

Analysis of the Component Factors of Ethical Behavior

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Abstract: The object of action is what our will decides to do. An action must have a fact, otherwise there would be no action, and the fact is the object of the action. To put it bluntly again, the object of behavior is the behavior itself, so we analyze the constituent factors of ethical behavior and the three situations in which the value of behavior affects.

1. Introduction

To solve the "Hume's Dilemma", we come to a conclusion: moral principles are not created out of nothing, and "should" is produced from "is", but not directly, but through the intermediary of the subject's purpose. Moral norms are deduced after the relationship between human behavioral facts and moral purposes. Only when people have a true understanding of behavioral facts and moral purposes can they draw correct conclusions. For example, if we formulate a moral principle that should be selfless, we must first see if there is any factual basis. Can people be selfless? If you can be selfless, to what extent can you be selfless? Is it like what we say now: a person can devote himself wholeheartedly and selflessly for decades? Its premise is that people must behave selflessly. You cannot formulate a moral principle that should be selfless without actually acting selflessly. Therefore, one of the most basic tasks of ethics is to study the facts of human behavior, that is, the objective nature of human beings.

2. Concept of Moral Behavior

What is ethical behavior? Ethical behavior is a kind of human nature that can make moral evaluations and speak of good and evil^[1]. So, what kind of behavior can be evaluated morally and can be said to be good or evil? For example, I knocked over this cup subconsciously, but this behavior cannot be morally evaluated. Behaviors that can be morally evaluated must be conscious and under the control of consciousness. Unconsciousness does not belong to ethical behavior.

The concept of action expresses a very complex phenomenon in the real world. It is not possible to exhaust all discussions in this article, so we focus first on the relationship between behavior and behavioral descriptions. Why discuss this relationship in the first place? First, any ethics is concerned with behavior. And, ultimately, ethics is concerned with specific behaviors that are to be practiced, or have been practiced. Ethics is concerned with their moral goodness and evil, and with what they should or should not do. However, before ethics can judge the moral good and evil of a specific behavior, it must first grasp all its important characteristics, and it must first know what kind of behavior it is. In other words, ethics must first describe the behavior correctly before it can analyze and judge morally. When it comes to description, it is obvious that any description must use

concepts, and this means that there will be a difference between the behavior description and the specific and real behavior, which is called the universal concept and the individual in traditional philosophy^[2]. Any concept is abstract, and since the behavior description needs to use concepts, it must have a certain abstractness. This kind of abstraction makes it possible to tell some real aspects of behavior—otherwise it is not a correct description of behavior—but it often prevents it from expressing all the connotations of specific behaviors. Unfortunately, in most discussions of ethics, this difference has not been given due attention.

3. The connotation of moral behavior

The object of the action is closely related to the value of the action, because since the object of the action is the thing directly pursued by the will, then the good or bad of the thing must also become the good or bad of the action. In fact, the name of an action all comes from its object. The reason why we call an action loyalty, filial piety, benevolence, and love, or some negative behaviors is because the action itself is so; If the object of the behavior changes, the name of the behavior must also change accordingly.

The objects of an action can be divided into two types: formal objects and material objects. In order to realize the true meaning of an action, both types of objects must be present. Because an action may only have formal objects, or it may only have material objects. However, although the behavior with only formal objects and the behavior with only material objects appear to be the same, their values are actually very different. A material object is an action that a person actually does, but he does not understand the meaning of that action. For example, a person takes someone else's purse as his own due to an unintentional mistake. Law, but his conscience is innocent. The formal object is just the opposite of the matter south object, and the formal object has only the form but no fact. For example, a person intends to steal someone else's purse, but because he doesn't see clearly, he takes his own purse back as someone else's purse in a hurry. Although his behavior did not violate the express law, but in his conscience, he committed a form of theft. The original meaning of an action completion object should include both material objects and formal objects. A real theft is committed only when a person is willing to steal his purse and actually steals another's.

4. Moral Purpose

The purpose of behavior: The purpose we are talking about here refers to the purpose of the actor, not the purpose of the behavior itself. These two purposes may sometimes be compatible, but sometimes they may be irrelevant and irrelevant. For example, if a person builds bridges and repairs roads, if his purpose is to make it easier for people to pass by and benefit the country, then the "actor's purpose" will coincide with the "behavior's purpose itself". Because repairing bridges and repairing roads is the purpose itself. But if he builds bridges and repairs roads, the purpose is to gain fame and seek credit, so that the "actor's purpose" and "the purpose of the behavior itself" are completely different and have nothing to do with each other. The purpose we are discussing now refers to the influence of the motivation of the actor on the value of the behavior, so it refers to the "purpose of the actor".

5. Three Ethical Behaviors

First, the ethical value of neutral sexual behavior is entirely determined by purpose. Because neutral behavior itself is neither good or bad; the reason why it is good or bad is entirely because the "actor's purpose" is relationship^[3]. Like silence, in itself we cannot say that it is either good or bad, but it can become either good or bad, depending on the purpose of the person who keeps the

silence. If a person keeps silent because he wants to get angry, get angry, and cause pain to those who care about him, this kind of silence is not a good behavior. Conversely, if one keeps silent in a library or a hospital for fear of disturbing the quiet of readers or patients, then such silence is good behavior.

Second, an objectively positive behavior can increase its positive due to its purpose, or reduce its forward-looking, or even completely become a bad behavior. For example, the act of giving money to others is itself a kind act, but if a person donates generously, he is not only doing his best to help others overcome difficulties, but also throwing bricks and stones to attract new ideas, willing to take the lead and make more. Man responds to his actions, and it is evident that his good deeds add to the good^[4]. But if the purpose of giving to others is not pure: on the one hand, it is to help others, and on the other hand, it is also to obtain his own glory, so that others will sing praises for him, then the goodness of his actions will be reduced accordingly. And if he gives money to others, the purpose is not to help, but to control others in the future, or has other bad intentions, at this time, his originally good deeds will completely become bad deeds, because he gives money to others. Others are just a way to do bad.

Third, objectively bad behavior does not become positive because of a positive purpose. The so-called objectively bad behavior means that its essence is bad; a behavior whose essence is bad is not allowed under ordinary circumstances, but it is allowed under special circumstances. Take killing, for example^[5]. Under ordinary circumstances no one can hurt someone; however, under special circumstances, such as for the sake of a reasonable war, the invading enemy can be hurt someone. Similarly, depriving others of their freedom is not allowed under normal circumstances, but the government can put gangsters in prisons in order to maintain social order and prevent innocent people from being harmed. But we cannot say the same of an inherently bad action, for there is no purpose by which an inherently bad action can be made a good one, as there is no purpose by which adultery, perjury, or injustice can be made good. The reason for this is simple, because the bad of an objectively bad act is independent and has no necessary connection with a good purpose; when a person does an objectively bad act, although he has a good purpose, before his purpose is achieved, He has done that evil deed; this bad has been established and is not changed by positive purposes^[6].

6. The Relationship Between Moral Motivation And Behavior

The generation of motivation must have a behavior, and the behavior is the behavior initiated by the conscious subject, we call it the actor. The virtue and behavior of an actor is a subjective, conceptual, and conscious thing; it is not an objective, practical, and material thing^[7]. Therefore, when evaluating the virtue of the actor, it cannot be based on the actual consequences and the actual effect of the behavior. The "virtue" in morality is the expression of a person's character and virtue, which is kindness and good deeds. When evaluating the character of an actor, we should only look at the motivation, not the actual effect of the behavior. The brave man dived into the water to rescue the child who fell into the water, but due to a sudden accident, the child was not revived^[8]. We can say that his character is good and he is a good person. Why is this? It is because although the actual effect of the matter is bad, the motive is good. Therefore, the evaluation of a person's "virtue" should only look at the motivation, not the actual effect. Only ends that exist in thought belong to motives, and ends that are realized belong to effects. "For example, we say that acting bravely is a kind of moral behavior. When there is a behavior, there is a certain motivation, and the motivation exists in the mind^[9]. The realization of this purpose in the mind is the effect. But when people act bravely, they want to achieve. Seeing that people in danger are rescued successfully will achieve the purpose in our mind. So when we take moral actions, what guides us to act is not objective rules,

but our own. The subjective code of conduct closely related to the will. How to judge this subjective code of conduct requires us to have the ability to judge and choose^[10]. In Kant's words, this ability is practical judgment, and it can also be called moral practical ability^[11].

7. Three Aspects Of Moral Practice Ability

Moral practice ability includes three aspects: first, moral judgment and decision-making ability; second, related business skills; third, the ability to control the environment. He believes: "The existing state of the object is always in a certain external environment. To change the state of the object, the moral agent must have the ability to assess the situation, effectively utilize the favorable factors in the environment, transform the unfavorable factors, or minimize the unfavorable factors. "Courageous acts of righteousness occur in emergencies, and those who come to rescue have no legal or contractual obligations, but this requires them to have the ability to practice morality. If you see someone falling into the water and you want to help, but you can't swim, then based on your judgment and decision-making, you can call for help or shout for help from the people who can help^[12]. This is the reaction you need to make when an incident occurs suddenly, and it also requires personal ability and judgment^[13].

Another kind of judgment that does not achieve good results. We often say that good intentions do bad things. How do you understand this sentence? "Things are actions, and hearts are motives." "Heart" is the inner, conceptual, and thoughtful thing of a person before the action starts. Behavior is the specific act of doing something, accompanied by the existence of "heart". Doing bad deeds with good intentions means: the evaluation of the good or bad of something and a certain behavior does not look at the motive. Otherwise, there will be no good intentions to do bad things, but only good intentions to do good things. So, we often say that we do bad things with good intentions^[14]. On what basis do we judge that something is bad? Obviously it is based on the reality and effects of things and actions. Just imagine, what is the basis for the act of seeing a child who fell into the water and going into the water to save the child but then coming up and drowning the child? Is it based on motivation? No. Because the motivation is to rescue the child by going into the water, it is for a person's life, and it is a good motivation. So, on what basis? Obviously, it is based on the reality and effect of his death due to his failure to be revived. In other words, if his actual original intention and good idea did not achieve actual results, we call it: failure to achieve good results. The goodness or good nature of a good behavior is the effectiveness of the behavior in achieving its goals and satisfying desires. In short, it is the property of behavior that enables it to achieve its purpose. This goodness or good nature of an action is what is called "ought." The fact of rescuing children who have fallen into the water is a "should" and a good deed for the actor himself; but for most people, especially those who have no legal or agreement, saving children who have fallen into the water is a kind of non-obligation the behavior of. Regardless of whether the result is good or bad, the original intention is good, so we should not be too harsh on it.

8. Conclusion

All in all, the evaluation of moral behavior does not depend on the motivation of the actor's character; it looks at the motivation and effect of the actor's behavior comprehensively. The motivation is out of "good" will, and no matter what the result is, it should be affirmed and encouraged. The motivation comes from the "evil" will, and if the good effect is achieved, it will also have a positive impact on the society, and the result is good; if the good effect is not achieved, it will be criticized and abused by the society in many ways, and the result is bad. It is something that society has abandoned. To convey the positive energy of society and give society a more harmonious and warm environment, we need to work together.

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