



Kant's Anthropology

SEMINAR: HISTORY OF MODERN PHILOSOPHY

PHIL 8090/GER 8820/EMS 8500-2

Fall Semester 2020

Course Meetings: Wednesdays, 3:00 – 5:30

Completely Online, Synchronous Format

Credits: 3.0

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Contact: Via Canvas DM or email

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Office Hours: Tuesdays and Thursdays, 9–10 via [zoom](#) (PW: 2manyams)

DESCRIPTION

According to Kant, the field of philosophy comes down to four central questions: 1. What can I know? 2. What should I do? 3. What may I hope? 4. What is the human being? Among these questions the fourth, anthropological question is the most fundamental, insofar as the answers to the other three questions depend upon the nature of our humanity. In this class, we examine Kant's conception of humanity, his theory of anthropology, and the anthropological roots of his theories of epistemology and practical philosophy. Topics that we will consider are include Kant's views on the methodology and scientific status of anthropology, his account of the mental faculties and their role in human action, the concretization of the moral law in particular contexts, and his conception of personal and societal improvement. Another theme of the class will be grappling with the stark racist, sexist, and ableist dimensions of Kant's anthropology. Using literature on Kant's prejudices and their

influence on his philosophy, we will confront the issue of how we, as philosophers and historians of philosophy, ought to react to the abhorrent beliefs and theories of our canonical figures.

FOCI

Anthropology is really the central hub of Kant's system. It connects with and arguably underlies his theories of cognition, morals, politics, aesthetics, teleology, logic, and religion. As such, the course is quite open-ended. I hope for you to find the topics with which *you* are interested or that connect with *your* research. If you are doing work in ethics, maybe you'll focus on the moral anthropology and the role that it plays with respect to his deontology. If you are interested in issues in social and political philosophy, you could research the persisting issue of racism, sexism, and ableism in the philosophical canon or the way in which Kant's account of human nature plays into his account of the development of international politics. And so forth. For my part, I am interested mostly in a few central questions.

1. What is the precise division of responsibilities and topics between the *a priori* practical philosophy espoused in the *Groundwork* and *Critique of Practical Reason* and the moral anthropology intimated in both the *Groundwork* and the *Metaphysics of Morals*?
2. How can we square Kant's all-or-nothing account of morality (in, especially, the *Religion*) with the description of piecemeal, gradual moral progress of individuals in other texts (like the *Anthropology* and *Pedagogy*)?
3. How ought we as philosophers and historians of philosophy, react to Kant's racism and his scientific theory of race?

These questions do not exhaust the topics we discuss in the course, but give you an idea of some of my own aims and hopefully spur your own interests.

COURSE MEETINGS

The course will be held synchronously via zoom. We will devote a roughly equal time each course session to discussing each of the assigned readings for the day. Our discussions will largely be free-flowing, depending on your interests (as well as my own). Sometimes I will come with a plan for our discussion — topics that I think are important to discuss — but mostly, I want participants' to be front and center. We will also occasionally have guest scholars joining us for zoom meetings.

TEXTS

Required Texts

Additional readings from other sources that will be posted to the course Canvas page, but the main text from which we'll read this semester is

- Kant, *Anthropology, History, and Education*

Supplementary Resources

There are a few nice, general, English-language resources that I can recommend, but below you will also find resources on each topic in the calendar of topics.

- Cohen (ed.), *Cambridge Critical Guide to Kant's Anthropology from a Pragmatic Point of View*
- Cohen, *Kant and the Human Sciences*
- Foucault, *Introduction to Kant's Anthropology from a Pragmatic Point of View*
- Frierson, *Freedom and Anthropology in Kant's Moral Philosophy*
- Frierson, *Kant's Questions: What is the Human Being?*
- Kleingeld, *Kant and Cosmopolitanism*
- Louden, *Kant's Impure Ethics*
- Louden, *Kant's Human Being*
- Munzel, *Kant's Conception of Moral Character*
- Thorndike, *Kant's Transition Project*
- Wilson, *Kant's Pragmatic Anthropology*
- Wood, *Kant's Ethical Thought*
- Zammito, *Kant, Herder, and the Birth of Anthropology*

STUDENT LEARNING OUTCOMES

After this course, you will be able to

1. Develop and execute a professional writing goal
2. Write a successful academic submission
3. Better engage fruitfully and observably in professional, philosophical discussions
4. Explain your position on the abhorrent beliefs of canonical figures in philosophy
5. Provide and receive feedback on writing

After this course, I hope you will feel

1. **Confident** in your ability to engage in philosophical discussions
2. **Comfortable** receiving feedback on your writing
3. **Unsettled** about the status of canonical philosophical figures

REQUIREMENTS AND GRADING

Assignments

1. **Reading Responses** — An important skill of a professional philosopher is her ability to converse verbally about a philosophical topic. That's not to say that all philosophers are great at this. (I, for one, find philosophical conversations difficult to follow and engage in. I'm more of a writer.) But being able to 'talk shop' is beneficial (on the job market, to impress leading figures, to make a name for yourself, to work out ideas (especially if you are more of an auditory learner), etc.).

A trick to engaging in such conversations is *preparation*. If you know what you are going to say, how you are going to answer particular questions you know will be asked, and where to prod a philosophical theory, you are going to be much more able to engage fruitfully in a philosophical discussion. So, in this course, we are going to get you in the habit of preparing. Before each class, on the **Monday** before class, you are going to post **3 responses** on Canvas to the readings assigned for that week. These responses may be **questions, objections, musings, tangents, qualms, aspersions**, what have you. In particular, they ought to be responses that you want to discuss with the class.

Further, I expect everyone to look over all the responses before class, so that we can have a discussion on them during our meetings.

Before meetings with guests, you'll all be tasked with giving feedback on everyone's responses. We want to make sure that the questions that we pose to guest speakers are honed, precise, and interesting.

2. **Writing Project** — Writing is, of course, the most critical skill for academic philosophers. That said, the standard term papers that we assign at the end of a seminar don't optimally prepare you for academic writing. In particular, when one writes professionally it is for a particular purpose or end — to submit to a conference, for inclusion in an edited volume, etc. Furthermore, I found that some of the best advice I got during graduate school regarding writing — especially regarding getting writing **published** — was related to specific projects I was undertaking outside of the usual term paper framework. So, during this seminar, I both want to give you an opportunity to develop and to execute your own writing goal with feedback on the whole process. This project involves a few steps.

A. Devise a goal, or several goals. For example:

- i. 3,000 word paper for submission to a regional meeting of the American Philosophical Association (*particularly recommended*)
- ii. 1,500 word book review for submission to *Philosophy in Review*
- iii. 1,000 word detailed abstract for submission to a Study Group of the North American Kant Society
- iv. 3,000 word paper for submission to the Minnesota Philosophical Society
- v. 5,000 first draft of a paper for the three-paper requirement in the Philosophy PhD Program

These options are, of course, not exhaustive! They are just ideas. Feel free to come up with your own writing project.

Additionally, I leave it up to you to decide what sort of goals you have for the class. If you want your only written item to be a 1,000 abstract, great. I encourage you to write documents summing to at least 3,000 words in their final forms, but it's really up to you.

- B. Come up with a topic (see the list of research topic ideas below for ideas).
- C. Submit a brief description or proposal for your project by **October 7th**.
- D. Meeting with me during the week of **October 11th** to discuss the project and come up with a plan and resources.
- E. Submit a draft of the writing product(s) on **November 11th**, discussion of the projects on **November 18th**.
- F. Meeting with me in late **November** or early **December** to discuss another draft.
- G. Final version due by **December 20th**.

I am not going to require that you, for instance, submit your paper for a conference or publication to receive your grade for the class. **But** this is really the point of the assignment! So **please** do make good on the goal after you've completed the paper!

Grade Breakdown

- Reading Responses: 10% of final grade
- Description/Proposal: 5% of final grade
- Meetings: 10% of final grade
- Drafts: 25% of final grade
- Final writing project: 50% of final Grade

CALENDAR OF TOPICS

Week 1

September 9th, 2020

Description: Introduction to Anthropology

Primary Readings:

- Kant, *Groundwork*, Preface
- Kant, *Metaphysics of Morals*, Introduction §1
- Kant, *Anthropology*, Preface
- Kant, *Menschenkunde*, Introduction

Secondary Readings:

- Schmidt, “Kant’s Transcendental, Empirical, Pragmatic, and Moral Anthropology”
- Wood, “Kant and the Problem of Human Nature”

Recommended:

- Cohen, “The Natural the Pragmatic, and the Moral in Kant’s Anthropology: The Case of Temperaments”
- Frierson, “Four Psychologies: Transcendental, Rational, Pragmatic, and Empirical” and “The Nature and Purpose of Empirical Psychology” in chapter 1 of *Kant’s Empirical Psychology*
- Louden, “Applying Kant’s Ethics: The Role of Anthropology”
- Louden, “The Second Part of Morals”
- Mensch, “From Anthropology to Rational Psychology”
- Sturm, “Why did Kant Reject Physiological Explanations in his Anthropology?”

Week 2

September 16th, 2020

Description: The Biological Basis for Kant’s Conception of Humanity

Primary Readings:

- Kant, *Critique of the Power of Judgment*, §§80–84

Secondary Readings:

- Cohen, “Kant on Epigenesis, Monogenesis and Human Nature: The Biological Premises of Anthropology”
- Frierson, “Kant’s Empirical Anthropology,” chapter 2 in *Kant’s Questions: What is the Human Being?*

Recommended:

- Cohen, “The Model of Biological Science,” chapter 2 in *Kant and the Human Sciences*
- Kant, “On the Different Races of Human Beings”
- Mensch, “Kant and the Skull Collectors”
- Mensch, “Kant and the Problem of Form”

Week 3

September 23rd, 2020

Description: The Cognitive Faculty

Primary Readings:

- Kant, *Anthropology*, Didactic, Book 1

Recommended:

- Frierson, “Kant’s Empirical Account of Human Cognition,” chapter 3 in *Kant’s Empirical Psychology*
- Schmidt, “Kant’s Transcendental and Empirical Psychology of Cognition”

Week 4

September 30th, 2020

Description: The Cognitive Faculty, pt. 2

Secondary Readings:

- Cohen, “The Anthropology of Cognition and Its Pragmatic Implications”
- Jankowiak and Watkins, “Meat on the Bones: “Kant’s Account of Cognition in the Anthropology Lectures”
- Zinkstok, “Anthropology, Empirical Psychology and Applied Logic”

Recommended:

- Frierson, “Defects of Cognition,” chapter 6 in *Kant’s Empirical Psychology*

Week 5

October 7th, 2020

Description: The Faculties of Pleasure and Desire, pt. 1

Note: Michael Walschots (Würzburg & Halle) will be joining us

Primary Readings:

- Kant, *Anthropology*, Didactic, Books 2 and 3

Recommended:

- Frierson, “Kant’s Empirical Account of Human Action,” chapter 4 in *Kant’s Empirical Psychology*
- Frierson, “Defects of Volition,” chapter 7 in *Kant’s Empirical Psychology*

Week 6

October 14th, 2020

Description: The Faculties of Pleasure and Desire, pt. 2

Note: Alix Cohen (Edinburgh) will be joining us

Secondary Readings:

- Cohen, “A Kantian Account of Emotions as Feelings”
- Frierson, “Affects and Passions”
- Sherman, “The Place of Emotions in Kantian Morality”

Week 7

October 21st, 2020

Description: The Anthropological Characteristic

Primary Readings:

- Kant, *Anthropology*, Characteristic

Recommended:

- Frierson, “Kant on Human Diversity,” chapter 4 of *Kant’s Questions: What is the Human Being?*

Week 8**October 28th, 2020****Description:** Religion, Human Predisposition to Evil, and Character**Primary Readings:**

- Kant, *Religion*, Ch. 1

Secondary Readings:

- Wood, “Radical Evil and Divine Grace,” chapter 6 in *Kant’s Moral Religion*
- Munzel, “Character and Radical Evil,” chapter 3 of *Kant’s Conception of Moral Character*

Recommended:

- Baron, “Kantian Moral Maturity and the Cultivation of Character”
- Frierson, “Radical Evil in Human Nature” in chapter 3 of *Kant’s Questions: What is the Human Being?*
- Frierson, “Character and Evil in Kant’s Moral Anthropology”
- Indregard, “A Gradual Reformation: Empirical Character and Causal Powers in Kant”

Week 9**November 4th, 2020****Description:** Moral Education**Primary Readings:**

- Kant, *Lectures on Pedagogy*
- Kant, *Metaphysics of Morals*, Doctrine of Virtue, Doctrine of Method, §§1–2

Secondary Readings:

- Munzel, “Pedagogy: The Formation (Bildung) of Moral Character,” chapter 5 of *Kant’s Conception of Moral Character*

Recommended:

- Suprenant, “Kant’s Contribution to Moral Education”
- Loudon, “Education” Chapter 2 in *Kant’s Impure Ethics*

Week 10**November 11th, 2020****Description:** History of Humanity**Primary Readings:**

- Kant, *Idea for a Universal History*
- Kant, *Menschenkunde*, “Of the Character of the Whole Human Species” (25:1194–1203)

Secondary Readings:

- Kleingeld, “Kant, History, and the Idea of Moral Development”
- Wood, “Unsocial Sociability”

Recommended:

- Cohen, “Philosophical History,” chapter 5 of *Kant and the Human Sciences*
- Frierson, “Kant on Human Evil and Human History,” chapter 3 of *Kant’s Questions: What is the Human Being?*
- Hedrick, “Race, Difference, and Anthropology in Kant’s Cosmopolitanism”
- Louden, “History,” chapter 5 in *Kant’s Impure Ethics*
- Lyssy, “Kant on the Vocation and Formation of the Human Being”
- Mensch, “What’s Wrong with Inevitable Progress? Notes on Kant’s Anthropology Today”
- Wood, “The Historical Vocation of Morality,” chapter 9 in *Kant’s Ethical Thought*

Week 11**November 18th, 2020****Description:** Discussion of Drafts**Readings:** Seminar Participants’ Writing Project Drafts**Week 12****November 25th, 2020****Description:** Racism, Sexism, and Their Place in Kant’s Teleology**Note:** Jennifer Mensch (Western Sydney) will be joining us**Primary Readings:**

- “Of the Different Races of Human Beings”
- “Review of Herder’s *Ideas*” (8:61–63)
- *Menschenkunde*, “Of the Character of the Races,” (25:1187–88)
- *Menschenkunde* “Of the Character of the Sexes” (25:1188–94)
- *Metaphysics of Morals*, Doctrine of Right, §§22–27, 46
- *Anthropology Mrongovius*, “On the Character of the Sexes” (25:1392–98)
- Mensch, “Caught between Character and Race”

Recommended:

- Frierson, “Human Diversity” chapter 4 in *Kant’s Questions: What is the Human Being?*
- Forster, “Something More about the Races”
- Herder, *Outlines of a Philosophy of the History of Man*, Book VII
- Kant, “Determination of the Concept of a Human Race,” “On the Use of Teleological Principles in Philosophy”
- Mikkelsen, “Translators Introduction,” to *Kant and the Concept of Race*
- Smith, *Nature, Human Nature, and Human Difference*, especially chapter 9, “Race and Its Discontents in the Enlightenment”
- Voegelin, *The History of the Race Idea*

Week 13**December 2nd, 2020**

Description: Reactions, pt. 1

Secondary Readings:

- Bernasconi, “Kant as an Unfamiliar Source of Racism”
- Mills, “Kant’s *Untermenschen*”
- Schröder, “Kant’s Patriarchal Order”

Recommended:

- Bernasconi “Will the Real Kant Please Stand Up?”
- Bernasconi, “Who Invented the Concept of Race?”
- Bernasconi, “Kant and Blumenbach’s Polyps”
- Eze, “‘Race’ In Kant’s Anthropology”
- Larrimore, “Antinomies of Race”
- Larrimore, “Sublime Waste”
- Larrimore and Eigen (eds.), *The German Invention of Race*
- Marwah, “What Nature Makes of Her”

Week 14

December 9th, 2020

Description: Reactions, pt. 2

Secondary Readings:

- Hill and Boxill, “Kant and Race”
- Kleingeld, “Kant’s Second Thoughts on Race”
- Mensch, “From Crooked Wood to Moral Agency”
- Mikkola, “Kant on Moral Agency and Women’s Nature”

Recommended:

- Dörflinger, “Die Einheit der Menschheit als Tiergattung”
- Fleischacker, “Difference Critics,” chapter 8 of *Kant’s Questions: What is Enlightenment?*
- Loudon, *Kant’s Impure Ethics*, pp. 82–106
- Terra, “Hat die kantische Vernunft eine Hauptfarbe?”

Week 15

December 16th, 2020

Description: Reactions, pt. 3

Note: Dilek Huseyinzadegan (Emory) will be joining us

Secondary Readings:

- Allais, “Kant’s Racism”
- Eberl, “Kant on Race and Barbarism”
- Huseyinzadegan, “For What can the Kantian Feminist Hope?”

Recommended:

- Bernasoni, “Kant’s Third Thoughts on Race”

- Kleingeld, “On Dealing with Kant’s Racism and Sexism”
- Mensch, “Kant and the Skull Collectors”
- Mills, “Kant and Race, Redux”
- Mills, “Black Radical Kantianism”

Additional Recommended Readings on Moral Anthropology:

- Cohen, “Pragmatic Anthropology” chapter 4 in *Kant and the Human Sciences*
- Herman, “The Practice of Moral Judgment”
- Louden, “The Moral Dimensions of Kant’s Anthropology”
- Louden, “What is Impure Ethics?” chapter 1 in *Kant’s Impure Ethics*
- Schmidt, “The Anthropological Dimension of Kant’s Metaphysics of Morals”
- Thorndike, “Why is a Transition Project in Practical Philosophy Required?” chapter 2 in *Kant’s Transition Project*
- Wilson, “Kant’s Integration of Morality and Anthropology”
- Wood, “The Study of Human Nature,” chapter 6 in *Kant’s Ethical Thought*

POLICIES

Attendance

Please attend if you can. With a small group it's really critical to get as many viewpoints as possible in our discussion. But if you can't make it, especially in these times, that's okay. I'd prefer it if you let me know beforehand, but that's not required. I'll try to make myself available to chat about anything you missed.

If you are going to miss class for an extended period of time — for instance, due to illness — that will be no problem for the purposes of the course, and we'll figure out how to proceed, including potentially taking a grade of Incomplete (see below).

Late Work

No penalty will be levied for late work submitted before the end of the semester. **Please** submit whatever you can when a draft is required, particularly for discussion. Better to submit something and get feedback than nothing and get none!

Incomplete Grades

I am absolutely willing to grant incomplete grades in basically any circumstance, especially given the state of the world. Just communicate with me about your needs and we can make a timeline for completion of the course.

Student Conduct Code

The University seeks an environment that promotes academic achievement and integrity, that is protective of free inquiry, and that serves the educational mission of the University. Similarly, the University seeks a community that is free from violence, threats, and intimidation; that is respectful of the rights, opportunities, and welfare of students, faculty, staff, and guests of the University; and that does not threaten the physical or mental health or safety of members of the University community.

As a student at the University you are expected adhere to Board of Regents Policy: Student Conduct Code. To review the Student Conduct Code, please see: http://regents.umn.edu/sites/regents.umn.edu/files/policies/Student_Conduct_Code.pdf.

Note that the conduct code specifically addresses disruptive classroom conduct, which means “engaging in behavior that substantially or repeatedly interrupts either the instructor's ability to teach or student learning. The classroom extends to any setting where a student is engaged in work toward academic credit or satisfaction of program-based requirements or related activities.”

Scholastic Dishonesty

You are expected to do your own academic work and cite sources as necessary. Failing to do so is scholastic dishonesty. Scholastic dishonesty means plagiarizing; cheating on assignments or examinations; engaging in unauthorized collaboration on academic work; taking, acquiring, or using test materials without faculty permission; submitting false or incomplete records of academic achievement; acting alone or in cooperation with another to falsify records or to obtain dishonestly grades, honors, awards, or professional endorsement; altering, forging, or misusing a University academic record; or fabricating or falsifying data, research procedures, or data analysis.

(Student Conduct Code: http://regents.umn.edu/sites/regents.umn.edu/files/policies/Student_Conduct_Code.pdf)
If it is determined that a student has cheated, he or she may be given an “F” or an “N” for the course, and may face additional sanctions from the University. For additional information, please see: <http://policy.umn.edu/education/instructorresp>.

The Office for Student Conduct and Academic Integrity has compiled a useful list of Frequently Asked Questions pertaining to scholastic dishonesty: <http://www1.umn.edu/oscai/integrity/student/index.html>. If you have additional questions, please let me know, either by email or in office hours. I can respond to your specific questions regarding what would constitute scholastic dishonesty in our class. It never hurts to ask.

In this class, academic dishonesty is most common in the written assignments. It is all-too-easy to copy or to mimic a thesis, phrase, or passage (whether accidentally or purposefully), from a secondary source (e.g., Wikipedia, Sparknotes, the Stanford Encyclopedia of Philosophy). This, however, constitutes plagiarism. Make sure that when you are writing for a class assignment, you put away all such materials, so that there is no chance of you doing something in violation of university standards.

Sexual Harassment

“Sexual harassment” means unwelcome sexual advances, requests for sexual favors, and/or other verbal or physical conduct of a sexual nature. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment in any University activity or program. Such behavior is not acceptable in the University setting. For additional information, please consult Board of Regents Policy: <http://regents.umn.edu/sites/regents.umn.edu/files/policies/SexHarassment.pdf>.

Equity, Diversity, Equal Opportunity, and Affirmative Action

The University provides equal access to and opportunity in its programs and facilities, without regard to race, color, creed, religion, national origin, gender, age, marital status, disability, public assistance status, veteran status, sexual orientation, gender identity, or gender expression. For more information, please consult Board of Regents Policy: http://regents.umn.edu/sites/regents.umn.edu/files/policies/Equity_Diversity_EO_AA.pdf.

Disability Accommodations

The University of Minnesota is committed to providing equitable access to learning opportunities for all students. The Disability Resource Center is the campus office that collaborates with students who have disabilities to provide and/or arrange reasonable accommodations.

If you have, or think you may have, a disability (e.g., mental health, attentional, learning, chronic health, sensory, or physical), please contact Disability Resource Center at 612-626-1333 to arrange a confidential discussion regarding equitable access and reasonable accommodations.

If you are registered with Disability Resource Center and have a current letter requesting reasonable accommodations, please contact your me as early in the semester as possible (either by email or in person during office hours) to discuss how the accommodations will be applied in the course.

For more information, please see the Disability Resource Center website, <https://diversity.umn.edu/disability/>.

Mental Health and Stress Management

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance and may reduce your ability to participate in daily activities. University of Minnesota services are available to assist you. You can learn more about the broad range of confidential mental health services available on campus via the Student Mental Health Website: <http://www.mentalhealth.umn.edu>.

Instructional Time & Student Effort

Instructional time per course credit is a consistent minimum expectation set by the University for the amount of effort your instructor must spend engaging directly with you in your courses. For this 3-credit course, you will spend approximately 450 minutes per week on class activities. We will spend 150 minutes per week meeting together via zoom on Wednesdays and discussing course materials. Additionally, you'll commit to about 210 minutes each week actively reading course materials, taking notes, and posting reading responses. Finally you will spend on average around 90 minutes per week working on your writing project for the course. The 300 minutes of non-instructional time should be adequate in order to earn a C (Achievement that meets course requirements in every respect) in the course. To earn an A, you should expect to spend more than 300 minutes per week on your independent work.

Technology Requirements

These technical requirements will allow you to access the Canvas site successfully, send/receive online communications, complete assigned activities, and view multimedia content.

- A U of M internet ID (your official U of M email address)
- Reliable, high-speed Internet access
- A supported web browser
- Laptop, desktop or tablet with a webcam and zoom (turning your camera on during course zoom meetings is not required, but strongly encouraged so as to enhance the feeling of community)

RESEARCH TOPIC IDEAS

Historical

What was the influence of Kant's concept of race on subsequent conceptions of humanity? (esp. Blumenbach's)

How did Wolff's (and Baumgarten's) empirical and rational psychology influence Kant's theory of anthropology?

Was Kant really a "man of his times" with regards to his prejudices? (Hint: no. Check out the controversies with Herder & Forster for other, German views on race and von Hippel for a local view on the rights of women, for starters)

What are the historical influences on Kant's conception of evil and moral improvement as a "revolution" and becoming a "new man"?

What is distinctive about Kant's conception of humanity in relation to other accounts of the day? (E.g. Hume's)

What is the impact of Kant's teleological conception of history on subsequent German philosophers? (Esp. Hegel and Marx)

Kant Interpretation

What is the division of responsibility among the pure morals of GMS, the doctrine of virtue in MS, and the application of morals to the human being in "moral anthropology"?

How do we make sense of the "application" of morals to human beings?

Are there, in Mills' language, "points of penetration" of Kant's scientific conception of race into his theoretical, moral, or practical philosophy?

What is the relation between the empirical anthropological/psychological account of the faculties and their examination in the classical Critical works? (Can be made more specific: what's the relation between the account of, say, the imagination in Anth and of it in KrV?)

How can piecewise moral improvement through education, socialization, and habituation be made consistent with the idea that a "revolution" in one's intelligible character — which is beyond the possibility of experience — is the ground of moral improvement?

Where does the teleological conception of humanity come up in Kant's moral philosophy? For instance, is the teleological conception of humanity assumed in the Categorical Imperative (esp. the Formula of Humanity)?

What is the role of emotions in Kant's moral philosophy?

History and Philosophy of Science

How do we understand Kant's claims that anthropology cannot rise to the rank of a "formal science"?

Why did Kant reject Kant's physiological approaches to anthropology? (E.g. Platner's)

Given conceptions of scientific discovery or invention, did Kant, as Bernasconi claimed, “invent” the concept of race?

What is Kant’s place in the history of theories of genesis (preformationism, epigenesis, etc.)? In the history of biology?

Social and Political Philosophy

What do we do with philosophers who espoused abhorrent views or conceptually grounded oppressive institutions?

How do or might different social relations inform our moral responsibilities towards others in a Kantian framework?

How ought we understand cosmopolitanism and cosmopolitan right in Kantian philosophy? How does Kant’s conception influence our views on world citizenship today?

Is an antiracist Kantianism possible? If so, howso? (see Mills, “Black Radical Kantianism” & Gordon, *Bad Faith and Antiracist Racism*, pp. 68–69)

Is a feminist Kantianism possible? If so, howso?