

## Kantian Ethics and the Right to a Child

<p><b>The Good Will</b> – The only good thing was the good will, a will that did its duty of doing the right thing. <i>A good will is not good because of what it effects or accomplishes... it is... good in itself.</i></p>	
<p><b>Deontology – Duty:</b> there is an objective moral law that it is our duty to follow.</p>	
<p><b>Free Will, God and Immortality</b> – Kant presumes that we can act freely and that there is an afterlife and God. These cannot be proved through experience. In fact, they are things Kant says must be true for experience to make sense.</p>	
<p><b>Synthetic A Priori</b> – Some things are known from experience (the sun is hot) – a posteriori. Some are known without experience (1+1=2: we don't test this to check that it's true) – a priori. Generally, a priori truths are analytic (true by definition) and a posteriori truths are synthetic (they actually say what the world is like). Kant says moral truths are synthetic a priori – they say what the world is like, but don't need to be proved by looking at the world.</p>	
<p><b>Reason</b> – just as with Natural Law, Kant uses reason to work out moral rules. All aspects of Kantian ethics rely on our rationality.</p>	
<p><b>Autonomy:</b> <i>the Idea of the will of every rational being as a will that legislates universal law.</i></p>	

<p><b>Categorical Imperatives</b> – these are rules or directives that would be followed by any rational moral agent. They are duties – you should do your duty because it is your duty.</p>	
<p><b>CI – Universalisability:</b> to work out if you should follow a maxim, make it into a universal rule. <i>I ought never to act except in such a way that I can also will that my maxim should become a universal law.</i></p>	
<ul style="list-style-type: none"> <li>• <b>Self Contradiction – Perfect Duties</b></li> </ul>	
<ul style="list-style-type: none"> <li>• <b>Contradiction of the will – Imperfect Duties</b></li> </ul>	
<p><b>CI – Ends in themselves:</b> <i>So act as to treat humanity, whether in your own person or in that of any other, in every case as an end in itself, never as means only.</i></p>	
<p><b>CI –Kingdom of Ends:</b> <i>Act as if sovereign in a kingdom of ends which is rendered possible by the freedom of will.</i></p>	
<p><b>CI – Law of Nature:</b> <i>Act as if the maxim of your action were to become by your will a universal law of nature.</i></p>	