

their capacity as trust beneficiary, being treated as an individual personal identity.²³⁷ My argument now is that this reasoning explains the composition of legal standards, in different mixes of best interests and substituted judgment, across the spectrum of fiduciary relationships.

To take corporate directors again, in most cases, particularly for directors of publicly traded companies, the individual identities of the shareholders are entirely irrelevant—it is this fact about directors' posture, of course, that enables the existence of large companies and liquid capital markets in the first place.²³⁸ Indeed directors usually don't even know the identities of most of their shareholders, and they need not to fulfill their role—a major shareholder in Corporation X could be Shell Corporation Y, the true owners of which the directors of Corporation X have no reason or need to know. Corporate directors decide for shareholders as placeholders, not individual personal identities, and in general do so on a best interests paradigm.²³⁹ Of course, as discussed above, some directors must introduce aspects of substituted judgment into their decision-making.²⁴⁰ These just are the circumstances where directors *do* have to care about shareholders as individuals (or the corporation, on realist views)—closely-held corporations, non-profits, or cases where the shareholders have established guiding values.²⁴¹

Particularly illuminating of the way in which the law might mix best interests and substituted judgment based on its views of the goals and nature of a given fiduciary relationship is the story of the physician-patient relationship in the twentieth century. Before the rise of informed consent in the 1920s, physicians were legally expected to treat patients based on their own views of the patient's best interests.²⁴² Under this paradigm, patients were conceptualized not as individual personal identities but as placeholder complexes of symptoms and biological facts, to be treated as

²³⁷ See *supra* Part III.B.

²³⁸ See *supra* notes 170–173 and accompanying text.

²³⁹ See, e.g., Richard P. Wolfe, *Minority Shares Under the Louisiana Business Corporation Act: Expulsion, Oppression, and Fiduciary Duty*, 64 LOY. L. REV. 25, 78 (2018) (“[A] director’s paramount fiduciary duty is owed to the corporation in preference to its shareholders because the identity of the shareholders is subject to change. . .”).

²⁴⁰ See *supra* notes 174–176 and accompanying text.

²⁴¹ See, e.g., 18B AM. JUR. 2d *Corporations* § 1442 (“Other authority holds that the fiduciary duty of a director is owed to the individual stockholders as well as to the corporation.”); cf. Gold, *supra* note 176, at 901 (noting directors’ duty to follow guiding values established in a corporate charter).

²⁴² See, e.g., RUTH R. FADEN ET AL., A HISTORY AND THEORY OF INFORMED CONSENT 100–01 (1986) (“[B]efore the mid-twentieth century, the beneficence model . . . was the only operative model of the physician’s responsibility to the patient.”); Charity Scott, *Why Law Pervades Medicine: An Essay on Ethics in Health Care*, 14 NOTRE DAME J. L. ETHICS & PUB. POL’Y 245, 263 (2000) (“Throughout most of the history of medicine, the doctor-patient relationship has been founded on the ethics of beneficence, or paternalism.”).

would be best for a reasonable patient in their circumstances. Veterinarians treat animals this way today.²⁴³

But over the course of the twentieth century, our legal and social understanding of the physician-patient relationship underwent a radical shift—today it is understood to be fundamentally based on respect for the individual identity and preferences of the patient.²⁴⁴ Across that same time period, the law has reconceptualized physicians more as agents than trustees, guided more by substituted judgment than by best interests—a change in the mode of decision-making as our understanding of the purpose of the relationship changed in law and social expectation.²⁴⁵

A similar story could be told about the law governing guardians and attorneys-in-fact.²⁴⁶ Historically, guardians were thought of as officers of the court, delegated the state's *parens patriae* responsibility to take care of those who could not take care of themselves.²⁴⁷

The individual identity of the person subject to guardianship (“ward”) had little to do with it.²⁴⁸ Similarly, the incapacitated were not thought capable of serving as principals, and to that extent were not conceptualized as legal persons.²⁴⁹ The development of durable powers of attorney and move towards guardianship-as-agency correspond to growing social and legal recognition of individuals with limited cognitive abilities as persons with personal identities.²⁵⁰

²⁴³ See, e.g., American Veterinary Medical Association, *Principles of the veterinary medical ethics of the AVMA*, AVMA, <https://www.avma.org/resources-tools/avma-policies/principles-veterinary-medical-ethics-avma> [<https://perma.cc/LR2P-33LM>] (last visited Mar. 26, 2026).

²⁴⁴ See, e.g., BARRY R. FURROW, ET AL., *HEALTH LAW* 265 (1995) (“The doctrine of informed consent developed out of strong judicial deference to individual autonomy . . .”); Maya Manian, *The Irrational Woman: Informed Consent and Abortion Decision-Making*, 16 DUKE J. GENDER L. & POL’Y 223, 227 (2009) (observing that “private law . . . allocate[s] decision-making power to the patient rather than the physician”).

²⁴⁵ See Alicia R. Ouellette, *When Vitalism is Dead Wrong: The Discrimination Against and Torture of Incompetent Patients By Compulsory Life-Sustaining Treatment*, 79 IND. L.J. 1, 3 (2004) (“The past thirty years have seen a radical shift from medical paternalism to patient autonomy as the gold standard for ethical decision-making in medicine.”).

²⁴⁶ See, e.g., WELLMAN, *supra* note 31, at 115 (observing that “[t]he relationship between guardian and ward . . . seems to be construed in the law as something of a mixture” of agency-type representation and trust-type representation).

²⁴⁷ See, e.g., Frolik, *supra* note 72, at 57 (observing that the guardian’s power historically derived from the court).

²⁴⁸ See *id.* at 57-58.

²⁴⁹ See, e.g., Boxx, *supra* note 3, at 5 (“The principal’s incapacity automatically terminated the agency because of the assumption that an agent acts at the direction of the principal.”); Kohn & Koss, *supra* note 90, at 589 (“In order to have the capacity to serve as a principal in an agency relationship, an individual generally must possess the legal capacity to carry out the acts he or she is delegating to the agent.”).

²⁵⁰ See, e.g., Richard L. Cupp, *Cognitively Impaired Human, Intelligent Animals, and Legal Personhood*, 69 FLA. L. REV. 445, 495 (2017) (“Courts and activists increasingly

Finally, this account can even help make sense of the complicated ways in which best interests and substituted judgment bleed into one another in trust and agency. The relationship that a trustee has with a settlor (whether or not it has a name in the law) is a personal one—the trust is a creation of the intentions and aspirations of the settlor, by exercise of their personal powers.²⁵¹ It makes sense, then, that vis-à-vis the settlor—when, say, interpreting the terms of the trust—trustees apply a frame more like substituted judgment.²⁵² And the situations in which agents are expected to rely on best interests reasoning are those in which the agency is peculiarly impersonal—I don't know much about the relationship between ship owners and captains, but I imagine it's less solicitous of the owner's identity than archetypical representation.²⁵³

To be clear, the hypothesis that substituted judgment is a relationship of respect for the individual identity of a person, while best interests is not, does not imply much, if anything, about which mode is to be preferred as a matter of legal design and political morality.²⁵⁴ That is, there is no reason to think that all fiduciary relationships *ought* to be governed by substituted judgment, and that the impersonality of trust law is necessarily a moral failing. To the contrary, there may be (and at least seem to be) compelling reasons in particular contexts for best interests to govern the decision-making of some fiduciaries.

For example, the straightforward, easy to apply generalizations governing the behavior of trustees and corporate directors enable wealth management at lower cost for far more people.²⁵⁵ If the best interest frame were not available, structures like publicly-traded companies would not be feasible.²⁵⁶ Similarly, there might be good reasons—moral, economic, or otherwise—to permit settlors the option of an ongoing, conditional

recognize that humans with cognitive impairments have fundamental rights to, among other things, liberty, due process, and the pursuit of happiness.”); JONAS-SÉBASTIEN BEAUDRY, *THE DISABLED CONTRACT: SEVERE INTELLECTUAL DISABILITY, JUSTICE AND MORALITY* (2021) (defending the moral personhood of people with severe intellectual disabilities).

²⁵¹ See, e.g., Lee-Ford Tritt, *The Limitations of an Economic Agency Cost Theory of Trust Law*, 32 CARDOZO L. REV. 2579, 2579 (2011) (noting that among the first principles of trust law is a process of “achieving the settlor’s goals”).

²⁵² See *supra* notes 187–89 and accompanying text.

²⁵³ See *supra* note 197 and accompanying text.

²⁵⁴ Cf., e.g., Dresser, *supra* note 140, at 1843 (noting that “most scholars and legal authorities . . . regard the best interests standard as morally suspect.”).

²⁵⁵ See, e.g., Robert H. Sitkoff, *An Agency Costs Theory of Trust Law*, 89 CORNELL L. REV. 621, 621 (2004) (justifying the architecture of trust law on economic grounds); David Millon, *Communitarians, Contractarians, and the Crisis in Corporate Law*, 50 WASH. & LEE L. REV. 1373, 1374 (1993) (“Deference to managerial discretion has been thought to have a value of its own . . .”).

²⁵⁶ See *supra* notes 238–41 and accompanying text.

gift of the kind donative trusts allow.²⁵⁷ Perhaps it is a good thing for the law to enable wealth management for the benefit of the unborn, pets, and inanimate things that matter to people—certainly at least there is demand for these sorts of things.²⁵⁸ Best interests reasoning in trusts or trust-like mechanisms makes pursuing these sorts of goals possible—and, indeed, has made possible the de-personalized structures of wealth management and growth that underlie modern economies.

D. Charitable Fiduciaries

Finally, it is worth situating one difficult feature of fiduciary law, thus far largely undiscussed, within the proposed framework—fiduciary relationships that appear to be “with” a cause.²⁵⁹ Charitable trusts, for instance, do not have beneficiaries, but are rather organized for the benefit of “one or more *charitable purposes*.”²⁶⁰ On the one hand, causes are obviously not persons, and we might think that a fiduciary relationship with a cause is an impersonal one. From this perspective, it is not surprising that it is trust and corporate law that have developed a fiduciary infrastructure for the benefit of abstract causes.²⁶¹

On the other hand, it is not at all semantically bizarre to describe oneself as the agent of a cause or other abstraction—people do this all the time. And it is precisely in the context of charitable trusts and corporations with dedicated causes that we see fiduciaries engage most prominently in substituted judgment-style reasoning. For example, under the *cy pres* doctrine, charitable trustees have *more* flexibility to modify the purpose of the trust to changed circumstances than private trustees, so long as they can show the new purpose would fall within the settlor’s broader

²⁵⁷ See, e.g., Natalya Shnitser, *Trusts No More: Rethinking the Regulation of Retirement Savings in the United States*, 2016 BYU L. REV. 629, 630 (2016) (“[T]he prototypical donative trust arises from and is structured to effectuate a particular kind of gift transfer . . .”); F. Ladson Boyle, *Present Interest Gifts in Trust: Donor and Donee Problems*, 29 GONZ. L. REV. 453, 497 (1994) (noting many reasons that donors elect to give gifts in trust rather than outright).

²⁵⁸ See, e.g., SITKOFF & DUKEMINIER, *supra* note 40, at 437 (summarizing evidence of demand for pet trusts); Robert H. Sitkoff & Max M. Schanzenbach, *Jurisdictional Competition for Trust Funds: An Empirical Analysis of Perpetuities and Taxes*, 115 YALE L.J. 356, 356 (2005) (finding that states that abolished the rule against perpetuities saw substantial increases in their trust assets).

²⁵⁹ See, e.g., Miller & Gold, *supra* note 55, at 523 (observing that some fiduciary relationships “entail fiduciary administration for purposes rather than persons”).

²⁶⁰ See, e.g., SITKOFF & DUKEMINIER, *supra* note 40, at 768.

²⁶¹ See, e.g., Terri Lynn Helge, *Policing the Good Guys: Regulation of the Charitable Sector Through a Federal Charity Oversight Board*, 19 CORNELL J.L. & PUB. POL’Y 1, 9 (2009) (discussing the organization of nonprofit corporations, “the predominant form of charitable organization in the United States”).

goals under the circumstances—a kind of substituted judgment adapted to the longevity of charitable trusts.²⁶²

Perhaps this is because, unlike rocks, animals, and individuals in persistent vegetative states, causes are not mind-independent constituents of the universe. Rather, a cause *just is* linguistically encoded intentional meaning—“For the children;” “global communist revolution;” “a scholarship for a graduate interested in shipbuilding each year at my alma mater.”²⁶³ To that extent, causes, like all linguistic meaning, presuppose intentions.²⁶⁴ “For the children” means something *in English*—for us to do anything with it, we *have* to assume that a speaker *intended to communicate* something by it.²⁶⁵ If that is not true, it is nothing.²⁶⁶

From this perspective, charitable trusts *are* meaningfully personal, and it is probably best to think of the relevant beneficiary not as an impersonal cause, but as the settlor of the trust or shareholders of a non-profit corporation—the persons who prescribed the cause in a linguistic way.²⁶⁷ And, indeed, this is to a large extent how charitable law actually functions.²⁶⁸ There has been, for instance, a broad trend towards granting settlors standing to sue for violation of the terms of a charitable trust, making charitable

²⁶² See, e.g., Miller & Gold, *supra* note 55, at 551 (“[G]overnance mandates enable extension of the personality of persons through delegation of powers to promote particular abstract purposes.”).

²⁶³ See, e.g., H.P. Grice, *Meaning*, 66 PHIL. REV. 377, 385 (1957) (“[X] meant something is (roughly) equivalent to ‘Somebody meant something by x.’”).

²⁶⁴ See, e.g., Richard Ekins, *Objects of Interpretation*, 32 CONST. COMMENT. 1, 3 (2015) (“Persons have goals; communications do not.”); Larry Alexander & Saikrishna Prakash, *Is That English You’re Speaking—Why Intention Free Interpretation is an Impossibility*, 41 SAN DIEGO L. REV. 967, 976 (2004) (“Whenever someone reads the Constitution or any other text, he explicitly or implicitly does so with an author in mind.”).

²⁶⁵ See, e.g., Grice, *supra* note 263, at 385 (“[X] means (timeless) that so-and-so’ might as a first shot be equated with some statement or disjunction of statements about what ‘people’ (vague) intend (with qualifications about ‘recognition’) to effect by x.”).

²⁶⁶ See, e.g., Alexander & Prakash, *supra* note 264, at 977 (“Without an author who intends a meaning, such marks are meaningless.”); Grice, *supra* note 263, at 383 (“A must intend to induce by x a belief in an audience, and he must also intend his utterance to be recognized as so intended.”); Ekins, *supra* note 264, at 4 (“Language use consists in one person’s attempt to convey an intended meaning by uttering some words in some context, which meaning other persons should try and recognize.”).

²⁶⁷ See, e.g., Miller & Gold, *supra* note 55, at 564 (“In lieu of a best interests standard, one could, for example, argue that fiduciaries are obliged to act in a manner that would be most likely to advance the purposes specified for their mandates.”); Lloyd Hitoshi Mayer, *Fiduciary Principles in Charities and Other Nonprofits*, in THE OXFORD HANDBOOK OF FIDUCIARY LAW 103, 108 (Evan J. Criddle, Paul B. Miller & Robert H. Sitkoff, eds., 2019) (“[T]here is some uncertainty regarding whether the fiduciary relationship is with, and the fiduciary duties are to, the organization itself or its purposes.”).

²⁶⁸ See, e.g., Gold, *supra* note 176, at 882–89 (arguing that the duty of loyalty can be fulfilled in this way).

fiduciary law look more like agency.²⁶⁹ Because causes, charitable or otherwise, are irreducibly personal in the relevant sense, that is indeed the better framework through which to view these sorts of relationships.

IV. IMPLICATIONS

In closing, the view offered here has a number of implications, both for theory and practical legal design. This Part sketches four. First, the account holds that agency is a fundamental relationship in fiduciary law, not reducible to analogy with trust. Second, it reveals connections and distinctions between fiduciary law and contract law. At the same time, the theory helps illuminate the role of the concept of personal identity in private law. Finally, it helps us think about the circumstances in medical decision-making in which substituted judgment is appropriate, and those in which it isn't.

A. Fundamental Nature of Agency

Trust, as has already been mentioned, is often considered the paradigmatic fiduciary relationship²⁷⁰ and fiduciary law an outgrowth of it, perpetuated by ad hoc analogy.²⁷¹ There has always been something odd about this claim. The contemporary common law private trust is a relatively recent legal innovation—a product of nineteenth-century equity—and is often considered unique to the common law world.²⁷² And yet many relationships called “fiduciary” in common law—agency and partnerships, for example, not to mention, say, parent-child relationships—are more or less universal, precede the development of the common law trust, and function in roughly comparable ways everywhere.²⁷³

²⁶⁹ See, e.g., SITKOFF & DUKEMINIER, *supra* note 40, at 800 (“Today a majority of states allows the settlor of a charitable trust to enforce the trust.”).

²⁷⁰ See *supra* note 39 and accompanying text.

²⁷¹ See, e.g., Daniel Yeager, *Fiduciary-isms: A Study of Academic Influence on the Expansion of the Law*, 65 DRAKE L. REV. 179, 184 (2017) (“Identifying fiduciary relationships is done by analogy to the law of trusts.”).

²⁷² See, e.g., FREDERIC W. MAITLAND, *EQUITY: A COURSE OF LECTURES* 23 (John Brunyate, 2d ed., 1936) (“Of all the exploits of Equity, the largest and most important is the invention and development of the Trust. . . .”); see also SITKOFF & DUKEMINIER, *supra* note 40, at 410 (“A fairer claim is that the use of the trust for donative transfer is a distinctive features of the Anglo-American legal tradition.”).

²⁷³ Obviously, there are differences, but the basic idea of representation and of collectivities with some particular legal status are more or less universal. See, e.g., DeMott, *supra* note 60, at 20 (discussing the civil law of agency); Jeffrey L. Patterson, *Development of the concept of corporation from earliest Roman times to A.D. 476*, 10 ACCT. HIST. J. 1 (1983) (tracking the development of Roman corporate forms); see also Edelman, *supra* note 34, at

On the account offered here, trust is *not* the only fundamental fiduciary relationship—agency is just as basic.²⁷⁴ From this perspective, agency is not reducible to trust—it is true that both are relationships in which a person makes legally effective decisions (in some sense) “on behalf of” another, as all fiduciary relationships, but by very different standards, with very different relationships to the other for whom they are deciding. The irreducible characteristic of agency makes some sense. After all, as has already been mentioned, agency and representation are ubiquitous features of ordinary social life—it would be odd if the *legal* version of agency, which facially bears such resemblance to the ordinary concept, were derivable from the specifics of an apparently-contingent nineteenth century development of the Anglophone Courts of Chancery.²⁷⁵

None of this is to say, however, that agency is *more* fundamental than trust. Trust isn’t just a form of agency, either. It involves deciding according to a different standard, in a different posture, applicable in different contexts.²⁷⁶ This makes sense too. The ordinary idea of entrustment, or of holding something on behalf of someone else, is hardly thought of as a variation of representation.²⁷⁷ Since its development in common law jurisdictions, trust has indeed been thought to be fundamental.²⁷⁸ (And, by the way, the canard that nothing like it exists in civil law is an exaggeration—holding property for the benefit of another, subject to legal duties not to abuse or destroy it, is a feature of all, or at least nearly all, legal systems).²⁷⁹

In short, on this account, and as Carl Wellman and others have suggested, the domain of fiduciary law is organized around *two* fundamental relationships—agency *and* trust, with concomitant paradigmatic modalities of reasoning, substituted judgment and best interests.²⁸⁰ The other

24 (“[A]lthough the concept of a ‘fiduciary’ undertaking is a recent one, the concept of an undertaking itself is extremely old.”).

²⁷⁴ See Brooks, *supra* note 178, at 230 (noting that on some accounts, agency is a “prototype fiduciary relationship”); Gabriel Rauterberg, *The Essential Roles of Agency Law*, 118 MICH. L. REV. 609, 611-12 (2020) (arguing that agency is fundamental in corporate law and could not be replicated by contract).

²⁷⁵ See *supra* Part III.A.

²⁷⁶ See, e.g., WELLMAN, *supra* note 31, at 116 (“A trustee can and ought to represent the interests, rather than the will, of the beneficiary.”).

²⁷⁷ See *supra* Part III.B.

²⁷⁸ See *supra* note 39.

²⁷⁹ See, e.g., SITKOFF & DUKEMINIER, *supra* note 40, at 410 (summarizing foreign conceptions of trust law); see also Michele Graziadei, *Virtue and Utility: Fiduciary Law in Civil Law and Common Law Jurisdictions*, in PHILOSOPHICAL FOUNDATIONS OF FIDUCIARY LAW, *supra* note 10, at 288, 294 (“Virtually all of the relationships that would be considered fiduciary in common law countries would, in most civilian jurisdictions, be considered to raise issues similar to those in the common law world.”).

²⁸⁰ See, e.g., Charles E. Rounds, Jr., *The Case for a Return to Mandatory Instruction in the Fiduciary Aspects of Agency and Trusts in the American Law School, Together With A*

fiduciary relationships mix aspects of agency with aspects of trust, based on the purposes and nature of the relationship. Seeing the role of best interests and substituted judgment in fiduciary law, in other words, helps map its domain, and focus once again on the agency relationship as at least as fundamental a fiduciary one as long paradigmatic trust.²⁸¹

B. Fiduciary Standards and Contract

On the account offered here, the set of relationships the common law calls “fiduciary” involves two basic postures—a posture towards another person as an individual personal identity, and a de-personalized frame that treats them as a generalized abstraction.²⁸² Across the spectrum of fiduciary relationships, the law allocates these decision-making postures based on its views of the nature and purpose of each fiduciary relationship.²⁸³ For the most part, the relevant blend of decisional standards seems to inhere in the relationships in which they appear—if a relationship is one of agency, the law guides it by substituted judgment standard; if it is not guided by the substituted judgment standard, it is not agency.²⁸⁴ From that perspective, my account is consistent with a view of fiduciary law as rooted in legal status.²⁸⁵

Nevertheless, many fiduciary relationships are consensual.²⁸⁶ And it is perhaps implicit in my claim that the standards of substituted judgment and best interests roughly correspond to ordinary intuitions governing social practices such as representation and entrustment.²⁸⁷ From that perspective, it is not implausible that, for example, the substituted judgment standard accords with the consensual expectations of parties entering into an agency relationship—raising the possibility that the theory could fit with an implied contract view of fiduciary law.²⁸⁸

The difficulty in figuring out whether that is right is that we would also need a theory of contract—only marginally less controversial than

Model Fiduciary Relations Course Syllabus, 18 REGENT U. L. REV. 251, 252–53 (2006) (“[A]gency and trust are two of the five elements of the periodic table of common law private relationships . . .”).

²⁸¹ See, e.g., WELLMAN, *supra* note 31, at 114–15 (outlining this distinction).

²⁸² See *supra* Part III.

²⁸³ See *supra* Part III.C.

²⁸⁴ See *supra* Part II.B.

²⁸⁵ See, e.g., Markovits, *supra* note 97, at 224 (describing fiduciary relationships as essentially legal statuses, conceptually distinct from contract).

²⁸⁶ See, e.g., SMITH, *supra* note 35, at 26 (“Typically, a person is not required to accept a power, or to accept a role that carries powers with it.”).

²⁸⁷ See *supra* Part III.B–C.

²⁸⁸ See *supra* note 14.

a theory of fiduciary law.²⁸⁹ For instance, some scholars take it as analytic that contracts are the infinitely customizable product of specific consent.²⁹⁰ If that is right, then fiduciary law cannot be fully contractual—the fiduciary standards of substituted judgment or best interests inhere non-waivably, as a descriptive legal matter, in certain kinds of relationships.²⁹¹ But other scholars have challenged the notion that mandatory rules are always extra-contractual, and if that is right, then perhaps fiduciary law could be accommodated in a broader conception of contract.²⁹²

The distinction between contract and fiduciary law I propose was mentioned earlier—fiduciary law involves some *other-regarding* posture (decisions made “on behalf of” another, in any sense), while contract involves a posture *towards the content of an agreement*.²⁹³ We have learned that in fact fiduciary law is organized around two distinct other-regarding frames.²⁹⁴ But *both* of those frameworks are different than that of contract partners whose duties are fulfilled entirely by complying with the meaning of an agreement—decision-making under a contract is not “on behalf of” the contract partner in any meaningful sense; it is determined by the meaning of the agreement. To be sure, this picture depends on a controversial theory of contract law—some scholars take contract to create an ongoing interpersonal relationship the content of which is not exhausted by the meaning of the agreement between them.²⁹⁵

But the benefit of this perspective is the insight it offers on the relationship between contract and the content of fiduciary relationships. One common way to enter a fiduciary relationship is by contract. You and I can agree—“I will serve as your agent at the cattle auction for \$20.” On the view I am suggesting, there are two things going on here. We have

²⁸⁹ See, e.g., Seana Valentine Shffrin, *Is A Contract a Promise?* in THE ROUTLEDGE COMPANION TO PHILOSOPHY OF LAW 241, 242 (Andrei Marmor, ed., 2014) (summarizing debates over whether contracts are promises or agreements); Gregory Klass, *Promise, agreement, contract*, in RESEARCH HANDBOOK ON PRIVATE LAW THEORY 39, 39 (Hanoch Dagan & Benjamin C. Zipursky, eds., 2020) (“Contract, promise, and agreement are contested concepts. One finds in the literature various conceptions of each, and the theorists’ conceptions typically reflect their substantive commitments.”).

²⁹⁰ See, e.g., DeMott, *supra* note 4, at 887 (arguing that fiduciary law cannot be contractual because it contains many mandatory rules).

²⁹¹ See *supra* Part I.A.

²⁹² See, e.g., Crescente Molina, *Contracting Without Promising*, 75 U. TORONTO L.J. 203, 237 (“[T]he parties who agree to a juridical transaction need not have intentionally assumed the *conventionally imposed contractual obligations* for these obligations to *hold or exist* in the first place . . .”).

²⁹³ See *supra* note 81 and accompanying text.

²⁹⁴ See *supra* Part II.B.

²⁹⁵ See, e.g., Andrew Jordan, *The Promise of Contract Pluralism*, 56 CONN. L. REV. 639, 645 (2024) (suggesting that contract law might be attuned to moral characteristics of the different ongoing relationships of contract partners).

a contractual relationship constituted by the content of the agreement. Each of our *contractual* duties is satisfied by complying with the meaning of the agreement—my serving as your agent; your giving me \$20. But, as it happens, the content of this agreement requires me to adopt another sort of posture towards you—it requires me to be your “agent,” a word that denotes the concept of agency. And the concept of agency requires me to decide according to the substituted judgment standard—to adopt a relationship towards your individual personal identity.

You can call all of this “contract” if you want. But I suspect doing so obscures more than it illuminates. On the one hand, it is obviously possible to have agreements that *don’t* create anything other than a posture towards the content of an agreement—“1,000 widgets for \$1,000.” And it is possible (and may well be a good idea) for the law to sometimes require people to exercise substituted judgment without any agreement—guardianship being perhaps the clearest example.²⁹⁶ Consider, moreover, trust. Trusts are, like many agency relationships, generally created by an agreement between settlor and trustee. The content of that agreement requires the trustee to begin a trust-type fiduciary relationship with a *beneficiary*—with whom the trustee has had no agreement, and therefore no contractual relationship.²⁹⁷ The trustee’s relationship with the beneficiary generates duties owed by the trustee to the beneficiary by virtue of their relationship—surely any duties owed by the trustee by virtue of their agreement with the settlor are owed to the *settlor*.²⁹⁸

Finally, treating each of these frameworks distinctively helps us see that each of the *three* relevant postures—substituted judgment, best interests, and agreement—have different purposes and functions. Agency treats a principal as an ongoing, evolving, individual person, and changes with them over time.²⁹⁹ Trust does not even presuppose the personhood of its beneficiary, and allows for financial management on behalf of virtually anything.³⁰⁰ Contract is different than either. Like agency, contract presupposes the personhood of the parties to an agreement—you can be a trustee for your pet raccoon; you can’t enter into a contract with it.³⁰¹ But, unlike agency, contract allows the parties to freeze the content of their duties towards one

²⁹⁶ See *supra* Part I.A.

²⁹⁷ And perhaps, as suggested above, an agency-type fiduciary relationship with the settlor. See *supra* notes 186-91 and accompanying text.

²⁹⁸ See, e.g., MARGARET GILBERT, JOINT COMMITMENT: HOW WE MAKE THE SOCIAL WORLD 8 (2014) (arguing that agreements create directed obligations to the other parties of the agreement); Klass, *supra* note 289, at 44 (same).

²⁹⁹ See *supra* note 208 and accompanying text.

³⁰⁰ See *supra* Part III.B.

³⁰¹ RESTATEMENT (SECOND) OF CONTRACTS § 12 (AM. LAW INST., 1981) (“No one can be bound by a contract who has not legal capacity to incur at least voidable contractual duties.”).

another at a particular moment in time.³⁰² And, like trust, *after* an agreement is formed, contract partners can be agnostic to the individuality of their contract partner and simply comply with the meaning of the agreement.

There is, of course, much more to be said about all of this. For now, suffice it to say that my account offers an illuminating way to see fiduciary law—and the relationships that comprise it—as distinct from at least some plausible theories of contract, clarifying the role of fiduciary and contractual postures in the architecture of private law.

C. Personal Identity and Legal Personality

Legal personhood—the characteristic of *being* a person in the eyes of the law—is widely recognized to be a foundational, constitutive feature of any legal system.³⁰³ But the theory of fiduciary standards offered here reveals that even a comprehensive theory of legal personhood might not be sufficient to make sense of private law. A theory of personal identity, what makes one the *same* person across time, or one *the individual* person that one is as opposed to other legal persons, may be required.³⁰⁴ And indeed, there is growing recognition in private law theory of the organizing significance of personal identity in a number of domains—from contracts to property.³⁰⁵

The theory of fiduciary law presented above offers another point of entry to the role of personal identity in private law—in agency and fiduciary law. Moreover, it suggests that the law’s theory of personal identity must be a relatively thick one. In this context, it is worth turning to a distinction among theories of personal identity offered by the philosopher Marya Schechtman. Schechtman argues that there are two kinds of questions we might ask about personal identity—the Reidentification

³⁰² See, e.g., Toomey, *supra* note 75, at 16 (describing contract as a mechanism for “enforcing intent crystallized at a particular, legally significant moment”).

³⁰³ See, e.g., KURKI, *supra* note 233, at 1 (noting the importance of a concept of legal personhood); NGAIRE NAFFINE, *LAW’S MEANING OF LIFE: PHILOSOPHY, RELIGION, DARWIN, AND THE LEGAL PERSON*, 1 (2009) (illustrating the same); Paul B. Miller, *The Concept of Personality in Private Law*, in *INTERSTITIAL PRIVATE LAW* 179, 180 (Samuel L. Bray, John C.P. Goldberg, Paul B. Miller & Henry E. Smith, eds., 2024) (“The legal concept of a *person* is *primordial*.”).

³⁰⁴ See, e.g., James Toomey, *Narrative Capacity*, 100 N.C. L. REV. 1073, 1078 (2022) (distinguishing between theories of personhood and personal identity).

³⁰⁵ See DeMott, *supra* note 60, at 3 (noting that “agency doctrine does not treat the principal as personally discontinuous over time”); Fox-Decent, *supra* note 197, at 377 (describing the parent-child relationship as pre-occupied with the continuity of the personal identity of the child over time); Kaiponanea T. Matsumura, *Binding Future Selves*, 75 LA. L. REV. 71, 81 (2014) (observing that contract law “generally assumes the existence of a continuous personal identity”).

Question, “what makes a person at time t_2 the same person at time t_1 ,” and the Characterization Question, “of which beliefs, values, desires, and other psychological features make someone the person she is.”³⁰⁶

The theory offered here reveals that in some areas of private law, including trust law, the Reidentification Question may be what we care about. As mentioned, a private donative trust must have ascertainable beneficiaries—the trustee needs to be able to make sure that they are making distributions to the right person and not, say, an imposter.³⁰⁷ This requires some theory of personal identity, but of a sort that could (perhaps) be satisfied by something like numerical, bodily identity.³⁰⁸ Trust law itself does not demand much, if anything, beyond that—we don’t need to know anything *about* that person, about *who* they are and what about them makes them themselves.³⁰⁹

Agency law, however, demands on its own terms a different sort of theory of personal identity. To determine whether an agent, or similar fiduciary making a substituted judgment, has fulfilled their duties, we need to know what the principal would have done in the relevant circumstances.³¹⁰ To make *that* judgment, we need to know *about* the principal, not just that the principal still exists—we need to know what makes them *the* person that they are, as distinct from others.³¹¹ This sounds more like Schechtman’s Characterization Question—a theory of those things *about ourselves* that make us the person that we are, as opposed to someone else.³¹² A number of such theories have been offered in the philosophical literature.³¹³ The structure of agency law or substituted judgment does not itself tell us how to select among these, but the point is that law

³⁰⁶ See, e.g., SCHECHTMAN, *supra* note 207, at 2 (distinguishing these questions).

³⁰⁷ See, e.g., UNIF. TR. CODE § 402(1)(a) (UNIF. LAW COMM’N amended 2018) (listing ascertainable beneficiaries as a requirement for the creation of a trust); SITKOFF & DUKEMINIER, *supra* note 40, at 428 (same).

³⁰⁸ See SCHECHTMAN, *supra* note 207, at 68 (“The perceived tension between our competing intuitions concerning persons can thus be resolved by offering a physically based account of reidentification and a psychologically based account of characterization.”).

³⁰⁹ To be sure, there is no *a priori* reason a single theory of personal identity could not answer both questions. See, e.g., Harold Noonan, *Introduction*, in PERSONAL IDENTITY xiv (Harold Noonan, ed., 1993) (discussing theories of personal identity that turn on psychological continuity).

³¹⁰ See *supra* Part III.A.

³¹¹ See SCHECHTMAN, *supra* note 207, at 68; Markovits, *supra* note 97, at 224 (“[F]iduciaries engage each other not abstractly, for their universal humanity, but concretely, as the particular persons whom they are and become”); Brooks, *supra* note 178, at 237 (“Fiduciaries tend to acquire special knowledge about their beneficiaries.”).

³¹² See SCHECHTMAN, *supra* note 207, at 73 (“The most familiar examples of the characterization question are more specifically questions of which characteristics are *truly* those of some person (as opposed, say, to those which are his as a result of hypnosis, brainwashing, or some other form of coercion).”).

³¹³ See SCHECHTMAN, *supra* note 207, at 93 (offering such a theory).

must have *some* theory of personal identity in a thick, normative sense, at least to adjudicate agency cases.³¹⁴

In short, the fundamental nature of agency in the pantheon of fiduciary relationships, and its reliance on the substituted judgment standard, offers another angle into the constitutive importance of personal identity in private law, increasingly recognized elsewhere. Whatever the law's theory of personal identity, it must account not only for the bare reidentification required by trust, but also for the kinds of considerations towards which substituted judgment is oriented—the story, relationships, values, commitments, and so on, that make up the person for whom we are deciding *who* they are.

D. The Future of Fiduciary Standards

This Article's contribution has been primarily theoretical—it offers a new lens through which to make sense of the distribution of decision-making standards across fiduciary relationships. In so doing, however, the account provided here suggests new ways to think normatively about how such standards—alongside alternatives such as contract³¹⁵—*ought* to be distributed by the law. It suggests that relationships that the law (justifiably) thinks of as oriented towards an individual's personal identity ought to be guided by the substituted judgment standard, while best interests can have important roles in other sorts of relationships.³¹⁶

From that perspective, how the law ought to think about the degree of individual inter-personality in particular relationships is an essential question of normative legal design. This question can be approached in a variety of ways. First, one set of questions concerns the *ethical substance* of the proffered relationship as a matter of interpersonal morality. I've suggested above, for example, that the notion that ordinary relationships of representation are oriented towards the personal identity of another is intuitive.³¹⁷ But a number of philosophers have argued that, despite appearances, personal identity does not have normative weight.³¹⁸ If that is right, according ethical (and maybe legal) value to whatever illusion

³¹⁴ See, e.g., DeMott, *supra* note 60, at 34 (noting that agency law is focused “on assuring a principal’s autonomy through time and thus on the principal’s present self and preferences.”).

³¹⁵ See *supra* Part IV.B.

³¹⁶ See *supra* Part III.

³¹⁷ See *supra* Part III.A.

³¹⁸ See, e.g., DEREK PARFIT, REASONS AND PERSONS 217 (1986) (“Personal identity is not what matters.”); Galen Strawson, *Against Narrativity*, 17 RATIO 428, 437 (2004) (“My own conviction is that the best lives almost never involve this kind of self-telling . . .”).

passes for the “evolving personal identity of another” would be based on a fundamental moral error.

On the other hand, some have suggested that at least many animals have the kind of self-identity over time that approximates the moral significance of personal identity.³¹⁹ If that’s right, our relationship with animals might be better conceived in the ethical framework of representation rather than entrustment.³²⁰ And at the same time, it is conceivable that there are cases in ordinary ethics where, notwithstanding the existence of an ongoing, genuine personal identity in another person, we ought to treat them as a placeholder or reasonable person—perhaps for reasons of discretion or privacy.

However those debates play out as a matter of interpersonal ethics, the extent to which the law should be responsive to them, or answer to reasons of its own in political and legal theory, is a separate question.³²¹ Indeed, it might be that the *law* has peculiar reasons—efficiency, for instance—to adopt the de-personalized frame of best interests in certain contexts. I’ve suggested this might justify the way in which the law conceptualizes the fiduciary status of trustees and corporate directors.³²² It might be that as a matter of interpersonal morality we ought always treat others as the individualized person that they are.³²³ But perhaps the benefits of large-scale organization and wealth management outweigh strict compliance with interpersonal morality in the aggregate.

Even in contexts where the law aspires to treat a beneficiary as an individualized person, it faces questions in how to operationalize that commitment. We have already seen this, for example, in the different ways in which the law implements the substituted judgment standard in cases involving, say, durable powers of attorney and executors interpreting wills.³²⁴ In both cases, the law views the relationship as oriented towards the individual personal identity of another—but given the longevity of the former and the particularly difficult epistemic position of the latter, the law more strictly confines the executor’s decision-making to the plain

³¹⁹ See generally EVELYN B. PLUHAR, *BEYOND PREJUDICE: THE MORAL SIGNIFICANCE OF HUMAN AND NONHUMAN ANIMALS* 6 (1995) (arguing that many non-human animals have moral status in part by virtue of their capacity to care about what happens to themselves across time).

³²⁰ See *supra* Part III.

³²¹ See, e.g., SCOTT J. SHAPIRO, *LEGALITY* 109, 118-19 (2011) (observing that law is answerable to different normative considerations than interpersonal morality in devising solutions to coordination problems).

³²² See *supra* Part III.C.

³²³ See, e.g., IMMANUEL KANT, *GROUNDWORK OF THE METAPHYSICS OF MORALS* 42 (Mary Gregor, ed., 1997) (“... Act so that you use humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means.”).

³²⁴ See *supra* Part II.B.

meaning of what the testator wrote.³²⁵ The point is that whatever one thinks of the substance of these relationships as a matter of interpersonal morality, the law faces normative questions of its own in implementing fiduciary standards in practice and guarding against abuse.

In short, while my project here has been theoretical, it offers a valuable perspective on the standards that ought to govern particular fiduciary relationships. My account points us toward theorizing about the extent to which a particular relationship is or ought to be oriented towards the individual personal identity of another, while answering to considerations of aggregation, efficiency, epistemic prophylaxis, and more.

CONCLUSION

Fiduciary law—a domain stretching from the S&P 500 to the hospice bed, with no apparent correlate in ordinary intuition—has long resisted theorization. Progress, however, has been made, in observing that all relationships we call fiduciary involve one person deciding (in some sense) “on behalf of” another, guided by some standard. But the question of *what standard* has remained.

This Article has argued that the decision-making paradigms of best interests and substituted judgment—debated, hashed out, and applied in health law—organize and make sense of the standards by which fiduciaries decide throughout the domain of fiduciary law. Agency, a relationship towards the personal identity of a principal, asks its fiduciaries to apply the substituted judgment standard—to do what the principal would have done. Trust, a relationship that takes its beneficiaries more as placeholders, asks its fiduciaries to act in their objective best interests.

Between these poles the spectrum of fiduciary relationships covers a broad range of postures towards beneficiaries—some more personal, some less, some governed more by substituted judgment, some closer to best interests. In this way, fiduciary law can tailor standards of conduct for its myriad purposes—from organizing the management of money and economic growth, to making decisions for us in the first and last moments of our lives.

³²⁵ See *supra* Part II.B.

