

Was Kant A Utilitarian

Ken Binmore

Immanuel Kant and Utilitarian Ethics Samuel Hollander, 2022-05-11 Adopting a view of utilitarian ethics in which motivation in the public interest takes on greater weight than is generally appreciated, this book explores the extent to which the philosophy of Immanuel Kant is consistent with this nuanced version of utilitarianism. Kant's requirement that full ethical merit needs an agent to act purely 'from duty' to forward 'the universal end of happiness' rather than from a personal inclination to achieve that end clearly distinguishes his position from the version of utilitarian ethics adopted here. But this book also demonstrates, by reference to his formal ethical works and his lectures on ethics and anthropology, Kant's approval of a secondary category of conduct – conduct 'in conformity with' duty – entailing other-regarding or 'sympathetic' motivation to advance general happiness, differing from the utilitarian position only in its meriting a qualified degree of ethical credit. After comparing Kant with eighteenth-century utilitarian writers from Locke to Smith, and also with Bentham and Malthus, the book evaluates reactions to Kant by J.S. Mill and Karl Marx and proposes Michel de Montaigne (1533-1592) as a 'precursor' for maintaining a 'Kantian' doctrine of conduct 'from duty' and for other shared features. In terms of public policy, the work demonstrates Kant's justification of poor relief and reduced inequality, his proposal for a state education plan and his opposition to paternalism. This book provides essential reading for academic specialists and students concerned with the interface of political economy and ethics, as well as the history of economic thought, history of political thought and intellectual history.

Utilitarianism and Beyond Amartya Sen, Bernard Williams, 1982-06-10 Utilitarianism considered both as a theory of personal morality and a theory of public choice.

The Bloomsbury Encyclopedia of Utilitarianism James E. Crimmins, 2017-01-26 The idea of utility as a value, goal or principle in political, moral and economic life has a long and rich history. Now available in paperback, The Bloomsbury Encyclopedia of Utilitarianism captures the complex history and the multi-faceted character of utilitarianism, making it the first work of its kind to bring together all the various aspects of the tradition for comparative study. With more than 200 entries on the authors and texts recognised as having built the tradition of utilitarian thinking, it covers issues and critics that have arisen at every stage. There are entries on Plato, Epicurus, and Confucius and progenitors of the theory like John Gay and David Hume, together with political economists, legal scholars, historians and commentators. Cross-referenced

throughout, each entry consists of an explanation of the topic, a bibliography of works and suggestions for further reading. Providing fresh juxtapositions of issues and arguments in utilitarian studies and written by a team of respected scholars, The Bloomsbury Encyclopedia of Utilitarianism is an authoritative and valuable resource.

Hegel on Ethics, the State and Public Policy Samuel Hollander, 2025 Drawing on a wide range of Hegel's writings, this book analyses the Hegelian position on ethical action. This position is systematically compared with that of Immanuel Kant, the comparison emphasizing Hegel's insistence on a morality grounded in an ethical context which essentially refers to the state rather than the agent's private will. The argument proceeds to the relationship between the state and the various components of civil society, and to the interaction between the state and the individual, and feeds into the debate regarding Hegel's status in relation to Utilitarian Ethics and liberalism. This book carries further the researches published in *A History of Utilitarian Ethics* and Immanuel Kant and Utilitarian Ethics and will be of interest to readers in the history of political economy, political science, philosophy and ethics.

An Examination of the Utilitarian Theory of Morals Francis Robert Beattie, 1885

Morality, Utilitarianism, and Rights Richard B. Brandt, 1992-06-26 Richard Brandt is one of the most eminent and influential of contemporary moral philosophers. His work has been concerned with how to justify what is good or right not by reliance on intuitions or theories about what moral words mean but by the explanation of moral psychology and the description of what it is to value something, or to think it immoral. His approach thus stands in marked contrast to the influential work of John Rawls. The essays reprinted in this collection span a period of almost 30 years and include many classic pieces in metaethical and normative ethical theory. The collection is aimed at both those moral philosophers familiar with Brandt's work and at those philosophers who may be largely unfamiliar with his work. The latter group will be struck by the lucid unpretentious style and the cumulative weight of Brandt's contributions to topics that remain at the forefront of moral philosophy.

Early Utilitarians Ken Binmore, 2021-09-11 People who put the public good before their own self interest have been admired throughout history. But what is the public good? Sages and prophets who think they know better what is good for us than we know ourselves held sway on this subject for more than two thousand years. The world had to wait for the Enlightenment that burst upon the world in the eighteenth century for an account of the public good free from the prejudices of the privileged classes. Utilitarianism is our name for this new way of thinking about morality. Francis Hutcheson encapsulated its aims by inventing its catchphrase "The greatest happiness for the greatest number" fifty years before Jeremy Bentham, to whom the slogan is usually attributed. But what is happiness? Why did Jeremy Bentham and John Stuart Mill prefer to speak of utility? How did economists develop this notion? Does it really make sense to compare the utilities of different people? Bob may complain more than Alice in the dentist's chair, but is he really suffering more? Why should I put

the sum of everybody's utility before my own utility? This short book asks how such questions arose from the social and political realities of the times in which the early utilitarians lived. Nobody need fear being crushed by heavy metaphysical reasoning or incomprehensible algebra when this story is told. This book argues that the answers to all the questions that the early utilitarians found so difficult are transparent when we stand upon their shoulders to look back upon their work. The problem for the early utilitarians was to free themselves from the prejudices of their time. The lesson for us is perhaps that we too need to free ourselves from the prejudices of our own time.

Utilitarianism John Stuart Mill, 1870 *Utilitarianism*, by John Stuart Mill, is an essay written to provide support for the value of utilitarianism as a moral theory, and to respond to misconceptions about it. Mill defines utilitarianism as a theory based on the principle that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. Mill defines happiness as pleasure and the absence of pain. He argues that pleasure can differ in quality and quantity, and that pleasures that are rooted in one's higher faculties should be weighted more heavily than baser pleasures. Furthermore, Mill argues that people's achievement of goals and ends, such as virtuous living, should be counted as part of their happiness.

Ought Implies Kant Joel Marks, 2009-01-16 *Ought Implies Kant* offers an original defense of the ethical theory of Immanuel Kant, and develops an extension of that theory. Os account of moral duty to include direct duties to nonhuman animals. The discussion centers on a critical examination of consequentialism, the view that the rightness or wrongness of an action is determined solely by its consequences. Kantianism, by contrast, claims that the core of ethics is to treat all persons—or, in Joel Marks's view, all living beings—as ends-in-themselves. The consequentialist criterion would seem to permit, indeed require, violating the dignity of persons (not to mention the dignity of other animals) if this would result in a better outcome. This volume treats the consequentialist challenge to Kantian ethics in several novel ways. To begin with, the utilitarian version of consequentialism is delineated and defended by means of a conceptual device dubbed by the author as the Consequentialist Continuum. Marks then provides an exhaustive and definitive exposition of the relatively neglected Epistemic Objection to utilitarianism. While acknowledging the intuitive appeal of utilitarianism's core conviction—that we should always do what is for the best—Marks argues that this is an impossible injunction to fulfill, or even to attempt to fulfill, because all of the relevant results of our actions can never be known. Kantianism is then introduced as a viable alternative account of our ethical obligations. Marks argues that Kantianism is well within the scope of normal human competence and conforms equally well to our ethical intuitions once the theory's proper interpretation is appreciated. However, Kant's own version must be extended to accommodate the rightful moral consideration we owe to nonhuman animals. Finally, Marks employs the notion of a Consequentialist Illusion to explain utilitarianism's hold on our moral intuitions, while developing a form of Consequentialist Kantianism to address them. An original and penetrating examination of a central debate in moral

philosophy, this book will be of interest to philosophical ethicists, upper-level and graduate philosophy students, and the intellectual reading public.

"The" Development of Theology in Germany Since Kant, and Its Progress in Great Britain Since 1825 Otto Pflleiderer, 1890

Immanuel Kant: Practical philosophy Heiner Klemme, Manfred Kuehn, 1999

Ethical Issues in Modern Medicine: Contemporary Readings in Bioethics Bonnie Steinbock, Alex John London, John Arras, 2012-03-29

From Morality to Virtue Michael Slote Professor of Philosophy University of Maryland, 1992-08-20 In this book, Slote offers the first full-scale foundational account of virtue ethics to have appeared since the recent revival of interest in the ethics of virtue. Slote advocates a particular form of such ethics for its intuitive and structural advantages over Kantianism, utilitarianism, and common-sense morality, and he argues that the problems of other views can be avoided and a contemporary plausible version of virtue ethics achieved only by abandoning specifically moral concepts for general aretaic notions like admirability and virtue. Although this study is not bound by particular Aristotelian doctrines, it places an Aristotelian emphasis on both self-benefiting and other-benefiting virtues. Slote criticizes Kantian and common-sense morality for internal incoherencies and for downgrading the moral individual and her well-being in some previously unnoticed ways. By contrast, this book defends a distinctive, intuitive, and symmetric ethical principle according to which we should balance self-concern with concern for others, but it also concludes that there is, contrary to utilitarianism, no single basis for status as a virtue nor any simple relation between the virtues and human well-being.

Kant's Search for the Supreme Principle of Morality Samuel J. Kerstein, 2002-05-02 At the core of Kant's ethics lies the claim that if there is a supreme principle of morality then it cannot be a principle based on utilitarianism or Aristotelian perfectionism or the Ten Commandments. The only viable candidate for such a principle is the categorical imperative. This book is the most detailed investigation of this claim. It constructs a new, criterial reading of Kant's derivation of one version of the categorical imperative: the Formula of Universal Law. This reading shows this derivation to be far more compelling than contemporary philosophers tend to believe. It also reveals a novel approach to deriving another version of the categorical imperative, the Formula of Humanity, a principle widely considered to be the most attractive Kantian candidate for the supreme principle of morality. This book will be important not just for Kant scholars but for a broad swathe of students of philosophy.

The development of theology in Germany since Kant, tr. by J.F. Smith Otto Pflleiderer, 1893

The Development of Theology in Germany Since Kant Otto Pflleiderer, John Frederick Smith, 1890

A History Of English Utilitarianism Ernest Albee, 1902

Could Kant Have Been a Utilitarian? Richard Mervyn Hare,1993

Chambers's Encyclopædia ,1889

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Was Kant A Utilitarian Introduction

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