

KANT Groundwork OUTLINE

[PREFACE, 1st SECTION]

- Preface
- 1) LAWS of NATURE vs. LAWS of Freedom (387)
 - 2) Purity (NO "Empirical" Element) (~~388-92~~) (388-92)
 - 3) GOOD WILL (II) (vs. Happiness) (393-96)
 - 4) DUTY (Rough outline) [4 cases, footnote 4] (397-99)
 - 5) ^{2nd proposition} MAXIM (Introduced) - Formal principle (400)
 - 6) DUTY (Defined) - RESPECT (401)
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2nd SECTION

- 1) Rejection of "impossibility of finding intention" or "unreasonable demands" 408
- 2) Purity - restated - "Any rational being as such" - 412
- 3) Imperative defined (ought) - 414
hypothetical + categorical
- 4) Universal law/law of nature
3-forms
- 5) Aut Autonomy
- 6) DIGNITY → The law alone has dignity, the person who follows the law is dignified
(sublime)

I. LAWS of NATURE

LAWS of freedom

II. WILL - "GOOD WILL" - PURITY

III. DUTY → Respect for LAW

IV. IMPERATIVE

hypothetical

categorical

Universal Law

Humanity/Autonomy

Kingdom of ENDS

V. DIGNITY + AUTONOMY

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KANT

FOUNDATIONS

1) Duty? (Pflicht) What is a duty? Do you have any duties?
How do you know it's a duty?
RESPECT, PRINCIPLES, DIGNITY

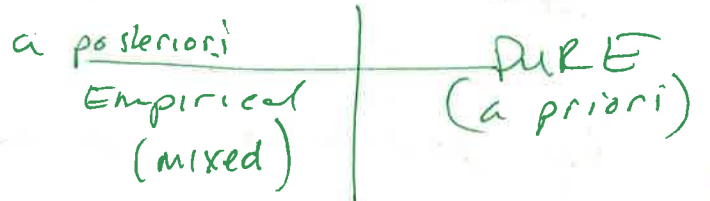
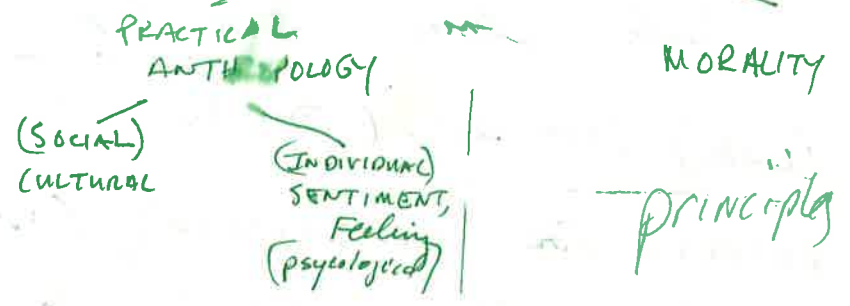
MORALITY Just is FREEDOM
↓
↓

IS

TOUGHT

NATURE
(unfree, law following)
(physics)

ETHICS (Freiheit)
(FREE)



To even begin, we must not consider any "empirical" part, for this is contingent, unfree, tainted. **PURITY**

Cannot simply look at the action, less on the outcome, but the intention, the direction of the will. Not just that we choose, but why we choose. (A greater demand than Aristotle)

- MOTIVATION
- 1) From Duty
 - 2) From Inclination
 - 3) impelled for some other end

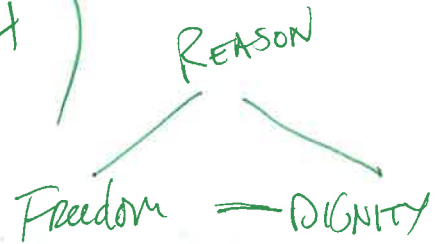
REASON - (Intention) Will (Universal, we all have this, no subjects we ought use it, but also respect it in others) Dignity (würde)

HAPPINESS? → Only secondary. If inclination, happiness
conflicts w/duty, then must choose
duty

In fact, the real proof is when one adheres to
the law even when one is not inclined
or there is no benefit.

MERCHANT, E.g. → (397)

(Footnote 4)



Benefiting others E.g. (398)
Sloop

Not about character, WILL

(Liebe) Love e.g. (399)

RESPECT FOR LAW (GESETZ) (400)

But though the law is OBJECTIVE (an object the
subject chooses) and UNIVERSAL (not affected
by particular circumstances, it is not
EXTERNAL. For it is a law we both
create + abide by (self-legislate)

Not seen as a mere limit, but as the expression
of our Freedom, Autonomy, and WILL

(402) - Form of Universal Law

promise keeping E.g. Why do we keep our promises?

(DIGNITY)

Subjective
universals

not mere knowledge,
motivation

1. duty vs. happiness (phronesis is NOT the model, moresæpisteme)
2. define "freedom" - to be truly "free", it must be pure, why we can't rely on feelings, anthropology, etc. "Will" - only humans have wills (not things, not animals) (412), Purity
3. the "will" operates by legislating commands, things that issue from itself, but that also, then bind itself. So they are not limitation on freedom, but the very evidence of freedom and autonomy. We are not just floating in space bound by laws.
3. Imperative (the form of the command) - Hypothetical vs. Categorical (414, 416)
4. 3 Formulations (421) Examples: Suicide, Theft, Laziness, Charity, Promise-Keeping
5. Dignity & Respect

1. What is "good" is not happiness, but the good will, and the good will is a will that acts freely, unconditionally. Happiness may be important, but it ought not be the determining factor in determining moral worth. We can't ask what will bring about happiness, but **what is my duty?** A duty that is not defined by a contingent role (soldier, mother) but a duty that is defined by rationality itself.

We have to move out of the domain of what "is" to the domain of what "ought" (even if that "ought" is never present or never realized). The domain of what is good (conditional, contingent) to what is "right" (universal, objective, unconditioned)

Kant may seem austere, the rigor is kind of refreshing

We can't dismiss Kant because we simply "don't like" him, or we don't think it's practical. In fact, that's the whole point. In fact, it is evident of it's universal, objective, and unconditioned nature if it goes against what we merely like.

We are too soft, too fluffy, too emotional with our views on morals

The fact that it is difficult to determine motive, or that it doesn't match up with the world, or ANY empirical example does not touch what we OUGHT to do to realize our duty, which is to say, what we ought to do to realize our freedom. (409-411)

Kant searching for purity, unmixed, THIS is the only evidence of what is truly human, truly free

At the heart of Kant's drive is to understand what is meant by freedom, autonomy chosen it because of something else, not for its own sake

freedom and the will means that we can act other than a binding law of nature.

Vow of a marriage
jury duty

love - lots of reasons we enter into relationships. Money, pleasure, companionship.

universalizes it, but not de-personalizes it

Insofar as "love" is a duty, it is to "love" that rational, autonomous part of another person.

3. define imperative
4. discuss hypothetical, categorical

hypothetical is conditional,

we "purify" the will, the motivation, morality itself from the empirical (what is) and the consequential (what will be) and move into the domain of what "ought" to be

"happiness" is not certain, and it is based on empirical counsels. And while consider it to be a "good," it cannot be the final good, for the "final good" for Kant is the "good will" because only the good will acts from pure freedom,

imperatives of prudence (phronesis) cannot be the model. Must be imperatives of episteme, they are like laws of nature

[Existentialist's objections: But if we choose to act against the categorical imperative, isn't that still an action of the "will"? Kant's reply (?): Must be the "good" will?]

- 1] RESPECT FOR THE LAW: Speeding, traffic light, jury duty example
- 2] Review Hypothetical + CATEGORICAL (Perfect + Imperfect Duties)
- 3] Formula of HUMANITY - RESPECT FOR PERSONS
Kingdom of ENDS People are ENDS-IN-THEMSELVES
- 4] DIGNITY

Formula of Universal Law (logical, practical, ontological)

This shows us that there are contradictions to acting the way we act, but it does not yet motivate us to act otherwise, or provide a ground for *why* we ought not steal, kill, lie, etc. We could choose to do otherwise. We could be perfectly aware of the contradiction and still steal the cup of coffee.

Formula of Humanity (Respect for Persons, Ends in Themselves)

If this is evidence of the rational principle (a principle of autonomy and freedom in ourselves), then it must extend to ALL rational beings

Discussion of dignity (434)

Formula of the Kingdom of Ends (Political)

We are both bound by the law, but also the legislators. We are both sovereign and member. We are all sovereign.

The kingdom where we are all legislators and we see that the legislation is not contingent, arbitrary, external, but universal, objective, and necessary

Might be “practical” considerations. But the moral considerations, the categorical considerations are adamant, at the base of our morality, our freedom.

Kant’s definition of “dignity” - that which has no price, that which is outside of a “market” a calculation, an empirical consideration (434)

intrinsic worth (contrast with a market price or an affective price)

that which has dignity is that which we **respect**

THIS is why we have “respect for the moral law”, because it is dignified

a “person” is a being that legislates for itself the moral law

EXAMPLES (Theft, Suicide, Charity, LAZINESS, LYING)

Theft → When I can get away w/it ... steal
When I'm in need ... steal
WANT ... steal

~~EXAMPLES~~

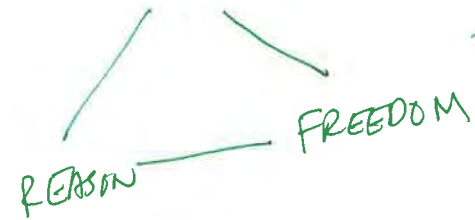
2nd Formulation: EVEN if they would consent, you haven't even given them the chance to consent, + therefore denied their rationality, i.e., treated them not as an end in itself.

Theft depends upon the existence of property, i.e.,
Something that is NOT MINE AND IS AN OTHERS.

IF Everyone did that, not only the PRACTICAL effect we wouldn't trust anyone, but the LOGICAL (conceptual) that if someone did that to me, I couldn't even technically call it theft because no one really has property.

3rd If we were to have a "Kingdom" where everyone is treated as an "END", would this law obtain

MORALITY



What makes us human
(not stones, or animals)

PURITY — To determine what is right, we cannot appeal to anything empirical. But not an appeal to the supernatural, but to the rational, the autonomous, the free

On Lying

Why does Kant think promise-keeping is a duty?

Formula of the Universal Law

Formula of Humanity

Lying is parasitic on the assumption that others tell the truth
violated their autonomy, assumed they were going to reach a certain way mean to your end

Marriage

Why do we get married?

Does marriage mean anything? If it means something, it hinges upon the vow, the promise, that is a declaration not only to each other, but, more importantly, to the public, AND to the universal (God), a fealty not just to the individual other, but to the vow itself.

I, ____, take you, ____, to be my (husband/wife). I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life, *Except when things get tough.*

I, ____, take you, ____, to be my lawfully wedded (husband/wife), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.

Let us not forget the fact that marriage has historically been about property rights, rights to genitalia and reproduction; rights to labor. (so it could be the case that marriage itself is precisely the un-Kantian reduction of a person to a means, not an ends, a thing not a person, an object not a subject)

But let us assume that marriage is in fact some kind of universal declaration of loyalty, even if its motivation is only for

Banning Gay Marriage, saying that homosexuals somehow cannot participate in this declaration of a vow, this ceremony of the vow. In other words, you are denying their rationality, their freedom, their personhood. You are saying that homosexuals are dogs, or stones.

CANNOT STAND IN front of the universal

Lying

What is the harm of a lie?

← Kantian formulation

The lie is always a double deceit. 1. lying about the state of affairs in the world. 2. lying about one's belief.

"On the Supposed Right to Lie"

Indeed, this goes against our "common sense" intuitions about what is morally acceptable. But that's Kant's whole point: we don't measure the moral worth of an action by what we "feel" is right, or by a calculation of the consequence, only by whether or not we chose our duty and adhered to our duty.

The lie only succeeds insofar as trust is possible

still is for many cultures

First, be clear as to why Kant won't allow the lie

Might we find a way to lie to the axe murder on Kantian grounds?

1. The axe murderer is NOT a rational agent, and so, by his very act of desiring to negate another's reason/freedom/autonomy, ought not himself be treated as an end in himself
2. A conflicting duty to not treat my friend as a means to the murderer's ends

Duty & Desolation

A real case of a woman who is in a situation whether or not to lie to her friend/lover

The "feminist" Catch 22--either way she acts she's become a "thing"

Her suicide - a violation of her Kantian duty, or the very apotheosis of the Kantian duty, any moral system that seeks to ground itself absolutely, ignoring content, actual actors in these situations (the "logic" of religion is annihilation)

Cake example - two senses of "do something with"

deranged neighbor example?

interactive standpoint vs. objective standpoint

to treat someone merely as a means is the violation

Langton wants to clarify Kant's point, allowing for some wiggle-room

cake example II - she chooses to be a means to my end. but if I were to then bake the cake and not tell her the *real* intent of my cake baking, then I am back to using her

reticence versus outright lying

MANIPULATE the "truth"

communicative in your statements or (strategic)

Friendship, romantic relationships are predicated upon "involvement"

Maria von Herbert, in her achievement of the Kantian ideal, negates precisely those things that are very important to what it means to be human. She has made her "self" superfluous

Trust means sharing ends. When that trust is violated, a whole telos, worldview is also shattered.
Not only who that person is, but also what the world is, who you are.

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Imposed the lie, Not even giving the person who trusts me the chance to think or choose another possibility