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978-0-521-77161-0 - Immanuel Kant: Lectures on Anthropology

Edited by Allen W. Wood and Robert B. Louden

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IMMANUEL KANT

*Lectures on Anthropology*

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 When complete, the edition will include all of Kant's published works and a generous selection of his unpublished writings, such as the *Opus postumum*, *Handschriftlicher Nachlaß*, lectures, and correspondence.

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* (1784–5), 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.

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THE CAMBRIDGE EDITION OF THE  
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IMMANUEL KANT

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*Lectures on Anthropology*

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## *General editors' preface*

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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 lifetime 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



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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.

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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 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

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## *Preface*

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Kant's lectures on anthropology were first published in the Akademie Ausgabe of Kant's writings in 1997. It was soon decided to add to the Cambridge Edition a volume translating selections from them, as has been done for Kant's lectures on logic, ethics, and metaphysics. As with other volumes in the Cambridge Edition, this one includes a general introduction, brief introductions to particular selections, informational endnotes, and a glossary. The translation of the Mrongovius text was made by Robert R. Clewis, who is grateful to Brian Jacobs, Henry Pickford, and Holly Wilson for allowing him to consult their translations of certain passages.

ALLEN W. WOOD  
ROBERT B. LOUDEN

## *Abbreviations*

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- Ak *Immanuel Kants Schriften*. Ausgabe der königlich preussischen Akademie der Wissenschaften (Berlin: Walter de Gruyter, 1902–). Unless otherwise noted, writings of Immanuel Kant will be cited by volume:page number in this edition.
- ApH *Anthropologie in pragmatischer Hinsicht* (1798), Ak 7  
*Anthropology from a Pragmatic Point of View*, Ca Anthropology, History and Education
- Ca *Cambridge Edition of the Writings of Immanuel Kant* (New York: Cambridge University Press, 1992–) This edition provides marginal Ak volume:page citations. Specific works will be cited using the following system of abbreviations (works not abbreviated below will be cited simply as Ak volume:page).
- G *Grundlegung zur Metaphysik der Sitten* (1785), Ak 4  
*Groundwork of the Metaphysics of Morals*, Ca Practical Philosophy
- KpV *Kritik der praktischen Vernunft* (1788), Ak 5  
*Critique of Practical Reason*, Ca Practical Philosophy
- KU *Kritik der Urteilskraft* (1790), Ak 5  
*Critique of the Power of Judgment*, Ca Critique of the Power of Judgment
- MS *Metaphysik der Sitten* (1797–1798), Ak 6  
*Metaphysics of Morals*, Ca Practical Philosophy
- RM *Die verschiedenen Racen von Menschen* (1775), Ak 2  
*The Different Races of Human Beings*, Ca Anthropology, History and Education
- VA *Vorlesungen über Anthropologie*, VA 25  
*Lectures on Anthropology*, Ca Lectures on Anthropology
- VPG *Physische Geographie*, Ak 9  
*Lectures on Physical Geography*, Ca Natural Science