Research on the Practical Turn of Moral Paradox

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Abstract

Moral paradox is a kind of unique problems existing in human real life world. It is the different results people make for the same behavior based on different value judgment and value choice intention in some situations. And this result often has the contradictory nature of right and wrong, good and evil, beauty and ugliness. The academic circles pay more attention to the contradictory nature, phenomenon research, classification, theoretical significance and other philosophical thinking topics of moral paradox, which is slightly insufficient in the proposal of the solution to the paradox. This paper attempts to explore the solution path of moral paradox from the theory of integrating multiple disciplines, so as to promote the theoretical construction and moral practice of moral paradox.

Key words: moral paradox; logical contradiction; solution path; practice turn

1. Introduction

As a special logical contradiction of human society, the existence of moral paradox has historical inevitability, which can not be completely eliminated in terms of human current

ability, but we can still take some methods to prevent the occurrence of moral paradox or eliminate it through technical means. Of course, the prevention and resolution of moral paradox is not once and for all. Both prevention and resolution have limitations, and are limited and relative, not infinite and absolute. This paper attempts to analyze and study the moral paradox from various angles, so as to analyze and explain the historical track of human moral development and grasp the objective law of moral development and progress.

2. Research on the turning of moral paradox

2.1 Establish social fairness mechanism and safeguard social morality

Morality, as a kind of practical rationality, widely permeates other forms of social norms and people's way of thinking. If society is not restricted by a scientific and fair mechanism, it will inevitably lead to a moral paradox such as "the elderly fall down to help or not help". At the same time, on the issue of moral construction, due to historical reasons, we often ignore the relevant scientific and fair mechanism construction, which is obviously a short board of building a socialist harmonious society. In order to build a scientific and fair social evaluation system, the first major problem to be solved is to distinguish the boundaries between morality and moral construction. Generally, we divide morality into a category of social ideology, which is the norms and norms of people's life and behavior, and belongs to the category of epistemology. And moral construction is to rely on practical activities to guide moral pursuit, which belongs to the category of practice theory. Errors in moral understanding often lead us to a misunderstanding in the practice of Moral Construction: morality is not innate, people's moral concepts are gradually formed by the acquired education and the long-term influence of social public opinion. Morality plays a role by virtue of social public opinion, traditional customs and people's values, so people say that moral construction is to create momentum for public opinion, reason and shape noble moral personality. This not only makes the moral paradox chaos emerge in endlessly, but also is a very important reason for the low efficiency of public morality construction and even the construction and development of socialist harmonious society. Therefore, the key to solve the moral paradox is to establish a mechanism of social science and fairness. First of all, the legal system should be innovated to eliminate the paradox of "reasonable and illegal", "legal and unreasonable". The law should have the following clear provisions: affirming the courageous acts such as helping the elderly who fell to the ground, and severely punishing the kind of thing that rewards good for bad and pinches

people's money, so as to show that the law is a firm position to safeguard social morality. In the Peng Yu incident, Peng Yu helped the elderly who fell to the ground, and the court compensated the plaintiff, Ms. xushoulan, for more than 40000 yuan without fault. According to the "judicial interpretation" of the court ruling, if Peng Yu didn't hit people, why didn't he help them at the first time? According to the reason of doing good deeds, he should catch the Collider at the first time. In fact, this sentence itself is illogical. The fundamental reason why the court can make arbitrary reasoning in disregard of the provisions of evidence science is that the legislature lacks relevant legal provisions, which makes the kind-hearted people suffer. From the Peng Yu incident, we can see that China's legal system is not perfect enough, and there is a lack of a sound legal system in dealing with public ethical relations to safeguard social morality. At present, China's legislature should improve the legal provisions, strengthen the construction of the legal system in the field of morality, help people make a correct choice of moral values, and maintain and innovate social ethics. Secondly, we should establish special institutions to safeguard social morality, and take the formation of "recognized and correct knowledge background" as the starting point for the elimination of moral paradox. Improve the moral balance mechanism of social morality institutions, give full play to the role of experts with different knowledge backgrounds in social morality institutions, realize the mutual penetration, integration and development of multiple disciplines, promote the realization mechanism and process of moral values to adapt and coordinate with the value realization mechanism and process of economy, politics and the legal system through dialogue and consultation, bold assumptions and careful verification, and comply with the needs of the development of the times to "turn moral things into legal things". The responsibility of the specialized institutions of social morality is to carry out activities related to moral education and publicity nationwide, so as to form a just public opinion that upholds fairness and advocates fairness in the field of social public life, and study, formulate and supervise the system that embodies the concept of fairness.

2.2 Remoulding the culture of virtue and reconstructing the system of moral value judgment

As the mainstream thought of Chinese Confucian ethical culture, the cultural spirit of virtue has been deeply affecting people's moral value judgment and choice. From the reasonable level of virtue culture, it not only emphasizes the value of individual dedication to society, pays attention to social moral responsibility, leads the social atmosphere, but also forges Chinese traditional civilization, which in a certain sense promotes the development of social

spiritual civilization. However, in order to maintain their ruling needs, the rulers of Chinese feudal society politicized the virtue culture to pursue the ideal goal of being saintly inside and king outside, and endowed the virtue culture with the social status of "self-respect". They tried to cover up the moral paradox phenomenon existing in real life through the moral education, and exaggerated the positive impact of the "good results" generated by the moral paradox. The feudal ruling class realized its political rule by virtue of virtue culture. The result is that it can control people's thoughts and maintain the ruling order of feudal society, but the "evil consequences" of moral paradox are also easy to see. This "evil effect" is not only manifested in the hypocrisy and humility of the "gentleman" in order to win a good reputation, but also in the fact that the "villain" takes advantage of the opportunity. For those who sincerely believe in morality, the harm of virtue culture is manifested in the subtle guidance of the subject of moral judgment and choice, the neglect of the actual virtue differences between people, the pursuit of the so-called moral ideal in their hearts with the mindset of "pushing oneself to others" and "comparing heart to heart", and the taking this moral ideal as the highest purpose of life, which also gives the "villain" who do not speak of morality an opportunity to take advantage of, "villain" can enjoy the achievements of "gentleman" in morality.It is necessary to. For a long time, the virtue culture advocated by the Chinese feudal society has avoided the "evil consequences" of the moral paradox. Only with the development of the socialist market economy of reform and opening up, the "evil consequences" of the moral paradox have gradually emerged.

Although China has been widely publicizing the need to carry forward and develop the traditional morality of the Chinese nation and strengthen the construction of socialist ideology and culture since the reform and opening up, the virtue culture in the traditional culture still has a profound impact on the image of China as a "moral power". At the same time, a large number of western ethical thoughts have poured into China like sea water. These situations show that we urgently need to transform the virtue culture and reconstruct the moral value judgment system. To clarify the logic of resolving moral paradox, first of all, what is the essence of morality? What is the meaning of morality? What kind of ways do we talk about morality? The virtue culture advocated by ancient Chinese society blindly emphasizes the dedication and value of individuals to society, resulting in major deficiencies such as moral supremacy and abstract human nature theory. Only by combining the theory of value, the theory of knowledge and the methodology can we truly overcome the harm brought by virtue culture. Secondly, we should treat "egoism" correctly. Virtue culture has always been a

"egoism" that belittles people. That is to say, when we mention "egoism" in real life, we will think of self-interest only, regardless of the interests of others, or even at the expense of others. In fact, "selfishness" is not the innate nature of man, but the natural "product" formed in the acquired life. Feuerbach of Germany also put forward the rational ethical theory of egoism. Starting from the abstract theory of human nature, rational egoism believes that it is human nature to pursue happiness and avoid suffering, love and protect oneself, and egoism is not only reasonable but also moral. In their own behavior, people can only follow their own interests. Therefore, we should not abandon egoism, but make people "reasonably" understand their own interests. Rational egoism opposes the opposition between personal interests and public interests, and believes that the pursuit of one's own interests includes the interests of society and the interests of others, and any activity for the interests of others is actually self-interest. As long as people organize society in accordance with their own interests in this "reasonable" understanding, personal interests can be coordinated with social public interests. From the perspective of rational egoism, the disharmony between personal interests and social interests in real life is caused by the bad feudal system. The new capitalist system will unify the two, and everyone can pursue personal interests morally. Rational egoism is the theoretical weapon of the bourgeoisie against feudalism and has played a positive role in history. Empiricism is not the case. Empiricists believe that the reason why people want morality is ultimately for "self-interest" and "altruism" for "self-interest". This is the moral logic of empiricism. The moral logic constructed by empiricism is fundamentally the product of the market economy. Fairness and justice are the moral concepts that reflect the socialist market economy of today's era. Therefore, reforming, enriching and developing the moralist culture and introducing the elements of fairness and justice into the socialist cultural development system are not only the inevitable choice for the development of socialism with Chinese characteristics, but also the reconstruction of the moral value judgment system in the sense of moral value and choice, so as to prevent and eliminate the moral paradox.

3. Sartre's Existentialist ethics' solution to paradox

When facing the moral dilemma, people are always influenced by utilitarianism, egoism, altruism and other ethical thoughts. No matter what choice we make, we will fall into the "strange circle" of moral paradox, that is, people always seem so pale and helpless when making choices. But according to Sartre's existentialism, as long as we implement the principle of "absolute freedom", that is, the choice we make in the end is reasonable as long as

it fully conforms to the wishes of the chooser. Sartre believes that we should follow the moral choice of the world and cut off the long line of raising our heads. He once told his friends, "you can choose freely, just create freely".

During the Second World War, the German army once occupied Paris. A student of Sartre came to see him and asked him about some issues related to the moral paradox. One of the questions was described as follows: "there was a young French man whose brother died in the patriotic war. His father chose to compromise in the face of the coercion and inducement of the German army. As the running dog of the enemy, he could only rely on his elderly mother. But he wanted to go to Britain to join the free French army to defend the country. However, he wanted to accompany his mother and take care of her. The young man also fell into a dilemma of moral dilemma: he chose to go to Britain to participate in the Patriotic War.Does the free French army protect the country and abandon its elderly mother? Or does it choose to stay at home to take care of the elderly mother and abandon its obligation to protect the country? Sartre told him that you are free, so choose for yourself. Sartre's answer has actually shown his view on this issue. People are free. There is no moral code in the world that can bind us, so there is no moral code that can guide us how to do in the dilemma of moral dilemma. Therefore, no matter what choice we make in the face of moral paradox, it is reasonable.

In Sartre's eyes, everyone is absolutely free, and human freedom precedes and determines his essence, that is, everyone's survival and action are determined by himself, and everyone has nothing to follow when making choices, so any choice he makes is correct and reasonable. Any personal choice and decision is self-centered, and there is no universal rule to provide reference for us. Sartre believes that the so-called moral principles are nothing more than the result of people's own choice, and everyone is their own master. There is no universal code of ethics, because everyone has his own code of ethics. In fact, it also gives us a rational way to resolve the moral paradox. But Sartre's Existentialist ethics essentially cancels the guiding role of normative ethics in people's behavior, and it is easy to guide people to moral nihilism.

4. Nietzsche's solution to the paradox of power will ethics

Nietzsche's will to power is also called the will to life. In Nietzsche's theory, the will to power is the highest living standard and moral standard. The will to power gives affirmation to natural life, which transcends the life morality above good and evil. The will to power

determines everything in the process of human life, determines all forces, and promotes the development of nature and society. Nietzsche holds a critical attitude towards religion. He believes that traditional religion teaches people to abstain from sex and asceticism, give up the pursuit of freedom, happiness and personality in the world, and take humility, obedience and patience as the value pursuit of life. Religion, which gives up human desire and pursuit, is anti human in itself. The essence of the so-called religious belief is just a false refuge. It will make people try to escape the suffering in real social life, and can not guide the progress and development of society. Nietzsche believes that the essence of life is not to preserve itself, but to continue to grow. Therefore, if life wants to become life and continue to be life, it must be strong and abundant. Life only wants more and more life, and if you want to have and have more, you must continue to grow.

The author believes that Nietzsche's will to power provides a new way of thinking for solving the moral paradox. When we are faced with the dilemma of morality, what choice can make the life of the behavior choice subject strong is a priority choice. For example, in the "Apple sharing paradox" mentioned above, a and B eat one big apple and one small apple. In order to satisfy their appetite, a chooses the big apple and leaves the small apple to B, but also leaves the reputation of being greedy for small and cheap to himself. In order to win a good reputation, B chooses the small apple, but his appetite for food is not satisfied. From the perspective of Nietzsche's ethics of the will to power, a gets a big apple, his physiological needs are met, and his vitality will be more vigorous, while B is on the contrary, so a's choice is the wisest. But Nietzsche advocated the Superman theory, and he believed that those who had a strong will to power were Superman. From beginning to end, he emphasized personal strength and egoism. The principle of life is to use violence, plunder, conquer and trample on the dissidents and the weak. This "Superman" is essentially a metaphor of artistic image and power, implying Nietzsche's moral value ideal. Unfortunately, it backfired. His original intention was to put forward a perfect human ideal for people with various regrets in reality, but its negative effect has become a tool for extremists.

5. Conclusion

If any behavior, if it is good, has evil in its result at the same time, it can be said that any evil behavior also has good in its result. Therefore, we can think that any behavior is immoral, that is, it has no moral significance; Or, the concept of good and evil is cancelled in our language,

that is to say, these two concepts will not appear originally.

A person or an act is morally either good or evil. Everyone will want to ask such a question: it may be both good and evil on the one hand. People's experience seems to confirm an intermediate state between the two extremes. Kant believes that it is the responsibility of philosophers not to recognize such an intermediate state as much as possible, because if ambiguous, all moral norms will lose their certainty and stability.

If there is good, its opposite is not good. There are two kinds of non good: pure lack of good and positive evil. Good behavior is motivated by moral laws, and its good behavior is a No good is zero, but this is the result of lack of moral motivation. However, motivation does exist in people's behavior. Therefore, the lack of consistency between willfulness and law is only possible as a de facto opposite result of willfulness, and only a result of willfulness through evil. The difference between good and evil behavior is the difference of code of conduct, so there is no intermediate state between good and evil.

If the moral law itself is the motive of behavior in rational judgment, it is good morally. If the law does not stipulate a person's behavior in an act, there must be an opposite motive to regulate and affect the person's behavior. Because this situation can only happen through the person's incorporating this motive (together with the deviation from the moral law) into his code of conduct under the above premise (he is a villain at this time). Therefore, there is no intermediate state of human behavior idea in terms of moral law.

As a special logical contradiction of human society, the existence of moral paradox has historical inevitability, which can not be completely eliminated in terms of human current ability, but we can still take some methods to prevent the occurrence of moral paradox or eliminate it through technical means. Of course, the prevention and resolution of moral paradox is not once and for all. Both prevention and resolution have limitations, and are limited and relative, not infinite and absolute. This paper attempts to analyze and study the moral paradox from various angles, so as to analyze and explain the historical track of human moral development and grasp the objective law of moral development and progress.

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