




Research Paper

The Ontological and Epistemological Analysis of the Concept of "Must" And Its Relationship with Moral Education from Kant's Perspective

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Abstract

Aim: The present research aimed to analyze the concept of “must” and its relationship with moral education from Kant’s perspective through the deductive analysis. The data were collected through notes. Categorical deductive system was used to analyze the data. Ontologically, the relevance of “must” to “reality” and “theology” was obtained. On epistemology, the instrument used for understanding “must” was obtained: must has an objective fact; religion confirms ethical assignments, and reason is the discoverer of musts. Practical deductive analysis between the propositions of realism and moral education goals showed individual’s practical behavior: understanding objective ethical realities and understanding musts using wisdom. The results showed knowing values and following musts depend on the rational ability of individuals and each of the components affecting practical conduct has implications for intellectual arts. Providing these components in educational system helps learners value the tasks properly.

Keywords: *Must, Moral Education, Kant, Epistemology of Must, Ontology of Must*

Introduction

According to Kant (1785), assignment is the criterion for a moral action that is a necessary free choice arising from free will. This action opposes emotional tendencies and equivalences of self-compulsion derived from practical reason (Kant, 1797). The categorical imperative is the highest moral standard and a necessary and sufficient condition for acceptability of each rule (Sullivan, 1994). According to Kant (1785), only good intention or

will is absolutely good. He believes the most important education to be moral education with the aim of forming personality which includes obedience, honesty, and proper socializing and should form based on assignment activity.

This study was conducted because of the research gap regarding the concept of “must”. Wood (2013) showed the conflict of Kant’s ethics between man’s ability for intellectual autonomy and his moral responsibility. Zimmerman (2013) showed that the broader the assignments, the wider the spectrum of acts and the narrower the scope of duties, the stricter the obligation. Timmerman (2006) demonstrated that duties are ethically constrained. Atrak (2007 & 2010) showed obligation is the need to locate an optional act within reason’s command and reason is the basis of moral responsibilities. Surprenant (2010) indicated religious moral education might provide a foundation for independent practice.

Because moral education’s objective is to develop values and contains musts, it is vital to identify the objectivity of musts and comprehend the obligation to observe and acknowledge them. Overall, the questions of this research are as follows:

1. What is the relationship of reality and theology with the concept of must?
2. What is the diagnostic instrument for must?
3. What is the semantic network of “must”-related concepts?
4. What are the objectives of moral education, and what factors affect one’s practical behavior?

Methodology

The study was theoretical, and its data were qualitative. Deductive analysis was used to analyze the data. The concept of must, its context, its relationship with the assignment, obligation, and value concepts are investigated semantically. Next, linguistic analysis was employed to examine the context of meaning and the synonymy of terms. Studying whether a must is real or unreal is required to understand its ontological component. The ways of perceiving musts (whether logical, evident, or intuitive) are investigated in the epistemology section. In summary, logical geography based on notions associated with “must” is shown inside the sphere of moral conscientiousness.

After defining the objectives of moral education, the link between must and moral education is deduced using practical analogies and the reconstructed model of Frankena by Bagheri (2010). The total of the analogy findings identifies the factors that influence an individual’s practical conduct. Data were collected from print and digital sources. The instruments used included research sheets. The data analysis was performed through theme coding in conjunction with a deductive categorization methodology.

After forming a paragraph analysis unit, thematic coding was completed in three stages: open, axial, and selective coding.

Several connected sources were examined based on the research results to strengthen the research validity. Reliability was also assessed through gathering and recording data; constructing categories; examining, comparing and correcting them, and extracting propositions as the research final results and conclusion.

Results

Question 1: What is the relationship of reality and theology with the concept of must?

The ontological examination of “must” clarifies the relationship of this concept with reality and theology.

A) The relationship between must and reality

Comparing the resultant categories of the relationship between “must” and reality on a theoretical level led to the following conclusion: moral rules and precepts (musts) are practical needs. Practical needs are actual; therefore, “musts” are real or “must has an objective reality”.

B) The relationship between must and theology

The realistic proposition on the relationship between “must” and theology is as follows: moral perfection results from moral laws (musts); moral perfection is religion; religion results from moral laws. Thus, “religion validates moral imperatives”.

Question 2: What is the diagnostic instrument for “must”?

The realistic proposition is as follows: moral rules and precepts are real; reason discovers facts, and reason discovers moral commandments (musts). As a result, “reason is the detector of moral principles”.

Question 3: What is the semantic network of “must”-related concepts?

The findings of “must” connection with other related concepts may be shown in a diagram, revealing the concepts’ logical structure or geography (Figure1).

Question 4: What are the objectives of moral education, and what factors affect one’s practical behavior?

A) Kant’s objectives for moral education

Moral education’s primary objective is to shape character and foster autonomy. This education has three components: 1) obedience, 2) honesty,

and 3) social ability. Kant does not see religious education as an independent method, work, or objective distinct from other education domains.

B) Components affecting one’s practical behavior

Practical analogies that follow the pattern of “A 2 B 2 C 1” (Bagheri, 2010) include coupling the essential normative objectives with realistic philosophical propositions:

Introduction 1+ Objective 3 = proper socializing must be learned.

Introduction 2+ Proposition 1 = "must" is objectively true.

Conclusion: It is necessary to comprehend objective facts.

Introduction 1+ Objective 1, 2, and 3 = obedience, honesty and proper socializing must be learned.

Introduction 2+ Proposition 3 = Wisdom is the detector of "musts".

Conclusion: Wisdom must be used.

As shown in Fig. 2, these findings lead to the emergence of the components affecting an individual’s practical behavior and moral education. The figure also includes four components derived from Mahini et al.’s (2016) analysis of the semantic aspect of “must”.

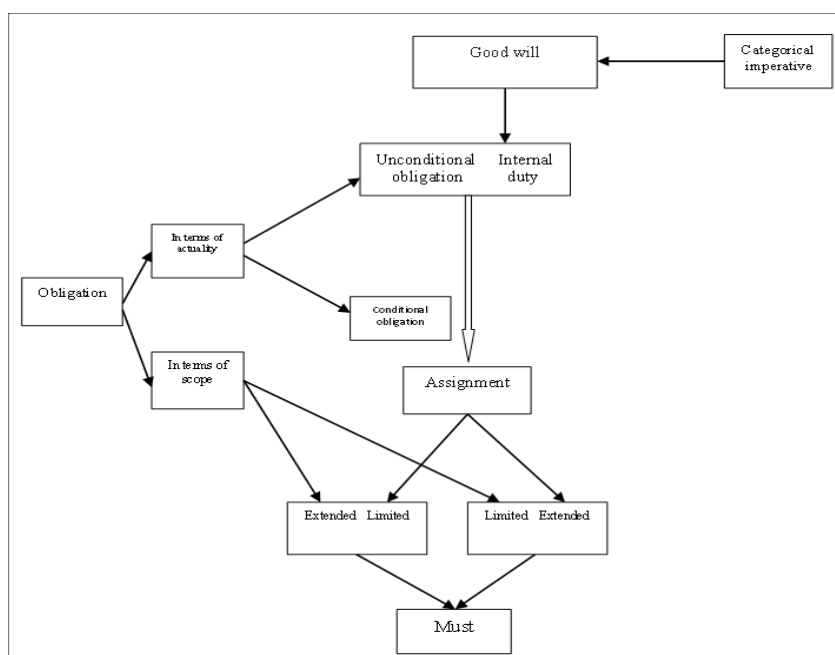


Fig. 1. The semantic network of “must” based on Kant’s perspective

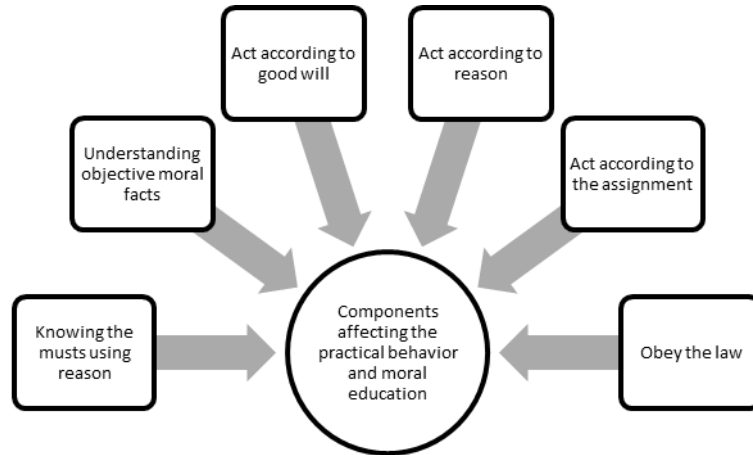


Fig. 2. The factors determining one's practical behavior from Kant's perspective

Discussion and conclusion

Kant puts a lower premium on religion and believes autonomy is more successful than reason regarding moral ideals. It is necessary to develop one's reason and goodwill. Duties are created by goodwill, and as assignments get more diversified, their concentration diminishes, and they become incapable of being transformed into practical behavior. Moral education refers to the development of character or the acquisition of autonomy. Reason is the detector and legislator of "musts", whereas moral objectivism is the foundation. Understanding values and adhering to musts is contingent upon one's intellectual capacity. As a result, development of intellectual arts is an essential objective in educational systems because it enables learners to analyze situations accurately using reasoning forces. It is recommended that the development of reason and adherence to laws be stressed in moral education, and that using reasoning to understand and obey musts be prioritized.

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