What Is Enlightenment?
Immanuel Kant

Enlightenment is man's emergence from his self-imposed nonage. Nonage is the inability to use one's own understanding without another's guidance. This nonage is self-imposed if its cause lies not in lack of understanding but in indecision and lack of courage to use one's own mind without another's guidance. Dare to know! (Sapere aude.) "Have the courage to use your own understanding," is therefore the motto of the enlightenment.

Laziness and cowardice are the reasons why such a large part of mankind gladly remain minors all their lives, long after nature has freed them from external guidance. They are the reasons why it is so easy for others to set themselves up as guardians. It is so comfortable to be a minor. If I have a book that thinks for me, a pastor who acts as my conscience, a physician who prescribes my diet, and so on--then I have no need to exert myself. I have no need to think, if only I can pay; others will take care of that disagreeable business for me. Those guardians who have kindly taken supervision upon themselves see to it that the overwhelming majority of mankind--among them the entire fair sex--should consider the step to maturity, not only as hard, but as extremely dangerous. First, these guardians make their domestic cattle stupid and carefully prevent the docile creatures from taking a single step without the leading-strings to which they have fastened them. Then they show them the danger that would threaten them if they should try to walk by themselves. Now this danger is really not very great; after stumbling a few times they would, at last, learn to walk. However, examples of such failures intimidate and generally discourage all further attempts.

Thus it is very difficult for the individual to work himself out of the nonage which has become almost second nature to him. He has even grown to like it, and is at first really
incapable of using his own understanding because he has never been permitted to try it. Dogmas and formulas, these mechanical tools designed for reasonable use—or rather abuse—of his natural gifts, are the fetters of an everlasting nonage. The man who casts them off would make an uncertain leap over the narrowest ditch, because he is not used to such free movement. That is why there are only a few men who walk firmly, and who have emerged from nonage by cultivating their own minds.

It is more nearly possible, however, for the public to enlighten itself; indeed, if it is only given freedom, enlightenment is almost inevitable. There will always be a few independent thinkers, even among the self-appointed guardians of the multitude. Once such men have thrown off the yoke of nonage, they will spread about them the spirit of a reasonable appreciation of man's value and of his duty to think for himself. It is especially to be noted that the public which was earlier brought under the yoke by these men afterwards forces these very guardians to remain in submission, if it is so incited by some of its guardians who are themselves incapable of any enlightenment. That shows how pernicious it is to implant prejudices: they will eventually revenge themselves upon their authors or their authors' descendants. Therefore, a public can achieve enlightenment only slowly. A revolution may bring about the end of a personal despotism or of avaricious tyrannical oppression, but never a true reform of modes of thought. New prejudices will serve, in place of the old, as guide lines for the unthinking multitude.

This enlightenment requires nothing but freedom—and the most innocent of all that may be called "freedom": freedom to make public use of one's reason in all matters. Now I hear the cry from all sides: "Do not argue!" The officer says: "Do not argue--drill!" The tax collector: "Do not argue--pay!" The pastor: "Do not argue--believe!" Only one ruler in the world says: "Argue as much as you please, but obey!" We find restrictions on freedom everywhere. But which restriction is harmful to enlightenment? Which restriction is innocent, and which advances enlightenment? I reply: the public use of
one's reason must be free at all times, and this alone can bring enlightenment to mankind.

On the other hand, the private use of reason may frequently be narrowly restricted without especially hindering the progress of enlightenment. By "public use of one's reason" I mean that use which a man, as scholar, makes of it before the reading public. I call "private use" that use which a man makes of his reason in a civic post that has been entrusted to him. In some affairs affecting the interest of the community a certain [governmental] mechanism is necessary in which some members of the community remain passive. This creates an artificial unanimity which will serve the fulfillment of public objectives, or at least keep these objectives from being destroyed. Here arguing is not permitted: one must obey. Insofar as a part of this machine considers himself at the same time a member of a universal community--a world society of citizens--(let us say that he thinks of himself as a scholar rationally addressing his public through his writings) he may indeed argue, and the affairs with which he is associated in part as a passive member will not suffer. Thus it would be very unfortunate if an officer on duty and under orders from his superiors should want to criticize the appropriateness or utility of his orders. He must obey. But as a scholar he could not rightfully be prevented from taking notice of the mistakes in the military service and from submitting his views to his public for its judgment. The citizen cannot refuse to pay the taxes levied upon him; indeed, impertinent censure of such taxes could be punished as a scandal that might cause general disobedience. Nevertheless, this man does not violate the duties of a citizen if, as a scholar, he publicly expresses his objections to the impropriety or possible injustice of such levies. A pastor, too, is bound to preach to his congregation in accord with the doctrines of the church which he serves, for he was ordained on that condition. But as a scholar he has full freedom, indeed the obligation, to communicate to his public all his carefully examined and constructive thoughts concerning errors in that doctrine and his proposals concerning improvement of religious dogma and church institutions. This is nothing that could burden his conscience. For what he teaches in pursuance of his office as representative of the church, he represents as something
which he is not free to teach as he sees it. He speaks as one who is employed to speak in
the name and under the orders of another. He will say: "Our church teaches this or that;
these are the proofs which it employs." Thus he will benefit his congregation as much as
possible by presenting doctrines to which he may not subscribe with full conviction. He
can commit himself to teach them because it is not completely impossible that they may
contain hidden truth. In any event, he has found nothing in the doctrines that
contradicts the heart of religion. For if he believed that such contradictions existed he
would not be able to administer his office with a clear conscience. He would have to
resign it. Therefore the use which a scholar makes of his reason before the congregation
that employs him is only a private use, for no matter how sizable, this is only a domestic
audience. In view of this he, as preacher, is not free and ought not to be free, since he is
carrying out the orders of others. On the other hand, as the scholar who speaks to his
own public (the world) through his writings, the minister in the public use of his reason
enjoys unlimited freedom to use his own reason and to speak for himself. That the
spiritual guardians of the people should themselves be treated as minors is an absurdity
which would result in perpetuating absurdities.

But should a society of ministers, say a Church Council, . . . have the right to commit
itself by oath to a certain unalterable doctrine, in order to secure perpetual
guardianship over all its members and through them over the people? I say that this is
quite impossible. Such a contract, concluded to keep all further enlightenment from
humanity, is simply null and void even if it should be confirmed by the sovereign power,
by parliaments, and the most solemn treaties. An epoch cannot conclude a pact that will
commit succeeding ages, prevent them from increasing their significant insights, purging
themselves of errors, and generally progressing in enlightenment. That would be a
crime against human nature whose proper destiny lies precisely in such progress.
Therefore, succeeding ages are fully entitled to repudiate such decisions as
unauthorized and outrageous. The touchstone of all those decisions that may be made
into law for a people lies in this question: Could a people impose such a law upon itself?
Now it might be possible to introduce a certain order for a definite short period of time
in expectation of better order. But, while this provisional order continues, each citizen (above all, each pastor acting as a scholar) should be left free to publish his criticisms of the faults of existing institutions. This should continue until public understanding of these matters has gone so far that, by uniting the voices of many (although not necessarily all) scholars, reform proposals could be brought before the sovereign to protect those congregations which had decided according to their best lights upon an altered religious order, without, however, hindering those who want to remain true to the old institutions. But to agree to a perpetual religious constitution which is not publicly questioned by anyone would be, as it were, to annihilate a period of time in the progress of man's improvement. This must be absolutely forbidden.

A man may postpone his own enlightenment, but only for a limited period of time. And to give up enlightenment altogether, either for oneself or one's descendants, is to violate and to trample upon the sacred rights of man. What a people may not decide for itself may even less be decided for it by a monarch, for his reputation as a ruler consists precisely in the way in which he unites the will of the whole people within his own. If he only sees to it that all true or supposed [religious] improvement remains in step with the civic order, he can for the rest leave his subjects alone to do what they find necessary for the salvation of their souls. Salvation is none of his business; it is his business to prevent one man from forcibly keeping another from determining and promoting his salvation to the best of his ability. Indeed, it would be prejudicial to his majesty if he meddled in these matters and supervised the writings in which his subjects seek to bring their [religious] views into the open, even when he does this from his own highest insight, because then he exposes himself to the reproach: Caesar non est supra grammaticos. It is worse when he debases his sovereign power so far as to support the spiritual despotism of a few tyrants in his state over the rest of his subjects.

When we ask, Are we now living in an enlightened age? the answer is, No, but we live in an age of enlightenment. As matters now stand it is still far from true that men are already capable of using their own reason in religious matters confidently and correctly
without external guidance. Still, we have some obvious indications that the field of working toward the goal [of religious truth] is now opened. What is more, the hindrances against general enlightenment or the emergence from self-imposed nonage are gradually diminishing. In this respect this is the age of the enlightenment and the century of Frederick [the Great].

A prince ought not to deem it beneath his dignity to state that he considers it his duty not to dictate anything to his subjects in religious matters, but to leave them complete freedom. If he repudiates the arrogant word "tolerant", he is himself enlightened; he deserves to be praised by a grateful world and posterity as that man who was the first to liberate mankind from dependence, at least on the government, and let everybody use his own reason in matters of conscience. Under his reign, honorable pastors, acting as scholars and regardless of the duties of their office, can freely and openly publish their ideas to the world for inspection, although they deviate here and there from accepted doctrine. This is even more true of every person not restrained by any oath of office. This spirit of freedom is spreading beyond the boundaries [of Prussia] even where it has to struggle against the external hindrances established by a government that fails to grasp its true interest. [Frederick's Prussia] is a shining example that freedom need not cause the least worry concerning public order or the unity of the community. When one does not deliberately attempt to keep men in barbarism, they will gradually work out of that condition by themselves.

I have emphasized the main point of the enlightenment--man's emergence from his self-imposed nonage--primarily in religious matters, because our rulers have no interest in playing the guardian to their subjects in the arts and sciences. Above all, nonage in religion is not only the most harmful but the most dishonorable. But the disposition of a sovereign ruler who favors freedom in the arts and sciences goes even further: he knows that there is no danger in permitting his subjects to make public use of their reason and to publish their ideas concerning a better constitution, as well as candid
criticism of existing basic laws. We already have a striking example [of such freedom], and no monarch can match the one whom we venerate.

But only the man who is himself enlightened, who is not afraid of shadows, and who commands at the same time a well disciplined and numerous army as guarantor of public peace--only he can say what [the sovereign of] a free state cannot dare to say: "Argue as much as you like, and about what you like, but obey!" Thus we observe here as elsewhere in human affairs, in which almost everything is paradoxical, a surprising and unexpected course of events: a large degree of civic freedom appears to be of advantage to the intellectual freedom of the people, yet at the same time it establishes insurmountable barriers. A lesser degree of civic freedom, however, creates room to let that free spirit expand to the limits of its capacity. Nature, then, has carefully cultivated the seed within the hard core--namely the urge for and the vocation of free thought. And this free thought gradually reacts back on the modes of thought of the people, and men become more and more capable of acting in freedom. At last free thought acts even on the fundamentals of government and the state finds it agreeable to treat man, who is now more than a machine, in accord with his dignity.

Notes

1. Translated by Mary C. Smith.

2. [Caesar is not above grammarians.]
Immanuel Kant

O QUE É O ILUMINISMO?

(Extracto)

O Iluminismo é a saída do homem da menoridade de que ele próprio é culpado. Menoridade é a incapacidade de o homem se servir da sua razão sem a orientação de um outro. Esta menoridade é de culpa própria, sempre a causa da mesma se não encontra na falta de razão, mas na falta de decisão e de coragem de se servir dela sem a orientação de um outro. Sapere aude! Tem coragem de te servires da tua própria razão! Esta é, pois, a divisa do Iluminismo.

A preguiça e a cobardia são as causas por que um tão grande número de homens, depois de a Natureza há muito os ter libertado da orientação dos outros (naturaliter majorennnes), prefere, mesmo assim, ficar toda a vida com o estatuto de menoridade; e por que é tão fácil aos outros arvorarem-se em seus mentores. É tão cómodo ser-se menor. Se tenho um livro que tenha a razão por mim, um sacerdote que tenha a consciência por mim, um médico que prescreva a dieta por mim, etc., não preciso realmente de me esforçar. Não tenho necessidade de pensar, desde que possa pagar; outros farão por mim essa fastidiosa tarefa. O facto de a grande maioria das pessoas (entre elas todo o belo sexo) considerar o passo em direcção à maioridade, além de penoso, igualmente muito perigoso - disso se encarregam os tutores que, com tanta generosidade, tomaram sobre si dirigir-las superiormente. Depois que domaram os seus animais domésticos e impediram cuidadosamente que estes seres pacíficos ousassem dar um passo sem a canga em que os aprisionaram, mostram-lhes em seguida o perigo que os ameaça se tentarem andar sozinhos. A verdade é que este perigo não é assim tão grande, pois que depois de algumas quedas acabariam por aprender a andar; todavia, exemplos destes acabam por intimidar e normalmente por impedir tentativas futuras. Por conseguinte, é difícil ao indivíduo desembaraçar-se da menoridade que se lhe tomou quase numa segunda natureza. Ele até começou a afeiçoar-se a ela e de momento é realmente incapaz de se servir da sua própria razão, porque nunca o
deixaram tentar fazer uso dela. Normas e fórmulas, esses instrumentos mecânicos de um uso racional, ou antes, de um mau uso dos seus dotes naturais, são os grilhões de uma menoridade constante. Quem se desfizesse deles daria, mesmo por sobre o fosso mais estreito, apenas um salto inseguro, porque não está habituado a movimentos assim livres. Por isso é pequeno o número daqueles que conseguiram, mediante o exercício do espírito, desembarracar-se da menoridade e, apesar de tudo, dar passos seguros.

Mas que uma comunidade se esclareça a si própria é já bem mais possível: pode dizer-se até que é quase inevitável se se lhe der liberdade. Pois que haverá sempre aí alguns homens que pensam por si - mesmo entre os tutores nomeados para a grande massa - os quais, depois que se libertaram por si próprios do jugo da menoridade, espalharão à sua volta o espírito da avaliação racional do próprio valor e da vocação própria de cada homem de pensar por si. O que há de especial neste caso é que a comunidade, que anteriormente foi colocada por eles sob esse jugo, os obriga depois a ficar sob ele, se acaso tiver sido incitada a isso por alguns dos seus tutores, incapazes eles próprios de qualquer esclarecimento do espírito; tão prejudicial é, pois, semear preconceitos, porque no fim acabam por se vingar naqueles que foram – eles ou os seus precursores - os seus autores. Por isso, só lentamente é que uma comunidade pode chegar a um esclarecimento do espírito. Mediante uma revolução, poderá conseguir-se a libertação de um despotismo pessoal ou de uma opressão ambiciosa ou tirânica, mas nunca a verdadeira reforma do pensamento; apenas novos preconceitos servirão, tal como os antigos, de trela da grande massa inconsciente. Para este esclarecimento do espírito, porém, nada mais se exige do que liberdade; e a mais inofensiva de entre tudo a que possa chamar-se liberdade, a liberdade de fazer uso público e integral da sua razão. [...] 

Este célebre ensaio de Immanuel Kant (1724-1808) foi publicado no número de Dezembro de 1784 da revista Berlinische Monatsschrift e é a resposta a uma polémica iniciada nas páginas da mesma revista pelo pastor protestante Johann Friedrich Zöllner.

Michel Foucault, "What Is Enlightenment?" (1984)

Today when a periodical asks its readers a question, it does so in order to collect opinions on some subject about which everyone has an opinion already; there is not much likelihood of learning anything new. In the eighteenth century, editors preferred to question the public on problems that did not yet have solutions. I don't know whether or not that practice was more effective; it was unquestionably more entertaining.

In any event, in line with this custom, in November 1784 a German periodical, Berlinische Monatschrift published a response to the question: Was ist Aufklärung? And the respondent was Kant.

A minor text, perhaps. But it seems to me that it marks the discreet entrance into the history of thought of a question that modern philosophy has not been capable of answering, but that it has never managed to get rid of, either. And one that has been repeated in various forms for two centuries now. From Hegel through Nietzsche or Max Weber to Horkheimer or Habermas, hardly any philosophy has failed to confront this same question, directly or indirectly. What, then, is this event that is called the Aufklärung and that has determined, at least in part, what we are, what we think, and what we do today? Let us imagine that the Berlinische Monatschrift still exists and that it is asking its readers the question: What is modern philosophy? Perhaps we could respond with an echo: modern philosophy is the philosophy that is attempting to answer the question raised so imprudently two centuries ago: Was ist Aufklärung?

Let us linger a few moments over Kant's text. It merits attention for several reasons.

1. To this same question, Moses Mendelssohn had also replied in the same journal, just two months earlier. But Kant had not seen Mendelssohn's text when he wrote his. To be sure, the encounter of the German philosophical movement
with the new development of Jewish culture does not date from this precise moment. Mendelssohn had been at that crossroads for thirty years or so, in company with Lessing. But up to this point it had been a matter of making a place for Jewish culture within German thought -- which Lessing had tried to do in Die Juden -- or else of identifying problems common to Jewish thought and to German philosophy; this is what Mendelssohn had done in his Phadon; oder, Über die Unsterblichkeit der Seele. With the two texts published in the Berlinische Monatschrift the German Aufklärung and the Jewish Haskala recognize that they belong to the same history; they are seeking to identify the common processes from which they stem. And it is perhaps a way of announcing the acceptance of a common destiny -- we now know to what drama that was to lead.

2. But there is more. In itself and within the Christian tradition, Kant's text poses a new problem.

It was certainly not the first time that philosophical thought had sought to reflect on its own present. But, speaking schematically, we may say that this reflection had until then taken three main forms.

- The present may be represented as belonging to a certain era of the world, distinct from the others through some inherent characteristics, or separated from the others by some dramatic event. Thus, in Plato's Statesman the interlocutors recognize that they belong to one of those revolutions of the world in which the world is turning backwards, with all the negative consequences that may ensue.

- The present may be interrogated in an attempt to decipher in it the heralding signs of a forthcoming event. Here we have the principle of a kind of historical hermeneutics of which Augustine might provide an example.
The present may also be analyzed as a point of transition toward the dawning of a new world. That is what Vico describes in the last chapter of *La Scienza Nuova*; what he sees 'today' is 'a complete humanity ... spread abroad through all nations, for a few great monarchs rule over this world of peoples'; it is also 'Europe ... radiant with such humanity that it abounds in all the good things that make for the happiness of human life.' [1]

Now the way Kant poses the question of *Aufklärung* is entirely different: it is neither a world era to which one belongs, nor an event whose signs are perceived, nor the dawning of an accomplishment. Kant defines *Aufklärung* in an almost entirely negative way, as an *Ausgang*, an 'exit,' a 'way out.' In his other texts on history, Kant occasionally raises questions of origin or defines the internal teleology of a historical process. In the text on *Aufklärung*, he deals with the question of contemporary reality alone. He is not seeking to understand the present on the basis of a totality or of a future achievement. He is looking for a difference: What difference does today introduce with respect to yesterday?

3. I shall not go into detail here concerning this text, which is not always very clear despite its brevity. I should simply like to point out three or four features that seem to me important if we are to understand how Kant raised the philosophical question of the present day.

Kant indicates right away that the 'way out' that characterizes Enlightenment is a process that releases us from the status of 'immaturity.' And by 'immaturity,' he means a certain state of our will that makes us accept someone else's authority to lead us in areas where the use of reason is called for. Kant gives three examples: we are in a state of 'immaturity' when a book takes the place of our understanding, when a spiritual director takes the place of our conscience, when a doctor decides for us what our diet is to be. (Let us note in passing that the register of these three critiques is easy to recognize, even though the text does
not make it explicit.) In any case, Enlightenment is defined by a modification of
the preexisting relation linking will, authority, and the use of reason.

We must also note that this way out is presented by Kant in a rather ambiguous
manner. He characterizes it as a phenomenon, an ongoing process; but he also
presents it as a task and an obligation. From the very first paragraph, he notes
that man himself is responsible for his immature status. Thus it has to be
supposed that he will be able to escape from it only by a change that he himself
will bring about in himself. Significantly, Kant says that this Enlightenment has
a Wahlspruch: now a Wahlspruch is a heraldic device, that is, a distinctive
feature by which one can be recognized, and it is also a motto, an instruction
that one gives oneself and proposes to others. What, then, is this
instruction? Aude sapere: 'dare to know,' 'have the courage, the audacity, to
know.' Thus Enlightenment must be considered both as a process in which men
participate collectively and as an act of courage to be accomplished personally.
Men are at once elements and agents of a single process. They may be actors in
the process to the extent that they participate in it; and the process occurs to
the extent that men decide to be its voluntary actors.

A third difficulty appears here in Kant's text in his use of the word
'mankind,' Menschheit. The importance of this word in the Kantian conception of
history is well known. Are we to understand that the entire human race is caught
up in the process of Enlightenment? In that case, we must imagine
Enlightenment as a historical change that affects the political and social
existence of all people on the face of the earth. Or are we to understand that it
involves a change affecting what constitutes the humanity of human beings? But
the question then arises of knowing what this change is. Here again, Kant's
answer is not without a certain ambiguity. In any case, beneath its appearance of
simplicity, it is rather complex.
Kant defines two essential conditions under which mankind can escape from its immaturity. And these two conditions are at once spiritual and institutional, ethical and political.

The first of these conditions is that the realm of obedience and the realm of the use of reason be clearly distinguished. Briefly characterizing the immature status, Kant invokes the familiar expression: 'Don't think, just follow orders'; such is, according to him, the form in which military discipline, political power, and religious authority are usually exercised. Humanity will reach maturity when it is no longer required to obey, but when men are told: 'Obey, and you will be able to reason as much as you like.' We must note that the German word used here is räsonieren; this word, which is also used in the Critiques does not refer to just any use of reason, but to a use of reason in which reason has no other end but itself: räsonieren is to reason for reasoning's sake. And Kant gives examples, these too being perfectly trivial in appearance: paying one's taxes, while being able to argue as much as one likes about the system of taxation, would be characteristic of the mature state; or again, taking responsibility for parish service, if one is a pastor, while reasoning freely about religious dogmas.

We might think that there is nothing very different here from what has been meant, since the sixteenth century, by freedom of conscience: the right to think as one pleases so long as one obeys as one must. Yet it is here that Kant brings into play another distinction, and in a rather surprising way. The distinction he introduces is between the private and public uses of reason. But he adds at once that reason must be free in its public use, and must be submissive in its private use. Which is, term for term, the opposite of what is ordinarily called freedom of conscience.

But we must be somewhat more precise. What constitutes, for Kant, this private use of reason? In what area is it exercised? Man, Kant says, makes a private use of reason when he is 'a cog in a machine'; that is, when he has a role to play in
society and jobs to do: to be a soldier, to have taxes to pay, to be in charge of a parish, to be a civil servant, all this makes the human being a particular segment of society; he finds himself thereby placed in a circumscribed position, where he has to apply particular rules and pursue particular ends. Kant does not ask that people practice a blind and foolish obedience, but that they adapt the use they make of their reason to these determined circumstances; and reason must then be subjected to the particular ends in view. Thus there cannot be, here, any free use of reason.

On the other hand, when one is reasoning only in order to use one's reason, when one is reasoning as a reasonable being (and not as a cog in a machine), when one is reasoning as a member of reasonable humanity, then the use of reason must be free and public. Enlightenment is thus not merely the process by which individuals would see their own personal freedom of thought guaranteed. There is Enlightenment when the universal, the free, and the public uses of reason are superimposed on one another.

Now this leads us to a fourth question that must be put to Kant's text. We can readily see how the universal use of reason (apart from any private end) is the business of the subject himself as an individual; we can readily see, too, how the freedom of this use may be assured in a purely negative manner through the absence of any challenge to it; but how is a public use of that reason to be assured? Enlightenment, as we see, must not be conceived simply as a general process affecting all humanity; it must not be conceived only as an obligation prescribed to individuals: it now appears as a political problem. The question, in any event, is that of knowing how the use of reason can take the public form that it requires, how the audacity to know can be exercised in broad daylight, while individuals are obeying as scrupulously as possible. And Kant, in conclusion, proposes to Frederick II, in scarcely veiled terms, a sort of contract -- what might be called the contract of rational despotism with free reason: the
public and free use of autonomous reason will be the best guarantee of obedience, on condition, however, that the political principle that must be obeyed itself be in conformity with universal reason.

Let us leave Kant's text here. I do not by any means propose to consider it as capable of constituting an adequate description of Enlightenment; and no historian, I think, could be satisfied with it for an analysis of the social, political, and cultural transformations that occurred at the end of the eighteenth century.

Nevertheless, notwithstanding its circumstantial nature, and without intending to give it an exaggerated place in Kant's work, I believe that it is necessary to stress the connection that exists between this brief article and the three *Critiques*. Kant in fact describes Enlightenment as the moment when humanity is going to put its own reason to use, without subjecting itself to any authority; now it is precisely at this moment that the critique is necessary, since its role is that of defining the conditions under which the use of reason is legitimate in order to determine what can be known, what must be done, and what may be hoped. Illegitimate uses of reason are what give rise to dogmatism and heteronomy, along with illusion; on the other hand, it is when the legitimate use of reason has been clearly defined in its principles that its autonomy can be assured. The critique is, in a sense, the handbook of reason that has grown up in Enlightenment; and, conversely, the Enlightenment is the age of the critique.

It is also necessary, I think, to underline the relation between this text of Kant's and the other texts he devoted to history. These latter, for the most part, seek to define the internal teleology of time and the point toward which history of humanity is moving. Now the analysis of Enlightenment, defining this history as humanity's passage to its adult status, situates contemporary reality with respect to the overall movement and its basic directions. But at the same time, it shows how, at this very moment, each individual is responsible in a certain way for that overall process.
The hypothesis I should like to propose is that this little text is located in a sense at the crossroads of critical reflection and reflection on history. It is a reflection by Kant on the contemporary status of his own enterprise. No doubt it is not the first time that a philosopher has given his reasons for undertaking his work at a particular moment. But it seems to me that it is the first time that a philosopher has connected in this way, closely and from the inside, the significance of his work with respect to knowledge, a reflection on history and a particular analysis of the specific moment at which he is writing and because of which he is writing. It is in the reflection on 'today' as difference in history and as motive for a particular philosophical task that the novelty of this text appears to me to lie.

And, by looking at it in this way, it seems to me we may recognize a point of departure: the outline of what one might call the attitude of modernity.

I know that modernity is often spoken of as an epoch, or at least as a set of features characteristic of an epoch; situated on a calendar, it would be preceded by a more or less naive or archaic premodernity, and followed by an enigmatic and troubling 'postmodernity.' And then we find ourselves asking whether modernity constitutes the sequel to the Enlightenment and its development, or whether we are to see it as a rupture or a deviation with respect to the basic principles of the 18th century.

Thinking back on Kant's text, I wonder whether we may not envisage modernity rather as an attitude than as a period of history. And by 'attitude,' I mean a mode of relating to contemporary reality; a voluntary choice made by certain people; in the end, a way of thinking and feeling; a way, too, of acting and behaving that at one and the same time marks a relation of belonging and presents itself as a task. A bit, no doubt, like what the Greeks called an ethos. And consequently, rather than seeking to distinguish the 'modern era' from the 'premodern' or 'postmodern,' I think it would be more useful to try to find out how the attitude of modernity, ever since its formation, has found itself struggling with attitudes of 'countermodernity.'
To characterize briefly this attitude of modernity, I shall take an almost indispensable example, namely, Baudelaire; for his consciousness of modernity is widely recognized as one of the most acute in the nineteenth century.

1. Modernity is often characterized in terms of consciousness of the discontinuity of time: a break with tradition, a feeling of novelty, of vertigo in the face of the passing moment. And this is indeed what Baudelaire seems to be saying when he defines modernity as 'the ephemeral, the fleeting, the contingent.' But, for him, being modern does not lie in recognizing and accepting this perpetual movement; on the contrary, it lies in adopting a certain attitude with respect to this movement; and this deliberate, difficult attitude consists in recapturing something eternal that is not beyond the present instant, nor behind it, but within it. Modernity is distinct from fashion, which does no more than call into question the course of time; modernity is the attitude that makes it possible to grasp the 'heroic' aspect of the present moment. Modernity is not a phenomenon of sensitivity to the fleeting present; it is the will to 'heroize' the present.

I shall restrict myself to what Baudelaire says about the painting of his contemporaries. Baudelaire makes fun of those painters who, finding nineteenth-century dress excessively ugly, want to depict nothing but ancient togas. But modernity in painting does not consist, for Baudelaire, in introducing black clothing onto the canvas. The modern painter is the one who can show the dark frock-coat as 'the necessary costume of our time,' the one who knows how to make manifest, in the fashion of the day, the essential, permanent, obsessive relation that our age entertains with death. 'The dress-coat and frock-coat not only possess their political beauty, which is an expression of universal equality, but also their poetic beauty, which is an expression of the public soul -- an immense cortège of undertaker's mutes (mutes in love, political mutes, bourgeois mutes...). We are each of us celebrating some funeral.'
designate this attitude of modernity, Baudelaire sometimes employs a litotes that is highly significant because it is presented in the form of a precept: 'You have no right to despise the present.'

2. This heroization is ironical, needless to say. The attitude of modernity does not treat the passing moment as sacred in order to try to maintain or perpetuate it. It certainly does not involve harvesting it as a fleeting and interesting curiosity. That would be what Baudelaire would call the spectator's posture. The flâneur, the idle, strolling spectator, is satisfied to keep his eyes open, to pay attention and to build up a storehouse of memories. In opposition to the flâneur, Baudelaire describes the man of modernity: 'Away he goes, hurrying, searching .... Be very sure that this man ... -- this solitary, gifted with an active imagination, ceaselessly journeying across the great human desert -- has an aim loftier than that of a mere flâneur, an aim more general, something other than the fugitive pleasure of circumstance. He is looking for that quality which you must allow me to call 'modernity.' ... He makes it his business to extract from fashion whatever element it may contain of poetry within history.' As an example of modernity, Baudelaire cites the artist Constantin Guys. In appearance a spectator, a collector of curiosities, he remains 'the last to linger wherever there can be a glow of light, an echo of poetry, a quiver of life or a chord of music; wherever a passion can pose before him, wherever natural man and conventional man display themselves in a strange beauty, wherever the sun lights up the swift joys of the depraved animal.' [4]

But let us make no mistake. Constantin Guys is not a flâneur; what makes him the modern painter par excellence in Baudelaire's eyes is that, just when the whole world is falling asleep, he begins to work, and he transfigures that world. His transfiguration does not entail an annulling of reality, but a difficult interplay between the truth of what is real and the exercise of freedom; 'natural' things become 'more than natural,' 'beautiful' things become 'more than beautiful,' and
individual objects appear 'endowed with an impulsive life like the soul of their creator.' [5] For the attitude of modernity, the high value of the present is indissociable from a desperate eagerness to imagine it, to imagine it otherwise than it is, and to transform it not by destroying it but by grasping it in what it is. Baudelairean modernity is an exercise in which extreme attention to what is real is confronted with the practice of a liberty that simultaneously respects this reality and violates it.

3. However, modernity for Baudelaire is not simply a form of relationship to the present; it is also a mode of relationship that has to be established with oneself. The deliberate attitude of modernity is tied to an indispensable asceticism. To be modern is not to accept oneself as one is in the flux of the passing moments; it is to take oneself as object of a complex and difficult elaboration: what Baudelaire, in the vocabulary of his day, calls dandys. Here I shall not recall in detail the well-known passages on 'vulgar, earthy, vile nature'; on man's indispensable revolt against himself; on the 'doctrine of elegance' which imposes 'upon its ambitious and humble disciples' a discipline more despotic than the most terrible religions; the pages, finally, on the asceticism of the dandy who makes of his body, his behavior, his feelings and passions, his very existence, a work of art. Modern man, for Baudelaire, is not the man who goes off to discover himself, his secrets and his hidden truth; he is the man who tries to invent himself. This modernity does not 'liberate man in his own being'; it compels him to face the task of producing himself.

4. Let me add just one final word. This ironic heroization of the present, this transfiguring play of freedom with reality, this ascetic elaboration of the self -- Baudelaire does not imagine that these have any place in society itself, or in the body politic. They can only be produced in another, a different place, which Baudelaire calls art.
I do not pretend to be summarizing in these few lines either the complex historical event that was the Enlightenment, at the end of the eighteenth century, or the attitude of modernity in the various guises it may have taken on during the last two centuries.

I have been seeking, on the one hand, to emphasize the extent to which a type of philosophical interrogation -- one that simultaneously problematizes man's relation to the present, man's historical mode of being, and the constitution of the self as an autonomous subject -- is rooted in the Enlightenment. On the other hand, I have been seeking to stress that the thread that may connect us with the Enlightenment is not faithfulness to doctrinal elements, but rather the permanent reactivation of an attitude -- that is, of a philosophical ethos that could be described as a permanent critique of our historical era. I should like to characterize this ethos very briefly.

A. Negatively

1. This ethos implies, first, the refusal of what I like to call the 'blackmail' of the Enlightenment. I think that the Enlightenment, as a set of political, economic, social, institutional, and cultural events on which we still depend in large part, constitutes a privileged domain for analysis. I also think that as an enterprise for linking the progress of truth and the history of liberty in a bond of direct relation, it formulated a philosophical question that remains for us to consider. I think, finally, as I have tried to show with reference to Kant's text, that it defined a certain manner of philosophizing.

But that does not mean that one has to be 'for' or 'against' the Enlightenment. It even means precisely that one has to refuse everything that might present itself in the form of a simplistic and authoritarian alternative: you either accept the Enlightenment and remain within the tradition of its rationalism (this is considered a positive term by some and used by others, on the contrary, as a reproach); or else you criticize the Enlightenment and then try to escape from its principles of rationality (which may be seen once again as good or bad). And we
do not break free of this blackmail by introducing 'dialectical' nuances while seeking to determine what good and bad elements there may have been in the Enlightenment.

We must try to proceed with the analysis of ourselves as beings who are historically determined, to a certain extent, by the Enlightenment. Such an analysis implies a series of historical inquiries that are as precise as possible; and these inquiries will not be oriented retrospectively toward the 'essential kernel of rationality' that can be found in the Enlightenment and that would have to be preserved in any event; they will be oriented toward the 'contemporary limits of the necessary,' that is, toward what is not or is no longer indispensable for the constitution of ourselves as autonomous subjects.

2. This permanent critique of ourselves has to avoid the always too facile confusions between humanism and Enlightenment.

We must never forget that the Enlightenment is an event, or a set of events and complex historical processes, that is located at a certain point in the development of European societies. As such, it includes elements of social transformation, types of political institution, forms of knowledge, projects of rationalization of knowledge and practices, technological mutations that are very difficult to sum up in a word, even if many of these phenomena remain important today. The one I have pointed out and that seems to me to have been at the basis of an entire form of philosophical reflection concerns only the mode of reflective relation to the present.

Humanism is something entirely different. It is a theme or rather a set of themes that have reappeared on several occasions over time in European societies; these themes always tied to value judgments have obviously varied greatly in their content as well as in the values they have preserved. Furthermore they have served as a critical principle of differentiation. In the seventeenth century there was a humanism that presented itself as a critique of Christianity or of
religion in general; there was a Christian humanism opposed to an ascetic and much more theocentric humanism. In the nineteenth century there was a suspicious humanism hostile and critical toward science and another that to the contrary placed its hope in that same science. Marxism has been a humanism; so have existentialism and personalism; there was a time when people supported the humanistic values represented by National Socialism and when the Stalinists themselves said they were humanists.

From this we must not conclude that everything that has ever been linked with humanism is to be rejected but that the humanistic thematic is in itself too supple too diverse too inconsistent to serve as an axis for reflection. And it is a fact that at least since the seventeenth century what is called humanism has always been obliged to lean on certain conceptions of man borrowed from religion science or politics. Humanism serves to color and to justify the conceptions of man to which it is after all obliged to take recourse.

Now in this connection I believe that this thematic which so often recurs and which always depends on humanism can be opposed by the principle of a critique and a permanent creation of ourselves in our autonomy: that is a principle that is at the heart of the historical consciousness that the Enlightenment has of itself. From this standpoint I am inclined to see Enlightenment and humanism in a state of tension rather than identity.

In any case it seems to me dangerous to confuse them; and further it seems historically inaccurate. If the question of man of the human species of the humanist was important throughout the eighteenth century this is very rarely I believe because the Enlightenment considered itself a humanism. It is worthwhile too to note that throughout the nineteenth century the historiography of sixteenth-century humanism which was so important for people like Saint-Beuve or Burckhardt was always distinct from and sometimes explicitly opposed to the Enlightenment and the eighteenth century. The
nineteenth century had a tendency to oppose the two at least as much as to confuse them.

In any case I think that just as we must free ourselves from the intellectual blackmail of being for or against the Enlightenment we must escape from the historical and moral confusionism that mixes the theme of humanism with the question of the Enlightenment. An analysis of their complex relations in the course of the last two centuries would be a worthwhile project an important one if we are to bring some measure of clarity to the consciousness that we have of ourselves and of our past.

B. Positively

Yet while taking these precautions into account we must obviously give a more positive content to what may be a philosophical ethos consisting in a critique of what we are saying thinking and doing through a historical ontology of ourselves.

1. This philosophical ethos may be characterized as a limit-attitude. We are not talking about a gesture of rejection. We have to move beyond the outside-inside alternative; we have to be at the frontiers. Criticism indeed consists of analyzing and reflecting upon limits. But if the Kantian question was that of knowing what limits knowledge has to renounce transgressing, it seems to me that the critical question today has to be turned back into a positive one: in what is given to us as universal necessary obligatory what place is occupied by whatever is singular contingent and the product of arbitrary constraints? The point in brief is to transform the critique conducted in the form of necessary limitation into a practical critique that takes the form of a possible transgression.

This entails an obvious consequence: that criticism is no longer going to be practiced in the search for formal structures with universal value, but rather as a historical investigation into the events that have led us to constitute ourselves and to recognize ourselves as subjects of what we are doing, thinking, saying. In
that sense, this criticism is not transcendental, and its goal is not that of making a metaphysics possible: it is genealogical in its design and archaeological in its method. Archaeological -- and not transcendental -- in the sense that it will not seek to identify the universal structures of all knowledge or of all possible moral action, but will seek to treat the instances of discourse that articulate what we think, say, and do as so many historical events. And this critique will be genealogical in the sense that it will not deduce from the form of what we are what it is impossible for us to do and to know; but it will separate out, from the contingency that has made us what we are, the possibility of no longer being, doing, or thinking what we are, do, or think. It is not seeking to make possible a metaphysics that has finally become a science; it is seeking to give new impetus, as far and wide as possible, to the undefined work of freedom.

2. But if we are not to settle for the affirmation or the empty dream of freedom, it seems to me that this historico-critical attitude must also be an experimental one. I mean that this work done at the limits of ourselves must, on the one hand, open up a realm of historical inquiry and, on the other, put itself to the test of reality, of contemporary reality, both to grasp the points where change is possible and desirable, and to determine the precise form this change should take. This means that the historical ontology of ourselves must turn away from all projects that claim to be global or radical. In fact we know from experience that the claim to escape from the system of contemporary reality so as to produce the overall programs of another society, of another way of thinking, another culture, another vision of the world, has led only to the return of the most dangerous traditions.

I prefer the very specific transformations that have proved to be possible in the last twenty years in a certain number of areas that concern our ways of being and thinking, relations to authority, relations between the sexes, the way in which we perceive insanity or illness; I prefer even these partial transformations
that have been made in the correlation of historical analysis and the practical attitude, to the programs for a new man that the worst political systems have repeated throughout the twentieth century.

I shall thus characterize the philosophical ethos appropriate to the critical ontology of ourselves as a historico-practical test of the limits that we may go beyond, and thus as work carried out by ourselves upon ourselves as free beings.

3. Still, the following objection would no doubt be entirely legitimate: if we limit ourselves to this type of always partial and local inquiry or test, do we not run the risk of letting ourselves be determined by more general structures of which we may well not be conscious, and over which we may have no control?

To this, two responses. It is true that we have to give up hope of ever acceding to a point of view that could give us access to any complete and definitive knowledge of what may constitute our historical limits. And from this point of view the theoretical and practical experience that we have of our limits and of the possibility of moving beyond them is always limited and determined; thus we are always in the position of beginning again.

But that does not mean that no work can be done except in disorder and contingency. The work in question has its generality, its systematicity, its homogeneity, and its stakes.

(a) Its Stakes

These are indicated by what might be called 'the paradox of the relations of capacity and power.' We know that the great promise or the great hope of the eighteenth century, or a part of the eighteenth century, lay in the simultaneous and proportional growth of individuals with respect to one another. And, moreover, we can see that throughout the entire history of Western societies (it is perhaps here that the root of their singular historical destiny is located -- such
a peculiar destiny, so different from the others in its trajectory and so universalizing, so dominant with respect to the others), the acquisition of capabilities and the struggle for freedom have constituted permanent elements. Now the relations between the growth of capabilities and the growth of autonomy are not as simple as the eighteenth century may have believed. And we have been able to see what forms of power relation were conveyed by various technologies (whether we are speaking of productions with economic aims, or institutions whose goal is social regulation, or of techniques of communication): disciplines, both collective and individual, procedures of normalization exercised in the name of the power of the state, demands of society or of population zones, are examples. What is at stake, then, is this: How can the growth of capabilities be disconnected from the intensification of power relations?

(b) Homogeneity

This leads to the study of what could be called 'practical systems.' Here we are taking as a homogeneous domain of reference not the representations that men give of themselves, not the conditions that determine them without their knowledge, but rather what they do and the way they do it. That is, the forms of rationality that organize their ways of doing things (this might be called the technological aspect) and the freedom with which they act within these practical systems, reacting to what others do, modifying the rules of the game, up to a certain point (this might be called the strategic side of these practices). The homogeneity of these historico-critical analyses is thus ensured by this realm of practices, with their technological side and their strategic side.

(c) Systematicity

These practical systems stem from three broad areas: relations of control over things, relations of action upon others, relations with oneself. This does not
mean that each of these three areas is completely foreign to the others. It is well known that control over things is mediated by relations with others; and relations with others in turn always entail relations with oneself, and vice versa. But we have three axes whose specificity and whose interconnections have to be analyzed: the axis of knowledge, the axis of power, the axis of ethics. In other terms, the historical ontology of ourselves has to answer an open series of questions; it has to make an indefinite number of inquiries which may be multiplied and specified as much as we like, but which will all address the questions systematized as follows: How are we constituted as subjects of our own knowledge? How are we constituted as subjects who exercise or submit to power relations? How are we constituted as moral subjects of our own actions?

(d) Generality

Finally, these historico-critical investigations are quite specific in the sense that they always bear upon a material, an epoch, a body of determined practices and discourses. And yet, at least at the level of the Western societies from which we derive, they have their generality, in the sense that they have continued to recur up to our time: for example, the problem of the relationship between sanity and insanity, or sickness and health, or crime and the law; the problem of the role of sexual relations; and so on.

But by evoking this generality, I do not mean to suggest that it has to be retraced in its metahistorical continuity over time, nor that its variations have to be pursued. What must be grasped is the extent to which what we know of it, the forms of power that are exercised in it, and the experience that we have in it of ourselves constitute nothing but determined historical figures, through a certain form of problematization that defines objects, rules of action, modes of relation to oneself. The study of modes of problematization (that is, of what is neither an anthropological constant nor a chronological variation) is thus the way to analyze questions of general import in their historically unique form.
A brief summary, to conclude and to come back to Kant.

I do not know whether we will ever reach mature adulthood. Many things in our experience convince us that the historical event of the Enlightenment did not make us mature adults, and we have not reached that stage yet. However, it seems to me that a meaning can be attributed to that critical interrogation on the present and on ourselves which Kant formulated by reflecting on the Enlightenment. It seems to me that Kant's reflection is even a way of philosophizing that has not been without its importance or effectiveness during the last two centuries. The critical ontology of ourselves has to be considered not, certainly, as a theory, a doctrine, nor even as a permanent body of knowledge that is accumulating; it has to be conceived as an attitude, an ethos, a philosophical life in which the critique of what we are is at one and the same time the historical analysis of the limits that are imposed on us and an experiment with the possibility of going beyond them.

This philosophical attitude has to be translated into the labor of diverse inquiries. These inquiries have their methodological coherence in the at once archaeological and genealogical study of practices envisaged simultaneously as a technological type of rationality and as strategic games of liberties; they have their theoretical coherence in the definition of the historically unique forms in which the generalities of our relations to things, to others, to ourselves, have been problematized. They have their practical coherence in the care brought to the process of putting historico-critical reflection to the test of concrete practices. I do not know whether it must be said today that the critical task still entails faith in Enlightenment; I continue to think that this task requires work on our limits, that is, a patient labor giving form to our impatience for liberty.
Notes:


