

KANT ON FREEDOM AND SPONTANEITY

Spontaneity – understood as an action of the mind or will that is not determined by a prior external stimulus – is a theme that resonates throughout Immanuel Kant’s theoretical and practical philosophy. Though spontaneity and the concomitant notion of freedom lie at the foundation of many of Kant’s most pivotal theses and arguments regarding cognition, judgment, and moral action, spontaneity and freedom themselves often remain cloaked in mystery, or accessible only via transcendental argument. This volume brings together a distinguished group of scholars who explore the nature of freedom and spontaneity, the arguments Kant offers surrounding these concepts, and their place in Kant’s larger philosophical system. The collection will appeal to scholars interested in any aspect of Kant’s philosophy, especially those who hope to gain a deeper insight into these fundamental Kantian ideas.

KATE A. MORAN is an Associate Professor of Philosophy at Brandeis University. She is the author of *Community and Progress in Kant’s Moral Philosophy* (2012) and a number of essays on Kant’s moral and political philosophy.

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*For Paul Guyer
With fond appreciation for his scholarship, mentorship,
and friendship*

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Abbreviations

The following abbreviations are used in this volume to refer to Kant's texts. Page citations refer to *Kants gesammelte Schriften*, Berlin-Brandenburgische Akademie der Wissenschaften (formerly: Königlich Preußische Akademie der Wissenschaften), Berlin: Walter de Gruyter (1900–). Only references to *KrV* refer to the “A” and “B” pages of the first and second editions; all other references list volume and page number of the Prussian Academy edition of Kant's works, e.g.: *GMS* 4:420. All translations are taken – unless otherwise stated – from the *Cambridge Edition of the Works of Immanuel Kant*, Cambridge University Press.

<i>AA</i>	<i>Akademie-Ausgabe (Academy Edition)</i>
<i>Anth</i>	<i>Anthropologie in pragmatischer Hinsicht (Anthropology from a Pragmatic Point of View)</i>
<i>Collins</i>	<i>Moralphilosophie Collins (Lectures on Ethics Collins)</i>
<i>DfS</i>	<i>Die falsche Spitzfindigkeit der vier syllogistischen Figuren erwiesen (The False Subtlety of the Four Syllogistic Figures)</i>
<i>EaD</i>	<i>Das Ende aller Dinge (The End of All Things)</i>
<i>GMS</i>	<i>Grundlegung zur Metaphysik der Sitten (Groundwork of the Metaphysics of Morals)</i>
<i>GSE</i>	<i>Beobachtung über das Gefühl des Schönen und Erhabenen (Observations on the Feeling of the Beautiful and Sublime)</i>
<i>Herder</i>	<i>Praktische Philosophie Herder (Lectures on Ethics Herder)</i>
<i>HN</i>	<i>Handschriftlicher Nachlass (Notes and Fragments)</i>
<i>IaG</i>	<i>Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht (Idea for a Universal History with a Cosmopolitan Aim)</i>
<i>Jäsche</i>	<i>Logik Jäsche (Lectures on Logic Jäsche)</i>
<i>KpV</i>	<i>Kritik der praktischen Vernunft (Critique of Practical Reason)</i>
<i>KrV</i>	<i>Kritik der reinen Vernunft (Critique of Pure Reason)</i>
<i>KU</i>	<i>Kritik der Urteilskraft (Critique of the Power of Judgment)</i>

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<i>MAM</i>	<i>Mutmaßlicher Anfang der Menschengeschichte (Conjectural Beginning of Human History)</i>
<i>MAN</i>	<i>Metaphysische Anfangsgründe der Naturwissenschaft (Metaphysical Foundations of Natural Science)</i>
<i>Mrong</i>	<i>Moral Mrongrovius (Lectures on Ethics Mrongrovius)</i>
<i>Mrong II</i>	<i>Moral Mrongrovius II (Lectures on Ethics Mrongrovius II)</i>
<i>MSI</i>	<i>De mundi sensibilis atque intelligibilis forma et principiis (Inaugural Dissertation)</i>
<i>NF</i>	<i>Naturrecht Feyerabend (Lectures on Natural Law Feyerabend)</i>
<i>Prol</i>	<i>Prolegomena zu einer jeden künftigen Metaphysik (Prolegomena to Any Future Metaphysics)</i>
<i>RezSchulz</i>	<i>Recension von Schulz's Versuch einer Anleitung zur Sittenlehre für alle Menschen (Review of Schulz's Attempt at an introduction to a doctrine of morals for all human beings regardless of different religions)</i>
<i>RGV</i>	<i>Die Religion innerhalb der Grenzen der bloßen Vernunft (Religion within the Boundaries of Mere Reason)</i>
<i>RL</i>	<i>Metaphysische Anfangsgründe der Rechtslehre (Doctrine of Right)</i>
<i>SF</i>	<i>Der Streit der Fakultäten (The Conflict of the Faculties)</i>
<i>TG</i>	<i>Träume eines Geistersehers (Dreams of a Spirit Seer)</i>
<i>TL</i>	<i>Metaphysische Anfangsgründe der Tugendlehre (Doctrine of Virtue)</i>
<i>TP</i>	<i>Über den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis (On the Common Saying: That May be True in Theory, but It Is of No Use in Practice)</i>
<i>V-Anth</i>	<i>Vorlesungen über Anthropologie (Lectures on Anthropology)</i>
<i>Vigil</i>	<i>Metaphysik der Sitten Vigilantius (Lectures on Ethics Vigilantius)</i>
<i>WA</i>	<i>Beantwortung der Frage: Was ist Aufklärung? (An Answer to the Question: What is Enlightenment?)</i>
<i>WDO</i>	<i>Was heißt: Sich im Denken orientieren? (What Does It Mean to Orient Oneself in Thinking?)</i>
<i>ZeF</i>	<i>Zum ewigen Frieden (Toward Perpetual Peace)</i>

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