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研究課題名(和文) Kant's Religious Solution to Reason's Self-Subversion  
  
研究課題名(英文) Kant's Religious Solution to Reason's Self-Subversion  
  
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研究成果の概要(和文)：この研究の主要な成果は、主要なジャーナルや重要な本に掲載された一連の研究論文であり、カントがルソーから学んだ方法を明らかにしました。ルソーとカントによると哲学を行うためには、スキャンダルの場所、または被害者の場所を占領する必要があります。特に、キリスト教の信仰に由来する概念への両方の思想家の深い依存を示しました。

#### 研究成果の学術的意義や社会的意義

結果の重要性は2つの主要な論文で表すことができます。1つは、ルソーのカントへの影響が通常考えられているよりも深いことです。カントがヒュームのスケプティシムに対してのみ反応すると見なすには不十分です。また、彼がルソーの文化的批評に賛成したり反対したりしていることも確認する必要があります。第二に、両方の思想家は、彼らの哲学的プロジェクトの中心であり、今まではあまり評価されていない方法でキリスト教の概念を使用しています。スキャンダルの概念は両方の思想家にとって中心的であり、それは人が哲学を実行する「場所」を提供します。

研究成果の概要(英文)：The major fruit of this research was a series of research articles published in major journals and important books that make clear the way that Kant learned from Rousseau that in order to do philosophy one has to occupy the place of scandal, or the place of the victim. In particular, it showed the deep dependence of both thinkers on concepts derived from Christian faith.

研究分野：Philosophy

キーワード：Kant Rousseau Christian Theology

様式 C - 19、F - 19 - 1、Z - 19 (共通)

### 1 . 研究開始当初の背景

I had written a book on the thought of Jean-Jacques Rousseau. In that work I showed that the basis of Rousseau's system, which many scholars did believe existed, was his response to Christianity. The problem had been that scholars thought that Rousseau had either rejected Christianity or had in some way accepted it. Through the use of the concept of scandal I showed the Rousseau rejected, and in rejecting also accepted Christianity. Now, Kant wrote at the end of his life that it was the "scandal" of the Antinomy of pure reason that drove him to the critical project. The use of the word scandal here is not accidental. It was again a religious problem and, more particularly, a problem with Christianity that drove Kant's thought. I do not think any other scholar had seen this.

Anglo-American scholarship tends to slight the religious and especially the Christian element in Kant's thought. They are more interested in seeing him as a philosopher of science. German scholarship is more open to the religious dimension.

As Joseph Schmucker and Dieter Henrich showed long ago and Richard Velkley and Susan Meld Shell continue to demonstrate more recently, Kant achieved a real breakthrough in his moral theory while reading Rousseau. Their research formed the context of my own. The *Remarks in the Observations on the Beautiful and the Sublime* include the first formulation of Kant's categorical imperative. As Velkley has shown, Rousseau's influence was even more profound in showing Kant the way in which reason subverts itself and forcing him to confront the problem of culture in its most general form. By reading *Dreams of a Spirit-seer* in the way I propose, we see that being moral and being rational is to follow universal laws and yet these universal laws are not simply what everyone else is doing. They have to be grounded in reason, but it is a reason that is all too influenced by other human beings. Kant's critical project is show how rational experience itself grounds a world that is objectively shared.

### 2 . 研究の目的

The purpose of the research was to show how the ultimate solution to the problems of pure reason have a theological or religious basis. That is, it is not accidental that Kant, after working through metaphysics, epistemology, ethics, aesthetics, ended up writing about religion. It was from religion that his quest began, and it was there that ended. It was a constant, lifelong engagement with the question of God.

Kant inherited a huge tradition from Leibniz and Wolff. He was also affected by Hume's writings on religion. He himself changed his position on the possibility of a proof for the existence of God. His thought was never static, so I have to look carefully at each stage of his writings.

My purpose is to contribute to a deeper understanding of Rousseau's influence on Kant by concentrating on the theme, running through the *Remarks*, that the drive for freedom or equality and the drive for unity in the state of nature lead, ineluctably, to the drive for honour, which, in turn, leads to irrationality and violence and then showing how this theme leads to the writing of *Dreams of a Spirit-seer*. In this way I show that one salient feature of the famous comparison that Kant made between Newton and Rousseau is Kant's discovery of an analogy between the Newtonian forces of attraction and repulsion and the two Rousseauian social drives – the drive to equality, which Kant equates with freedom, and the drive to unity. The first is a drive whose focus terminates in the self, the second's focus is located in others. I will caution, however, that associating the first drive with selfishness and the second drive with altruism is misleading. Each drive has its own goodness, but together they ground the drive for honour. The drive for honour leads to irrationality or delusion. The delusion leads to inequality and inequality leads to violence. It is this problem that spawns the reflections that make up *Dreams of a Spirit-seer*.

### 3 . 研究の方法

The method of my research was a careful reading of the early texts of Kant, especially the notes that Kant had written while reading Rousseau, titled *Remarks in <Observations on the Beautiful and Sublime and the Dreams of a Spirit-Seer Elucidated by the Dreams of Metaphysics* (1766). In these works I was able to show how much influence Rousseau had on Kant precisely on those topics connected with scandal. This led to several articles and conference presentations. The articles were published in *Kant-Studien* and in the *Kantian Review*, two of the best journals for Kant scholarship. I next turned to the *Critique of Pure Reason*, examining it in this light. This led to being published in *Rousseauian Mind* by Routledge, in a collection that featured many of the best Rousseau scholars.

All the secondary sources had to be gathered and read. I used them to help fill in the historical background as well. The *Remarks* comes in both the Akademie Ausgabe as well as newer edition edited by M. Rischmüller. I needed to study both. There were also several English

translations that I had to check.

A common way of understanding Immanuel Kant's critical breakthrough on self-knowledge is to see it as reconciling the insight of Isaac Newton that the laws of physics are universal with the more skeptical argument of David Hume that human knowledge cannot exceed experience and thus is not certain. This way accounts for a very important strand in Kant's thought. My own method took its starting point from the famous comparison that Kant makes between Newton and Jean-Jacques Rousseau. In the mid-1760s Kant noted in his the "Remarks in Observations on the Feeling of the Beautiful and the Sublime," that just as Newton revealed "order and regularity combined with great simplicity, so Rousseau discovered for the first time beneath the manifold of forms adopted by the human being the deeply hidden nature of the same and the hidden law, according to which providence is justified by his observations" (Kant, 2011, 104-05; AA 20: 58-9). The physical and the moral, the "starry heavens above" and the "moral law within" were two distinct realities that still shared a deep common root for Kant.

Nevertheless, the two realms and their respective interpreters were viewed quite differently by Kant. The different effect that Newton and Rousseau had on Kant is related to the distinction between a "great mind" and a "genius", a distinction that Kant formulated only later in his Critique of the Power of Judgment (187; AA 5: 308). For Kant, Newton was the former, a person "to whom the human race owes so much" (188; AA 5: 309). Still, "no matter how great a mind it took to discover [Newton's principles of natural philosophy], it "could also have been learned, and thus still lies on the natural path of inquiry and reflection in accordance with rules" (187; AA 5: 308).

#### 4 . 研究成果

Results are hard to measure. I include a list of my publications and presentations which were the concrete results that I produced. The articles are have been cited by other Kant scholars. In particular, Henry Allison, one of the foremost Kant authority in the world, refers to my articles when he treats *Dreams of a Spirit-Seer Elucidated by the Dreams of Metaphysics*. Thanks to my research I was one of two people invited by the Chinese Kant Society to present a paper at their inaugural conference in the summer of 2019.

Concretely, I would put my results as follows. In the *Critique of Pure Reason* Kant turned away from a kind of indifference towards metaphysical problems that had attracted him as he read Rousseau. In the *Critique of Pure Reason* he holds that such indifference, 'with respect to such inquiries, to whose object human nature cannot be indifferent' is 'pointless' (Ax). Nevertheless Kant regards this indifference, especially as it is directed against precisely those sciences we could least do without, as a 'phenomenon deserving our attention and reflection' (Axi). He sees it not as an effect of 'the thoughtlessness of our age, but of its ripened power of judgment' (Axi). There is a strong possibility that Kant had Rousseau in mind when he wrote these words. Kant wants to go beyond or complete the mission outlined by Rousseau, not fall behind him. He understands that the vicar's attempt to avoid philosophy is not simply due to anti-intellectualism. Rather, metaphysics has betrayed people like the vicar, and so they turn away in their ripened power of judgment. Kant will argue that such indifference to metaphysics can have deadly consequences, deadly at least for reason since it leads to its euthanasia. In the First Preface, he argues that in spite of the contempt with which 'these so-called indifferentists' might hold metaphysics, 'to the extent that they think anything at all, [they] always inevitably fall back into metaphysical assertions' (Ax). It is precisely the indifference of thinkers like Rousseau, who 'will no longer be put off with illusory knowledge' that places the demand upon Kant 'that reason should take on anew the most difficult of all its tasks, namely that of self-knowledge' (Axi), the same task that Rousseau posed for himself in his Preface to the Second Discourse. The result here is to uphold the importance of self-knowledge as the fundamental task of philosophy.

How can one overcome the danger of this indifference? Kant believed he had found a way - through awareness of scandal. The attraction and repulsion of scandal helps ensure that no one can remain indifferent. Thus, the uncanny power of the opening sentence of the Critique of Pure Reason: 'Human reason has the peculiar fate in one species of its cognitions that it is burdened with questions which it cannot dismiss, since they are given to it as problems by the nature of reason itself, but which it also cannot answer, since they transcend every capacity of human reason' (Avii). One feels compelled to read this sentence as more than the 'discursive, indeed time-honoured and attention-compelling, conversational gambit,' that Onora O'Neil labeled it. We read it as more than 'gossip.' Still it is, in the strictest sense of the word, a scandal. By reason we are fated to be attracted to questions that repel us with unanswerability. We are kept at bay by that which most deeply attracts us.

Their use of scandal to open up the theoretical space in which they carry out their investigations also helps to account for the fact that both Rousseau and Kant are consistently interpreted in diametrically opposed ways. They present the reader with a necessary yet impossible task and some interpreters take one side of the scandal and others take the other. There is evidence in the text for both. I have helped people to see the unity of the two sides.

## 5. 主な発表論文等

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3. 雑誌名 日本カント研究	6. 最初と最後の頁 8-25
掲載論文のDOI（デジタルオブジェクト識別子） なし	査読の有無 無
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〔産業財産権〕

〔その他〕

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