



## The Possibility of Moral

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### Abstract

In response to Hume’s skepticism, in the book “Foundations of the Metaphysics of Morals”, Kant proved the possibility of moral. This paper is a summary after reading this book of Kant. It clarifies the logical sequence of “Foundations of the Metaphysics of Morals”, and tries to answer this fundamental question—the possibility of a moral

**Key words:** Good will; The moral law; Freedom

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### INTRODUCTION

Kant’s writing background. At the age of Kant, rationalism and empiricism are in a fierce collision. As Empiricism, Hume made the reliability and necessity of causality in the deconstruction by putting forward skepticism. Therefore, the basis of science was destroyed. He also pointed out that the role of human’s rational object is the objective thing, rational function is to distinguish the true from false of things, there is no direct link with Moral good or evil and the things is true or false, So, we can’t get the behavior standard and the basis of division of good and evil from rational. In addition, as the cognition of things, the rational is just the form of thought and it will not participate in the practice of human beings. Therefore, Hume believes that rational may not become

the basis of morality. In this way, Hume fundamentally shakes the foundation of rationalism ethics. Kant is in response to the challenges made by the Hume philosophy throughout Europe. Then, the rebuilt of philosophy starts. To challenge to Hume rebuttal, it had to rediscover the rational. According to Kant, human reason is not only a cognitive, but also has moral reasons. He calls this reason as the practical reason. Kant did not start writing “Metaphysics of Morals”, because the reason is that he thinks, the exposition of moral metaphysics should start from the supreme principle of morality. Foundations of the Metaphysics of Morals “are to look for the highest moral principles. If the highest moral principle is found, the following explanation and application of the theory will be smoothly. Metaphysics of Morals is about moral supremacy principle concrete application and expansion. If the “critique of pure reason” to discuss the possibility of science, “Foundations of the Metaphysics of Morals” “discuss the possibility of his moral.

### 1. THE POSSIBILITY OF MORAL

“Foundations of the Metaphysics of Morals” “is divided into three chapters: The first chapter, Transition from the Common Rational Knowledge of Morals to the Philosophical; the second chapter, Transition from the Popular Moral Philosophy to the Metaphysics of Morals; the third chapter, Final step from the Metaphysics of Morals to the Critical Examination of Pure Practical Reason.

#### 1.1 Transition From the Common Rational Knowledge of Morals to the Philosophical

In the first chapter, Kant uses the concept of good will for the first time, “Nothing in the world-indeed nothing even beyond the world-can possibly be conceived which could be called good without qualification except a good will” Why good will is good? Because it good in itself. Beyond those who be used as a means to achieve something

hobby, it is much more noble. No matter what the final result is, good will is valuable. Effects of the value of good will not play any role. Subsequently, Kant started to discuss the function of rational.

In the natural constitution of an organized being, i.e., one suitably adapted to life, we assume as an axiom that no organ will be found for any purpose which is not the fittest and best adapted to that purpose.

If it is for the happiness of mankind, according to Kant, relying on the instinct of a man is already probably to achieve this goal. However, it is obvious to see that rational is not for this purpose. But the nature still gives the ability of rational to the human, the real mission of rational is “must be to produce a will good in itself.”

Then, Kant puts forward the concept of obligation. What kind of behavior is moral, Kant listed four examples: The first is to not cheat others; the second is to put the life as a duty; the third, from the obligation to caring about the happiness of others; the fourth is to ensure your happiness as a duty. So Kant reasoning out of the three principles: I Moral behavior must be motivated by obligation so that the behavior will have a moral value. II If a behavior is originated from obligation, the moral value of it is not what it should be to achieve purpose, But that which is decided on the rule, therefore, it does not depend on the implementation of the action object, just depends on the principle of willingness that the action without any object on the ability to desire.

### **1.2 Obligation Is Produced by the Respected Law and Further the Necessity of Action**

The moral value of action is not in the expected results. This value will not exist in the principles of these results. For the presentation of the law itself will constitute the first good, it is only exist in the rational existence. Therefore, Kant proved out the laws of the special properties: I should never act in other ways, unless I am willing to make my norm become a universal law. Here, Kant is completed “Transition from the Common Rational Knowledge of Morals to the Philosophical”.

### **1.3 Transition From the Popular Moral Philosophy to the Metaphysics of Morals**

According to Kant, even if you don't give new things to people's rationality, most people in our daily life can also know how to act correctly. In common people's opinions, when we put all the experience and the sensory things separately from common rationality, theory of judgment ability is easy to chaos. The practice of judgment ability shows more and more obvious advantage: Exclude all emotional motivation from the law of practice, it becomes more essential. So, the reason of common human want to avoid the pollution and destruction will have to rise to the moral metaphysics.

No one can definitely point out that a certain behavior is entirely originated from the obligation. Behind any

kind of behavior, there is most likely having some other impure motives. Some people began to doubt whether there is a behavior that truly from the obligation in the world. Kant is from the concept of obligation to explore the source of the problem. He is believed that all things are in accordance with the laws of nature. Only rational existence has to rule representation, namely the ability to act in .That is to say, the only reason existence has the will, if the reason can fully provision will, then will have to be attaining the unity of subjective and objective inevitability. If reason is not fully provision will, then the principle of objective inevitability produces a mandatory for will, Kant called the mandatory “commands”. Command is divided into two kinds: Hypothetical command and categorical command. Hypothetical command is a conditional command; Categorical command is an unconditional command. Kant put subtly rules and sensible advice into the hypothetical command. At the same time, he put the rule of virtue into categorical command. Subtly rule has a purpose, when the choice might not consider the morality of this purpose. It only considers in order achieving the goal, we will how to act. Sensible advice to be achieved only as a means of purpose, we can choose whether to accept this suggestion. Only by law of virtue, it doesn't need any condition and it guides our behavior directly.

Kant demonstrates why these three commands are possible. The possibility of clever rules, because it is wanted to achieve a certain purpose, it must be in accordance with the corresponding method. Therefore creates a demand for the result, the demand stipulated the will. The difference of sensible advice and the subtly rule is that the sensible advice does not have an exact means to achieve a goal. So Kant said, “If it were only easy to give a definite concept of happiness, the imperatives of prudence would completely correspond to those of skill. It would be likewise analytical”.

As long as the happiness of concept is given easily, wise command is exactly the same as the command and skill, he emphasized why the moral command is possible. Because of the influence of the experience, virtue command cannot be ruled out; Kant's birth of categorical command may be completely. Because the categorical command does not require any conditions and purpose, also there is no limit their things, so it is universal to apply to all rational existence. Because of this, categorical expressed by the command, are the standards that must conform to the laws of the inevitability. Thus Kant launch, the only categorical command, “You can only take action as you want it to become a universal law of the rules”. Then, four examples are listed by Kant, four examples respectively classified according to their duties and obligations to others, complete and incomplete obligations. By their categorical command investigated, the three moral commands are obtained: a) I am willing to let my action guidelines become a universal law; b) Do

such action as you want, as the personality of humanity either you or someone else's personality of human, at any time and at the same time as a purpose. But it is not just used as a means; c) The will of every rational person is legislated for himself.

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## 2. THE POSSIBLE OF MORAL

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In the second chapter, Kant complete the mission that reconstruction morality on the basis of through rational in the level of a priori. In the last chapter, Kant answers the question: "the possibility of moral". First Kant tells us a conclusion: "The concept of freedom is the key to the explanation of the autonomy of the will", So, he analyzes the concept of "freedom". He thinks that there are two kinds of freedom. One is a kind of negative freedom; the other is a kind of positive freedom. Kant reasoning out of the particular attributes of free will from the causality of natural law. That is "Freedom would be that property of this causality by which it can be effective independently of foreign causes determining it", Then Kant pointed out that natural inevitability is a kind of heteronomy, the will freedom is only a self-discipline. But this can only be expressed as a principle: "Only expresses the principle that we should act according to no other maxim than that which can also have itself as a universal law for its object", So, Kant infer smoothly, free will and obey the rule of virtue will completely is one thing. In other words, freedom is self-discipline.

So Kant gave his conclusion: "Freedom must be presupposed as the property of the will of all rational beings", then Kant discusses on this view. He thought virtue is effective for us, because we are a rational existence, however, the rule of virtue and must be obtained from free properties, so freedom must be an attribute of will of rational existence.

Then, Kant discussed the adaptability of freedom and humanity. He thinks that offer us object of cognition can only stimulate our senses and what we get, not things - in - themselves may be what knowledge, but only representative, and it is things of the perceptual world. The things - in - themselves as belong to rational world.

We are no way to get the genuine knowledge about the content of things - in - themselves, While people in terms of perception and feeling, belongs to the perceptual world, on the initiative of the pure, people are belong to the rational world.

Kant's distinction between the perceptual and rational world, to illustrate the rationality is an important symbol that divided the two world, in the perceptual world is restricted by the laws of nature, but, people is self-discipline in a rational world, abide by their own moral law, In the two world, rational world is the basis of the perceptual world, the rational world is an essential world. Therefore, the essence of man must be free. The

concept of fixed command is how to realize the formula for the moral law? Because the freedom as a foundation or mediation in it. A person is free from the influence of external factors, according to their own rational decision behavior. A person is free, he is a member of the kingdom of purpose, and he is independent, He is not only a tool. Because he is free, he is a rational legislation for their behavior, at the same time comply with the law made by myself, rationality is transcendental things, but it can stipulate the will, further, it can directly determine people's behavior, Make morality based on the transcendental, and moral have the possibility of implementation.

At this point, Kant completes the task that "Foundations of the Metaphysics of Morals." Kant research that the possibility for moral. It has the vital significance. The difference of people and animals is that man is a rational existence. Rational gives us, is not only for the understanding of the nature, to grasp the rules, but also the understanding of our own. Rational biggest role is to make human self-consciousness awakening, let the human can know themselves, to find his own virtue. Only virtue has possibility, we can obviously separate from the animal category.

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## CONCLUSION

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In theory, Kant research for the question summarizes the western ethics morality reasons for problems, put moral at a very high position, at the same time use morality to guide people's behavior and activities. If human no morality, we would like other animals, we will kill each other, we cannot organize, constitute the state and society. Kant for new understanding of freedom, and make our vision. The concept of freedom is no longer just a narrow freedom, but rather a broad freedom. The freedom is means we have our own will. Our behavior is controlled by its own consciousness, and controls our consciousness, is not sentimental but rational. Our freedom, performance in behavior, that is, before our action, will have different behavior choice, choose what kind of behavior to act, is our freedom. Kant's point of view on the possibility of moral problems helps us to build a reasonable system and the government at a critical moment to make the right choice. From the perspective of people to observe, from the perspective of freedom to think about how to solve the problem, teach us method is Kant, is necessary to form a moral society. So, I think that Kant's this problem is very important, we must adhere to research this problem, to try and get a better answer. We should be in the great background of Kant's moral philosophy to understand and grasp the possibility of moral problems, the paper mainly discusses the connotation and extension of the concept of the theory of grasp the difference between the concept and contact, make full use of all kinds of literature, in-depth, consistent theoretical argument logic, starting

from the logic starting point of Kant's moral philosophy, through the strict logical inference, to find the answer to this question. Only in this way, we may grasp the Kant's answer to the question. At the same time, we also want to note that Kant's answer to the question also can be used in practice. We're from two aspects of theory and practice to grasp the problem, to practice and application of Kant's philosophy.

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