

Preface

This book has a long history, which dates back to 2001, when I entered the PhD program in philosophy at the State University of Campinas (UNICAMP) in Brazil. After interrupting my studies for almost 2 years due to health problems, I resumed them in 2004. I then spent the years 2005 and 2006 in Leipzig, Germany, where I had access to the Wundt Estate (*Wundt Nachlass*) at the University Archives, as well as the different editions of his works in the *Wundt-Zimmer* at the Psychological Institute. In 2007, I finally defended my PhD dissertation, which was published in Portuguese with minor modifications in 2010.

This English edition is not a translation of the Portuguese edition. It is a substantively revised, enlarged, and updated text. It is, in fact, another book. Although the general thesis remains the same, there is much new material, including primary and secondary sources, especially with regard to the literature after 2007. I have also added a new introduction to the book, new sections in each chapter, and new clarifications regarding the intellectual context of the nineteenth century in Germany, in order to make my arguments clearer and stronger. By the end, I hope to have better explained some difficult passages of the previous edition, thus rendering the book more suitable not only to specialists but also to anyone interested in the history and philosophy of psychology. Thinking of a broader audience, I have added footnotes, concerning the general context of some passages, which would not be necessary if the book had been written only for specialists.

Portions of the second chapter originally appeared in Araujo, S. F. (2012). Why did Wundt abandon his early theory of the unconscious? Towards a new interpretation of Wundt's psychological project. *History of Psychology*, 15(1), 33–49. Copyright © 2012 by the American Psychological Association. Adapted with permission.

Citations and Translations

Throughout the book, I use APA style, according to the sixth edition of its *Publication Manual*. There are some exceptions, though. Since there is no official edition of Wundt's works, I created abbreviations for each of his published books, articles, and book chapters that I use here (see list of abbreviations). Accordingly, the references are given by the corresponding abbreviation, followed by the corresponding volume number (when applicable) in Roman numerals and page numbers in Arabic. Regarding Kant, I followed the standard practice among Kant scholars, adopting the Academy Edition (*Akademie-Ausgabe*) of his writings (*Kants gesammelte Schriften* in 29 volumes), edited by de Gruyter. Thus, the references take the abbreviation AA, followed by the corresponding volume number in Roman numerals and page numbers in Arabic. The only exception, as usual, is the *Critique of Pure Reason* (CPR), which is referenced in accordance with the first (A) or second (B) original edition, followed by the corresponding page numbers. As for the archival funds, I followed the original abbreviations of each fund, adding the necessary specifications in each reference (e.g., letter and page number). Finally, in the specific cases of Wolff, Herbart, and Schopenhauer, I gave the corresponding paragraph numbers instead of page numbers, as is usual among their interpreters.

Except when otherwise indicated, all the translations of the original German, French, and Latin passages are mine. For Kant's works, I used whenever possible the translations of the *Cambridge Edition of the Works of Immanuel Kant*, indicating the exact reference of each translation. As for Wundt, I tried to preserve as much as possible his original style. His writing is very elegant but extremely complex, following the typical nineteenth-century style of German philosophy, with long paragraphs composed of many subordinate clauses. Sometimes, it was not easy to find an adequate translation in English, but I tried to be as accurate as possible. Whenever I had to choose between accuracy and beauty, I opted for the former. Not being a native speaker of either German or English has made things more difficult. In any case, I hope to have been faithful to Wundt's thought. The extent to which I have succeeded I leave for every reader to judge for him/herself.

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