

- a. actions done *in accord* with duty (i.e., when an agent's natural inclination happens to agree with her duty)
 - b. actions done *from* duty alone (i.e., when an agent acts strictly out of duty)
- How does he show this with the following examples?
- a. the dealer (shopkeeper)
 - b. the preservation of one's life
 - c. being kind to others
 - d. being happy
 - e. loving one's enemies
3. What role do one's personal *maxims* have in Kant's system of morals? How does Kant use the notion of promise-keeping to illustrate his position?
 4. What is an *imperative*? What is its role in morality? What two types of imperatives are there, and how do they differ?
 5. Examine the four duties that Kant enumerates. What are the duties? How does he conclude that they are duties? In what ways do the tests of the respective maxims fail to be rationally universalized? He specifically mentions two general ways that maxims cannot be rationally universalized—what are they?
 6. How does Kant argue that humans are ends in themselves and ought to be treated as such? How does he employ this imperative in addressing the following issues?
 - a. suicide
 - b. deceitful promises
 - c. duty to oneself and one's talents
 - d. duty to others

First Section: Transition from Common Sense Knowledge of Morals to the Philosophical

Nothing in the world—indeed nothing even beyond the world—can possibly be conceived which could be called good without qualification except a *good will*. Intelligence, wit, judgment, and other talents of the mind however they may be named, or courage, resoluteness, and perseverance as qualities of temperament, are doubtless in many respects good and desirable; but they can become extremely bad and harmful if the will, which is to make use of these gifts of nature and which in its special constitution is called character, is not good. It is the same with gifts of fortune. Power, riches, honor, even health, general well-being and the contentment with one's condition which is called happiness make for pride and even arrogance if there is not a good will to correct their influence on the mind and on its principle of action, so as to make it generally fitting to its entire end. It need hardly be mentioned that the sight of a being adorned with no feature of a pure and good will yet enjoying lasting good fortune can never give pleasure to an impartial rational observer. Thus the good will seems to constitute the indispensable condition even of worthiness to be happy.