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 concretively 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 “chorismos” between them through the classicist 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.

Heidegger's Shadow

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...
Where To Download The Transcendental Turn

- from his conception of transcendental philosophy to his critical theism - 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.

Joseph Marechal and the Transcendental Turn in Catholic Thought

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 Oxford Handbook of the History of Phenomenology

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 reinvigoration of a range of questions concerning scepticism, corporeality, freedom, the question of being, the absolute and the modal status of our determinations and judgments, all crucial to our understanding of the truly radical nature of post-Kantian philosophy. Gabriel's assessment of the experiments undertaken in post-Kantian ontology reaffirms Schelling's and Hegel's place at the heart of contemporary metaphysics. The book shows how far we still have to go in mining the thought of Hegel and Schelling and how exciting, as a result, we can expect twenty-first century philosophy to be.

Converts to the Real

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.

Kant on the Sources of Metaphysics

This book reinterprets key parts of the Critique of Pure Reason in view of Kant's sustained engagement with Wolffian metaphysics.

The Transcendental Turn

A milestone in Kant scholarship, this interpretation of his critical philosophy
makes sense of his notorious 'synthetic judgments a priori'.

**The Transcendental Turn**

**Kant’s Transcendental Deduction**

Thomas Sheehan and Richard E. Palmer The materials translated in the body of this volume date from 1927 through 1931. The Encyclopaedia Britannica Article and the Amsterdam Lectures were written by Edmund Husserl (with a short contribution by Martin Heidegger) between September 1927 and April 1928, and Husserl's marginal notes to Sein und Zeit and Kant und das Problem der Metaphysik were made between 1927 and 1929. The appendices to this volume contain texts from both Husserl and Heidegger, and date from 1929 through 1931. As a whole these materials not only document Husserl's thinking as he approached retirement and emeritus status (March 31, 1928) but also shed light on the philosophical chasm that was widening at that time between Husserl and his then colleague and protege, Martin Heidegger. 1. The Encyclopaedia Britannica Article Between September and early December 1927, Husserl, under contract, composed an introduction to phenomenology that was to be published in the fourteenth edition of the Encyclopaedia Britannica (1929). Husserl's text went through four versions (which we call Drafts A, B, C, and D) and two editorial condensations by other hands (which we call Drafts E and F). Throughout this volume those five texts as a whole are referred to as "the EB Article" or simply "the Article." Husserl's own final version of the Article, Draft D, was never published of it appeared only in 1962.

**Kant's Theory of Normativity**

Bossart (philosophy, U. of CA-Davis) discusses the alleged losses of faith and self in postmodernist thought in the light of the "triumph" 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. Annotation copyright by Book News, Inc., Portland, OR

**Naturalizing the Transcendental**

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.

**Kant and Phenomenology**

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, Rorty, 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.

**Apperception, Knowledge, and Experience**

This collection focuses on the transcendental philosophy of Kant and Husserl and on the intersection of transcendental philosophy and everyday life and experience. It contains sections on philosophy and everyday experience, Kant and neo-Kantianism, applications of transcendental philosophy, and transcendental philosophy and the emotions. Annotation copyrighted by Book News, Inc., Portland, OR

**Kant's Reform of Metaphysics**

Carr maintains that the transcendental tradition, often misinterpreted as a mere alternative version of the metaphysics of the subject, is in fact itself directed against such a metaphysics.

**All Or Nothing**

The phenomenology of Edmund Husserl has decisively influenced much of contemporary philosophy. Yet Husserl’s philosophy has come under such criticism that today it is viewed as little more than a historical relic. One of the most important and influential critiques of Husserl’s transcendental phenomenology was launched by Martin Heidegger in Being and Time, which radically reinterpreted phenomenology. Timothy Stapleton returns to the origin of phenomenology to provide a clear, concise perspective on where it has been and on where it ought to be heading. This book is a careful reexamination of the internal development of Husserl’s thought as well as of the ways in which Heidegger used and transformed the phenomenological method. It begins with an interpretation of the transcendental dimension of Husserl’s philosophy, stressing the importance of the ontological rather than the epistemological problematic in determining the unfolding of Husserlian thought. The work progresses to an account of Heidegger’s early works, viewed as a radicalization of Husserl’s phenomenology both in name and substance. Stapleton concludes by contrasting a transcendental origin with a hermeneutic beginning point in terms of their respective ideals of intelligibility, meaning, and being; and then looks at some of the consequences of the idea of a hermeneutic philosophy.

**Ostension**

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 universalistic 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.

**The Metaphysics of Transcendental Subjectivity**

For the past 200 years, Kant has acted as a lens--sometimes a distorting lens--between historians of philosophy and early modern intellectual history. Kant's writings about Descartes, Leibniz, Locke, Berkeley, and Hume have been so influential that it has often been difficult to see these predecessors on any terms but Kant's own. In Kant and the Early Moderns, Daniel Garber and Béatrice Longuenesse bring together some of the world's leading historians of philosophy to consider Kant in relation to these earlier thinkers. These original essays are grouped in pairs. A first essay discusses Kant's direct engagement with the philosophical thought of Descartes, Leibniz, Locke, Berkeley, or Hume, while a second essay focuses more on the original ideas of these earlier philosophers, with reflections on Kant's reading from the point of view of a more direct interest in the earlier thinker in question. What emerges is a rich and complex picture of the debates that 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.

**Kant's Transcendental Idealism**

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'.

**Phenomenology and the Transcendental**

An examination of the role of ostension—the bodily manifestation of intention—in word learning, and an investigation of the philosophical puzzles it poses. Ostension is bodily movement that manifests our engagement with things, whether we wish it to or not. Gestures, glances, facial expressions: all betray our interest in something. Ostension enables our first word learning, providing infants with a prelinguistic way to grasp the meaning of words. Ostension is philosophically puzzling; it cuts across domains seemingly unbridgeable—public-private, inner-outer, mind-body. In this book, Chad Engelland offers a philosophical investigation of ostension and its role in word learning by infants. Engelland discusses ostension (distinguishing it from ostensive definition) in contemporary philosophy, examining accounts by Quine, Davidson, and Gadamer, and he explores relevant empirical findings in psychology, evolutionary anthropology, and neuroscience. He offers original studies of four representative historical thinkers whose work enriches the understanding of ostension: Wittgenstein, Merleau-Ponty, Augustine, and Aristotle. And, building on these philosophical and empirical foundations, Engelland offers a meticulous analysis of the philosophical issues raised by ostension. He examines the phenomenological problem of whether embodied
intentions are manifest or inferred; the problem of what concept of mind allows ostensive cues to be intersubjectively available; the epistemological problem of how ostensive cues, notoriously ambiguous, can be correctly understood; and the metaphysical problem of the ultimate status of the key terms in his argument: animate movement, language, and mind. Finally, he argues for the centrality of manifestation in philosophy. Taking ostension seriously, he proposes, has far-reaching implications for thinking about language and the practice of philosophy.

From Kant to Husserl

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.

The Transcendental Turn

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.

Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927-1931)

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.

**Pragmatism, Kant, and Transcendental Philosophy**

**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.

**Husserl's Legacy**

**Subjectivity and Lifeworld in Transcendental Phenomenology**

**Anti/Idealism**

A complete English translation of an important work from a crucial period in Heidegger’s overall intellectual trajectory.

**Routledge Philosophy GuideBook to Kant and the Critique of Pure Reason**

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.

**Transcendental Philosophy and Everyday Experience**

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, and if so, must they be classified as psychological contributions of some sort? If Husserl is engaged in a transcendental philosophical project, is phenomenological transcendental philosophy then distinctive in some way, 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 interpretative efforts is the attempt to understand Husserl's transcendental idealism. Zahavi argues that Husserl was not a sophisticated introspectionist, not a phenomenalist, nor an internalist, 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.

**Kant and the Early Moderns**

In *The Adventures of Transcendental Philosophy*, critical theory scholar Eduardo Mendieta examines the philosophical origins of discourse ethics through the prism of Apel's thought. Mendieta finds that Apel fundamentally transformed German philosophy, which had become stagnant in the years before World War II, and deeply influenced later thinkers such as Jürgen Habermas.

**Transcendental Ontology**

This Oxford Handbook offers a broad critical survey of the development of phenomenology, one of the main streams of philosophy since the 19th century. Comprising 37 specially written essays by leading figures in the field, it will be the authoritative guide to how phenomenology started, how it developed, and where it is heading.

**The Question Concerning the Thing**

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 searching 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 things needed to be profoundly rethought. The Blackwell Companion to Nineteenth-Century Philosophy covers the developments, setbacks, upsets, and evolutions in the varied philosophy of the nineteenth century, beginning with an examination of 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 philosophy that shaped our world.

**Husserl's Transcendental Turn**

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 become moot through 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, categorial 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 Cartesianism." - 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 contemporary 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 Ferrarin, Professor, Department of Philosophy, University of Pisa, Pisa, Italy

Kant's Reform of Metaphysics

Collected essays, most previously published.

Idealism Without Limits

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 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 epistemology, 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.

**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.

**The Paradox of Subjectivity**

**Husserl, Kant and Transcendental Phenomenology**

No Marketing Blurb

**Husserl and Heidegger**

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.

**The Adventures of Transcendental Philosophy**

Scholarly debates on the Critique of Pure Reason have largely been shaped by epistemological questions. Challenging this prevailing trend, Kant's Reform of Metaphysics is the first book-length study to interpret Kant's Critique in view of his efforts to turn Christian Wolff's highly influential metaphysics into a science. Karin de Boer situates Kant's pivotal work in the context of eighteenth-century German philosophy, traces the development of Kant's conception of critique, and offers fresh and in-depth analyses of key parts of the Critique of Pure Reason, including the Transcendental Deduction, the Schematism Chapter, the Appendix to the Transcendental Analytic, and the Architectonic. The book not only brings out the coherence of Kant's project, but also reconstructs the outline of the 'system of pure reason' for which the Critique was to pave the way, but that never saw the light.

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