

The Religious Training Position and Its Overview Analysis According to Emanuel Kant

Yadollah Chopani, Rajab Akbarzadeh

Department of Thiology/ payameNoor University IRAN

ABSTRACT

Religious training concept is one of the concepts which has under gone the viewpoints differences and variety of opinions .The resulting ambit from various expectations about religious training arises from different opinions regarding religion its origin and application more than having root main training concept . thus , religious training along with other common expressions and idioms such as religious science and philosophy has experienced many ups and downs . Hence, any problem- solving of religion training viewpoints differences which have root in present differences religious thinking , can guide us to distinguish any of those two approaches and eliminate ambiguity and keep them separate.

The present paper which understands the necessity of clarifying such diff and distinctions , tries to study and offer Emanuel Kent's viewpoints who is among the erudite and effective philosophers in offering process a specific concept of religion , that is , ethical religion .

It is obvious that a complete distinction between Kant's point of view respect to religious training and the other viewpoints which have root revealed religions , make his emotional and neglectful exploitation in favor of religion and religious training fruitless and in some cases in consist with religious elements and even deviates them from their goals .

Key words : Kant, human, religion, training, wisdom.

INTRODUCTION

Obviously , presenting a clear perspective of religious training depends on an explicit opinion expression regarding religion and its nature . this in turn can eliminate the present ambiguity in religious concept and overtly appears its identity in various viewpoints regarding religion . the first difference relate to religious training arises from divinity and non – divinity view to religion .

Kant who by expressing his opinion about religion wants to offer a particular framework for religious training , can be an appropriate example.

For many similar view points with respect to religion in themes after him .

even though the Moslem researchers and scientists in their intellectual and narrative finding have well mentioned the nearness and remoteness rate of these view points with the divinity view point .

Prior to begin a discussion regarding religious training according to Kant's point of view .

it is necessary to consider several subjects as discussion context . these issues which are Kant's attitudes towards human , religion and training , are inseparably depending to each other . Any religious viewpoints in Kant's philosophy depends on his view to human and any taking stands regarding religious training relates to attitude about religion .

Hence , we study each of above mentioned issues in a fast and usable way in religious training texture according to Kant's points of view .

A) The human identity according to Kant

Discussion about human identity , typically from an erudite philosophers point of view like Kant , requires processing several subjects from his philosophy system and an independent view to discussion issue namely human in an independent written passage , what is suggested now from Kant's point of view as human identity , or in other words , anthropology , is merely considered in training discussion issues and with a clear purpose of instruction and training . so here we more deal with Kant'santhropology stands , because they interfere in training conclusions a in particular religious training .

1. the educable talent in human

Kant never claims human as an unchangeable and helpless organism . they're everywhere of his morality philosophy and educable quotations we face the concepts like duty, humanultimate, choice and freedom, gradual improvement towards goal, as well as, training concepts such as the positive and negate .

Training , punishment , moral , physical , scientific training etc.

Admittedly each of these concepts in emergency and compulsion which there is not a hope to change human, cannot have a logical and rational concept. (Kant, p 156, 1984)

Kant explicitly mentions this statement that : ((Human is the only creature that requires education and training)) (Kant, p 123 T 1984) ((He believes the human through education and training will succeed and only the education and training will form the human behavior into an appropriate frame)) (Morsy 1994) (Kant contends the training as the single reaching way to humanity).

(Badvi, p 121). And for this reason he considers the philosophy discussions regarding moral issue as most important affair in spite his fame in knowledge, ability and superior philosophy. (Papkin, p 5 2002).

2. two – facial human

Human has two essence aspects, natural aspect and intellectual aspect (Karam, p 106, 1669). Because he is a natural organism he has a series of specific functions which relates to nature and since he is wise organism he links to the world of rationalism. (Forooghi, p 333, 1996). Since human relates to the sense category, he has requirements, and his wisdom to meet these needs has a duty which cannot ignore it. And it pays attention to sensational nature and deals with practical orders, by considering this world life salvation and if is possible here after life salvation, but by the way he is not to that extent a beast who ignores his wisdom and only applies it a tool to satisfy his sensational needs because if wisdom is for the purpose which is in the nature of animals.

Having it doesn't improve the human value more than that of animals. (Naghizadeh, p 321, 1995)

Kant believes that the combination of nature and wisdom in human, makes him in no need of the resulting necessities of unique existence of each of those two. Therefore, human is not compelled, because he is not merely a natural organism that all of his activities follow the cause laws and aren't based on compulsion. If human was completely deemed to the cause necessity, he couldn't determine his conscience in terms of it. It was possible for him to experience the difference between duty and sensual wish, but he couldn't do his duty contrary to desires and wishes, whether only these wishes imply his conscience, except for some general principles which were considered for partially relative ultimates, none of the other general principles were imagined for him. ((On the other hand, he is not a merely wise organism that all his behaviors adapt completely with wisdom, rather there is a governor and legislator called wisdom and an official; and performer called nature. The performer's behavior can be contrary to or accordance with the law which arises from legislator).

The wise organism not only follows the absolute affair, but also it is its creator. In other words, any wise individuals not only follows moral rule, but also is a legislator per se. (Corner, p 298, 2001).

Kant mentions that although the humanity clue depends on wisdom, and nature is considered as human changes and rights. (Forooghi, p 356, 1996)

But becoming a perfect human depends on using both sets of his mental powers.

According to Kant: human has been divided by two halves, a half is physical (natural, material) and the other half spiritual (scientific reasonable and so on). The mystery of humanity creation is paying attention to the tendencies of both parts of his soul. (Kaplestone, p 78, 2001) The full cooperation of these two sets of human forces and wisdom, feeling.

And world of spirit and nature participation in life manufacturing is the unique of creating perfectness for human.

3. Human and wisdom

According to Kant: wisdom is considered as a single unit, that its information is distinct. Wisdom belongs to reality in two different ways. Sometimes merely determines the reality and its concept, and sometimes puts it in practice. In the former the wisdom is speculative and in latter it is practical. (Corner, p 274, 2001).

The wisdom element in human beings the origin of many other characteristics.

Kant believes that: wisdom is the origin of features such as: conscience, freedom, choice, conscientiousness, and ... (Kant, p 106, 1990), just our practical wisdom is able to distinguish good and evil, therefore, the only rate of our deeds moral values measurement is that very moral law taken from practical wisdom. Regarding this he explicitly says: It can be easily shown that human wisdom with having this compass (practical wisdom) how well in both cases can distinguish good from evil and right from wrong. (Naghizadeh, p 301, 1995).

Kant believes that even though some affairs are not provable by speculative wisdom. They not only won't be negated by speculative wisdom but also will be proved by practical wisdom. Those affairs include: human conscience, choice, and eternity. (Dorant, p 250, 1992). Hence, Kant truly believes in human freedom, the choice, conscience and eternity. But the question is this that how practical wisdom proves these issues. Kant proves it through human moral aspect. He believes the moral law imposes on us to speculate the freedom because the freedom and moral exaltation principle are perfect allies. In this case the practice freedom can be defined as conscience independence from anything except ethical law. (The same author, p 341).

Also Kant uses practical wisdom to prove human essence, so he believes that: because human soul to find charity and benefit is responsible to look for perfection, i.e. total blessing, it must always find the areas for the

above mentioned perfection accomplishment , and because its achievement is impossible in short life time in this world . And in this short period of time human wisdom is always in trouble , then for achieving absolute chastity and salvation soul should definitely have eternity . so that after death can improve towards perfection .(the same author . p358).

With due attention to above said we conclude that according to Kant human for the reason that he is a wise individual he is virtualism and moralism ,and since he is an ethical organism and his practical wisdom is always active he is free , arbiter , and responsible. The wishes of finding virtuality and chastity in human being never leave him alone .But the force of his sensual nature guides him towards accepting the compulsions arise from inferior tendencies .Human being to achieve chastity and absolute perfection and quench his virtualism thirsty must be released from the nature obligation .It is in this case that by removing the flesh body away of himself and pulling away the wisdom coverage , in eternity world (eternal world)he file to virtuality and chastity . and enjoys the advantages of absolute perfection As can be seen , requirement to practical wisdom in Kant philosophy is the mystery of any value applications .In Kant philosophy system the religious and value reasons never have innate value beyond the wisdom direct de crees.Even though maybe there is a consistency between the religion ethical decrees and wisdom moral decrees ,but never the ultimatum that arises from anything except wisdom is not responsibility and duty . (Badvi , p 14). Thus , wisdom plays a vital role in moral and training necessities and unnecessaries.

4. Good and evil in human being

The suggested question is this that :Have the good and evil requester:been put actively in human beings ?Does the human being have the charitable and evilly tendencies and activities ? Kant believes in talent and genius in human , not evil talent rather good genius. In this case he explicitly says :Divine will accrues on it that human himself yields the talent benefit in his nature .As if the Almighty God has addressed human being as follows : come to the world I have equipped you with many tendencies to good and benefit. (Kant ,p7,1984).However , the question is this that :what is the base of these all evils . cruelties , and tyrannies in human history According to Kant ,God has never put the tendency to evil in human , rather human nature is benevolent and public – spirited .Everything causes deviation from this primary nature and creation emerge evil in human. Regarding this he says :the evil elements cannot be found in human natural situation.

The evil is only the consequence of lack of recording of nature .In human being nothing can be found except good and blessing shoots (the same author , p10).

5. Human is responsible .

The purpose of the responsibility of human is not the only aspect of his responsibility to his actions and behaviors , rather beyond that is also his responsibility in development . training and perfection seeking or decline and rest in fall of sloping . Kant in proportion to his philosophy system in moral dimension , claims the human owner of his fate and similarly respondent to his action .Because he takes in to account freedom ,choice and duty in separable of sets of ethical discussions . therefore , he cannot talk the human irresponsible to his choice or express this choice in giving form to human identity . Kant mentions this point explicitly and .

Says . Divine will accrues on this that human yields his latent benefit in his nature himself .

Kant believes that individual must improve the tendency to blessing in himself . the Almighty God hasn't put the prepared goodness in him . what has given him is the tendency to benevolence which is not distinct from ethical law . the individual is obligated to correct him self , yields his mind and when he pointed out that he's going astray , he should enact the moral law on himself . (the same author , 9 70).

In responsive dimension to actions and behavior outcome Kant also contends the individual unique responsible and thus , he believes human salvation and unfortune depend on himself , and not any agents can be responsive on his behalf .

B)religion concept according to Kant

To clarify the religion concept according to Kant and the fact that what his view point regarding religion is , we continue this discussion in following topics :

1.the origin of religious belief .

Kant always combines religion belief with believe in God , Therefore , any discussion about religious belief as an earlier or later knowledge in Kant philosophy system depends on quality of believe in proving His existed But when by associating with speculative wisdom wants to understand this meaning without obtaining the result , in a state of disappointing and deprived of discovering the aim he plunges in distraught and despair with respect to disability of speculative wisdom in proving God's existence.(corner , p261,2001).the wisdom vehicle is unable to carry this heavy load , we should choose another means and vehicle .Kant believes that we always live with God's thought and memory in our life . we know as an Almighty existence and the criterion of all the good nesses . we appeal to His Greatness and eminence , we rely our existence to Him and Search our soul eternity in His eternal ,and find the absolute perfection mystery in searching superior moral in Him . Kant believe now that we cannot enter the God's holy space with speculative wisdom we must not think there isn't a way to reach Him .Never with despair of

speculative wisdom all the ways will be closed to us, rather a more even and clearer path called practical wisdom will open to our eyes. But as he claims the proving concepts like human freedom, conscience, choice and eternity dependent to practical wisdom interference, he sees the realizing of God's concept and figuring out His Almighty existence also owes to entrance of a powerful and suitable agent namely practical wisdom. Of course it should be noted that Kant never proves the God's existence directly and through bonding to practical wisdom. Rather, like proving human freedom and eternity, he proves God's existence through morality. If speculative wisdom is not able to find God's, is not able to negate His existence, either, (the same source, p320), rather it leaves us free to believe an existence who is beyond other organisms, i.e. God. But our moral sense orders us to believe Him (Dorant, p251,1992). Hence Kant into account the God's existence beyond the practical wisdom precepts, as a part of morality and a necessity inseparable of it. He believes, for proving moral principles and their meaningful the God existence is necessary.

Because the absolute affairs only through God's existence will be meaningful and proved. Thus, he eventually sees the God existence synonym and in combination with the highest goodness's. Kant's technique in piety is a sort of moral technique, therefore his theism is known as ethical piety. (Elahi, p168,1976).

Kant doesn't believe in God's religion, and about that he explicitly says: Religion is our internal law, to the fact that its significance arises from legislator and beyond human beings. religious and moral functions are in God's in sight domain. (Kant, p 75, 1984). So, not only religion enters into duties through morality, but also morality is the base of religion.

In short, from all above mentioned concludes that, even though Kant believes that morality guides us towards God. But religion and believing God is Just a post-insight in practical pure wisdom world. Thus, if it is supposed that modern human lives like a, a mature human, it is necessary to remove all external unreal powers from himself and only be a follower of his wisdom.

He doesn't need a God that He is a heaven advisor or a motivation creator for him. He must listen to everything that his wisdom says. About this Kant explicitly says: since morality is based on human freedom, and because of this freedom human is responsible before decisive regulations. then there is no need for comprehending his duties to believe another existence is above him and also for his duty accomplishment he doesn't need another stimulant unless the regulation (Brown, p97-98).

2. Religion function and effect.

Kant addresses the religion in two frames: intellectual and conditional. He believes that the situational religion has a series of effects and results and intellectual religion has different effects and results. According to him the situational religion, namely divinely religion, requires a sort of historical belief, to believe events which have happened previously in history and merely is vital and productive in knowledge domain of individuals we live in that history. thus, believe in such a religion as historical belief can never be an alive, life giver, and saver belief. Kant couldn't tolerate any invitations to historical belief, a belief associated with church, synagogue and require to available instructions in bills, and he supposed this belief as superstition. (Badvi, p14).

Kant says: If religion doesn't associate with morality, only changes to try towards attracting attention. to sing song, benediction, prayer and going to church only must bring development. new force, and courage to people, or the se function should be heart dumb language inspired by sense of duty. there fore it is seen if there are concerns and interests in some religious instructions, not as a merely custom, rather an area for morality and unanimity at individually and social level. so Kant

Believes that: none of these worships functions and religion customs must be considered as pious act, rather they only will be expressed as preparations for pious actions. God's satisfaction doesn't owe to fulfill dry customs without receiving and reflecting moral effect, rather people for satisfying God have no choice except change themselves to better. (Kant, p75,1984). Kant in this regard says: Anything except through moral behavior that human thinks can do to satisfy God is sheer religious hallucination and false prayer to God. (kaplston, p349,2001)

But this question is still remained, that what is the religious importance in Kant view point? And indeed why is it necessary that a factor by the name of religion plays role in our lives? can not we have a good end without religion and merely by obligating to practical wisdom, a wisdom that knows the reset and our moral life continuation indebted to its confined attention?

Even though Kant denies divinely religion, but he never addresses a religion that has been built on practical wisdom and morality basis, as dysfunction and ineffective. He believes that the divinely religion consists of wisdom religion when its beliefs have been obtained through wisdom. hence, even religion intellectual pillars development can manifest a revealed religion that has already come into existence useful and necessary for human beings salvation. (Badvi, p14).

On the other hand, as mentioned previously, according to Kant the mystery of belief God and religion is to prepare a sort of guarantee for human full -salvation and entering him into goodness. there fore, the need to religion from this aspect will be considered that because human possessed wisdom and sense force and just by his innate power is unable to enjoy the immense salvation and he is not able to remain on his good conscience and resist

against his natural tendencies , to the end , necessarily , he is in need of a ground stronger than his own conscience and this won't be anything except the divine religion and grace. (Kant, p10).

So , religion refreshes a kind of hope in human . According to Kant here the religion philosophy isn't the observer to how to live rather he clarifies the religion in a sort of positive sense and hope frame. Kant explains the important aspects of human activities in three issues :

1. what can I know ? 2. what should I do ? 3. what hope should I have (should I be hopeful?)

He searches for the answer of first question in hereafter domain , and refers the answer to second question to morality . (Brown, p 90) , but neither wisdom nor morality can answer the third question :and only religion brings hope to our life and supplies our eternal salvation .

Regarding the above mentioned we can conclude that although Kant didn't want to be a complete negligence of religion ,but practically , his religion was a with on God religion , and actually a religion without the worship of any metaphysical powers . that religion was made up of human criteria , so that , by all people , both believers and non – believers was achievable and applicable According to Kant the religion role in human life is merely a kind of hope to a future in hereafter world . An individual who sees a possible reaching to absolute perfection and the best benefit for himself even though in the other world , tries to live morally and create moral preliminaries for a prosperous life in other world . The maximum religion attraction is its effect on human motivational level, but human himself should understand how he can answer his religious and moral provocation not religion.

When Kant introduces religion as a type of hope and quarantine for release from animal nature and helping human to receive practical wisdom moral benefits , he doesn't talk about the religion contribution technique and its hope creation facility .It's obvious that according to other religions also such an approach to religion is unacceptable .But .one can never observe the religion contribution to human eternal salvation in vacuum .there fore , in religions ,Islam in particular ,to contribute and assist practical fulfillment a set of instructions in social and religious areas has been considered , that paves the way for refreshing and training human ability to achieve the privileged personality and human dignity . which in each level inevitably guarantees his contribution versus animal nature .

D) Training according to Kant :

To clarify Kant's view points about training , we should necessarily mention the following issues:

1. Training is a human affair

Who should accept the human training ?what source should offer the training programs and its ups and downs to human ?can human be responsible for his training affair,or for this purpose he should wait for an other reference beyond human namely the divine source ?

A very important point to answer these questions , is to understand that Kant's view to human is human manner look not religious nature . He takes human being into account as a religious and value organism and therefore , he interprets human training orientation in value approach frame . Kant believes that human naturally is not a moral existence and if he is able to achieve a level of morality it is because of bonding to wisdom and propagating its aspects. In this regard he says :Is human being morally , naturally good or bad ? None of them !Because naturally human beings are not moral beings only when his wisdom propagates the assignments and law concepts

(Kant ,p 73 ,1384).Therefore , bonding to any value factor for depicting the natural and innate face of human is an unacceptably affair .

On the other hand , as previously mentioned , Kant contends the wisdom as human unique guidance and conduction axis and he doesn't grant any shares to any issues in training and guiding human unless the wisdom .He believes that religion is a past efficient role for religion in human affairs .Thus , it is natural that the key of human training is in his hands and no role is considered for prophets and divinely religion in training path . Kant everywhere in his training lectures points to this matter that training is an affair which has been left to human Although he is not experimentalist and empiricism about moral principle but he believes a particular importance for human experience during training and says :even though the experience outcome is often contrary to the imagination that most people believe . but the experience should not be ever avoided in training . (Frankena , p83)

He believes that .education and training need to be experimented and should not merely to wisdom . (Kant , p 14,1984).Hence , the skill of education and training should not be mechanical and based on non – reviewable and disorganizable experiences, rather should be relied on clear principles and scientific fundamentals (Frankena,p82) .

Education and training should be like a research ; otherwise it will be hopeless. (Kant ,p73,1984).

These statements , all together indicate the interference monopoly for human wisdom in his own training and avoidance any expectations with respect to an affair except for wisdom .thus , human beings must train their children but children trainings must never be like parents training , rather the training spreading must completely shows its quality changes during generations .The non-stop trying of any generations to obtain past experience and in hence them during increasing accomplishment in educating and training improvement is proportional to the world origin , the training and educating dynamic unique mystery during sequent generations . Training only improves slowly and the training method actual image just obtains when each generation transfers its scientific and

experimental reserve to next generation , and each generation prior to transferring this heritage to the next generation in its turn adds something to it .

Alas that such an image is in need of a wide – spread culture and an extensive experience . Therefore education and training are skills that only by total of several of several generations , experiences results can be completed . (the same author. P8) .

Kant's view to training and education's skill development as one of the most difficult human skills is the same as his other development opportunities . Just as human by research and specialty can reside over nature and reduce the range of his difficulties day .He will obtain the necessary ability to afford this difficult skill , that is , education and training , by accomplishing researches .

If it is supposed that children should improve more than their parents , then the education and training must be come a research ... training should change and become scientific . (the same source . p9) . So , accord to Kant : conducting the schools must be delivered to most clear-sigh specialists . only through hard workings of open – minded and interests people of public interests , who are able to understand the better future of affairs , the human nature gradual improvement towards the goal is possible . (the same author , p14) .

2. Training purpose

Kant everywhere in his book (Education And Training) discusses the training goal . It seems that some one who is a little bit familiar with Kant philosophy system and know his view point with respect to human, religion and world, to him understanding the training objective extents is not difficult .thus , its easy to guess that what purpose Kant has followed from training .

Apparently from Kant's total points about training objective can be figured out that personality growth and human perfection . Although somewhere considers four purposes for training and says :Because of training effect , first human must be trained ... second , train must array human beings with culture ornaments , namely, informal and educations Third , training must equip the individual with in sight fourth , the morality rearing must be party of training . (Badvi ,p 12) Albeit , somewhere else when he perfectly discusses the training goal purpose , he believes that training goal is two things :

Mental forces general fostering including material and moral rearing and fostering special memory power rearing , attention and intelligent power .(the same source,p52) But he claims the training ultimate purpose as the achievement of human career .(the same author).As if the expression difference arises from the difference between the ultimate objectives and other goals. When Kant talks about objectives and purposes that directly arise from education and training he doesn't intend to offer the ultimate aim and while he plans to offer the ultimate purpose he reflects all the middle way goals typically in this objective.

What considered in this discussion is the sort of Kant's view to training goal .with due attention to this issue that he mentions the training as a human affair , never puts its objective beyond the human extent .

Therefore , he never contends the achievement of religious and value origin as a goal of training . Essentially , Kant beyond human and practical wisdom , which is responsible for realistic growth , doesn't accept anything else .

Kant's severe humanism implicit concept when he discusses about moralities ,is much more than that .Human thought and action all are legislative :they enact law and regulations . speculative thought imposes order and arrangement on experience , so that changes the experience to be accepted by understandable world , real world , and the world as it is . we independently enact regulations for our function . in practical and moral thought .so that we can create a world that our wisdom orders . Not only Kant's view of moralities is intellectual and original , but also it is completely autonomous and self – determined . our wisdom distinguishes the innate power of moral principles , and our duty is to follow them as pieces of advice that have the rights to guide our behavior . Our moral honor entirely is this that we can and must be our own legislator . (kiopit,p174,2000). The above said indicates the intellectual genius significance in human and its monopoly in judgment and finally being a criterion for measurement .this point of view doesn't leave a room for the other criterias maneuver , include ,God as criterion and measurement .thus , beyond training the goal show be that very human caste and manner of human , nothing more . Hence, based on Kant's view point it can be said that the training goal like training itself is a completely human affair.

3. Education And training Duties

According to Kant the training duties are summarized in three issues :

Physical , moral , and practical . Although each of these triple issues contains various subjects , but what should be considered by educator as the training goal is human in three dimensions of physical , moral and practical .

Kant's purpose of physical training is not the body and physique fostering merely , rather this concept according to him has a wider range than body , and includes cultural affairs , that is , mental forces fostering and even reasoning and intellection at a high level As Kant himself states the reason of this affair , is to distinct natural and unnatural affairs .

Because in natural affairs the top governing is wide – spread but in unnatural affairs such as morality , freedom plays the essential role. He believes :The mind material fostering which only aims at nature must be distinguished from moral training that considers the freedom . (Kant ,p45 . 1984). So, according to Kant the wisdom training is also a kind of physical training , because in this type of training there is a sort of natural talents rearing : (Badvi:p135).Training the physique is that very physical forces fostering and help the child growth , but intellectual rearing is in two mental education (culture)and fostering ports .In cultural section the individual should take of child's natural abilities whether we instruct him or prepare the areas for his creativity and innovation . second part, namely , mind fostering , summarizes in two special mental and mind highly forces rearing subjects .the first matter includes cognition , sense , image , memory . and attention and intellect , and in general understanding low level power fostering , but the second is sue merely includes min d highly forces rearing , that is , fostering of understanding , distinguishing , and argument .(Kant , p19, 1984).

The used method in physical fostering depends on rearing subject: if the physical fostering is the issue , the negative training method will be used , and if the mental forces fostering is considered then through the function with respect to what is interested will be fulfilled and if the intellectual rearing is the aim , the best method is Socratic. (the same source , 20)

Generally ,Kant believes that physical training id more negative than positive , virtually this type of training relies on practice and a sort of order . Through example and pattern the trainee won't be trained , rather it is via following the guide that is happens . Indeed, the guide and educator design and think of training affair not the trainee , unlike moral training that there the trainee thinks himself and any kind of regulations don't govern him . (punishment . chastisement and ...). (frankena. p 113).

The education and training's second duty is moral training .the moral training to follow Kant morality's philosophy must be based on general principles and not discipline , the principles which directly origin from human mind .

Kant believes that the first step to achieve moral training is forming a strong personality in child .Hence , for his programs several regulations should be considered and these regulations must be completely respected , so that , he knows , he must not deviate from moral principles at all . first he can learn the moral principles of school, then the moral principles governing total human society . (Kant , p 41 , 1984). The third part of training is practical training .thispart consists of three issues : skill , insight , and morality . skill contains learning a series of practical abilities and specialties . the art's insight is the use of skill , and morality is an affair which relates to the child personality and it is different from moral training , which comprises of following general principles , enhancing the obeying essence in front oflan and social ability . practical training in moral dimension doesn't lead to moral talents and abilities , rather it deals with moral affairs texts .

In this type of training the child tolerance and self – control will improve the fact that child canset aside his purposes , and achieve a sort of patience and get used to tolerance and patience . the fact that also Chile has sense and is altruist . the training ultimate goal manifests in training morality , that is , forming personality . virtually human has firm purpose to do something them he acts towards its fulfillment decisively .(Kant , p 66,1984).

As it is seen, Kantview to training in all aspects, is a view which indicates the rule of natural and human vision for from any highly image and divine attention .He states that training like the other human – mades such as government is an art that human must through research and experience foster his own different aspects . there fore , training not only in methods but also in its purposes and programs doesn't need religion and God's attention . thus , in sets of Kant discussions about training there isn't any points about religion interference in one of the training essential subjects (method , purpose , duties an so on).

When Kant intends to suggest the training topics and its duties he count five or in other words six duties for training . He believes , training

Must:

- 1.bring up human(physical training).
2. make him polite and disciplined.
- 3.bring him up (cultural training).
4. bring him up foresighted and careful , give him a world wide view and civilize him.
- 5.make him moral (moral training)
6. make him firm and active with respect to what believes in (practical training).

Considerable is this that Kant in his education and training duties list doesn't mention anything about religious education and training .He doesn't put the religion as one of the education and training duties. In the course of training the body. Morality, emotions, and mind, and so on, (frankena , p127).

Kant says: If we could provide facilities that children never see the ceremonies of bowing down to God and even never hear God's name in dialogues and conversations. (Kant, p74, 1984).

In this regard Roso says: we should not tell the truth to individuals who cannot understand it. Because they will be confused. It's better they never know God so that the ambiguous and false things don't go in their ears. (Roso, p364,2003).

In the end Kant claims that the best way for a child to connect with God is the depict of concept completely emotional and forcible and predominant of God in child mind. Believes: presumably the best way to clarify God's image is his similarity with a father that all of us live under his wide grace umbrella-(Kant, p153,1984),Hence, it was considered that according to Kant religious training

has a completely dependent position and Cannot be suggested as a method

Task or even an independent goal along with the other areas .so . in general it can be inferred that according to Kant , religious training doesn't ever have independent limits and border of other training opportunities because religion is a completely human affair and everything that it suggests in range of human and his abilities , it takes a completely human frame . Thus , all its aspects must be evaluated by human and his own thought and specialty and not a factor out of his own. In other words, religious training never accounts as a religious affair , rather this type of training also locates in human training essential issues frame. In this way religious training has been left to human custom and wisdom and origins from practical wisdom. That is , morality.

Conclusion

It is worth noting that in spite of some positive points of view of famous and well-known philosopher (Emanuel Kant) in religious training and morality domain, the following points were neglected or less paid attention to , and it was better to consider their positions and clarify them . first : not only religion affects on individual and society's acceptable morality and interests (indeed is responsive to morality needs) . but also it is the belief orienter and a safe and honest responsible for individuals disciplined training . second : the speculative wisdom which has been neglected, for discovering and understanding some vital problems , specially piety, in its turn has capability and a high position , therefore practical wisdom alone is not able to understand and solve all human problems and needs and prepare his interests and salvation . Third believe in religion is an internal and innate affair and not a historical current because history is a human- made creature. Of course .historical events as external affairs can affect some human life problems, but the origin belief cannot be known as historical. Fourth, it is doubtless that human beings are imitable (have imitabilities) , and none of them is , without need of freedom , peace, salvation , and improvement sense. They like to choose the best examples for a desirable life and use it in themselves and their children's bringing up , therefore the training and guiding role of divine prophets and religious in forming a healthy and developing society is undeniable , fifth : absorption to God is an innate affair and it is correct that in childhood and based on the individual age growth , that absorption be conducted and trained , and not exclude the child from this important affair , and not search and shorten the training age level merely , in practical wisdom frame work , and finally, considering morality as religion origin , is unacceptable to revealed religions, rather its better to say that religion and morality are in a perfection union and can interact in partial problems,

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