**Content summary of 1st Classic Germany Philosophy Lecture**

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In the most general terms, the lecture is about the

**multifaceted cosmopolitanism** derived from an innovative

reading of Kant’s philosophy as a whole.

* 1. Cosmopolitanism

Cosmopolitanism, understood in the sense of philosophy, is more than a political term, which is able to name something that can cross national and cultural boundaries. Kant’s philosophy can be named by it for its driving force as well as medium is that general, human reason. More importantly, Eurocentric arrogance is absent in his work. In a word, Cosmopolitanism is one of the driving forces that shape Kant’s entire philosophy; in turn, it is also shaped by the latter.

1.2 The World Citizen from Königsberg

Though spending his whole life in Königsberg, Kant could still live and think as a cosmopolitan. Most importantly, he developed a **cosmopolitan philosophy**, consisting of 7 parts, namely (1) knowledge, (2) morality, (3) the unity of both the natural world and morality (i.e., freedom), (4) pedagogy, (5) sensus communis, including art, (6) self-evidently civic law, and not least (7) history. His philosophy is in terms of its **content**, that is, with respect to its expressions, cosmopolitan when it combines its intercultural applicability with an openness to disparate cultures. Moreover, it is in its **procedures** (i.e., methodically) cosmopolitan when it adheres to the named three formal elements of a moral politics. Finally, it is – third criterion – in a **motivational sense** cosmopolitan when it serves the common wellbeing of humanity in its entirety.

1.3 An Epistemic World Republic

Kant proposed the cosmopolitan framework for a Critique of Pure Reason because all three elements of a moral politics are essential for its **method**. The first Critique is cosmopolitan also in its **content**. Finally, one also finds a cosmopolitan moment in that, when it comes to the **three existentially important themes** (God, freedom, and immortality), However, for Kant what is important is not the universal recognition of the sciences but the a priori grounding of those sciences. It is because of those common a priori conditions that we are all epistemic world citizens. However, it is by no means egocentrism. It offers only a very limited framework that establishes the right to cultural difference in both the sciences and political communities

1.4 Moral Cosmopolitanism

Epistemic peace established by the first Critique serves two “persons” – directly knowledge but ultimately morality. So moral cosmopolitanism is of more significance in the eyes of Kant. There are **three principles** of this kind of Cosmopolitanism: the first principle is to have a **final goal**; the second, **categorical imperative**; the third, **kingdom of ends**. Kant exposes the philosophical foundations of a documentable, common inheritance of humanity, of a World Moral Heritage analogous to the World Cultural Heritage. Yet, it still retains an openness to cultural differences.

1.5 Cosmopolitan Education

The basic thesis of Kant’s Cosmopolitan Education is: “Children should not only be educated with respect to the current circumstances of humanity but also with respect to a **possible, improved, future condition of the human species** (i.e., with respect to the idea of humanity and its **complete realization**). The construction of a pedagogical plan must be cosmopolitan, which means it should involve a **final goal**. The final goal of Pedagogy consists in a futurally, possible “moral” condition whereby not a civilized but a moral condition is meant.

1.6 Further Cosmopolitanism and Résumé

Simultaneously, **a fourth theme** is added to our cosmopolitan character: that **unity of nature and freedom**. In the third Critique we encounter with the catch-word **sensus communis** a further, now **fifth cosmopolitanism.** As to political Cosmopolitanism, Kant’s proposal for *Perpetual Peace* filled the gap. Finally, cosmopolitanism emerges in Kant’s **philosophy of history** already in the title of its most important treatise for there in his Idea for a Universal History he speaks of a “cosmopolitan purpose”.

All in all, Kant’s philosophy is a depiction of a **multifaceted cosmopolitanism**. Along with its **uniting theme, morality**, this cosmopolitanism makes the Königsberg philosopher so important for a globalized world