

# Foreword - Women Kant Scholars

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The mismatch between the number of female students and the number of female faculty in scientific research in Brazil is striking. This is the “scissors effect for women in science,” as Amanda Gorziza and Renata Buono show in the research they published in the *Piauí Journal* on June 19, 2023.<sup>1</sup> Although women account for the majority of graduate students (55% in master’s and 53% in doctoral studies), they become a minority among faculty members (42%). Gorziza and Buono reveal the 2022 National Council for Scientific and Technological Development (CNPq) data, organized by gender by the *Parent in Science* movement. Out of every 100 people who hold scholarships, 65 are men and 35 are women. Among researchers at level 1A, the highest, 73 are men and 27 are women. In 2022, out of the R\$274.9 million invested in research productivity grants, R\$180.8 million were allocated to work carried out by men, while only R\$94.1 million were allocated to work carried out by women. Out of the 50 scientific fields classified by the Coordination for the Improvement of Higher Education Personnel (Capes), there is equity in the proportion of men and women faculty in graduate programs in only 15. Philosophy is one of the 35 others in which women are underrepresented.

The research conducted by Carolina Araújo between 2004 and 2017, which analyzes official data from the National Institute of Educational Studies and Research (Inep) and Capes, confirms the gender disparity in the field of philosophy in Brazil. In her article, “Fourteen Years of Inequality: Women in the Academic Career of Philosophy in Brazil between 2004 and 2017,”<sup>2</sup> Araújo shows that women were 36.44% of undergraduate students, 30.6% of those in master’s programs, and 26.98% of those in doctoral programs. Women held only 20.14% of postgraduate teaching positions. According to a recent survey (June 2023) by the current board of the Brazilian Kant Society (SKB), there are 65 male and 16 female members, both active and inactive. According to data from the Continuous National Household Sample Survey (Continuous PNAD) 2022, gathered by the Brazilian Institute of Geography and Statistics (IBGE), the proportion of women (51.1%) in the Brazilian population is higher than that of men (48.9%).<sup>3</sup>

The underrepresentation of women in scientific research is not limited to Brazil. In the United States in 2021, Huaping Lu-Adler, then Vice President of the North American Kant Society (NAKS), launched the V-NAKS Women’s Network Series. These virtual meetings provided a platform for women researchers to present and discuss their work on Kant. When I was invited to organize a special issue of

1 Accessed 20 June 2023, <<https://piaui.folha.uol.com.br/o-efeito-tesoura-para-mulheres-na-ciencia/>>.

2 Accessed 24 July 2023, <<https://www.revistas.usp.br/filosofiaalema/article/view/155750>>.

3 Accessed 24 July 2023, <<https://educa.ibge.gov.br/jovens/conheca-o-brasil/populacao/18320-quantidade-de-homens-e-mulheres.html>>.

*Studia Kantiana* that could contribute to its internationalization, Lu'Adler's project served as an inspiration to publish an issue containing only the scholarly output of women. In a further effort to collaborate and broaden the scope of the initiative, Monique Hulshof, the current coordinator of publications and events for the Brazilian Kant Society (SKB), organized the *Dossiê "Kantianas."* This dossier came out in February 2023 in the journal *Estudos Kantianos*.<sup>4</sup>

Members of underrepresented groups who demand inclusion are numerous and varied. In addition to women, racial and ethnic minorities, members of the LGBTQ+ community, and people from low socio-economic backgrounds are consistently underrepresented in science. Given that are those who resist identity initiatives like this one, it is important to note that in June 2023 projects of legislation to guarantee equal pay for equal work for men and women whose jobs are substantially equal were still pending approval and regulation by the Brazilian National Congress. As notes the press service of the Brazil House of Representatives (Agência Câmara de Notícias), the 1988 Brazilian Federal Constitution "already prohibits wage inequality based on gender, age, color, or marital status."<sup>5</sup>

This special issue, "Women Kant Scholars," provides a glimpse into the research conducted by women in various stages of their careers, affiliated with different universities and hailing from different countries. The articles in this issue cover several areas of Kant's work. The need for a special issue such as this proves that the ideals of the Enlightenment, which Kant valued and defended, are still far from being fully realized even in areas that should be the most enlightened.

The articles collected in this special issue underwent a double-blind peer review. Patricia Kitcher, Melissa Seymour Fahmy, Martina Favaretto, Marcia Baron, Huaping Lu-Adler, and Lara Scaglia write on Kant's practical philosophy. Saniye Vatansever and Virginia Helena Aragonés Aita share their perspectives on the *Critique of the Power of Judgment*. Mitieli Seixas da Silva turns her attention to Kant's theoretical philosophy. Last, but not least, Paula Satne reviews the book, *Happiness in Kant's Practical Philosophy: Morality, Indirect Duties, and Welfare Rights*, by Alice Pinheiro Walla.

In the article "The Right vs. the Good: Kant vs. Rawls," Patricia Kitcher challenges Rawls' thesis regarding Kant's supposed constructivism and argues that Kant is actually a kind of moral realist. Rawls argues that the priority of the right over the good, also found in *A Theory of Justice*, is a central feature of Kant's constructivism. Kitcher argues that, according to Kant, the right and the good are necessarily coeval. The author addresses Kant's claim that rational nature is endowed with intrinsic value and provided with the necessary requirements for the possibility of morality: rational nature has the law of duty within; has the predisposition to respect herself and those who have the law of duty within; and belongs to a community of rational natures. From her analysis of the good, Kitcher finally rejects any attempt to make Kant's ethics dependent on teleology.

Melissa Seymour Fahmy, in the article "On Kantian Obligatory Ends and Their Maxims of Actions," explores, explains, and expands on Kant's statement in the Doctrine of Virtue regarding the existence of ends that are also duties. According to Fahmy, the concept of obligatory end is Kant's unprecedented contribution to normative ethics. To have an end is to have reasons for doing actions that promote that end, and for omitting actions inconsistent with it. Fahmy explores what it means to have an obligatory end by focusing on others' happiness. In revising and expanding her own interpretation, she argues that the morally necessary end to promote others' happiness is prescribed by one type of promotional maxim, along with three other types of maxims of action. The promotional maxim determines the realization of

<sup>4</sup> Accessed 22 July 2023, <<https://revistas.marilia.unesp.br/index.php/ek/issue/view/749>>.

<sup>5</sup> Accessed 24 July 2023, <[https://www.camara.leg.br/noticias/937651-projeto-torna-obrigatoria-equiparacao-salarial-entre-homens-e-mulheres-para-funcoes-identicas/#:~:text=O%20Projeto%20de%20Lei%20111,Público%20do%20Trabalho%20\(MPT\)>](https://www.camara.leg.br/noticias/937651-projeto-torna-obrigatoria-equiparacao-salarial-entre-homens-e-mulheres-para-funcoes-identicas/#:~:text=O%20Projeto%20de%20Lei%20111,Público%20do%20Trabalho%20(MPT)>)>.

an end. It leads to wide or imperfect duties, such as beneficence. The non-diminishing maxim determines the omission of actions that prevent the achievement of the end or the omission of actions that may diminish others' happiness. The epistemic maxim determines that the agent should strive to enhance her understanding of how her actions and words affect others. The dispositional maxim, finally, determines that the agent cultivates the appropriate disposition towards the obligatory end.

In the article "What Is It to Incorporate an Incentive into a Maxim?," Martina Favaretto's starting point is Henry Allison's analysis of the "incorporation thesis." The author expands on this thesis and argues that the formation of interest is the necessary component for an incentive to be adopted as a maxim in rational agency. Favaretto recalls Kant's explanation in the *Critique of Pure Reason* on degrees of consciousness of representations, to claim that representations can also be obscure in practical judgment. The author proposes to understand the "incorporation thesis" in a dual sense: if the incentive serves as a sufficient reason for action, the agent clearly represents its maxim; if the incentive only indicates salient reasons for action, the agent obscurely represents its maxim. In the latter case, the agent would be able to become aware of its maxim by inference.

Marcia Baron, in "Kantian Ethics, Feminism, and Worries about Emotional Detachment," addresses three objections to Kant's ethics that revolve around the notion of "detachment." Such objections aim at the moral agent and deal with her detachment from other people, her detachment from her own projects, and her detachment from feelings. These objections mainly, but not exclusively, arise in feminist criticisms of Kant's ethics. Baron agrees that Kant's views on women are deplorable, but argues that his philosophy is more progressive than the man himself. A reason to look favorably to Kant's moral philosophy is its egalitarianism. In addition to the claim that women are just as rational as men, Baron argues that it is necessary to give a larger space to the cultivation of sentiments as part of moral development.

Huaping Lu-Adler, in "Know Your Place, Know Your Calling: Geography, Race, and Kant's 'World-Citizen'," challenges Kant's alleged egalitarianism. Lu-Adler argues that, according to Kant, the expression world-citizens does not refer to human beings in general, but rather is limited to Occidental white men because of their privileged geographic location. Based on the analysis of pre-critical and critical writings and lessons, both published and unpublished during his life, Lu-Adler aims to show racism as the general orientation of Kant's philosophical system. Her objective is clear: it is not about the racism of the individual, but about the educator Kant, who was an exponent of the Enlightenment and intended to form world-citizens in his lessons. Kant establishes a teleological classification of the different races based on their geographic location on Earth. The Occidental white men are considered an exceptional race, whose purpose is the human progress. Kant's practical philosophy (including pure moral theory, pragmatic anthropology, and theory of education) is far from being egalitarian.

Lara Scaglia, in "Kant's Notion of Human Dignity in Dialogue with Islamic Thinking: For an Interstitial and Extra-National Account of Human Dignity," proposes an original approach that discusses contemporary appropriations of Kant's thought by intercultural societies. Her analysis focuses on the notion of human dignity, which is present in ethics, politics, and jurisprudence. Scaglia finds in Kant's texts instruments to understand the notion of human dignity as both interstitial and normative. These instruments also help to clarify the disagreement over the meaning of this notion, a disagreement that contributes to the increase of the conflictive character of international relations. By confronting Kantian thought with Islamic thought, the author makes Kant a valuable reference for the debate on human dignity in both Western and Eastern traditions.

Saniye Vatansever, in "Kant's Conceptions of the Feeling of Life and the Feeling of the Promotion of Life in Light of Epicurus' Theory of Pleasure and the Stoic Notion of Oikeiōsis," seeks in Ancient Greece the historical origins of the notions of "feeling of life" and "feeling

of the promotion of life,” which appear in the *Critique of the Power of Judgment*. According to Vatansver, the notion of feeling of life, with which Kant identifies aesthetic pleasure, seems to be influenced by the Epicurean theory; the notion of feeling of the promotion of life seems to be influenced by the Stoic concept of *oikeiôsis* (“belonging to one’s own self”). Regarding their specific functions, the feeling of life allows the awareness of the harmonious interaction of our faculties, while the feeling of the promotion of life allows the awareness of the harmonious relationship between our faculties and nature.

Virginia Helena Aragones Aita, in “Inflexão estética e nova dicção da *Crítica*: uma hermenêutica reflexiva *avant la lettre*,” analyzes texts from the First Introduction to the *Critique of the Power of Judgment* and from the third *Critique* itself (§§ 49-60). First, the author explores Kant’s arguments as interpreted by Henry Allison, Béatrice Longuenesse, and Rudolf Makkreel. She then examines different functions of imagination and different roles of reflection in the formation of aesthetic judgment, in the origin of empirical concepts, and in the production of transcendental schemes. According to Aita, Makkreel’s interpretation allows us to consider a hermeneutics in these passages of the third *Critique*. Second, Aita investigates the specificity of aesthetic reflection in §§ 49, 51, 58, and 59 of the third *Critique*. Finally, the author confronts Kant’s arguments with the aesthetics of Arthur Danto and Jacques Rancière.

Miteli Seixas da Silva, in her article “As *Reflexões* e as *Lições de lógica* sobre a formação de conceitos empíricos,” offers an original interpretation of the formation of empirical concepts based on the distinction between logical origin (regarding the form) and metaphysical origin (regarding the content) of a concept. In her view, the logical origin is the core of Kant’s argument, which deals with the role of acts of comparison, reflection, and abstraction in the formation of empirical concepts. Her interpretation is a criticism of Béatrice Longuenesse’s theses, which seem to exceed the boundaries of general logic and to conflate logical origin with metaphysical origin. According to Silva, this makes Longuenesse’s interpretation closer to Meier’s and Locke’s views than to Kant’s.