Victor Kozlovskyi. *Kantova antropolohiia. Dzherela. Konsteliatsii. Modeli.* 2nd ed. Kyiv: Duh i Litera, 2023

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Reviewed by **Vlada Davidenko**

This review is dedicated to the reissue of Viktor Kozlovskyi's monograph *Kantian Anthropology: Sources. Constellations. Models,* published by "Duh i Litera" in 2023. The first edition of the book that was published 9 years ago,[1] differed in structure and content, as the author writes in the preface to the new book. He notes that a number of formulations have been clarified, certain thematic plots have been expanded. The topic of the human conscience and its importance for moral anthropology has been added[2] due to the author's discovery of such anthropological connotations of the doctrine of conscience in Kant's philosophy that make it possible to address one of the key problems of our time – the existence – of "rational" beings devoid of conscience.[3] Instead, the part of the monograph that dealt with the study of Kant's philosophy by the professors of the Kyiv Theological Academy was removed, due to author's realization that the subject matter of this part contrasted with the main topic of the monograph thus violating the architectonics of the study.[4] In addition, the "Excursions" section of the book has undergone changes and clarifications. In particular, we mean the second "Excursion" that is related to the problem of philosophical dogmatism, the polemic against which in Kant's philosophy can be traced back to the *Critique of Pure Reason*. The author points out that it was the powerful influence of Kant's transcendentalism that provoked the emergence of a new German speculative philosophy, as «its not quite "legitimate" continuation, rather than a total negation in the process of unfolding a range of issues related to the revival of "dogmatic metaphysics" under the guidance of speculative philosophizing, which has been flourishing in German philosophy since the early nineteenth century» (p. 16). Ultimately, the author is convinced that covering these issues in a separate excursion would enrich the content of the monograph.

The ambitious aim of the book is to answer the following questions: "1) did Kant succeed in creating a unified anthropological doctrine? 2) was Kant concerned with

1   Victor Kozlovskyi, *Kantova antropolohiia. Dzherela. Konsteliatsii. Modeli* [*Kantian Anthropology: Sources, Constellations, Models*] (Kyiv: Vydavnychyi dim "Kyievo-Mohylianska akademiia," 2014).

2   This topic, as well as a detailed description of the composition of the work, can be found in my review from last year – Vlada Davidenko, "Kant: moral, antropolohiia, sovist" [Kant: morality, anthropology, conscience] Kozlovskyi, V. (2023). Kantova antropolohiia. Dzherela. Konsteliatsii. Modeli. Kyiv: Duh i Litera." *Sententiae* 42(2) (2023).

3   Kozlovskyi, *Kantova antropolohiia*, XV.

4   Ibid., XVI.

creating a unified conceptual structure that would reflect his understanding of a human being? 3) does the nature and orientation of transcendental philosophy, in general, allow for the creation of such a unified doctrine? 4) if the answers to the previous questions should be negative, can we say that Kant nevertheless succeeded in creating an anthropological discourse of a different kind than a doctrine?"[5] Moreover, the author points out that it was only in the twentieth century that scholars of Kant's legacy focused on the moral and anthropological issues of his philosophy, such as the origin and purpose of history, the genesis of evil, human nature, its physical, biological and moral dimensions, and that this interest was rather sporadic and had been observed since the late 19th century.[6] The subject has not lost its relevance in contemporary Kant's studies. This is evidenced, for example, by the publication of one of the most authoritative scholarly collections of Kant's works, the Berlin Academic Collection, whose most recent announcement was the publication of lecture materials on physical geography, which is directly related to the genesis of pragmatic anthropology as a new discipline, which Kant taught for a long time.[7] Kozlovskyi's monograph is thus highly relevant to contemporary global Kant's discourse.

Sources. Chapter I of Part One is significant in the structure of the monograph, as it is devoted to the sources for the study of Kant's anthropology. In particular, the author discusses the first editions of Kant's anthropological materials, the history of the publication of multi-volume collections of Kant's texts, and the Berlin Academic Collection and its characteristics. One of the main advantages of the monograph is that it focuses not only on Kant's systematic treatises but also on those texts that were not included in Kant's large systematic works. Kozlovskyi argues that his use of the minority materials of Kant's oeuvre, which he rightly calls "a compilation of various sources to which Kant had no direct relation, since he was neither involved in their writing nor in their publication,"[8] is justified by the fact that, despite certain reservations about the authenticity of these texts, any denial of the importance of these works is counterproductive and rather erroneous. The author's methodological approach involves using ideas and concepts directly or indirectly related to anthropology and found in not one, but at least several manuscript texts.[9] The author's list[10] of the

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5   Vlada Davidenko, "*Kant: moral, antropolohiia, sovist,*" 112.

6   Kozlovskyi, *Kantova antropolohiia*, XXVI.

7   Ibid., 17.

8   Ibid., 6.

9   Ibid.

10   XIV: Mathematik – Physik und Chemie – Physiscche Geographie;
     XV: Anthropologie;
     XVII–XVIII: Metaphysik;
     XIX: Moralphilosophie, Rechtsphilosophie und Religionsphilosophie;
     XXI–XXII: Opus Postumum;
     XXIII: Vorarbeiten und Nachträge;
     XXIV: Vorlesungen über Logic;
     XXV: Vorlesungen über Anthropologie;
     XXVI: Vorlesung über physische Geographie;

volumes of the Berlin Academic Collection of Kant's Works,[11] which contains notes and fragments belonging to Kant himself as well as materials from his lectures that directly or indirectly touch upon anthropological issues, is surprisingly important in this regard. On the one hand, it is emphasized that the making of the modern academic edition of Kant's lecture materials is a very painstaking work, based on searching, collecting notes, deciphering and selecting these materials, ensuring their completeness, and, given the existence of different periods of Kant's philosophy – pre-critical and critical – establishing the years and authors of these notes, which allows us to determine the academic semester in which a particular course was taught, as well as changes in its structure and content over a certain period of time.[12] At the same time, Kozlovskyi rightly points out that this collection has certain drawbacks that are conspicuous to modern scholars. In particular, it is the enormous size of the volumes of this collection, as well as the stylistic and diversity in referring to some of Kant's concepts, due to the fact that these texts were written by a wide range of Kant's students, whose personal visions of the material they heard were reflected in these texts. Thus, Kozlovskyi points out that such an approach to the publication of an academic collection can be considered palliative, useful and fruitful, although it is worth noting that despite the extraordinary efforts of academic editors and publishers, these materials should not be considered as Kant's works, especially not as those that adequately represent Kant's exact and final views on the issues that he addressed in numerous lectures.[13] The author concludes that the analysis of these materials can serve to build a more thorough conception of the Kant's human being, as they allow us to understand the full scope and ambiguity of Kant's anthropological discourse.[14]

Models. The author notes that although the methodology of modeling, which is inherent in the mathematical and natural sciences, may seem somewhat exotic in the humanities, especially in the historical-philosophical study of Kant's philosophy, it nevertheless has its own history of application in the history of philosophy and is thus relevant to the study of the Kant's works. The author confirms his thesis by pointing out the following examples of the use of modeling methodology in the history of philosophy: 1) the study of Aleksei Losev, who proposed certain approaches to modeling in the field of ancient philosophy based on the logical and epistemological studies of the constitution of the essential by Gerald Cohen and Paul Natorp; 2) the experience of «modeling» in the study of anthropological ideas by Manfred Goller, who analyses of the human being in the moral theory and economic doctrine of Adam Smith; 3) the article by Graham Rogers on the anthropological ideas of John Locke, which the scholar also presents in the form of a certain model; 4) models of Kant's philosophy by the

XXVII: Vorlesungen über Moralphilosophie;

XXVIII: Vorlesungen über Metaphysik und Moralphilosophie;

XXIX: Kleinere Vorlesungen und Ergänyungen.

11   Kozlovskyi, *Kantova antropolohiia*, 22.

12   Ibid., 31–2.

13   Ibid., 32.

14   Ibid., 33.

analytical philosopher Peter Strawson, in particular his "imaginary model" that he uses as a tool for the analysis of Kant's transcendental psychology; 5) the use of the concept of model by Karen Gloy.[15] In Kant studies the situation is complicated by the vastness of the philosopher's texts, which *only collectively* represent Kant's discourse on the human being. In addition, Kant himself did not reject any version of the vision of a human being, noting that the conceptual language in such a discourse should be diverse – not only transcendental, but also physical and biological, pragmatic, moral, religious, reflecting *two types* of human nature – empirical and intellectual.[16] Kozlovskyi points out that conceptual models «should be seen as certain constructive tools created to provide a more comprehensive coverage of the origins and features of Kant's anthropology in a broad sense.»[17] The models that the author wants to consider are mainly based on Kant's distinctions of features and levels of human nature. Thus, the main models proposed by the author of the monograph are the following: 1) the model associated with the understanding of a human being as a natural being; 2) the model of the human being as a mental being; 3) the model of the human being as a cosmopolitan being; 4) the model of the human being as a moral being; 5) the model of the human being as an intelligent being.[18] Author claims that the use of these models can facilitate a Kant scholar in providing a well-justified answer to the question of what a human being is.[19]

Constellations. The author's second methodological tool is the study of constellations. The author considers this approach to be fruitful in achieving the monograph's aim as although it appeared on the «world methodological map» relatively recently – forty to fifty years ago – it has already been successfully applied in humanities, as well as in a number of historical-philosophical studies, and in particular in Kant studies. The author draws attention to 1) the thorough developments of Dieter Heinrich, who uses this methodology in combination with the methodology of conflict in the study of the circulation of ideas of Kant's philosophy in the university centers of Halle, Tübingen, Jena, etc.; 2) Marcelo Stamm's analysis of the set of circumstances that unites the circle of participants of a certain scientific community in a certain city and at a certain time, where the key idea is that the participants preserve the unity of their community, thematic field of research, conceptual language, etc.[20] With regard to such methodological guidelines, Kozlovskyi poses the question: what set of circumstances constitutes the "conceptual chronotope" that made possible Kant's philosophizing, as well as its thematic diversity and language?

This methodological tool is used in the monograph "as opposed to the concept of influence, dependence, which is usually taken into account in the study of certain

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15   Kozlovskyi, *Kantova antropolohiia*, 51–7.

16   Ibid., 56.

17   Ibid., 43.

18   Ibid., 58–60.

19   Ibid., 60–1.

20   Ibid., 64.

historical figures."[21] Constellations "do not determine, but draw the researcher [...] into the semantic field that appears [...] as his world"; "appear as events in which linear dependencies and influences no longer operate, but multifactorial circumstances are at work, the genesis of which cannot be reduced to any linear (unambiguous) determinations. Under such circumstances, constellations should be seen as local chronotopes, i.e. as a certain unity of a specific place (where something happens – a country, a city, a university, etc.) and a specific time (when something happens [...])"[22] The author identifies three constellations of the emergence of Kant's anthropological philosophy: "1) Wolffian philosophy, which had gained official status at the University of Königsberg a few years prior to Kant joined this institution [...] 2) Leibnizian ideas, which were largely perceived through "Wolffian glasses" [...] 3) Newton's mechanistic picture of the world, the laws of mechanics, the methodological approaches of the English scientist to the study of nature, the correlation of mathematical, experimental and metaphysical foundations of knowledge."[23] Thus, according to Kozlovskyi, the method of constellations may be very useful for clarifying the way in which scientific and philosophical concepts are formed by a particular philosopher as it allows us to describe and systematize this truly free, spontaneous and not always linear process.

To sum up, the monograph reconstructs Kant's anthropological philosophy on the basis of a considerable amount of diverse thematic material, which successfully demonstrates Kant's anthropological ideas as an important intellectual phenomenon of the German Enlightenment that has not lost its relevance to the present day. The key questions of the monograph, as well as the topics added to the second edition, allow the reader not only to get an idea of the history and the structure of Kant's ideas, but also to actualize Kant's work as the one that can be used in the polemics with modern moral and practical philosophy.

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21   Ibid., 61.
22   Ibid., 63.
23   Ibid., 65.