack universality, then any genuinely moral way of going about life would seem liable to produce the sorts of alienation mentioned above.[4] Thus it would be a conceptual confusion to ask that we never be required by morality to go beyond a personal point of view, since to fail ever to look at things from an impersonal (or nonpersonal) point of view would be to fail ever to *be* distinctively moral—not immoralism, perhaps, but amoralism. This would not be to say that there are not other points of view on life worthy of our attention,[5] or that taking a moral point of

3. Moreover, there is a sense in which someone whose responses to his affections or feelings are characteristically mediated by a calculating point of view may fail to know himself fully, or may seem in a way unknowable to others, and this "cognitive distance" may itself be part of his alienation. I am indebted here to Allan Gibbard.

4. There is a wide range of views about the nature of the moral point of view and its proper role in moral life. Is it necessary that one actually act on universal principles, or merely that one be willing to universalize the principles upon which one acts? Does the moral point of view by its nature require us to consider everyone alike? Here I am using a rather strong reading of the moral point of view, according to which taking the moral point of view involves universalization and the equal consideration of all.

5. A moral point of view theorist might make use of the three points of view distinguished by Mill: the moral, the aesthetic, and the sympathetic. "The first addresses itself to our reason and conscience; the second to our imagination; the third to our human fellow-feeling," from "Bentham," reprinted in *John Stuart Mill: Utilitarianism and Other Writings*, ed. Mary Warnock (New York: New American Library, 1962), p. 121. What is morally right, in his view, may fail to be "loveable" (e.g., a parent strictly disciplining a child) or "beautiful" (e.g., an inauthentic gesture). Thus, the three points of view need not concur in their positive or negative assessments. Notice, however, that Mill has divided the self

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view is always appropriate—one could say that John and Helen show no moral defect in thinking so impersonally, although they do moralize to excess. But the fact that a particular morality requires us to take an impersonal point of view could not sensibly be held against it, for that would be what makes it a morality at all.

This sort of position strikes me as entirely too complacent. First, we must somehow give an account of practical reasoning that does not merely multiply points of view and divide the self—a more unified account is needed. Second, we must recognize that loving relationships, friendships, group loyalties, and spontaneous actions are among the most important contributors to whatever it is that makes life worthwhile; any moral theory deserving serious consideration must itself give them serious consideration. As William K. Frankena has written, "Morality is made for man, not man for morality."[6] Moral considerations are often supposed to be overriding in practical reasoning. If we were to find that adopting a particular morality led to irreconcilable conflict with central types of human well-being—as cases akin to John's and Helen's have led some to suspect—then this surely would give us good reason to doubt its claims.[7]

For example, in the closing sentences of *A Theory of Justice* John Rawls considers the "perspective of eternity," which is impartial across all individuals and times, and writes that this is a "form of *thought and feeling* that rational persons can adopt in the world." "Purity of heart," he concludes, "would be to see clearly and act with grace and self-command from this point of view."[8] This may or may not be purity of heart,

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into three realms, of "reason and conscience," of "imagination," and of "human fellow-feeling"; notice, too, that he has chosen the word 'feeling' to characterize human affections.

6. William K. Frankena, *Ethics*, 2d ed. (Englewood Cliffs, NJ: Prentice-Hall, 1973), p. 116. Moralities that do not accord with this dictum—or a modified version of it that includes all sentient beings—might be deemed alienated in a Feuerbachian sense.

7. Mill, for instance, calls the moral point of view "unquestionably the first and most important," and while he thinks it the error of the moralizer (such as Bentham) to elevate the moral point of view and "sink the [aesthetic and sympathetic] entirely," he does not explain how to avoid such a result if the moral point of view is to be, as he says it ought, "paramount." See his "Bentham," pp. 121f.

Philosophers who have recently raised doubts about moralities for such reasons include Bernard Williams, in "A Critique of Utilitarianism," in J.J.C. Smart and B. Williams, *Utilitarianism: For and Against* (Cambridge: Cambridge University Press, 1973), and Michael Stocker, in "The Schizophrenia of Modern Ethical Theories," *Journal of Philosophy* 73 (1976): 453–66.

8. John Rawls, *A Theory of Justice* (Cambridge: Harvard University Press, 1971), p. 587, emphasis added.

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but it could not be the standpoint of actual life without radically detaching the individual from a range of personal concerns and commitments. Presumably we should not read Rawls as recommending that we adopt this point of view in the bulk of our actions in daily life, but the fact that so purely abstracted a perspective is portrayed as a kind of moral ideal should at least start us wondering.[9] If to be more perfectly moral is to ascend ever higher toward *sub specie aeternitatis* abstraction, perhaps we made a mistake in boarding the moral escalator in the first place. Some of the very "weaknesses" that prevent us from achieving this moral ideal—strong attachments to persons or projects—seem to be part of a considerably more compelling human ideal.

Should we say at this point that the lesson is that we should give a more prominent role to the value of non-alienation in our moral reasoning? That would be too little too late: the problem seems to be the way in which morality asks us to look at things, not just the things it asks us to look at.

IV. The "Paradox of Hedonism"

Rather than enter directly into the question whether being moral is a matter of taking a moral point of view and whether there is thus some sort of necessary connection between being moral and being alienated in a way detrimental to human flourishing, I will consider a related problem the solution to which may suggest a way of steering around obstacles to a more direct approach.

One version of the so-called "paradox of hedonism" is that adopting as one's exclusive ultimate end in life the pursuit of maximum happiness may well prevent one from having certain experiences or engaging in certain sorts of relationships or commitments that are among the greatest sources of happiness.[10] The hedonist, looking around him, may discover that some of those who are less concerned with their own happiness than

9. I am not claiming that we should interpret all of Rawls' intricate moral theory in light of these few remarks. They are cited here merely to illustrate a certain tendency in moral thought, especially that of a Kantian inspiration.

10. This is a "paradox" for individual, egoistic hedonists. Other forms the "paradox of hedonism" may take are social in character: a society of egoistic hedonists might arguably achieve less total happiness than a society of more benevolent beings; or, taking happiness as the sole social goal might lead to a less happy society overall than could exist if a wider range of goals were pursued.

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he is, and who view people and projects less instrumentally than he does, actually manage to live happier lives than he despite his dogged pursuit of happiness. The "paradox" is pragmatic, not logical, but it looks deep nonetheless: the hedonist, it would appear, ought not to be a hedonist. It seems, then, as if we have come across a second case in which mediating one's relations to people or projects by a particular point of view—in this case, a hedonistic point of view—may prevent one from attaining the fullest possible realization of sought-after values.

However, it is important to notice that even though adopting a hedonistic life project may tend to interfere with realizing that very project, there is no such natural exclusion between acting for the sake of another or a cause as such and recognizing how important this is to one's happiness. A spouse who acts for the sake of his mate may know full well that this is a source of deep satisfaction for him—in addition to providing him with reasons for acting internal to it, the relationship may also promote the external goal of achieving happiness. Moreover, while the pursuit of happiness may not be the reason he entered or sustains the relationship, he may also recognize that if it had not seemed likely to make him happy he would not have entered it, and that if it proved over time to be inconsistent with his happiness he would consider ending it.

It might be objected that one cannot really regard a person or a project as an end as such if one's commitment is in this way contingent or overridable. But were this so, we would be able to have very few commitments to ends as such. For example, one could not be committed to both one's spouse and one's child as ends as such, since at most one of these commitments could be overriding in cases of conflict. It is easy to confuse the notion of a commitment to an end *as such* (or *for its own sake*) with that of an *overriding* commitment, but strength is not the same as structure. To be committed to an end as such is a matter of (among other things) whether it furnishes one with reasons for acting that are not mediated by other concerns. It does not follow that these reasons must always outweigh whatever opposing reasons one may have, or that one may not at the same time have other, mediating reasons that also incline one to act on behalf of that end.

Actual commitments to ends as such, even when very strong, are subject to various qualifications and contingencies.[11] If a friend grows too

11. This is not to deny that there are indexical components to commitments.

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predictable or moves off to a different part of the world, or if a planned life project proves less engaging or practical than one had imagined, commitments and affections naturally change. If a relationship were highly vulnerable to the least change, it would be strained to speak of genuine affection rather than, say, infatuation. But if members of a relationship came to believe that they would be better off without it, this ordinarily would be a non-trivial change, and it is not difficult to imagine that their commitment to the relationship might be contingent in this way but nonetheless real. Of course, a relationship involves a shared history and shared expectations as well as momentary experiences, and it is unusual that affection or concern can be changed overnight, or relationships begun or ended at will. Moreover, the sorts of affections and commitments that can play a decisive role in shaping one's life and in making possible the deeper sorts of satisfactions are not those that are easily overridden or subject to constant reassessment or second-guessing. Thus a sensible hedonist would not forever be subjecting his affections or commitments to egoistic calculation, nor would he attempt to break off a relationship or commitment merely because it might seem to him at a given moment that some other arrangement would make him happier. Commitments to others or to causes as such may be very closely linked to the self, and a hedonist who knows what he's about will not be one who turns on his self at the slightest provocation. Contingency is not expendability, and while some commitments are remarkably non-contingent—such as those of parent to child or patriot to country—it cannot be said that commitments of a more contingent sort are never genuine, or never conduce to the profounder sorts of happiness.[12]

Following these observations, we may reduce the force of the "paradox of hedonism" if we distinguish two forms of hedonism. *Subjective hedonism* is the view that one should adopt the hedonistic point of view in

12. It does seem likely to matter just what the commitment is contingent upon as well as just how contingent it is. I think it is an open question whether commitments contingent upon the satisfaction of egoistic hedonist criteria are of the sort that might figure in the happiest sorts of lives ordinarily available. We will return to this problem presently.

Those who have had close relationships often develop a sense of *duty* to one another that may outlast affection or emotional commitment, that is, they may have a sense of obligation to one another that is less contingent than affection or emotional commitment, and that should not simply be confused with them. If such a sense of obligation is in conflict with self-interest, and if it is a normal part of the most satisfying sorts of close relationships, then this may pose a problem for the egoistic hedonist.

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action, that is, that one should whenever possible attempt to determine which act seems most likely to contribute optimally to one's happiness, and behave accordingly. *Objective hedonism* is the view that one should follow that course of action which would in fact most contribute to one's happiness, even when this would involve *not* adopting the hedonistic point of view in action. An act will be called *subjectively hedonistic* if it is done from a hedonistic point of view; an act is *objectively hedonistic* if it is that act, of those available to the agent, which would most contribute to his happiness.[13] Let us call someone a *sophisticated hedonist* if he aims to lead an objectively hedonistic life (that is, the happiest life available to him in the circumstances) and yet is not committed to subjective hedonism. Thus, within the limits of what is psychologically possible, a sophisticated hedonist is prepared to eschew the hedonistic point of view whenever taking this point of view conflicts with following an objectively hedonistic course of action. The so-called paradox of hedonism shows that there will be such conflicts: certain acts or courses of action may be objectively hedonistic only if not subjectively hedonistic. When things are put this way, it seems that the sophisticated hedonist faces a problem rather than a paradox: how to act in order to achieve maximum possible happiness if this is at times—or even often—*not* a matter of carrying out hedonistic deliberations.

The answer in any particular case will be complex and contextual—it seems unlikely that any one method of decision making would always promote thought and action most conducive to one's happiness. A sophisticated hedonist might proceed precisely by looking at the complex and contextual: observing the actual modes of thought and action of those people who are in some ways like himself and who seem most happy. If

13. A few remarks are needed. First, I will say that an act is available to an agent if he would succeed in performing it if he tried. Second, here and elsewhere in this article I mean to include quite "thick" descriptions of actions, so that it may be part of an action that one perform it with a certain intention or goal. In the short run (but not so much the long run) intentions, goals, motives, and the like are usually less subject to our deliberate control than overt behavior—it is easier to say "I'm sorry" than to say it and mean it. This, however, is a fact about the relative availability of acts to the agent at a given time, and should not dictate what is to count as an act. Third, here and elsewhere I ignore for simplicity's sake the possibility that more than one course of action may be maximally valuable. And fourth, for reasons I will not enter into here, I have formulated objective hedonism in terms of actual outcomes rather than expected values (relative to the information available to the agent). One could make virtually the same argument using an expected value formulation.

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our assumptions are right, he will find that few such individuals are subjective hedonists; instead, they act for the sake of a variety of ends as such. He may then set out to develop in himself the traits of character, ways of thought, types of commitment, and so on, that seem common in happy lives. For example, if he notes that the happiest people often have strong loyalties to friends, he must ask how he can become a more loyal friend—not merely how he can seem to be a loyal friend (since those he has observed are not happy because they merely seem loyal)—but how he can in fact be one.

Could one really make such changes if one had as a goal leading an optimally happy life? The answer seems to me a qualified *yes*, but let us first look at a simpler case. A highly competitive tennis player comes to realize that his obsession with winning is keeping him from playing his best. A pro tells him that if he wants to win he must devote himself more to the game and its play as such and think less about his performance. In the commitment and concentration made possible by this devotion, he is told, lies the secret of successful tennis. So he spends a good deal of time developing an enduring devotion to many aspects of the activity, and finds it peculiarly satisfying to become so absorbed in it. He plays better, and would have given up the program of change if he did not, but he now finds that he plays tennis more for its own sake, enjoying greater internal as well as external rewards from the sport. Such a person would not keep thinking—on or off the court—"No matter how I play, the only thing I really care about is whether I win!" He would recognize such thoughts as self-defeating, as evidence that his old, unhelpful way of looking at things was returning. Nor would such a person be self-deceiving. He need not hide from himself his goal of winning, for this goal is consistent with his increased devotion to the game. His commitment to the activity is not eclipsed by, but made more vivid by, his desire to succeed at it.

The same sort of story might be told about a sophisticated hedonist and friendship. An individual could realize that his instrumental attitude toward his friends prevents him from achieving the fullest happiness friendship affords. He could then attempt to focus more on his friends as such, doing this somewhat deliberately, perhaps, until it comes more naturally. He might then find his friendships improved and himself happier. If he found instead that his relationships were deteriorating or his happiness declining, he would reconsider the idea. None of this need be

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hidden from himself: the external goal of happiness reinforces the internal goals of his relationships. The sophisticated hedonist's motivational structure should therefore meet a *counterfactual condition*: he need not always act for the sake of happiness, since he may do various things for their own sake or for the sake of others, but he would not act as he does if it were not compatible with his leading an objectively hedonistic life. Of course, a sophisticated hedonist cannot guarantee that he will meet this counterfactual condition, but only attempt to meet it as fully as possible.

Success at tennis is a relatively circumscribed goal, leaving much else about one's life undefined. Maximizing one's happiness, by contrast, seems all-consuming. Could commitments to other ends survive alongside it? Consider an analogy. Ned needs to make a living. More than that, he needs to make as much money as he can—he has expensive tastes, a second marriage, and children reaching college age, and he does not have extensive means. He sets out to invest his money and his labor in ways he thinks will maximize return. Yet it does not follow that he acts as he does solely for the sake of earning as much as possible.[14] Although it is obviously true that he does what he does because he believes that it will maximize return, this does not preclude his doing it for other reasons as well, for example, for the sake of living well or taking care of his children. This may continue to be the case even if Ned comes to want money for its own sake, that is, if he comes to see the accumulation of wealth as intrinsically as well as extrinsically attractive.[15] Similarly, the stricture that one seek the objectively hedonistic life certainly provides one with considerable guidance, but it does not supply the whole of one's motives and goals in action.

My claim that the sophisticated hedonist can escape the paradox of hedonism was, however, qualified. It still seems possible that the happiest sorts of lives ordinarily attainable are those led by people who would

14. Michael Stocker considers related cases in "Morally Good Intentions," *The Monist* 54 (1970): 124–41. I am much indebted to his discussion.

15. There may be a parallelism of sorts between Ned's coming to seek money for its own sake and a certain pattern of moral development: what is originally sought in order to live up to familial or social expectations may come to be an end in itself.

It might be objected that the goal of earning as much money as possible is quite unlike the goal of being as happy as possible, since money is plainly instrumentally valuable even when it is sought for its own sake. But happiness, too, is instrumentally valuable, for it may contribute to realizing such goals as being a likeable or successful person.

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reject even sophisticated hedonism, people whose character is such that if they were presented with a choice between two entire lives, one of which contains less total happiness but nonetheless realizes some other values more fully, they might well knowingly choose against maximal happiness. If this were so, it would show that a sophisticated hedonist might have reason for changing his beliefs so that he no longer accepts hedonism in any form. This still would not refute objective hedonism as an account of the (rational, prudential, or moral) *criterion* one's acts should meet, for it would be precisely in order to meet this criterion that the sophisticated hedonist would change his beliefs.[16]

V. The Place of Non-Alienation Among Human Values

Before discussing the applicability of what has been said about hedonism to morality, we should notice that alienation is not always a bad thing, that we may not want to overcome all forms of alienation, and that other values, which may conflict with non-alienation in particular cases, may at times have a greater claim on us. Let us look at a few such cases.

It has often been argued that a morality of duties and obligations may appropriately come into play in familial or friendly relationships when the relevant sentiments have given out, for instance, when one is exasperated with a friend, when love is tried, and so on.[17] 'Ought' implies 'can' (or, at least, 'could'), and while it may be better in human terms when we do what we ought to do at least in part out of feelings of love, friendship, or sympathy, there are times when we simply cannot muster these sentiments, and the right thing to do is to act as love or friendship or sympathy would have directed rather than refuse to perform any act done merely from a sense of duty.

But we should add a further role for unspontaneous, morally motivated action: even when love or concern is strong, it is often desirable that people achieve some distance from their sentiments or one another. A spouse may act toward his mate in a grossly overprotective way; a friend may indulge another's ultimately destructive tendencies; a parent may favor one child inordinately. Strong and immediate affection may over-

16. An important objection to the claim that objective hedonism may serve as the *moral* criterion one's acts should meet, even if this means not believing in hedonism, is that moral principles must meet a *publicity* condition. I will discuss this objection in Section VI.

17. See, for example, Stocker, "The Schizophrenia of Modern Ethical Theories."

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whelm one's ability to see what another person actually needs or deserves. In such cases a certain distance between people or between an individual and his sentiments, and an intrusion of moral considerations into the gap thus created, may be a good thing, and part of genuine affection or commitment. The opposite view, that no such mediation is desirable as long as affection is strong, seems to me a piece of romanticism. Concern over alienation therefore ought not to take the form of a cult of "authenticity at any price."

Moreover, there will occur regular conflicts between avoiding alienation and achieving other important individual goals. One such goal is autonomy. Bernard Williams has emphasized that many of us have developed certain "ground projects" that give shape and meaning to our lives, and has drawn attention to the damage an individual may suffer if he is alienated from his ground projects by being forced to look at them as potentially overridable by moral considerations.[18] But against this it may be urged that it is crucial for autonomy that one hold one's commitments up for inspection—even one's ground projects. Our ground projects are often formed in our youth, in a particular family, class, or cultural background. It may be alienating and even disorienting to call these into question, but to fail to do so is to lose autonomy. Of course, autonomy could not sensibly require that we question all of our values and commitments at once, nor need it require us to be forever detached from what we are doing. It is quite possible to submit basic aspects of one's life to scrutiny and arrive at a set of autonomously chosen commitments that form the basis of an integrated life. Indeed, psychological conflicts and practical obstacles give us occasion for reexamining our basic commitments rather more often than we'd like.

At the same time, the tension between autonomy and non-alienation should not be exaggerated. Part of avoiding exaggeration is giving up the Kantian notion that autonomy is a matter of escaping determination by any contingency whatsoever. Part, too, is refusing to conflate autonomy with sheer independence from others. Both Rousseau and Marx emphasized that achieving control over one's own life requires participation in certain sorts of social relations—in fact, relations in which various kinds of alienation have been minimized.

Autonomy is but one value that may enter into complex trade-offs with

18. Williams, "Critique."

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non-alienation. Alienation and inauthenticity do have their uses. The alienation of some individuals or groups from their milieu may at times be necessary for fundamental social criticism or cultural innovation. And without some degree of inauthenticity, it is doubtful whether civil relations among people could long be maintained. It would take little ingenuity, but too much of the reader's patience, to construct here examples involving troubling conflicts between non-alienation and virtually any other worthy goal.

VI. Reducing Alienation in Morality

Let us now move to morality proper. To do this with any definiteness, we must have a particular morality in mind. For various reasons, I think that the most plausible sort of morality is consequentialist in form, assessing rightness in terms of contribution to the good. In attempting to sketch how we might reduce alienation in moral theory and practice, therefore, I will work within a consequentialist framework (although a number of the arguments I will make could be made, *mutatis mutandis*, by a deontologist).

Of course, one has adopted no morality in particular even in adopting consequentialism unless one says what the good is. Let us, then, dwell briefly on axiology. One mistake of dominant consequentialist theories, I believe, is their failure to see that things other than subjective states can have intrinsic value. Allied to this is a tendency to reduce all intrinsic values to one—happiness. Both of these features of classical utilitarianism reflect forms of alienation. First, in divorcing subjective states from their objective counterparts, and claiming that we seek the latter exclusively for the sake of the former, utilitarianism cuts us off from the world in a way made graphic by examples such as that of the experience machine, a hypothetical device that can be programmed to provide one with whatever subjective states he may desire. The experience machine affords us decisive subjective advantages over actual life: few, if any, in actual life think they have achieved all that they could want, but the machine makes possible for each an existence that he cannot distinguish from such a happy state of affairs.[19] Despite this striking advantage, most rebel at the

19. At least one qualification is needed: the subjective states must be psychologically possible. Perhaps some of us desire what are, in effect, psychologically impossible states.

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notion of the experience machine. As Robert Nozick and others have pointed out, it seems to matter to us what we actually *do* and *are* as well as how life *appears* to us.[20] We see the point of our lives as bound up with the world and other people in ways not captured by subjectivism, and our sense of loss in contemplating a life tied to an experience machine, quite literally alienated from the surrounding world, suggests where subjectivism has gone astray. Second, the reduction of all goals to the purely abstract goal of happiness or pleasure, as in hedonistic utilitarianism, treats all other goals instrumentally. Knowledge or friendship may promote happiness, but is it a fair characterization of our commitment to these goals to say that this is the only sense in which they are ultimately valuable? Doesn't the insistence that there is an abstract and uniform goal lying behind all of our ends bespeak an alienation from these particular ends?

Rather than pursue these questions further here, let me suggest an approach to the good that seems to me less hopeless as a way of capturing human value: a pluralistic approach in which several goods are viewed as intrinsically, non-morally valuable—such as happiness, knowledge, purposeful activity, autonomy, solidarity, respect, and beauty.[21] These

20. Robert Nozick, *Anarchy, State, and Utopia* (New York: Basic Books, 1974), pp. 42ff.

21. To my knowledge, the best-developed method for justifying claims about intrinsic value involves thought-experiments of a familiar sort, in which, for example, we imagine two lives, or two worlds, alike in all but one respect, and then attempt to determine whether rational, well-informed, widely-experienced individuals would (when vividly aware of both alternatives) be indifferent between the two or have a settled preference for one over the other. Since no one is ideally rational, fully informed, or infinitely experienced, the best we can do is to take more seriously the judgments of those who come nearer to approximating these conditions. Worse yet: the best we can do is to take more seriously the judgments of those we *think* better approximate these conditions. (I am not supposing that facts or experience somehow entail values, but that in rational agents, beliefs and values show a marked mutual influence and coherence.) We may overcome some narrowness if we look at behavior and preferences in other societies and other epochs, but even here we must rely upon interpretations colored by our own beliefs and values. Within the confines of this article I must leave unanswered a host of deep and troubling questions about the nature of values and value judgments. Suffice it to say that there is no reason to think that we are in a position to give anything but a tentative list of intrinsic goods.

It becomes a complex matter to describe the psychology of intrinsic value. For example, should we say that one values a relationship of solidarity, say, a friendship, *because it is* a friendship? That makes it sound as if it were somehow instrumental to the realization of some abstract value, friendship. Surely this is a misdescription. We may be able to get a clearer idea of what is involved by considering the case of happiness. We certainly do not value a particular bit of experienced happiness because it is instrumental in the realization of the abstract goal, happiness—we value the experience for its own sake because it is a

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goods need not be ranked lexically, but may be attributed weights, and the criterion of rightness for an act would be that it most contribute to the weighted sum of these values in the long run. This creates the possibility of trade-offs among values of the kinds discussed in the previous section. However, I will not stop here to develop or defend such an account of the good and the right, since our task is to show how certain problems of alienation that arise in moral contexts might be dealt with if morality is assumed to have such a basis.

Consider, then, Juan, who, like John, has always seemed a model husband. When a friend remarks on the extraordinary concern he shows for his wife, Juan characteristically responds: "I love Linda. I even *like* her. So it means a lot to me to do things for her. After all we've been through, it's almost a part of me to do it." But his friend knows that Juan is a principled individual, and asks Juan how his marriage fits into that larger scheme. After all, he asks, it's fine for Juan and his wife to have such a close relationship, but what about all the other, needier people Juan could help if he broadened his horizon still further? Juan replies, "Look, it's a better world when people can have a relationship like ours—and nobody could if everyone were always asking themselves who's got the most need. It's not easy to make things work in this world, and one of the best things that happens to people is to have a close relationship like ours. You'd make things worse in a hurry if you broke up those close relationships for the sake of some higher goal. Anyhow, I know that you can't always put family first. The world isn't such a wonderful place that it's OK just to retreat into your own little circle. But still, you need that little circle. People get burned out, or lose touch, if they try to save the world by themselves. The ones who can stick with it and do a good job of making things better are usually the ones who can make that fit into a life that does not make them miserable. I haven't met any real saints lately, and I don't trust people who think they *are* saints."

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happy experience. Similarly, a friendship is itself the valued thing, the thing of a valued kind. Of course, one can say that one values friendship and therefore seeks friends, just as one can say one values happiness and therefore seeks happy experiences. But this locution must be contrasted with what is being said when, for example, one talks of seeking *things that make one happy*. Friends are not "things that make one achieve friendship"—they partially constitute friendships, just as particular happy experience partially constitute happiness for an individual. Thus taking friendship as an intrinsic value does not entail viewing particular friendships instrumentally.

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If we contrast Juan with John, we do not find that the one allows moral considerations to enter his personal life while the other does not. Nor do we find that one is less serious in his moral concern. Rather, what Juan recognizes to be morally required is not by its nature incompatible with acting directly for the sake of another. It is important to Juan to subject his life to moral scrutiny—he is not merely stumped when asked for a defense of his acts above a personal level, he does not *just* say "Of course I take care of her, she's my wife!" or "It's Linda" and refuse to listen to the more impersonal considerations raised by his friend. It is consistent with what he says to imagine that his motivational structure has a form akin to that of the sophisticated hedonist, that is, his motivational structure meets a counterfactual condition: while he ordinarily does not do what he does simply for the sake of doing what's right, he would seek to lead a different sort of life if he did not think his were morally defensible. His love is not a romantic submersion in the other to the exclusion of worldly responsibilities, and to that extent it may be said to involve a degree of alienation from Linda. But this does not seem to drain human value from their relationship. Nor need one imagine that Linda would be saddened to hear Juan's words the way Anne might have been saddened to overhear the remarks of John.[22]

Moreover, because of his very willingness to question his life morally, Juan avoids a sort of alienation not sufficiently discussed—alienation from others, beyond one's intimate ties. Individuals who will not or cannot allow questions to arise about what they are doing from a broader perspective are in an important way cut off from their society and the larger world. They may not be troubled by this in any very direct way, but even so they may fail to experience that powerful sense of purpose and meaning that comes from seeing oneself as part of something larger and more enduring than oneself or one's intimate circle. The search for such a sense of purpose and meaning seems to me ubiquitous—surely much of the impulse to religion, to ethnic or regional identification (most strikingly, in the "rediscovery" of such identities), or to institutional loyalty stems from this desire to see ourselves as part of a more general, lasting,

22. If one objects that Juan's commitment to Linda is lacking because it is contingent in some ways, the objector must show that the *kinds* of contingencies involved would destroy his relationship with Linda, especially since moral character often figures in commitments—the character of the other, or the compatibility of a commitment with one's having the sort of character one values—and the contingencies in Juan's case are due to his moral character.

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and worthwhile scheme of things.[23] This presumably is part of what is meant by saying that secularization has led to a sense of meaninglessness, or that the decline of traditional communities and societies has meant an increase in anomie. (The sophisticated hedonist, too, should take note: one way to gain a firmer sense that one's life is worthwhile, a sense that may be important to realizing various values in one's own life, is to overcome alienation from others.)

Drawing upon our earlier discussion of two kinds of hedonism, let us now distinguish two kinds of consequentialism. *Subjective consequentialism* is the view that whenever one faces a choice of actions, one should attempt to determine which act of those available would most promote the good, and should then try to act accordingly. One is behaving as subjective consequentialism requires—that is, leading a *subjectively consequentialist life*—to the extent that one uses and follows a distinctively consequentialist mode of decision making, consciously aiming at the overall good and conscientiously using the best available information with the greatest possible rigor. *Objective consequentialism* is the view that the criterion of the rightness of an act or course of action is whether it in fact would most promote the good of those acts available to the agent. Subjective consequentialism, like subjective hedonism, is a view that prescribes following a particular mode of deliberation in action; objective consequentialism, like objective hedonism, concerns the outcomes actually brought about, and thus deals with the question of deliberation only in terms of the tendencies of certain forms of decision making to promote appropriate outcomes. Let us reserve the expression *objectively consequentialist act (or life)* for those acts (or that life) of those available to the agent that would bring about the best outcomes.[24] To complete

23. I do not mean to suggest that such identities are always matters of choice for individuals. Quite the reverse, identities often arise through socialization, prejudice, and similar influences. The point rather is that there is a very general phenomenon of identification, badly in need of explanation, that to an important extent underlies such phenomena as socialization and prejudice, and that suggests the existence of certain needs in virtually all members of society—needs to which identification with entities beyond the self answers.

Many of us who resist raising questions about our lives from broader perspectives do so, I fear, not out of a sense that it would be difficult or impossible to lead a meaningful life if one entertained such perspectives, but rather out of a sense that our lives would not stand up to much scrutiny therefrom, so that leading a life that *would* seem meaningful from such perspectives would require us to change in some significant way.

24. Although the language here is causal—'promoting' and 'bringing about'—it should be said that the relation of an act to the good need not always be causal. An act of learning

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the parallel, let us say that a *sophisticated consequentialist* is someone who has a standing commitment to leading an objectively consequentialist life, but who need not set special stock in any particular form of decision making and therefore does not necessarily seek to lead a subjectively consequentialist life. Juan, it might be argued (if the details were filled in), is a sophisticated consequentialist, since he seems to believe he should act for the best but does not seem to feel it appropriate to bring a consequentialist calculus to bear on his every act.

Is it bizarre, or contradictory, that being a sophisticated consequentialist may involve rejecting subjective consequentialism? After all, doesn't an adherent of subjective consequentialism also seek to lead an objectively consequentialist life? He may, but then he is mistaken in thinking that this means he should always undertake a distinctively consequentialist deliberation when faced with a choice. To see his mistake, we need only consider some examples.

It is well known that in certain emergencies, the best outcome requires action so swift as to preclude consequentialist deliberation. Thus a sophisticated consequentialist has reason to inculcate in himself certain dispositions to act rapidly in obvious emergencies. The disposition is not a mere reflex, but a developed pattern of action deliberately acquired. A simple example, but it should dispel the air of paradox.

Many decisions are too insignificant to warrant consequentialist deliberation ("Which shoelace should I do up first?") or too predictable in outcome ("Should I meet my morning class today as scheduled or should I linger over the newspaper?"). A famous old conundrum for consequentialism falls into a similar category: before I deliberate about an act, it seems I must decide how much time would be optimal to allocate for this deliberation; but then I must first decide how much time would be

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may non-causally involve coming to have knowledge (an intrinsic good by my reckoning) as well as contributing causally to later realizations of intrinsic value. Causal consequences as such do not have a privileged status. As in the case of objective hedonism, I have formulated objective consequentialism in terms of actual outcomes (so-called "objective duty") rather than expected values relative to what is rational for the agent to believe ("subjective duty"). The main arguments of this article could be made using expected value, since the course of action with highest expected value need not in general be the subjectively consequentialist one. See also notes 13 and 21.

Are there any subjective consequentialists? Well, various theorists have claimed that a consequentialist must be a subjective consequentialist in order to be genuine—see Williams, "Critique," p. 135, and Rawls, *Theory of Justice*, p. 182.

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optimal to allocate for this time-allocation decision; but before that I must decide how much time would be optimal to allocate for *that* decision; and so on. The sophisticated consequentialist can block this paralyzing regress by noting that often the best thing to do is not to ask questions about time allocation at all; instead, he may develop standing dispositions to give more or less time to decisions depending upon their perceived importance, the amount of information available, the predictability of his choice, and so on. I think we all have dispositions of this sort, which account for our patience with some prolonged deliberations but not others.

There are somewhat more intriguing examples that have more to do with psychological interference than mere time efficiency: the timid, put-upon employee who knows that if he deliberates about whether to ask for a raise he will succumb to his timidity and fail to demand what he actually deserves; the self-conscious man who knows that if, at social gatherings, he is forever wondering how he should act, his behavior will be awkward and unnatural, contrary to his goal of acting naturally and appropriately; the tightrope walker who knows he must not reflect on the value of keeping his concentration; and so on. People can learn to avoid certain characteristically self-defeating lines of thought—just as the tennis player in an earlier example learned to avoid thinking constantly about winning—and the sophisticated consequentialist may learn that consequentialist deliberation is in a variety of cases self-defeating, so that other habits of thought should be cultivated.

The sophisticated consequentialist need not be deceiving himself or acting in bad faith when he avoids consequentialist reasoning. He can fully recognize that he is developing the dispositions he does because they are necessary for promoting the good. Of course, he cannot be preoccupied with this fact all the while, but then one cannot be *preoccupied* with anything without this interfering with normal or appropriate patterns of thought and action.

To the list of cases of interference we may add John, whose all-purpose willingness to look at things by subjective consequentialist lights prevents the realization in him and in his relationships with others of values that he would recognize to be crucially important.

Bernard Williams has said that it shows consequentialism to be in grave trouble that it may have to usher itself from the scene as a mode of decision making in a number of important areas of life.[25] Though I think

25. Williams, "Critique," p. 135.

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he has exaggerated the extent to which we would have to exclude consequentialist considerations from our lives in order to avoid disastrous results, it is fair to ask: If maximizing the good were in fact to require that consequentialist reasoning be *wholly* excluded, would this refute consequentialism? Imagine an all-knowing demon who controls the fate of the world and who visits unspeakable punishment upon man to the extent that he does not employ a Kantian morality. (Obviously, the demon is not himself a Kantian.) If such a demon existed, sophisticated consequentialists would have reason to convert to Kantianism, perhaps even to make whatever provisions could be made to erase consequentialism from the human memory and prevent any resurgence of it.

Does this possibility show that objective consequentialism is self-defeating? On the contrary, it shows that objective consequentialism has the virtue of not blurring the distinction between the *truth-conditions* of an ethical theory and its *acceptance-conditions* in particular contexts, a distinction philosophers have generally recognized for theories concerning other subject matters. It might be objected that, unlike other theories, ethical theories must meet a condition of publicity, roughly to the effect that it must be possible under all circumstances for us to recognize a true ethical theory as such and to promulgate it publicly without thereby violating that theory itself.[26] Such a condition might be thought to follow from the social nature of morality. But any such condition would be question-begging against consequentialist theories, since it would require that one class of actions—acts of adopting or promulgating an ethical theory—*not* be assessed in terms of their consequences. Moreover, I fail to see how such a condition could emanate from the social character of morality. To prescribe the adoption and promulgation of a mode of decision making regardless of its consequences seems to me radically detached from human concerns, social or otherwise. If it is argued that an ethical theory that fails to meet the publicity requirement could under certain conditions endorse a course of action leading to the abuse and manipulation of man by man, we need only reflect that no psychologically possible decision procedure can guarantee that its widespread adoption could never have such a result. A "consequentialist demon" might increase the amount of abuse and manipulation in the world

26. For discussion of a publicity condition, see Rawls, *Theory of Justice*, pp. 133, 177–82, 582. The question whether a publicity condition can be justified is a difficult one, deserving fuller discussion than I am able to give it here.

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in direct proportion to the extent that people act according to the categorical imperative. Objective consequentialism (unlike certain deontological theories) has valuable flexibility in permitting us to take consequences into account in assessing the appropriateness of certain modes of decision making, thereby avoiding any sort of self-defeating decision procedure worship.

A further objection is that the lack of any direct link between objective consequentialism and a particular mode of decision making leaves the view too vague to provide adequate guidance in practice. On the contrary, objective consequentialism sets a definite and distinctive criterion of right action, and it becomes an empirical question (though not an easy one) which modes of decision making should be employed and when. It would be a mistake for an objective consequentialist to attempt to tighten the connection between his criterion of rightness and any particular mode of decision making: someone who recommended a particular mode of decision making regardless of consequences would not be a hard-nosed, non-evasive objective consequentialist, but a self-contradicting one.

VII. Contrasting Approaches

The seeming "indirectness" of objective consequentialism may invite its confusion with familiar indirect consequentialist theories, such as rule-consequentialism. In fact, the subjective/objective distinction cuts across the rule/act distinction, and there are subjective and objective forms of both rule- and act-based theories. Thus far, we have dealt only with subjective and objective forms of act-consequentialism. By contrast, a *subjective rule*-consequentialist holds (roughly) that in deliberation we should always attempt to determine which act, of those available, conforms to that set of rules general acceptance of which would most promote the good; we then should attempt to perform this act. An *objective rule*-consequentialist sets actual conformity to the rules with the highest acceptance value as his criterion of right action, recognizing the possibility that the best set of rules might in some cases—or even always—recommend that one not perform rule-consequentialist deliberation.

Because I believe this last possibility must be taken seriously, I find the objective form of rule-consequentialism more plausible. Ultimately, however, I suspect that rule-consequentialism is untenable in either form, for it could recommend acts that (subjectively or objectively) accord with

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the best set of rules even when these rules are *not* in fact generally accepted, and when as a result these acts would have devastatingly bad consequences. "Let the rules with greatest acceptance utility be followed, though the heavens fall!" is no more plausible than "*Fiat justitia, ruat coelum!*"—and a good bit less ringing. Hence, the arguments in this article are based entirely upon act-consequentialism.

Indeed, once the subjective/objective distinction has been drawn, an act-consequentialist can capture some of the intuitions that have made rule- or trait-consequentialism appealing.[27] Surely part of the attraction of these indirect consequentialisms is the idea that one should have certain traits of character, or commitments to persons or principles, that are sturdy enough that one would at least sometimes refuse to forsake them even when this refusal is known to conflict with making some gain—perhaps small—in total utility. Unlike his subjective counterpart, the objective act-consequentialist is able to endorse characters and commitments that are sturdy in just this sense.

To see why, let us first return briefly to one of the simple examples of Section VI. A sophisticated act-consequentialist may recognize that if he were to develop a standing disposition to render prompt assistance in emergencies without going through elaborate act-consequentialist deliberation, there would almost certainly be cases in which he would perform acts worse than those he would have performed had he stopped to deliberate, for example, when his prompt action is misguided in a way he would have noticed had he thought the matter through. It may still be right for him to develop this disposition, for without it he would act rightly in emergencies still less often—a quick response is appropriate much more often than not, and it is not practically possible to develop a disposition that would lead one to respond promptly in exactly those cases where this would have the best results. While one can attempt to cultivate dispositions that are responsive to various factors which might indicate whether promptness is of greater importance than further thought, such refinements have their own costs and, given the limits of human resources, even the best cultivated dispositions will sometimes lead one astray. The objective act-consequentialist would thus recommend cultivating dispositions that will sometimes lead him to violate his own criterion of right action. Still, he will not, as a trait-consequentialist would,

27. For an example of trait-consequentialism, see Robert M. Adams, "Motive Utilitarianism," *Journal of Philosophy* 73 (1976): 467–81.

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shift his criterion and say that an act is right if it stems from the traits it would be best overall to have (given the limits of what is humanly achievable, the balance of costs and benefits, and so on). Instead, he continues to believe that an act may stem from the dispositions it would be best to have, and yet be wrong (because it would produce worse consequences than other acts available to the agent in the circumstances).[28]

This line of argument can be extended to patterns of motivation, traits of character, and rules. A sophisticated act-consequentialist should realize that certain goods are reliably attainable—or attainable at all—only if people have well-developed characters; that the human psyche is capable of only so much self-regulation and refinement; and that human perception and reasoning are liable to a host of biases and errors. Therefore, individuals may be more likely to act rightly if they possess certain enduring motivational patterns, character traits, or *prima facie* commitments to rules in addition to whatever commitment they have to act for the best. Because such individuals would not consider consequences in all cases, they would miss a number of opportunities to maximize the good; but if they were instead always to attempt to assess outcomes, the overall result would be worse, for they would act correctly less often.[29]

28. By way of contrast, when Robert Adams considers application of a motive-utilitarian view to the ethics of actions, he suggests "conscience utilitarianism," the view that "we have a *moral duty* to do an act, if and only if it would be demanded of us by the most useful kind of conscience we could have," "Motive Utilitarianism," p. 479. Presumably, this means that it would be morally wrong to perform an act contrary to the demands of the most useful sort of conscience. I have resisted this sort of redefinition of rightness for actions, since I believe that the most useful sort of conscience may on occasion demand of us an act that does not have the best overall consequences of those available, and that performing this act would be wrong.

Of course, some difficulties attend the interpretation of this last sentence. I have assumed throughout that an act is available to an agent if he would succeed in performing it if he tried. I have also taken a rather simple view of the complex matter of attaching outcomes to specific acts. In those rare cases in which the performance of even one exceptional (purportedly optimizing) act would completely undermine the agent's standing (optimal) disposition, it might not be possible after all to say that the exceptional act would be the right one to perform in the circumstances. (This question will arise again shortly.)

29. One conclusion of this discussion is that we cannot realistically expect people's behavior to be in strict compliance with the counterfactual condition even if they are committed sophisticated consequentialists. At best, a sophisticated consequentialist tries to meet this condition. But it should be no surprise that in practice we are unlikely to be morally ideal. Imperfections in information alone are enough to make it very improbable

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We may now strengthen the argument to show that the objective act-consequentialist can approve of dispositions, characters, or commitments to rules that are sturdy in the sense mentioned above, that is, that do not merely supplement a commitment to act for the best, but sometimes override it, so that one knowingly does what is contrary to maximizing the good. Consider again Juan and Linda, whom we imagine to have a commuting marriage. They normally get together only every other week, but one week she seems a bit depressed and harried, and so he decides to take an extra trip in order to be with her. If he did not travel, he would save a fairly large sum that he could send OXFAM to dig a well in a drought-stricken village. Even reckoning in Linda's uninterrupted malaise, Juan's guilt, and any ill effects on their relationship, it may be that for Juan to contribute the fare to OXFAM would produce better consequences overall than the unscheduled trip. Let us suppose that Juan knows this, and that he could stay home and write the check if he tried. Still, given Juan's character, he in fact will not try to perform this more beneficial act but will travel to see Linda instead. The objective act-consequentialist will say that Juan performed the wrong act on this occasion. Yet he may also say that if Juan had had a character that would have led him to perform the better act (or made him more inclined to do so), he would have had to have been less devoted to Linda. Given the ways Juan can affect the world, it may be that if he were less devoted to Linda his overall contribution to human well-being would be less in the end, perhaps because he would become more cynical and self-centered. Thus it may be that Juan should have (should develop, encourage, and so on) a character such that he sometimes knowingly and deliberately acts contrary to his objective consequentialist duty. Any other character, of those actually available to him, would lead him to depart still further from an objectively consequentialist life. The issue is not whether staying home would *change* Juan's character—for we may suppose that it would not—but whether he would in fact decide to stay home if he had that

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that individuals will lead objectively consequentialist lives. Whether or when to *blame* people for real or apparent failures to behave ideally is, of course, another matter.

Note that we must take into account not just the frequency with which right acts are performed, but the actual balance of gains and losses to overall well-being that results. Relative frequency of right action will settle the matter only in the (unusual) case where the amount of good at stake in each act of a given kind—for example, each emergency one comes across—is the same.

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character, of those available, that would lead him to perform the most beneficial overall sequence of acts. In some cases, then, there will exist an objective act-consequentialist argument for developing and sustaining characters of a kind Sidgwick and others have thought an act-consequentialist must condemn.[30]

VIII. Demands and Disruptions

Before ending this discussion of consequentialism, let me mention one other large problem involving alienation that has seemed uniquely troubling for consequentialist theories and that shows how coming to terms with problems of alienation may be a social matter as well as a matter of individual psychology. Because consequentialist criteria of rightness are linked to maximal contribution to the good, whenever one does not perform the very best act one can, one is "negatively responsible" for any shortfall in total well-being that results. Bernard Williams has argued that to accept such a burden of responsibility would force most of us to abandon or be prepared to abandon many of our most basic individual

30. In *The Methods of Ethics*, bk. IV, chap. v, sec. 4, Sidgwick discusses "the Ideal of character and conduct" that a utilitarian should recognize as "the sum of excellences or Perfections," and writes that "a Utilitarian must hold that it is always wrong for a man knowingly to do anything other than what he believes to be most conducive to Universal Happiness" (p. 492). Here Sidgwick is uncharacteristically confused—and in two ways. First, considering act-by-act evaluation, an objective utilitarian can hold that an agent may simply be wrong in believing that a given course of action is most conducive to universal happiness, and therefore it may be right for him knowingly to do something other than this. Second, following Sidgwick's concern in this passage and looking at enduring traits of character rather than isolated acts, and even assuming the agent's belief to be correct, an objective utilitarian can hold that the ideal character for an individual, or for people in general, may involve a willingness knowingly to act contrary to maximal happiness when this is done for the sake of certain deep personal commitments. See Henry Sidgwick, *The Methods of Ethics*, 7th ed. (New York: Dover, 1966), p. 492.

It might be thought counterintuitive to say, in the example given, that it is not right for Juan to travel to see Linda. But it must be kept in mind that for an act-consequentialist to say that an action is not right is not to say that it is without merit, only that it is not the very best act available to the agent. And an intuitive sense of the rightness of visiting Linda may be due less to an evaluation of the act itself than to a reaction to the sort of character a person would have to have in order to stay home and write a check to OXFAM under the circumstances. Perhaps he would have to be too distant or righteous to have much appeal to us—especially in view of the fact that it is his spouse's anguish that is at stake. We have already seen how an act-consequentialist may share this sort of character assessment.

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commitments, alienating ourselves from the very things that mean the most to us.[31]

To be sure, objective act-consequentialism of the sort considered here is a demanding and potentially disruptive morality, even after allowances have been made for the psychological phenomena thus far discussed and for the difference between saying an act is wrong and saying that the agent ought to be blamed for it. But just *how* demanding or disruptive it would be for an individual is a function—as it arguably should be—of how bad the state of the world is, how others typically act, what institutions exist, and how much that individual is capable of doing. If wealth were more equitably distributed, if political systems were less repressive and more responsive to the needs of their citizens, and if people were more generally prepared to accept certain responsibilities, then individuals' everyday lives would not have to be constantly disrupted for the sake of the good.

For example, in a society where there are no organized forms of disaster relief, it may be the case that if disaster were to strike a particular region, people all over the country would be obliged to make a special effort to provide aid. If, on the other hand, an adequate system of publicly financed disaster relief existed, then it probably would be a very poor idea for people to interrupt their normal lives and attempt to help—their efforts would probably be uncoordinated, ill-informed, an interference with skilled relief work, and economically disruptive (perhaps even damaging to the society's ability to pay for the relief effort).

By altering social and political arrangements we can lessen the disruptiveness of moral demands on our lives, and in the long run achieve better results than free-lance good-doing. A consequentialist theory is therefore likely to recommend that accepting negative responsibility is more a matter of supporting certain social and political arrangements (or rearrangements) than of setting out individually to save the world. Moreover, it is clear that such social and political changes cannot be made unless the lives of individuals are psychologically supportable in the meanwhile, and this provides substantial reason for rejecting the notion that we should abandon all that matters to us as individuals and devote ourselves solely to net social welfare. Finally, in many cases what matters

31. Williams, "Critique," sec. 3.

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most is *perceived* rather than actual demandingness or disruptiveness, and this will be a relative matter, depending upon normal expectations. If certain social or political arrangements encourage higher contribution as a matter of course, individuals may not sense these moral demands as excessively intrusive.

To speak of social and political changes is, of course, to suggest eliminating the social and political preconditions for a number of existing projects and relationships, and such changes are likely to produce some degree of alienation in those whose lives have been disrupted. To an extent such people may be able to find new projects and relationships as well as maintain a number of old projects and relationships, and thereby avoid intolerable alienation. But not all will escape serious alienation. We thus have a case in which alienation will exist whichever course of action we follow—either the alienation of those who find the loss of the old order disorienting, or the continuing alienation of those who under the present order cannot lead lives expressive of their individuality or goals. It would seem that to follow the logic of Williams' position would have the unduly conservative result of favoring those less alienated in the present state of affairs over those who might lead more satisfactory lives if certain changes were to occur. Such conservativism could hardly be warranted by a concern about alienation if the changes in question would bring about social and political preconditions for a more widespread enjoyment of meaningful lives. For example, it is disruptive of the ground projects of many men that women have begun to demand and receive greater equality in social and personal spheres, but such disruption may be offset by the opening of more avenues of self-development to a greater number of people.

In responding to Williams' objection regarding negative responsibility, I have focused more on the problem of disruptiveness than the problem of demandingness, and more on the social than the personal level. More would need to be said than I am able to say here to come fully to terms with his objection, although some very general remarks may be in order. The consequentialist starts out from the relatively simple idea that certain things seem to matter to people above all else. His root conception of moral rightness is therefore that it should matter above all else whether people, insofar as possible, actually realize these ends.[32] Consequentialist

32. I appealed to this "root conception" in rejecting rule-consequentialism in Section VII. Although consequentialism is often condemned for failing to provide an account of morality

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moralities of the sort considered here undeniably set a demanding standard, calling upon us to do more for one another than is now the practice. But this standard plainly does not require that most people lead intolerable lives for the sake of some greater good: the greater good is empirically equivalent to the best possible lives for the largest possible number of people.[33] Objective consequentialism gives full expression to this root intuition by setting as the criterion of rightness actual contribution to the realization of human value, allowing practices and forms of reasoning to take whatever shape this requires. It is thus not equivalent to requiring a certain, alienated way of thinking about ourselves, our commitments, or how to act.

Samuel Scheffler has recently suggested that one response to the problems Williams raises about the impersonality and demandingness of consequentialism could be to depart from consequentialism at least far enough to recognize as a fundamental moral principle an agent-centered prerogative, roughly to the effect that one is not always obliged to maximize the good, although one is always permitted to do so if one wishes. This prerogative would make room for agents to give special attention to personal projects and commitments. However, the argument of this article, if successful, shows there to be a firm place in moral practice for prerogatives that afford such room even if one accepts a fully consequentialist fundamental moral theory.[34]

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consistent with respect for persons, this root conception provides the basis for a highly plausible notion of such respect. I doubt, however, that any fundamental ethical dispute between consequentialists and deontologists can be resolved by appeal to the idea of respect for persons. The deontologist has his notion of respect—e.g., that we not use people in certain ways—and the consequentialist has *his*—e.g., that the good of every person has an equal claim upon us, a claim unmediated by any notion of right or contract, so that we should do the most possible to bring about outcomes that actually advance the good of persons. For every consequentially justified act of manipulation to which the deontologist can point with alarm there is a deontologically justified act that fails to promote the well-being of some person(s) as fully as possible to which the consequentialist can point, appalled. Which notion takes "respect for persons" more seriously? There may be no non-question-begging answer, especially once the consequentialist has recognized such things as autonomy or respect as intrinsically valuable.

33. The qualification 'empirically equivalent to' is needed because in certain empirically unrealistic cases, such as utility monsters, the injunction "Maximize overall realization of human value" cannot be met by improving the lives of as large a proportion of the population as possible. However, under plausible assumptions about this world (including diminishing marginal value) the equivalence holds.

34. For Scheffler's view, see *The Rejection of Consequentialism: A Philosophical Investigation of the Considerations Underlying Rival Moral Conceptions* (Oxford: Clarendon

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IX. Alienation from Morality

By way of conclusion, I would like to turn to alienation from morality itself, the experience (conscious or unconscious) of morality as an external set of demands not rooted in our lives or accommodating to our perspectives. Giving a convincing answer to the question "Why should I be moral?" must involve diminishing the extent that morality appears alien.

Part of constructing such an answer is a matter of showing that abiding by morality need not alienate us from the particular commitments that make life worthwhile, and in the previous sections we have begun to see how this might be possible within an objective act-consequentialist account of what morality requires. We saw how in general various sorts of projects or relationships can continue to be a source of intrinsic value even though one recognizes that they might have to undergo changes if they could not be defended in their present form on moral grounds. And again, knowing that a commitment is morally defensible may well deepen its value for us, and may also make it possible for us to feel part of a larger world in a way that is itself of great value. If our commitments are regarded by others as responsible and valuable (or if we have reason to think that others should so regard them), this may enhance the meaning or value they have for ourselves, while if they are regarded by others as irresponsible or worthless (especially, if we suspect that others regard them so justly), this may make it more difficult for us to identify with them or find purpose or value in them. Our almost universal urge to rationalize our acts and lives attests our wish to see what we do as defensible from a more general point of view. I do not deny that bringing a more general perspective to bear on one's life may be costly to the self—it may cause reevaluations that lower self-esteem, produce guilt, alienation, and even problems of identity. But I do want to challenge the simple story often told in which there is a personal point of view from which we glimpse meanings which then vanish into insignificance when we adopt a more general perspective. In thought and action we shuttle back and forth from more personal to less personal standpoints, and both play an

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Press, 1982). The consequentialist may also argue that at least some of the debate set in motion by Williams is more properly concerned with the question of the relation between moral imperatives and imperatives of rationality than with the content of moral imperatives as such. (See note 42.)

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important role in the process whereby purpose, meaning, and identity are generated and sustained.[35] Moreover, it may be part of mature commitments, even of the most intimate sort, that a measure of perspective beyond the personal be maintained.

These remarks about the role of general perspectives in individual lives lead us to what I think is an equally important part of answering the question "Why should I be moral?": reconceptualization of the terms of the discussion to avoid starting off in an alienated fashion and ending up with the result that morality still seems alien. Before pursuing this idea, let us quickly glance at two existing approaches to the question.

Morality may be conceived of as in essence selfless, impartial, impersonal. To act morally is to subordinate the self and all contingencies concerning the self's relations with others or the world to a set of imperatives binding on us solely as rational beings. We should be moral, in this view, because it is ideally rational. However, morality thus conceived seems bound to appear as alien in daily life. "Purity of heart" in Rawls' sense would be essential to acting morally, and the moral way of life would appear well removed from our actual existence, enmeshed as we are in a web of "particularistic" commitments—which happen to supply our *raisons d'être*.

A common alternative conception of morality is not as an elevated purity of heart but as a good strategy for the self. Hobbesian atomic individuals are posited and appeal is made to game theory to show that pay-offs to such individuals may be greater in certain conflict situations—such as reiterated prisoners' dilemmas—if they abide by certain constraints of a moral kind (at least, with regard to those who may reciprocate) rather than act merely prudentially. Behaving morally, then, may be an advantageous policy in certain social settings. However, it is not likely to be the *most* advantageous policy in general, when compared to a strategy that cunningly mixes some compliance with norms and some non-compliance; and presumably the Hobbesian individual is interested only in maximal self-advantage. Yet even if we leave aside worries about how far such arguments might be pushed, it needs to be said that morality

35. For example, posterity may figure in our thinking in ways we seldom articulate. Thus, nihilism has seemed to some an appropriate response to the idea that mankind will soon destroy itself. "Everything would lose its point" is a reaction quite distinct from "Then we should enjoy ourselves as much as possible in the meantime," and perhaps equally comprehensible.

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as such would confront such an entrepreneurial self as an alien set of demands, for central to morality is the idea that others' interests must sometimes be given weight for reasons unrelated to one's own advantage.

Whatever their differences, these two apparently antithetical approaches to the question "Why should I be moral?" have remarkably similar underlying pictures of the problem. In these pictures, a presocial, rational, abstract individual is the starting point, and the task is to construct proper interpersonal relations out of such individuals. Of course, this conceit inverts reality: the rational individual of these approaches is a social and historical *product*. But that is old hat. We are not supposed to see this as any sort of history, we are told, but rather as a way of conceptualizing the questions of morality. Yet why when conceptualizing are we drawn to such asocial and ahistorical images? My modest proposal is that we should keep our attention fixed on society and history at least long enough to try recasting the problem in more naturalistic terms.[36]

As a start, let us begin with individuals situated in society, complete with identities, commitments, and social relations. What are the ingredients of such identities, commitments, and relations? When one studies relationships of deep commitment—of parent to child, or wife to husband—at close range, it becomes artificial to impose a dichotomy between what is done for the self and what is done for the other. We cannot decompose such relationships into a vector of self-concern and a vector of other-concern, even though concern for the self and the other are both present. The other has come to figure in the self in a fundamental way—or, perhaps a better way of putting it, the other has become a reference point of the self. If it is part of one's identity to be the parent of Jill or the husband of Linda, then the self has reference points beyond the ego, and that which affects these reference points may affect the self in an unmediated way.[37] These reference points do not all fall within the circle

36. I do not deny that considerations about pay-offs of strategies in conflict situations may play a role in cultural or biological evolutionary explanations of certain moral sentiments or norms. Rather, I mean to suggest that there are characteristic sorts of abstractions and simplifications involved in game-theoretic analysis that may render it blind to certain phenomena crucial for understanding morality and its history, and for answering the question "Why should I be moral?" when posed by actual individuals.

37. Again we see the inadequacy of subjectivism about values. If, for example, part of one's identity is to be Jill's parent, then should Jill cease to exist, one's life could be said to have lost some of its purpose even if one were not aware of her death. As the example of the experience machine suggested earlier, there is an objective side to talk about purpose.

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of intimate relationships, either. Among the most important constituents of identities are social, cultural, or religious ties—one is a Jew, a Southerner, a farmer, or an alumnus of Old Ivy. Our identities exist in relational, not absolute space, and except as they are fixed by reference points in others, in society, in culture, or in some larger constellation still, they are not fixed at all.[38]

There is a worthwhile analogy between meaning in lives and meaning in language. It has been a while since philosophers have thought it helpful to imagine that language is the arrangement resulting when we hook our private meanings up to a system of shared symbols. Meaning, we are told, resides to a crucial degree in use, in public contexts, in referential systems—it is possible for the self to use a language with meanings because the self is embedded in a set of social and historical practices. But ethical philosophers have continued to speak of the meaning of life in surprisingly private terms. Among recent attempts to give a foundation for morality, Nozick's perhaps places greatest weight on the idea of the meaning of life, which he sees as a matter of an individual's "ability to regulate and guide [his] life in accordance with some overall conception [he] chooses to accept," emphasizing the idea that an individual creates meaning through choice of a life plan; clearly, however, in order for choice to play a self-defining role, the options among which one chooses must already have some meaning independent of one's decisions.[39]

38. Here I do not have in mind identity in the sense usually at stake in discussions of personal identity. The issue is not identity as principle of individuation, but as *experienced*, as a sense of self—the stuff actual identity crises are made of.

39. Nozick, *Anarchy*, p. 49. (I ignore here Nozick's more recent remarks about the meaning of life in his *Philosophical Explanations* [Cambridge: Harvard University Press, 1981].) The notion of a "rationally chosen life plan" has figured prominently in the literature recently, in part due to Rawls' use of it in characterizing the good (see Rawls, *Theory of Justice*, ch. VII, "Goodness as Rationality"). Rawls' theory of the good is a complex matter, and it is difficult to connect his claims in any direct way to a view about the meaning of life. However, see T. M. Scanlon, "Rawls' Theory of Justice," *University of Pennsylvania Law Review* 121 (1973): 1020–69, for an interpretation of Rawls in which the notion of an individual as above all a rational chooser—more committed to maintaining his status as a rational agent able to adopt and modify his goals than to any particular set of goals—functions as the ideal of a person implicit in Rawls' theory. On such a reading, we might interpolate into the original text the idea that meaning derives from autonomous individual choice, but this is highly speculative. In any event, recent discussions of rationally chosen life plans as the bearers of ultimate significance or value do not appear to me to do full justice to the ways in which lives actually come to be invested with meaning, especially since some meanings would have to be presupposed by any rational choice of a plan of life.

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It is not only "the meaning of life" that carries such presuppositions. Consider, for example, another notion that has played a central role in moral discourse: respect. If the esteem of others is to matter to an individual those others must themselves have some significance to the individual; in order for their esteem to constitute the sought-after respect, the individual must himself have some degree of respect for them and their judgment.[40] If the self loses significance for others, this threatens its significance even for itself; if others lose significance for the self, this threatens to remove the basis for self-significance. It is a commonplace of psychology and sociology that bereaved or deracinated individuals suffer not only a sense of loss owing to broken connections with others, but also a loss in the solidity of the self, and may therefore come to lose interest in the self or even a clear sense of identity. Reconstructing the self and self-interest in such cases is as much a matter of constructing new relations to others and the world as it is a feat of self-supporting self-reconstruction. Distracted by the picture of a hypothetical, presocial individual, philosophers have found it very easy to assume, wrongly, that in the actual world concern for oneself and one's goals is quite automatic, needing no outside support, while a direct concern for others is inevitably problematic, needing some further rationale.

It does not follow that there is any sort of categorical imperative to care about others or the world beyond the self as such. It is quite possible to have few external reference points and go through life in an alienated way. Life need not have much meaning in order to go on, and one does not even have to care whether life goes on. We cannot show that moral skepticism is necessarily irrational by pointing to facts about meaning, but a naturalistic approach to morality need no more refute radical skepticism than does a naturalistic approach to epistemology. For actual people, there may be surprisingly little distance between asking in earnest "Why should I take any interest in anyone else?" and asking "Why should I take any interest in myself?"[41] The proper response to the former is not

40. To be sure, this is but one of the forms of respect that are of importance to moral psychology. But as we see, self-respect has a number of interesting connections with respect for, and from, others.

41. This may be most evident in extreme cases. Survivors of Nazi death camps speak of the effort it sometimes took to sustain a will to survive, and of the importance of others, and of the sense of others, to this. A survivor of Treblinka recalls, "In our group we shared everything; and at the moment one of the group ate something without sharing it, we knew it was the beginning of the end for him." (Quoted in Terrence Des Pres, *The Survivor: An Anatomy of Life in the Death Camps* [New York: Oxford University Press, 1976], p. 96.)

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merely to point out the indirect benefits of caring about things beyond the self, although this surely should be done, but to show how denying the significance of anything beyond the self may undercut the basis of significance for the self. There is again a close, but not exact parallel in language: people can get along without a language, although certainly not as well as they can with it; if someone were to ask "Why should I use my words the same way as others?" the proper response would not only be to point out the obvious benefits of using his words in this way, but also to point out that by refusing to use words the way others do he is undermining the basis of meaning in his own use of language.

These remarks need not lead us to a conservative traditionalism. We must share and preserve meanings in order to have a language at all, but we may use a common language to disagree and innovate. Contemporary philosophy of language makes us distrust any strict dichotomy between meaning, on the one hand, and belief and value, on the other; but there is obviously room within a system of meanings for divergence and change on empirical and normative matters. Language itself has undergone considerable change over the course of history, coevolving with beliefs and norms without in general violating the essential conditions of meaningfulness. Similarly, moral values and social practices may undergo change without obliterating the basis of meaningful lives, so long as certain essential conditions are fulfilled. (History does record some changes, such as the uprooting of tribal peoples, where these conditions were not met, with devastating results.)

A system of available, shared meanings would seem to be a precondition for sustaining the meaningfulness of individual lives in familiar sorts of social arrangements. Moreover, in such arrangements identity and self-significance seem to depend in part upon the significance of others to the self. If we are prepared to say that a sense of meaningfulness is a precondition for much else in life, then we may be on the way to answering the question "Why should I be moral?" for we have gone beyond pure egocentrism precisely by appealing to facts about the self.[42] Our

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Many survivors say that the idea of staying alive to "bear witness," in order that the deaths of so many would not escape the world's notice, was decisive in sustaining their own commitment to survival.

42. One need not be a skeptic about morality or alienated from it in any general sense in order for the question "Why should I be moral?" to arise with great urgency. If in a given instance doing what is right or having the best sort of character were to conflict

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earlier discussions have yielded two considerations that make the rest of the task of answering this question more tractable. First, we noted in discussing hedonism that individual lives seem most enjoyable when they involve commitments to causes beyond the self or to others as such. Further, we remarked that it is plausible that the happiest sorts of lives do not involve a commitment to hedonism even of a sophisticated sort. If a firm sense of meaningfulness is a precondition of the fullest happiness, this speculation becomes still more plausible. Second, we sketched a morality that began by taking seriously the various forms of human non-moral value, and then made room for morality in our lives by showing that we can raise moral questions without thereby destroying the possibility of realizing various intrinsic values from particular relationships and activities. That is, we saw how being moral might be compatible (at least in these respects) with living a desirable life. It would take another article, and a long one, to show how these various pieces of the answer to "Why should I be moral?" might be made less rough and fitted together

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head-on with acting on behalf of a person or a project that one simply could not go against without devastating the self, then it may fail to be reasonable from the agent's standpoint to do what is right. It is always *morally* wrong (though not always morally blameworthy) to fail to perform morally required acts, but in certain circumstances that may be the most reasonable thing to do—not because of some larger moral scheme, but because of what matters to particular individuals. Therefore, in seeking an answer to "Why should I be moral?" I do not assume that it must always be possible to show that the moral course of action is ideally rational or otherwise optimal from the standpoint of the agent. (I could be more specific here if I had a clearer idea of what rationality is.) It would seem ambitious enough to attempt to show that, in general, there are highly desirable lives available to individuals consistent with their being moral. While we might hope for something stronger, this could be enough—given what can also be said on behalf of morality from more general viewpoints—to make morality a worthy candidate for our allegiance as individuals.

It should perhaps be said that on an objective consequentialist account, being moral need not be a matter of consciously following distinctively moral imperatives, so that what is at stake in asking "Why should I be moral?" in connection with such a theory is whether one has good reason to lead one's life in such a way that an objective consequentialist criterion of rightness is met as nearly as possible. In a given instance, this criterion might be met by acting out of a deeply felt emotion or an entrenched trait of character, without consulting morality or even directly in the face of it. This, once more, is an indication of objective consequentialism's flexibility: the idea is to *be* and *do* good, not necessarily to *pursue* goodness.

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into a more solid structure. But by adopting a non-alienated starting point—that of situated rather than presocial individuals—and by showing how some of the alienation associated with bringing morality to bear on our lives might be avoided, perhaps we have reduced the extent to which morality seems alien to us by its nature.

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