

## SPECIAL ISSUE “KANTIANAS”

In recent decades, the presence of women in Kant studies in Brazil has become notable. Several professors formed excellent research groups on Kantian philosophy, building and consolidating international networks devoted to the studies of Kant’s works. The fact that the Brazilian Kant Society has been presided by women in the recent years – in addition to having its board composed mostly of women – can perhaps be considered an example of this new circumstances. It is also noteworthy the current doctoral and post-doctoral research on Kant’s thought developed by woman in Brazil.

In order to draw the public’s attention to Kantian research carried out by women, the journal *Estudos Kantianos* conceived this special issue “Kantianas”, which brings together papers written by female researchers occupied with the study of various themes of Kantian philosophy and its relations with other philosophical perspectives. This is a joint initiative with the journal *Studia Kantiana*, which will bring together in its next issue, organized by Marília Espírito Santo, a series of contributions by female Kantian researchers.

In the paper “Kant on Desire”, which opens our special issue, Maria Borges examines two meanings of “desire” in Kant’s practical philosophy: as an inclination and as a choice of the action’s maxim by the will. The author then elucidates the development of Kant’s conception of the faculty of desire throughout the *Lectures of Metaphysics* and *of Anthropology* given by Kant in 1770-80, comparing it with the definitions offered in the last two *Critiques*, as well as in *Anthropology from a point of view*. She argues that there is a double level of the faculty of desire.

Still on the subject of moral philosophy, Marília Espírito Santo explains an objection made to Kant by Béatrice Longuenesse in analogy to the objection made by Kant to the rationalist tradition. The author reconstructs Kant’s argument exposed in the *Critique of Pure Reason* to criticize the paralogism of personality, which rationalists fall into when they seek to determine the identity of the self. Then, she shows that, according to Longuenesse, in a similar way to the paralogism criticized in the first *Critique*, Kant commits a “paralogism of pure practical reason” both in the third section of the *Groundwork of the Metaphysics of Morals* – by attributing transcendental freedom to human beings from the mere representation of the subject as belonging to an intelligible world – and in the *Critique of Practical Reason*, by attributing it to the subject through the conscience of moral duty.

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Moving on to the discussion on the relationship between ethics and politics, Nicole Martinazzo examines the assertion made by Kant in *Religion within the Boundaries of mere Reason*, according to which an ethical community can only exist if it has a political community as its base. Seeking to elucidate the meaning of this relationship, the author proposes the following hypothesis: a political community should be understood as a necessary, albeit not sufficient, precondition for the existence of an ethical community. Emphasizing that it is not a question of subordinating the existence of individual moral action to the existence of a political community, she argues that, according to Kant, the collective realization of morality depends on the formation of a political community, insofar as this guarantees the minimum conditions for agents to change their “way of thinking”.

Subsequently, also concerning morality and religion, Ivanilde Fracalossi presents the reverberations of Kant’s conception of rational faith in Reinhold’s thought, based on a detailed reading of his *Letters on Kantian philosophy*. Situating the content of the first Letters in the context of the German Enlightenment and as a result of the clash between the philosophies of Mendelssohn and Jacobi, the paper helps us to understand that Reinhold reiterates Kant’s enterprise as an alternative path between irrationalism and dogmatism for the conciliation between morality and religion. With the analysis of subsequent letters, she introduces Reinhold’s theses on the relationship between body and soul, and on the immortality of the soul, revealing that the author’s theoretical developments are based on the reading of the paralogisms exposed in Kant’s *Critique of Pure Reason*.

The issue then presents two articles on the topic of nature in Kant. Starting with the introduction of some of Buffon’s considerations on natural history, Isabel Coelho Fragelli shows that it was mainly the French naturalist who motivated Kant’s conception of history of nature. Based on Kant’s three essays on races, the author presents how Kant distances himself from a mere “description of nature” carried out by naturalists and introduces a “history of nature”, in which he seeks to understand the characteristics of living beings, based on a principle of unity. According to Fragelli, the principle of unity of races in a single species will find support in the theory of epigenesis and in the teleological principle exposed by Kant in the *Critique of Judgment*.

In “Re-evaluating Kant’s ethics for environmental issues”, Milene Consenso Tonetto faces the contemporary debate on issues related to the environment and non-human animals, in order to show that Kant’s ethics of duties and obligations is fruitful to argue in favor of protecting the natural world. In opposition to readings according to which Kant limits moral obligations only to relationships between human beings, the author claims that Kant’s ethics has broader moral requirements, which would include non-human nature.

Finally, presenting the contemporary reverberations of Kant’s moral philosophy in Hannah Arendt’s thought, Nathalia Rodrigues da Costa examines the Kantian origins of Arendt’s reflections on the Eichmann case. At first, the author examines Kant’s *Groundwork of the Metaphysics of Morals* in order to explain three aspects of Eichmann’s misunderstanding of Kant’s moral philosophy: the confusion between the domains of morals and politics, the lack of autonomy of the will and the blurring between actions from duty and merely according to

duty. Then, she shows how Arendt uses Kant's *Critique of Judgment* in order to stress Eichmann's inability to exercise his understanding and to put himself in the place of the other.

Hoping that this special issue of the journal *Estudos Kantianos* may contribute not only to making the work of female researchers of Kantian philosophy visible, but also to encourage the engagement of young researchers in our area of philosophy, still marked by gender inequality, I wish everyone may enjoy reading it.

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