### 1AC/1NC – Wood

#### Critique cannot be divorced from Kantian thinking. A priori reason is necessary to identify oppressive beliefs.

Wood Wood, Allen, Professor of Philosophy at Stanford University. *Kantian Ethics*, Cambridge University Press, pg. 11-12, 2007. 11/21/17 MB PZ

Against those theories that want to ground ethics on natural feelings, inclinations, or passions (such as sympathy), Kant has two main objections. One is that feelings and inclinations do not suffice to ground clear and determinate principles for action. But the deeper objection is that in human beings, no feelings, empirical desires, or passions are merely “natural” – that is, good or innocent. All are at the same time social (and socially corrupted), so that the most we can expect from them is a correspondence to what is morally good that is contingent and at best precarious. Ethical theories grounded on them therefore might give the right results for a different species of rational creatures, a species that was asocial or whose sociability was not, like ours, infected with self-conceited ambition and a passionate need to dominate our fellows. When applied to us, such theories are either too naïve or too complacent, especially in the context of our more developed or “civilized” societies. In other words, Kantian ethics is fundamentally committed to a radical critique of human social life, especially of social life in its “civilized” form. This critical tendency is not a mere ancillary feature or contingent concomitant of Kantian ethics. It conditions the fundamental conception of Kantian ethical theory. For it is Kant’s view that our only resource in combating the radical evil of our social condition is the faculty of reason, whose development accompanies that of our propensity to evil, and which alone enables us to recognize evil for what it is. This is why moral principles for Kant must be a priori rather than empirical in origin, and why we cannot trust our natural feelings, inclinations, or passions to provide us with moral distinctions, judgments, and motives