

The Indispensability of Moral Reason in the Process of Globalization

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Abstract: *With the advancement of technology, the interaction between nation-states is increased, human history has entered another process of social transformation through globalization. Globalization is a product of world economic development, a necessary stage of human history and an important symbol of social and historical development. In the final analysis, the formation of globalization is the result of the development of social productive forces and the inevitable result of the development of human history. However, globalization has encountered serious problems, which involve not only problems of economic structure, but also conflicts or antagonisms on the level of ethical values. Moral reason plays an indispensable role in the formation of group morality in the process of globalization and contributes to the healthy development of the process of globalization.*

Keywords: *moral, reason, moral reason, globalize, colony*

1. The Legitimacy of Existence of Moral Reason

The relationship between morality and reason is mutually influencing and inseparable. Morality needs the guidance of reason, reason requires moral integrity, thus, moral reason comes into being. "Moral reason" is not a simple combination of one plus one equals two, but a product of the intersection and combination of the two and the creation of new connotations. This new product not only reflects the requirements of reason for morality, but also reflects the regulation of morality for reason, which meets the common needs of morality and reason, and also meets the needs of human beings. The legitimacy of the existence of moral rationality has always been a hot topic in academic circles, and some scholars have questioned the legitimacy of the existence of moral rationality. Some scholars believe that reason is a multi-level concept, and moral reason is only one corner of its multi-level concept. Therefore, moral reason is only a level of reason, which mainly represents the requirements of reason, and the appeal for morality is only a view of reason on morality from the perspective of reason. There are also views that moral rationality is just another school of view relative to moral emotionalism, which emphasizes reason rather than emotion between emotion and reason, and even negates emotion and accentuates reason. The famous German classical ethicist Kant pointed out in his book *Critique of Practical Reason* that practical reason needs freedom and the provisions of moral law to be realized. Because in his view, practice is rational, but it's not necessarily right, Kant argues that virtue is purely rational, in other words that its form cannot be negated, and that with the provisions of the moral law, "To secure virtue is the limit of what limited practical reason can do." [1] Based on this analysis, practical rationality under the rules of virtue and freedom can also be said to be moral rationality. Because moral reason itself needs to be realized through practice. From the above discussion, we can see that the views of moral reason can be said to be different, and there is no unified view of the will, but in my opinion, moral reason exists in the daily moral life of human beings, it is a kind of purposive consciousness existence between public and private. Its main function is: on the one hand, to guide people to make the right moral choice, on the other hand, to constantly improve the moral system, so as to make moral standards and moral appeals more suitable for human development, but also more in line with the requirements of the overall development of society.

2. The Connotation of Moral Reason

The understanding of the connotation of moral reason is just like the understanding of the concept of reason and morality, each thinker has his own view. "The so-called moral rationality is to use morality as a yardstick to judge right and wrong, gain and loss of honor and disgrace. It has become people's inner consciousness and thinking set to regulate people's behavior through moral laws." [2] "The so-called

moral rationality refers to people's understanding level and evaluation ability about morality, which belongs to the category of human psychology and cognition, including people's abstract thinking ability and thinking form when they recognize the nature of moral phenomena, the law of moral development and the judgment of moral behavior." [3] "We may define moral reason as the subjective expression and realization of a morally sound state of human relations and of mind-body relations." [4] Teacher Yang Zongyuan made a more systematic elaboration of the connotation of moral reason, she thinks: "Moral reason in the connotation of nothing more than three aspects of meaning: one is to use it in the sense of entity, that is, as a part of the human organism (this mainly refers to the ancient Greek period); The second is to use it as a restraining force on people, to guide and control desire and passion; The third is to use it as a rational capacity for moral thought, moral reasoning and moral judgment." [5] She divided the meaning of moral reason into functional meaning and normative meaning: "The functional connotation of moral reason refers to the ability of moral subjects to analyze moral situations, use moral reasoning, make moral choices, make moral judgments, and establish their own code of conduct according to certain moral principles. The core function of moral reason is moral reasoning." [5]

"The normative meaning of moral reason refers to the code of conduct and moral norms that moral subjects establish according to their own moral reasoning to restrain themselves. It is not only the premise and basis of the functional meaning of moral reason, that is, the major logical premise for moral judgment and moral reasoning, but also the accumulation of the functions of moral reason, and finally manifested as collective reason." [5] In my opinion, moral reason is acquired by human beings. Through the combination of the examination and reflection of reason on morality and the reshaping of morality on reason, a purposeful conscious existence is formed to view morality itself, people, society and the world. Moral rationality, first of all, is a kind of consciousness in people's minds, which is not innate but acquired through acquired learning and practice, or the degree of moral rationality is proportional to its level of knowledge and experience. It is divided into two levels: individual moral reason and group moral reason. Its main functions include cognition, reasoning, choice, self-discipline and heteronomy, and evaluation, among which the most important role is choice, choice can be said to be an indispensable part of the practical process of moral reason, or the practical process of moral reason is actually a process of choice. This process of choice, whether it is for the individual person, the society of the group or the morality itself, is a process of self-improvement.

3. The Classification of Moral Reason

3.1. Individual Moral Reason

The so-called individual moral rationality, that's the special side of morality, there are two ways to understand its meaning. First of all, individual moral rationality is that individuals make correct moral behavior choices through reasoning and judgment in moral situations, and it is also that individuals make moral choices through the role of moral norms in rational situations. Secondly, individual moral rationality is a thinking process in which individuals reflect, update and choose moral consciousness such as moral standards and norms. As the most basic carrier of moral rationality, individual has its relative particularity. Because everyone's moral concept and moral standard are not exactly the same, their moral motivation, moral judgment, moral evaluation and moral behavior are also different. We divide the ethical system into bottom line ethics and hero ethics, and there are more standards between the two as boundaries. These standards are put forward precisely to meet the needs of the particularity of morality, so that people can find their own belonging. The effect of individual moral rationality on individual morality can be understood from the following aspects: First, moral subject needs moral rational choice when forming moral motivation. As the inducement of moral behavior, the correct establishment of moral motivation ensures the correctness of moral behavior. Human behavior, whether moral or immoral, has an incentive to act, this incentive can be emotional, rational, moral, immoral, and so on. Among these many incentives, what moral reason needs to do is to urge the moral subject to abandon the emotional and non-moral factors and choose both moral and rational factors so that the moral subject can make the right choice. Second, when moral subjects carry out moral behavior, moral reason can help moral subjects choose the more reasonable one among various ways. When the same emergency occurs, the moral subject has a variety of moral behaviors to choose from. In this case, we must measure how to achieve the best effect, and cannot blindly rely on the momentary moral impulse to lead to the final adverse result. Third, when the moral subject makes moral judgment and moral evaluation, the moral reason exercises its own power to help the moral subject to make the right choice. In this process, moral reason acts on the moral subject, making it abandon the non-moral and irrational factors, so as to achieve the result of moral rationality and make the correct judgment and evaluation. Fourth, the reflection spirit of moral

reason itself can promote the continuous progress of the moral subject's own understanding of morality, so that the moral subject itself can achieve self-perfection. As an individual's level of moral rationality is constantly changing with the growth of knowledge and rich experience, the reflection of moral rationality acts on an individual to update its own moral and rational concepts, so as to make a more correct choice on the road of life in the future.

3.2. Group moral reason

The so-called group moral reason is put forward in view of the universal characteristics of morality. In a narrow sense, the universality of morality refers to the morality of the group. The understanding of the group, in my opinion, has two levels of meaning. First, from the abstract point of view to view the group, the group is the nation, the society, the state; From a specific point of view to look at the group, the group is the addition of people. What moral reason acts on groups from an abstract point of view is national culture, social moral standards and class interests. The moral reason acting on the specific Angle of the group pursues the maximization of the group members' interests and the harmonious development within the group. From this, we can make this understanding of group moral rationality: Group moral rationality is a kind of belief formed by a group in the process of development and change to solve internal contradictions, maximize interests and form its own characteristic standards. The most important characteristic of group morality is to meet the interests and needs of most members of the group and to achieve internal harmony and stability. Therefore, as another level of moral rationality, the moral rationality of the group also stands on the common interests of the group, focuses on the overall situation, and makes moral reasonable guidance to the group. The role of group moral rationality is reflected in the following two aspects: First, moral rationality acts on the moral motivation, behavior, judgment and evaluation of group behavior, so as to make the right choice in line with the needs of the group. In this respect, group morality and individual morality are similar in that they both need moral reason to guide them, but the difference is that individual moral reason is to make choices for the moral subject to achieve the most perfect result. Group moral rationality is to make the right choice for the common interests of the group, and its goal is to achieve the interests of the majority of the group, rather than the interests of a single person. Second, when the interests of the individual as a moral subject conflict with the common interests of the moral group, moral reason will guide the moral individual to make sacrifices in order to achieve the maximum interests of the group, thus preserving the interests of the majority of people. This kind of sacrifice is a loss of interests for moral individuals, and may even be a moral deterioration on the surface, but from the perspective of motivation and effect, it is a moral nobility for others and groups. In a sense, the group moral reason comes from the individual moral reason and is the set of individual moral wisdom, so the group moral reason is subordinate to the individual moral reason, and the individual moral reason is subordinate to the group moral reason from the perspective of its interest subordination. Looking at group rationality from another Angle, group moral rationality is formed for a long time, developing slowly, but at the same time, it is relatively stable, and plays an important role in the formation of a nation's culture. It not only reflects the requirements of class interests but also an important controlling force of social atmosphere.

4. The role of moral reason in the process of globalization

Since the 1980s, with the progress of science and technology and the increase of exchanges between various nations and countries, human history has entered another process of social transformation through globalization, which is a historical movement from an industrial society to a post-industrial society. Globalization is a product of world economic development, a necessary stage of human history and an important symbol of social and historical development. In the final analysis, globalization is the result of the development of social productive forces and the inevitable result of the development of human history, and its positive significance is obvious. First, promote the development of world production. The formation and development of interpersonal social relations in the world has promoted the development of global social productive forces. Second, promote the progress of world civilization. The modern mode of production has replaced the small mode of production, and in the process of creating world history, the world civilization has objectively accelerated its development. In the process of economic globalization, three basic problems have not been solved. The first is the failure to solve the problem of driving force for growth. Second, there is no mechanism to address the issue of equity, the spillover impact of macroeconomic policies, and the contradiction of unbalanced development. The third is the imbalance in the world economy. Today, globalization has encountered serious problems, which involve not only economic structural problems, but also conflicts or antagonisms on the level of ethical values. Globalization is still based on the integration of economy, politics, science and technology, and

governance, but it also requires the integration of culture, values, concepts, and norms. In this sense, to solve the internal and external problems of globalization, we must place ethical issues in the development of globalization.

The formation of morality is constantly summarized from the cultural tradition and daily life of human beings, and it is a product of human civilization. From the perspective of the group, it is the summary of a nation's customs, habits and other wisdom, which meets the requirements of the group, has universal significance, and invisibly restricts people's behavior and affects people's judgment. Ultimately, the purpose of morality is to achieve the good of individuals and groups. We can understand the universality of morality as follows: Firstly, as a group morality of a nation, it has regional and practical significance, from this perspective, the universality of morality is a relative universality rather than an absolute universality, its entire content cannot be fully adapted to the customs of another ethnic group (region), but it has a narrow and universal binding force on its own ethnic group. Secondly, morality can solve the problem of regional cultural differences in morality through communication, although each ethnic group has its own cultural system, it is possible to find some consistent basic moral requirements from it. From this perspective, morality possesses a broad universal moral rationality that acts on social groups.

In the process of globalization, in order to form relatively unified moral standards, moral rationality needs to conduct a comprehensive review of the moral elements of the group. On the one hand, moral rationality needs to reflect and establish the "good" (moral purpose) of the group. The "goodness" of a social group includes several parts, including maximizing the interests of each member of the group, the noble pursuit of morality, and achieving harmony and development within the social group through the maintenance of the moral system. The overall goal of "goodness" in a group remains unchanged, but the requirements as a subset of goodness will change with the development of the times, social progress, and different needs of class interests, therefore, the "goodness" of a group requires moral rationality to constantly reflect on it, in order to ensure that it meets the needs of the group in a timely manner. On the one hand, moral rationality needs to re-examine the moral norms that social groups rely on. Moral norms are also a historical category, and they are not fixed and unchanging, but change with the development of history, social progress, and the needs of class interests, therefore, moral rationality should also re-examine moral norms from a changing perspective as various needs change, in order to adapt moral norms to the needs of the group and meet its moral goals, making moral norms not only an external constraint of heteronomy, but also a purposive need for the moral subject itself. On the other hand, moral rationality guides the moral behavior of groups. Under the promotion of moral motivation and on the premise of following moral norms, moral behavior uses moral reason to choose the most correct moral behavior to practice. Finally, moral rationality provides correct guidance for moral evaluation. Due to the fact that the moral system of a group is different from that of an individual, the evaluation of group morality should take a holistic view, including historical, class, and so on. In this process, moral rationality will inevitably contribute all its strength. When evaluating the moral behavior of members in a group, it is also necessary to conform to their actual situation, not to demand too high or too low standards from the evaluated person, but to be realistic and make fair judgments, which requires moral and rational examination. In summary, the role of moral rationality has improved the moral system of social groups, making it more in line with the interests and needs of the majority of members of the moral community.

5. Conclusion

In summary, in the process of globalization, the role of moral rationality is indispensable. In the construction of international morality, the principles of equality, integrity, fairness, and peace should be followed, and the role of moral rationality should be fully utilized. Cooperation should be strengthened, mutual tolerance should be established, and a rule system acceptable to everyone should be established. Only then can we have a bright future in human society.

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