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978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

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IMMANUEL KANT

Anthropology, History, and Education

The purpose of the Cambridge edition is to offer translations of the best modern German editions of Kant's work in a uniform format suitable for Kant scholars. When complete the edition will include all of Kant's published works and a generous selection of his unpublished writings, such as the *Opus postumum*, *Handschriftlicher Nachlaß*, lectures, and correspondence.

Anthropology, History, and Education 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, have 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.

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Frontmatter

[More information](#)

THE CAMBRIDGE EDITION OF THE WORKS
OF IMMANUEL KANT IN TRANSLATION

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Theoretical Philosophy after 1781

Practical Philosophy

Critique of the Power of Judgment

Religion and Rational Theology

Anthropology, History, and Education

Natural Science

Lectures on Logic

Lectures on Metaphysics

Lectures on Ethics

Opus postumum

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Lectures on Anthropology

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Frontmatter

[More information](#)

IMMANUEL KANT

*Anthropology, History, and
Education*

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ALLEN W. WOOD, GÜNTER ZÖLLER,
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[More information](#)

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Contents

General editors' preface	page ix
Preface	xiii
<i>General introduction</i> by Robert B. Louden	I
1 <i>Observations on the feeling of the beautiful and sublime</i> (1764) Translated by Paul Guyer	18
2 <i>Essay on the maladies of the head</i> (1764) Translated by Holly Wilson	63
3 Review of Moscati's work <i>Of the corporeal essential differences between the structure of animals and humans</i> (1771) Translated by Günter Zöller	78
4 <i>Of the different races of human beings</i> (1775) Translated by Holly Wilson and Günter Zöller	82
5 <i>Essays regarding the Philanthropinum</i> (1776/1777) Translated by Robert B. Louden	98
6 <i>A note to physicians</i> (1782) Translated by Günter Zöller	105
7 <i>Idea for a universal history with a cosmopolitan aim</i> (1784) Translated by Allen W. Wood	107
8 Review of J. G. Herder's <i>Ideas for the philosophy of the history of humanity. Parts 1 and 2</i> (1785) Translated by Allen W. Wood	121
9 <i>Determination of the concept of a human race</i> (1785) Translated by Holly Wilson and Günter Zöller	143
10 <i>Conjectural beginning of human history</i> (1786) Translated by Allen W. Wood	160

Cambridge University Press
978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education
Edited by Gunter Zoller and Robert B. Louden
Frontmatter
[More information](#)

Contents

11	Some remarks on Ludwig Heinrich Jakob’s <i>Examination of Mendelssohn’s Morning hours</i> (1786) Translated by Günter Zöller	176
12	<i>On the philosophers’ medicine of the body</i> (1786) Translated by Mary Gregor	182
13	<i>On the use of teleological principles in philosophy</i> (1788) Translated by Günter Zöller	192
14	From Soemmerring’s <i>On the organ of the soul</i> (1796) Translated by Arnulf Zweig	219
15	<i>Anthropology from a pragmatic point of view</i> (1798) Translated by Robert B. Louden	227
16	Postscript to Christian Gottlieb Mielcke’s <i>Lithuanian–German and German–Lithuanian dictionary</i> (1800) Translated by Günter Zöller	430
17	<i>Lectures on pedagogy</i> (1803) Translated by Robert B. Louden	434
	Editorial notes	486
	Glossary	528
	Bibliography	565
	Index	584

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)*General editors' preface*

Within a few years of the publication of his *Critique of Pure Reason* in 1781, Immanuel Kant (1724–1804) was recognized by his contemporaries as one of the seminal philosophers of modern times – indeed as one of the great philosophers of all time. This renown soon spread beyond German-speaking lands, and translations of Kant's work into English were published even before 1800. Since then, interpretations of Kant's views have come and gone and loyalty to his positions has waxed and waned, but his importance has not diminished. Generations of scholars have devoted their efforts to producing reliable translations of Kant into English as well as into other languages.

There are four main reasons for the present edition of Kant's writings:

1. *Completeness.* Although most of the works published in Kant's life-time have been translated before, the most important ones more than once, only fragments of Kant's many important unpublished works have ever been translated. These include the *Opus postumum*, Kant's unfinished *magnum opus* on the transition from philosophy to physics; transcriptions of his classroom lectures; his correspondence; and his marginalia and other notes. One aim of this edition is to make a comprehensive sampling of these materials available in English for the first time.
2. *Availability.* Many English translations of Kant's works, especially those that have not individually played a large role in the subsequent development of philosophy, have long been inaccessible or out of print. Many of them, however, are crucial for the understanding of Kant's philosophical development, and the absence of some from English-language bibliographies may be responsible for erroneous or blinkered traditional interpretations of his doctrines by English-speaking philosophers.
3. *Organization.* Another aim of the present edition is to make all Kant's published work, both major and minor, available in comprehensive volumes organized both chronologically and topically,

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)

General editors' preface

so as to facilitate the serious study of his philosophy by English-speaking readers.

4. *Consistency of translation.* Although many of Kant's major works have been translated by the most distinguished scholars of their day, some of these translations are now dated, and there is considerable terminological disparity among them. Our aim has been to enlist some of the most accomplished Kant scholars and translators to produce new translations, freeing readers from both the philosophical and literary preconceptions of previous generations and allowing them to approach texts, as far as possible, with the same directness as present-day readers of the German or Latin originals.

In pursuit of these goals, our editors and translators attempt to follow several fundamental principles:

1. As far as seems advisable, the edition employs a single general glossary, especially for Kant's technical terms. Although we have not attempted to restrict the prerogative of editors and translators in choice of terminology, we have maximized consistency by putting a single editor or editorial team in charge of each of the main groupings of Kant's writings, such as his work in practical philosophy, philosophy of religion, or natural science, so that there will be a high degree of terminological consistency, at least in dealing with the same subject matter.
2. Our translators try to avoid sacrificing literalness to readability. We hope to produce translations that approximate the originals in the sense that they leave as much of the interpretive work as possible to the reader.
3. The paragraph, and even more the sentence, is often Kant's unit of argument, and one can easily transform what Kant intends as a continuous argument into a mere series of assertions by breaking up a sentence so as to make it more readable. Therefore, we try to preserve Kant's own divisions of sentences and paragraphs wherever possible.
4. Earlier editions often attempted to improve Kant's texts on the basis of controversial conceptions about their proper interpretation. In our translations, emendation or improvement of the original edition is kept to the minimum necessary to correct obvious typographical errors.
5. Our editors and translators try to minimize interpretation in other ways as well, for example, by rigorously segregating Kant's own footnotes, the editors' purely linguistic notes, and their more explanatory or informational notes; notes in this last category are treated as endnotes rather than footnotes.

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)

General editors' preface

We have not attempted to standardize completely the format of individual volumes. Each, however, includes information about the context in which Kant wrote the translated works, a German–English glossary, an English–German glossary, an index, and other aids to comprehension. The general introduction to each volume includes an explanation of specific principles of translation and, where necessary, principles of selection of works included in that volume. The pagination of the standard German edition of Kant's works, *Kant's gesammelte Schriften*, edited by the Royal Prussian (later German) Academy of Sciences (Berlin: Georg Reimer, later Walter de Gruyter & Co., 1900–), is indicated throughout by means of marginal numbers.

Our aim is to produce a comprehensive edition of Kant's writings, embodying and displaying the high standards attained by Kant scholarship in the English-speaking world during the second half of the twentieth century, and serving as both an instrument and a stimulus for the further development of Kant studies by English-speaking readers in the century to come. Because of our emphasis on literalness of translation and on information rather than interpretation in editorial practices, we hope our edition will continue to be usable despite the inevitable evolution and occasional revolutions in Kant scholarship.

PAUL GUYER
ALLEN W. WOOD

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)

Preface

The present volume in the Cambridge Edition of the Works of Immanuel Kant in Translation contains seventeen works by Kant published over a thirty-nine-year period, including Kant's most popular early work, *Observations on the Feeling of the Beautiful and Sublime* (1764), the last work Kant himself saw to publication, *Postscript to Christian Gottlieb Mielcke's Lithuanian–German and German–Lithuanian Dictionary* (1800), and the last work edited on Kant's behalf during his lifetime, *Lectures on Pedagogy* (1803). The volume contains all of Kant's published works in cultural and physical anthropology, in the philosophy of history and in the philosophy of education. The works vary in character and length from short reviews of the works of others and postscripts to the works of others through extensive essays published in leading journals of the time to book-length studies that codify Kant's considered views in a larger area of philosophy.

The philosophical center of the present volume is occupied by Kant's two works in the philosophy of history, *Idea for a Universal History with a Cosmopolitan Aim* (1784) and *Conjectural Beginning of Human History* (1786), and by Kant's book publication of his lectures on anthropology, *Anthropology from a Pragmatic Point of View* (1798). This core is supplemented by Kant's three sequentially conceived contributions to the contemporary debate about the unity of the human species and its division into races, *Of the Different Races of Human Beings* (1775), *Determination of the Concept of a Human Race* (1785), and *On the Use of Teleological Principles in Philosophy* (1788); by a number of smaller works on physical and cultural specifics of the human being, and by Kant's two work groups in the philosophy of education, *Essays Regarding the Philanthropinum* (1776/7) and *Lectures on Pedagogy*. The thematic unity of the present volume lies in its complete documentation of Kant's sustained philosophical reflection on the human being from an anthropological, biological, historical, and pedagogical point of view. The one work contained in this volume that does not fit squarely into this framework is an occasional piece in the critique of metaphysics, *Some Remarks on Ludwig Heinrich Jakob's Examination of Mendelssohn's Morning Hours* (1786).

Cambridge University Press

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Frontmatter

[More information](#)

Preface

This volume represents the joint effort of the two editors, who also translated major portions of the volume, and of several other translators. With the exception of Mary Gregor's translation of Kant's Latin oration on philosophy and medicine (*On the Philosophers' Medicine of the Body*, 1786), the translations contained in this volume are new and have been undertaken specifically for this edition. All translations contained in the volume, including the previously prepared one, have been edited in light of the translation policy of accuracy and transparency that is characteristic of the Cambridge Edition of the Works of Immanuel Kant.

The responsibility for the volume was divided among the editors and translators as follows.

Robert B. Louden edited *Essays Regarding the Philanthropinum* (translated by Robert B. Louden), *Anthropology from a Pragmatic Point of View* (translated by Robert B. Louden), and *Lectures on Pedagogy* (translated by Robert B. Louden).

Günter Zöller edited the remaining fourteen works in cultural and physical anthropology, the philosophy of history, and the critique of metaphysics: *Observations on the Feeling of the Beautiful and Sublime* (translated by Paul Guyer), *Essay on the Maladies of the Head* (translated by Holly Wilson), *Review of Moscati's Work Of the Corporeal Essential Differences Between the Structure of Animals and Humans* (translated by Günter Zöller), *Of the Different Races of Human Beings* (translated by Holly Wilson and Günter Zöller), *A Note to Physicians* (translated by Günter Zöller), *Idea for a Universal History with a Cosmopolitan Aim* (translated by Allen W. Wood), *Review of J. G. Herder's Ideas for the Philosophy of the History of Humanity. Parts 1 and 2* (translated by Allen W. Wood), *Determination of the Concept of a Human Race* (translated by Holly Wilson and Günter Zöller), *Conjectural Beginning of Human History* (translated by Allen W. Wood), *Some Remarks on Ludwig Heinrich Jakob's Examination of Mendelssohn's Morning Hours* (translated by Günter Zöller), *On the Philosophers' Medicine of the Body* (translated by Mary Gregor), *On the Use of Teleological Principles in Philosophy* (translated by Günter Zöller), *From Soemmerring's On the Organ of the Soul* (translated by Arnulf Zweig), and *Postscript to Mielcke's Lithuanian–German and German–Lithuanian Dictionary* (translated by Günter Zöller).

In addition, the two editors were involved in the editing of each other's translations, except for the *Anthropology from a Pragmatic Point of View*, which was the sole responsibility of Robert B. Louden.

The general introduction to the volume is by Robert B. Louden. The introductions and explanatory notes to the individual works were written by the respective editor, except for the works translated by Paul Guyer and Allen W. Wood, who also wrote the introductions and explanatory notes to those works. The bibliography and the glossary were compiled by Günter Zöller.

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)

Preface

In addition to Kant's own works, and in line with the guidelines of the Cambridge Edition of the Works of Immanuel Kant in Translation, this volume contains editorial material designed to aid the reader with basic information about the linguistic, historical, and philosophical specifics of Kant's writings.

The *general introduction* addresses the thematic diversity as well as unity of the seventeen works by Kant contained in this volume.

The *editors' and translators' introductions* to each of the individual works by Kant detail the circumstances of their composition and original publication.

The *linguistic footnotes*, lettered alphabetically to distinguish them from Kant's own footnotes, which are marked by asterisks, specify the German original of key words and phrases in Kant's text and provide English translations of the Greek or Latin used in Kant's works. When occurring within a footnote by Kant, the linguistic notes are inserted parenthetically. In the linguistic footnotes the spelling of Kant's German original has been modernized to facilitate the consultation of current dictionaries.

The numbered *editorial endnotes* provide factual information and explanation, especially on names of historical and mythological figures.

The *German–English and English–German glossary* helps the reader to track the key words used in Kant's original and in the translations of this volume. The spelling of Kant's German original has been modernized to facilitate the consultation of current dictionaries.

The *bibliography* is in two parts. The first part lists the German editions of the works contained in this volume that appeared during Kant's lifetime as well as English, French, Italian, and Spanish translations of the works contained in the volume. The second part lists selected publications in English, German, French, and Italian on the works by Kant contained in this volume.

Finally there is an *index* of names and subjects.

All of the translations and much of the editorial material of the present volume are based on the Academy edition of Kant's Collected Works: *Kant's gesammelte Schriften*, edited by the Prussian Academy Sciences (vols. 1–22), the Academy of Sciences of the GDR (vol. 23) and the Academy of Sciences of Göttingen (vols. 23ff.) (Berlin, later Berlin/New York: Reimer, later de Gruyter, 1900ff). Throughout this volume, this edition is referred to as “Academy edition” and abbreviated as “AA,” followed by the number of the volume and, separated by a colon, of the page or pages in question (e.g., AA 7: 127). The pagination of the Academy edition is indicated in the margins of the translations contained in the present volume to facilitate cross-references to other editions and translations. Citations and quotations from Kant's correspondence refer to the pagination and the numbering of the second edition of the

Cambridge University Press

978-0-521-45250-2 - Immanuel Kant: Anthropology, History, and Education

Edited by Gunter Zoller and Robert B. Louden

Frontmatter

[More information](#)

Preface

correspondence in volumes 10 through 13 of AA (1922). The *Critique of Pure Reason* is cited by the original pagination of the first and second editions, indicated by “A” and “B,” respectively.

The editors would like to thank Paul Guyer, Holly Wilson, and Allen W. Wood for undertaking translations for this volume. Günter Zöller would like to express his indebtedness to the late Mary Gregor, who had graciously agreed to his request for reuse of her translation of Kant’s Latin oration on philosophy and medicine in the present volume. He would like to thank Arnulf Zweig for kindly providing his translation of Kant’s statement on Soemmerring’s work, *On the Organ of the Soul*, which had originally been prepared for Zweig’s own edition of Kant’s correspondence in the Cambridge Edition of the Works of Immanuel Kant. Günter Zöller would also like to thank Robert Louden, who had been involved in this volume as a translator from its inception, for joining him in the capacity of coeditor. Finally Günter Zöller would like to thank Andrew Kelley, Claudia Schmitt, Michael Weiß, and Dagmar Langen for valuable research assistance in the preparation of this volume. Robert B. Louden would like to thank Matthew David Mendham, Carsten Nielsen, Christian Nimtz, Frederick Rauscher, Bettina Schöne-Seifert, and Jens Timmermann for help and advice on his *Education* translations; and Karl Ameriks, Alix Cohen, Patrick Frierson, Hilary Gaskin, Patrick Kain, Manfred Kuehn, Aramis López, David Bruce B. Louden, Pauline Marsh, Frederick Rauscher, Judith Schlick, Claudia Schmidt, Niko Strobauch, and Allen Wood for help and advice on his *Anthropology* translation. He would also like to thank the Alexander von Humboldt Foundation and the Board of Trustees of the University of Maine System for their support via research fellowships in 1991–2, 1996–7, and 2001–2.

Atlanta, Georgia and Portland, Maine

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