

Philosophy assignment

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Q1) A good will, Kant says, is good solely "through its willing, i.e. extraordinary in itself". This functionality that the good will is its willing. To have a genuine will is to be a man or female with a dispositional property, namely, a disposition to will in a positive way. According to Kant, if something is really true and good, then it is only good will. He believes that good will is the only thing that is really good in this universe without having education and qualifications. And there is nothing in this world that one can have without qualification, but the only thing one can achieve is benevolence.

Mental abilities like wit and judgment can harm people if you misuse them, e.g. B. Putting someone down doesn't justify your intelligence, or making fun of someone can hurt the other person's feelings.

Temperament, like courage, can be ignorant or harmful, for example a criminal also has the courage to commit crimes, but that does not mean that he is temperamental, and he also does something for his own benefit and not out of goodwill.

Lucky gifts like power, wealth, good health can actually lead to the misuse of all wealth if not done with good intentions.

Q2) To do something because it makes you sense precise or due to the fact you hope to attain something from it. What does it suggest to act out of duty? Kant says this capability that we have to act from appreciate for the moral law.

Q3) This means, an action is morally desirable if the motivating forces at the back of the decision to make that action are good. Mill then divides happiness into two parts: qualitative pleasure and quantitative pleasure. Qualitative pleasure is pleasure derived from a higher mental source and quantitative pleasure from a lower physical source. Quality is based on intelligence and includes music, reading and nature. On the other hand, the level of enjoyment is based on natural instinct and includes things like food. According to Mill, qualitative pleasures should be more important than quantitative ones. Someone who has experience with both will choose qualitative pleasure over quantitative pleasure, even if qualitative pleasure comes with more pain. This means that if reading or listening to music brings individual joy or happiness, it is higher than most basic biological needs because of its inherent value. No matter how fine and refined quantitative pleasure is, according to Mill, it is still inferior to, and should not precede, qualitative pleasure.

Q4)a. This is the principle which motivates a right will, and which Kant holds to be the quintessential precept of all of morality. It is our responsibility to act in such a manner that we would favor every person else to act in a similar manner in comparable circumstances towards all other individuals.

b. This places greater emphasis on the unique price of human life as deserving of our final moral recognize and as a consequence proposes a greater personal view of morality.

Mill, "Happiness as the Foundation of Morality" pp. 512-517

Q1)) "Actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness" By happiness is intended pleasure, and the absence of pain; through unhappiness, pain, and the privation of pleasure. Simply, acts that produce pleasure or stop ache are the most desirable. Is it right, however, to streamline life's purpose to whether or not or no longer an action gives ache or pleasure? The quality of exceptional pleasures tells one how to choose between two guides of action. The happiness principle of morality is used to determine whether an action is right or wrong. Many philosophers have found ways to determine the morality of an action, and one such philosopher is John Stuart Mill, an English philosopher and supporter of utilitarianism. In utilitarianism, morality is based on the principle of greatest happiness. The Greatest Happiness Principle states that "Actions are right in proportion as they contribute to happiness, and wrong in proportion as they contribute to the opposite happiness." Mill believed that morality should be based on the action that brings the greatest happiness to the community.

Q2) Mill said that he would as a substitute be a Socrates discontent than a pig content. As a utilitarian, Mill believed that happiness is the intention of anything we do. Yet he maintained that happiness does no longer suggest hedonistic pleasures. To him happiness skill intellectual and religious activities. The authentic pleasure obtains from analyzing a philosophy book or strolling a excellent marathon, now not eating a magnificent juicy burger, to Mill. Mill wanted to distinguish this type of higher, intellectual, pleasure from the lower, hedonistic pleasure. Thus, when Mill says he desired to be a disenchanting Socrates, he potential he wishes to pursue the greater pleasure.

Q3) Qualitative pleasures are higher because they are intrinsically more valuable and need faculties of the mind. Quantitative pleasures are lower because although there are more of them, they cannot replace higher pleasures.

Q4) He answers by saying there has been plenty of time-the whole of human history. Mill says no and that the principles that should guide our actions are that of moral rules of thumb.