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### "RELIGION" IN THE PHILOSOPHY OF I. KANT

**Abstract.** The purpose of the study is to clarify the main issues of Kant's doctrine of the phenomenon of religion through the prism of analyzing its aspects such as: the essence of religion; the relationship between religion and morality; the place of God in religion; types of religions; the relationship between religion and faith; the impact of religion on human development. The scientific novelty of the study lies in the implementation of a comprehensive, albeit brief outlining the fundamental components of the phenomenon of religion as interpreted by I. Kant.

The author comes to the conclusion that «religion» in Kant's interpretation means the fulfillment of one's obligations by a person, which, due to his connection with God, acquires the status of divine commandments. This sphere is deprived of irrational, sensual components and strengthens the moral law in man. The goal of religion is to realize perfection, a perfect state of moral action through connection with the divine essence. Kant seeks to formulate certain "criteria" of true religiosity, in particular: imbued with a rational component; finding and following moral duties as divine commandments; the absence of collective forms of service and ritualism. As well as religion, faith in Kant's interpretation is also of a moral nature. True moral faith, on the one hand, implies belief in the existence of God as a holy lawgiver, guardian of the human race and a righteous judge, and on the other hand, it is a belief in the possibility of becoming pleasing to God by leading a good life. One of the tasks of religion is the moral improvement of a person who leads to a position of pleasing God, a person's dignity before Him. The idea of such improvement is inherent in the mind itself and is achieved through internal moral compulsion (fulfillment of duties as divine commandments). Perfection is not God's assistance, but the result of merit, of human actions in the fulfillment of the moral law.

**Keywords:** *morality, faith, God, moral law, human improvement, reason.*

**Introduction.** The phenomenon of religion, despite the long history of humanity's religiosity (in its various manifestations, interpretations, and on the example of different peoples and civilizations) never ceases to attract the attention of philosophers and scientists. The reason for this may be the very specificity of religion, which seeks to combine transcendent and immanent meanings. The peculiarity of the interpretation of religion in the philosophy of

I. Kant is that the latter loses any transcendental character, becoming a phenomenon completely immanent, present in man. In addition, religion acquires its quite specific, practical significance, becoming, like morality, the goal of human activity.

From our point of view, such a view of religion carries with it a twofold perspective: on the one hand, in modern conditions it can gain its dominant position, which is facilitated by all the scientific and technological progress of mankind and the devaluation of spirituality; on the other hand, in such a paradigm, religion may lose its fundamental meaning – to connect the earthly world with the heavenly world, divine, eternal world, which, in turn, will potentially lead to its decline.

**Analysis of recent research and publications.** It is noteworthy, first of all, the considerable attention to the issues under consideration, expressed in a number of works and studies on the philosophy of religion by I. Kant.

One of the most famous commentators of Kant today, S. Palmquist has a number of works that appeal to Kant's philosophical and religious studies. For example, in his work *Comprehensive Commentary on Kant's Religion within the Bounds of Bare Reason*, the scholar offers a detailed commentary on *Religion within the Boundaries of Mere Reason*, including a glossary of key terms, presented in Kant's treatise (Palmquist, 2016).

In turn, the monograph *Kant and Religion* by A. Wood examines a number of aspects of Kant's philosophy of religion, including: the problem of religion in its relation to reason, the question of moral faith in God, the problem of evil and the change of the human heart, the question of salvation and freedom of conscience, as well as the problem of forming an ethical community and the Church (Wood, 2020).

The work of T.F. Godlove *Kant and the Meaning of Religion* attracts our attention as well. The researcher analyzes, in particular: Kant's theory of the formation of concepts (the so-called "spatial theory of concepts"); Kant's interpretation of the function of reason, which is completely superimposed on the phenomenon of religion; the role of experience in human cognition. T. Godlove tries to prove that theological language becomes part of Kant's overall program of humanization (Godlove, 2014).

A significant contribution to the doctrinal plane of knowledge and understanding Kant's philosophy of religion is represented by the collection of essays *Kant and the Question of Theology*. For example, in the study by D. Bradshaw's essay *Kant and the Experience of God* proves that, even when a person "met" God in his experience, according to Kant, this cannot be an argument for building theoretical knowledge. In turn, L. Pasternack's essay appeals to the problem of the relationship between faith and knowledge in Kant. The researcher identifies four ways of correlating historical faith with moral faith (Firestone, Jacobs & Joiner, 2017).

At the dissertation level, the phenomenon of religion in Kant was studied by I. Horokholinska. The author, among other things, concludes that Kant's idea of God is a moral self-reflection of man, potentiating the ideal image of human dignity. Kant's philosophy of religion, which is anthropological, axiological and soteriological in nature, in general set the "coordinate system" for the philosophical understanding of religion, revealed its human-creating core and humanistic potential (Horokholinska, 2012).

In turn, V. Tytarenko's dissertation research focuses around the problem of the relationship between morality and religion in the teachings of Kant and Hegel. With regard to the first of these thinkers, the researcher comes to the conclusion that in Kant, this correlation between the two phenomena can be observed in two contexts: first, in the concept of faith as one of the highest faculties of the soul; secondly, unlike morality, religion, addressed to the human being as a whole, is able to serve as a mediator between pure morality and the empirical world (Tytarenko, 2010).

**The purpose of the article** is to clarify the main issues of I. Kant's doctrine of the phenomenon of religion through the prism of analyzing such aspects as: the essence of religion; the relationship between religion and morality; the place of God in religion; types of religions; the relationship between religion and faith; the influence of religion on human development.

**Formulation of the main material.** *The essence of religion.* Kant's main work on the analysis of the phenomenon of religion is entitled *Religion within the Boundaries of Mere Reason*. The title already tells us a lot about the contours of this phenomenon. Religion is "sifted" by rationalism, and therefore, fully corresponds to Kant's three main works of the critical period. At the same time, as researchers emphasize, despite the criticism of religion, in general, Kant's philosophy of religion does not have a completely negative connotation in relation to it. It opposes both dogmatism and skepticism. Kant's view is opposed to both religious fanaticism and atheism. At the same time, Kant should not be considered a pure believer (Shamshiri et al., 2018, p. 212). In his consideration of religion, he wants a strict rational definition, but due to it, religion loses its original nature – to be a bridge between man and God in all the various manifestations of their relationship. Religion is deprived of any irrational element, any sensuality. Kant practically does not mention any religious experiences or feelings.

From a subjective point of view, religion, as Kant defines it, is "the cognition of all our duties as divine commandments" (Kant, 1994, p. 164). This means seeing them as connected (through the moral law within us) to a higher Power outside of us, otherwise it would be impossible to achieve their fulfillment. Such fulfillment, according to Kant, is the heart and hope of true religion (Palmquist, 1992, p. 139).

Thus, true religion is reduced to fulfillment of human duties, which, due to their connection with God, acquire the status of divine commandments. It therefore contains the following factors strengthening the role of the moral law, which in Kant gets its emotionless perfection and complexity of the practical realization of its requirements.

*Religion and morality.* In the preface to the work *Religion within the Boundaries of Mere Reason* the author outlines the position of morality, which "does not need religion". Kant says that "morality necessarily leads to religion, whereby it expands to the idea of a moral lawgiver with power outside of man, whose will as its ultimate goal (of the universe) is what can and should be the ultimate end of man" (Kant, 1994, pp. 8-9). So, on the one hand, morality does not need religion, and on the other hand – it receives its perfect completeness through it. Hence, religion becomes extended morality to the limits of the divine.

The necessity and usefulness of religion (in relation to morality) arises from morality itself, from the ultimate goal of pure practical reason

(Myasnikov, 2007, p. 8). For Kant, religion and morality have the same source – they are based on a priori notion of reason (Pechurchik, 2009, p. 114).

The relationship between religion and morality is that, on the one hand, religion without moral grounds meets only its external side (in relation to cult activities), and on the other hand, morality without religious postulates cannot give a person hope for moral completeness (Petrescu, 2014, p. 202).

For Kant, religion is not something self-sufficient. Its reasonableness and usefulness is determined by the fact that it serves as a way of justifying and authorizing the moral law. The value of religion is to be a moral teaching and a means of moral improvement of a person through the development of a sense of duty (Pivovarov, 2014, p. 85-86). Kant does not reject the educational value of religion, but only its independent status in the formation of a moral subject. Religion should be primarily moral consciousness, while everything else in its content is only a consequence of the latter (Oizerman, 1993, p. 9).

Kant assumes that everyone should know what they should do, because he is able to find an unconditional moral law in his mind. If a person chooses freely to follow the moral law, he asserts own moral freedom and selflessly believes in a moral creator of the world and a just judge. Only a person who does everything in his or her power to become better, can hope for divine assistance (Myasnikov, 2007, p. 9).

Kant's work *Religion within the Boundaries of Mere Reason*, on the one hand, is engaged in philosophical reflection on religion, and on the other hand, does not recognize the very possibility of religious experiences and puts it "outside the brackets" when considering various aspects of positive religion. A. Sudakov calls this fact a tragicomic philosophical paradox or scandal. Indeed, religion for Kant is detached from sensuality and the transrational, it lacks miracles, sacraments, grace, the Church as such, even God is replaced by the idea of God, sufficient in the moral sense for the finite mind (Sudakov, 2009, p. 39). The main expression of a pure religion of reason is practical, in which the moral way of thinking is transformed into a moral way of life (Ishmakova, 2012, p. 133).

At the same time, religion for Kant is significant not only for the sphere of morality, but also further for the sphere of politics. Thus, M. Pera, analyzing the relationship between Kant's views on religion and politics, concludes that religion is necessary for morality, and morality is necessary for civil society. The latter, being morally responsible for the development of an ethical community in the form of the church, is necessary for a liberal state. Without God, religion, and the church, the state would either become a collection of people fighting among themselves, or an illiberal, police community (Pera, 2012, p. 569).

The aspects of Kant's philosophy of religion that we have noted indicate that Kant is not ready to recognize religion as a self-sufficient sphere of individual and social existence. De facto, only one aspect of religion is significant: the indication of the existence of the divine. However, the latter serves only for the perfect fulfillment of the moral law and the formation of an ethical community in the state.

*The place of God in religion.* For Kant, God, who belongs to the realm of the practical, is not the spiritual founder of the world, but a moral lawgiver. Therefore, the only way to cognize him is to transfer from rational theology to

moral theology. The essence of God can only be understood as the basis of moral law and order, the primary source of morality and the goal of moral self-improvement (Kitaeva, 2005, p. 13). The moral argument for the existence of God, according to Kant, is the true reason for honest, sincere internal consent to His existence, based on practical considerations (Wood, 2020, p. 30).

Such an interpretation of the concept of "God" as a moral symbol that can be realized through the activities of humanity, focused on practical reason, according to S. Lugovoi, shows that Kant's views are very close to atheism (Lugovoi, 2003, p. 17). We will allow ourselves to disagree with this position, since Kant does not deny the existence of God, but gives him other "functions" and interprets him differently. And even the admission of the idea of God eventually leads to the realization of the existence of God as a separate person.

Any religion, in Kant's view, consists in looking at God as the lawgiver of all our duties, worthy of universal worship. Hence, the question arises: in what way is God pleased with our worship, and what He expects from man's obedience. Kant notes that the divine legislative will is realized either through statutory or purely moral laws. As for the latter, everyone is able to cognize the divine will through his or her own reason as the will that underlies his or her religion. Moreover, the concept of deity arises only from the realization of these laws and the need of the mind to recognize the power that can most fully achieve the result that corresponds to the ultimate moral goal.

Kant is convinced that man can make himself worthy of being accepted by God through the right relationship between good works and grace. Doing good deeds or trying to live a good life is a rational basis to consider oneself as having received God's grace. We open ourselves up for the possibility that our immoral actions will be hidden by God (Palmquist, 1992, p. 143).

Kant says that a minimum of knowledge is enough to fulfill the duty of each person – perhaps there is a God. In addition, it is emphasized that religion does not contain any special duties towards God, because God "cannot accept anything from us, and we cannot act for him or influence him". If we are talking about the phenomenon of reverence, then, in Kant's view, it is not some kind of religious rite, but a religious way of thinking in our actions that are in line with duty (Kant, 1994, p. 164).

Thus, the concentration of Kant's attention and efforts on the sphere of morality and its practical realization also subdues the idea of God, which is reduced to his recognition as a moral lawgiver and the primary source of morality. The sphere of knowledge, the sphere of cognition of God, the sphere of relations between God (as a Creator) and man (as a creation) become completely absent. The sphere of faith, which is capable of showing the path of man's ascent to God, becomes absent as well. For Kant, the idea of God *de facto* loses its transcendent status.

Kant "hides" behind the position that it is impossible to know God. On this basis, there is no need for spiritual struggle, the struggle for the eternal, for entering the Kingdom of God. The struggle takes place only at the level of a person who seeks to meet a moral "standard" and thus, if he or she realizes the moral law in himself, he becomes worthy of God. Moral anthropocentrism essentially displaces, on the one hand, theocentrism, and on the other hand, the idea of salvation as a result of God's Mercy rather than human merit.

*Types of religions.* Kant divides all religions into two groups:

1) Religions of favor (cult) – here a person flatters himself with the idea that, for example, God is able to make him happy without him having to become better for this or that God can make you better without you having to do anything more than ask for it, i.e., no more than wish, without the need for action;

2) Moral religion (Christianity) – here its main postulate is centered on the fact that everyone should do everything in their power to become better, i.e. to use their natural inclinations for goodness for this purpose; this is connected with this premise: "It is not essential, and therefore it is not necessarily to know what God is doing or has done for his bliss, but it is necessary to know what man himself must do to become worthy of this assistance" (Kant, 1994, pp. 54-55). Moral religion is based on the desire of the heart to fulfill all human duties as divine commandments (Kant, 1994, p. 89).

The concept of divine will, which is determined by purely moral laws, allows us to think of only one God, and, accordingly, one religion as purely moral. If we are talking about statutory, not purely moral laws, then religion is cognized not through reason but through revelation (secretly or explicitly, through Scripture or tradition). It will be a historical faith, not a faith of pure reason (Kant, 1994, p. 109-110). It has no moral value (Kant, 1994, p. 118).

Kant is convinced that true religion is formed by moral legislation, through which the will of God is primarily reflected in the human heart. Whereas the statutory laws are only a means to encourage and spread true religion (Kant, 1994, p. 110). Based on these considerations, Kant concludes that God is only pleased with what is done through the moral law of God's will. Statutory legislation is accidental, it is not binding on man. In turn, moral legislation is based on the good behavior of man in life, that is, the fulfillment of the will of God (Kant, 1994, p. 110).

Kant divides religion in the usual way into revelatory and natural religion. The revelatory one is the one in which a person must know what is a divine commandment in order to recognize it as a duty. In turn, in natural religion, a person must first know what a duty is before recognizing it as a divine commandment (Kant, 1994, p. 165). At the same time, natural religion can be revelatory if it is organized in such a way that people, through the simple application of reason can and should come to it by themselves, regardless of time and scope (Kant, 1994, p. 166). At the same time, revelation can be commuted to religion only through reason (Kant, 1994, p. 167). Natural religion is de facto reduced by Kant to morality. It is based on moral duty, the idea of which is present in every person. Due to "universality", "universal unanimity", the requirement of the "true church" can be realized (Kant, 1994, p. 168).

*Religion and faith.* Kant contrasts two forms of faith – the faith of a worshipful religion and moral faith. He calls the first of them coercive and slavish; it makes a person pleasing to God by means of cultic rituals that have no moral value. Moral faith (soul-saving) is a freedom based on the sincere conviction of faith. As a prerequisite, it requires a morally good way of thinking. Kant is convinced that there are two conditions for salvation in soul-saving faith. The first is faith in redemption, i.e, payment for guilt, liberation, and reconciliation with God, and the second is faith in the possibility of becoming pleasing to God through a good way of life (Kant, 1994, p. 123).

The first condition, i.e. cleansing from sins, is theoretical in nature, and the

second is practical, purely moral. The latter involves attaching human efforts in the direction of fulfilling duties. Historical faith (church-based) is only a vehicle for pure religious faith. Based on similar considerations, Kant derives two maxims – activity (practical) and knowledge (theoretical). The second of them serves to establish and implement the first maxim (Kant, 1994, p. 126).

Kant contrasts two positions: 1) One must believe that once upon a time a man who, by his holiness and his services to himself and to others, has done enough to enable us to hope, even if we lead a good life to be saved by virtue of this faith alone; 2) We should strive, with all the strength of a holy way of thinking and a way of life pleasing to God, to be able to believe that God's love for humanity, as it turns its capacities to follow His will, may well, given an honest way of thinking make up for the lack of deeds, however they may be done (Kant, 1994, p. 128).

This opposition is a well-known dispute between Christian churches about the way in which a person is saved – in the first case, through faith, in the second, through works. Due to the fact that Kant's religion and morality are built on the realization of the moral law, he, quite understandably, cannot accept only the aspect of faith in God that leads to salvation. At the same time, the factor of faith according to Kant, whose position is based on the need to lead a life pleasing to God, is "lost" in the latter's mainstream. In the face of action, faith is "silenced" and forbidden to speak. Whereas, without denying the importance of leading a life pleasing to God, it should be emphasized that the Christian religion began with the fact that Jesus Christ set an example of faith in the Heavenly Father.

Kant calls faith the recognition of the tenets of religion. He notes that the universal true religious faith is faith in God: first, as the omnipotent creator of heaven and earth, that is, in the moral sense as a holy legislator; and as the guardian of the human race, i.e. a good ruler and moral guardian; third, as the keeper of his own sacred law, i.e. a righteous judge. Such faith, Kant emphasizes, does not contain any mystery, because it expresses exclusively the moral attitude of God toward the human race. It "suggests itself to the mind of every man" (Kant, 1994, p. 152).

Kant has special hopes for the Christian faith. It is, on the one hand, a pure faith of reason, because it is accepted by everyone freely, and on the other hand, it is the faith of revelation, since it is commanded. In addition, Kant considers the Christian faith as a scientific faith (faith of scholars), because the existing dogmas must be communicated to all people for future times as a sacred heritage. As a scientific faith, the Christian faith is based on history, and science is its foundation (Kant, 1994, pp. 175-176). With Jesus Christ as its primary teacher, the Christian religion (as opposed to the Jewish religion) is formed as a moral religion, not a statutory one, thus entering into the closest relationship with reason (Kant, 1994, p. 180).

Faith, according to Kant, like religion, is subordinated to the realization of the moral law in man, given by the moral lawgiver (God). In other words, by its very nature, it does not imply any collective forms of service. Hence, Kant distinguishes several types of illusory beliefs possible for a person to go beyond the limits of reason in relation to the supernatural:

1) Belief in a miracle, i.e., in the knowledge through experience of something that, according to objective laws of experience, should be

recognized as impossible;

2) Belief in a mystery, i.e., something about which we cannot form no concept in our minds, yet we are obliged to include it in the sphere of its concepts as something necessary for the moral good;

3) Belief in the means of obtaining grace, i.e., the use of natural means can produce a result that is a mystery to us, namely God's influence on our morality (Kant, 1994, pp. 212-213).

In line with the latter type of illusory beliefs, Kant defines: prayer, worship, baptism, and the mystery of Communion. Thus, Kant is skeptical towards the external forms of faith. He perceives them as "superfluous", concentrating on the question of fulfilling the moral law. The idea that these "illusory beliefs" can contribute to the strengthening of faith, is also rejected.

*Religion and the Problem of Human Perfection.* Kant's focus on the perception of religion as morality that has received its perfect and complete fulfillment (through the admission of the figure of God as a moral legislator), inevitably leads to the question of its relation to human improvement.

According to Kant, the necessary basis for the latter is a change of mind. It is this change that will allow a person to become pleasing to God. This is a kind of a way out of evil and an entry into the realm of good, the casting off the old man and putting on the new man. It is a holistic act, which in its essence is a kind of sacrifice (Ishmakova, 2012, p. 131).

Kant says that the only thing that can make the world the object of divine will and the purpose of creation is humanity, that is, the world of rational beings generally, in its full moral perfection, "of which, as the highest condition, bliss is the direct consequence in the will of the supreme being". The model of such perfection was embodied in Jesus Christ as the Son of God. In this regard Kant adds that only through practical faith in the Son of God a person can hope to be pleasing to God and, therefore, blessed. This is a person who has realized the moral course of thoughts in himself, believes and relies on himself fully, and in trials and sufferings remains faithful to the original image of humanity. Such a person is worthy of God's favor (Kant, 1994, pp. 61-62). Kant emphasizes that the idea of a person who is morally pleasing to God is embedded in reason (Kant, 1994, p. 63).

In the aspect of human improvement, therefore, several significant aspects should be emphasized:

– First, the goal of such perfection is to make man morally pleasing to God;

– Second, the idea of such perfection is inherent in the mind, i.e., it permeates every person, and, therefore, all of humanity;

Third, the attainment of perfection by man is the result of his merit, not God's assistance; moreover, only by virtue of endeavoring and practicing a good way of life, a person can receive "approval" from God and hope for His help.

Kant puts forward the following rule: "whatever a man can do beyond the good way of life in order to become pleasing to God, is only religious delusion and false service to God" (Kant, 1994, p. 184). After all, the virtuous way of life, according to Kant, implies something real, which in itself is pleasing to God and contributes to the improvement of the world (Kant, 1994, p. 187). The desire to perceive the influence of heaven in oneself Kant calls madness, self-



deception which is harmful to religion (Kant, 1994, p. 188). In turn, religious superstition is the belief that by performing a religious rite, one can achieve something in matters of justification before God (Kant, 1994, p. 188-189). Serving God in the church primarily pursues purely moral worship of God in accordance with the laws which are prescribed for humanity as a whole (Kant, 1994, p. 198).

It is worth noting, however, that Kant takes a very narrow approach to the essence and role of Christianity in terms of human improvement. According to Christianity, if man is perfected through love for God, in Kant's religion, perfection occurs through internal mental compulsion (Matyash, 2016, p. 92). A person becomes a "slave" to following moral perfection in order to receive God's "approval". Awareness of one's weakness and limitations, as well as the right to "error" (sin) is de facto rejected by Kant.

**Conclusions.** Thus, "religion" in Kant's interpretation means the fulfillment by man of his duties, which, due to his connection with God, acquire the status of divine commandments. This sphere is deprived of irrational, sensual components and strengthens the moral law in man.

Kant does not recognize religion as having an independent status, and therefore it becomes necessarily connected with morality. Both morality and religion are strictly rational nature and are intended to fulfill the moral law that a person is able to find in himself. Morality and religion, therefore, are parts of the same moral consciousness. Specifically, the goal of religion is to realize completion, the perfect state of moral action through connection with the divine essence. The place of God in Kant's religion is determined exclusively by the ethical sphere of relations. He is the moral lawgiver and the primary source of morality. To find God in oneself means to find an understanding of one's own duties as the basis and moral goal of life.

Kant divides religions into natural and revelatory religions, as well as into moral and cultic religions. In fact, Kant seeks to formulate certain "criteria" of true religiosity, in particular: imbued with a rational component; finding and following moral duties as divine commandments; the absence of collective forms of service and ritualism.

Like religion, faith in Kant's interpretation is also of moral nature. True moral faith, on the one hand, implies belief in the existence of God as a holy lawgiver, guardian of the human race and righteous judge, and on the other hand, it is a belief in the possibility of becoming pleasing to God through the pursuit of a good life. One of the tasks of religion is the moral improvement of man, which leads to a position of pleasing God, a person's dignity before Him. The idea of such improvement is inherent in the mind itself and is achieved through internal moral compulsion (fulfillment of duties as divine commandments). Improvement is not God's favor, but the result of merit, of human actions in line with the fulfillment of the moral law.

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The author declares no conflict of interest.

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## Юрій ХОДАНИЧ

### "РЕЛІГІЯ" В ФІЛОСОФІЇ І. КАНТА

**Анотація.** Метою дослідження є з'ясувати основну проблематику вчення І. Канта про феномен релігії крізь призму аналізу таких його аспектів як: сутність релігії; співвідношення релігії і моралі; місце Бога в релігії; різновиди релігії; співвідношення релігії та віри; вплив релігії на вдосконалення людини.

Наукова новизна дослідження полягає в здійсненні комплексного, хоча й стислого окреслення фундаментальних компонентів феномену релігії в їх інтерпретації І. Кантом.

Автор приходить до висновку, що "релігія" в інтерпретації Канта позначає виконання людиною своїх обов'язків, які, завдяки пов'язаності з Богом, отримують статус божественних заповідей. Ця сфера позбавляється ірраціональних, чуттєвих компонентів і підсилює моральний закон в людині. Ціль релігії полягає в тому, аби здійснити довершення, досконалий стан морального діяння через зв'язок із божественною сутністю. Мислитель прагне сформулювати певні "критерії" справжньої

релігійності, зокрема: пронзаність раціональним компонентом; віднаходження і слідування моральним обов'язкам як божественним заповідям; відсутність колективних форм служіння й обрядовості. Як і релігія, віра в трактуванні Канта так само носить моральний характер. Справжня моральна віра, з одного боку, передбачає віру в існування Бога як святого законодавця, охоронця людського роду і праведного суддю, а з іншого – є вірою в можливість стати угодним Богу завдяки провадженню благого життя. Одним із завдань релігії постає моральне вдосконалення людини, що провадить до становища угодності Богу, достоїнності людини перед ним. Ідея подібного вдосконалення закладена в самому розумі й досягається в спосіб внутрішнього морального самопримусу (виконання обов'язків як божественних заповідей). Вдосконалення не є Божим сприянням, але результатом заслуг, діянь людини в руслі сповнення морального закону.

**Ключові слова:** мораль, віра, Бог, моральний закон, вдосконалення людини, розум.

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## METHODOLOGICAL AND THEMATIC OUTLINE OF THE RESEARCH PERSPECTIVES OF NIETZSCHE'S METAPHOR

**Abstract.** The article is devoted to the study of Nietzsche's philosophy, namely the specifics of its metaphorical translation. The study unfolds as a systematization of Nietzsche's metaphors. The systematization of metaphors arises from the philosopher's main interest – the religious sphere, or rather Christianity. The principle of systematization is based on the main actors of the Christian religion: God, man, and the church. The methodological basis of the article is continued by the approach of functional typology of metaphors. This allowed us to formulate a research scheme of metaphors as a productive mechanism of classification: "analysis-criticism-vision". The author emphasizes the importance of contextual (strategic and tactical) interpretation of Nietzsche's metaphors as a means of avoiding speculation on his philosophy. A special feature of the article is the rather extensive material of the advisory literature as a certain methodological guideline for the development of the research project on metaphors. The author is preparing material (themes and methodological formulas) to substantiate the thesis of metaphor and writing style in general as a form and method of religious criticism.

The proposed material reflects the theoretical construct of the study, which is being implemented as a research project "*NIETZSCHE'S METAPHERN. Ein philosophischer Leseversuch*".

**Keywords:** Nietzsche's philosophy, methodology, theme, metaphor, perspective, new.

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