The Transcendental Turn

Kant's Transcendental Idealism

Kant on the Sources of Metaphysics

Kant's Transcendental Deduction

The Transcendental Turn

Husserl's Transcendental Turn

Husserl's Legacy

Anti/Idealism

A Companion to Nineteenth-Century Philosophy

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. In this volume a team of leading philosophers explore the concept of the transcendental as it developed through history, focusing on approaches to the transcendental project by Kant, Fichte, Hegel, Nietzsche, Husserl, Heidegger, Merleau-Ponty, and Bernard Williams. By giving systematic shape to historical material, the volume provides a unique resource for systematic reflection on transcendental philosophy.
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Heidegger's Shadow

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.

The Metaphysics of Transcendental Subjectivity

This landmark book is now reissued in a rewritten & updated edition that takes account of recent Kantian literature. It includes a new discussion of the 'Third Analogy', an expanded discussion of Kant's 'Paralogisms' & new chapters on Kant's theory of reason, theology & the 'Appendix to the Dialectic'.

Kant and the Laws of Nature

The late 18th century is characterized by two crucial events: the rise of Goethe as a dominating literary figure and the emergence of Kant's critical philosophy and its productive reception not only in the philosophical but also literary discourse of the time. While the Tübingen School concreatively adopted Kant's philosophy as a system of ideas, they also critically responded to its intellectualising impulse by positing the equiprimordiality of world and self, of art and reason. Adhering to the self-critical impulse of Kant's philosophy by positing the equiprimordiality of both the empirical world and the intelligible subject, and trying to overcome the "chirrissimo" between them through the classicalist model of aesthetic Bildung, they argued for the co-extensiveness of the reality of both philosophy and literature. The authors investigate how the latent antagonism between these divergent traditions of the so-called Goethezeit creates the thrust behind the intellectual firework of divergent literary and philosophical discourses from around 1800, throughout the 19th and into the 20th century.

Idealism Without Limits

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.

Husserl, Kant and Transcendental Phenomenology

The Husserlian Mind

In the first in-depth study of the transcendental argument for decades, Free Will and Epistemology defends a modern version of the famous transcendental argument for free will: that we could not be justified in undermining a strong notion of free will, as a strong notion of free will is required for any such process of undermining to be itself epistemically justified. By arguing for a conception of internalism that goes back to the early days of the internalist-externalist debates, it draws on work by Richard Foley, William Alston and Alvin Plantinga to explain the importance of epistemic deontology and its role in the transcendental argument. It expands on the principle that 'ought' implies 'can' and presents a strong case for a form of self-determination. With references to cases in the neuroscientific and cognitive-psychological literature, Free Will and Epistemology provides an original contribution to work on epistemic justification and the free will debate.

Kant's Lectures on Metaphysics

The general topic of this book is the metaphysics of the subject in Kantian transcendental philosophy. A critical appreciation of Kant's achievements requires that we be able to view Kant's positions as transformations of pre-Kantian philosophy, and that we understand the ways in which contemporary philosophy changes the letter of Kantian thought in order to be true to its spirit in a new philosophical horizon. Descartes is important in two respects. One the one hand, he institutes a philosophical movement which can be said to culminate in Kant; on the other hand, Descartes is one of the major opponents against whom Kant argues in establishing his own position. In either case, the Cartesian cogito is a central concern. Wilfred Sellars restates and transforms Kantian positions in the context of contemporary philosophy after the "linguistic turn", using the Platonic metaphor that thought is similar to discourse.

Kant and Phenomenology

Kant divided his course of lectures on metaphysics into six parts: a section entitled 'prolegomena' followed by chapters on ontology, cosmology, empirical psychology, rational psychology, and natural theology. This volume's ten chapters, written by leading Kant scholars, constitute the most comprehensive and informed analysis of his metaphysics lectures to date. The book provides balanced coverage of the lecture transcripts from Kant's course by following his general structure, with at least one chapter devoted to major themes from each of its parts. As well as examining what the lecture transcripts can tell us about the content, context, and development of Kant's thought on a range of key topics - from his conception of transcendental philosophy to his critical theology - the contributors to this volume also offer expert discussion and insight on how to make responsible use of these key primary materials from the Kantian corpus.

Routledge Philosophy GuideBook to Kant and the Critique of Pure Reason

Bossett (philosophy, U. of CA-Davis) discusses the alleged losses of faith and self in postmodernist thought in the light of the 'triump' and subsequent decline of the transcendental turn in philosophy initiated by Kant. He attacks the transcendental grounding of human experience at its source, showing why it is impossible to derive any categories a priori, and exposes the weaknesses of attempts by Hegel, Husserl, and Heidegger to close the gap between transcendental subjectivity and the world. Announced Copyright by Book News, Inc., Portland, OR
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All Or Nothing

Dan Zahavi offers an in-depth and up-to-date analysis of central and contested aspects of the philosophy of Edmund Husserl, the founder of phenomenology. What is ultimately at stake in Husserl’s phenomenological analyses? Are they primarily to be understood as investigations of consciousness or are they equally about the world? What is distinctive about phenomenological transcendental philosophy, and what kind of metaphysical import, if any, might it have? Husserl’s Legacy offers an interpretation of the more overarching aims and ambitions of Husserlian phenomenology and engages with some of the most contested and debated questions in phenomenology. Central to its interpretive efforts is the attempt to understand Husserl’s transcendental idealism. Zahavi argues that Husserl was not a sophisticated introspectionist, nor a phenomenalist, nor a quietist when it comes to metaphysical issues, and not opposed to all forms of naturalism. Husserl’s Legacy argues that Husserl’s phenomenology is as much about the world as it is about consciousness, and that a proper grasp of Husserl’s transcendental idealism reveals the fundamental importance of facticity and intersubjectivity.

Converts to the Real

Kant’s Critique of Pure Reason is arguably the single most important work in western philosophy. The book introduces and assesses: * Kant’s life and background of the Critique of Pure Reason * the ideas and text of the Critique of Pure Reason * the continuing relevance of Kant’s work to contemporary philosophy. Ideal for anyone coming to Kant’s thought for the first time. This guide will be vital reading for all students of Kant in philosophy.

Pragmatism, Kant, and Transcendental Philosophy

The argument of the Transcendental Deduction of the Categories in the Critique of Pure Reason is the deepest and most far-reaching in philosophy. In his new book, Robert Howell interprets main themes of the Deduction using ideas from contemporary philosophy and intensional logic, thereby providing a keener grasp of Kant’s many subtleties than has hitherto been available. No other work pursues Kant’s argument through every twist and turn with the careful, logically detailed attention maintained here. Surprising new accounts of apperception, the concept of an object, the logical functions of thought, the role of the Metaphysical Deduction, and Kant’s relations to his Aristotelian-Cartesian background are developed. Howell makes a precise contribution to the discussion of most of the disputed issues in the history of Deduction interpretation. Controversial in its conclusions, this book demands the attention of all who take seriously the task of understanding Kant’s work and evaluating it dispassionately.

Kant’s Reform of Metaphysics

Phenomenology has the strongest claim to the mantle of continental philosophy. Edward Baring shows that credit for its prodigious growth goes to a surprising group of early enthusiasts: Catholic intellectuals. Tracing debates in Europe from existentialism to speculative realism, he shows why European philosophy bears the mark of Catholicism.

The Question Concerning the Thing

In the first conceptual, methodological overview of German Idealism, Franks offers a reconstruction true to the movement’s own times but also deeply relevant to contemporary thought. The result is a characterization of German Idealism that reveals its sources as well as its pertinence--and its challenge--to contemporary philosophical naturalism.

Transcendental Turn

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.

The Transcendental Turn

In From Kant to Husserl, Charles Parsons examines a wide range of historical opinion on philosophical questions from mathematics to phenomenology. Amplifying his early ideas on Kant’s philosophy of arithmetic, the author then turns to reflections on Frege, Brentano, and Husserl.

The Genesis of Neo-Kantianism, 1796-1880

This volume of new essays explores Kant’s views on the laws of nature.

Husserl and Heidegger

Philosophers working within the pragmatist tradition have pictured their relation to Kant and Kantianism in very diverse terms: some have presented their work as an appropriation and development of Kantian ideas, some have argued that pragmatism is an approach in complete opposition to Kant. This collection investigates the relationship between pragmatism, Kant, and current Kantian approaches to transcendental arguments in a detailed and original way. Chapters highlight pragmatist aspects of Kant’s thought and trace the influence of Kant on the work of pragmatists and neo-pragmatists, engaging with the work of Peirce, James, Lewis, Sellars, Korty, and Brandom, among others. They also consider to what extent contemporary approaches to transcendental arguments are compatible with a pragmatist standpoint. The book includes contributions from renowned authors working on Kant, pragmatism and contemporary Kantian approaches to philosophy, and provides an authoritative and original perspective on the relationship between pragmatism and Kantianism.

From Kant to Husserl

By tracking Nietzsche’s thought through the philosophical influences upon him, Green establishes a significant new foundation from which to assess Nietzsche’s place in modern philosophy and culture.
This book shows us how rather than abandoning phenomenology once he liberated phenomenology from the psychologism of the philosophy of arithmetic, Edmund Husserl remained concerned with the ways in which phenomenology held important implications for a radical reform of psychology throughout his intellectual career. The author fleshes out what such a radical reform actually entails, and proposes that it can only be accomplished by following the trail of the transcendental reduction described in Husserl's later works. In order to appreciate the need for the transcendental even for psychology, the book tracks Husserl's thinking on the nature of this relationship between phenomenology as a philosophy and psychology as a positive science as it evolved over time. The text covers Husserl's definition of phenomenology as "descriptive psychology" in the Logical Investigations, rejecting the hybrid form of "phenomenological psychology" described in the lectures by that name, and ends with his proposal for a "fundamental refashioning" of psychology by situating it within the transcendental framework of The Crisis of European Sciences and Transcendental Phenomenology. The Author argues for a re-grounding of psychology by virtue of a "return to positivity" after having performed the reduction to transcendental intersubjectivity. What results is a phenomenological approach to a transcendently-grounded psychology which, while returning to the life-world, no longer remains transcendently naïve. A phenomenologically-grounded psychology thus empowers researchers, clinicians, and clients alike to engage in social actions that move the world closer to achieving social justice for all. This text appeals to students and researchers working in phenomenology and psychology.

Kant and the Early Moderns

Investigate the challenging and nuanced philosophy of the long nineteenth century from Kant to Bergson. Philosophy in the nineteenth century was characterized by new ways of thinking, a desperate search for new truths. As science, art, and religion were transformed by social pressures and changing worldviews, old certainties fell away, leaving many with a terrifying sense of loss and a realization that our view of the times needed to be profoundly rethought. This book reflects on the origins of epistemology in Kant's Transcendental Idealism, instrumental in the fundamental philosophical shifts that marked the beginning of this new and radical age in the history of philosophy. Guiding readers chronologically and thematically through the progression of nineteenth-century thinking, this guide emphasizes clear explanation and analysis of the core ideas of nineteenth-century philosophy in an historically transitional period. It covers the most important philosophers of the era, including Hegel, Fichte, Schopenhauer, Mill, Kierkegaard, Marx, Nietzsche, Bradley, and philosophers whose work manifests the transition from the nineteenth century into the modern era, such as Sidgwick, Peirce, Husserl, Frege and Bergson. The study of nineteenth-century philosophy offers us insight into the origin and creation of the modern era. In this volume, readers will have access to a thorough and clear understanding of the history of philosophy that shaped our world.

Overcoming Psychology: Husserl and the Transcendental Reform of Psychology

Free Will and Epistemology

Beth Lord looks at Kant's philosophy in relation to four thinkers who attempted to fuse transcendental idealism with Spinoza's doctrine of immanence. Examining Jacobi, Herder, Maier and Deleuze, Lord argues that Spinozism is central to the development of Kant's thought, and opens new avenues for understanding Kant's relation to Deleuze.

Apperception, Knowledge, and Experience

Phenomenology, together with Marxism, pragmatism, and analytic philosophy, dominated philosophy in the twentieth century—and Edmund Husserl is usually thought to have been the first to develop the concept. His views influenced a variety of important later thinkers, such as Heidegger and Merleau-Ponty, who eventually turned phenomenology away from questions of knowledge. But here Tom Rockmore argues for a return to the roots of phenomenology's origins in epistemology, and he does so by locating its roots in the work of Immanuel Kant. Kant and Phenomenology traces the formulation of Kant's phenomenological approach back to the second edition of Kant's Critique of Pure Reason. In response to various criticisms of the first edition, Kant more forcefully put forth a constructivist theory of knowledge. This shift in Kant's thinking challenged the representational approach to epistemic commitment, and it is this turn, Rockmore contends, that makes Kant the first great phenomenologist. He then follows this phenomenological line through the work of Kant's idealist successors, Fichte and Hegel. Steeped in the sources and literature it examines, Kant and Phenomenology persuasively reshapes our conception of both of its main subjects.

Naturalizing the Transcendental

No Marketing Blurb

Kant and Spinozism

The transcendental turn of Husserl's phenomenology has challenged philosophers and scholars from the beginning. This volume inquires into the profound meaning of this turn by contrasting its Kantian and its phenomenological versions. Examining controversies surrounding subjectivity, idealism, aesthetics, logic, the foundation of sciences, and practical philosophy, the chapters provide a helpful guide for facing current debates.

Transcendental Ontology

Transcendental Ontology in German Idealism: Schelling and Hegel sheds remarkable light on a question central to post-Kantian philosophy: after the Copernican Revolution in philosophy, what can philosophy say about the world or reality as such? What remains of ontology's task after Kant? This is a question often overlooked in contemporary scholarship on German Idealism. Markus Gabriel offers a refreshing reengagement with the question of the metaphysical roots of these early modern epistemologists and philosophers. A reconstruction of the core ideas of these early modern scholastic philosophers who shaped the "transcendental turn" from early modern epistemology, metaphysics, and philosophy of mind to Kant's critical philosophy. The contributors, in addition to the editors, are Jean-Marie Beyssade, Lisa Downing, Dina Emundts, Don Garrett, Paul Guyer, Anja Jauernig, Wayne Waxman, and Kenneth P. Winkler.

Page 4/5
The Transcendental Turn

The aim of this volume is to offer an updated account of the transcendental character of phenomenology. The main question concerns the sense and relevance of transcendental philosophy today: What can such philosophy contribute to contemporary inquiries and debates after the many reasoned attacks against its idealistic, aprioristic, absolutist, and universalist tendencies voiced most vigorously by late 20th century postmodern thinkers as well as attacks against its apparently circular arguments and suspicious metaphysics launched by many analytic philosophers? Contributors also aim to clarify the relations of transcendental phenomenology to other post-Kantian philosophies, most importantly to pragmatism and Wittgenstein's philosophical investigations. Finally, the volume offers a set of reflections on the meaning of post-transcendental phenomenology.

Kant's Transcendental Deduction

In this study of Hegel's philosophy, Brinkmann undertakes to defend Hegel's claim to objective knowledge by bringing out the transcendental strategy underlying Hegel's argument in the Phenomenology of Spirit and the Logic. Hegel's metaphysical commitments are shown to be preserved throughout this transcendental reading. Starting with a survey of current debates about the possibility of objective knowledge, the book next turns to the original formulation of the transcendental argument in favor of a priori knowledge in Kant's First Critique. Through a close reading of Kant's Transcendental Deduction and Hegel's critique of it, Brinkmann tries to show that Hegel develops an immanent critique of Kant's position that informs his reformulation of the transcendental project in the Introduction to the Phenomenology of Spirit and the formulation of the position of 'objective thought' in the Science of Logic and the Encyclopedia of the Philosophical Sciences. Brinkmann takes the reader through the strategic junctures of the argument of the Phenomenology that establishes the position of objective thinking with which the Logic begins. A critical examination of the Introduction to the Lectures on the History of Philosophy shows that Hegel's metaphysical doctrine of the self-externalization of spirit need not compromise the ontological project of the Logic and thus does not burden the position of objective thought with pre-critical metaphysical claims. Brinkmann's book is a remarkable achievement. He has given us what may be the definitive version of the transcendental, categorical, interpretation of Hegel. He does this in a clear, approachable style punctuated with a dry wit, and he fearlessly takes on the arguments and texts that are the most problematic for this interpretation. Throughout the book, he situates Hegel firmly in his own context and that of contemporary discussion. - Terry P. Pinkard, University Professor, Georgetown University, Washington, D.C, USA "Klaus Brinkmann's important Hegel study reads the Phenomenology and the Logic as aspects of a single sustained effort, in turning from categories to concepts, to carry Kant's Copernican turn beyond the critical philosophy in what constitutes a major challenge to contemporary Cartesians." - Tom Rockmore, McAnulty College Distinguished Professor, Duquesne University, Pittsburgh, Pennsylvania, USA "In this compelling reconstruction of the theme of objective thought, Klaus Brinkmann takes the reader through Hegel's dialectic with exceptional philosophical acumen. Many aspects of this book are striking: the complete mastery of the central tenets of Kant's and Hegel's philosophy, the admirable clarity in treating obscure texts and very difficult problems, and how Brinkmann uses his expertise for a discussion of the problems of truth, objectivity and normativity relevant to the contemporaneous philosophical debate. This will prove to be a very important book, one that every serious student of Kant and Hegel will have to read." - Alfredo Ferrari, Professor, Department of Philosophy, University of Pisa, Pisa, Italy

Joseph Marechal and the Transcendental Turn in Catholic Thought

Edmund Husserl (1859-1938) is widely regarded as the principal founder of phenomenology, one of the most important movements in twentieth-century philosophy. His work inspired subsequent figures such as Martin Heidegger, his most renowned pupil, as well as Jean-Paul Sartre and Maurice Merleau-Ponty, all of whom engaged with and developed his insights in significant ways. His work on fundamental problems such as intentionality, consciousness, and subjectivity continues to animate philosophical research and argument. The Husserlian Mind is an outstanding reference source to the full range of Husserl's philosophy. Forty chapters by a team of international contributors are divided into seven clear parts covering the following areas: major works phenomenological method phenomenology of consciousness epistemology ethics and social and political philosophy philosophy of science metaphysics. Contained in these sections are chapters on many of the key aspects of Husserl's thought including intentionality, transcendental philosophy, reduction, perception, time, self and subjectivity, personhood, logic, psychology, ontology, and idealism. Offering an unparalleled guide to the enormous range of his thought, The Husserlian Mind is essential reading for students and scholars of Husserl, phenomenology, and the history of twentieth-century philosophy. It will also be of interest to those in related fields in the humanities, social sciences, and psychology and the cognitive sciences.