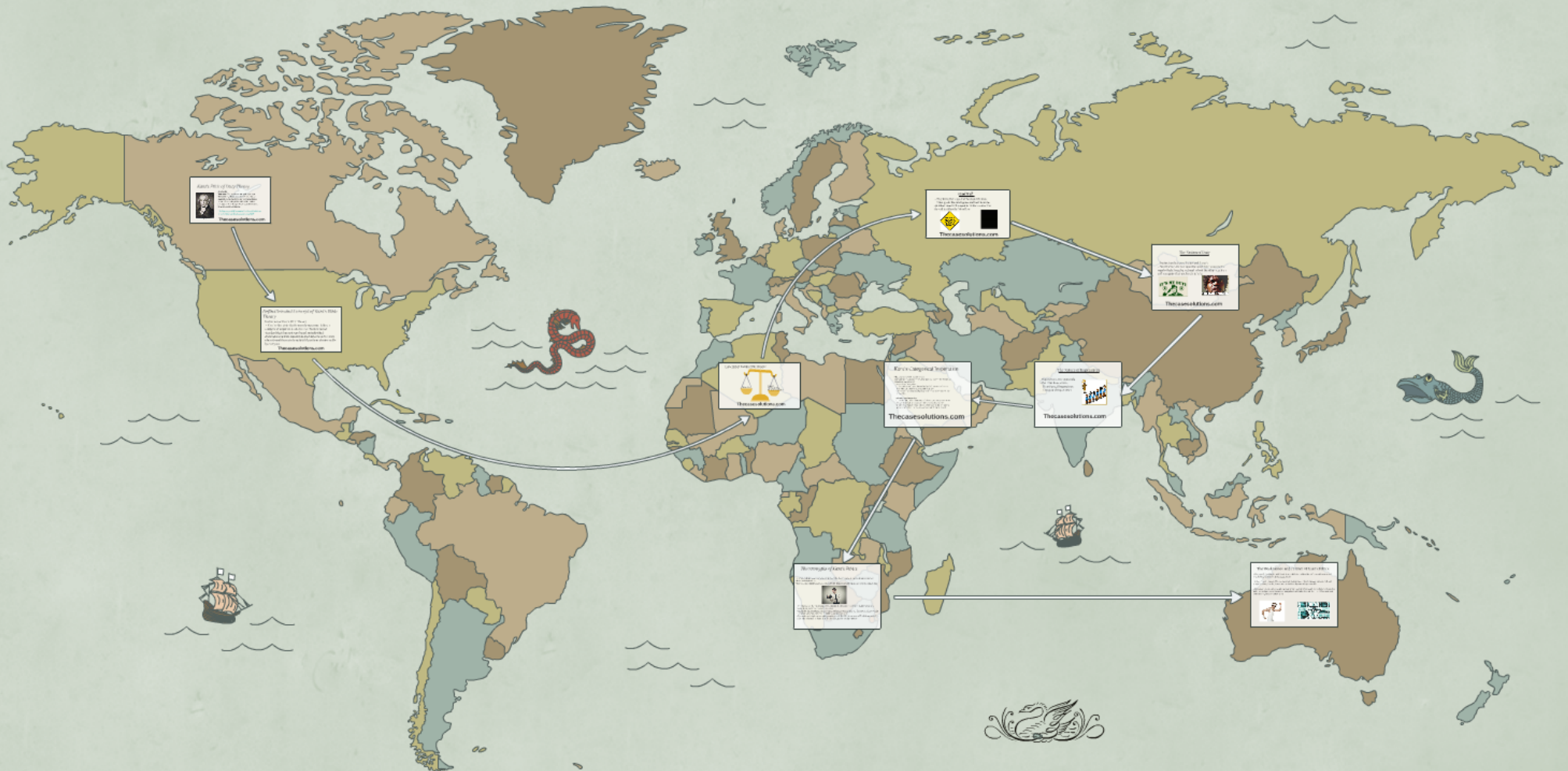


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Kant's Ethic of Duty Theory



IMMANUEL KANT
From a painting

Biography:

Immanuel Kant was born on April 22, 1724, in Prussia. In 1740 Kant entered the University of Königsberg. He spent 15 years as a metaphysics lecturer. In 1781, he published the first part of *Critique of Pure Reason*. He died on February 2, 1804 in Königsberg, Prussia.

'Nothing can possibly be conceived in the world which can be good without qualification, except a Good Will'

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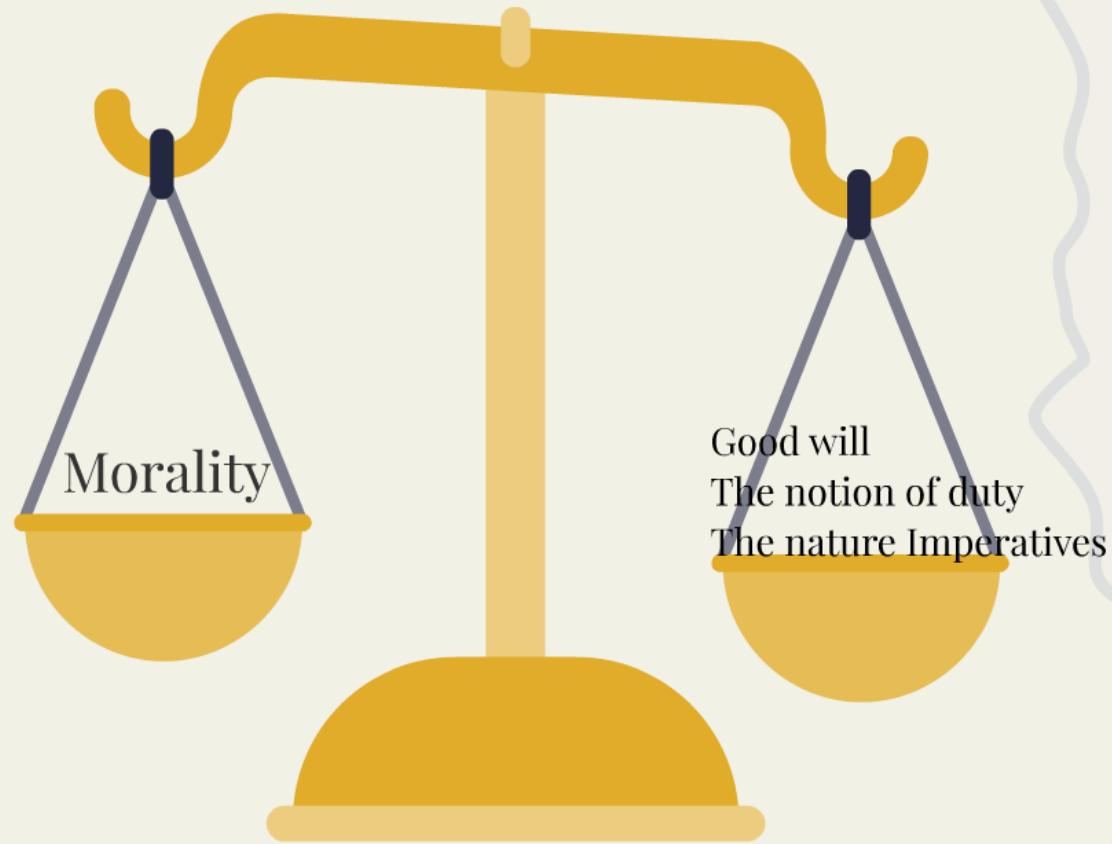
Defination and Concept of Kant's Ethic Theory

Defination of Kant's Ethic Theory

- Kant's ethic state that human beings must follow a categorical imperative, which is an absolute moral standard that does not vary based on individual circumstances. Kant stated that a behavior is only ethical when it would remain beneficial if performed universally by everyone.

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Concept of Kant's ethic theory



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Good Will

- Only thing that is good without qualification
- Other goods like intelligence and health can be qualified, Good Will is good by virtue because it is the will to follow the Moral Law



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The Notion of Duty

- Distinction between 'I want' and 'I ought'
- Moral action are not spontaneous,if I see someone in need of help,I may be inclined to look the other way,but i will recognize that my duty is to help



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The Nature of Imperatives

- Imperatives are commands
- For Kant there exist 2 :
 - Hypothetical Imperatives
 - Categorical Imperatives



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Kant's Categorical Imperative

- The general form (unconditioned)
- For Kant there is only one imperative command and it is the Moral Law
- Divided in 2 formulations:
 - 1st categorical imperative
 - "act only according to that maxim by which you can at the same time will that it should become a universal law"
 - Meaning act as if in your will you were defining a maximum rule for all to follow
 - 2nd categorical imperative
 - "act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only"
 - See if your action are using other or affecting other, in the meaning of never using them as a means to achieve but always as an end

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