7.1 Kant’s Passion for Humanity’s Wellbeing
Kant was passionate about humanity, its wellbeing and the moral regeneration which impelled him to dedicate his life to express this passion through a vibrant system of ethics in a spirit of universal brotherhood. Kant wrote in his essay *Anthropology from a Pragmatic Point of View* that, “The human being works first to preserve itself and its species, and second trains, teaches, and educates its species for domestic society, and third governs its species as a systematic whole (that is, organized according to principles of reason) suitable for society” (AN 7:322). We are not yet assured whether every human being and the human community at large is committed to the mission envisaged by Kant during one’s life on earth but was certainly true of his life.

His sincere effort in this process of education of the human species was seen in his Philosophical career. Series of writings which followed give literary shape to this intense desire felt deep within. *Groundwork of the Metaphysics of Morals, The Metaphysics of Morals, The Critique of Practical Reason* and a number of other works and essays were the offspring of such a passion. This passion of his heart was well articulated towards the end of the Second *Critique* in an impressive mode which has triggered every probing mind to this date. He wrote, “Two things fill the mind with ever new and increasing admiration and reverence, the more often and more steadily one reflects on them: the starry heavens above me and the moral law within me” (CPrR 5:162). His entire life turned out to be an exploration of this articulation which has left philosophers and others spellbound for over two centuries.

The *Moral Law* was his passion and he was relentless in his efforts to explore it, in order that its nuances become meaningful to every one of the human species. With earnest reflection coupled with paramount dedication, Kant devised a system of morals which he thought would enhance humanity and steer it to its moral grandeur. The categorical imperative evolving from the universal maxim as the moral law of duty is how I can sum up his system of morals in a single sentence. Kant was not just passionate about humanity as a whole; rather he was also passionate about every
individual who is born and will be born and their dutiful role in the world. In the *Metaphysics of Morals*, he expresses this desire when he writes, “a human being has a duty to himself to be a useful member of the world” (MM 6:446). In the Second *Critique* he writes, “Before a humble common man, in whom I perceive uprightness of character in a higher degree than I am aware of in myself, my spirit bows, whether I want it or whether I do not” (CPrR 5:77). In his *Lectures on Ethics* he says; “Humanity, however, is worthy of respect, and even though somebody may be a bad man, the humanity in his person is entitled to respect” (LE 27:373).

This zeal for the human race has made his ethics a paradigm to evaluate ethical behaviours of people as individuals and institutions since its inception into the moral world by Kant. In analysing the moral right or wrong, Kant’s ethics has always been in the forefront applied both by his friends and foes alike. It has also been used in every sphere of human existence from an individual confronting his very person with staggering moral questions to the groups and organisations introspecting into their moral conduct. Historically, it arose as an apt reply to the utilitarian and egoistic theories which had no reverence for humanity. Thus Kant’s ethics has stood firm for centuries enkindling and redefining the moral destiny of scores of people and their ventures.

### 7.2 Kant’s Contribution to Business and Trade

This research has been a humble attempt to apply this stimulating theory of Kant’s ethics to the world of business and underscore its relevance. The role of business is to function as a responsible corporate citizen of the country. Business generates wealth for the nation and has a special role in the modernisation and progress of the nation and the entire world. It is not an easy task, for it implies that everyone should rise above his personal goals and ambitions in a spirit of a nation and still largely in a spirit of humanity. It is all the more challenging when it comes to the business world because the corporate structure works in a way undermining the individual responsibility. In a corporate sector, there is always a threat to individual integrity due to organizational pattern and the common commitment.

In such a scenario, ethics in business becomes a tricky affair as the issues involved are complex with conflicting interests. The interests of the directors, shareholders, employees, customers and a cluster of others have to be taken care of. From this approach of applying Kant’s ethics to business,
I can assert that Kant’s ethics comes closest to the appropriate method of ethics for business, outscoring clearly over others. Again, it may be said that the success of the Kantian ethics for business also arises out of the failure of other theories. Confirming it Shaw writes:

Sometimes when individuals and organisations believe that an action promotes not only their own interests but those of others as well, they are actually rationalizing—doing what is best for themselves and only imagining that somehow it will promote happiness in general... By stressing the importance of motivation, a Kantian approach serves as a corrective to this. Even an action that helps others has moral value for Kant only if the person doing it is morally motivated.¹

### 7.3 Moral Dilemma of Kant’s Ethics: Ends Justify Means in Business?

In the Kantian code of ethics, the question as to the *ends justifying the means* does not arise because the means are in fact ends in themselves. It stresses the importance of making moral decisions and claims regardless of results. A moral person will always make the same decision if such situations arise again, unlike utilitarianism which depends on consequences, and the decisions vary according to the consequences of an action. Kantian ethics is not a full proof system of morals but certainly a better one than those in contention. It has its set of drawbacks and critics have pointed out its inherent flaws.

Kant does not see end results as the guiding principles of one’s action because results do not always depict facts. It is true of business and trade which may adhere to unethical procedures though the results may appear genuine. The merit of Kant’s ethics is that it is universal and flow straight from the principles we subscribe to in our capacity as rational beings. These principles of reason hold our lives as a totality and do not let us act according to particular situations in which case the tendency to yield to pressures of the respective situations is pretty high. When we act out of reason we let ourselves to respond to the call of reason. Thus ends and means have to comply with reason and they cannot act independent of it. It is for this reason that in Kant’s system of ethics the ends-means division has no significant worth. Reason perceives every mean as end and human dignity

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is the ultimate end and everything else is a mean to promote this end. Business and trade are means to enhance humanity as an end. According to Kant, ethical reasoning provides a way to inspect and select the principles of our action as basic to our lives as individuals, organisations and corporations.

Kant envisions that the business corporations function on maxims rather than means-ends calculations. It is not what means do I apply for arriving at a particular end rather it is about acting on maxims of reason. It is a question of policy making in accordance with maxims that would promote human living rather than acting for the sake of certain ends or means. Ends and means lie at the very core of a rational maxim and they need not be independently sought and in adopting a universal maxim we automatically desire appropriate means and ends.

Thus, the moral dilemma of ends-means which has been the core interest of several ethical discussions for centuries have been adequately encountered in Kantian call for acting on universal maxims. Kant perceived in human persons a special capacity for rationality. This propensity to thought and action is so unique to the human species which obliges to transcend all calculations of cost-benefit and means-ends patterns and act for the sake of moral law. Kant understood that any care for inclinations and consequences would lead people to bypass the moral law in view of means-ends analysis and in the process they would perform actions which are beneficial to them. But, acting on moral law follows from one’s reason that moral obligation supersedes every other determination. Moreover, for Kant the human person is always the end and never means because of the presence of moral law in him.

7.4 Revisiting Kant’s Ethics of Duty in a Business-Context

Our discussions during this research have enormously dependent on Kantian concept of duty. His ethics of duty is scrutinised with examples such as: is not a mother feeding the child out of love is morally right? or is it not right to contribute to the famine relief out of sympathy? Is only duty ethical? These are questions raised against Kant and at times considered to be serious drawbacks in his critical system. It is often said that human person is a totality in whom there is a blend of reason and inclination. He is rational as much as emotional. Kant is criticised of having presented a one-sided ethics which does not give due worth to the emotive aspect of an individual.
However, for a deeper understanding of the issue, we need to look at it a bit more closely to get a feel of Kantian intentions. Is it not a worthwhile act to feed her child out of duty than because certain sentiments demand such a gesture? In the case of donating organs, is it not better morally to do it from a sense of responsibility rather than one’s feeling of sympathy to help other. When these acts are done out of sympathy the other is in some way at the mercy of the donor but if it is for the sake of duty the receiver feels that it is his merit and he rightfully deserves. The donor is not entitled for anything in return when it is done out of duty as reason dictates to perform under obligation. Sympathy is not consistent as reason and inclinations can shuttle quickly between situations. Sympathetic gestures may have traits of reciprocity but acts of duty do not possess reciprocal trends. Mother feeding her child out of sympathy may see the child as a helpless victim but a dutiful behaviour sees it as the command of reason. It is in the fulfilment of duty that one realizes his true nature.

In Kant’s own words we hear; “Thus many dispense good works on this account, that they then find satisfaction in the happiness of the poor; but there the motivating ground is not moral. Many boast of having done much good, even though it may stem from improper grounds. But a good thing must not be supported on grounds that are false” (LE 27:302). Kant exhorts a dutiful person: “duties, however, are independent of all advantage, and pertain only to the worth of being human (LE 27:343). The Second Critique extols duty: “The majesty of duty has nothing to do with the enjoyment of life; it has its own law and also its own court” (CPR 5:89). For Kant we have an obligation to the poor but our favour makes him dependent on us which humbles him. We need to assure that our help is a gentle act of love that he may be spared of humiliation and his worth saved (MM 6:448-449). Thus duty exists by itself and for this reason commands respect while inclinations may be the cause of certain humanitarian actions but cannot be self-existent.

His categorical imperative has also been brought under scanner and often called unrealistic. There may be certain snags in his articulation and application of the primary concepts of his philosophy yet his fundamental presupposition that we cannot arbitrarily make exemption for ourselves is the supreme moral principle for establishment of unity and fraternity among diverse activities of the world. In a business like situation, the manager cannot exempt him from the obligations he
demands from his subordinates. If punctuality is a firm’s demand then the manager cannot make it a norm only for others as he should also abide by it.

However, it does not imply that Kantian ethics is an absolutistic and inflexible system with a rigid bunch of concepts. It is often cited as an example of a rigid system and termed to be severe on people. We need to understand that Kant’s system provides room for exceptions to laws but even those exceptions have to be universal. Hinman presents a typical case: If a friend suddenly suffers a massive heart attack and you rush him to the hospital in your car. You reach the hospital on time because you really drove at a speed beyond its permitted limit. Were you justified in speeding? As a Kantian, it is perfectly acceptable to violate a rule of this sort. In an emergency situation as this, though you are making an exception of the rule for yourself, we would have respected anyone doing this action. The maxim of this action would read: “A person is justified in breaking minor laws (e.g. traffic regulations) to save a person from death or grievous physical harm when there is no other feasible alternative and when proper concern for the safety of other persons is shown.”

This is a maxim of exception which can be easily treated as a universal law. Everyday life offers several instances of this kind and seldom do we consider them inconsistent. These, though exceptions, are well within the frame of Kantian universality nature of moral law. Kant’s system of ethics does not consider exceptions that give edge to an individual or group. In the above discussed case, if a traffic controller permits to over-speed a particular driver because the patient is his friend and forbids another in a similar situation would be considered a violation of the moral law. It is for this reason that Kant is neither a legalist nor an absolutist because for him the human being matters.

It is this sort of exceptions that Kant recommends to business and trade. Though Kant’s ethics forbids setting different price-tags for different customers leading to lying or dishonesty, he would have no objection to make a general discount to a poor country or group of people for an essential commodity. For instance, a nation which is immensely blessed with petroleum signs a trade

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contract for pittance with a rich nation because of its powerful impact in the world but bargains hard with a poor nation. This is certainly opposed to Kantian principle of exception while its reverse may be acceptable to Kant. Therefore Kantian principle of duty is not hard-pressing rather provide space for omissions, particularly those perfecting human civilization. Exception of tax or other similar benefits to a poor nation is not merely an exception but for Kant it is a duty as well. He states that, “If men were strictly just, there might be no poor” (LE 27:455) and he adds “in the State, a poor man has gained the right to demand support from the wealthy” (LE 27:540). Thus Kantian principle of duty permits exceptions in favour of humanity and places human wellbeing before every other norm.

It is only with such an approach to duty that we can ably transcend the discrimination in business, trade or any other activity. Justice in trade is possible when exceptions are made in order to support the weaker nations. For instance, the ethics of duty demands that basic commodities for the sustenance of life cannot be sold at same price to the poor nations and the prosperous countries. We need to apply the principle of affordability and make exceptions to support the under privileged which is the spirit of categorical imperative. For instance, a book which is published in the US and priced at 150 dollars cannot be priced the same in India as it is simply unaffordable to an average student or institution. As seeking knowledge is a common good it should be promoted with certain exceptions such as making expensive books available at an affordable price to the students of poor countries. This is an acceptable exception from a Kantian point of view. Kant’s ethics does not just emphasise universality of maxim but a maxim which leads to universal brotherhood of humanity.

It is for this reason that he intended that justice must be cosmopolitan. He looked beyond justice between nations and envisaged a just world. He viewed justice at individual level but wanted it to happen at a global level. He envisioned a cosmopolitan world of *ius cosmopoliticum* (cosmopolitan law/right) in every stratum of human living including in business and trade. He envisaged a universal hospitality based on justice since the “use of the right to the *earth's surface*, which belongs to the human race in common” (PP 8:358). And he acknowledges the potential force of commerce to “bring the human race ever closer to a cosmopolitan constitution” (PP 8:358). And justice is essential to this cosmopolitan communion “For if justice goes, there is no longer any
value in human being’s living on the earth” (MM 6:332) and so justice needs to be maintained at any cost and it has to be cosmopolitan in nature. He thought of a world that facilitates just business practices across borders in the context of plurality of states. We are still vying with this Kantian mission to establish a socio-political global order which assures justice at all levels especially in business in a spirit of the principle of duty.

7.5 Emphasis on Moral Law: Kant’s Strength

Kant’s philosophy has made a telling impact on most thinkers: whether as critics or admirers, Kant has become inevitable. Prof. Rodolfo Garcia writes about Kant in his foreword to the book *Unity of acting and knowing in Kant*: “After Kant there is no philosophy without Kant; one is either for or against Kant.” It is for his emphasis on morality that he is highly acclaimed even after two hundred years of his death. He writes: “The observance of morality is far higher. It is better to sacrifice life than to forfeit morality. It is not necessary to live, but it is necessary that, so long as we live, we do so honourably; but he who can no longer live honourably is no longer worthy to live at all” (LE 27:373).

These are not harsh words rather words of motivation to live a moral life. As important human activities, trade and business need a right ethical framework. Inculcation of ethical values in business is crucial for a healthy approach to life and society. Trade commitments have to match with the ethical demands of the society which Kant makes so explicit through the various formulations of the categorical imperative. Bowie summarises this view in the following lines; “Kant’s moral philosophy has rich implications for business practice. When the three formulations of the categorical imperative are considered together as a coherent whole, they provide guidance to the manager, both in terms of negative injunctions and positive ideals. The negative injunctions prohibit actions like contract breaking, theft, deception and coercion. The positive ideals include a more democratic work place and a commitment toward meaningful work.”

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3 Chackalackal, *Unity of Knowing and Acting in Kant*, vii. Prof. Rodolfo Garcia is a professor at pontifical University of St. Thomas, Rome, and a great Kant scholar, who has enthused many including me through his unmatchable teaching skills, to develop a feel for the philosophy of Kant.

However, though Kant’s contributions have immense value as an ethical theory, I don’t intend to argue that Kant is invincible. I have been extremely appreciative of his efforts right through this research because of the seriousness that his philosophy unfolds for human social life. His emphasis on respecting the humanity in every other is the basis for any fraternal co-existence of humanity. Kant’s effort has been to get to the groundwork of morals and his philosophical carrier bears witness to an ardent effort to probe deep, abstract and core issues. Kant is not intending on instant solutions rather a framework of morals which makes him an interesting thinker. However, it may be said that Kant shows his overconfidence when he tries to simplify his fundamentals of morals through certain sample cases which may be ambiguous. In reading Kant we need to draw a line between the groundwork of morals which he was devising and the illustrations he applied to define them. His applied views on morals stand distinct from his moral theory.5

Thus in Kant we find a deep and profound thinker who is all set for devising a sound system of morals while his attempt to narrow it down to certain examples appears shallow. Kant is at his best in the first place when he invests his reasoning for probing into human life towards the groundwork of morals. This is the strength of Kant’s system of philosophy. Instead to absolutise his examples for different studies we need to base our studies on his basic theory. His examples are mere examples though they may serve as samples for understanding different streams including business and trade. Ultimately it is his groundwork that provides an inspiring foundation for establishing ethics in the society and its activities.

Kant’s system of morals is an exciting possibility for us because of its universal nature which assures that justice is promoted. His universalism of ethical criticism did provide space for ethical diversity. His words affirm it: “since the human race is constantly advancing with respect to culture (as its natural end) it is also to be conceived as progressing toward what is better with respect to the moral end of its existence, and that this will indeed be interrupted from time to time but will never be broken off” (CSCT 8:308-30). In this essay, Kant perceives culture passing through a progressive process where the moral views are being constantly challenged but the theory of

morals remains intact. In the case of business and trade, we may witness numerous changes in policies and approaches but in its core functioning it needs to remain committed to basic principles of ethics. Fluctuating business decisions should not affect the bottom line principles that add meaning to this most frequent of human activities. Thus Kant’s philosophy has innumerable inspiring insights about our moral life and it has shaped today’s moral consciousness.

Kant’s morality is an invite for men and women of great valour to commit for authenticity in one’s life. Morality is a dodgy struggle of the strong and selfless. Those who commit genuinely for Kantian morality which though demanding deserve our respect and admiration. MNCs with their massive investments run the risk of being excessively ambitious with their subjective goals. Kantian principle of duty if inducted into the routine affairs of these MNCs then there will be a blend of Kantian anthropocentrism in pursuing their goals. They would internalize the even-handedness of duty which Kant got it so rightly. From a moral stance, everyone is to be treated as ends implies that the corporate-world has to respect the humanity in every stakeholder associated with business.

It is beyond contention that Kant’s moral philosophy goes beyond a set of strict norms with immense possibilities for human freedom. He writes in his essay On Turning Out Books, “Anyone who carries on such a public business in manufacturing and trade, compatible with the freedom of the people, is always a good citizen, whomever it may annoy (OTOB 8:437). However the freedom is to be exercised always in tune with the demands of the categorical imperative for the enhancement of humanity. His morality through the channel of trade and business provides tremendous scope for integral human development and harmonious existence.

Thus Kant’s ethics has explicitly integrated issues of trade and business into his theory of ethics. During my research, at no stage, I had to make twists and turns to apply his theories to business and trade. There are numerous explicit references and implicit meanings which make Kant’s ethics an automatic choice to make a study of this sort. At every step of my application Kant’s theory was providing natural openings to the integration of his ethics into business and trade. His treatment of the issues such as breaking of contracts, bribery and theft are the immediate concerns of business and trade even today. With clear positive injunctions such as; “a prudent merchant
does not overcharge but keeps a fixed general price for everyone” (GW 4:397), Kant graciously divulges that he is the automatic choice of any discussions in business and trade as long they exist in human civilization.

Kant’s ethical approach to business and trade becomes significant also in the context of globalization. The rich nations which dominate the trade world have strong trade barriers to safeguard the interest of their nations. Globalization sets a business standard whereby the shareholders have a clear edge over the workers in trade benefits. Globalisation also takes away the personal responsibility of the MNCs as it happened in the case of Bhopal where the chemical companies failed to own complete responsibility for the disaster and the victims continue to suffer to this day. Kantian ethics with its stress on duty is a great aid in fixing responsibilities of the concerned persons.

In conclusion it could be stated that the criticisms of Kantian morality can be narrowed down to a one-liner criticism that it is too idealistic to follow. In making a distinction between idealistic and ideal, I would assert that Kant’s ethics is an ideal which makes his theory a marvel. A true theory stands as an ideal so that it may allure its followers to work with greater strength to its fulfilment. A theory need not in every sense be instantly practical; rather it is a signpost for reaching perfection. An ethical theory is not meant to please individuals rather should place individuals at the pinnacle of excellence. Therefore, the Kantian theory is not foreign to the human nature rather its escort. A demanding teacher may not be the pick of the student’s choice, but the students benefit from such a teacher. Kant emphasized the rationality of human beings, which is a radical concept with a far-reaching impact for a world which still engages in slavery, racism, war and discrimination of every kind.

7.6 Assurance of Existential Authenticity
Kant’s theory of ethics assures an existential authenticity to all in the world. Though authenticity as a concept was popularised by existentialist philosophers like Heidegger and others, in Kant we have ample evidence of the inherent meaning and message of authenticity. Heidegger acknowledges when he asserts that, “Respect is the mode of being responsible for the Being of the
Here Heidegger combines respect with authenticity and in Kant’s ethics there is no second thought over the place of respect for every person as we have discussed throughout this research. It is really mean to enter into a discussion on Kantian theme of respect yet for an immediate reference we have his words from The Metaphysics of Morals: “Certainly no human being in a state can be without any dignity” (MM 6:329). Thus, the point is that respect and authenticity intersect into each other’s descriptive domains as Heidegger has shown it in the above stated definition. Therefore, though authenticity may not have figured as a term in Kantian discussions, it runs all over the Kantian theory of ethics.

Existential authenticity is a significant aspect in Kantian ethical paradigm. Its vision for the world is universal, absolute and obligatory. It does not promote a utilitarian structure where maximum people benefit, instead Kant’s ethics responds to the benefit of everyone. It does not permit the poor countries to be the dumping ground of substandard and out-dated products and grains of the richer ones. It does not set double standards where the beneficial one always goes with the employer. It would not facilitate a bureaucratic system where the interest of entire humankind is overrun by a thin influential minority. It holds that the producer in a business firm should exhibit commitment for a unified world of harmonious human existence. The manager should abide by the decisions that he makes for the corporation as others are expected to do the same.

With such amazing insights, Kant’s theory of ethics is a theory par excellence assuring new hopes to humanity and showing a path of authenticity for every person, respecting his integrity. To conclude, Kant’s ethics is a high ideal that keeps alive the hopes of humanity towards its struggle for perfection and authenticity. I recall my last words in Authentic self-expression: Existentialist foundations of Innovation: “We are at the best when we struggle against our nature. Humankind is best when challenged knowing well that total perfection is not possible. Hence, the struggle for existential authenticity on the part of humanity shall ever remain an on-going one.” Kant’s theory of ethics impels us to go beyond mediocrity and patchiness in all human enterprises and be responsible as owners, managers, shareholders, sales representatives and customers. It is an

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invitation to be authentic in the struggle for human perfection, and the Kantian morality sets high standards for everyone, whether in business or otherwise.

7.7 Kantian Ethical Formation for Business schools and New Recruits of Companies

Having carefully studied the relevance of Kant’s ethics for business, I am convinced of its richness and benefits for fairness in trade and business. With this conviction I also recommend that Kantian ethics should be introduced in the curriculum of the business schools. There should be adequate possibilities for ethical education reflecting the principles of Kant in the corporate sector. The policy makers of the corporate sector should ensure inculcation of ethical values as part of their regular programme for the recruits. The new recruits to the business unit have to undergo a regress programme based on Kant’s principles. These new trainees should be clearly checked through by experts after they complete training if they have inculcated these ethical principles into their system. And, only after this has been done, they have to be inducted into the industry.

I also recommend that an on-going formation programme should be framed so that they are constantly reminded of their ethical responsibilities. A monitoring committee should invigilate this process so that there is no lapse in the fulfilment of these requirements. The NGOs and other social networks have to be called in to take responsibility for these tasks. The Acts of corporations and companies have to be amended if needed, so that the provision is made for such an involvement by these agencies. The state and central governments have to enforce it if the business industries fail to carry out these tasks. I am pretty confident, if these suggestions are given attention, there is no fear that the future of trade and business will be in safe hands.

7.8 Kantian Legacy: Optimism for the Future of Business and Trade

Kant has left an indelible mark in philosophical research and his contributions were in the best interest of the humanity at large. Kant would always remain in the forefront of serious discussions on ethics and it is absurd to regard his philosophy out-dated since his ethical principles are basic to meaningful human existence and no discussion on ethics can bypass him. What lies at the root of his ethics is the dignity and worth of a human being and all of his other principles may be
overthrown but no sound theory can compromise with the dignity and worth that a human agent rightly deserves.

And as long as the various theories of ethics regard the dignity of every person which is fundamental to any ethical theory, all other Kantian ethical principles would revolve around it. Duty, moral law, categorical imperative and every other idea of Kantian ethics will go deep into shaping ethical opinions for ages to come as they are central to the humankind. It is precisely for the ascent of humanity that Kantian legacy will have a decisive role in the human civilization. In a time when businesses neglect human beings with exploitive policies Kantian legacy has only weak substitutes in upholding values that are dear to human persons. Altman writes about Kantian legacy:

To appreciate Kant’s legacy, however, we must recognize not only his accomplishments but also his failures. For the most part, we are Kantians. When we call Kant’s theory into question, we must be careful not to make him say what we wish he would have said. Instead, out of the struggle with the critical philosophy, we should take what works; perhaps find its basis not in the formal conditions of reason but in the act of deliberating with others in a community of rational beings. And if we go beyond Kant in our commitment to the ethical life, we should realize that it is only because of Kant that we are able to do so.8

These words of Altman express the genuineness of Kant. The Kantian legacy is not free from failures and setbacks and would a manager be always be motivated by a spirit of duty as Kant expects will be contested. Did Kant present an over dose of duty and what about the human beings quest for a responsible integration duty and personal sentiments? At times we fear if Kant demanded an excessive sacrifice for the sake of our duty towards other. In a business set-up, the Kantian demand may appear unfair as it calls for greater sacrifice from investors who are the life blood of business for the wellbeing of others. However, “when all criticisms have been made, it seems to me that Kant's failures are more important than most men's successes.”9

8 Altman, Kant and Applied Ethics: The Uses and Limits of Kant’s Practical Philosophy, 286-87.
Though Kant might have given greater emphasis to rational morality at the expense of moral sentiments and demanded a moral discipline of an aggressive type, we need to rise above the script and see the spirit of his demanding system. Kant had envisaged an extensive moral vision where business, trade or every other human activity would respect the multi-ethnic human society. Kantian ethics had a clear global-tone which may have resulted in some vagueness when it comes to certain particular situations. Therefore being fair to Kant is to acknowledge his promise for multiculturalism where every one of every culture, tribe or gender gets a fair deal.

In Kant, the human beings have a matchless value contrary to the cost- benefit breakup in business. Kant’s legacy is inspirational from the view that his critical thinking coupled with emphasis on dignity of persons may galvanize generations of people particularly in the context of violence and corruption. The principles of universality and autonomy may have not made sense to the bygone generations or the upcoming ones which do not make Kant irrelevant for these principles would live attracting people to strive for moral perfection within the limitedness of their being though a complete absorption of these principles by the humankind in the practicality of their living may not be possible.

Kant made genuine efforts to apply his ethical theory with his specimens of breaking of contract, lying and respect-for-the-other which are fundamental to any business activity. Though his examples employed in application of his theory may not fully engross the nuances of his ethical framework in its entirety, they are guidelines for more effective usage in various other fields. As we have discussed throughout this research it is a fact that Kantian ethics has enormous relevance for a humanitarian trade practices. It empowers the business managers to work with the employees in a way that does not demean them. It will enhance the dignity of labour as no work will be treated as low or mean.

Thus Kant’s legacy to the thinkers of present and future will be an interaction of his philosophical ethics with business and trade practices. Research and studies in business ethics will be Kant-centred redefining the ethos of the corporate world for a long time to come. Kant’s business ethics may impose certain hard demands which may appear as burdens but ultimately they are meant to
elevate human beings beyond the mechanical forces of nature. The corporate world will have to possibly rely on the Kantian legacy for further expansion and developments of business ethics with more introspections and investigations into the ground-breaking headways of Kant’s ethics.