

universal adherence of all its deeds to policy in general, which alone is to serve the will as a principle, the will of every inclination that could emerge from compliance to any law.

Pecorino and Sullivan (2002) made an explanation why Kant rejects Utilitarianism as the foundation of morality. It is because utilitarian moral theories assess the inherent significance of things based on the happiness that they generate. The moral course of action is whatever provides the greatest amount of pleasure to the maximum number of people. This is where Kant's insightful argument to moral judgments comes in. The key argument is that utilitarian theories actually devalue the people they are supposed to benefit.

An imperative is basically a command and we can connect these imperatives to the existing Hypothetical and Categorical Imperatives. Hypothetical Imperatives are the guidelines of behavior that understood to apply to an individual only if he or she has decided and willed to act on a particular goal. These imperatives demand that you must have a significant desire in order for them to work. For example: If you want to have good grades, study well. On the other hand, Categorical Imperatives is a universal or absolute code of conduct for all agents, whose validity or claim is independent of any purpose or goal. These orders are given without reservation. For example, you study well.

A maxim is a rule or principle that guides your actions. The command essentially indicates that you are not allowed to do anything yourself that you would not allow someone else to do. You are not permitted to make personal exceptions. It mandates, more precisely, that every maxim you follow must be sufficient that you are willing to make everybody follows the maxims in similar situations.

Because we have values as humans, rational human beings should be viewed as an end in themselves or as a means to an end, rather than as a means to something else. If a person is an end-in-themselves, it suggests that their intrinsic worth is unaffected by anything else, such as whether or not they are enjoying their lives or improving the lives of others. As a result of our existence, we possess worth within us.

There are circumstances that it is wrong to treat a person as means only because it may imply something else. To treat a person as means could imply disapproval from an ethical