

Kant's aims are difficult to describe briefly. But I believe he views the role of philosophy as apologia: the defense of reasonable faith. This is not the older theological problem of showing the compatibility of faith and reason, but that of showing the coherence and unity of reason, both theoretical and practical, with itself; and of how we are to view reason as the final court of appeal, as alone competent to settle all questions about the scope and limits of its own authority.¹⁵⁴ Kant tries in the first two Critiques to defend both our knowledge of nature and our knowledge of our freedom through the moral law; he also wants to find a way of conceiving of natural law and moral freedom so that they are not incompatible. His view of philosophy as defense rejects any doctrine that undermines the unity and coherence of theoretical and practical reason; it opposes rationalism, empiricism, empiricism, and skepticism so far as they tend to that result. Kant shifts the burden of proof: the affirmation of reason is rooted in the thought and practice of ordinary (sound) human reason from which philosophical reflection must begin. Until that thought and practice appears to be at odds with itself, it needs no defense.

John Rawls, *Political Liberalism* (Columbia Classics in Philosophy), New York, Columbia University Press, 1993-1996, p. 101.