

ETHICAL RESPONSES TO A CHANGING WORLD OF AXIOLOGICAL QUESTIONS

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Abstract

This work is a qualitative research, and it adopts the analytic and expository method to questions the social relevance of axiological ethics. Axiology is a branch of philosophy that deals with value. It can be regarded as the worth of a thing, an action, a belief and even people. The notion of value has been an ever-present discussion in various fields of study and works of life, as individuals are forever faced with the challenge of finding worth and giving worth to everything around in our relativistic world. Although, as highly discussed in various fields of study, axiology; its meaning and nature are beset with four perennial questions, such as: are values extrinsic or intrinsic? Are values subjective or objective? Are values relative (changing) or absolute (eternal)? Is there a hierarchy of values? Over the years philosophers and pundits have given varied answers and opinions with regard to these questions. This has led to the deontological, the teleological and the relativistic thoughts of ethical valuations, where the deontological ethicists hold that values are intrinsic, the teleological ethicists hold that values are extrinsic and the relativistic ethicists hold that values changes and not static. This research therefore submits that, values could be relative, intrinsic or extrinsic, depending on its societal and individualistic considerations based on the circumstances that help to define or classify them.

Keyword: Axiology, Aesthetics, Relativist Ethics, Deontological Ethics, Teleological Ethics, Value, Relativist Ethics

Introduction

Philosophically, the term 'value' can be linked to 'axiology'; where value can be regarded as the worth of a thing, an action, a belief and even people. Axiology is the

theory of values; it is concerned with ethics, aesthetics and general human value judgments and decisions. It asks what is good or bad, desirable or undesirable, beautiful or ugly. Values objects are things we appreciate, cherish, desire, need and want. Value influences our decisions and choices every day. For instance, people pass judgments on system of education, person's behaviours and system of government. The notion of value can also be employed in economic and cultural valuations.¹ There are different types of values such as: *religious, moral, aesthetic, social, cultural, intellectual, economic values* and so on. However, in this work, we shall examine the four pertinent and perennial questions of axiology. To achieve the main thrust of the work, this work is divided into five sections excluding the introduction. In the first section we examine the meaning and nature of axiology. The second section discusses the two main division of axiology. The third focuses on the quadruplet questions of values. In the fourth section we respond each of the questions of axiology through the lenses of the deontological, teleological and relativistic ethics. The sixth section evaluates and concludes this enquiry.

What is Axiology?

Axiology is coined from two Greek words- *axia* (values) and *logos* (Theory). Put together, axiology is the theory of values. The *Concise Routledge Encyclopedia* defines axiology as the branch of practical philosophy which studies the nature of value in general.² It is the branch of philosophy which is concerned with the problems of value. It also concerns itself with the meaning, categories and hierarchies of values.³ In general, axiology deals with all value judgements. It examines, analyses and suggests value standards⁴. If axiology deals with values, what then is value? It has generally been thought difficult to define the concept of value and that there was no other way to deal with it than to analyze it through those phenomena related to it. In the theory of axiology, value is defined as that quality of an object that satisfies the desire of the subject. That is, when an object has a certain quality that satisfies the desire or wish of the subject and which is recognized as such by the subject, then that special quality of the object can be called value. In other words, value is something that belongs to an object; yet, unless it is recognized as valuable by the subject, it does not become actual value.⁵

¹ Mohammed A. & Olusegun S. 'An African Humanist Assessment of Technology and Moral Concerns'. In *Africology: The Journal of Pan African Studies*, vol.9, no.3, June 2016

² Smith Barry & Thomas Alan "Axiology." In *Concise Routledge Encyclopedia*, (London: Routledge, 2000).

³ Akinsanya P.O. *Philosophizing About Education*, (Lagos: University of Lagos Press and Bookshop Ltd., 2015), p.51.

⁴ Okoh J.D. *Philosophy of Education the Basics*, (Port Harcourt: Pearls Publishers, 2003), p.78.

⁵ *Axiology: A Theory of Value*. Retrieved from <http://www.utitokyo.sakura.ne.jp/uti-index-gaiyou-e-essence01-ch04.pdf> retrieved on 25/02/2017 pp. 202–203

According to William Earle, value as positive quality of anything whereby it is desirable, useful, interesting, good and important.⁶ In concordance with the above definition, Gregory Ogbenika, states; value is a world that covers the gamut of aspects such as interest, importance, desire, choice, norms and so on. It concerns the worth of something and the way we come to attain that worth.⁷ It is the worth of something.⁸ Then, for Joseph Okoh, “value connotes importance, something that is qualitatively cherished: something that provides admiration, something that provides satisfaction or a sense of accomplishment. A value is a selective orientation toward experience, implying deep commitment or repudiation which influences the ordering of choices between possible alternatives in action.”⁹ For Yemi Akinkuotu, values are the worth we give to a person, thing, idea or event.¹⁰ Thus, value is the judgement or choice that we make based on the worth of something, person or situation. Accordingly, James Shaver and William Strong define it thus:

Values are our standards and principles for judging worth. They are the criteria by which we judge 'things' (people, objects, ideas, actions, and situations to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable, or of course, somewhere between these extremes.¹¹

Therefore, value is that which makes something valuable appears as a special type of property, rank, dignity, and character of something (the vehicle value). The term “value” has been used interchangeably with the term “goodness”. Thus, in Plato's vision of reality, “goodness” is the highest value. Goodness which value is, above being and all ideas. It is self-comprehensible and everything is comprehensible through it.¹² For Pantaleon Irogebu, a value is what people or even a person cherishes and safeguards. Values are precious items in life and they form the essential ingredients that make up life's joy and inspiration.¹³ In simply terms, for anything to be seen as a value, it must be qualitatively cherished and capable of providing satisfaction and determining the behaviour and attitudes of individuals a particular thing.¹⁴

⁶ Earle, W.J. *Introduction to Philosophy*, (New York: McGraw-Hill, Inc., 1992), p.297.

⁷ Ogbenika, G. “Nigeria's National and Human Security Problematic as a Crisis of Values: A philosophical Reflection” in *Ekpoma Review*, Vol.3, 2016, p.155.

⁸ Audi, R. (ed.), *The Cambridge Dictionary of Philosophy*, 2nd Edition, (Cambridge: Cambridge University Press, 1995), p. 948.

⁹ Okoh J.D. op. cit., p.78.

¹⁰ Akinkuotu Y. A., *Modern Approaches to Philosophical Foundations of Education*, (Lagos: Atlantic Publishing Company, 2001), p.17.

¹¹ James P. S. & William S., *Facing Value Decisions: Rationale Building for Teachers*, (Belmont California: Wadsworth Publishing Company, 1976), p.15.

¹² Ukagba, G., “Afroxiology: Ethical Study of African Values” in *Kpim of Morality*, Iroegbu P. and Echekwube A. (eds.), (Ibadan: Heinemann Educational Books, 2005), p.183.

¹³ Iroegbu P., “Ethics of Culture” in Iroegbu P. & Echekwube A. (eds.), *Kpim of Morality, General, Special and Professional*, (Ibadan: Heinemann Educational Books, 2005), p.273.

¹⁴ Okeke C.C. (ed), *Philosophy of Education: Concepts and Analysis* (Owerri: Totan Publishers, 1989), p.35.

Value itself influences our decisions and choices everyday of human dealing and association. We often pass judgements on how people behave and should behave or act; the system of government, the system of education; Parents decide consciously or unconsciously on how best they can bring up their children. A country decides on the philosophy of education which all her educational institutions should follow. All these are value decisions and judgements.¹⁵ However, whether values are part of intrinsic nature of things or simply a matter of how humans respond to things is controversial. As Titus Harold asserts, the issue of the nature of value is one of the central and most persistent problems of human existence.¹⁶

From the above definitions, it is obvious that the concept “value” has multiple and often complex interpretations. This is so because the problem of value has been well discussed in the domain of economics, politics, and philosophy with a special reference to ethics and aesthetics which some philosophers called axiology.¹⁷ The multiplicity complex interpretations of values arise in that where values are usually understood within different socio-cultural contexts. Also, values relate to persons, and persons are different and unique. A person can have a conceived value (a person's intention) as opposed to his actual conduct (operative value). The latter can be different from the former.

Divisions of Axiology

The aim of this section is to discuss the main divisions of axiology. As already stated above, values fall with the branch of philosophy called axiology with two sub-division; *aesthetics* and *ethics*. In other words, axiology is concerned with ethics, esthetics and general human value judgments and decisions. It asks what is good and desirable, bad and undesirable, beautiful and ugly. Value objects are things we appreciate, cherish, desire, need and want. Values influence our decisions and choices every day. For instance, people pass value judgments on system of education, person's behaviours and system of government every day.¹⁸ We therefore begin with the first division of axiology; ethics.

The word 'ethics' comes from the Greek *ethos*, meaning something like 'morals'. In fact, ethics is defined as the systematic reflection on what is moral. In this definition, morality is the whole of opinions, decisions and actions with which people express what they think is good or right. To think ethically, you need to systematically reflect on what people think is good or right. Succinctly put, Ethics is a branch of philosophy which deals the morality of human actions or the branch of philosophy which studies

¹⁵ Ezeani G.O. and Ojih I. *Introductory Philosophy and Logic*, (Enugu: John Jacob's Classics Publishers Ltd, 1996), pp.10-11.

¹⁶ Harold, T., *Living Issues in Philosophy*, (NY: Van Nostrand, 1970), p.313 cited by G. Ogbenika, p.155.

¹⁷ Ogbenika, G., Op. cit., p. 155.

¹⁸ Igbiwu G.E. *Basic Philosophy of Education*, (Agbor : Krisbec Publications, 2004), pp. 13-14.

norms of human behaviour.”¹⁹ Ethics is not a manual with answers on how to act. It is only a search for the right kind of morality. We can distinguish two kinds of ethics. The **descriptive ethics** is involved with the description of existing morality. It is about facts. Descriptive judgments are therefore true or false. On the other hand, there is the prescriptive ethics, also known as the **normative ethics**. This branch of ethics actually judges morality. Normative judgments are therefore value judgments: they indicate whether something is good or bad. We will mainly consider ourselves with normative ethics. Ethics are important because we face moral choices every day.”²⁰ In ethics, we meet posers as: Is there a moral law? Are there really such things as good and bad, right or wrong? And if there are, what is that makes one thing right and other wrong? Having discussed the first division of axiology, we turn to another needed concept of concern here; aesthetics.

The word “aesthetics” is derived from the Greek word *aesthetikos* which means perceptive. It is a branch of philosophy that deals with the standard, criterion of value judgment such as in art, beauty or the beautiful, goodness and the perfect. According to David Boersema, aesthetics is a branch of philosophy that is concerned with study of beauty and matters that are related to beauty.²¹ It is also the study of the description of phenomenon. Aesthetics is therefore, related to value, that is human value. It proffers theories that are employed for judging and assessing matters of the arts, objects of/for appreciation, *et cetera*. Aesthetics is also called “philosophy of arts”²²

The Quadruplet Questions of Axiology

As already explained, axiology is the branch of philosophy that seeks to answer the question, “What is of value?” People’s interest in values stems from the fact that they are valuing beings. Humans desire some things more than others—they have preferences. Rational individual and social life is based upon a system of values, Value systems are not universally agreed upon and different positions on the questions of metaphysics and epistemology determine different systems of value because axiological systems are built upon conceptions of reality and truth. The question of values deals with notions of what a person or society conceives of as being good or preferable. A problem arises when two different conceptions of good or value are held by the same society or person. The concept of values is beset with four major questions: are values extrinsic or intrinsic? Are values subjective or objective? Are values relative (changing) or absolute (eternal)? Is there a hierarchy of values? Each of these questions shall be explained.

¹⁹ Omoregbe J., *Ethics A Systematic and Historical Study*, Lagos: Joja Education Research Ltd., 1993, pp.3-4.

²⁰ Rae. B. S., *Moral Choices An Introduction Ethics*, USA: Zondervan, 1960, p. 12.

²¹ David B., *philosophy of Art Aesthetics Theory and Practice*, (Boulder, USA: Westview, 2013, p.16

²² Ogbinaka, K. *A Window into Philosophy*, (Lagos: JERP Limited, 2010), p.65.

Are values Intrinsic and Extrinsic?

We speak of intrinsic value of a thing or something that is right, good, desirable or worthwhile for its own sake, by itself or in itself.²³ In other words, intrinsic values are inherently good and end in themselves. Some philosophers agree that intrinsic value is “anything desirable or capable of arousing desire or interest; and as a 'unity' of any desirable thing which can cause interest to be aroused or as a capacity of being an end of action”.²⁴

Speaking of intrinsic values, Joseph Donatus Okoh, maintains that *moral values* are intrinsically social, and arise from interdependent relationships since the total well-being and welfare of the community is essentially important to the moral values.²⁵ He further states that values such as responsibility, kindness, honesty, hospitality, accommodation, generosity, compassion, faithfulness, fruitfulness, love, dignity, diligence, etc., are all considered to be moral values.²⁶ These values corroborate the list of traditionally accepted moral values by Jones Adelayo Akpinpelu which include: honesty, integrity, chastity, vivacity, modesty, tolerance, truthfulness, self-discipline, brotherliness, honour, humility, patience, industry, self-control and many others.²⁷ These values are constant irrespective of time and place. On the other hand, extrinsic value is external to or not contained in a person/object in itself. An extrinsic value is usually considered as a means to an end²⁸ Extrinsic values are instruments or necessary conditions to realize intrinsic values. In other words, they are instrumentally valuable as a means, or causally necessary for the realisation of intrinsic values. The 'good' in extrinsic value depends on objects to exist and to be purposeful. Extrinsic value therefore derives its being from its service, that is, as an instrument of achieving an intrinsic value.²⁹ Therefore, there are certain things which are by nature good and therefore valuable or worthwhile. There are also things which are beautiful in themselves.³⁰

Are values subjective or objective?

Human value judgments or decisions may be objective or subjective. It is objective when things are desired on the basis of their realities without personal preference. Examples of such values are truth, honesty, goodness and beauty. Objective values exist whether there is personal desire or not. These exist on their own values such as truth, honesty, goodness and beauty are among objective values. On the other hand,

²³ Okoh J.D. op. cit., p.80.

²⁴ Omotehinse J.K. 'On the Ethics of Virtue and Vice'. In E. G. Oduwale, M. Olaolu, (eds.) *Fundamental Theories and Issues in Ethics*. (Ibadan: Ben-El Books, 2001) p. 109

²⁵ Akpinpelu J.A. “Values in Nigerian Society”, in Nduka O.A. and Iheoma E.A (eds), *New Perspectives in Moral Education*, (Ibadan: Evans Brothers, 1983).

²⁶ Okoh J.D. op. cit., p.80.

²⁷ Akpinpelu J.A. “Values in Nigerian Society”, op. cit.

²⁸ Okoh J.D. op. cit., p.80.

²⁹ Brink D.O. *Moral Realism and the Foundations of Ethics*. (New York: Cambridge University Press, 1989)

³⁰ Ezeani G.O. and Ojih I. op. cit., pp.11.

values are subjective when it is based on personal desire or preference, example are intellectual and aesthetic values. Individual desire may be influence by personal interest, need and want and thus, makes his or her value judgment personal to him.³¹ When there are personal preferences regarding values, such values are said to be subjective. The things valued in this case may not be valuable in themselves but it is because someone thinks of them as valuable to him or her.

Are values absolute (eternal) or relative (constant)?

If we are to ask: are there values which are absolute and eternal? Some people would say there are. Such values are the same today as they were years ago and will remain so in future. Those who hold that there are absolute and eternal values argue that such values as charity and honesty are good for all men irrespective of country, creed or race. It is good at all times. Thus, absolute value is universal, changeless and ageless. It is not dependent on, neither affected by any circumstances, situation, place or time.³² In other words, there are values people held to be constant not changing, such value as honesty. For instance, the parameters or yardsticks or basis for judging honesty has been the same in the past, now and in future to come. They are universally accepted all over the world, irrespective of the race or religion. It is not dependent on, neither is affected by any circumstance, situation, place or time.³³

Contrastingly, there those hold that values change. They maintain that all values are relative and have no universal validity. All values for those people depend on the desires of people. Values change with external circumstances which shape people's desires and needs at each historical epoch.³⁴ Hence, there are also values that changes with realities and circumstances which changes people desires and needs from one particular time to another, examples are fashion and music that may be outdated within a period of time. Thus, a value is relative whose validity depends on certain circumstances or situations or place or time, it is dynamic and changes.

Is there a hierarchy of values or not?

Lastly, there are hierarchies of values for different reasons. The idealists believe that Spiritual values are higher than material values; spiritual values bring man to perfection of the holiness of God. Examples of spiritual values are righteousness, holiness, goodness and virtues. While materials things are desires for pleasure, comfort and lust for things. On the other hands the realists believe that rational and empirical values are highest. Time give as sound desire, reality of objects or things will desire.

³¹ Igbiwu G.E. op. cit., pp. 13-14.

³² Okoh op. cit., p.81.

³³ Okoh op. cit., p.80.

³⁴ Ezeani G.O. and Ojih I. op. cit., p.11.

Deontological, Teleological and Relativistic Response to the Questions on values

Here, we aim at the deontological, teleological and relativistic response to the axiological questions raised. Before commencing on the response, it is important to state here that ethical systems may be classified as either *action-oriented systems* or *virtue-based systems*. Under these two major divisions are three subcategories by which ethical systems may be further classified: *deontological systems*, *teleological systems*, and *relativism*.³⁵ We have also stated that human value judgement and opinion may be objective or subjective, intrinsic or extrinsic. It is a result of this that major philosophical schools of thought have different answers to the above questions. However, it is on this note that we assess the deontological, teleological and relativistic approaches to the axiological questions of human development of ethical values.

The Deontological Response

The roots of the word 'deontology' can be found in the Greek words '*deon*', duty, and '*logos*', science. According to deontological ethics, some types of actions are prohibited, or obligatory, irrespective of their consequences. According to Scott B. Bra, deontological systems of ethics are principle-based systems, in which actions are intrinsically right or wrong, dependent on adherence to the relevant moral principles or values.³⁶ In other words, the demonologists are the school of thought that holds ethical decisions by considering the nature of the act itself, not its consequences.

Furthermore, deontological systems are systems that are based on principles in which actions (or character, or even intentions) are inherently right or wrong. There are three primary deontological systems: (1) *divine command theory*, (2) *natural law*, and (3) *ethical rationalism*. The Christian will tend to be more deontologically oriented because of the emphasis in Christian ethics on the commands of God as moral absolutes and guiding principles. But Christian ethics will have a substantial place in it for an ethic of virtue, since a major part of the Christian moral life involves emulating the character traits of Christ and exemplifying the fruit of the Spirit.³⁷

The schools of thought that are grouped and classified on the deontological system of ethics are: Idealism (Modern Rationalists). For example, Hegel and Immanuel Kant. Both philosophers tried to establish a universal law of conduct. For example, Immanuel Kant in his Categorical Imperative says: "act only on that maxim through which you can at the same time will that it should become a universal law." *Christian*

³⁵ Ibid.

³⁶ Rae. B. S., *op. cit.*, p.77.

³⁷ Rae. B. S., *op. cit.*, p.17.

Realism (Scholasticism) the universal moral code from Christian point of view states: “*Do unto others what you would want them do unto you.*”

The deontologists assert that values are: (a) intrinsic (b) objective (c) absolute and (d) values have hierarchy. They maintain that the good or the bad is built into the essence of things so that from generation to generation, the intrinsic values remain. In other words, certain things are of value in themselves. We are expected to obey certain value because it is the rule; it is valid in itself. We do not ask what makes it a value or the rule. Therefore, for the deontologists' point of view, the good, something of value cannot be subjective or relative, but must be objective and absolute. Aristotle states that values are related to virtue and they are both objective and absolute. Hence, Aristotle highly recommended the four moral virtues of justice, temperance, prudence and fortitude. None of these moral values can be relative to each person or to different generations or societies. These moral values are changeless. The deontologists assert that values are hierarchical. There are values relating to the natural order and values relating to the supernatural order. Since man's ultimate goal is to reunite with the spiritual order, the spiritual value takes precedence over material value.³⁸

Teleological Response

The teleological theories are based on the Greek *telos* (end or purpose), the intention for which one operates or acts. It is a consequentialist ethical theory. In other words, teleological systems are systems that are based on the end result produced by an action. Since the consequences rather than principles determine right actions for teleological systems, no action is inherently right or wrong in a teleological system. Whether an action is right or wrong depends on the consequences produced by that action. If it produces more beneficial consequences than harmful consequences, it is moral. If not, it is immoral. Hence, the teleological theory bases the rightness or wrongness of a human act on the intention for which the person acts. That means that the end or purpose of an action gives it justification or the standard of being right or wrong. According to Pantaleon Iroegbu, teleology is the description of the factual issues of the universe arising from the reality that one discovers in them: an embedded order, design and consequent purposefulness.³⁹

The primary form of teleological ethics is called *utilitarianism*, which holds that the action that produces the greatest good for the greatest number is the moral choice. More specifically, utilitarianism defines the good generally as the greatest pleasure, or preference satisfaction, and seeks that for the greatest number. Another form of

³⁸ Okoh J. D. op. cit., pp.82-83

³⁹ Iroegbu, P. *Kpim of Theodicy Proving the Existence of God Via Hermeholiontica*, (Ibadan: Hope Publications, 2002), p.37.

teleological ethics is called *ethical egoism*, which maintains that the right thing to do is whatever is in a person's self-interest. Thus, for the ethical egoist the only consequence that matters is whether it advances his or her own self-interest.

The schools of thought that belong to this camp of the teleological approach are: *existentialists, pragmatists, naturalists, materialists, empiricists*, and so on. The *existentialists* for instance, hold that values are measured only by individual consideration (what an individual chooses) without reference to the community.⁴⁰ In his book titled: *Beyond Good and Evil*, Nietzsche one of the existentialists, asserts the basic principle the: “things have no value by themselves” or values comes from evaluation” which means that man himself is the creator of values. He is called to invent the values that will serve his will power. Thus, Nietzsche rejected the concepts of objective 'traditional' values.⁴¹ For the pragmatists, moral values depend on the final consequences of action, not only for self but the community.⁴²

The teleologists maintain that values are: (a) extrinsic(b) subjective(c)relative (d) values have no hierarchy. The teleologists argue that if there were no human beings, to value things, nothing would have values, therefore, all values are extrinsic –nothing can it itself be value except man places a value on it. Man is the maker of his own values through consequences of his actions. What is of value is relative, it depends on the circumstance or the time or the situations. Before a value is declared good or as what ought to be done, certain variables must be fulfilled or considered. And because these variables differ from one person to another, values cannot be absolute.⁴³

Relativist Response

Relativism refers to an ethical system in which right and wrong are not absolute and unchanging but relative to one's culture (cultural relativism) or one's own personal preferences (moral subjectivism). Both forms of relativism are widely embraced today. With the current emphasis on multiculturalism and appreciation for the cultural diversity that exists in much of the world, and the importance of a culture's values in its self-definition, it should not surprise us that there is a movement toward accepting all cultures' values as equally valid, which is the definition of cultural relativism. Moral subjectivism is advocated every time someone says, “Whatever is right for you is okay, but what's right for me is also okay!” Such moral subjectivism is frequently seen in one's view of sexual morality, in which a person is particularly sensitive to having a view forced on him or her, thus reducing sexual ethics to

⁴⁰ Okoh J.D. op. cit., p.84.

⁴¹ Mercier J.L. *From Socrates To Wittgenstein*, (Bangalore: Asian Trading Corporation, 2002), p.92.

⁴² Okoh J.D. op. cit., p.84.

⁴³ Okoh J.D. op. cit., pp.83-84.

personal preference. This view of morality is often associated with a postmodern view of the world, in which objective truth and objective morality are called into question.⁴⁴

Conclusion

The concept of value is discussed in all walks of life. Daily we make value choices and decisions. This is so, because is that (person, situation, event or thing) which we cherish and loved so dearly. From our discussion thus far, it obvious that the problems associated with values are perennial. Philosophers throughout ages have not had a common ground with regard to value. In other words, there is no consensus among philosophers with regard to the issues of value. Value could be eternal, dynamic, subject and objective. It can also be relative and intrinsic. This work therefore, submit that though value could be relative or subjective, but when it comes to human person, there is an inherent value or intrinsic value or worth that the human person carries. It is this value or worth of the human person that Emmanuel Kant calls the human dignity. By human dignity, Kant means that the human being, which is also the “person” “man” or the “rational being” has an absolute inner worth. Kant understands the human person as an intrinsically free being that is an end in itself. The human being is “endowed with inner freedom” This inner freedom, Kant goes on to say, constitutes the “innate dignity of a human being” and is the “only original right belonging to every man by virtue of his humanity.”⁴⁵ The human being by virtue of this freedom possesses autonomy Kant's most often quoted categorical imperative, his paradigm on the absolute inner value of human dignity, is “*so act to treat humanity, whether in your own person or in that of another, always as an end and never as a means only*”⁴⁶ This is one of the most significance legacies of the ethics of Kant.

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⁴⁴ Scott B. Rae, *Moral Choices: An Introduction to Ethics*, (New York: Zondervan, 1995), p.18.

⁴⁵ Kant, I. *The Metaphysics of Morals*, Part II – Metaphysical first principles of the doctrine of virtue, translated and edited by Mary Gregor, Cambridge University Press 13th edition 2009, p.176

⁴⁶ *Ibid.*, p. 186.

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