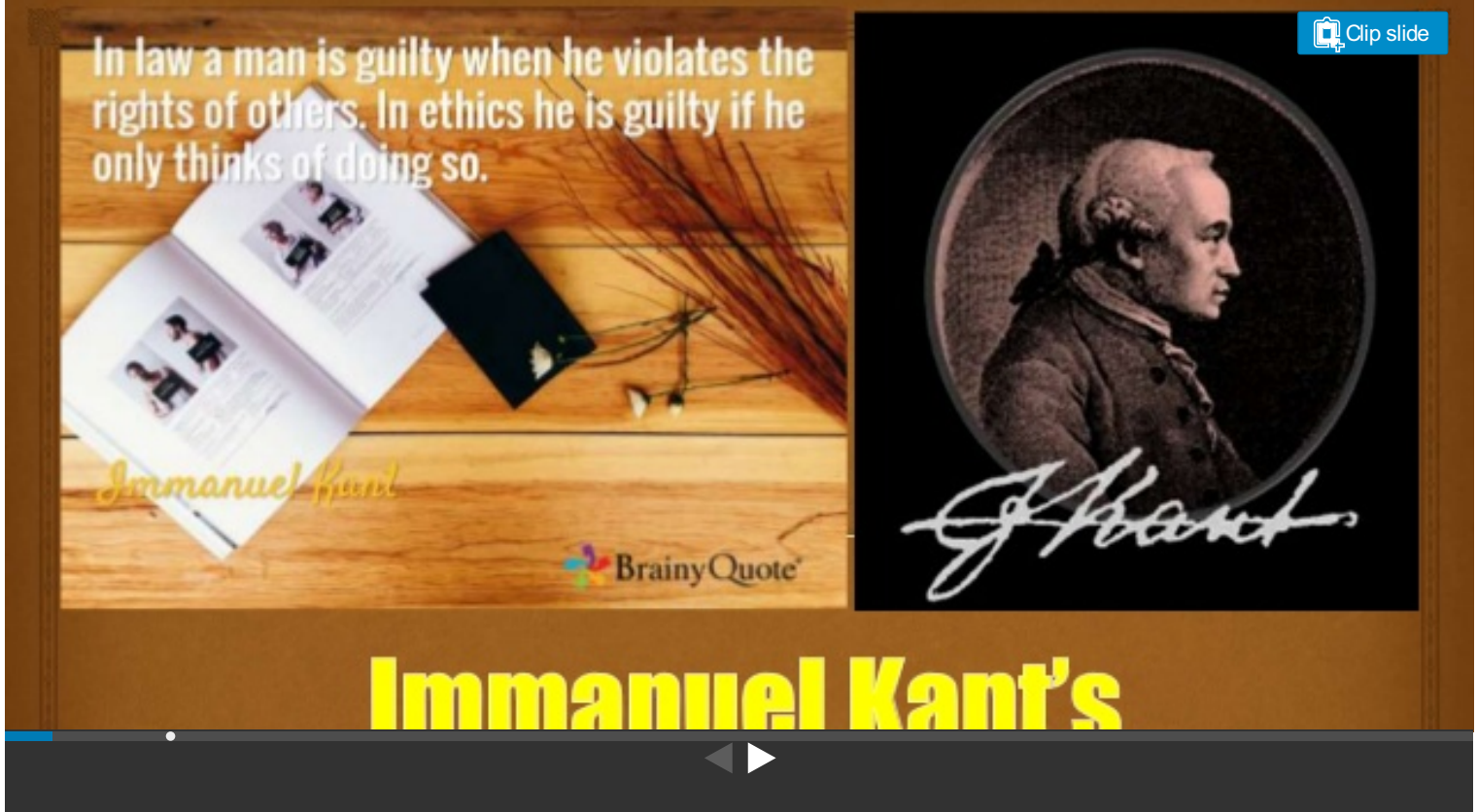


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Immanuel kant on political philosophy

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My report on Kant in Political Philosophy subject under
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Immanuel kant on political philosophy

1. □ □ Was born on 22 April 1724 (Königsberg, Prussia) □ Died– 12 February 1804 □ German philosopher who is widely considered to be a central figure of modern philosophy. □ Kant was the fourth of nine children, Baptized 'Emanuel', he changed his name to 'Immanuel'[8] after learning Hebrew □ At age 46, Kant was an established scholar and an increasingly influential philosopher. □ He argued that fundamental concepts structure human experience, and that reason is the source of morality. □ His thought continues to have a major influence in contemporary thought, especially the fields of metaphysics, epistemology, ethics, political philosophy, and aesthetics. Bibliography
2. □ □ (1746, but published in 1749) Thoughts on the True Estimation of Vital Forces □ (1785) Groundwork of the Metaphysics of Morals (Grundlegung zur Metaphysik der Sitten) □ (1787) Second edition of the Critique of Pure Reason[121] (Kritik der reinen Vernunft) □ (1788) Critique of Practical Reason[123] (Kritik der praktischen Vernunft) □ (1790) Critique of Judgement (Kritik der Urteilkraft) □ (1797) Metaphysics of Morals (Metaphysik der Sitten) □ (1817) Lectures on Philosophical Theology Major Works (33)
3. □ □ Represent deontological ethics □ For him a right action consists solely in an action that is ruled and justified by a rule or principle. □ It

was the rational and autonomous conformity of one's will to see right the universal moral law □ Foundations of Metaphysics of Morals, explains the philosophical foundation of morality and moral actions.

4. □ Kant's Concepts

5. □ Duty + Goodwill = Moral Law

6. □ □ Good Will is good by virtue because it is the will to follow the Moral Law. A moral action is one performed with goodwill, wanting to benefit others – good intention. □ The Notion of Duty: Distinction between “I want” and “I ought”. Doing what is right for no other reason than because it is good/ the right thing to do. □ Hypothetical vs. Categorical Imperatives -the former (goals are grounded in SELF-INTEREST) -the later (For Kant there is only one imperative command and it is the Moral Law.

7. □ □ “Act as if the maxim of your action were to secure through your will a universal law of nature.” (Meaning act as if in your will you were defining a maximum rule for all to follow). First Formulation

8. □ □ “Act so that you treat humanity, whether in your own person or that of another, always as an end and never as a mean.” (See if your actions are using others or affecting others, in the meaning of never using them as a mean to achieve but always as an end). Second Formulation

9. □ □ Kant wrote his social and political philosophy in order to champion the Enlightenment in general and the idea of freedom in particular.

10. □ □ His work came within both the natural law and the social contract traditions. Kant held that every rational being had both an innate right to freedom and a duty to enter into a civil condition governed by a social contract in order to realize and preserve that freedom.

11. □

12. □ □ The “Doctrine of Right”, Part One of his two-part Metaphysics of Morals and first published as a stand-alone book in February 1797, contains virtually every directly political topic he treats. □ Other shorter works include a useful short summary of his discussion of the basis and role of the state in the second section of the essay “Theory and Practice”, an extended discussion of international relations in the essay “Toward Perpetual Peace”, and the essay “An Answer to the Question: What is Enlightenment?”.

13. □ The Place of Political Philosophy within Kant's Philosophical System

14. □ □ Kant's political philosophy is a branch of practical philosophy, one-half of one of the broadest divisions in Kant's thought between practical and theoretical philosophy.

15. □ □ He defined practical philosophy as that concerned with “rules of behavior in regard to free choice”, as opposed to theoretical philosophy that concerned “the rule of knowledge” .

16. □ □ Political philosophy is also to be distinguished within practical philosophy from both empirical elements and from virtue proper. □ Regarding the empirical elements, it is worth mentioning that practical philosophy, as a set of rules governing free behavior of rational beings, covers all human action in both its pure and applied (empirical, or “impure”) aspects.

17. □ □ Pure practical philosophy, the rational elements of practical philosophy in abstraction from anything empirical, is called by Kant “metaphysics of morals”.

18. □ □ Kant so emphasized the priority of the pure aspect of political philosophy that he wrote part of his essay “On the Common Saying: That May be Correct in Theory, but it is of No Use in Practice” in opposition to the view he associates with Hobbes that the politician need not be concerned with abstract right but only with pragmatic governance.

19. □ □ Political philosophy is not only a branch of Kant's practical philosophy, it strongly depends upon Kant's core practical philosophy for its basis. □ . Kant's practical philosophy and the categorical imperative that governs it were intended to form the ground not only for what is thought today to be ethics proper but also for everything that broadly speaking had to do with deliberative human behavior.

20. □ □). Practical philosophy provided rules to govern human deliberative action. The Groundwork for the Metaphysics of Morals provided Kant's main arguments that the categorical imperative is the supreme rule for human deliberative action. In its Preface, he notes that the Groundwork in German: Grundlegung zur Metaphysik der Sitten (1785) is to be a preparatory book for a future Metaphysics of Morals (1797).

21. □ □ . Twelve years later he published that Metaphysics of Morals in two parts, the “Doctrine of Right” and the “Doctrine of Virtue”. Both are equally parts of Kant's practical philosophy, and both thus have the categorical imperative as their highest principle. □ Kant sought to separate political rights and duties from what we might call morals in the narrow sense. He limits right by stating three conditions that have to be met for something to be enforceable as right:

22. □ □ First, right concerns only actions that have influence on other persons, directly or indirectly, meaning duties to the self are excluded. □ Second, right does not concern the wish but only the choice of others, meaning that not mere desires but only decisions which bring about actions are at stake. □ Third, right does not concern the matter of the other's act but only the form, meaning no particular desires or ends are assumed on the part of the agents.

23. □ □ As an example of the latter he considers trade, which for right must have the form of being freely agreed by both parties but can have any matter or purpose the agents want. These criteria appear to be less rigid than Kant ultimately intends, for the term “influence” is vague enough that it might include far-reaching minor effects.

24. □ □ While Kant must include consideration of beneficent action as part of right, he does not conclude that beneficent actions are required by right but only that most are permitted by right and others violate right. □ His focus on free individual choice entails that any beneficent action that interferes with or usurps the recipient's free choice is wrong (for example, improving the recipient's property without permission as opposed to merely donating money to a fund made available to the recipient at the recipient's discretion).

25. □ □ He thinks both relate to freedom but in different ways: right concerns outer freedom and virtue concerns inner freedom (being master of one's own passions) . □ Right concerns acts themselves independent of the motive an agent may have for performing them, virtue concerns the proper motive for dutiful actions . Right vs. Virtue

26. □ □ In another formulation he says that right concerns universality as a formal condition of freedom while virtue concerns a necessary end

beyond the mere formality of universality, thus appearing to tie the distinction to the first two formulas of the categorical imperative in the Groundwork. □ In yet another he says that right concerns narrow duties and virtue wide duties. □ In the Feyerabend lectures, Kant notes that right is the subset of morally correct actions that are also coercible.

27. □ □ These various alternative formulations of the distinction would exclude imperfect duties not because imperfect duties do not “influence” others (they do) but because, as imperfect, they cannot be coerced in particular instances, since imperfect duties always allow for the moderating role of an individual's inclinations.

28. □ □ While these various formulations of the distinction appear to be quite different, they can in general be summarized by saying that right concerns outer action corresponding to perfect duty that affects others regardless of the individual's internal motivations or goals.

29. □

30. □ □ By Filbert Neruel D. Maxino

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