

## Re-valuing the human nature in relation to post-war reconciliation in Sri Lanka: A Kantian perspective

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Sri Lanka is going through the post-war era and it is a crucial period in the process of national reconciliation and co-existence. The racial-expansion and propagation that is currently being practiced in the country, is a huge obstacle on the path of national reconciliation. The present author questions whether any race in Sri Lanka could propagate and expand irresponsibly in the present Sri Lankan context. Using analytical-deductive research methodology, he critically argues that re-valuing the human nature, against racial-expansion and propagation, is foundational in the building of the national reconciliation. He anticipates that Immanuel Kant's academic cum practical analysis of valuing human nature, could enlighten the Sri Lanka academia in understanding and finding a suitable solution to the prevailing racial issues in the Island. Immanuel Kant in *Religion within the Boundaries of Mere Reason* (1793) understood and valued *human nature as animality, humanity and personality*. They are original ineliminable predispositions of human nature. Kant recognized *human animality as physical living being with desire to propagate one's species, human rationality as rational being with capacity to use reason and make judgments and human personality as responsible living*. In their animality, human beings, by nature, love oneself 'as individual' and love others 'as a community' and desire to expand and propagate one's species. This desire is not necessarily governed by reason though humans have the capacity and responsibility to do so. This desire can become a human value or a vice, but humanity is called to make it a wonderful human value. However, the common experience is that different races living in Sri Lanka have opted willingly to propagate and expand irresponsibly in the Sri Lankan context, making animality superior to humanity and personality. Nevertheless, human animality is held responsible for its willful actions because its reasoning that actualizes its rational nature and its willful choices that actualize its personality. Humanity is held responsible for its willing and acting, not in spite of its animality, but because of its animality. Hence, actualizing animality, rationality and personality are essential in being human, who is called to co-exist with other races and live in a reconciled society. The post-war Sri Lanka is making progress in building a reconciled nation which could co-exist. Therefore, the author concludes that human animality (desire to propagate and expand one's ethnic community) must be re-valued and disciplined through proper rational-moral education. In that way, human animality could contribute to the full realization of value of being human. As a nation, all Sri Lankans must respect and value the human need to expand and propagate one's own ethnic community in an ethically – rationally responsible manner taking the present context in Sri Lanka. Then, human animality will not hinder but foster national reconciliation and co-existence in Sri Lanka.

**Keywords:** human-animality, human nature, human-personality, human-rationality and national reconciliation.