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978-1-107-00486-3 - Kant on Moral Autonomy
Edited by Oliver Sensen
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KANT ON MORAL AUTONOMY

The concept of autonomy is one of Kant's central legacies for contemporary moral thought. We often invoke autonomy as both a moral ideal and a human right, especially a right to determine oneself independently of foreign determinants; indeed, to violate a person's autonomy is considered to be a serious moral offense. Yet while contemporary philosophy claims Kant as the originator of its notion of autonomy, Kant's own conception of the term seems to differ in important respects from our present-day interpretation. *Kant on Moral Autonomy* brings together a distinguished group of scholars who explore the following questions: What is Kant's conception of autonomy? What is its history and its influence on contemporary conceptions? And what is its moral significance? Their essays will be of interest both to scholars and students working on Kantian moral philosophy and to anyone interested in the subject of autonomy.

OLIVER SENSEN is Associate Professor in Philosophy at Tulane University. He is the author of *Kant on Human Dignity* (2011), and co-editor of *Kant's Tugendlehre* (2012).

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CAMBRIDGE UNIVERSITY PRESS
Cambridge, New York, Melbourne, Madrid, Cape Town,
Singapore, São Paulo, Delhi, Mexico City
Cambridge University Press
The Edinburgh Building, Cambridge CB2 8RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9781107004863

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First published 2013

Printed in the United Kingdom at the University Press, Cambridge

A catalogue record for this publication is available from the British Library

Library of Congress Cataloguing in Publication data
Kant on moral autonomy / edited by Oliver Sensen.
p. cm.

Includes bibliographical references and index.

ISBN 978-1-107-00486-3 (hardback)

1. Kant, Immanuel, 1724–1804. 2. Free will and determinism.
I. Sensen, Oliver.

B2799.F8K36 2013

170.92—dc23 2012020416

ISBN 978-1-107-00486-3 Hardback

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In honor of Onora O'Neill
Admired colleague, friend, and mentor

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Contributors

HENRY ALLISON is Professor Emeritus of Philosophy, University of California, San Diego and Boston University

KARL AMERIKS is McMahon-Hank Professor of Philosophy, University of Notre Dame

KATRIN FLIKSCHUH is Reader in Modern Political Theory, London School of Economics and Political Science

PAUL GUYER is Jonathan Nelson Professor of Humanities and Philosophy at Brown University

THOMAS E HILL, JR. is Kenan Professor of Philosophy, University of North Carolina, Chapel Hill

HEINER F. KLEMME is Professor of Philosophy, University of Mainz

ONORA O'NEILL, Baroness O'Neill of Bengarve, is a former Principal of Newnham College, Cambridge

ANDREWS REATH is Professor of Philosophy, University of California, Riverside

J. B. SCHNEEWIND is Professor Emeritus of Philosophy, Johns Hopkins University, and a Visiting Scholar at New York University

DIETER SCHÖNECKER is Professor of Philosophy, University of Siegen

OLIVER SENSEN is Associate Professor in Philosophy, Tulane University

SUSAN MELD SHELL is Professor in the Department of Political Science, Boston College

PHILIP STRATTON-LAKE is Professor of Philosophy, University of Reading

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List of contributors

JENS TIMMERMANN is Reader in Moral Philosophy, University of
St. Andrews

RICHARD VELKLEY is Celia Scott Weatherhead Professor of Philosophy,
Tulane University

Abbreviations

The following abbreviations are used in this volume to refer to Kant's texts. Page citations refer to *Kants gesammelte Schriften*, Deutsche Akademie der Wissenschaften (formerly: Königlich Preußische Akademie der Wissenschaften), Berlin: Walter de Gruyter (1902–). Only references to *KrV* refer to the “A” and “B” pages of the first and second editions; all other references list volume, page number and sometimes the line number of the Prussian Academy edition of Kant's works, e.g.: *GMS* 4:420.17. 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>EaD</i>	<i>Das Ende aller Dinge (The End of All Things)</i>
<i>EEKU</i>	<i>Erste Einleitung in die Kritik der Urteilkraft (First Introduction to the Critique of the Power of Judgment)</i>
<i>GMS</i>	<i>Grundlegung zur Metaphysik der Sitten (Groundwork of the Metaphysics of Morals)</i>
<i>GSE</i>	<i>Beobachtungen 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>IaG</i>	<i>Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht (Idea for a Universal History with a Cosmopolitan Aim)</i>
<i>Kaehler</i>	<i>Moralphilosophie Kaehler (Lectures on Ethics Kaehler)</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 Urteilkraft (Critique of the Powers of Judgment)</i>

<i>MAM</i>	<i>Mutmaßlicher Anfang der Menschengeschichte (Conjectural Beginning of Human History)</i>
<i>Mrong II</i>	<i>Moral Mrongovius II (Lectures on Ethics Mrongovius II)</i>
<i>NF</i>	<i>Kants 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>RezHerder</i>	<i>Recension von Herders Ideen zur Philosophie der Geschichte der Menschheit (Review of Herders Ideas on the Philosophy of Human History)</i>
<i>RezSchulz</i>	<i>Recension von Schulz Versuch einer Anleitung zur Sittenlehre (Review of Schulz's Essay on the Moral Instruction of all Humans)</i>
<i>RezUlrich</i>	<i>Kraus' Recension von Ulrich's Eleutheriologie (Kraus' Review of Ulrich's Eleutheriology)</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>Vigil</i>	<i>Die 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 zu orientieren? (What Does it Mean to Orient Oneself in Thinking?)</i>
<i>ZeF</i>	<i>Zum ewigen Frieden (Toward Perpetual Peace)</i>