This book proposes an account of the place of the theory of race in Kant’s thought as a central part of philosophical anthropology in his political system. Kant’s theory of race, this book argues, is integral to the analysis of the “Charakteristik” of the human species and determined by human natural predispositions. The understanding of his theory as such suggests not only an alternative reading to the orthodox narrative we have seen so far but also reveals the underlying centrality of the notion of human natural predispositions in a way that is consequential for Kant’s philosophy as a whole. What is the impact of Kant’s racial theory on his philosophy and political thought? Is Kant a consistent egalitarian or a partisan Universalist thinker? Is he the symbol of racist prejudices of his time? What is the influence of his racial hierarchy on his cosmopolitan right? Or more simply, is Kant racist? From a systematic examination of Kant relevant writings, this book provides answers to these questions and shed light on two fundamental problems of his theory of race for moral philosophy, namely: (1) the completeness of the character of the White race and (2) the dispossession of the character of the beauty and the dignity of human nature of the Negro race. These two issues, unperceived from the “orthodox” reading’s perspective, however, uncovered by the “heterodox” reading, not only
shape Kant’s race thinking from the beginning to the end of his life, transform his cosmopolitan right into a non-universalist form of right, but merely define Kant as a fundamental racist thinker since he developed the anthropology, the philosophy, and the politics of racism in a systematic way.

Debates about individualism and holism, reductionism and phenomenology, and naturalism and humanism all turn on how we answer the basic questions about the nature of human agency. This book argues that the traditional emphasis on the accuracy of a given theory of human agency has systematically obscured the normative dimension in these theories and that recognizing this normative dimension allows us to see that a pragmatic approach to theories of agency, either in social science or moral philosophy, is more appropriate. As well as offering a vigorous presentation of the pragmatic-therapeutic account of agency Wisnewski also engages critically with three rival accounts from Nietzsche, Foucault and Rorty.

Taking philosophical principles as a point of departure, this book provides essential distinctions for thinking through the history and systems of Western psychology. The book is concisely designed to help readers navigate through the length and complexity found in history of psychology textbooks. From Plato to beyond Post-Modernism, the author examines the choices and commitments made by theorists and practitioners of psychology and discusses the philosophical thinking from which they stem. What kind of science is psychology? Is structure, function, or methodology foremost in determining psychology's subject matter? Psychology, as the behaviorist views it, is not the same as the psychoanalyst's view of it, or the existentialist's, so how may contemporary psychology philosophically-sustain both pluralism and incommensurability? This book will be of great
value to students and scholars of the history of psychology. In a new reading of Immanuel Kant’s work, this book interrogates his notions of the imagination and anthropology, identifying these – rather than the problem of reason – as the two central pivoting orientations of his work. Such an approach allows a more complex understanding of his critical-philosophical program to emerge, which includes his accounts of reason, politics and freedom as well as subjectivity and intersubjectivity, or sociabilities. Examining Kant’s theorisation of the complexity of our phenomenological existence, the author explores his transcendental move that includes reason and understanding whilst emphasising the importance of the faculty of the imagination to undergird both, before moving to consider Kant’s pluralised, transcendental notion of freedom. This outstanding book will appeal to scholars with interests in philosophy, politics, anthropology and sociology, working on questions of imagination, reason, subjectivities and human freedom.

This volume offers a translation of Kant's pioneering contribution to the discipline of anthropology. Kant's lectures on anthropology capture him at the height of his intellectual power. They are immensely important for advancing our understanding of Kant's conception of anthropology, its development, and the notoriously difficult relationship between it and the critical philosophy. This 2003 collection of essays by some of the leading commentators on Kant offers a systematic account of the philosophical importance of this material that should nevertheless prove of interest to historians of ideas and political theorists. There are two broad approaches adopted: a number of the essays consider the systematic relations of the anthropology to critical philosophy, especially speculative knowledge and ethics. Other essays focus on the anthropology as a major
source for the clarification of both the content and development of Kant's work. The volume also serves as an interpretative complement to the translation of the lectures in the Cambridge Edition of the Works of Immanuel Kant. "Examines the crisis of a late eighteenth-century anthropology as it relates to the emergence of a modern consciousness that sees itself as condemned to draw its norms and very self-understanding from itself"--Provided by publisher.

Immanuel Kant was one of the most influential philosophers in the whole of Europe, who changed Western thought with his examinations of reason and the nature of reality. In these writings he investigates human progress, civilization, morality and why, to be truly enlightened, we must all have the freedom and courage to use our own intellect. Throughout history, some books have changed the world. They have transformed the way we see ourselves - and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives - and destroyed them. Now Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization and helped make us who we are.

In a footnote to the Preface of his Anthropology Kant gives, if not altogether accurately, the historical background for the publication of this work. The Anthropology is, in effect, his manual for a course of lectures which he gave "for some thirty years," in the
winter semesters at the University of Konigsberg. In 1797, when old age forced him to discontinue the course and he felt that his manual would not compete with the lectures themselves, he decided to let the work be published (Ak. VII, 354, 356). The reader will readily see why these lectures were, as Kant says, popular ones, attended by people from other walks of life. In both content and style the Anthropology is far removed from the rigors of the Critiques. Yet the Anthropology presents its own special problems. The student of Kant who struggles through the Critique of Pure Reason is undoubtedly left in some perplexity regarding specific points in it, but he is quite clear as to what Kant is attempting to do in the work. On finishing the Anthropology he may well find himself in just the opposite situation. While its discussions of the functioning of man's various powers are, on the whole, quite lucid and even entertaining, the purpose of the work remains somewhat vague. The questions: what is pragmatic anthropology? what is its relation to Kant's more strictly philosophical works? have not been answered satisfactorily.

The first comprehensive examination in English of Kant’s Anthropology from a Pragmatic Point of View. This book offers the first account in English of the origin, meaning, and critical significance of Immanuel Kant’s Anthropology from a Pragmatic Point of View. Kant’s book is not empirical
psychology, but rather a type of cosmopolitan philosophy meant to teach students to think for themselves and thus be free to actualize their full human destiny. Author Holly L. Wilson innovatively explores how the “philosophical anthropology” exhibited in Kant’s Anthropology challenges contemporary theories of human nature, including behaviorism and evolutionary theory. She also details how Kant based his work on the critically grounded faculty of teleological judgment and how this type of philosophy of experience is consistent with Kant’s overall critical theory. The portrait of Kant that emerges is one of a humane teacher who cared about his students and their acquisition of prudence and wisdom. Holly L. Wilson is Associate Professor of Philosophy at the University of Louisiana at Monroe.

Anthropology from a Pragmatic Point of View essentially reflects the last lectures Kant gave for his annual course in anthropology, which he taught from 1772 until his retirement in 1796. The lectures were published in 1798, with the largest first printing of any of Kant's works. Intended for a broad audience, they reveal not only Kant's unique contribution to the newly emerging discipline of anthropology, but also his desire to offer students a practical view of the world and of humanity's place in it. With its focus on what the human being 'as a free-acting being makes of himself or can and should make of himself,' the
Anthropology also offers readers an application of some central elements of Kant's philosophy. This volume offers an annotated translation of the text by Robert B. Louden, together with an introduction by Manfred Kuehn that explores the context and themes of the lectures.

If Kant had never made the "critical turn" of 1773, would he be worth more than a paragraph in the history of philosophy? Most scholars think not. But this text challenges that view by revealing a precritical Kant who was immensely more influential than the one philosophers think they know.

The essays in this volume discuss the questions at the core of Kant's pioneering work in the philosophy of history.

This collection of essays is the first comprehensive volume dedicated to Kant's lectures on anthropology and their philosophical importance.

Foucault's previously unpublished doctoral dissertation on Kant offers the definitive statement of his relationship to Kant and to the critical tradition of philosophy. This introduction and commentary to Kant's least discussed work, Anthropology from a Pragmatic Point of View, is the dissertation that Michel Foucault presented in 1961 as his doctoral thesis. It has remained unpublished, in any language, until now. In his exegesis and critical interpretation of Kant's Anthropology, Foucault raises the question of the relation between psychology and
anthropology, and how they are affected by time. Though a Kantian "critique of the anthropological slumber," Foucault warns against the dangers of treating psychology as a new metaphysics, explores the possibilities of studying man empirically, and reflects on the nature of time, art and technique, self-perception, and language. Extending Kant's suggestion that any empirical knowledge of man is inextricably tied up with language, Foucault asserts that man is a world citizen insofar as he speaks. For both Kant and Foucault, anthropology concerns not the human animal or self-consciousness but, rather, involves the questioning of the limits of human knowledge and concrete existence. This long-unknown text is a valuable contribution not only to a scholarly appreciation of Kant's work but as the first outline of what would later become Foucault's own frame of reference within the history of philosophy. It is thus a definitive statement of Foucault's relation to Kant as well as Foucault's relation to the critical tradition of philosophy. By going to the heart of the debate on structuralist anthropology and the status of the human sciences in relation to finitude, Foucault also creates something of a prologue to his foundational The Order of Things. Michel Foucault (1926-84) is widely considered to be one of the most important academic voices of the twentieth century and has proven influential across disciplines. Anthropology, History, and Education, first published
in 2007, contains all of Kant's major writings on human nature. Some of these works, which were published over a thirty-nine year period between 1764 and 1803, had never before been translated into English. Kant's question 'What is the human being?' is approached indirectly in his famous works on metaphysics, epistemology, moral and legal philosophy, aesthetics and the philosophy of religion, but it is approached directly in his extensive but less well-known writings on physical and cultural anthropology, the philosophy of history, and education which are gathered in the present volume. Kant repeatedly claimed that the question 'What is the human being?' should be philosophy's most fundamental concern, and Anthropology, History, and Education can be seen as effectively presenting his philosophy as a whole in a popular guise. This 2007 volume contains all of Kant's major writings on human nature. The only English translation of recently edited transcriptions of Kant's lectures on anthropology, given between 1772 and 1789. This is the first book devoted to an examination of Kant's lectures on ethics, which provide a unique and revealing perspective on the development of his views. In fifteen newly commissioned essays, leading Kant scholars discuss four sets of student notes reflecting different periods of Kant's career: those taken by Herder (1762–4), Collins...
(mid-1770s), Mrongovius (1784–5) and Vigilantius (1793–4). The essays cover a diverse range of topics, from the relation between Kant's lectures and the Baumgarten textbooks, to obligation, virtue, love, the highest good, freedom, the categorical imperative, moral motivation and religion. Together they provide the reader with a deeper and fuller understanding of the evolution of Kant's moral thought. The volume will be of interest to a range of readers in Kant studies, ethics, political philosophy, religious studies and the history of ideas.

In Kant's Human Being, Robert B. Louden continues and deepens avenues of research first initiated in his highly acclaimed book, Kant's Impure Ethics. Drawing on a wide variety of both published and unpublished works spanning all periods of Kant's extensive writing career, Louden here focuses on Kant's under-appreciated empirical work on human nature, with particular attention to the connections between this body of work and his much-discussed ethical theory. Kant repeatedly claimed that the question, "What is the human being" is philosophy's most fundamental question, one that encompasses all others. Louden analyzes and evaluates Kant's own answer to his question, showing how it differs from other accounts of human nature. This collection of twelve essays is divided into three parts. In Part One (Human Virtues), Louden explores the nature and role of virtue in Kant's ethical theory, showing
how the conception of human nature behind Kant's virtue theory results in a virtue ethics that is decidedly different from more familiar Aristotelian virtue ethics programs. In Part Two (Ethics and Anthropology), he uncovers the dominant moral message in Kant's anthropological investigations, drawing new connections between Kant's work on human nature and his ethics. Finally, in Part Three (Extensions of Anthropology), Louden explores specific aspects of Kant's theory of human nature developed outside of his anthropology lectures, in his works on religion, geography, education, and aesthetics, and shows how these writings substantially amplify his account of human beings. Kant's Human Being offers a detailed and multifaceted investigation of the question that Kant held to be the most important of all, and will be of interest not only to philosophers but also to all who are concerned with the study of human nature.

In the fall semester of 1772/73 at the Albertus University of Königsberg, Immanuel Kant, metaphysician and professor of logic and metaphysics, began lectures on anthropology, which he continued until 1776, shortly before his retirement from public life. His lecture notes and papers were first published in 1798, eight years after the publication of the Critique of Judgment, the third of his famous Critiques. The present edition of the Anthropology is a translation of the text found in
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volume 7 of Kants gesammelte Schriften, edited by Oswald Kü lpe. Kant describes the Anthropology as a systematic doctrine of the knowledge of humankind. (He does not yet distinguish between the academic discipline of anthropology as we understand it today and the philosophical.) Kant’ s lectures stressed the "pragmatic" approach to the subject because he intended to establish pragmatic anthropology as a regular academic discipline. He differentiates the physiological knowledge of the human race— the investigation of "what Nature makes of man"— from the pragmatic— "what man as a free being makes of himself, what he can make of himself, and what he ought to make of himself." Kant believed that anthropology teaches the knowledge of humankind and makes us familiar with what is pragmatic, not speculative, in relation to humanity. He shows us as world citizens within the context of the cosmos. Summarizing the cloth edition of the Anthropology, Library Journal concludes: "Kant’ s allusions to such issues as sensation, imagination, judgment, (aesthetic) taste, emotion, passion, moral character, and the character of the human species in regard to the ideal of a cosmopolitan society make this work an important resource for English readers who seek to grasp the connections among Kant’ s metaphysics of nature, metaphysics of morals, and political theory. The notes of the editor and translator, which incorporate material from Ernst
Cassirer’s edition and from Kant’s marginalia in the original manuscript, shed considerable light on the text."
Kant was one of the inventors of anthropology, and his lectures on anthropology were the most popular and among the most frequently given of his lecture courses. This volume contains the first translation of selections from student transcriptions of the lectures between 1772 and 1789, prior to the published version, Anthropology from a Pragmatic Point of View (1798), which Kant edited himself at the end of his teaching career. The two most extensive texts, Anthropology Friedländer (1772) and Anthropology Mrongovius (1786), are presented here in their entirety, along with selections from all the other lecture transcriptions published in the Academy edition, together with sizeable portions of the Menschenkunde (1781–2), first published in 1831. These lectures show that Kant had a coherent and well-developed empirical theory of human nature bearing on many other aspects of his philosophy, including cognition, moral psychology, politics and philosophy of history.
Although they were not written by Kant himself, the transcripts of his lectures constitute an important source for philosophical research today. Some of the contributions presented in this volume discuss the authenticity and significance of these transcripts, for example the status of Kant's lectures on logic and
anthropology, while others shed light on the historical formation of specific writings, for instance the texts on the philosophy of religion. The contributions provide new insights into Kant's philosophy, that, if looking at Kant's published writings alone, we would not be able to gain. In a number of cases, a critical analysis of Kant's lectures gives us a better understanding of his published works. Thus his lectures on metaphysics shed new light on his Critique of Pure Reason, while the lecture on natural law is a valuable source for the understanding of his published legal writings. Contingentism depicts normativity as one of our human effective possibilities rather than as a metaphysical bottleneck which we should necessary fulfill. The book is a critical survey of Richard McKay Rorty's “neo-pragmatism”, in the light of various theoretical arguments as well as of his own resourceful attempts to renew philosophy from within its practice. Achieving Our Humanity explores a postracial future through a philosophical analysis of the social, cultural, economic and political experiences of race in the past and what this might mean for our present and, most importantly, our future. Immanuel Kant is widely recognized as one of the most important Western philosophers since Aristotle. His thought has had, and continues to have, a profound effect on every branch of philosophy,
including ethics, metaphysics, epistemology, aesthetics, political philosophy, and philosophy of religion. This Lexicon contains detailed and original entries by 130 leading Kant scholars, covering Kant's most important concepts as well as each of his writings. Part I covers Kant's notoriously difficult philosophical concepts, providing entries on these individual 'trees' of Kant's philosophical system. Part II, by contrast, provides an overview of the 'forest' of Kant's philosophy, with entries on each of his published works and on each of his sets of lectures and personal reflections. This part is arranged chronologically, revealing not only the broad sweep of Kant's thought but also its development over time. Professors, graduate students, and undergraduates will value this landmark volume.

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Brosses, with Pietz in and out of Africa -- Re Kant and the good fetishists among us -- Hegel: back to the heart of darkness -- Fetishism against itself; or, Marx's two fetishisms -- The great fetish; or, the fetishism of the one -- Freud and the return to the dark continent: the other fetish -- Conjuncture: Freud and Marx, via Lacan -- Anthropology's fetishism: the custodianship of reality -- Fetishism reanimated: surrealism, ethnography, and the war against decay -- Deconstruction's fetish: undecidable, or the mark of Hegel -- Rehistoricizing generalized fetishism: the era of objects -- Anthropological redux: the reality of fetishism -- The fetish is dead, long live fetishism

Philosophers, anthropologists and biologists have long puzzled over the question of human nature. It is also a question that Kant thought about deeply and returned to in many of his writings. In this lucid and wide-ranging introduction to Kant's philosophy of human nature - which is essential for understanding his thought as a whole - Patrick R. Frierson assesses Kant's theories and examines his critics. He begins by explaining how Kant articulates three ways of addressing the question 'what is the human being?': the transcendental, the empirical, and the pragmatic. He then considers some of the great theorists of human nature who wrestle with Kant's views, such as Hegel, Marx, Darwin, Nietzsche, and Freud; contemporary thinkers such as E.O.Wilson and Daniel Dennett, who have sought biological
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explanations of human nature; Thomas Kuhn, Michel Foucault, and Clifford Geertz, who emphasize the diversity of human beings in different times and places; and existentialist philosophers such as Sartre and Heidegger. He argues that whilst these approaches challenge and enrich Kant's views in significant ways, all suffer from serious weaknesses that Kant's anthropology can address. Taking a core insight of Kant's - that human beings are fundamentally free but finite - he argues that it is the existentialists, particularly Sartre, who are the most direct heirs of his transcendental anthropology. The final part of the book is an extremely helpful overview of the work of contemporary philosophers, particularly Christine Korsgaard and Jürgen Habermas. Patrick R. Frierson explains how these philosophers engage with questions of naturalism, historicism, and existentialism while developing Kantian conceptions of the human being. Including chapter summaries and annotated further reading, What is the Human Being? is an outstanding introduction to some fundamental aspects of Kant's thought and a judicious assessment of leading theories of human nature. It is essential reading for all students of Kant and the philosophy of human nature, as well as those in related disciplines such as anthropology, politics and sociology. Foucault's previously unpublished doctoral dissertation on Kant offers the definitive statement of
his relationship to Kant and to the critical tradition of philosophy. This introduction and commentary to Kant's least discussed work, Anthropology from a Pragmatic Point of View, is the dissertation that Michel Foucault presented in 1961 as his doctoral thesis. It has remained unpublished, in any language, until now. In his exegesis and critical interpretation of Kant's Anthropology, Foucault raises the question of the relation between psychology and anthropology, and how they are affected by time. Though a Kantian “critique of the anthropological slumber,” Foucault warns against the dangers of treating psychology as a new metaphysics, explores the possibilities of studying man empirically, and reflects on the nature of time, art and technique, self-perception, and language. Extending Kant's suggestion that any empirical knowledge of man is inextricably tied up with language, Foucault asserts that man is a world citizen insofar as he speaks. For both Kant and Foucault, anthropology concerns not the human animal or self-consciousness but, rather, involves the questioning of the limits of human knowledge and concrete existence. This long-unknown text is a valuable contribution not only to a scholarly appreciation of Kant's work but as the first outline of what would later become Foucault's own frame of reference within the history of philosophy. It is thus a definitive statement of Foucault's relation to Kant as well as Foucault's relation to the critical
tradition of philosophy. By going to the heart of the debate on structuralist anthropology and the status of the human sciences in relation to finitude, Foucault also creates something of a prologue to his foundational The Order of Things. Michel Foucault (1926–84) is widely considered to be one of the most important academic voices of the twentieth century and has proven influential across disciplines. The transcendental turn of Husserl’s phenomenology has challenged philosophers and scholars from the beginning. This volume inquires into the profound meaning of this turn by contrasting its Kantian and its phenomenological versions. Examining controversies surrounding subjectivity, idealism, aesthetics, logic, the foundation of sciences, and practical philosophy, the chapters provide a helpful guide for facing current debates. This volume offers a new translation of Kant's pioneering contribution to the discipline of anthropology.

Philosophers working within the pragmatist tradition have pictured their relation to Kant and Kantianism in very diverse terms: some have presented their work as an appropriation and development of Kantian ideas, some have argued that pragmatism is an approach in complete opposition to Kant. This collection investigates the relationship between pragmatism, Kant, and current Kantian approaches to transcendental arguments in a detailed and
original way. Chapters highlight pragmatist aspects of Kant’s thought and trace the influence of Kant on the work of pragmatists and neo-pragmatists, engaging with the work of Peirce, James, Lewis, Sellars, Rorty, and Brandom, among others. They also consider to what extent contemporary approaches to transcendental arguments are compatible with a pragmatist standpoint. The book includes contributions from renowned authors working on Kant, pragmatism and contemporary Kantian approaches to philosophy, and provides an authoritative and original perspective on the relationship between pragmatism and Kantianism. This is the first book dedicated to a systematic exploration of Kant's position on colonialism. Bringing together a team of leading scholars in both the history of political thought and normative theory, the chapters in the volume seek to place Kant's thoughts on colonialism in historical context, examine the tensions that the assessment of colonialism produces in Kant's work, and evaluate the relevance of these reflections for current debates on global justice and the relation of Western political thinking to other parts of the world. Kant's anthropological works represent a very different side of his philosophy, one that stands in sharp contrast to the critical philosophy of the three Critiques. For the most part, Kantian anthropology is an empirical, popular, and, above all, pragmatic
enterprise. After tracing its origins both within his own writings and within Enlightenment culture, the Element turns next to an analysis of the structure and several key themes of Kantian anthropology, followed by a discussion of two longstanding contested features - viz., moral anthropology and transcendental anthropology. The Element concludes with a defense of the value and importance of Kantian anthropology, along with replies to a variety of criticisms that have been levelled at it over the years. Kantian anthropology, the author argues, is 'the eye of true philosophy'.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.
This book offers a comprehensive account of Kant's theory of freedom and his moral anthropology. The point of departure is the apparent conflict between three claims to which Kant is committed: that human beings are transcendentally free, that moral anthropology studies the empirical influences on human beings, and that more anthropology is morally relevant. Frierson shows why this conflict is only apparent. He draws on Kant's transcendental idealism and his theory of the will and describes how empirical influences can affect the empirical expression of one's will in a way that is morally significant but still consistent with Kant's concept of freedom. As a work which integrates Kant's anthropology with his philosophy as a whole, this book will be an unusually important source of study for all Kant scholars and advanced students of Kant. This book provides the first sustained attempt to extract from Kant's writings on biology, anthropology and history an account of the human sciences, their underlying unity, their presuppositions as well as their methodology; that is to say, Kant's philosophical and epistemological foundation of the human sciences.

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