

A popular interpretation of Kant's moral philosophy

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Abstract: Kant's moral thought system is mainly composed of actual or imaginary codes of conduct, and its universality is tested in a common way. Kant's moral philosophy fundamentally safeguards the moral dignity of human beings. Kant believes that morality and happiness cannot be simply equated, and happiness can replace morality. Kant established the position of subjectivity in ethics, so what provisions this subjectivity should have is a realistic question that Kant must answer. This paper discusses the popular interpretation of Kant's moral philosophy from three aspects: the composition of Kant's moral philosophy, the metaphysics of morality and the freedom based on morality. Man is the purpose of moral activities, and man's freedom of will should be embodied in obeying objective moral laws and obeying absolute orders. Kant's subjective moral philosophy still gives us meaningful enlightenment in pedagogy.

1. Introduction

Kant's philosophy, in epistemology, puts forward the cognitive form from perceptual intuition of time and space to purely intellectual category. The charm of Kant's philosophy lies not only in that it has changed the research direction of modern western philosophy, but also in that the series of problems it has raised still puzzle most modern western philosophers. When people usually talk about Kant's philosophy, they immediately think of Kant's obscure sentences and highly abstract speculative concepts. Kant's moral philosophy is no exception in this respect. Kant's moral philosophy seeks a moral law with universal inevitability from the perspective of rationality as human nature [1]. In his view, people have duality, on the one hand, they are rational beings, on the other hand, they are perceptual beings who pursue happiness. Kant's moral philosophy fundamentally safeguards the moral dignity of human beings. This paper discusses the popular interpretation of Kant's moral philosophy from three aspects: the composition of Kant's moral philosophy, the metaphysics of morality and the freedom based on morality.

2. Composition of Kant's moral philosophy

Kant believes that the most basic goal of moral philosophy and basic work is the basic principle of "seeking moral metaphysics", which Kant understands as a transcendental moral principle system, which applies absolute orders to human beings in all times and cultures. He emphatically analyzed and expounded the common sense concepts about morality, including the concepts of "goodwill" and "responsibility". Kant's analysis of common moral concepts "responsibility" and "goodwill" convinced him that as long as morality itself is not illusory, then we are free and independent. Although Kant believes that the two most basic purposes of moral philosophy are to seek and establish the highest principle of morality, in Kant's view, this is not the only purpose of moral philosophy [2-3]. In his philosophical theory, Kant constantly thinks about what methods should be adopted to pursue these goals in the category of moral philosophy. For example, moral metaphysics was originally based on transcendental rational principles, but many specific duties described by Kant and some arguments he put forward for these duties depend on the subject environment and what we know from experience.

We may think that Kant's moral thought system is mainly composed of actual or imaginary codes of conduct, and its universality is tested in the ordinary way. Therefore, it can usually be considered that Kant's ethics all comes from the moral rights of behavior, and its purpose is different from

different sources, forming different ethics such as personality or moral education [4]. Kant believes that morality and happiness cannot be simply equated, and morality can be replaced by happiness. The real problem should be: How can people enjoy happiness? This is the real problem of ethics. In different periods, Kant's moral feelings have different connotations. In the pre-critical period, English emotionalism had a great influence on Kant. Kant believed that moral emotion was the basis of morality, and with the maturity of his own theory. In the post-critical period, Kant further expanded moral emotion, from a single respect to four moral traits: "moral emotion", conscience, human love and respect for oneself.

3. Metaphysics of morality

Popular moral philosophy is always inextricably linked with experience. Even if it is based on the motivation of behavior to examine its moral significance, it actually still regards this motivation as an empirical fact. We must trace the practical ability of reason from its universally stipulated rules to the place where the concept of obligation originated and make a clear description of it [5-6]. The logical consistency of rational practical application is expressed as: act only according to the principle that you are willing to make it a universal law. Why emphasize the "natural" law? Obviously, it is for the common reason to get a concrete understanding; However, because it does not refer to the real natural law, but only "seems" to be the natural law, it is only borrowed from the "form" of the natural law, so it is explained from the metaphysical level of morality, and it is no longer a popular moral philosophy.

Kant pointed out that if the empirical theory of happiness defines the concept of happiness from the interests or desires gained from personal experience, then it is impossible to have an objective standard of happiness that everyone agrees on, because people have great differences in interests or desires, and sometimes even oppose each other. In a person's life, in the social and historical development, it is often the case that, locally and temporarily, the behavior caused by motivation often does not necessarily bring good karma, and morality and happiness often deviate; However, Kant emphasized that, on the whole, from the final outcome, motivation and effect are unified, and the basis, basis or principle of this unity lies in motivation. The viewpoint of effect is one-sided [7].

Kant established the position of subjectivity in ethics, so what provisions this subjectivity should have is a realistic question that Kant must answer. Based on this, Kant put forward his thought of moral law. No matter from the development of ideological history or the guiding significance to real life, Kant's thought of "moral law" is of great historical and realistic significance. Kant said: virtue has such great value only because it only attracts so much sacrifice, so because it brings any benefits, all admiration, and even attempts to imitate this kind of character are entirely based on the purity of moral principles. Therefore, it can be said that Kant's principle of self-discipline reflects individualism in the Enlightenment, opposing authority and respecting reason. This is also of great positive significance for us to criticize feudal moral theory. Therefore, emphasizing moral "self-discipline", improving self-awareness, strengthening self-cultivation, forming noble morality and creating one's own history are the inevitable conclusions drawn from Kant's moral principle.

4. Freedom with morality as the cognitive condition

According to Kant's theory of knowledge, human knowledge can only be confined to the field of experience, so Kant completely denied any possibility of knowing the supernatural field in theory, and criticized the fallacy that the old metaphysics fell into, thinking that he could know the ultimate truth. Kant pointed out that under the illusion of this transcendental principle, human reason will inevitably fall into the antinomy of four cosmology. In the thinking of the solution to this antinomy, Kant's right to meet any party cannot be completely ignored or denied. Therefore, Kant believes that the only way out is that the legal field of intellectual knowledge is nothing more than experience, but it provides us with objects and can tell us the laws of these objects [8]. The distinction between phenomenon and thing itself means two worlds, that is, the division of phenomenon world and ontology world. Everything in the phenomenal world obeys the causal law of nature without

exception, while things in the ontological world are supposed to be different.

In Kant's philosophical theory, the concept of freedom plays an important role, and it is the core of critical philosophy system. Natural causality has its own limitations, so it can't reach and explain the complete sequence as a whole, and can't find the original reason [9]. Therefore, in addition to natural causality, there should be another thing, through which something can be subject to the provisions of the previous cause without following the natural causality. Because it is absolutely spontaneous, it can be used as the original reason of the sequence, and this thing is freedom in a transcendental sense. Although the original cause sequence can be found according to transcendental freedom, at the same time, it cuts off and disrupts the inevitable sequence stipulated by natural causality, thus destroying the unity in the field of experience. Therefore, there is a contradiction between transcendental freedom and natural causality.

What we pursue, we take it as the reason for our action, and such a will takes the object that I want to pursue as the rule of our action. Such a rule must be empirical. Taking will as the object of our pursuit is free will, and taking ourselves as our own basis and supreme law is also called formal law. Anything that can become a universal law must be formal law, which is the law that will proceed from ourselves, thus proving that will is free and we have free will. When the absoluteness of freedom is determined, the question of what a person is will be established. Final conclusion: Man is a free man. Because everyone has reason and freedom, you can have reason and compulsory right to ask others to maintain a power space that respects you, and no one can infringe on it. This power space is that everyone must be allowed to act according to his own will, as long as he does not harm the same behavior of others. The formula of will is probably realized by showing the source of our dignity and value and our position as a free and rational actor, which is the authoritative source behind the moral law that binds us.

5. Limited rationality and will of human beings

As human beings, of course, there are perceptual needs, but it is not our whole self, but only a part without essence, which is only a part of our perceptual existence as a phenomenon. We can call this preference of making ourselves the objective basis of the general will according to the subjective basis of its will, and this kind of self-love can be called arrogance if we regard ourselves as a legislative and unconditional practice principle. All emotions are emotional, but moral emotions are only caused by reason. He didn't use it to judge actions, and he didn't use it to establish the objective virtue law itself at all, but only used it as a motive to make the virtue law itself a norm. If the code of your behavior becomes a universal law, a law of free will formed in the field of things in themselves, and this law of free will is to act as a law for limited rational beings in the phenomenon world, then rational beings need to take the initiative to accept it, so he still has a process of returning to the code.

Human beings are just one species among many natural things. The biggest difference between them as God's creation and other natural things that are also created is that human beings have the special and noble ability of rationality. Kant's transcendental philosophy completely subverts this mode of understanding. Man is established as the subject of understanding to legislate nature, and nature, as the product of the transcendental construction of the subject, is only the appearance of man. Morality is self-sufficient, that is, for morality and proper action, there is no need to presuppose any purpose that attempts to act as the basis of will, and it is the supreme condition of everything that may be expected in our opinion [10]. In this way, the problem arises. How can the inevitable combination between two completely different elements be imagined? Kant believes that although this problem has been constantly debated, it has not been solved.

Kant bases the concept of obligation on the moral intention of freedom, rather than the forced obedience of human beings to the will of the supreme creator, thus dissolving the pathological fear of human beings to the supreme creator in theology in the past and replacing it with the most sincere awe. Kant emphasized many times that the essence of morality lies in that moral laws directly determine will. True morality never allows the will to externally decide whether to follow the moral law by virtue of emotion, even the respect for the moral law, or any other basis different

from the moral law. In Kant's view, personality marks that reason has an innate practical ability, that is, the ability to stipulate willfulness unconditionally by confirming that its own norms are universal legislation. Therefore, it is necessary to evaluate the virtue power by obligation, and not to limit the obligation by virtue power in turn. Although Kant believes that we humans actually have the ability to perceive love and respect, and respect is an inevitable emotion caused by moral laws. Moreover, moral law, as an obligation, must be something that a life endowed with freedom can do. It can't be practiced by human beings, either because of self-abandonment or misunderstanding of morality.

6. Conclusions

Kant's moral philosophy is to seek a moral law with universal inevitability from rationality as human nature. In his view, people have duality, on the one hand, they are rational beings, on the other hand, they are perceptual beings who pursue happiness. Popular moral philosophy is always inextricably linked with experience. Even if it is based on the motivation of behavior to examine its moral significance, it actually still regards this motivation as an empirical fact. In a word, Kant believes that sensibility belongs to human nature, which is undeniable, so emotion has its necessary position in Kant's moral philosophy, otherwise the moral subject stipulated in moral philosophy will be God, not rational existence.

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