

Title	Hume's moral theory : Is he a utilitarian?
Sub Title	
Author	水野, 俊誠(Mizuno, Toshinari)
Publisher	慶應義塾大学倫理学研究会
Publication year	2015
Jtitle	エティカ (Ethica). Vol.8, (2015.) ,p.162- 162
JaLC DOI	
Abstract	
Notes	欧文要旨
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AA12362999-20150000-0162

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

Hume's moral theory: Is he a utilitarian?

Toshinari MIZUNO

According to many philosophers, for example, Geofferey Sayre-McCord, Bernard Wand, John Leslie Mackie, and Christine Swanton, Hume's moral theory is non-utilitarian. Other philosophers, such as Frederick Rosen, Stephen Darwall, Roger Crisp, and Jordan Howard Sobel, hold that Hume's moral theory is utilitarian.

I confirmed that Hume's moral theory has both utilitarian and non-utilitarian aspects, and proposed an interpretation that consistently captures both aspects. First, a certain quality of mind is approved by a spectator as virtuous. The criterion of approval by the spectator is to *either* be useful to others or to the person herself, or be agreeable to the other or to the person herself. Second, a quality of mind that is agreeable to others or to the person herself is approved because it brings about happiness to others or happiness to the person herself, as a quality of mind that is useful to others or to the person herself. Then virtue is, after all, the quality of mind that produces happiness. I refer to this interpretation as "two layer character-utilitarianism."