



Anthropology from a Pragmatic Point of View (Texts in the History of Philosophy)

Immanuel Kant, Robert B. Louden, Manfred Kuehn (introduction)

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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

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From Reader Review Anthropology from a Pragmatic Point of View (Texts in the History of Philosophy) for online ebook

Erik Graff says

While it's safe to say that Kant is the most important philosopher of the modern world, the sine qua non for the understanding of the field, it is also fair to warn that the reading of his three critiques is not an easy task, even for those well-prepared by the study of his antecedents. Having basically invented a philosophical German, his prose is dry and abstract, his systematic method with its classical terminologies strained and artificial-sounding.

Alternatively, to get a taste of Kant at his readable best, one can try the texts based on his lecture notes, particularly the Anthropology. Its content alone, given the many asides and anecdotes, its very subject matter, is more generally interesting than his usual, more technical writing. It is as if one were reading a modern Herodotus.

There is a prevailing stereotype of Kant which maintains that he led a dull, sheltered life, governed by routine, in remote East Prussia. Based on the period of his fame when he was already an old man, it misrepresents the character of his whole life. In fact, as a struggling academic, given the character of German university economics of the time, Kant not only had to support himself by gambling (in billiards and cards, in both of which he apparently had some aptitude) and tutoring (which often took him beyond the confines of Konigsberg), but also by providing interesting courses which could sell by subscription to the public. The Anthropology was one such popular, and relatively lucrative, course of lectures.

Kant's sources for the contents of these lectures ranged beyond the published materials of the time. The son of a saddler himself, comfortably identified with his working class origins, he maintained comfortable relations with his kind and found, in the sailors at the port and in its neighboring bars (the young Kant being a notable tippler), much of interest about far off places and exotic peoples to report to his students. As an instance of some importance, note his report about apes and monkeys and his surmise of their origins, common with ours--almost a century before Darwin.

Matt says

This bizarre little book is one of the last pieces Kant published – a collection of lectures that made up his anthropology course. As the introduction points out, the content of the book and the lectures was mostly tangential from his main critical project. Indeed, the piece seems to really only have interest as a historical relic – it alternates between a sort of endearing book of manners and a hilariously outdated manual of psychology. His definition of Anthropology is so far from the contemporary one (“the study of what man can make of himself”), that it can serve very little practical function to either philosophers or anthropologists. All that said, it's certainly a lighter and more entertaining read than most of Kant's primary critical project, for which the word “dense” seems like a ridiculous understatement.

Reinhard Gobrecht says

Ein spannendes Buch von Kant. Z. B. über Abstraktionsvermögen, Bewusstsein, Anschauung - Verstand - Erkenntnis, Erscheinung, Erfahrung, Verstand - Urteilskraft - Vernunft, Vernünfttelei, vorläufig zu urteilen, gesittete Glückseligkeit, u. v. a.

Muhammad Nusair says

I "Kant" stand "Kant", but these last lectures of his are actually very thought provoking and amusing.

Alex says

Great collection of essays on different topic from his lectures.

Skaitoman? says

Knyga man buvo labai sunki, skai?iau labai ilgai, bet po kurio laiko ji tiesiog atsiv?r? ir kiekvien? Kanto sakin? nor?josi skaityti po kelis kart ir kiekvien? sakin? apm?styti ir diskutuoti, tai labai gili knyga, paprastai nesiskaito, reikia daug darbo ?d?ti j? skaitant.

Ali Jones says

Karakteren er ikke den som etteraper, hermer eller provoserer, men den som holder seg fast ved grunnsetninger, prinsipper og moral - det gode mennesket er det etiske mennesket. Hvorfor har det seg sånn at regler definerer det gode mennesket? Siden reglene tar utgangspunkt ifra menneskets fornuftige universal dvs. siden prinsipper er transcendentale om dets henblikk er fornuftens. Mennesket er sådan et flokkdyr, men på en meget spesifikk måte som går ut på å forestille seg selv som en bie i en bikube og derifra adaptere etiske handlingsmønstre.

Dette var en av de siste bøkene som Kant skrev, det merker man ved de omfattende formuleringene og skarpe drøftinger rundt menneskets potensial til å utføre godt, kjønnets karakter og forstanden (og dømmekraftens) essensielle virkemåte.

Jeg er utrolig fornøyd med boken - anbefales til karakterer, ikke karikaturer (haha). 5/5!

Cristian says

Titlul c?r?ii poate stârni ceva confuzie. "Antropologia" lucr?rii nu are leg?tur? cu domeniul consacrat cu acela?i nume, apoi aspectul "pragmatic", din nou, nu se leag? în nici un fel de filosofia pragmatic?/pragmatist?. Titlul exprim? bine con?inutul c?r?ii, fns? termenii folosi?i s-au înc?rcat de noi în?elesuri între timp, sensul cuvintelor avut în vedere de Kant este cel de baz?: "Antropologie" e gândit etimologic ("studiu asupra omului", din greac?), iar pragmatic e sinonim aici cu practic, util, deci deslu?im din titlu acum (în mod corect) c? e vorba aici de un studiu asupra omului, axat pe lucrurile practice, utile de ?tiut.

Practic(intended), lucrarea de fa?? cuprinde sfaturile de via?? ale unui Kant b?trân ?i în?elept, c?tre studen?ii s?i ini?ial (lucrarea reprezint? forma redactat? a cursurilor ?inute de el la Königsberg ?ntre 1772 - 1789), ascunse ?nd?r?tul unor observa?ii generale asupra sensibilit??ii umane, asupra pasiunilor, caracterului, vie?ii ?n societate etc

Dac? lucr?rile asupra moralei ale lui Kant r?spund la ?ntrebarea "ce trebuie s? fac", "Antropologia din perspectiv? pragmatic?" r?spunde la ?ntrebarea pereche "ce pot s? fac", astfel tras?nd limitele libert??ii umane. În orice caz, f?c?nd abstrac?ie de inten?iile doctrinare ale lucr?rii, "Antropologia din perspectiv? pragmatic?" se prezint? ca un festin de generalit??i diverse ?i teorii, lucrare insolit? in opera lui Kant, at?at prin con?inut (imposibil s? ui?i ampla teoretizare asupra a ceea ce ?nseamn? "o mas? bun? ?ntr-o societate aleas?"), c?t ?i prin stilul nea?teptat de vioi, expresiv ?i limpede. De data aceasta, Kant nu doar educ?, ci ?i surprinde ?i distreaz?.
