

ETHICAL THEORY

Respect for the Moral Law

As you read the material for our next class, keep the questions below in mind. To answer these questions you will have to reflect critically on what you have read and possibly re-read important passages. Keep in mind that there are two basic kinds of information that you need to look for in the reading:

1. What are the main points or conclusions that an author accepts with respect to a particular issue?
2. What are the reasons, important considerations, and evidence that lead the author to accept that conclusion?

For our purposes, *it is information of the second sort that will be our primary concern* since our most basic task is to *evaluate the reasons and evidence* that are offered to support accepting one possible conclusion about an issue, rather than another.

Although I strongly suggest that you write out brief answers to these questions, you do not have to turn in written responses. You do, however, need to be prepared to speak intelligently about these issues at our next class meeting.

Reading

- Christine M. Korsgaard, "Introduction to Kant's Groundwork".
- Immanuel Kant, *Groundwork of the Metaphysics of Morals*, "First Section: Transition From Common to Philosophical Moral Rational Cognition".

The text does not number the paragraphs, so you will need to number them yourself. These are paragraphs 14–20 from Korsgaard's "Introduction", and paragraphs 8–22 from Kant's "First Section".

Questions

1. Kant's overarching strategy in the "First Section" is to use "commonsense" intuitions about duty to discover why acting *from* duty (as opposed to merely *conforming* with duty) has moral value. He begins this project (in paragraphs 9–13) by presenting a series of examples:
 - A. Setting fair prices (paragraph 9),
 - B. Preserving your own life (paragraph 10),
 - C. Being beneficent (paragraph 11), and
 - D. Securing your own happiness (paragraphs 12 and 13).

Kant believes we have a duty to do each of these things, yet these examples are supposed to show a difference between acting *from* duty as opposed to merely *conforming* with it. Explain each of these examples, and what do they reveal about acting from duty? (This claim about duty ends up being Kant's unstated first proposition concerning duty and its connection to the good will.)

2. Kant's second proposition (in "First Section", paragraph 14) claims that the moral worth of an action comes from the maxim on which it is done. What is a maxim? Why does it give an action its moral value?
3. Kant's third proposition (in "First Section", paragraphs 15–16) states that actions done for the sake of duty show respect for the moral law. What does this mean? (Kant's footnote for paragraph 16 may help.)
4. Putting these three propositions together (in "First Section", paragraphs 17–19), Kant believes he has isolated what makes the good will good: it is the will to adhere to the principle that "I ought to never proceed except in such a way *that I could also will that my maxim should become a universal law*" ("First Section", paragraph 17).

Use Kant's example of the false promise (in "First Section", paragraph 18) to explain what this means, and how it involves a form of reasoning that is not prudential (i.e., based on one's own self-interest).

5. Kant ends the "First Section" (in paragraphs 20–22) by claiming that everyone should already be aware of what he has established there, because it all comes from "common human reason". If this is true, then why does Kant maintain that moral philosophy is still necessary?