**Σχεδιάγραμμα ηθικής ανάπτυξης του Καντ**

 Ενεργητική

βασισμένη στην πειθαρχία πνευματική

Φυσική

 γενική καλλιέργεια

**Καλλιέργεια δυνάμεων θυμικού**

 Ειδική καλλιέργεια

Καλλιέργεια γνωστικών δυνάμεων καλλιέργεια ανώτερων

Χαλιναγώγηση φαντασίας νοητικών δυνάμεων, αιτιακές

 συνδέσεις και αυτενέργεια

1

The chief ground of the discipline on which freedom is based is as follows: that the child should recognize its status as a child, and that its duties should all be derived from the consciousness of its childhood, age and capacity. A child, therefore, must exercise powers no greater than are commensurate with its years; and since, as a child, it is weak, it must not be able to obtain things by ordering and commanding, but must seek to secure everything by asking. . . . So a child must not be reared in habits of command; it should obtain things, not by willpower, but at the pleasure of others.

2

«From a pragmatic consideration, the universal, natural (not civil) doctrine of signs. . . . uses the word character in two senses because on the one hand it is said that a certain human being has this or that (physical character); on the other hand that he simply has a character (a moral character), which can only be one, or nothing at all. The first is the distinguishing mark of the human being as a sensible or natural being; the second is the distinguishing mark of the human being as rational being endowed with freedom. The man of principles, from whom one knows what to expect, not from his instinct, for example, but from his will, has a character».

3

Kant lists off some “. . . qualities that follow merely from the human being’s having or not having character” in the sections that follow. Specific examples are given (e.g. the imitator, the eccentric, the malicious individual, the authoritarian personality) as to human beings’ not having character (Kant 2007c, 7: 293–4). At the end of the list, Kant notes that “. . . character requires maxims that proceed from reason and morally-practical principles” (Kant 2007c, 7: 293). He then lists off a series of negative principles or prudential maxims relating to character. These are, 1) not to lie, to speak cautiously 2) not to dissemble, not to be gracious in public yet hostile in private 3) not to break one’s promise; not to make promises that cannot be kept; not to disgrace the memory of friends or abuse another’s confidence and candor 4) not to associate with malicious or otherwise evil-minded people 5) not to pay attention to gossip; to be moderate in matters of fashion.

4

Kant is suggesting that character is a conscious, deliberate commitment: one decides, here and now as it were, to be a better person—a moral human being— and sticks with it. Attempting to live by character, for Kant, is an all-or-nothing affair. Formal education has presumably stopped—it is after all for children.28 The person in question has the context (RMS) and education (in cultural artifacts, in “Beautiful arts and sciences . . . ,” and in moral pedagogy), yet character is a free choice to follow moral maxims consistently (the third maxim of “. . . common human reason . . .”).

5

 “the only proof within a human being’s consciousness that he has character is that he has made truthfulness his supreme maxim, in the heart of his confessions to himself as well as in his behavior toward everyone else; and since to have this is the minimum that one can demand of a reasonable human being, but at the same time also the maximum of inner worth (of human dignity), then to be a man of principles (to have a determinate character) must be possible for the most common human reason and yet, according to its dignity, be superior to the greatest talent». (Kant 2007c, 7: 295, italics mine). Once again, the possibility of having and acting on moral principles sufficient for the human being to develop character is granted to “. . . common human reason . . .”: the difficulty is to develop the disposition of the will to follow only moral principles (duties) and the strength of purpose and resolve (virtue) to carry this through. Kant seems to think this revolution amounts to a conscious decision to no longer allow one’s will to be ruled by instinct, a decision that few can make until at least their advancing years.

6

«The sum total of pragmatic anthropology, in respect to the vocation of the human being and the characteristic of his training, is the following. 29 The human being is destined by his reason to live in a society with human beings and in it to cultivate himself, to civilize himself, and to moralize himself by means of the arts and sciences. No matter how great his animal tendency may be to give himself over passively to the impulses of ease and good living, which he calls happiness, he is still destined to make himself worthy of humanity by actively struggling with the obstacles that cling to him because of the crudity of his nature».

7

First of all, the understanding develops by using experience to arrive at intuitive judgments, and by their means to attain to concepts. After that, and employing reason, these concepts come to be known in relation to their grounds and consequences. Finally, by means of science, these concepts come to be known as part of a well-ordered whole. This being the case, teaching must follow exactly the same path. The teacher is, therefore, expected to develop in his pupil firstly the man of understanding, then the man of reason, and finally the man of learning. Such a procedure has this advantage: even if, as usually happens, the pupil should never reach the final phase, he will still have benefited from his instruction. (An: 2:305–306)