Necessity and PossibilityNotes and FragmentsKant and the Capacity to JudgeKant: Religion Within the Boundaries of Mere ReasonCritique of JudgmentKant's Lectures / Kants VorlesungenIntroduction to LogicThe Cambridge Edition of the Works of Immanuel Kant: Lectures on LogicImmanuel KantThe Value of Humanity in Kant's Moral TheoryKant's Critique of Pure ReasonWithin the Tradition of Modern LogicA Short Critique of Kant's UnreasonProlegomena to Any Future MetaphysicsGroundwork for the Metaphysics of MoralsKant on the Sources of MetaphysicsAccessing KantLectures on MetaphysicsThe Philosophy of Immanuel KantCritique of Practical ReasonLogicKant and the Science of LogicKant's Theory of ScienceFoundations of the Metaphysics of MoralsLogic and the Limits of Philosophy in Kant and HegelLectures on AnthropologyForms of ThoughtReading Kant's LecturesKant's Philosophy of MathematicsTheoretical Philosophy, 1755-1770On Logic and the Theory of ScienceLectures on LogicKant's Introduction to Logic and His Essay on the Mistaken Subtlety of the Four FiguresImmanuel KantKant's Prolegomena to Any Future MetaphysicsKant and his German Contemporaries : Volume 1, Logic, Mind, Epistemology, Science and EthicsIntroducing Kant's Critique of Pure ReasonKantian Reason and Hegelian SpiritKant's Inaugural Dissertation of 1770The Philosophy of Immanuel Kant. Kant's Contribution to the Enlightenment PeriodTheoretical Philosophy after 1781Essential for students and scholars, this book brings contemporary Kantian scholarship together with the history of philosophy of mathematics.Drawing on Kant's published and unpublished texts and a wide range of texts from the history of logic and philosophical inquiries into language, Mosser provides an interpretation of some of Kant's most complex arguments. This new edition of the work adds a new chapter by Mosser on Kant's views on moral motivation and a new section on the Ethics of Immanuel Kant and the Limits of Philosophy in Kant and Hegel. The book also includes an extensive list of works cited, a detailed index, and suggestions for further reading.

To reconstruct Kant's theory of science, the author identifies unifying themes of his philosophy of mathematics and philosophy of physics, both undergirded by his distinctive logical doctrines, and shows how they come together to form a relatively consistent system of ideas. A new analysis of the structure of central arguments in the Critique of Pure Reason and the Prolegomena draws on recent developments in logic and the philosophy of science. Professor Brittan's unified account of the philosophies of mathematics and physics explores the nature of Kant's commitment to Euclidean geometry and Newtonian mechanics as well as providing an integrated reading of the Critique of Pure Reason and the Metaphysical Foundations of Natural Science. Contemporary ideas help both to illuminate Kant's position and to show how that position, in turn, illuminates contemporary problems in the philosophy of science. Originally published in 1978. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. This important collection of more than twenty original essays by prominent Kant scholars covers the multiple aspects of Kant's teaching in relation to his published works. With the Academy edition's continuing publication of Kant's lectures, the role of his lecturing activity has been drawing more and more deserved attention. Several of Kant's lectures on metaphysics, logic, ethics, anthropology, theology, and pedagogy have been translated into English, and important studies have appeared in many languages. But why study the lectures? When they are read in light of Kant's published writings, the lectures offer a new perspective of Kant's philosophical development, clarify points in the published texts, consider topics there unexamined, and depict the intellectual background in richer detail. And the lectures are often more accessible to readers than the published works. This book discusses all areas of Kant's lecturing activity. Some essays even analyze in detail the content of Kant's courses and the role of textbooks written by key authors such as Baumgarten, helping us understand Kant's thought in its intellectual and historical contexts. Contributors: Huaping Lu-Adler; Henny Blomme; Robert Clewis; Alix Cohen; Corey Dyck; Faustino Fabbianelli; Norbert Fischer; Courtney Fugate; Paul Guyer; Robert Louden; Antonio Moretto; Steve Naragon; Christian Onof; Stephen Palmquist; Riccardo Pozzo; Frederick Rauscher; Dennis Schulting; Oliver Sensen; Susan Shell; Werner Stark; John Zammito; Günter ZöllerKant's attempt to establish the principles behind the faculty of judgment remains one of the most important works on human reason. This third of the philosopher's three Critiques forms the very basis of modern aesthetics. This text examines the boundary between logic and philosophy in Kant and Hegel. Through a detailed analysis of "quantity," it highlights the different ways Kant and Hegel handle this boundary. Kant is consistent in maintaining this boundary, but Hegel erases it and in the process transforms both logic and philosophy. Immanuel Kant's Groundwork for the Metaphysics of Morals is one of the most important texts in the history of ethics. In it Kant searches for the supreme principle of morality and argues for a conception of the moral life that has made this work a continuing source of controversy and an object of reinterpretation for over two centuries. This new edition of Kant's work provides a fresh translation that is uniquely faithful to the German original and more fully annotated than any previous translation. There are also four essays by well-known scholars that discuss Kant's views and the philosophical issues raised by the Groundwork. J.B. Schneewind defends the continuing interest in Kantian ethics by examining its historical relation both to the ethical thought that preceded it and to its influence on the ethical theories that followed. Shelly Kagan and Allen W. Wood advocate contrasting interpretations of Kantian ethics and its practical implications. Kant to have established his "table of categories" or "pure concepts of the understanding" according to the "guiding thread" provided by logical forms of judgment. By drawing extensively on Kant's logical writings, Béatrice Longuenesse analyzes this controversial claim, and then follows the thread through its continuation in the transcendental deduction of the categories, the transcendental schema, and the principles of pure understanding. The result is a systematic, persuasive new interpretation.
of the Critique of Pure Reason. Longuenesse shows that although Kant adopts his inventory of the forms of judgment from logic textbooks of his time, he is nevertheless original in selecting just those forms he holds to be indispensable to our ability to relate representations to objects. Kant gives formal representation to this relation between conceptual thought and its objects by introducing the term "x" into his analysis of logical forms to stand for the object that is "thought under" the concepts that are combined in judgment. This "x" plays no role in Kant's forms of logical inference, but instead plays a role in clarifying the relation between logical forms (forms of concept subordination) and combinations ("syntheses") of perceptual data, necessary for empirical cognition. Considering Kant's logical forms of judgment thus helps illuminate crucial aspects of the Transcendental Analytic as a whole, while revealing the systematic unity between Kant's theory of judgment in the first Critique and his analysis of "merely reflective" (aesthetic and teleological) judgments in the third Critique. This 1788 work, based on belief in the immortality of the soul, established Kant as a vindicator of the truth of Christianity. It offers the most complete statement of his theory of free will. This volume, originally published in 2002, assembles the historical sequence of writings that Kant published between 1783 and 1796 to popularize, summarize, amplify and defend the doctrines of his masterpiece, the Critique of Pure Reason of 1781. The best known of them, the Prolegomena, is often recommended to beginning students, but the other texts are also vintage Kant and are important sources for a fully rounded picture of Kant's intellectual development. As with other volumes in the series there are copious linguistic notes and a glossary of key terms. The editorial introductions and explanatory notes shed light on the critical reception accorded Kant by the metaphysicians of his day and on Kant's own efforts to derail his opponents. Immanuel Kant: The Very Idea of a Critique of Pure Reason is a study of the background, development, exposition, and justification of Kant's Critique of Pure Reason. Instead of examining Kant's arguments for the transcendental ideality of space and time, his deduction of the pure concepts of the understanding, or his account of the transcendental analytic of human reason, J. Colin McQuillan focuses on Kant's conception of critique. By surveying the different ways the concept of critique was used during the eighteenth century, the relationship between Kant's critique and his pre-critical experiments with different approaches to metaphysics, the varying definitions of a critique of pure reason Kant offers in the prefaces and introductions to the first Critique, and the way Kant responds to objections, McQuillan is able to highlight an aspect of Kant's critical philosophy that is too often overlooked—the reason that philosophy is critical. Winner: 2012 The American Publishers Award for Professional and Scholarly Excellence in Theology and Religious Studies, PROSE Award. In this thought-provoking new work, the world renowned theologian Gary Dorrien reveals how Kantian and post-Kantian idealism were instrumental in the foundation and development of modern Christian theology. Presents a radical rethinking of the roots of modern theology Reveals how Kantian and post-Kantian idealism were instrumental in the foundation and development of modern Christian theologyShows how it took Kant's writings on ethics and religion to launch a fully modern departure in religious thoughtDissects Kant's three critiques of reason and his moral conception of religionAnalyzes alternative arguments offered by Schleiermacher, Schelling, Hegel, and others—moving historically and chronologically through key figures in European philosophy and theologyPresents notoriously difficult and intellectual arguments in a lucid and accessible manner.Lowe investigates the forms of thought, showing how this study is crucial to understanding the powers of the intellect. This collection of new essays, the first of its kind in English, considers the ways in which the philosophy of Immanuel Kant engages with the views of lesser-known eighteenth-century German thinkers. Each chapter casts new light on aspects of Kant's complex relationship with these figures, particularly with respect to key aspects of his logic, metaphysics, epistemology, theory of science, and ethics. The portrait of Kant that emerges is of a major thinker thoroughly engaged with his contemporaries—drawing on their ideas and approaches, targeting their arguments for criticism and responding to their concerns, and seeking to secure the legacy of his thought among them. This volume will open the door for further research on Kant and his methods of philosophical inquiry, while introducing readers to the distinctive and influential philosophical contributions of several previously neglected figures. Table of contentsEssay from the year 2018 in the subject Philosophy - Miscellaneous, grade: 60, Nelson Mandela Metropolitan University, course: BA Politics, language: English, abstract: The enlightenment period otherwise known as the age of reason was an era or rather an academic movement where political thinkers started to question traditional authority. The era of enlightenment dominated European countries from the 18th century. The primary idea of the enlightenment period was human reasoning as the source of authority and legitimacy. This led to the state of individuals being free from oppressive restrictions imposed by the state, the separation of the state from the church as well as the idea of individual freedom and ethical behaviour. The period of enlightenment was about questioning human rationality and the general belief in human progress, as a result the French and American revolution were born of the enlightenment period. This essay is aimed at looking into the ideas of one of the early enlightenment philosophers Immanuel Kant. This volume contains the first translation into English of notes from Kant's lectures on metaphysics. In the Critique of Pure Reason, Kant famously criticizes traditional metaphysics and its proofs of immortality, free will and God's existence. What is often overlooked is that Kant also explains why rational beings must ask metaphysical questions about 'unconditioned' objects such as souls, uncaused causes or God, and why answers to these questions will appear rationally compelling to them. In this book, Marcus Willschek reconstructs and defends Kant's account of the rational sources of metaphysics. After carefully explaining Kant's conceptions of reason and metaphysics, he offers detailed interpretations of the relevant passages from the Critique of Pure Reason (in particular, the "Transcendental Dialectic") in which Kant explains why reason seeks 'the unconditioned'. Willschek offers a novel interpretation of the Transcendental Dialectic, pointing out its 'positive' side, while at the same time it uncovers a highly original account of metaphysical thinking that will be relevant to contemporary philosophical debates. Written during the height of the Enlightenment, Immanuel Kant's Introduction to Logic is an essential primer for anyone interested in the study of Kantian views on logic, aesthetics, and moral reasoning. More accessible than his other books, Introduction to Logic lays the foundation for his writings with a clear discussion of each of his philosophical pursuits. For more advanced Kantian scholars, this book can bring to light some of the enduring issues in Kant's repertoire; for the beginner, it can open up the philosophical ideas of one of the most influential thinkers on modern philosophy. This edition comprises two parts: "Introduction to Logic" and an essay titled "The False Subtlety of the Four Syllogistic Figures," in which Kant analyzes Aristotelian logic. Jay Rosenberg introduces Immanuel Kant's masterwork, the Critique of Pure Reason, from a 'relaxed' problem-oriented perspective which treats Kant as an especially insightful practising philosopher, from whom we still have much to learn, intelligently and creatively responding to significant questions that transcend his work's historical setting.
Rosenberg's main project is to command a clear view of how Kant understands various perennial problems, how he attempts to resolve them, and to what extent he succeeds. The constructive portions of the First Critique - the Aesthetic and Analytic - are explored in detail; the Paralogisms and Antinomies more briefly. At the same time the book is an introduction to the challenges of reading the text of Kant's work and, to that end, selectively adopts a more rigorous historical and exegetical stance. Accessing Kant will be an invaluable resource for advanced students and for any scholar seeking Rosenberg's own distinctive insights into Kant's work. A new translation of the final work of French philosopher Jean Cavaillès. In this short, dense essay, Jean Cavaillès evaluates philosophical efforts to determine the origin—logical or ontological—of scientific thought, arguing that, rather than seeking to find science in original intentional acts, a priori meanings, or foundational logical relations, any adequate theory must involve a history of the concept. Cavaillès insists on a historical epistemology that is conceptual rather than phenomenological, and a logic that is dialectical rather than transcendental. His famous call (cited by Foucault) to abandon "a philosophy of consciousness" for "a philosophy of the concept" was crucial in displacing the focus of philosophical enquiry from aprioristic foundations toward structural historical shifts in the conceptual fabric. This new translation of Cavaillès's final work, written in 1942 during his imprisonment for Resistance activities, presents an opportunity to reencounter an original and lucid thinker, Cavaillès's subtle adjudication between positivistic claims that science has no need of philosophy, and philosophers' obstinate disregard for actual scientific events, speaks to a dilemma that remains pertinent for us today. His affirmation of the authority of scientific thinking combined with his commitment to conceptual creation yields a radical defense of the freedom of thought and the possibility of the new. Immanuel Kant's enduring influence on philosophy is indisputable. In particular, Kant transformed debates on the fundamental questions in logic, and it is the significance and complexity of this accomplishment that Huaping Lu-Adler here explores. Kant's theory of logic represents a turning point in a history of philosophical debates over the following questions: Is logic a science, instrument, standard of assessment, or mixture of these? Kant's official answer to these questions centers on three distinctions: general versus particular logic; pure versus applied logic; pure general logic versus transcendental logic. The true meaning and significance of each distinction becomes clear, Lu-Adler argues, only if we consider two factors. First, Kant was mindful of various historical views on how logic relates to other branches of philosophy and to the workings of common human understanding. Second, he invented "transcendental logic" while struggling to secure metaphysics as a proper "science," and this conceptual innovation in turn held profound implications for his mature theory of logic. Against this backdrop, Lu-Adler reassesses the place of Kant's theory in the history of philosophy of logic and highlights certain issues that are debated today, including normativity of logic and the challenges posed by logical pluralism. Kant and the Science of Logic is both a history of philosophy of logic told from the Kantian viewpoint and a reconstruction of Kant's theory of logic from a historical perspective. It is a vital contribution to the study of Kantian logic. This volume provides an extensive translation of the notes and fragments that survived Kant's death in 1804. These include marginalia, lecture notes, and sketches and drafts for his published works. They are important as an indispensable resource for understanding Kant's intellectual development and published works, casting fresh light on Kant's conception of his own philosophical methods and his relations to his predecessors, as well as on central doctrines of his work such as the theory of space, time and categories, the refutations of scepticism and metaphysical dogmatism, the theory of the value of freedom and the possibility of free will, the conception of God, the theory of beauty, and much more. Kant was one of the inventors of anthropology, and his lectures on anthropology were the most popular and among the most frequently given of his lecture courses. This volume contains the first translation of selections from student transcriptions of the lectures between 1772 and 1789, prior to the published version, Anthropology from a Pragmatic Point of View (1798), which Kant edited himself at the end of his teaching career. The two most extensive texts, Anthropology Friedländer (1772) and Anthropology Merongovius (1786), are presented here in their entirety, along with selections from all the other lecture transcriptions published in the Academy edition, together with sizeable portions of the Menschkenunde (1781–2), first published in 1831. These lectures show that Kant had a coherent and well-developed empirical theory of human nature bearing on many other aspects of his philosophy, including cognition, moral psychology, politics and philosophy of history. A new translation of Kant's great essay on religion and its relation to reason. The humanity formulation of Kant's Categorical Imperative demands that we treat humanity as an end in itself. Because this principle resonates with currently influential ideals of human rights and dignity, contemporary readers often find it compelling, even if the rest of Kant's moral philosophy leaves them cold. Moreover, some prominent specialists in Kant's ethics recently have turned to the humanity formulation as the most theoretically central and promising principle of Kantian ethics. Nevertheless, despite the intuitive appeal and the increasingly recognized philosophical importance of the humanity formulation, it has received less attention than many other, less central, aspects of Kant's ethics. Richard Dean offers the most sustained and systematic examination of the humanity formulation to date. Dean argues that the 'rational nature' that must be treated as an end in itself is not a minimally rational nature, consisting of the power to set ends or to reason, but is the more properly rational nature possessed by someone who gives priority to moral principles over any contrary impulses. This non-standard reading of the humanity formulation provides a firm theoretical foundation for deriving plausible approaches to particular moral issues - and, contrary to first impressions, does not impose moralistic demands to pass judgment on others' character. Dean's reading also enables progress on problems of interest to Kant scholars, such as reconstructing Kant's argument for accepting the humanity formulation as a basic moral principle, and allows for increased understanding of the relationship between Kant's ethics and supposedly Kantian ideas such as 'respect for autonomy.' No Marketing Blurb A Short Critique of Kant's Unreason is a brief critical analysis of some of the salient epistemological and ontological ideas and theses in Immanuel Kant's famous Critique of Pure Reason. It shows that Kant was in no position to criticize reason, because he neither sufficiently understood its workings nor had the logical tools needed for the task. Although they were not written by Kant himself, the transcripts of his lectures constitute an important source for philosophical research today. Some of the contributions presented in this volume discuss the authenticity and significance of these transcripts, for example the status of Kant's lectures on logic and anthropology, while others shed light on the historical formation of specific writings, for instance the texts on the philosophy of religion. The contributions provide new insights into Kant's philosophy, that, if looking at Kant's published writings alone, we would not be able to gain. In a number of cases, a critical analysis of Kant's lectures gives us a better understanding of his published works. Thus his lectures on metaphysics shed new light on his Critique of Pure Reason, while the lecture on natural law is a valuable source for the
understanding of his published legal writings.
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