

Candidate 3 evidence

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3.	<p>Immanuel Kant was a Russian Philosopher who lived there in the 18th century. Kant lived in East Prussia where he spent most of his life as a tutor. Kant lived through the period of European Enlightenment, which was a time in intellectual history where people^{thinkers} began questioning the information they were being given from institutions such as the church. Kant aimed to devise a moral theory which could be used as moral law.</p>
	<p>Kant's moral theory was deontological. 'Deon' meaning duty. Kant believed we have a perfect duty to follow, and not to lie, steal, cheat, etc. Kant believed we should only base our moral judgement on the intention behind the action. In this approach, consequences of an action are not considered. This is explained in a scenario: two individuals are planning to commit a violent act against the people in their town. One night, one of the gunmen goes into the town and kills numerous people. The other gunman is stopped before killing anyone. In this situation it is only by chance that the second</p>

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	<p>gunman was stopped. However it is fair that they both get the same punishment according to Kantian Ethics, as they both had the intent of killing people. However if the consequences of these events were by a judgement of morality, then the gunman who killed would be more wrong than the other. Kant states that even though people can have and use good qualities such as bravery, they can still be used wrongly and not following a perfect duty. For example, a burglar can be brave for robbing a house, but that does not mean he should. This is a strong argument because although we cannot predict the consequences of an action we can ask the intentions behind it. We then know if an is action is morally right or wrong. However this is a weak argument because it can be seen as cold and not realistic in everyday life. People could easily lie about their intent behind an action to get themselves out of trouble. I believe the consequences of an action are the most efficient ways to judge morality.</p>	

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	<p>To make moral decisions, Kant believes we should follow the categorical imperative. In this situation it is useful to create a maxim, for example 'I should lie whenever it is convenient to me'. As part of the categorical imperative, the next step is to universalise it = 'Everyone should lie when it is convenient to them! This maxim does not make sense when universalised because if everyone lied when it was convenient to them, then we would never know when people are telling the truth. This would create a dishonest society and would not make this world a nice place to live. This maxim would then fail the contradiction in conception as it is not logical to allow everyone to lie. For example, if a murderer was being questioned he could easily lie and his response would be accepted. This makes no logical sense. The contradiction in will makes us question if it is something that would make us want to live in a society like that. In this case I would not want to live in a society where that is the case and everyone lies. Although the categorical</p>	

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us feel good when we do things with a good intention. However I ~~strongly~~ disagree with kantian ethics. This is because I try to choose my decisions carefully to allow for positive consequences. Although positive intent can have a negative consequence, I believe it is important to acknowledge that you can still hurt and upset people even if you don't mean to. I think kantian ethics is a weak moral theory because it is a cold view to have in a world where no two events are the same and it is too easy to lie about intent to your actions. However I also think kantian ethics is a strong moral theory when looking at examples such as the gunman. I think it would be right for them to be punished in the same way as they both had malicious intent behind their actions.

In conclusion, I believe kantian ethics is both a strong and weak moral theory. After discussing both sides, I can understand why people can agree on it, I can also see

