

Kants Transcendental Deduction

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.

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.

Kant claims 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 schemata, 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 insistent 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.

The first collective commentary in English on Kant's landmark 1871 publication.

In this book, Alison Laywine takes up the mystery of the Transcendental Deduction in Immanuel Kant's Critique of Pure Reason. What is it supposed to accomplish and how? She collects evidence from the Critique and his other writings to determine what Kant took himself to be doing on his own terms and argues that he deliberately adapted elements of his early metaphysics both to set the agenda of the Deduction and to carry it out. She shows that the most important metaphysical element Kant repurposed for the Deduction was his early account of a world: he had argued that a world is not just the sum-total of all substances created by God, but a whole unified by God's universal laws of community that externally relate any given substance to all others. From this conception of a world, Kant then extracted a distinctive way to conceive key elements in the Deduction: experience is thus the whole of all possible appearances unified by the universal laws human understanding gives to nature. This cosmological conception of experience drives the Deduction.

In section 20 in the B edition 'Deduction', Kant states that his purpose is achieved: to show that all intuitions in general are subject to the categories. The standard reading understands this to mean that all our representational ideas, including those originating in sense experience, are structured by categories: there are 'no judgments of perception' in the doctrine of the 'First Critique', only judgments of experience. Against this reading the book argues that while all intuitions for Kant are unified intuitions, not all are unified by the categories, thus allowing for judgments of perception.

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 is 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 Idealism

Kant and the Capacity to Judge

Kant's Transcendental Deduction of the Categories

Kant's Anatomy of the Intelligent Mind

A Critical Guide

Kant's Deduction and Apperception

Kant's Theory of Normativity

The Transcendental how

Kant's Transcendental Psychology

The Three Critiques and the Opus Postumum

New Interpretations of a Controversial Doctrine

Exploring the Space of Reason

1. Introduction Kant considered the doctrine of transcendental idealism an indis- sutable 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 coh- ence and plausibility of Kant's transcendental idealism and its indis- sability for his theory of knowledge. I will show that the main argument of the Transcendental Aesthetic and the Transcendental Analytic is - fensible 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 trans- dential 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 incoh- ent 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 comm- tators have tried to reestablish its coherence. Although Allison and other commentators have contributed ideas that are valuable for an I account of the coherence of Kant's transcendental idealism, their - guments 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.

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'.

This book is a study of the second-edition version of the 'Transcendental Deduction' (the so-called 'B-Deduction'), which is one of the most important and obscure sections of Kant's Critique of Pure Reason. By way of a close analysis of the B-Deduction, Adam Dickerson makes the distinctive claim that the Deduction is crucially concerned with the problem of making intelligible the unity possessed by complex representations - a problem that is the representationalist parallel of the semantic problem of the unity of the proposition. Along the way he discusses most of the key themes in Kant's theory of knowledge, including the nature of thought and representation, the notion of objectivity, and the way in which the mind structures our experience of the world.

"Understanding German Idealism" provides an accessible introduction to the philosophical movement that emerged in 1781, with the publication of Kant's monumental "Critique of Pure Reason", and ended fifty years later, with Hegel's death. The thinkers of this period, and the themes they developed revolutionized almost every area of philosophy and had an impact that continues to be felt across the humanities and social sciences today. Notoriously complex, the central texts of German Idealism have confounded the most capable and patient interpreters for more than 200 years. "Understanding German Idealism" aims to convey the significance of this philosophical movement while avoiding its obscurity. Readers are given a clear understanding of the problems that motivated Kant, Fichte, Schelling and Hegel and the solutions that they proposed. Dudley outlines the main ideas of transcendental idealism and explores how the later German Idealists attempted to carry out the Kantian project more rigorously than Kant himself, striving to develop a fully self-critical and rational philosophy, in order to determine the meaning and sustain the possibility of a free and rational modern life. The book examines some of the most important early criticisms of German Idealism and the philosophical alternatives to which they led, including romanticism, Marxism, existentialism, and naturalism.

Konstantin Pollok offers the first book-length analysis of Kant's theory of normativity that covers foundational issues in theoretical and practical philosophy as well as aesthetics. Interpreting Kant's 'critical turn' as a normative turn, he argues that Kant's theory of normativity is both original and radical: it departs from the perfectionist ideal of early modern rationalism, and arrives at an unprecedented framework of synthetic a priori principles that determine the validity of our judgments. Pollok examines the hylomorphism in Kant's theory of normativity and relates Kant's idea of our reason's self-legislation to the 'natural right' tradition, revealing Kant's debt to his predecessors as well as his relevance to contemporary debates on normativity. This book will appeal to academic researchers and advanced students of Kant, early modern philosophy and intellectual history.

In this book, Alison Laywine considers the mystery of the Transcendental Deduction in Immanuel Kant's Critique of Pure Reason (1781). What is it supposed to accomplish and how? Laywine argues that Kant's peculiar adaptation of his early account of a world is the key to this mystery. Collecting evidence from the Critique and other writings by Kant--in order to identify what he took himself to be doing on his own terms--she holds that Kant deliberately adapted elements of his early metaphysics both to set the agenda of the deduction and to carry it out. Laywine highlights how the most important metaphysical element in Kant's thought was his early account of a world; a world is not just the sum-total of all substances created by God, but a whole unified by the universal laws of community prescribed by God that externally relate any given substance to all others. From this conception of a world, Kant then extracted a way to conceive key elements in the Deduction: experience as the whole of all possible appearances unified by the universal laws human understanding gives to nature.

Explores the relationship between self-knowledge, individuality, and personal development by reconstructing Kant's account of personhood.

Kant's Transcendental Deduction of the Categories

Kant

A Study of Kant's Transcendental Deduction

The Transcendental Path

Kant's Transcendental Deduction of Objective Cognition

Kant's Transcendental Deduction

The Oxford Handbook of Philosophical Methodology

Kant's Transcendental Deduction

An Essay on the Transcendental Deduction of the Categories

Understanding German Idealism

The Critique of Pure Reason Reconsidered

Kant's Transcendental Deductions

In focusing on the systematic deduction of the categories from a principle, Schulting takes up anew the controversial project of the eminent German Kant scholar Klaus Reich, whose monograph "The Completeness of Kant's Table of Judgments" made the case that the logical functions of judgement can all be derived from the objective unity of apperception and can be shown to link up with one another systematically. Common opinion among Kantians today has it that Kant did not mean to derive the functions of judgement, and accordingly the categories, from the principle of apperception. Schulting challenges this standard view and aims to resuscitate the main motivation behind Reich's project. He argues, in agreement with Reich's main thesis about the derivability of the functions of judgement, that Kant indeed does mean to derive, in full a priori fashion, the categories from the principle of apperception. Schulting also shows that, given the general assumptions of the Critical philosophy, Kant's derivation is successful and that absent an account of the derivation of the categories from apperception, the B-Deduction cannot really be understood. New edition. First published 2012 as „Kant's Deduction and Apperception. Explaining the Categories"

(Palgrave Macmillan)

For the last 100 years historians have denigrated the psychology of the Critique of Pure Reason. In opposition, Patricia Kitcher argues that we can only understand the deduction of the categories in terms of Kant's attempt to fathom the psychological prerequisites of thought, and that this investigation illuminates thinking itself. Kant tried to understand the "task environment" of knowledge and thought: Given the data we acquire and the scientific generalizations we make, what basic cognitive capacities are necessary to perform these feats? What do these capacities imply about the inevitable structure of our knowledge? Kitcher specifically considers Kant's claims about the unity of the thinking self: the spatial forms of human perceptions: the relations among mental states necessary for them to have content: the relations between perceptions and judgment: the malleability essential to empirical concepts: the structure of empirical concepts required for inductive inference: and the limits of philosophical insight into psychological processes.

This book reconstructs, using the tools of propositional logic, thirty-six of the central arguments from Immanuel Kant's landmark work, the Critique of Pure Reason. Although there are many excellent companions to and commentaries on the Critique, none of these books straightforwardly reconstructs so many of Kant's arguments premise by premise, using the tools of propositional logic.

This key collection of essays sheds new light on long-debated controversies surrounding Kant's doctrine of idealism and is the first book in the English language that is exclusively dedicated to the subject. Well-known Kantians Karl Ameriks and Manfred Baum present their considered views on this most topical aspect of Kant's thought. Several essays by acclaimed Kant scholars broach a vastly neglected problem in

discussions of Kant's idealism, namely the relation between his conception of logic and idealism: The standard view that Kant's logic and idealism are wholly separate comes under scrutiny in these essays. A further set of articles addresses multiple facets of the notorious notion of the thing in itself, which continues to hold the attention of Kant scholars. The volume also contains an extensive discussion of the often overlooked chapter in the Critique of Pure Reason on the Transcendental Ideal. Together, the essays provide a whole new outlook on Kantian idealism. No one with a serious interest in Kant's idealism can afford to ignore this important book.

According to current philosophical lore, Kant rejected the notion that philosophy can progress by psychological means and endeavored to restrict it accordingly. This book reverses the frame from Kant the anti-psychological critic of psychological philosophy to Kant the preminent psychological critic of non-psychological philosophy.

Immanuel Kant is one of the most influential-and most complex-modern philosophers. His ideas on the subjective nature of reality challenged contemporary beliefs about God, morality, and free will. Roger Scruton, a well-known and controversial philosopher in his own right, tackles his exceptionally complex subject with a strong hand, providing an accessible introduction to Kant's work and his pivotal Critique of Pure Reason.

From Descartes to Hume, philosophers in the seventeenth and eighteenth centuries developed a dialectic of radically conflicting claims about the nature of the self. In the Paralogisms of The Critique of Pure Reason, Kant comes to terms with this dialectic, and with the character of theexperiencing self. Powell seeks to elucidate these difficult texts, in part by applying to the Paralogisms insights drawn from Kant's Transcendental Deduction. His reading shows that the structure of the Paralogisms provides an essential key to understanding both Kant's critique of 'rationalpsychology' and his theory of self-consciousness. As Kant realized, the ways in which we must represent ourselves to ourselves have import not only for epistemology, but for our view of persons and of our own immortality, and for moral philosophy as well. Kant's theory of self-consciousness is also shown to have implications for contemporary discussions of the problem of other minds, functionalism, and the problem of indexical self-reference.

Kant's Idealism and his Realism

An Analytical-Historical Commentary

The Cambridge Companion to Kant's Critique of Pure Reason

Kant on the Sources of Metaphysics

Kant's Transcendental Idealism

Interpreting Kant's Critiques

Kant's Critique of Pure Reason

Critical Re-Examination, Elucidation and Corroboration

The Dialectic of Pure Reason

Kant's B Deduction

Critique of Practical Reason

Unity, Representation, and Apperception

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 to 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.

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 cont

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.

This is the most comprehensive book ever published on philosophical methodology. A team of thirty-eight of the world's leading philosophers present original essays on various aspects of how philosophy should be and is done. The first part is devoted to broad traditions and approaches to philosophical methodology (including logical empiricism, phenomenology, and ordinary language philosophy). The entries in the second part address topics in philosophical methodology, such as into

book is devoted to essays about the interconnections between philosophy and neighbouring fields, including those of mathematics, psychology, literature and film, and neuroscience.

Kant's Transcendental Deduction of the Categories: Unity, Representation, and Apperception is a distinctively new reading of the Transcendental Deduction of the Categories in the Critique of Pure Reason. Lawrence J. Kaye has discovered a number of previously overlooked arguments and explanations, one of the most significant being an argument that demonstrates that the use of concepts requires the necessary unity of consciousness. He also provides a detailed investigation of the Deduction of the Categories and shows how it can be understood as a unique type of functional role view. This new view of representation leads to a new understanding of Kant's blend of realism and idealism. Kant's notion of transcendental apperception (a priori self-awareness) is also carefully explained. Kaye shows that there is an extremely tight inter-relation between the unity of consciousness, representation, and apperception that constitutes a well-supported framework, one that can be used to produce a coherent and detailed explanation of the Transcendental Deduction of the Categories, offering a thorough, paragraph-by-paragraph examination of the text in both editions. This work should not only be of interest to Kant scholars, but also to any philosophers and cognitive scientists who are invested in any of the following topics: the unity and structure of consciousness, concepts, mental representation, self-awareness, and realism and idealism

Kant's Thinker examines the Critique of Pure Reason's account of the relation between cognition and self-consciousness. It shows how the theory that cognizers must understand their mental states as standing in relations of rational connection has implications for theories of the self-ascription of belief, consciousness and knowledge of other subjects.

Karl Ameriks here collects his most important essays to provide a uniquely detailed and up-to-date analysis of Kant's main arguments in all three major areas of his work: theoretical philosophy (Critique of Pure Reason), practical philosophy (Critique of Practical Reason), and aesthetics (Critique of Judgment). Guiding the volume is Ameriks's belief that one cannot properly understand any one of these Critiques except in the context of the other two. The essays can be read individually.

most influential of all modern philosophical systems. Kant's monumental book the Critique of Pure Reason was arguably the most conceptually revolutionary work in the history of philosophy and its impact continues to be felt throughout philosophical debates today. However, it is a notoriously difficult work whose basic meaning and lasting philosophical significance are both subject to ongoing controversy. In this Critical Guide, an international team of leading Kant scholars addresses the challenges, clarifying Kant's basic terms and providing compact explanations along with cutting-edge interpretations of nearly all of the main themes and arguments in Kant's Critique, this volume provides well-balanced arguments on such controversial topics as the interpretation of Kant's transcendental idealism, conceptualism and non-conceptual content in perception, and the soundness of his transcendental arguments. This volume will engage readers of Kant at all levels.

Matter in Mind

Perspectives on the Transcendental Deduction

Kant's Radical Subjectivism

Explaining the Categories

The Coherence of Kant's Transcendental Idealism

The Nature of Inner Experience

Manifest Reality

Sensibility and Discursivity in the Transcendental Analytic of the Critique of Pure Reason

A Brief Insight

Kant's Deduction From Apperception

Kant on Representation and Objectivity

Space, Geometry, and Kant's Transcendental Deduction of the Categories

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.

The book offers a thoroughgoing, analytic account of the Deduction of the Categories in Kant's Critique of Pure Reason that is different from existing interpretations in at least one important aspect: its central claim is that the categories are derivable from the principle of apperception.

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 groundingthis 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. In addition to the developmental nature of the account of Kant's views presented here, 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-thesis') and an insistence that the argument cannot be separated from Kant's transcendental idealism (the 'non-separability thesis').

This book is organized as a commentary following the text of the B-Transcendental Deduction line by line. In so doing, it becomes evident that each step of the Deduction necessarily follows from the preceding step and is grounded in it, although not in the way the steps of a formal-logic deduction are. The primary hypothesis of this book is that the succession of steps is but the unfolding of the Principle of Apperception. The commentary assumes that the entire argument of the B-Deduction consists in a progressive enlargement and enrichment of the Principle of Apperception. The book draws its unity from this assumption, as well as from the strong concatenation of the successive steps. Focusing the monograph on the very narrow problem of the B-Deduction's argumentative structure enables the author to settle several controversial questions, such as, for instance, those originating in the division of the B-Deduction in two steps, and that of the function of the doctrine of the transcendental subject expounded in paragraphs 24 and 25. Its comprehensive explanation of the Transcendental Deduction ensures that the book will be helpful to students of Kantian Philosophy, while its focus on a single problem will make it useful to specialists. Kant's B Deduction is part of the Kantian Questions series.

In this book, Dennis Schulting presents a staunch defence of Kant's radical subjectivism about the possibility of knowledge. This defence is mounted by means of a comprehensive analysis of what is arguably the centrepiece of Kant's Critique of Pure Reason, namely, the Transcendental Deduction of the Categories. Radical subjectivism about the possibility of knowledge is to be understood as the thesis that the possibility of knowledge of objects essentially and wholly depends on subjective functions of thought, or the capacity to judge by virtue of transcendental apperception, given sensory input. Subjectivism thus defined is not about merely the necessary conditions of knowledge, but nor is it claimed that it grounds the very existence of things. Novel interpretations are provided of such central themes as the objective unity of apperception, the threefold synthesis, judgement, truth and objective validity, spontaneity in judgement, figurative synthesis and spatial unity, nonconceptual content, idealism and the thing in itself, and material subjectivity. One chapter is dedicated to the interpretation of the Deduction by Kant's most prominent successor, G.W.F. Hegel, and throughout Schulting critically engages with the work of contemporary readers of Kant such as Lucy Allais, Robert Hanna, John McDowell, Robert Pippin, and James Van Cleve.

The Arguments of Kant's Critique of Pure Reason

Kant's Transcendental Deduction of Categories

Kant's Reform of Metaphysics

Assumptions and Arguments in Kant's Transcendental Deduction

Kant's Theory of Self-consciousness

Kant's Thinker

An Analysis of Main Themes in His Critical Philosophy

Kant on Self-Knowledge and Self-Formation