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Nathaniel Jason Goldberg: *Kantian Conceptual Geography*. Oxford/New York: Oxford University Press, 2015. 271 Seiten. ISBN 978-0-19-921538-5.

Besprochen von: **Prof. Dr. Riccardo Pozzo**, Cattedra di Storia della Filosofia, Dipartimento di Scienze Umane, Università degli Studi di Verona, via San Francesco 22, I-37129 Verona, Italien; riccardo.pozzo@univr.it

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Goldberg draws “from the history of philosophy, and especially Immanuel Kant’s *Critique of Pure Reason* (1998/1787), to illuminate issues in analytic epistemology, philosophy of language, and metaphysics” (3). Throughout the book, the focus is on the English translation of KrV, B in the Cambridge edition. No other Kantian texts are considered, and there are no references to the German original. Curiously enough, however, Goldberg acknowledges right away that he “is not contributing to Kant scholarship”, although he considers “some of what Kant says”; nor is he “arguing that there always have been explicit historical connections between Kantian claims and what [he identifies] as ‘Kantian’ ones” or “attempting to establish the truth of particular claims” (5). He leaves the task of establishing the truth of particular Kantian claims to “recent analytic Kant scholarship,” of which he gives a concise taxonomy (12–18), and refers further to Leslie Stevenson’s *Inspirations from Kant* (Oxford 2011) and Robert Howell’s paper in volume 44 of *Metaphilosophy* on “Kant and Kantian Themes in Recent Analytic Philosophy” (2013, 42–47).

What Goldberg aims at instead is “engaging in Kantian conceptual geography: exploring conceptual connections among myriad issues by appealing to Kantian tools” (5). This is an interesting way to begin a research endeavor, and it requires some explanation. Goldberg quotes Wilfrid Sellars’s remark that he sees enough close parallels between the problems confronting Kant and the steps he himself took to solve them, so that it is “helpful to use him as a means of communication, though not as a means only” (*Science, Perception, and Reality*, Ridgeview 1991/1963, §§ 39–41). Goldberg adds: “Sellars [...] has something like my notion of conceptual geography in mind” (4).

This is indeed a start. In fact, the title of Goldberg’s book is somewhat misleading because Kant himself wrote fundamental works that deal with the syntagma “conceptual geography”: first and foremost the “Mathematische Geographie” in the *Entwurf* of 1757, the essay of 1786 *Was heißt: sich im Denken orientieren?* and the “Geschichte der reinen Vernunft”, in which Kant promises “einen flüchtigen Blick auf das Ganze der bisherigen Bearbeitungen derselben zu werfen, welches freilich meinem Auge zwar Gebäude, aber nur in Ruinen vorstellt” (KrV,

A 852–856, B 880–884) – to say nothing of the “Mathematische Vorerinnerungen” in the Vollmer edition of the *Vorlesungen über physische Geographie*.

Goldberg does not consider any of the seminal works on Kantian geography contributed by Erich Adickes: neither *Kant als Naturforscher* (De Gruyter 1924/25) nor the *Untersuchungen zu Kants physischer Geographie* (Mohr 1911). In fact, the metaphor of orienting oneself in thought has very sound geographical foundations and well-known sources (e. g. Valentin Weigel’s *Vom Ort der Welt*, written around 1576 and published in 1613). More than that: the human being facing a geographical map is given the philosophical task of achieving, with regards to space in geography, what he or she does with regards to time in history – namely to set out the contours of an anthropology of space and time, such as that which has recently been codified by Setha M. Low and Denise Lawrence-Zúñiga in their *Anthropology of Space and Time: Locating Culture* (Blackwell 2003).

It is true that new trends identify the anthropology of space and time with the history of mentalities, cultural history, ethnohistory, microhistory, history from below, etc.; the reader, however, will find it difficult to discern the connection to Goldberg’s understanding of the syntagma “conceptual geography,” which goes back to what Gilbert Ryle called “logical geography”, which is meant to help “people who know their way about their own parish, but cannot construct or read a map of it, much less a map of the region or continent in which their parish lies” (*The Concept of Mind*, Chicago 2000/1949, 7–8). Goldberg’s aim, eventually, is to have philosophers attempt to be “conceptual geographers – exploring, surveying, and mapping how concepts relate to one another and the broader conceptual world” (4).

With the above noted, we might say that, more than a book on Kant’s geography, this is a book that proposes a new genre within analytic philosophical literature. Goldberg lists six reasons (4–5) that account for the importance of Kantian “conceptual geography” (as he uses the term) for analytic philosophy: its role in (1) mapping out issues (e. g. the nature of subjective, objective, and empirical principles, constitutive principles, acquisitive principles, and empirical claims), (2) surveying Kantian territory (or rather the territory of Kantian interpreters, because Goldberg limits himself to an English translation of KrV, B), (3) reducing disciplinary disparity (between ethics, epistemology, philosophy of language, and metaphysics), (4) making apparent that there are already implicit instances of Kantian epistemology, philosophy of language, and metaphysics in analytic philosophy, (5) disclosing new territory within the boundaries of Kantianism that have until now remained uncharted (e. g. meaning and truth), and (6) surveying Kantian territory together with the territory of other, bordering views (e. g. various forms of realism, idealism, pragmatism, and hybrid views).

The rich and well-argued discussions that make up the body of Goldberg's book have been published in part as separate essays in journals and books (see the list on xii). What they share is attention to establishing borders. In Part One, Goldberg draws the "external border" of Kantianism, and in Part Two he shows that there are views of great breadth within Kantianism's borders that are alive and well in analytic philosophy. Part Three is about "defending Kantianism's borders", and Part Four is about seeking out new territory within the borders of Kantianism. Finally, Part Five "looks back at the full expanse of Kantian territory relative to the broader conceptual world" (24–25).

That Goldberg's intent is doxoscopic is confirmed by his repeated declaration that he is "not determining the truth of any particular claim". The aim of the book boils down to showing that Kant and Kantianism offer issues "of the utmost importance to analytic epistemology, philosophy of language, and metaphysics" (e. g. to Philip Pettit, Thomas Kuhn, Donald Davidson, Rudolf Carnap, W. v. O. Quine, and Michael Friedman) and that "exploring conceptual connections among myriad issues by appealing to Kantian tools" is a task in Kantian conceptual geography that is worth pursuing.