

**TEXTES SÉANCE 8:**

(1) Utilitarianism cannot hope to make sense, at any serious level, of integrity. It cannot do that for the very basic reason that it can make only the most superficial sense of human desire and action at all; and hence only very poor sense of what was supposed to be its own specialty, happiness.

Bernard Williams, « A Critique of Utilitarianism », 1973.

(2) Jim finds himself in the central square of a small South American Town. Tied up against the wall are a row of twenty Indians, most terrified, a few defiant, in front of them several men in uniform. A heavy man in a sweat-stained khaki shirt turns out to be the captain in charge and, after a good deal of questioning of Jim which establishes that he got there by accident while on a botanical expedition, explains that the Indians are a random group of the inhabitants who, after recent acts of protest are just about to be killed to remind other possible protestors of the advantages of not protesting. However, since Jim is an honoured visitor from another land, the captain is happy to offer him a guest's privilege of killing one of the Indians himself. If Jim accepts, then, as a special mark of the occasion, the other Indians will be let off. Of course, if Jim refuses, then there is no special occasion, and Pedro here will do what he was about to do when Jim arrived and kill them all. What should he do? To this dilemma, it seems to me that utilitarianism replies, that Jim should kill the Indian.

*Ibid.*

(3) It is absurd to demand of such a man [Jim] that he should just step aside from his own project and decision and acknowledge the decision which utilitarian calculation requires. It is to alienate him in a real sense from his actions and the source of his actions and convictions. It is to make him into a channel between the input of everyone's projects, including his own, and an output of optimific decision; but this is to neglect the extent to which *his* actions and *his* decisions have to be seen as the actions and decisions which flow from the projects and attitudes with which he is most closely identified. It is thus, in the most literal sense, an attack on his integrity.

*Ibid.*

**1/ Traduction :**

- Etablir un lexique anglais-français comprenant les termes les plus difficiles, puis traduire soigneusement les trois textes en français.

**2/ Questions :**

- Donnez une définition de l'intégrité (*integrity*). Qu'est-ce qu'un homme intègre ?
- En quoi la théorie utilitariste, telle qu'elle est définie par Moore et Smart (cf. séance précédente) constitue-t-elle une « attaque » contre notre intégrité ? Est-ce une raison suffisante selon vous pour abandonner une telle théorie ?