

Immanuel Kant: Ethics

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Abstract: *The philosophical theory of Morality is the knowledge of the fundamentals and concepts of Morality. Ethical theory is characterized by a purely principled philosophical discussion of a particular field of knowledge. Ethical theory is, therefore, exclusively devoid of experience. The main research subject in this particular branch of knowledge is what and where is the meaning of Morality, what is our basic principle based on principles, how much is known about pure principles, etc. It does not contain any information or principles related to anthropology or anthropology. Policy metaphysics is limited to special discussions about pure or experiential thinking principles and processes. The work of policy metaphysics is to examine the concepts and principles of pure will. There are three main points in Kant's ethics. Overall, I have discussed Immanuel Kant's ethics especially Rationalism and Moral Philosophy.*

Keywords: Job Crafting, Proactive Personality, Work Engagement, Work Performance

Introduction

Ethics is a normative science that deals with the judgment of moral ideals, Moral behavior, and their application. Ethics is the normative science of the conduct of human beings living in Societies, a science which Judges this conduct as right or wrong, to be good or bad, or in some similar way. [1] Ethics (Greek, ethos, character) is the study of the concepts involved in impractical reasoning, goodness, duty, obligation, virtue, freedom, rationality, and choice. Also, the Second-order study of objectivity, subjectivity, relativism, or skepticism may attend claims made in these terms. [02] It is an integrated, systematic investigation of human Morality to determine the pulse involved in human behavior and the management of human well-being of valuable discoveries of human existence. Based on these conversations, ethics has two distinct personalities. The moral and moral attributes of human beings living in society are determined by this text, which is also normative and meta-ethics. As a normative science, the language of ethics should be about what should be happening in the language of ethics. In a nutshell, ethics is the study of Morality. It is a branch of moral philosophy, or philosophical thinking about Morality, moral problems, and moral judgments. [03]

The Beginning of Moral Reasoning: It is necessary to explore the major components of human life to define human beings' moral essence. The plant part of human life is one of the three primary aspects of human life. The beginning of moral philosophy is to examine human life in light of the three fundamental issues mentioned.

Aspect of the Plant: Individuals become sociable as they grow older. Child care and raising, food and beverage storage, proper shelter and security, and safeguarding oneself from hazardous settings all contribute to people being social. Apart from that Human life has various calamities; for example, the prehistoric man had to protect itself from other wild animals and deadly beasts. "Man is a being who only attains his real nature in society. He is a being who has always lived in some form or other of society even if his earliest society was only that of the family group." [04]

Animal Aspect: The essentials of living are the significant aspects such as food, clothing, shelter, health, education, and sexual need. "Security, happiness, Nutrition, Education materials people depend on society for opportunities and many more care for society. They depend on society for their desire for material elements and even for various ailments of their body and mind. Their birth in the society creates the necessity of this society." [05] The general development of human beings, the development of human humanity, and the embodiment and comprehensive development of human personality are the key objectives of the formation of society.

The Rational Aspect: Reason, intellect, and moral instincts are the most significant considerations, in addition to human instincts and biological factors. The irrational drive to satisfy only Individual's pleasure is described as instincts. Just a human being, Humans have qualities that can be observed. Inhuman traits can be recognized in humans as well. People have been getting the support of others to exist in society, yet they have also been widespread competitors at times. Intelligent individuals argue that life is a moral being to solve difficulties.

Morality's Evolution through Time

According to social history, Morality develops from the level of custom to the level of conscience. Many obstacles do not serve the purpose of the jurists unless what is a matter of conscience to him is a matter of custom to others, and the moral guide rejects one of the acknowledged rules of Morality by his foresight or judgment, and many obstacles do not serve the purpose of the jurists unless what is a matter of conscience to him is a matter of custom to others. Of course, when the justifier chooses something other than the custom, he reaches the level of conscience, but the custom's subject matter dictates his moral gain or advantage. As the focus shifts from traditional Morality to justified Morality, there have been some moral advantages in the previous. The moral idea tends to discuss the internal reason for the action rather than the exterior conduct, which is a crucial element of the progression from practice to conscience. **Second**, in this circumstance, the moral horizon is broadened. **Third**, the evolution of just Morality instructs us that Morality is something we endeavor to comprehend and that ethics is a study of the conscience.

Ethics in Greek Thought: Modern ethics began with the Greek scholars, namely Socrates and the Sophists, who crossed the threshold from custom to conscience. The moral law is a set of rules we can understand and want to follow because it makes sense. Ancient Greek philosophers acknowledged this. However, during the Middle Ages, when the Roman Catholic clergy concealed Morality's true meaning, the people regarded moral law as an external object beyond their comprehension. From 500 BC to 500 AD, the debate over Greek ethics included a wide range of topics. In this context, the evolution from the level of practice to the level of conscience leads to the discussion or reading of ethics. When a person learns that his conscience can correctly determine what is right and wrong, the issue between his judgment and reasoning is whether an action is right or wrong or whether it is good or bad in terms of a standard. Can, he says, he leads to the core issue of relativistic ethics. Although moral thinking existed in many places, it is thought that the first talks of European ethics took Place around the 500th century B.C. in ancient Greece.

The Sophists Opinion: Although the Sophists and Socrates (469-399 BC), Plato (428-348 BC), and Aristotle (364-322 BC) had unethical views, the discussion of ethics (535-475 BC) and the contribution of Democritus (about 480 360 BC) cannot be ruled out in ancient Greece. In Greek thought, Heraclitus' slogan "Keep your soul dry," or "Dry soul (or dry light) is good," a "Democracy's principle of happiness "created a stir. These two thinkers are considered the founders of those notions. The Per Midian and Pythagorean thinkers of Perm, and in some cases, almost all of the early Greek thinkers, later evolved into Stoic and Epicurean thought, and there are hints of a theoretical or practical discussion of moral and state thought among the Per Midian and Pythagorean thinkers of Perm, and, in some cases, almost all of the ancient Greek thinkers. What is inherent in a good life according to the laws of nature, and what is the subject of customary laws or customs? Sophists claim to be the first to bring it to the forefront. It is a matter of convenience, and incredible things that benefit us or most of humanity are described as useful. Solti's principle that "man is the measure of all things" demonstrates that there is no fixed standard of Morality, but that each individual defines what is right and evil for himself.

Opinions of Socrates, Plato, and Aristotle: Socrates did not talk about knowledge theoretically; he also lectured about how knowledge could be used in real life. "Knowledge is a virtue," he said, combining virtue and knowledge in the process. Moral conduct, he believes, is based on knowledge. He believes that a human being can perform justice without having proper knowledge. Only an imbecile can make an error. Actual knowledge is the basis of justice, whereas ignorance is the foundation of injustice. It is apparent from the formula "Know Yourself" that he understands the nature of self-knowledge or life value. Moral standards knowledge is necessary for virtue - Ethical knowledge is fundamental for virtue - Plato and Aristotle, two of Socrates' most illustrious pupils, scrutinize it with as much zeal as they believe in it.

Medieval Period: The middle Ages lasted from 500 to 1500 years; there was a stream of God-given ancient faiths and the moral principles drawn from them, as well as the moral concepts of ancient intellectuals, during this period, notably from the 500th to the 600th century. From the 600s onwards, the appearance of the Prophet Muhammad (peace be upon him) in the Arab world provided ancient moral doctrine a new direction and introduced a new dimension. The arrival of Islam brought perfection in the sphere of morals, from which new moral principles are continually being discovered and issues solved by implementing them in people's daily lives. On the other hand, unscrupulous intellectuals are constructing universal moral concepts from Islam and marketing them as their own. Islamic moral theory flourished throughout the world during the reign of the Arab Caliphs, including Asia and Europe. Various Muslim ethicists were instrumental in this. In addition, non-Muslim ethicists stepped forward. Al Razi (65-925), Al-Farabi (80-950), Al-Ghazali (1056-1111), Albard (1069-1142), Ibn Rushd (1126-1198), as well as Ibn Khaldun (1332-1408). (610-877).

Modern Ethics: The surge of individualism that swept the seventeenth century due to the Renaissance movement generated an extraordinary upheaval in individual thought and conduct. This surge of individualism was first noticed in the modern ethics of Thomas Hobbes (1588-1679). Moral ideals, according to Hobbes, are not determined by divine will or nature. The person determines good and bad behavior with the help of his understanding of Morality.

According to Hobbes, moral law is the bridge between the state and the individual.

Individuals are morally obliged to serve the state for self-preservation and personal gain. He states that the self is the cornerstone of human nature. In a lifeless style, Henry Moore (1814-18) and Card Worth (1817-18), known as the Platonic of Cambridge, formulated Hobbes' moral ideas. The moral law, they believe, is as self-evident and unalterable as mathematical law. Like his forefathers, Clarke (175-1729) believed that moral law could be predicted immediately by intuition. *Rationalism* is the name given to the moral doctrines of Clark, Moore, and Card worth. Shaf Ubari (1671-1713) and Francis Hutcheson (1694-1747) introduced another knowledge in evaluating moral justice and injustice in the seventeenth century. According to this moral sense hypothesis, the only thing that distinguishes well from wrong is intuition. We feel the distinction between right and wrong with our intuition, just as we perceive an item directly through sensory perception. Joseph Butler, a great British philosopher, was the one who merged the ideas of these two societies (1692-1752). He mixes moral sense and rational intuitive doctrine, claiming that while Morality is not the only criterion for moral conception, conscience is the only criterion. He believes that the role of judgment in determining right from wrong and good from evil is more significant than judgment.

Spinoza made a substantial contribution to the Introduction of metaphysics to modern ethics.

According to Spinoza (1632-1677), ethical standards were derived from metaphysical sources.

He claims that moral action's good and evil are linked to causal relationships. Utilitarian is a term used to define the British empirical philosopher John Locke (1632-1704), who lived during the same period. He realized that the object of desire is only good after studying human behavior. Locke's utilitarian concept was applied to social and political thought. The doctrinal doctrine of Shaftsbury and Hutcheson in the seventeenth century affected Hume's (1711-1776) moral doctrine.

In current and contemporary ideas, Hume's policy philosophy is highly regarded. The distinction between reality and justification in modern grandchildren's philosophy (Is-ought) is particularly evident in his moral thinking. Morality, according to Hume, is linked to a person's feelings and emotions. Following that, Richard Price (1723-1791) and Reid (1726-1794) were critics of Hume's subjective psychological moral code. According to Reid and Price, moral values are inherent in objects or actions, and one's emotions or feelings cannot determine moral values. With intelligence, we can determine which moral actions are good and which are evil. Kant's rationalism, or austerity, is yet another watershed moment in moral growth. Using the power of practical human perception, Kant (1724-1804) set out to construct moral standards. Hedonism was incorporated into ethics as a moral ideal in contrast to Kant's rationalism or heresy. Hedonism's proponents, Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) believe that man's desire should be for public happiness. Happiness, they argue, is our moral goal. The British ethicist Henry Sedgwick (1773-1853) later linked Kant's jurisprudence and utilitarian Hedonism. He combines self-hedonism and Hedonism,

utilitarianism, and intuitionism, saying, "I do not see the difference between intuitionism and utilitarianism. I think Bentham and Mill need a foundation of utilitarianism, and this can only be provided through basic intuition" [06]

Intuitional Hedonism, or rational utilitarianism, is Sedgwick's doctrine. Hegelian prophetic concept resurfaced in ethics in the latter half of the nineteenth century. Attempts are made in this nineteenth-century metaphysical ethics to explain our behavior by focusing on the absolute. These philosophers believe that the Supreme delegates the individual's obligation and duty. Green (1838-182), Cairn (1835-62), Bradley (1848-1924), and Bosanko were among the metaphysical theorists (18-1925).

Kant's Journey: Even those unfamiliar with the history of philosophy are more or less aware of Emmanuel Kant's (1724-1804) philosophical contributions. The principal grounds for Kant's excellence are his outstanding contribution to human intellect and culture and the example he established in his words and behavior.

4

Biography

Kant was born on April 22, 1724, in the East Prussian city of Königsberg. Johann George Kant, his father, was born in Memel but later moved to Connecticut. He believed, and Kant believed his entire life, that his family immigrated to Germany from Scotland around a couple of centuries before Kant was born. Kant lived the majority of his life in and around Königsberg. Socrates claimed to have had to leave Athens twice as a soldier; nevertheless, Kant did not. He had never left East Prussia in his nearly eighty years of life, nor had he been interested in traveling abroad to acquire knowledge or rest. Kant was born into a household of the lower middle class. His father was a manufacturer of horse saddles. Kant was the second of nine children born to the father. His ancestors were members of the Pythagorean branch of Protestantism. Kant's mother was a religious woman in particular. The current religious reform movement had a strong influence on him. Kant first attended a Pythagorean school due to his efforts and motivation. He was admitted to the University of Königsberg in 1740 when he was 18. Kant gained the habits of discipline, punctuality, frugality, and hard labor throughout his school years. Kant lost his mother when he was thirteen years old. Then he must spend time in a challenging situation. He lost his father when he was twenty-one years old. The three were rendered powerless after their deaths. Without any assistance from either side, he is his. He spent time with three sisters and a brother from this point on. He continued his education on his dime. From 1740 to 1748, he was a student at the institution. He acquired a considerable understanding of mathematics, geography, and physics and profound knowledge of Latin and Greek. However, he made a living as a tutor in a family for the next nine years after graduating from university. He subsequently went back to university to finish his doctorate. He began teaching at the University of Königsberg in 1755. Then he had to give a physics lecture. Five minutes earlier, the five markets would wake me up. He would stroll to the popular novels at precisely five o'clock. He would go to the classroom at 7 a.m. and lecture on reasoning. Afterward, when, an hour. He used to squander his money on other things.

He spent the rest of the morning focusing on his manuscript. He would stop studying for just a quarter of an hour and tell his cook to start preparing food. Every day, he would sit down to eat with four or five people and complete his meal by drinking for a moment. He was a talkative and amusing individual. Kant avoided making jokes about metaphysics and his virginity. He can go out on a voyage at four o'clock in the afternoon, and for an hour, he would walk so meticulously that when he arrived at his door at the end of the excursion, the residents of Königsberg would set their clocks to the same time. He followed this routine religiously throughout his life. Naturally, there was a moment when this rule was the sole exception. He was so engaged in reading Rousseau's new book, *Emile*, that he completely forgot about his afternoon trip that day. He would spend one to two hours reading magazines when the excursion was completed. This way, he could concentrate on philosophical thoughts after refreshing his mind with actual revelations and news. Kant had a few peculiar habits. One of them was that he used to focus his concentration on the pinnacle of the Lobnigut Church during philosophical meditation. Due to the rapid growth of trees around him, he cannot see the church's top correctly. As a result, his philosophical reasoning was thrown into chaos. When a neighbor took down the different trees, his mental illness was finally over.

Another of his quirks was giving a lesson in class while glancing at a particular button on one of his students' coats. When he went to give a presentation in class one day, he could not find the button in the specified

location. Eventually, a new button is installed in the empty place, or his issue is resolved. Kant was in poor health. He had been on the verge of succumbing to his condition in specific ways. However, he never had a severe sickness. As a result, he has no difficulties with his usual functioning. He was constantly concerned about his health. He adhered to several dietary and hydration limitations. He is already well-known in arithmetic, physics, logic, philosophy, ethics, geography, anthropology, and even fireworks and fortifications. He, like Francis Bacon, aspired to be the master of practically every subject of knowledge. In 180 AD, twelve years after filing his application; he was named professor of logic and metaphysics at the University of Jonesburg. As a result, he obtained both personal and financial stability. He remained in the position until 1898 when he retired.

On February 12, 1804, he dropped dead after retiring. His remains were buried in the University Church. Kant's example of punctuality and discipline in his daily life is unique in history. In the lamp, his longstanding faithful servant called him Daily Tor. To make matters worse, he advocated for moderate physical activity. Before commencing any work, Kant devotes much time to contemplating its aspects and repercussions. I used to believe. Perhaps this is why he never married in his life. As previously said, Kant has not only shown interest in a variety of subjects but has also made substantial contributions to them. He was familiar with the works of modern British philosophers Voltaire and Rousseau.

5

What is Rationalism?

The ability to perceive is referred to as wisdom. The standard of moral judgment is rationalism. Introduction to the relational ethics doctrine, intelligence or thinking is the ultimate criterion for determining good-evil, right-wrong, and right-wrong. Human intelligence is the standard of moral judgment, according to rationalism. Good labor is work that the intellect can support.

On the other hand, work that cannot be supported by intelligence is evil. According to this philosophy, no emotion or sentiment may be used as a moral criterion. Emotions enslave humans to lust and expose them to numerous temptations, leading to wicked, unjust, and inappropriate deeds rather than good, just, and correct deeds. So, rather than being a slave to feelings, the mind is a slave to feelings. Intelligence is the actual test of Morality since humans are both intellectuals and moral beings.

Beginning of Rational Moral Thought

An examination of the history of moral philosophy reveals that ethics arose from intellectual, moral reflection. We observe rational moral thought in the discussion of the ancient Greek moral theorist Heraclitus (530-460 BC). According to Heraclitus, the conflict between light-darkness and pure humidity is ongoing in human life. Every moral life's ultimate purpose is to follow light and dryness to escape the situation of darkness and moisture. The triumph of light and dryness is the ultimate goal of human moral life.

This norm lives the actual moral life. Keeping your soul dry is the key to his moral philosophy. It is preferable to have a dry soul. History of Rational Moral Thought Socrates is credited with becoming a father of ethics. Because he was the first to give a formal basis for ethics through intellectual, moral reasoning, he is known as the creator of ethics. Certain writers have misrepresented Socrates as a hedonist. Their viewpoint is incorrect, as demonstrated by Socrates' comments below-Socrates emphasized the immutability, omnipresence, universality, and eternity of knowledge and truth. Reasoning or wisdom is a technique for precise knowledge, not emotion. The life regulated by the intellect is accurate and virtuous. Individuals' essential lives are guided by their intellects, with instincts and senses controlling the desire. Instinct and sensual desires lead man to worldly pleasures and tempt him to live a life similar to that of an animal. This is not what it means to be a real human being. Socrates stated that knowledge is not acquired for the sake of knowledge but rather for conducting a just and virtuous life under the guidance of the mind. People want to be taken care of. So, first and foremost, he must understand what welfare is. According to Socrates, there is a great deal of ignorance in human civilization. As a result, we must break beyond ignorance and approach the domain of actual knowledge. He conceived knowledge as the honest attainment of the sole goal.

A wholly grown ideal man and a real man have sincerely attained this ultimate objective. Antisthenes and Diogenes, two Greek moral theorists, popularized and extended Socrates' moral thought. According to Antisthenes and Diogenes, humans cannot be driven solely by biology. Aside from human biology, intelligence is the most critical factor.

Man has distinguished himself from other inhuman beings through intelligence and moral scholarship. As a result, man is not a slave to instinct or desire. The only goal in life is to purify the spirit by mastering human instinct and carnal desires. In this situation, the intellect-determined work is good, whereas the intellect-determined job is awful.

Controlling one's inclinations allows one to purify himself. As a result, the ultimate goal of human life is to live a rational life by suppressing instincts and breaking free from instinctual bonds. Later, Greek moral theorists such as Cicero, Seneca, and Marcus Aurelius encouraged and advanced intellectual, moral thought. Thus, according to ethicists such as Cicero, Seneca, and Marcus Aurelius, humans are intelligent beings. As a result, unlike non-human beings, humans should not be satiated with sense pleasures. People should be guided by their brains rather than their instincts. Intuition or sense of happiness, they believe, is the slave of the intellect. As a result, human life's ultimate goal and ideal are to be free of the bonds of impulse propelled by the pure intellect.

6

Kant's Rationalism

The doctrine of rationalism or justice as a moral criterion contradicts Hedonism.

Happiness, according to Hedonism, is the moral norm. Rationalism, or jurisprudence, on the other hand, believes that human intellect is the criteria of Morality. Hedonists believe that work that leads to happiness is good, whereas work that does not satisfy the customer is wrong. Hedonists argue that because they detest human judgment and place a premium on feelings, judgment is a slave to feelings. Rationalists deny the hegemonic idea that human judgment is the criterion of Morality. According to them, work that encourages judgment is good, while work that does not support judgment is evil. When it comes to defending their point, they prioritize judgment over passion. They claim feelings make people enslaved people to lust and lead them to do evil things rather than good deeds. So, rather than being a slave to emotions, judgment is a slave to feelings. The fundamental standard of Morality for individuals is judgment and intellect. The history of rationality in the debate over Morality is as old as Hedonism itself. As a result, we witness the Cynics and the Stoics in ancient Greece debating this theory. This theory was also discussed in Christianity during the Middle Ages. Recently, the discussion of this idea has been notably prominent in Immanuel Kant's philosophy. However, by studying the teachings of Cynic, Stoic, and Kant, we shall endeavor to highlight the basic ideas of rationality.

The Difference with Hedonism

Kant's legal theory is the polar opposite of Hedonism. An examination of the nature of his jurisprudence exposes some of these characteristics, indicating that it differs from Hedonism:

1. Kant's jurisprudence emphasizes man's luxurious life in the paradise of happiness while avoiding the zealots and emphasizing the life of reasoning. Happiness, he argues, is the one moral ideal we should strive for in our lives. On the contrary.
2. According to Hunt's jurisprudence, our moral principles are drawn from our judgment.
3. Human conduct is influenced by our surroundings, according to Hedonism; this is why it is nearly hard to define goals for human behavior without considering the environment. Kant's jurisprudence contradicts this notion. According to Kant, man acts morally at the command of his intellect or conscience. Judgment or Conscience Kant has experienced human judgment in the name of pure and practical. According to him, conscience is the name of practical justice. This conscience drives a man to discover his highest moral law. A moral state is something that ought to happen, not something that necessarily does happen. [07] As a result, human moral law knowledge is conscientious instead of empirical. As a result, Kant argues that the dictates of conscience are the proper moral standard. Human conscience or judgment is the only means to check or evaluate whether a deed is good or evil. When the total moral order is divided into three categories, declarative, conditional, and unconditional, Kant's moral order is revealed to be total.

Declarative orders describe the types of orders that are carried out for a specific reason. Every human being is on the lookout for this one-of-a-kind purpose. A conditional order has a specific goal in mind. In such orders, there are conditions included. On the other hand, unconditional orders must be obeyed beyond reservation. In carrying out such directions, there is no desire to attain any specific goal or achieve a

comprehensive one. The non-material form of total order shapes this moral law, but the material form does not. Instead of instructing us what to do, this guideline informs us not to do this. According to Kant, it is not a question of the moral law to tell us what we should and should not do. Ethical principles do not define what constitutes our behavior. Ethical norms simply state that we want our behaviors to follow ethical guidelines. Unconditional orders are size specials that are available in any quantity." The moral sense is a product of social factors. Conscience is the utterance of the public spirit of the race, ordering us to obey the primary condition of its welfare." [08]

The Need for Ethical Theory: The sense of duty, according to Kant, is at the heart of ethics. These are not found by looking in nature; they come from pure logic. As a result, philosophy is predicated on man's pure reason. It has absolutely nothing to do with psychological information. Of fact, numerous guidelines can be applied universally. However, if they are empirically founded, they can be termed practical principles, but they can never be deemed moral laws. Moral. That rule is based on both empirical and pure logic. There is a risk of becoming corrupted by exposure to the numerous evils of Morality itself, not just because of the need for a comprehensive analysis of practical principles in pure thinking. It will be easy to distinguish the real from the phony if we are aware of the rationally pure principle of Morality. This is why the ethical principle is so critical.

Two Basic Principles: According to Kant, to be morally good, work must not only be done morally but also for the sake of moral law. As a result, Kant emphasizes the importance of remembering that the search for pure and unadulterated moral law can be found in pure philosophy or moral theory. As a result, ethical theory must come first in the conversation. It is impossible to be ethical without it. Philosophy cannot be called when the pure principle is mixed with empirical rules. Moreover, the word philosophy is much stranger where it is not relevant. Because when such a mix develops, moral purity is lost, and it becomes suicidal. Kant proposed the following two critical premises in order to express the necessity of moral theory: Namely-

1. In fact, it has no grounding other than a critical or judicial assessment of pure practical reasoning;
2. If the critique of pure practical reasoning is complete, ethical theory and thoughtful reasoning, in general, will almost probably be equated. This is where ethical philosophy comes into play. Finally, Kant's arguments for the necessity of ethical philosophy are essential and significant. Kant is correct in asserting that a theoretical discussion of artistry is needed. Not only is ethical theory required for Morality, but Morality without it can be abused in various ways. As a result, the importance of ethical theory in ethics cannot be emphasized.

Goodwill: In Kant's literature, the English word 'will' is ambiguous because what is meant by 'will' in the general sense in English? Kant used to mean 'wille' and 'willkur' by two separate German words. There is a subtle semantic gap between the two terms, and that gap is essential in Kant's policy philosophy. "Willkure is the broad term indicating the faculty of the soul which has the power to choose. [09] In his publication *Fundamental Principles of the Metaphysics of Morals and Critique of Practical Reason*, the eminent philosopher Emanuel Kant. Try to develop some pre-experimental (phone) criteria for controlling the will.

Not only that, but his core goal was to build ethics on a strictly regulated framework." Will is the internal impression we feel and are conscious of when we knowingly give rise to any new motion of our body or new perception of the mind." [10]

Moral knowledge: With this in mind, Kant emphasized the significance of moral knowledge in addition to sensational and scientific information. Actual behavior does not provide insight into how people should convey the truth and how they should behave. That is why Kant referred to this type of knowledge as empirical knowledge. According to Kant, philosophers' true mission is to discover their laws by investigating the foundations or aspects of pre-empirical moral knowledge. He claims that the moral norms we apply are derived from practical wisdom. Making a will according to moral standards is a practical growth, and suffix and nomination emerge from this Morality or goodwill.

Freedom of Goodwill: According to Kant, when the will is driven solely by the intellect and not by instinct, it is referred to as 'goodwill' and is self-contained. When the desire is driven by impulses like desire,

tendency, passion, envy, etc., but without growth, it is characterized as unwillingness and subordination. The following is a summary of these points.

Intellect + elimination of instincts = goodwill.

Ill will combines a lack of intelligence and a desire to act on impulse.

"The single principle of Morality consists in the independence of all matter of the law, that is, of every object of desire, and in the determination of the will through the mere universal form of law, of which a maxim must be capable. This independence of all matter is freedom in the negative sense, just as self-legislation of pure practical reason is freedom in the positive sense." [11]

Goodwill Unconditionally Honest: Goodwill does not have to depend on anything, to be honest. This is a hundredfold honest. I may have a desire to do a good job, but it is impossible for me to do that job or succeed due to some obstacles or external obstacles. However, my wish is not honest."..... if a thing is really to be a reward, it must be something good in itself: it is absurd to talk of rewarding a person by giving him something less valuable than what he already has or which has no value at all" [12]

Goodwill is done for the sake of obligation: Kant has demonstrated the distinction between the jobs done in conformance with the duties.

In this scenario, Kant's assertion can be applied, as a trader is always wary of imposing a high price on potential purchasers. His actions here have a duty-like sense to them. This does not, however, imply that he did it out of obligation. It may be that, following the principle of "righteousness is the best way," he is not putting too much name on his customers. So it is seen that not all work is done for duty. The work that is done for the sake of duty has moral value. "Duty is that action to which a person is bound. It is, therefore, the matter of obligation" [13]

Goodwill vs. Moral Obligation: In this circumstance, Kant emphasizes self-defense, kindness, compassion, and love, among other things. It will have no moral value if I defend myself since it is my responsibility and desire to do so because I have to do it out of moral necessity if I want to have moral roots. That is, one must undertake one's duty for the sake of one's duty. Affection, compassion, kindness, and love have no place in our world. Of course, a person's possession of these is neither good nor bad. Although Kant distinguishes between doing one's duty and doing one's duty to satisfy one's desires, this does not exclude a devout person from exercising willpower. "Obligation is the necessity of a free action under a categorical imperative." [14]

Ethical work is subject to two conditions: Work for the sake of duty is utterly devoid of desire. Of course, the work must be ethical, and people must conventionally respect the regulations. Because humans are intelligent beings who can only observe Morality, the measures taken must be ethically lawful, and we must all respect it. According to Kant, ethical or just work must meet two conditions: 1. Work would have to be consistent with moral principles derived from the intellect, and 2. the person performing the work must only be doing it out of respect for the moral rules.

Errors: Kant is the best figure in the field of ethics. He has similarly analyzed ethical concepts. However, several philosophers have attacked Kant's doctrine in various ways. These will be mentioned farther downwards.

First, critics contend that Kant labeled goodwill unconditionally without thoroughly explaining the notion. We cannot do what Kant did in his goodwill if we do not understand the true meaning of any thought. On the other hand, some people regard Kant's goodwill as worthless because he did not give it any content. In actuality, goodwill is the desire to do something regardless of the content, conditions, or repercussions.

Second, while questioning Kant's understanding of goodwill, C.D. Broad remarked that many things in the world are unconditionally good. He considers friendliness to be an intrinsic good. So it is not entirely automatic, but a portion of it is.

Thirdly, many think that since Kant his childhood life is spent in a religious environment, so the religious influence on his notion of goodwill is excessive. According to Kant, only goodwill is sure and unconditionally honest. Again he also said that "There will be happiness with goodwill in a candid world." [15] Moreover, as can be seen, He utilizes the word in two separate forms, and in this context, he

considers God's existence and the immortality of the soul to be morally self-evident or accepted truths, implying that happiness will be found in good faith.

Fourth, Jacobi (1843-1819) believed Kant's pure will to be a will that is nothing because it is merely a form without any particular elements. Many people protested Kant's goodness, but their arguments were not wholly valid. Although Kant adopts goodwill as a dimensional principle in determining policy, the content of this goodwill is clearly stated by Kant in the second chapter of his book 'Fundamental Principles of the Metaphysics of Ethics'. This article is about rational nature. [16] In conclusion, although Kant's notion of friendliness has been attacked in numerous ways by detractors, Kant holds an important place in the history of ethics. This is presumably why it is believed that if Kant had stuck to his philosophy and not experimented with other philosophical traditions, he would have remained immortal in philosophy's history

Categorical Imperative: Kant is one of the most notable thinkers in modern philosophy. Kant's Term Categorical Imperative implies that moral law is a command made by somebody. [17]. It is nothing at all, except 'goodwill' Rationalism or judgment, according to him (sound). He is increasing one's desire or desire (rational will or will of reason). Human life, he claims, is bound by two tables: one of biology and the other of intelligence. Satisfaction is desirable to man according to biological rules, and according to the law of growth, a man plays according to the higher law of intellect rather than sensory happiness. Intelligence occupies a much higher position than biology. The pursuit of intelligence, rather than just the pursuit of biology, drives man as a transcendent entity. Moreover, it is for this reason that man desires to execute his task in conformity with his desire to progress.

Ethical Commands as Obligations: People have developed a sense of obligation to carry out their responsibilities as moral actors.

This sickness of fairness or compulsion has nothing to do with our proclivity to like or dislike. It is just a straightforward instruction or growing order that has nothing to do with anything else in the world. To obey moral rules, man must first follow the rules he creates.

Self-legislative is linked to moral will: The moral law is a set of rules that all moral authorities must follow. It has its worth and places this individual in a privileged situation. Not conditional, Policy orders as unconditional.

According to Kant's moral order, the Morality or unrighteousness of an optional action is determined by motives rather than consequences. A deed cannot be just or right unless executed based on some general principle accepted by the moral master, he stated of the norm of fairness of purpose. The moral order, he believes, is categorical but instead speculative. A conditional order is enacted not for the sake of it but to achieve a specific goal. If I feel that lying is inappropriate because it destroys faith and human punishment, then lying should not be, then this principle would only be a conditional instruction to me. This rule or order has been adopted not in its own right but defense of human punishment. Thus, such a policy is conditional on the one hand and secondary or derivative on the other. [18]

Unconditional order as meritorious in its own right: *Unconditional orders* are accepted in their own right to achieve a desired purpose or result rather than as a rule. According to him, action is fair if and only if it is carried out based on an unconditional policy, i.e., if the crow is performed out for an unconditional policy. Again, the moral code is not a straightforward command.

A declarative order is carried out to attain a particular purpose, which is then investigated by others. Because man seeks the truth, the declarative order is the rule of pleasure pursuit. Kurt believes that moral norms are independent of quality or circumstance.

It must be done in its way, not by consumers who are worried about the ramifications for others. Morality is a specific demand and appeals to man's judgment or conscience as an intellectual being. Only the consideration of human intellect will lead to this order. So, if there is a policy of conduct that can be embraced by all warlike people, according to Kader, it must be adopted at its own expense and implemented.

Content of the moral law: It can be deduced that moral law has no unique content. Because all special speakers include a practical and conditional aspect, it says nothing about the unique things we must do or refrain from. There cannot be any connection with such a moral law aspect. What does our verbs' substance

or content necessarily involve? They do not say anything about growth or justice; all they do is inform us about Tiabali's form.

On the other hand, a pure size without material must be a mere size of the general rule; that is, we must comply with the applicable, and nothing else tells us the moral principles. Moreover, this means that our behaviors must be self-consistent, in the sense that the formulae we deploy must be principles that we can use throughout our lives and in the lives of others. We can apply.

Ethical formula as universal: This prescription, according to Kant, is an unequivocal demand to "behave in such a way that your behavior is generally acceptable to all intelligent creatures." That is, your behaviors will be regarded as universally moral. Explain the principle: Breaking a promise is bad because breaking a commitment can never be right. If it is right to violate a promise, there is no such thing as a promise. I refuse to believe that the true meaning of this phrase is that justice is universal.

10

Man himself is a goal, not an approach: "Behave or conduct in such a way that you do not consider yourself or anyone else as an approach or a path at all times," Kant said. Kant uses the example of suicide to demonstrate this idea. Suicide is an unjust act since it stands against humanity's principles. Man disrespects his humanity when he commits suicide. Slavery is not defensible because individuals see it as a means to a goal. By viewing man as the end, Kant made a critical point concerning the nature of moral existence. Morality's self-worth can be safeguarded only by treating the person as a goal rather than just a vehicle to an objective. Humans are intelligent creatures. Man's true nature is judgment and intellect.

Man is the goal and should not be regarded as a means to another specific reason.

Human as a member of the target state: "Behave or act as a member of the target state," Kant observed. Kant uses this technique to demonstrate that each individual has his unique worth. Every human being in the goal state is ruled on one side and ruled on the other. Every man imposes and rules moral rules on himself as a monarch, and every human being obeys those standards of Morality. Because moral principles are universal, people can only live in harmony with each other and with members of the target state if they obey them.

Duty for the duty: Kant claims that the work is done for justice in this way. The proper law of life is to do your duty. We must perform our duties merely to perform them without regard for the outcome. We must ignore fear and speak the truth, and we must continue to defend justice even if the world is destroyed. As a corollary, according to Kant, moral law is an unconditional order binding on all moral masters and having its own value. Only orders that are given unconditionally are moral—unconditional obedience to commands. Following the conditional arrangement, on the other hand, is more or less prudent.

Errors: Kant created a stir in the history of ethics by proposing that Morality should be based on intelligence instead of reason, although his moral system has been questioned. These will be explored further down. Kant's total order is exceedingly rigorous; in his opinion, there are no exceptions to the moral rule. However, as we all know, there are exceptions to every rule. The moral law is the same way. Kant has only imposed guru on human intellect and neglected feelings while speaking about the moral rule. However, emotion has played a role in many human activities that people admire. Kant's moral concept has morphed into a morphological doctrine, with no matter content but rather just form. Kant regards judgment to be of a certain extent. However, this size is meaningless unless there is a component called a sensation. Kant's doctrine is frequently referred to as a zero doctrine because this doctrine promotes a state of mindlessness and leads to emptiness.

Kant's unconditional command or duty, which compels us to observe the moral law as a justifier rather than a prescriptive or obligatory, as many consider it should be described as established, has a touch of compulsion or obligation. Of course, criticism of Kant's unconditional orders is often based on misunderstandings. [19] Kant's doctrine was attacked as zero or meaningless and essentially morphological, according to C. D. Broad.

This objection was founded on an understanding because Clock was fully aware that his broad principles or formulations were essentially morphological and viewed them as the main aspects of his Ritak ideology. J. Kemp does not critique Kant's ethics for the sake of condemning it, and Kant endorses a sympathetic approach to ethics in this context. Thus, it is clear from his discussion that although Kemp raises some of the

details of Kant's account of the nature of Morality and duty and the growth associated with them, he also mentions that most of the criticisms raised against Kant's ethics are this is done as a result of not understanding Kant's ethics correctly. [20] Regardless of how defective Kant's unconditional command or duty was, he insisted on the first unconditional command or obligation for Morality, which had escaped his predecessors' notice. His contribution to the history of ethics will be remembered from this point forward. When he speaks of appealing to man to value his moral task more than the sense pleasures of Hedonism, he reminds us that the human intellect has a position in many elements of biology. By referring to responsibility and obligation, he has attempted to distinguish between the words "should" and "has or will." He has established human dignity by advising people to use their intelligence in moral decisions. As a result, Kant's arguments in support of his moral system have a great deal of importance in the discussion of ethics.

Three Moral Formulas

Three moral rules Kant speaks of three different rules for Morality. E.g.;

1. **Universal Principle:** "Act according to that law, which is for all to do as you wish." The simple thing about this policy is that we should do the work that everyone should do. In other words, you should not be reluctant to do what anyone else has done. Duty is one for all, and there is no exception. There must be consistency in the work that will be done based on intellect or conscience. "..... It must be such that I can use it to be a "Universal law," i.e., suitable for adoption by all towards all." [21]
2. **The human dignity principle:** "Work in such a way that you are always employed as a goal, not as a means to an end." The specific component of this principle is that man is the aim in and of himself and the other Introduction to ethics. No man or woman should be utilized as a stepping stone, and employment that does so is unethical. Humans are intellectual beings, and their intelligence has earned them the title of excellence. As a result, his intellect must always be respected. People's humanity and dignity are offended when utilized as a means in this scenario. The dignity of being a word is lost, and man and man become a common denominator. Slavery, suicide, Saidah, prostitution, and other evils are not justifiable from there. Because humans are utilized as a means when enslaved or committing suicide. Enslaved people are used to making other people happy. Lastly, Kant said, "Since man is a free (moral) being, the concept of duty can contain no constraint, except self-constraint" [22]
3. **Legislation policy:** Work to ensure that your policy establishes that the will of every rational person has the authority to implement universal law. This principle states that every intellectual person has the right to propose rules that apply to all intelligent people.

Duty for the duty: Kant believed that duty should be performed just to perform it. The purity of duty is compromised if there is a secondary objective. Without yearning for any reward or indulging in any emotion, one should perform one's duty solely to do one's duty. Moral dignity cannot be attained unless the obligation bears fruit, attachment, or passion. Goodwill: Cult discovered a scholarship called benevolence by studying human nature. This so-called goodwill scholarship, he claims, is never carried out by oneself. On the one hand, intelligence drives this will, while instinct drives the other. It is considered goodwill when the intellect solely guides the will.

Man is supposed to be a wise entity guided by his brain and can live a virtuous life while suppressing his inclinations. This skill is innate in humans. Many issues and moral illnesses develop when the will is driven by instinct. Kant's argument regarding goodwill was dubbed "fallacious" by C. D. Broad. He says that if Kant's statement about goodwill is true, then it is possible to conclude from this that in order to consider a deed or a virtue as a finished good, it is necessary to have an active position of goodwill behind it, that is, goodwill is a necessary part of the good. Broad's argument is acceptable but unnecessary because Kant himself has admitted that. [23]

Criticism of Kant's ethics:

There are many objections to Kantian Ethics:

1. Kant did not acknowledge the exception to the moral code. However, if there are rules, there will be exceptions. Because different situations require different rules. The same is true of moral law. For example, self-defense is a natural human right. Nevertheless, when we see a person sacrificing his life for a noble cause, we respect his work. This kind of work is acceptable to us because there are exceptions to the moral Rationalism.

2. Thinks that Kant's moral law cannot be explained. *Moral rules* are rules that are impossible to explain. However, if there is a rule, there must be an explanation. Because behind every rule, there is a goal. This rule is introduced to achieve that goal. Furthermore, having this objective aspect also leads to its explanation. Humans are intelligent beings. It is not his job to blindly follow any rules. He wants an explanation of every rule. He freely observes moral rules that are capable of giving explanations, which leads him to the path of self-realization. Moral rules for people, not people for rules. From this point of view, Kant's idea is not correct.
3. The doctrine that there is a "vocation" control behind the voluntary behavior of the people is ancient. Ryle calls will make a "ghostly" existence, and his philosophical doubts are justified. The book "Freedom" and the "will" mentioned above is about the legal existence of a will. [24]
4. Many unnecessary problems would not have arisen if Kant had provided an analysis of the two "ought" without classifying them as such. But when Kant does not say that "all imperative command either hypothetical or categorical. This is sheer nonsense and the source of considerable confusion both in Kant's mind and in the minds of his readers." [25] It must be done for the sake of duty.

Criticism: A few objections can be made against Kant's discussed goodwill. Moreover, these objections are as follows:

First, Kant could not give a clear explanation of goodwill. Without giving a clear explanation, he said that goodwill is unconditional. Nevertheless, we cannot explain a concept without understanding its obvious meaning.

Second, Kant says that goodwill is good only in its own right, but there are many other things besides goodwill that can be good in its own right. Such as knowledge, sound, and beauty is good. Kant's idea is not correct. The whole intelligentsia has the right to make laws for well-to-do people. Several allegations can be made against the total order of the critics.

The allegations are as follows:

First, Priest Kant does not accept exceptions to the moral order. However, if there are rules, there must be exceptions. The same is true of moral law. We even consider many tasks appropriate since those tasks are exceptions to the general rule. Such people usually want to defend themselves. But a person who sacrifices his life for a noble cause has a higher moral value. These works are morally acceptable as exceptions.

Second, according to Kant, the highest moral law is inexplicable. Man is an intelligent being. It is not his character to follow the law blindly. If there is a moral law, it will have a purpose because moral law is followed with a particular purpose in mind. If there is a purpose, there will be an explanation.

Third, to interpret the moral law as an unconditional command is to present it as obligatory and to obscure the notion of justification. Ethical rules should be described so that they are understood to be based on an ideal.

Fourthly, moral rules cannot be called unconditional because those who have the intellect follow moral rules. So this rule is subject to one condition. Moreover, that is the moral rule that needs to be understood.

Fifthly, Duncan says that it is wrong to call unconditional licenses imperative. "The word expresses all imperatives ought or shall." But the sentence published with 'ought' or 'shall'; is not appropriate to call him Imperative; it is more appropriate to call him a practical statement.

Sixth, Dr. Wahab said that it is wrong primarily to call the imperative in the grammatical sense of the imperative. Using imperative or imperative language such as 'close the door' implies an order or advice. Nevertheless, no such order or advice is expressed in the unconditional license. Therefore, it is wrong to call a total order an order because the order is not a feature of any moral rules.

Seventh Ethics is According to Kant; the highest moral law is inexplicable. Humans are just creatures; blindly following the rules is not his religion. According to Kant, Mackenzie said that to interpret the moral law as a total order, to make the highest moral law means to present it compulsorily and to obscure the sense of unexplained justification. Ethical rules should be described so that they are understood to be based on an ideal. [26]

According to Lily, it is doubtful whether moral law can be called a total order. Those who have the intellect are obliged to follow moral rules. So this rule is subject to one condition: the rule needs to be rational. Kant's

doctrine emphasizes 'reasonableness,' not 'good.' However, between the two moral concepts of 'appropriate' and 'good,' 'good' — this moral concept is the primary concept. To call a work 'appropriate' means that the work can gain something good. So if you have a good idea, you get the right idea.

Summary

The philosophical theory of Morality is the knowledge of the fundamentals and concepts of Morality. Ethical theory is characterized by a purely principled philosophical discussion of a particular field of knowledge. Ethical theory is, therefore, exclusively devoid of experience. The main research subject in this particular branch of knowledge is what and where is the meaning of Morality, what is our basic principle based on principles, how much is known about pure principles, etc. It does not contain any information or principles related to anthropology or anthropology. Policy metaphysics is limited to special discussions about pure or experiential thinking principles and processes. The work of policy metaphysics is to examine the concepts and principles of pure will. There are three main points in Kant's ethics.

13

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