
Kant: Reason and Freedom, History and Grace

Presented to You By:- Arnab Roy

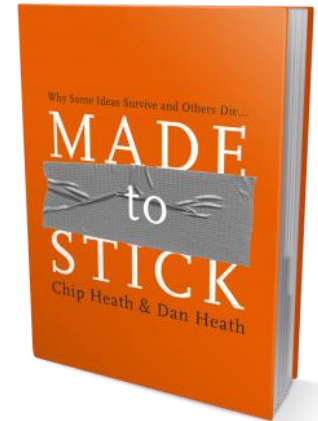
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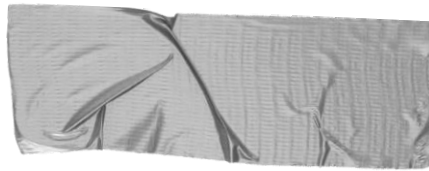
Kant, The Greatest Philosopher since Plato and Aristotle.

Not Only a Philosopher but he also, received a wide-ranging education and attained knowledge of science of his day.

He Himself contributed to science at one point, when he developed the nebular hypothesis, which was the first naturalistic account of the origin of solar system

Kant also had a very well-grounded humanistic education that embraced both classical philosophy and literature and European philosophy, theology, and political theory.





Works Of Kant

His major writings are the -:

- 1.Critique of Pure Reason (1781),
- 2.The Groundwork (or Foundations) of the Metaphysics of Morals (1785),
- 3.The Critique of Practical Reason (1788),
- 4.The Critique of Judgment (1790),
- 5.Religion within the Boundaries of MereReason (1793),
- 6.Anthropology from a Pragmatic Point of View (1798)

Kant Inherited twin influences of both Christianity and Science Tried to combine the most fundamental problems of philosophy.

The Christian Influence was partly the traditional theological conceptions Like God as omniscient, omnipotent, and benevolent, the presence of an immortal human soul and human free will.

The impact of science on Kant is equally present. One fundamental objective of his philosophy was to explain how scientific knowledge is possible.

Kant was a rock-solid believer in human freedom and moral responsibility. He sees us as free, rational beings who can act for moral reasons, not just on selfish desires.

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- Some of the Main theories of Kant can be found in his work “Critique of Pure Reason” where he sets out the theory of our
 - Forms of perception,
 - Thought,
 - Judgement

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COPERNICAN REVOLUTION

Kant's "Copernican revolution" was his doctrine that "objects must conform to our knowledge," which seems to mean that certain basic features of the objects of our knowledge are due to the nature of our human cognitive faculties. We can know the world only "as it appears" to us.



Analogies of KANT

- Kant Believed that every event happening has a preceding cause, a state of affairs that makes that event necessarily happen
- Kant inherited and supported the general scientific methodology of his age: he believed that sufficient causes for all material events can always be found among other material events
- Kant believed that that everything in the world must be part of a single, interacting system of reality.

THEORY OF HUMAN NATURE.

Kant Says That Our knowledge springs from two fundamental sources of the mind; the first is the capacity for receiving representations (receptivity for impressions), the second is the power of knowing an object through these representation

THEORY OF HUMAN NATURE.

Kant developed an epistemological theory of Human Nature where he believed that knowledge depends on the interaction of two factors-:

Sensibility

And being Able to make Judgements or Assertions

Kant emphasised on

the dualism of Sensibility and understanding that we humans have.

He also added a third factor in it and that
the concept of imagination.

Animals have sense but they lack understanding, they do not make judgments or assertions.

They can feel pain, bodily pleasures, warmth, or cold, and they can be in states of emotional arousal such as fear and aggression, but they do not have concepts of sensations or emotions



Reason

Along with the ability to Sense and making judgements and assertions Kant specifically focused on our ability to Reason,

We often do not make a lot of judgements about the world but we always want to know “Why it is happening?”

We try to explain one phenomenon in terms of another phenomenon

Some of our reasons apply only to an individual like I am doing this as I want to achieve this.

A Vital Practical Dimension of Kant's Conception

There is a vital practical dimension to Kant's conception of reason. He points out that we are not merely perceiving, judging, and theorizing beings; we are also agents—we do things, we affect the world by our actions as well as being affected by the world in perception. In this respect, too, we transcend the animals. Obviously, they "do" things; they can "act" very effectively, in one sense of these words. But they do not have concepts of what they are trying to achieve, so we cannot ascribe to them intentions to make it the case that such-and-such a state of affairs obtains. There are causes for their behavior in internal desires and external perceptions, but since animals cannot give reasons for their actions, they cannot really be said to have reasons for them. In this sense, they do not act; they only behave.

Kant's official line on the issue of dualism or materialism about human nature was that we cannot know what we are "in ourselves." We can only know ourselves "as we appear" to ourselves in introspection and to each other as embodied human beings, But Kant insisted that we cannot prove that we are ultimately material beings, either: in his view, we simply cannot know either way. In his characteristic fashion, he leaves the metaphysical question open, as a matter for faith rather than knowledge.

His own preference comes out when he rejects "a soulless materialism" and suggests that there are reasons of a moral kind for believing that we can survive death and live on into an infinite future.



DIAGNOSIS

- Kant has always tried to bring forward the distinctions between self interest & moral reasons, inclinations and duty.
- He compared our human nature with the animals on one side and holy will on the other.
- Animals do not have any tension between desires and duty, for they do not have the concept of duty or, indeed, of any sort of reasons for action, although they have desires, of course.
- On the other hand A hypothetical rational being who was without desires (an angel?) would also not experience any tension between duty and inclination, but for the opposite reason: such a being would not be subject to the temptation of desire and would always do the right thing

**But We Humans are a mixed creature
between these two**

Why Be Moral?

Kant offers some very abstruse theorizing that has kept his interpreters busy ever since, but I think that at root he is appealing to what he takes to be the universal and necessary fact that we all accept the validity of some moral obligations or other

It is relevant here to point out here a distinction—which Kant occasionally recognizes—within the class of self-interested reasons, between desires for immediate satisfaction and considerations of prudent, longer-term self-interest

How to make people Moral/or make them do the right thing?

- Offer Reward or Threaten Punishment

Setting up Reward or punishments will only lead to another self interested reasons in place.

But Kant wanted to create a truly virtuous attitude, of the will to do right action just because it is right.

Kant's point is that, as rational beings, we are not just bundles of innately given or socially trained inclinations; we have reasons for our actions, and those reasons are always implicitly general, so they can be made explicit as "maxims" and rationally and morally assessed. It is not enough for us to effect appropriate results in the world: distinctively human virtue involves having morally good reasons and intentions

Kant Also believed that moral praise and blame should make you act in a moral way only if you are convinced from inside that they are appropriate

If they are designed to operate on you only by appealing merely to your interest in avoiding the displeasure and bad opinion of others, they lose their moral content. All external rewards and punishments for Kant concern only "the realm of law," not the realm of ethics. Kant believed that No ethical duties can be enforced through rewards and punishments of any sort without violating the rights of free beings.

Radical evil in Human Nature

For Kant, what is evil is not our natural desires, nor it is the tension between these desires and duty. It is, rather, what he calls the "depravity" of human nature, or the human heart—the freely chosen subordination of duty to inclination, the deliberate preference for one's own happiness over obligations to other people, insofar as the two conflict.

PRESCRIPTION

Kant is invoking a concept of reward after life for doing the things which is morally correct. May be doing those things may not give us rewards of happiness as we know it but the underlying nature who governs according to moral rules will reward everyone appropriately in a future life beyond this world.

But Again this is fundamentally clashing with his own moral philosophy that our motive for doing our duty should not be to reap benefit and get rewarded. It should come from inside. Yet he says, we need to have ground to hope that virtue will eventually be rewarded

PRESCRIPTION

Kant is deeply concerned about the relation between virtue and happiness. He argues, as we have seen, that there is more to morality than the performance of right actions: he also puts forward the idea that there must be a final end of all moral striving—the "highest good"—which is a combination of virtue and happiness for all rational beings. However, it is all too obvious that virtuous actions are not necessarily rewarded with happiness in the world as we know it

Kant was in all this an Enlightenment thinker, but, unlike many others, he had a vivid and realistic sense of the dark side of human nature, our potentiality for evil—which has been only too amply confirmed since his time. His social optimism is not naive.

Kant's practical philosophy leaves with this fundamental, thought provoking ambiguity between the hope for gradual social amelioration, with the corresponding resolution to contribute to it, and a more religious viewpoint that sees our only ultimate hope in divine grace, given to us in so far as we acknowledge our finitude and our faults and resolve to be better human beings as best we imperfectly can