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RICHARD MENDEZ

[System of Transcendental Idealism \(1800\)](#) Cambridge University Press
 Kant, Fichte, and the Legacy of Transcendental Idealism contains ten new essays by leading and rising scholars from the United States, Europe, and Asia who explore the historical development and conceptual contours of Kantian and post-Kantian philosophy. The collection begins with a set of comparative essays centered on Kant's transcendental idealism, placing special stress on the essentials of Kant's moral theory, the metaphysical outlook bound up with it, and the conception of the legitimate role of religion supported by it. The spotlight then shifts to the post-Kantian period, in a series of essays exploring a variety of angles on Fichte's pivotal role: his uncompromising constructivism, his overarching conception of the philosophical project, and his radical accounts of the nature of reason and the constitution of meaning. In the remaining essays, the focus falls on German idealism after Fichte, with particular attention to Jacobi's critique of idealism as "nihilism," Schelling's development of an idealistic philosophy of nature, and Hegel's development of an all-encompassing idealistic "science of logic." The collection, edited by Halla Kim and Steven Hoeltzel, will be of great value to scholars interested in Kant, Fichte, German idealism, post-Kantian philosophy, European philosophy, or the history of ideas.
Kant's Transcendental Deductions Walter de Gruyter GmbH & Co KG
 Kant's discussion of the relations between cognition and self-consciousness lie at the heart of the Critique of Pure Reason, in the celebrated transcendental deduction. Although this section of Kant's masterpiece is widely believed to contain important insights into cognition and self-consciousness, it has long been viewed as unusually obscure. Many philosophers have tried to avoid the transcendental psychology that Kant employed. By contrast, Patricia Kitcher follows Kant's careful delineation of the necessary conditions for knowledge and his intricate argument that knowledge requires self-consciousness. She argues that far from being an exercise in armchair psychology, the thesis that thinkers must be aware of the connections among their mental states offers an astute analysis of the requirements of rational thought. The book opens by situating Kant's theories in the then contemporary debates about "apperception," personal identity and the relations between object cognition and self-consciousness. After laying out Kant's argument that the distinctive kind of knowledge that humans have requires a unified self-consciousness, Kitcher considers the implications of his

theory for current problems in the philosophy of mind. If Kant is right that rational cognition requires acts of thought that are at least implicitly conscious, then theories of consciousness face a second "hard problem" beyond the familiar difficulties with the qualities of sensations. How is conscious reasoning to be understood? Kitcher shows that current accounts of the self-ascription of belief have great trouble in explaining the case where subjects know their reasons for the belief. She presents a "new" Kantian approach to handling this problem. In this way, the book reveals Kant as a thinker of great relevance to contemporary philosophy, one whose allegedly obscure achievements provide solutions to problems that are still with us.
Kant's Transcendental Deduction Bloomsbury Publishing
 The world, according to Kant, is made up of two levels of reality: the transcendental and the empirical. The transcendental level is a mind-independent level at which things in themselves exist. The empirical level is a fully mind-dependent level at which appearances exist, which are intentional objects of experience. The distinction between appearances and things in themselves lies at the heart of Kant's critical philosophy and has been the focus of fierce debate among scholars for over two hundred years. Anja Jauernig offers this interpretation of Kant's critical idealism as an ontological position, which comprises transcendental idealism, empirical realism, and a number of other basic ontological theses, as developed in the Critique of Pure Reason and associated texts. In this interpretation Kant is a genuine idealist about empirical objects, empirical minds, and space and time. Yet in contrast to other intentional objects, appearances genuinely exist, which is due to both the special character of experience compared to other kinds of representations such as illusions or dreams, and to the grounding of appearances in things themselves. This is why Kant can also be considered a genuine realist about empirical objects, empirical minds, and space and time. This book spells out Kant's case for critical idealism thus understood, pinpoints the differences between critical idealism and ordinary idealism, and clarifies the relation between Kant's conception of things in themselves and the conception of things in themselves by other philosophers, in particular Kant's Leibniz-Wolffian predecessors.
[The Cambridge Companion to Kant](#) Harvard University Press
 This 1992 volume is a systematic and comprehensive account of the full range of Kant's writings for the student and advanced scholar alike.
[The Evolution of Modern Metaphysics](#) Springer Science & Business Media
 Heidegger's Shadow is an important contribution to the understanding of Heidegger's ambivalent relation to transcendental philosophy. Its contention is that Heidegger

recognizes the importance of transcendental philosophy as the necessary point of entry to his thought, but he nonetheless comes to regard it as something that he must strive to overcome even though he knows such an attempt can never succeed. Engelland thoroughly engages with major texts such as Kant and the Problem of Metaphysics, Being and Time, and Contributions and traces the progression of Heidegger's readings of Kant and Husserl to show that Heidegger cannot abandon his own earlier breakthrough work in transcendental philosophy. This book will be of interest to those working on phenomenology, continental philosophy, and transcendental philosophy.
Ethics Vindicated Helsinki University Press
 At the heart of Immanuel Kant's critical philosophy is an epistemological and metaphysical position he calls transcendental idealism; the aim of this book is to understand this position. Despite the centrality of transcendental idealism in Kant's thinking, in over two hundred years since the publication of the first Critique there is still no agreement on how to interpret the position, or even on whether, and in what sense, it is a metaphysical position. Lucy Allais argue that Kant's distinction between things in themselves and things as they appear to us has both epistemological and metaphysical components. He is committed to a genuine idealism about things as they appear to us, but this is not a phenomenalist idealism. He is committed to the claim that there is an aspect of reality that grounds mind-dependent spatio-temporal objects, and which we cannot cognize, but he does not assert the existence of distinct non-spatio-temporal objects. A central part of Allais's reading involves paying detailed attention to Kant's notion of intuition, and its role in cognition. She understands Kantian intuitions as representations that give us acquaintance with the objects of thought. Kant's idealism can be understood as limiting empirical reality to that with which we can have acquaintance. He thinks that this empirical reality is mind-dependent in the sense that it is not experience-transcendent, rather than holding that it exists literally in our minds. Reading intuition in this way enables us to make sense of Kant's central argument for his idealism in the Transcendental Aesthetic, and to see why he takes the complete idealist position to be established there. This shows that reading a central part of his argument in the Transcendental Deduction as epistemological is compatible with a metaphysical, idealist reading of transcendental idealism.
Kant's Transcendental Deduction of the Categories Cambridge University Press
 In Apperception and Self-Consciousness in Kant and German Idealism, Dennis Schulting examines the themes of reflexivity, self-consciousness, representation and apperception in the philosophy of Immanuel Kant and German Idealism more widely.

Central to Schulting's argument is the claim that all human experience is inherently self-referential and that this is part of a self-reflexivity of thought, or what is called transcendental apperception, a Kantian insight that was first apparent in the work of Christian Wolff and came to inform all of German Idealism. In this rigorous text, Schulting establishes the historical roots of Kant's thought and traces it through to his immediate successors, Karl Leonhard Reinhold, Johann Gottlieb Fichte and Georg Wilhelm Friedrich Hegel. He specifically examines the cognitive role of self-consciousness and its relation to idealism and situates it in a clear and coherent history of rationalist philosophy.

Apperception and Self-Consciousness in Kant and German Idealism Routledge

1. Introduction Kant considered the doctrine of transcendental idealism an indispensable part of the theory of knowledge presented in the Critique of Pure Reason. My aim in this book is to present a new defense of the coherence and plausibility of Kant's transcendental idealism and its indispensability for his theory of knowledge. I will show that the main argument of the Transcendental Aesthetic and the Transcendental Analytic is defensible independently of some of Kant's claims which are said to threaten its coherence. I have undertaken an inquiry into the coherence of Kant's transcendental idealism for the following reasons. A defense of the coherence of transcendental idealism is required by the existing state of Kantian scholarship. The claim that Kant's transcendental idealism is incoherent has appeared in various forms over the last two centuries. The most powerful and elaborate criticism of Kant's transcendental idealism is found in Part Four of Strawson's *The Bounds of Sense*. Several commentators have tried to reestablish its coherence. Although Allison and other commentators have contributed ideas that are valuable for an account of the coherence of Kant's transcendental idealism, their arguments fall short as a response to the standard objection. Indeed, the claim that Kant's transcendental idealism is incoherent continues to be the view held by most thinkers. I have limited my goal in this book to establishing the coherence of Kant's transcendental idealism due to two related reasons.

A Companion to Wittgenstein Stanford University Press

System of Transcendental Idealism is probably Schelling's most important philosophical work. A central text in the history of German idealism, its original German publication in 1800 came seven years after Fichte's *Wissenschaftslehre* and seven years before Hegel's *Phenomenology of Spirit*.

Comparing Kant and Sartre Springer Science & Business Media
Immanuel Kant is among the most pivotal thinkers in the history of philosophy. His transcendental idealism claims to overcome the skepticism of David Hume, resolve the impasse between empiricism and rationalism, and establish the reality of human freedom and moral agency. A thorough understanding of Kant is indispensable to any philosopher today. The significance of Kant's thought is matched by its complexity. His revolutionary ideas are systematically interconnected and he presents them using a forbidding technical vocabulary. A careful investigation of the key concepts that structure Kant's work is essential to the comprehension of his philosophical project. This book provides an accessible introduction to Kant by explaining each of the key concepts of his philosophy. The book is organized into three parts, which correspond to the main areas of Kant's transcendental idealism: Theoretical Philosophy; Practical Philosophy; and, Aesthetics, Teleology, and Religion. Each chapter presents an overview of a particular topic, while the whole provides a clear and comprehensive account of Kant's philosophical system.

The World According to Kant OUP Oxford

Henry E. Allison presents an analytical and historical commentary on Kant's transcendental deduction of the pure concepts of the understanding in the Critique of Pure Reason. He argues that,

rather than providing a new solution to an old problem (refuting a global skepticism regarding the objectivity of experience), it addresses a new problem (the role of a priori concepts or categories stemming from the nature of the understanding in grounding this objectivity), and he traces the line of thought that led Kant to the recognition of the significance of this problem in his 'pre-critical' period. Allison locates four decisive steps in this process: the recognition that sensibility and understanding are distinct and irreducible cognitive powers, which Kant referred to as a 'great light' of 1769; the subsequent realization that, though distinct, these powers only yield cognition when they work together, which is referred to as the 'discursivity thesis' and which led directly to the distinction between analytic and synthetic judgments and the problem of the synthetic a priori; the discovery of the necessary unity of apperception as the supreme norm governing discursive cognition; and the recognition, through the influence of Tetens, of the role of the imagination in mediating between sensibility and understanding. In addition to the developmental nature of the account of Kant's views, two distinctive features of Allison's reading of the deduction are a defense of Kant's oft-criticized claim that the conformity of appearances to the categories must be unconditionally rather than merely conditionally necessary (the 'non-contingency thesis') and an insistence that the argument cannot be separated from Kant's transcendental idealism (the 'non-separability thesis').

Space, Geometry, and Kant's Transcendental Deduction of the Categories Oxford University Press (UK)

A COMPANION TO WITTGENSTEIN The most comprehensive survey of Wittgenstein's thought yet compiled, this volume of fifty newly commissioned essays by leading interpreters of his philosophy is a keynote addition to the Blackwell Companions to Philosophy series. Full of penetrating insights into the life and work of the most important philosopher of the twentieth century, the collection explores the full range of Wittgenstein's contribution to philosophy. It includes essays on his intellectual development, his work in logic and mathematics, philosophy of language, philosophy of mind and action, epistemology, ethics, philosophy of religion, and much else. As well as examining Wittgenstein's contribution to human understanding in detail, the Companion features vital contextual analysis that traces the relationship between his ideas and those of other philosophers and schools of thought, including the Aristotelian and continental philosophical traditions. Authors also address prominent themes that remain current in today's philosophical debates, explaining Wittgenstein's continuing legacy alongside his historical significance. Essential reading for scholars of philosophy at all levels, *A Companion to Wittgenstein* combines engaging commentary with unrivaled academic authority.

Kant's Transcendental Idealism Yale University Press

Presents a reappraisal of Immanuel Kant's conception of and response to skepticism, as set forth principally in the "Critique of Pure Reason". This book argues that Kant undertook his reform of metaphysics primarily in order to render it defensible against these types of skepticism.

Kant's Transcendental Idealism Oxford University Press

Kant's influence on the history of philosophy is vast and protean. The transcendental turn denotes one of its most important forms, defined by the notion that Kant's deepest insight should not be identified with any specific epistemological or metaphysical doctrine, but rather concerns the fundamental standpoint and terms of reference of philosophical enquiry. To take the transcendental turn is not to endorse any of Kant's specific teachings, but to accept that the Copernican revolution announced in the Preface of the Critique of Pure Reason sets

philosophy on a new footing and constitutes the proper starting point of philosophical reflection. The aim of this volume is to map the historical trajectory of transcendental philosophy and the major forms that it has taken. The contributions, from leading contemporary scholars, focus on the question of what the transcendental turn consists in—its motivation, justification, and implications; and the limitations and problems which it arguably confronts—with reference to the relevant major figures in modern philosophy, including Kant, Fichte, Hegel, Nietzsche, Husserl, Heidegger, Merleau-Ponty, and Wittgenstein. Central themes and topics discussed include the distinction of realism from idealism, the relation of transcendental to absolute idealism, the question of how transcendental conclusions stand in relation to (and whether they can be made compatible with) naturalism, the application of transcendental thought to foundational issues in ethics, and the problematic relation of phenomenology to transcendental enquiry.

Kant's Doctrine of Transcendental Illusion Cambridge University Press

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 Willaschek 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'. Willaschek offers a novel interpretation of the Transcendental Dialectic, pointing up 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.

Kant's Idealism Cambridge University Press

This book charts the evolution of metaphysics since Descartes and provides a compelling case for why metaphysics matters.

Pragmatism, Kant, and Transcendental Philosophy Springer Nature

Immanuel Kant's 'Transcendental Deduction of the Categories' addresses issues centrally debated today in philosophy and in cognitive sciences, especially in epistemology, and in theory of perception. Kant's insights into these issues are clouded by pervasive misunderstandings of Kant's 'Deduction' and its actual aims, scope, and argument. The present edition with its fresh and accurate translation and concise commentary aims to serve these contemporary debates as well as continuing intensive and extensive scholarship on Kant's Critique of Pure Reason. Two surprising results are that 'Transcendental Deduction' is valid and sound, and it holds independently of Kant's transcendental idealism. This lucid volume is interesting and useful to students, yet sufficiently detailed to be informative to specialists.

Kant and Spinozism Oxford University Press

F. W. J. Schelling's *On the History of Modern Philosophy* surveys philosophy from Descartes to German Idealism and shows why the Idealist project is ultimately doomed to failure.

Kant on Intuition Springer Science & Business Media

This volume collects all Henry Allison's recent essays on Kant's theoretical and practical philosophy.

Husserl, Kant and Transcendental Phenomenology Cambridge University Press

This is a short monograph on Kant, specifically his ideas about freedom and morality, but with important relevance to questions at the heart of philosophy.