

Comparative Philosophy
Mid-Term #1
20 pts

NIETZSCHE

13. Psychologists should bethink themselves before putting down the instinct of self-preservation as the cardinal instinct of an organic being. A living thing seeks above all to DISCHARGE its strength--life itself is WILL TO POWER; self-preservation is only one of the indirect and most frequent RESULTS thereof. In short, here, as everywhere else, let us beware of SUPERFLUOUS teleological principles!--one of which is the instinct of self-preservation (we owe it to Spinoza's inconsistency). It is thus, in effect, that method ordains, which must be essentially economy of principles.

KANT

A good will is good not because of what it performs or effects, not by its aptness for the attainment of some proposed end, but simply by virtue of the volition; that is, it is good in itself, and considered by itself is to be esteemed much higher than all that can be brought about by it in favour of any inclination, nay even of the sum total of all inclinations. Even if it should happen that, owing to special disfavour of fortune, or the niggardly provision of a step-motherly nature, this will should wholly lack power to accomplish its purpose, if with its greatest efforts it should yet achieve nothing, and there should remain only the good will (not, to be sure, a mere wish, but the summoning of all means in our power), then, like a jewel, it would still shine by its own light, as a thing which has its whole value in itself. Its usefulness or fruitfulness can neither add nor take away anything from this value. It would be, as it were, only the setting to enable us to handle it the more conveniently in common commerce, or to attract to it the attention of those who are not yet connoisseurs, but not to recommend it to true connoisseurs, or to determine its value.

Mid-term question

Read the above passages from the writings of Kant and Nietzsche. How do each of these men view how humans are motivated OR how they should be motivated.