

## ЭТИЧЕСКИЕ И ПЕДАГОГИЧЕСКИЕ ИДЕИ И.КАНТА

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**Аннотация.** В тексте рассматриваются этико-педагогические идеи Иммануила Канта, акцентируется их значение для современной педагогики. Авторы анализируют ключевые понятия кантовской философии, такие как категорический императив, свобода воли, нравственность и самопознание, подчеркивая их роль в формировании ценностно-ориентированного сознания и мотивации к познанию. Обсуждается влияние кантовской мысли на развитие критического мышления, самостоятельности и моральной ответственности студентов. В статье подчеркивается важность интеграции философских идей Канта в образовательный процесс для воспитания высоконравственной личности, способной к самоопределению и активному участию в жизни общества.

**Ключевые слова:** Иммануил Кант; этико-педагогические идеи; мораль; категорический императив; самопознание; воспитание.

## ETHICAL AND PEDAGOGICAL IDEAS OF I. KANT

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**Abstract.** The article deals with the ethical and pedagogical ideas of Immanuel Kant, focusing on their significance for modern pedagogy. The authors analyse the key concepts of Kantian philosophy, such as categorical imperative, free will, morality and self-knowledge, emphasizing their role in the formation of value-oriented consciousness and motivation to cognition. The influence of Kantian thought on the development of critical thinking, independence and moral responsibility of students is discussed. The article emphasises the importance of integrating Kant's philosophical ideas into the educational process for the education of a highly moral personality capable of self-determination and active participation in society.

**Keywords:** Immanuel Kant; ethical and pedagogical ideas; morality; categorical imperative; self-knowledge; education.

At the present stage of the development of society, science is at the forefront, as a sphere of being that forms new knowledge and education that introduces it into life and contributes to individual human development. Only science has unique abilities of self-knowledge, deep understanding of the laws of the surrounding world and the ability to influence and change it [1, p. 200].

The basis of learning and the active process of cognition is the philosophical view of the world, which has been formed over the centuries and has changed in accordance with the requirements and peculiarities of the development of society, depending on its level of development and the progress of scientific thinking. The rationalism of the acquisition of knowledge presupposes that its profound justification and perception is not based on «faith», but on one's own experience, which can be realised in one's own practical activity.

A worthy son of his time, I. Kant sought to transcend the rationalism of the Enlightenment. This manifested itself in the discovery of the truth that science and morality are different spheres of human existence. In the «Critique of Practical Reason» he turned to the theory of morality, practical human activity realised through behavioural reactions, in order to find out the motives and reasons for consciously choosing his line of moral and moral realisation [2, p. 76]. The philosopher argued that man, in his practical activity, is on the levels of external natural causality and practical freedom, thanks to the active activity of the moral spirit.

Human morality, according to I. Kant, means only «one's own, but no less general legislation», which is known as Kant's «categorical imperative». The scientist argued that freedom is achieved by a person in two different acts of consciousness - in performing an act in accordance with mental motivation and in choosing the motivation itself, the general principle of the subject's action [3, p. 377]. However, motivation as the driving process of cognition cannot be reduced to the transmission and reception of a certain amount of knowledge. It is designed to stimulate abstract thinking, which in turn encourages the use of knowledge in practical activities, which is inseparable from the need to solve a real problem. Specifically, the formulation of such a problem depends on the morality of the individual. A significant level of its development determines the formulation of a task, the solution of which is possible only with the use of a large amount of knowledge and practical skills.

The pedagogical interest in the philosophy of I. Kant is explained by the

depth and versatility of studying the mechanisms of human cognition of the environment. The concepts of motivation defined by the philosopher are considered in a new perspective. Previous thinkers, at the discretion of society, presented their teachings in the form of solutions to existing problems, therefore, the successors of German classicism are quite dogmatic. Kant's teaching was a manifestation of principled criticism. His thinking did not close the problems, but, on the contrary, with special sayings, statements and means, aggravated them [4, p. 485]. I. Kant argued the connection of the phenomenon of values with the needs and opportunities for the development of the common culture of mankind, with its most important spheres and directions of development of the natural and social environment of man. In addition, the philosopher appropriately linked the functioning of values in social existence with morality, with the aesthetic component of human practical activity, which changes the elementary concept of the existence of active being, reveals their essentially anthropological nature, humanistic vocation, and general cultural purpose.

Such a Kantian understanding makes it possible to shorten the path in the ratio of pedagogy and methodology in the problem of educating moral consciousness, and therefore value consciousness in general, in motivating cognitive and practical human activity.

Modern pedagogy, based on the teachings of I. Kant, is designed to awaken the key questions of existence in the younger generation:

1. What can I find out?
2. What should I do?
3. What can I hope for?

From a philosophical point of view, they are based on three criteria – a pure mind, a practical mind and the ability to judge. But there is a disagreement between the questions and the mentioned works: the third criticism does not answer the third question. Therefore, the series was supplemented by the fourth question «What is a Person?». It was he who identified the driving force of the learning process as a result of contradictions between the volumes of cognitive activity and practical implementation, the ratio of levels of knowledge, skills and abilities, the strength of internal characteristics in determining the mobility of mental processes of a person in overcoming educational tasks. In this way, it is possible to reduce three preliminary questions to the last one and trace the correspondence of four works in the appropriate sequence: «Criticism of pure reason», «Criticism of practical reason», «Religion within reason alone», «Anthropology from a pragmatic point of view».

Using the generalized experience of practical and theoretical searches of I.

Kant and his predecessors on the everyday and pseudo-theoretical interpretation of the problem of values, having determined their place in a multifaceted social life, it is necessary to define the student's mental activity as the logical basis of educational, developmental and educational functions of learning. Unfortunately, the present has brought to the fore socio-mercantile hopes in the minds of the younger generation, so all global problems are nothing more than a concretization of the main motives of a person in life.

I. Kant referred to practical reason and morality, and in the work «Metaphysics of Morality» (1790) defined law. In the Critique of the Faculty of Judgment (1790), the philosopher identified three types of rules of activity:

- 1) actually practical – in ethics;
- 2) pragmatic maxims – in ordinary activities;
- 3) Technical maxims – the application of the theoretical provisions of natural science to the field of technical activity.

The philosopher believed that technology does not have its own rules and laws, unlike the laws of physics, mathematics, etc. In fact, I. Kant's morality is one of the forms of practical (or spiritual–practical) activity along with law, technology, and non-moral forms of practical activity, but its terminology is not adequate to such a broad understanding of practice [3, p. 380].

It should be noted that ethics is intended to be perceived through the prism of cultural concepts and the cultural level of a person determines the moral perception of the world, the extent of its impact on the environment. The decline in the cultural level of society at the end of the twentieth century led to the humiliation of the role of Man in society and an increase in the development of technology. Therefore, the main task of pedagogy at the present stage is the individualization of the educational process and the combination of methods of explanation and understanding in educational practice.

Taking into account the realities of the present and the peculiarities of the educational process in educational institutions of different levels, perceiving the learning process as a long process of overcoming difficulties, one should not neglect the ethical canons of overcoming life obstacles. Kant's practical philosophy is based on the rule of individual freedom, but freedom in no case defines neglect, sloppiness, self-exaltation by high moral and ethical criteria that could motivate behavior.

Learning as a kind of work, as the main behavioral reaction of the younger generation, is moral if economic and personal conditions are taken into account, which in themselves are not independent, but obey moral principles. Labor is performed not at the expense of human dignity, but taking into account the loving

attitude towards material nature, elevating it to a higher level of being, spiritualizing it.

It is these foundations that make it possible to distinguish:

- the spiritual aspect of learning based on the ideals of aspiration and the will to live, motivated by the achievement of goals in society according to accepted principles of ethics and morality;
- a democratic principle based on the desire to take an active part in the life of society and actively create public life;
- a communicative direction that defines the place of the individual in the natural environment and the micro-society of collective activity;
- the humanistic aspect as an incentive for the creative growth of an individual and a future active social position.

Given the weight of philosophical thought in the educational process, it is necessary to determine the main priorities of education as a whole, without specifying age periods and levels of complexity of educational programs: – first of all, a person must acquire knowledge about nature, man as the supreme being of evolution and society with its everyday traditions, historical heritage, cultural and ethnic characteristics, which at a significant level motivation should be the basis for choosing future practical activities;

- stimulation of self-education, the need for daily improvement, should be based on established intellectual, organizational, hygienic and professional skills, the ability to apply the acquired experience and the experience of previous generations to the benefit of the individual in society and society as a whole;

- formation of readiness for life in conditions of socio-economic competition and constant scientific and technical improvement of production, which is the actual realization of creative abilities of the individual;

- taking root in the consciousness of the basic ethical principles and ideals of personal relationships that prepare young people for starting a family, planning career growth, an active social position, which is a confirmation of the progressive development of a Person in society, assimilation of the basic moral norms of coexistence of personal and social orientations in the consciousness of an individual.

Considering pedagogy in the typology of supportive, innovative and shock learning, it should be emphasized that the formation of the priority of leading an active lifestyle and maintaining health involves avoiding shock methods in the educational process. The student is not a component of the educational process, the object of accumulation of a certain amount of knowledge, on the contrary, learning is part of the general social self-determination, the process of personality

formation, and the spiritual renewal of the nation. Supportive learning, designed to reproduce the socio-cultural system of society in the minds of students, cannot be isolated from innovative personal learning, which forms the need to progressively influence culture and the social environment, the problems of an individual and society as a whole. Professional competence should not experience shock effects on consciousness, because sudden life and social changes can have a devastating effect on the previously established system of principles and views of the individual.

The formation of moral values should be based on the worldview of the family, the example of the environment and the socio-moral level of the educational institution. Only qualities such as effectiveness, originality, complicity and interaction will help the student avoid negative experiences and identify a thesaurus of problems that it is desirable to avoid. The teacher's self-determination should demonstrate the reference sequence of events in the life path of the younger generation.

So, I. Kant's philosophy is a positive justification for non-traditional ethics with the rejection of naturalistic ontology, a combination of freedom and moral law based on reason. The biggest problem of I. Kant's ethics is the lack of space for empirical knowledge necessary for making specific ethical decisions.

The extension of moral norms to all spheres of human life, especially those that are global in nature, is the main principle of modern practical pedagogy and is of great importance. Morality has grown from an imperative for individuals into an imperative for humanity with the awareness of a clear feedback loop in the «personality-society-personality» system.

In pedagogical practice, personal freedom should be considered as a high moral value inherent in an individual with a high level of behavioural reactions, implemented in practice with significant reproduction of theoretical knowledge in future professional activity. These attitudes are the basis of modern trends in the modernisation of the sphere of education and with due attention to the philosophical ideas of I.Kant, can be a practical guide for the creation of a new school of education necessary for modern humanity.

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