

Research workshops of Kant Institute

Immanuel Kant Baltic Federal University is known as one of the centers of the Russian Kant Studies. Kant's philosophical heritage has been studied in the University since the late 1960s. On the basis of this tradition, a special research unit – Kant Institute – was established at the University in 2008. Well-known experts on the philosophy of Kant, for example, L. A. Kalinnikov, I. D. Koptsev, V. N. Bryushinkin, I. S. Kuznetsova, and young scientists are in the team of the Institute. The purpose of the Institute is the organization of systematic studies of Kant's philosophy and its cultural context, and the use of research and development in educational programs and cultural and educational activities.

Among the activities of Kant Institute is organizing the research seminars devoted to the study of Kant's philosophical legacy. The first seminar was held in the Wallenrodt Library of the Cathedral in September 2008. Professor L. A. Kalinnikov made the report "Kant's system as transcendental anthropology". In his speech, he considered Kant's philosophical system as a methodological basis for "Anthropology from a pragmatic point of view"; he also pointed out that all the cardinal problems of Kant's philosophy can be brought to the question: What is a man? L. A. Kalinnikov claims that transcendental anthropology should be considered as transcendental idealism, keeping in mind, however, the interaction between transcendental anthropology and empirical anthropology. The final conclusion made in the report is as follows: Kant deals with three levels, three types of anthropology, each of which is a system and should be presented in a systematic manner: 1) physical and biological (*physiological*) anthropology, 2) pragmatic (supra-physical) anthropology, based on freedom, and 3) transcendental anthropology as philosophy and methodology for the pragmatic anthropological and physiological levels.

At the next seminar, the post-graduate student from the Department of Philosophy and Logics A. N. Trotsak made the report "Moral practice in the systems of Kant and Schopenhauer". Using the theoretical models of ethics of Kant and Schopenhauer, he analyzed difficult cases from modern life: the transfusion of possibly HIV-infected blood for saving human life; he examined how the collision of two moral laws – categorical imperative and compassion – are manifested in this example. The report consisted of four parts. The first part formulated the object, purposes and tasks of the study, the second revealed the essence of Kant's moral laws (categorical imperative) and those of Schopenhauer (compassion). The third part of the report was devoted to the analysis of two ethical principles in two ways: the application of the principle of compassion theoretically and practically. The fourth part is the final conclusion: the analysis of this ethical case, of the two models, suggests that Kant's categorical imperative is a better option in this case; in such cases doctors should prefer justified risks considering the consequences, otherwise we do not allow a person to live and do not let technological progress provide the solutions to medical problems.

The third research seminar of Kant Institute was also held in the Cathedral. The senior lecturer from the Department of Philosophy and Logics S. V. Lugovoy made the report "Kant's evaluation of the role of affects and passions of the soul in religious practices". He drew his colleagues' attention to the fact that the af-

fects, according to Kant, make a person blind, they do not let him think. However, an experienced preacher in his fiery speech can cause affects in his audience in order to revitalize their ideas of the moral good: affects accompany a revolution in the heart of a believer and the awareness of the willingness to serve the good, but the service can occur only under the guidance of reason. Kant defines passion as addiction, which prevents the mind at any given choice to compare them with the sum of all other dispositions. All passions turn into the lack of freedom, the slavery of external purposes, and evil and morally bad behavior. Therefore, in Kant's philosophy emotions and passions of the soul poorly aligned with the idea of religion within the reason. Affects, however, in some cases can revive the moral religion causing moral enthusiasm. Passions are incompatible with morality; the dominance of passions in religion leads to the emasculation of its moral essence.

The next seminar was devoted to the reception of Kant's ideas in the political philosophy of Hannah Arendt. Teaching Assistant of the Department of Philosophy and Logics A.N. Salikov made a report on this topic. In his opinion, Hannah Arendt was right in many respects considering Kant's doctrine of judgment as the core of Kant's political philosophy, which was never written by the Koenigsberg philosopher. In her theory of judgment Arendt is trying to implement the idea of Kant. It is obvious that the transfer of aesthetic concepts, which were not intended for use by Kant in the political sphere, caused some difficulties that Arendt could not but encounter. For example, despite obvious similarities between politics and aesthetics as the areas of public phenomena, there are significant differences between these two spheres of human activity. Politics can not be considered in isolation from other areas of human life, such as morality, economics, etc. Otherwise political philosophy turns into an abstract discipline without any relation to life. This does not mean that the parallels made by Arendt have no right to exist. But her interpretation of Kant's aesthetics in a political manner could be more viable if Arendt managed to give up the absolutization and idealization of politics.

The last Kant Institute seminar of 2008 was also held in the Cathedral. Associate Professor of the Department of Philosophy and Cultural Studies V.I. Savintsev made the report "The content of the concepts of 'freedom' and 'necessity' in B.P. Vysheslavtsev's 'philosophy of Eros': overcoming Kant's antinomy". The speaker argued that by presenting his version of the resolution of the third antinomy of the cosmological idea of reason, Vysheslavtsev makes the following adjustments.

1. At the core of Kant's conception there is the idea of "rational law", according to which the contemplated phenomena are always included in the causal chain of experience. Mental exclusion of this phenomenon from this chain is considered as a research outrage. Vysheslavtsev emphasizes the ontologization of the problem: empirical reality is presented to the subject in its entirety, because an individual is the totality of all existential forms.

2. The individual is the center of natural causation and free causation in Kant's transcendentalism. This idea is also supported in Vysheslavtsev's "philosophy of Eros".

3. Kant notes that the free cause originates from reason, but we cannot speculate on the motives of the manifestation of the free cause. In Vysheslavtsev's concept, the free cause stems from the awareness of the personality of his own freedom in relation to nature.

4. Kant notes that the natural world is developing according to its own laws (the laws of natural necessity). The free cause would only violate the natural course of development. Vysheslavtsev, developing the idea of a hierarchical development of things existent, notes that the free cause manifests itself at the highest levels of natural development – as conscious creation.

5. From Kant's point of view, freedom is not attributed to the constituents of the phenomenal world, but is only a necessary condition determining the specificity of the human, i.e. moral, behavior. Freedom and natural necessity do not oppose each other, but represent different spheres of existence. In Vysheslavtsev's opinion, freedom and necessity are the antinomy, which is possible to resolve only under the condition that one of the elements will be "subordinating" and the other – "subordinated".

In 2009, the participants of the seminars held by Kant Institute discussed the topic "The individual: the correlation of the natural and socially reasoned". Professor L. A. Kalinnikov proposed to analyze a number of issues raised by Kant in the first section of the treatise "Religion within the Limits of Reason Alone", the central of which is the problem of the relationship of the biological and social in the individual. Prof. L. A. Kalinnikov noted that the "Religion within the Limits of Reason Alone" provides Kant's understanding of the public and socially rational nature of the individual. Other participants of the seminars discussed the following issues: the justification of the use of the phrases "the nature of the individual" and "the essence of the individual" in discussing the correlation of the biophysical and socio-rational in the individual; the demarcation of the natural and social in the individual; the diversity of the motivation of human actions; and the problem of distinguishing between moral and legal actions.

In 2010, Associate Professor of Philosophy V. A. Chaly made a report on some aspects of the problem of justice in Kant's anthropology at the research seminar. He analyzed Kant's vocabulary related to the concept of "justice", outlined the relationship of possible interpretations of Kant's understanding of justice with the problems discussed by Kant in the study of metaphysical grounds of the theory of law and the doctrine of virtue, determined the place of justice in the system of Kant's anthropology and practical philosophy.

S. V. Lugovoy made the report "Anthropological ideas of Kant and the problem of inter-religious conflicts in modern society" at the next seminar. In his view, as far as true religion completely agrees with the requirements of practical reason in Kant's system, everything irrational should be excluded from religious practices as a manifestation of the evil that opposes the moral principle of human behavior that creates, among other things, religious conflicts as well. Therefore, it is extremely important to maintain the ability to use one's own minds in matters of religion and to draw conclusions about the sinfulness of one's own behavior by means of practical reason without relying unconditionally on the judgment of the clergy. Following the good and orientation on the moral content of religion will prevent collisions caused by religious contradictions. Since pure religion is a necessary phenomenon of human consciousness, the mind always holds a concept of God as a symbol of morality and there is always a possibility for transition to the universal ethical religion, to a common faith for all sentient beings, which should be sought – as the ideal – by all people. The orientation to this ideal, common to all sentient beings, can resolve difficulties in intercultural communication, which occur on religious grounds, and neutralize religious conflicts through the appeal to universal moral values and the decrease in the pressure of abnormal components of different religions' ideology.

Finally, in April 2010 during the research seminar, its participants discussed the translation of the introduction and the first two paragraphs of the "Anthropology from a pragmatic point of view" made by Doctor of Philology Professor I.D. Koptsev. He outlined the main principles that guided him when translating the text: 1) to identify all the liberties made in Russian translations of the "Anthropology from a pragmatic point of view"; 2) to convey the meaning of the text in the most accurate way by getting rid of the mentioned liberties; 3) to take into account the conceptual vocabulary of Kant's philosophical system generated in Russian philosophical culture; 4) to translate the "Anthropology from a pragmatic point of view" according to the standards of the Russian language and to create a literary Russian text.

After the discussion, Professor V.N. Bryushinkin summed up this session of the seminar: general principles of translation were identified and discussed; interpretive method of translating was chosen; as far as the translation is aimed at a wide range of readers, it is not necessary to strictly observe the terminology in translation; to solve the problem of awareness of the variety of data, the translator will be provided with aides, who are involved in the development of the conceptual vocabulary and comments.

Thus, the research seminars of Kant Institute made it possible to consolidate the Kaliningrad Kantian School and to focus its efforts on the study of Kant's "Anthropology from a pragmatic point of view" and the creation of a new annotated translation of this work. The results obtained during the seminars were specified at various international conferences (such as the 10th Kantian Readings), are reflected in the publications of Kaliningrad scientists and proved to be significant in the preparation and defense of two theses for the PhD degree.

S. V. Lugovoy