Introduction

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Published online: 20 February 2019
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This review serves to frame the first three reviews: those by Bruce Novak, Megan Laverty, and Gregory Bynum, all of whom presented with Felicitas Munzel as part of a panel on this book at the 2016 Philosophy of Education Society meeting in Toronto.

“Kant,” says Felicitas Munzel, on the first page of her 2012 Northwestern University Press book, *Kant’s Conception of Pedagogy: Toward Education for Freedom*, “has not typically been included in the great tradition of philosopher–educators; the present study seeks to rectify that” (i). So does this group of reviews. Munzel, both in her most recent book and in her previous one—*Kant’s Conception of Moral Character: The “Critical” Link of Morality, Anthropology, and Reflective Judgment* of 1999, published by the University of Chicago, has patiently, employing the most up-to-date scholarship on Kant (especially that coming from a reunited and reinspired Germany), elicited an entirely new comprehensive reading of him, as fundamentally concerned with issues of pedagogy as Plato, Rousseau, Dewey, and Noddings. The book on character shows that for Kant, moral character is far more than Aristotelian habit. It is *Denkungsart*: a way of thoughtful personal moral being in the world, “the work of art proper to us” as human beings. The book on pedagogy then, among many other things, shows the kind of world we can come to have when we have helped enough people find the way to personally thoughtful, artful living: a world of *simple Weltburger*—personally whole moral citizens of the cosmos, honestly speaking and living their personal truth in the *Bestimmung des Menschen*, the call at the same time to morally personal and morally universal humanity—in place of our still-current world, dominated by narrowly self-interested *bourgeois*, falsely pretending altruism and omniscience for falsely imagined advantage that is actually to their human and moral detriment.

In short, Kant begins to provide us with something we can *wholeheartedly* substitute for Common Core State Standards geared toward mere outward “success” within the humanly blind purviews of our current academic and economic institutions. I’m wondering if any of you readers gasped as I did in hearing this line from the recent film *Spotlight*: “It takes a village to raise a child; it also takes a village to abuse one.” Kant can help us clearly and systematically frame why, not just the high-stakes standardized testing we all deplore, but our whole idolatrous educational system, more and more totalistically devised *only* in worship to what William James called “the bitch goddess Success,” is nothing less than the systemic collective abuse of children’s very humanity. He begins to provide us with standards for seeing our *truest and deepest* shared common core, the common core of *our*

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shared humanity, and how it can be educationally watered to far better assure that we *all* lead lives fundamentally geared toward what makes us happiest as *human* beings: the both personal and collective pursuit of the good.

Felicitas's careful reading shows how seeing the whole of Kant clearly can lead us to see and cultivate this true, deep common core: that within the three Critiques, and explicitly in the *Methodenlehre*—literally, “ways of teaching,” at the end of each of them—there is “a fourth, anthropological and pedagogical one” (i) giving Kant's answer to the *general* question, “What is humanity?” And once we come to a *shared* answer to *that* question, we can *each* come to more humanly fruitful *personal* answers to the three other most basic philosophical questions—“What can *I* know?” “What ought *I* to do?” and “What might *I* hope?”—which lead to the provision and guarantee of both inward and outward freedom.

We hope to show today how through this deep, comprehensive reading of him, the thinking of Kant, marginal as it has been here through the years, can also come to be embraced at the core of PES. Six years ago at PES Gert Biesta declared that Kant's categorical imperative was the source of much of the trouble of modernity. What this panel seeks to show is that Kant's idea of the pedagogically induced personal discernment of the deliberate growth of one's active moral character toward cosmopolitan citizenship is an equally aesthetic *and* moral version of what Gert himself has called the central telos to be desired of modern pedagogy—“subjectification”—and that the means to accomplish this, what Felicitas calls “the grafting of moral character onto natural [and, we can add, social] aptitudes,” is precisely by—and this is Kant's understanding of *moral* “subjectification” and *active* humanity—the combined aesthetic and teleological discernment of the *particular* good that a *particular* culturally and historically situated person can best hope to do amidst the whole of what can be known by them of the currently situated world-horizon.

I put it to you, as we find ourselves in the horizon of a global economic culture that is suicidal and biocidal, and determinedly, and madly, Ahab-like, seeking to turn the whole of global education entirely to its economically “productive” but ecologically holocaustal ends—it is now high time for educators such as ourselves to come together in a *collective* understanding of humanity that can harness and inspire the personal desire for the true cosmopolitan good, to heal as much of the evil that we have long been wreaking upon our planetary world-order as we can. And, I also put it to you, as our collective fantasy of the ultimate value of the collective human dominion over nature is exposed—as science itself shows us we most likely will very soon be “Trumped,” so to speak, by nature, at the looming end of the game we have collectively chosen to wage against her over the past several centuries—our collective humanity can be revealed as our truly greatest and most sustaining resource, *if and only if* we can finally come to a proper collective understanding of it and how it can be cultivated.

The beginning of the provision of the collective understanding that will enable us to enter together, as our title puts it, a New Age of Pedagogical Enlightenment is the not inconsiderable ambition of this panel toward the accomplishment of the good.

The first three reviews will roughly follow the three topics of the Third Critique, *Der Kritik der Urteilskraft*—of the reflective judgment or strong discernment of the good—the beautifully and sublimely meaningful and the morally purposeful. First, in “Free Love, and Its Place in Cosmopolitan Nature,”¹ I will tease out a Kantian understanding of *the teacher*,

¹ This was the title of the PES presentation. Also the order of the three presentations has been altered for publication. I saw Megan Laverty's contribution to correspond to “the beautiful” in Kant, Greg Bynum's to “the sublime,” and my own to “the teleological.” So those familiar with the Third Critique, as well as others, might wish to read the articles here in that appropriately Kantian order.

tinged also with Platonic and Rousseauian eros (following suggestions broached by Megan in our planning that also align with Jaspers's suggestion that we need to understand the connection between good will and authentic love to fully embody humane political life). I will then briefly extrapolate from this an idea of how, should this at the same time awe-ful, hopeful, and loving understanding of teaching come to prevail, it can transform our collective understanding of the nature of human association from being centered on the collective exploitation of natural forces to being centered on the *interpersonal* generation of *soul-force*. Second, Megan, whose title is "Free to Be Good," following the argument of the second book, on the pedagogy of human freedom, will situate Kant within the historic Age of Enlightenment in which education, not economics, was seen as the fundamental human endeavor—showing how Kant's understanding of education was its peak, and how he shows that an education for human freedom is also an education for human friendship. Third, Greg, whose title is "Free to Be You and Me, and, So, a Free Us," will show how we can take Kant's understanding of sublimity as a guide to our having respect, and a kind of religious awe, for *different*-mindedness, in marked contrast to the *like*-mindedness that Aristotle saw as the fundamental condition for genuine friendship.

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