

Kant, "Duty and Reason as the Ultimate Principle" - pp. 506-512

1. Explain why Kant thinks the only thing truly good "in itself" is a good will.

1. Kant believes that the only thing truly good "in itself" is a good will because it is the only thing that is good without any external conditions or motivations. A good will is an action that is done out of a sense of moral obligation and duty, rather than out of self-interest or natural inclination. It is an action that is done for its own sake, rather than for any external reward or benefit.

2. What does Kant mean by doing our actions "from the motive of duty"? How is this different from acting out of self-interest, or out of natural inclination, or even just in "conformity" with duty? Kant means that we should do our actions out of a sense of duty, rather than out of a desire for personal gain or pleasure. We should act out of a sense of moral obligation, rather than out of self-interest. Kant does not believe that we should do our actions out of natural inclination or just in conformity with duty. He believes that we should do our actions out of a sense of moral obligation, rather than out of self-interest. We should act out of a sense of duty, rather than out of a desire for personal gain or pleasure.

3. What does it mean for an action to have moral worth based on its principle, not based on the end it achieves? When an action has moral worth based on its principle, it means that the action is considered to be morally good or right because of the values or beliefs that it is based on, rather than the outcome or result that it

produces. This means that the action is judged to be good or right regardless of the outcome, as long as it is based on a moral principle.

4. Explain in your own words Kant's two formulations of the Categorical Imperative, on 510 and 511-512: Kant's two formulations of the Categorical Imperative are: 1) Act only according to that maxim whereby you can at the same time will that it should become a universal law; and 2) Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end.

a) I ought never to act except in such a way that I can also will that my maxim should become a universal law

This means that one should always act in a way that they would be comfortable with everyone else in the world acting in the same way. For example, if one was considering lying to get out of a difficult situation, they should not do so if they would not be comfortable with everyone else in the world lying in the same situation.

b) Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end To act in accordance with this principle, I must always consider the humanity of myself and others when making decisions. This means that I must take into

account the needs, feelings, and rights of all involved when making decisions. I must also strive to ensure that my actions do not cause harm or suffering to any person. Additionally, I must strive to ensure that my actions are beneficial to all involved, and that they are respectful of the dignity of all people. Finally, I must always strive to ensure that I must always strive to ensure that my actions are respectful of the rights, needs, and feelings of all involved, and that they are beneficial to all involved. I must also strive to ensure that my actions do not cause harm or suffering to any person, and that they are respectful of the dignity of all people. Finally, I must always act in a way that recognizes the humanity of myself and others, and that treats them as ends in themselves, rather than simply as means to an end.

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

1. Write out and explain Mill's "Greatest Happiness Principle". John Stuart Mill's "Greatest Happiness Principle" states that "actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness." This principle suggests that the moral worth of an action is determined by its ability to maximize happiness and minimize suffering for the greatest number of people. In other words, an action is morally right if it produces the greatest amount of happiness for the greatest number of people, and morally wrong if it produces the opposite.

2. What does Mill mean when he writes, "Better to be Socrates dissatisfied than a fool satisfied"? Mill is suggesting that it is better to be an intelligent, thoughtful person who is not satisfied with life than a foolish person who is content with their life. He is implying that it is better to strive for something greater than to be content with mediocrity.

3. How does Mill discuss quality and kinds of happiness in contrast to calculating the quantity of happiness? Mill argues that quality of happiness is more important than quantity. He states that some kinds of pleasure are more valuable than others, and that the higher pleasures are more desirable than the lower pleasures. He also argues that the pursuit of higher pleasures leads to a more fulfilling life than the pursuit of lower pleasures. He believes that the quality of happiness should be taken into account when calculating the quantity of happiness.

4. What role does all of previous human history and the experience of wise and competent people play in figuring out what will bring the most happiness in our actions? A: All of previous human history and the experience of wise and competent people can provide valuable insight into what will bring the most happiness in our actions. By studying the successes and failures of those who have gone before us, we can gain a better understanding of what works and what doesn't. We can also learn from the wisdom of those who have achieved a high level of happiness and satisfaction in their lives. By taking the time to reflect on the lessons of the past, we can make more informed decisions about our own actions ourselves

