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Reconstruct Natural Law Justifying Strict  
Objectivity Without Debating Moral Realism

# How Hume And Kant Reconstruct Natural Law Justifying Strict Objectivity Without Debating Moral Realism

Kant on Causality, Freedom, and Objectivity was first published in 1984. Minnesota Archive Editions uses digital technology to make long-unavailable books once again accessible, and are published unaltered from the original University of Minnesota Press editions. Kant's account of causation is central to his views on objective truth and freedom. The Second Analogy of Experience, in the Critique of Pure Reason, where he provides his defense of the causal principle, has long been the focus of intense philosophical research. In the past twenty years, there have been two major periods of interest in Kantian themes. The first coincided with a general turn away from positivism by analytic philosophers, and resulted in a fruitful interchange between Kant scholars and those who applied Kantian ideas to contemporary philosophical problems. In recent years, a new surge of interest in Kant's work occurred along with the developing controversy over realism generated by the work of Dummett and Putnam. Scholars now appreciate the extent to which the Kantian causal principle is illuminated by the philosopher's argument that his transcendental

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idealism supports an empirical realism. And in turn, Kant's views on objectivity, causation, and freedom are especially relevant to the philosophical concerns raised by the new debate over realism. The eight papers in this book are drawn from two conferences that honored Lewis White Beck, an influential Kant scholar. Together with the introductory essay by the editors, they show the continuing relevance of Kant's analysis for the present-day philosophy of causation. In this book, Westphal offers an original interpretation of Hegel's moral philosophy. Building on his previous study of the role of natural law in Hume's and Kant's accounts of justice, Westphal argues that Hegel developed and justified a robust form of civic republicanism. Westphal identifies, for the first time, the proper genre to which Hegel's *Philosophical Outlines of Justice* belongs and to which it so prodigiously contributes, which he calls Natural Law Constructivism, an approach developed by Hume, Rousseau, Kant, and Hegel. He brings to bear Hegel's adoption and augmentation of Kant's *Critique of rational judgment* and justification in all non-formal domains to his moral philosophy in his *Outlines*. Westphal argues that Hegel's justification for the standards of political legitimacy successfully integrates Rousseau's Independence Requirement into the role of public reason within a constitutional republic. In these regards, Hegel's moral and political principles are progressive not only in

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principle, but also in practice. Hegel's Civic Republicanism will be of interest to scholars of moral philosophy, social and political philosophy, Hegel, eighteenth- and nineteenth-century philosophy. 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 arguments and engaging with the debates that surround this central text. 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.

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,

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none of these books straightforwardly reconstructs so many of Kant's arguments premise by premise, using the tools of propositional logic.

Immanuel Kant famously said that he was awoken from his "dogmatic slumbers," and led to question the possibility of metaphysics, by David Hume's doubts about causation. Because of this, many philosophers have viewed Hume's influence on Kant as limited to metaphysics. More recently, some philosophers have questioned whether even Kant's metaphysics was really motivated by Hume. In *Knowledge, Reason, and Taste*, renowned Kant scholar Paul Guyer challenges both of these views. He argues that Kant's entire philosophy--including his moral philosophy, aesthetics, and teleology, as well as his metaphysics--can fruitfully be read as an engagement with Hume. In this book, the first to describe and assess Hume's influence throughout Kant's philosophy, Guyer shows where Kant agrees or disagrees with Hume, and where Kant does or doesn't appear to resolve Hume's doubts. In doing so, Guyer examines the progress both Kant and Hume made on enduring questions about causes, objects, selves, taste, moral principles and motivations, and purpose and design in nature. Finally, Guyer looks at questions Kant and Hume left open to their successors.

Kant's Inferentialism draws on a wide range of sources to present a reading of Kant's theory of

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mental representation as a direct response to the challenges issued by Hume in *A Treatise of Human Nature*. Kant rejects the conclusions that Hume draws on the grounds that these are predicated on Hume's theory of mental representation, which Kant refutes by presenting objections to Hume's treatment of representations of complex states of affairs and the nature of judgment. In its place, Kant combines an account of concepts as rules of inference with a detailed account of perception and of the self as the locus of conceptual norms to form a complete theory of human experience as an essentially rule-governed enterprise aimed at producing a representation of the world as a system of objects necessarily connected to one another via causal laws. This interpretation of the historical dialectic enriches our understanding of both Hume and Kant and brings to bear Kant's insights into mental representation on contemporary debates in philosophy of mind. Kant's version of inferentialism is both resistant to objections to contemporary accounts that cast these as forms of linguistic idealism, and serves as a remedy to misplaced Humean scientism about representation.

This book is the first translation into English of the *Reflections* which Kant wrote whilst formulating his ideas in political philosophy: the preparatory drafts for *Theory and Practice*, *Toward Perpetual Peace*, the *Doctrine of Right*, and *Conflict of the Faculties*;

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and the only surviving student transcription of his course on Natural Right. Through these texts one can trace the development of his political thought, from his first exposure to Rousseau in the mid 1760s through to his last musings in the late 1790s after his final system of Right was published. The material covers such topics as the central role of freedom, the social contract, the nature of sovereignty, the means for achieving international peace, property rights in relation to the very possibility of human agency, the general prohibition of rebellion, and Kant's philosophical defense of the French Revolution. The Moral Habitat offers a new and systematic interpretation of Kant's moral and political philosophy. Herman introduces the idea of a moral habitat to examines the dynamic system of duties that exists between individuals and civic institutions. The 1st part of the volume engages with the theme of inclusion and exclusion in the history of ideas from different perspectives. The 2nd part of the volume discusses debates on natural law, human nature and political economy in early-modern Europe. Its contributions explore the sorts of political and moral visions that were relevant in post-Hobbesian moral philosophy and the development of economic thought.

Hegel's Philosophical Psychology draws attention to a largely overlooked piece of Hegel's philosophy: his substantial and philosophically rich treatment of

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psychology at the end of the Philosophy of Subjective Spirit, which itself belongs to his main work, the Encyclopaedia of the Philosophical Sciences. This volume makes the case that Hegel's approach to philosophy of mind as developed within this text can make an important contribution to current discussions about mind and subjectivity, and can help clarify the notion of spirit (Geist) within Hegel's larger philosophical project. Scholars from different schools of Hegelian thought provide a multifaceted overview of Hegel's Psychology: Part I begins with an overview of Hegel's Philosophy of Subjective Spirit, which outlines both its historical context and its systematic context within Hegel's philosophy of subjective spirit. Parts II and III then investigate the individual chapters of the sections on psychology: the theoretical mind and the practical and free mind. The volume concludes by examining the challenges which Hegel's Psychology poses for contemporary epistemological debates and the philosophy of psychology. Throughout, the volume brings Hegel's views into dialogue with 20th- and 21st-century thinkers such as Bergson, Bourdieu, Brandom, Chomsky, Davidson, Freud, McDowell, Sellars, Wittgenstein, and Wollheim.

This two-volume companion brings together a team of contemporary theologians and writers to provide substantial introductions to the key people who shaped the Christian story and tradition. A

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substantial two-volume reference work, bringing together over 75 entries on the most important and influential theologians in the history of Christianity Structured accessibly around five periods: early centuries, middle ages, reformation period, the Enlightenment, and the twentieth-century to the present A to Z entries range from substantial essays to shorter overviews, each of which locates the theologian in their immediate context, summarizes the themes of their work, and explains their significance Covers a broad span of theologians, from Augustine to Thomas Aquinas, through to C. S. Lewis, James Cone, and Rosemary Radford Reuther Provides profiles of key Catholic, protestant, evangelical, and progressive theologians Includes a useful timeline to orientate the reader, reading lists, and a glossary of key terms

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Focuses on general remarks on Hume's life and philosophy, his *Natural History of Religion*, *Dialogues concerning Natural Religion*, and his work on the immortality of the soul and suicide.

Ranging over a host of issues, *Property Rights: A Re-Examination* pinpoints and addresses a number of theoretical problems at the heart of property theory.

Part 1 reconsiders and rejects, once again, the bundle of rights picture of property and the related nominalist theories of property, showing that ownership reflects a tripartite structure of title: the right to immediate, exclusive, possession, the power to license what would otherwise be a trespass, and the power to transfer ownership. Part 2 explores in detail the Hohfeldian theory of jural relations, in particular liberties and powers and Hohfeld's concept of 'multital' jural relations, and shows that this theory

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fails to illuminate the nature of property rights, and indeed obscures much that it is vital to understand about them. Part 3 considers the form and justification of property rights, beginning with the relation an owner's liberty to use her property and her 'right to exclude', with particular reference to the tort of nuisance. Next up for consideration is the Kantian theory of property rights, the deficiencies of which lead us to understand that the only natural right to things is a form of use- or usufructory-right. Part 3 concludes by addressing the ever-vexed question of property rights in land.

This handbook presents the conceptions and principles central to every aspect of Hegel's systematic philosophy. In twenty-eight thematically linked chapters by leading international experts, The Palgrave Hegel Handbook provides reliable, scholarly overviews of each subject, illuminates the main issues and debates, and details concisely the considered views of each contributor. Recent scholarship challenges traditional, largely anti-Kantian, readings of Hegel, focusing instead on Hegel's appropriation of Kantian epistemology to reconcile idealism with the rejection of foundationalism, coherentism and skepticism. Focused like Kant on showing how fundamental unities underlie the profusion of apparently independent events, Hegel argued that reality is rationally structured, so that its systematic structure

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is manifest to our properly informed thought.

Accordingly, this handbook re-assesses Hegel's philosophical aims, methods and achievements, and re-evaluates many aspects of Hegel's enduring philosophical contributions, ranging from metaphysics, epistemology, and dialectic, to moral and political philosophy and philosophy of history. Each chapter, and The Palgrave Hegel Handbook as a whole, provides an informed, authoritative understanding of each aspect of Hegel's philosophy. Thought experiments are a means of imaginative reasoning that lie at the heart of philosophy, from the pre-Socratics to the modern era, and they also play central roles in a range of fields, from physics to politics. The Routledge Companion to Thought Experiments is an invaluable guide and reference source to this multifaceted subject. Comprising over 30 chapters by a team of international contributors, the Companion covers the following important areas:

- the history of thought experiments, from antiquity to the trolley problem and quantum non-locality;
- thought experiments in the humanities, arts, and sciences, including ethics, physics, theology, biology, mathematics, economics, and politics;
- theories about the nature of thought experiments;
- new discussions concerning the impact of experimental philosophy, cross-cultural comparison studies, metaphilosophy, computer simulations, idealization, dialectics, cognitive science, the artistic

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nature of thought experiments, and metaphysical issues. This broad ranging Companion goes backwards through history and sideways across disciplines. It also engages with philosophical perspectives from empiricism, rationalism, naturalism, skepticism, pluralism, contextualism, and neo-Kantianism to phenomenology. This volume will be valuable for anyone studying the methods of philosophy or any discipline that employs thought experiments, as well as anyone interested in the power and limits of the mind.

Flach bringt Kants geltungs- und prinzipientheoretische Freiheitslehre zur Darstellung und sucht zu zeigen, welches Erklärungspotential diese Lehre in puncto Humanität hat. Krijnen bringt Hegels logische und geistphilosophische Freiheitslehre zur Darstellung und sucht zu zeigen, daß und wie in ihr ein fundamentaler Aspekt der Freiheit thematisch wird, der in Kants Lehre unterbeleuchtet bleibt. Die Diskussionsbeiträge zeigen, welchen Stellenwert dem einen und dem anderen Paradigma im aktuellen Urteil zuerkannt wird. Flach presents Kant's conception of freedom as well as its potential for understanding what it means to be human. Krijnen presents Hegel's conception of freedom and shows that Kant's conception underestimates an essential feature of freedom. The contributions of other authors assess the results.

The German Idealism Reader is a comprehensive account of the key ideas and arguments central to German idealists and their immediate critics. Expanding the scope beyond the four best-known representatives - Kant, Fichte, Schelling, and Hegel - and including those thinkers often considered as secondary, but who are also crucial for understanding of this

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period, the Reader presents an influential era in all its philosophical complexity. Through its broad coverage of philosophers and their texts, it offers a complete dynamic picture of the intellectual period and features: - Selections from key texts by Kant, Fichte, Schelling and Hegel - Readings from Reinhold, Schiller, Maimon, Schulze, Jacobi, Hölderlin, and Novalis - Responses to and critiques of German idealist thought by late nineteenth century thinkers, such as Schopenhauer, Feuerbach, Marx, Kierkegaard, and Nietzsche - Selections extending beyond the typical focus on epistemology and metaphysics to include ethics, religion, society, and art - A general introduction and timeline, together with a chronology and bibliography to each thinker and introductory overviews to both thinkers and text With readings carefully selected to illustrate thinkers in dialogue with each other, The German Idealism Reader provides a better appreciation of the philosophical discussions central to the period. This is essential reading for all students of German idealism and the nineteenth-century German and Continental philosophies, as well as to those studying the important movements and periods of European intellectual history. A book about Kant's views on causality as understood in their proper historical context.

The Routledge Handbook of Moral Epistemology brings together philosophers, cognitive scientists, developmental and evolutionary psychologists, animal ethologists, intellectual historians, and educators to provide the most comprehensive analysis of the prospects for moral knowledge ever assembled in print. The book's thirty chapters feature leading experts describing the nature of moral thought, its evolution, childhood development, and neurological realization. Various forms of moral skepticism are addressed along with the historical development of ideals of moral knowledge and their role in law, education, legal policy, and

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other areas of social life. Highlights include:

- Analyses of moral cognition and moral learning by leading cognitive scientists
- Accounts of the normative practices of animals by expert animal ethologists
- An overview of the evolution of cooperation by preeminent evolutionary psychologists
- Sophisticated treatments of moral skepticism, relativism, moral uncertainty, and know-how by renowned philosophers
- Scholarly accounts of the development of Western moral thinking by eminent intellectual historians
- Careful analyses of the role played by conceptions of moral knowledge in political liberation movements, religious institutions, criminal law, secondary education, and professional codes of ethics articulated by cutting-edge social and moral philosophers.

Virtues and Virtue Education in Theory and Practice explores questions about the locality versus the universality of virtues from a number of theoretical and practical perspectives. Written by leading international scholars in the field, it considers the relevance of these debates for the practice of virtue and character education. This volume brings together experts from education, philosophy, and psychology to consider how different disciplines might learn from each other and how insights from theory and practice can be integrated. It shows that questions about virtue relativity or universality have not only theoretical significance but also important practical ramifications. The chapters explore different complexities of virtue ethics and different approaches to nurturing virtue and beyond, questioning how well virtues travel across geographical and cultural borders. By examining the philosophical literature and making links between theory and practice in an original way, the book offers scholarly research-informed suggestions for practice. It will be of great interest to researchers and academics and students in educational philosophy, character education, ethics, and psychology.

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Excerpt from *Philosophers Speak for Themselves: Berkeley, Hume, and Kant* Acknowledgment is made to the Open Court Publishing Company for the translation of Kant's *Prolegomena*. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. *Grounds of Pragmatic Realism* shows Hegel is a major epistemologist, who disentangled Kant's critique of judgment, across the Critical corpus, from transcendental idealism, and augmented its enormous evaluative and justificatory significance for commonsense knowledge, the natural sciences and freedom of action.

This second edition of *Historical Dictionary of Hume's Philosophy* contains a chronology, an introduction, and an extensive bibliography. The dictionary section has over 100 cross-referenced entries covering key terms, as well as brief discussions of Hume's major works and of some of his most important predecessors, contemporaries, and successors. This work reveals how a distrust of learned and habituated virtue shaped both early modern Christian moral reflection and secular forms of ethical thought. The author's broad historical sweep takes in the Aristotelian tradition as taken up by Thomas Aquinas and has chapters on Luther, Bunyan, the Jansenists, Hume, and others.

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across the Critical corpus, from transcendental idealism, and augmented its enormous evaluative and justificatory significance for commonsense knowledge, the natural sciences and freedom of action.

Kenneth R. Westphal presents an original interpretation of Hume's and Kant's moral philosophies, the differences between which are prominent in current philosophical accounts. Westphal argues that focussing on these differences, however, occludes a decisive, shared achievement: a distinctive constructivist method to identify basic moral principles and to justify their strict objectivity, without invoking moral realism nor moral anti-realism or irrealism. Their constructivism is based on Hume's key insight that 'though the laws of justice are artificial, they are not arbitrary'. Arbitrariness in basic moral principles is avoided by starting with fundamental problems of social coördination which concern outward behaviour and physiological needs; basic principles of justice are artificial because solving those problems does not require appeal to moral realism (nor to moral anti-realism). Instead, moral cognitivism is preserved by identifying sufficient justifying reasons, which can be addressed to all parties, for the minimum sufficient legitimate principles and institutions required to provide and protect basic forms of social coördination (including verbal behaviour). Hume first develops this kind of constructivism for basic property rights and for government. Kant greatly refines Hume's construction of justice within his 'metaphysical principles of justice', whilst preserving the core model of Hume's innovative constructivism. Hume's and Kant's constructivism avoids the conventionalist and relativist tendencies latent if not explicit in contemporary forms of moral constructivism.

An in-depth examination of the nature of Kant's causal principle.

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Kant and Popper. The affinity between the philosophy of Kant and the philosophy of Karl Popper has often been noted, and most decisively in Popper's own reflections on his thought. But in this work before us, Sergio Fernandes has given a cogent, comprehensive, and challenging investigation of Kant which differs from what we may call Popper's Kant while nevertheless showing Kant as very much a precursor of Popper. The investigation is directly conceptual, although Fernandes has also contributed to a novel historical understanding of Kant in his reinterpretation; the novelty is the genuine result of meticulous study of texts and commentators, characterized by the author's thorough command of the epistemological issues in the philosophy of science in the 20th century as much as by his mastery of the Kantian themes of the 18th. Naturally, we may wish to understand whether Kant is relevant to Popper's philosophy of knowledge, how Popper has understood Kant, and to what extent the Popperian Kant has systematically or historically been of influence on later philosophy of science, as seen by Popper or not.

What role does reason play in determining what, if anything, is morally right? What role does morality play in law? Perhaps the most controversial answer to these fundamental questions is that reason supports a supreme principle of both morality and legality. The contributors to this book cast a fresh critical eye over the coherence of modern approaches to ethical rationalism within law, and reflect on the intellectual history on which it builds. The contributors then take the debate beyond the traditional concerns of legal theory into areas such as the relationship between morality and international law, and the impact of ethically controversial medical innovations on legal understanding.

The present edition with its fresh and accurate translation and concise commentary on Kant's 'Transcendental Deduction of

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the 'Categories' aims to serve contemporary debates in epistemology, cognitive science, and theory of perception. This book presents a comprehensive analysis of Kant's justification of the categorical imperative. The book contests the standard interpretation of Kant's views by arguing that he never abandoned his view about this as expressed in his Groundwork. It is distinctive in the way in which it places Kant's argument in the context of his transcendental philosophy as a whole, which is essential to understand it as an argument from within human agential self-understanding. The book reviews that existing literature, then presents a logical construction of Kant's argument, which it defends by examining what Kant has to say about synthetic a priori practical propositions in the context of his transcendental philosophy as a whole, and by a detailed examination of how he presents his argument in the Second Critique and the Groundwork. Particular attention is given to the views of two scholars who share many of the views expressed in this book: Klaus Steigleder and Michael Wolff. Special attention is also given to the views of Owen Ware, who, while sharing many of our arguments has a very different overall view. The concluding chapter provides a statement about the validity of Kant's argument.

Hegel famously argues that his speculative method is a foundation for claims about socio-political reality within a wider philosophical system. This systematic approach is thought a superior alternative to all other ways of philosophical thinking. Hegel's method and system have normative significance for understanding everything from ethics to the state. Hegel's approach has attracted much debate among scholars about key philosophical questions - and controversy about his proposed answers to them. Is his method and system open to the charge of dogmatism? Are his claims about the rationality of monarchy, unequal gender

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relations, an unelected second parliamentary chamber and a corporation-based economy beyond revision? This groundbreaking collection of new essays by leading interpreters of Hegel's philosophy is dedicated to the questions that surround Hegel's philosophical method and its relationship to the conclusions of his political philosophy. It contributes to the on-going debate about the importance of a systematic context for political philosophy, the relationship between theoretical and practical philosophy, and engages with contemporary discussions about the shape of a rational social order. This collection of seminal essays on the Prolegomena provides the student of philosophy with an invaluable overview of the issues and problems raised by Kant. Starting with the Carus translation of Kant's work, the edition offers a substantive new introduction, six papers never before published together and a comprehensive bibliography. Special attention is paid to the relationship between Kant and David Hume, whose philosophical investigations, according to Kant's famous quote, first interrupted Kant's 'dogmatic slumber'.

While Kantian constructivism has become one of the most influential and systematic schools of thought in analytic moral and political philosophy, Hegelian approaches to practical normativity hold out the promise of building upon Kantian insights into individual self-determination while avoiding their dualistic tendencies. James Gledhill and Sebastian Stein unite distinguished scholars of German idealism and contemporary Anglophone practical philosophy with rising stars in the field, to explore whether Hegelian idealist philosophy can offer the categories that analytic practical philosophy requires to overcome the contradictions that have so far plagued Kantian constructivism. The volume organizes the contributions into three parts. The first of these engages debates in metaethics regarding the relationship between

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realism and constructivism. The second part sees contributors draw on debates about the nature of political normativity, focusing primarily on the problems of historical contextualism, relativism, and critical reflection. The concluding part considers the application of the Hegelian framework to contemporary debates about specific ethical issues, including multiculturalism, democracy, and human rights. Hegel and Contemporary Practical Philosophy contributes to the on-going debate about the importance of systematic philosophy in the context of practical philosophy, engages with contemporary discussions about the shape of a rational social order, and gauges the timeliness of Hegelian philosophy. This book is a must read for scholars interested in Hegel and in the contemporary tradition of Kantian constructivism in moral and political philosophy.

When people of good faith and sound mind disagree deeply about moral, religious, and other philosophical matters, how can we justify political institutions to all of them? The idea of public reason—of a shared public standard, despite disagreement—arose in the seventeenth and eighteenth centuries in the work of Hobbes, Locke, Rousseau, and Kant. At a time when John Rawls' influential theory of public reason has come under fire but its core idea remains attractive to many, it is important not to lose sight of earlier philosophers' answers to the problem of private conflict through public reason. The distinctive selections from the great social contract theorists in this volume emphasize the pervasive theme of intractable disagreement and the need for public justification. New essays by leading scholars then put the historical work in context and provide a focus of debate and discussion. They also explore how the search for public reason has informed a wider body of modern political theory—in the work of Hume, Hegel, Bentham, and Mill—sometimes in surprising ways. The idea of public reason

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is revealed as an overarching theme in modern political philosophy—one very much needed today.

This book assesses and defends Kant's Critical epistemology, and the rich yet neglected resources it provides for understanding and resolving fundamental issues regarding human experience, perceptual judgment, empirical knowledge and cognitive sciences. Kenneth Westphal first examines Kant's methods and strategies for examining human sensory-perceptual experience, and then examines Kant's central, proper, and subtle attention to judgment, and so to the humanly possible valid use of concepts and principles to judge particulars we confront. This provides a comprehensive account of Kant's anti-Cartesianism, the integrity of his three principles of causal judgment, and Kant's account of discriminatory perceptual-motor behaviour, including both sensory refference and perceptual affordances. Westphal then defends the significance of Kant's subtle and illuminating account of causal judgment for three main philosophical domains: history and philosophy of science, theory of action and human freedom, and philosophy of mind. Kant's Critical Epistemology will appeal to researchers and advanced students interested in Kant and the relations of his thought to contemporary philosophical debates and to the sciences of the mind.

This rigorous examination of Kant's Critique of Pure Reason provides a comprehensive analysis of the major metaphysical and epistemological questions of Kant's most famous work. Author James Van Cleve presents clear and detailed discussions of Kant's positions and arguments on these themes, as well as critical assessments of Kant's reasoning and conclusions. Expansive in its scope, Van Cleves study covers the overall structure of Kant's idealism, the existence and nature of synthetic a priori knowledge, the epistemology of geometry, and the ontological status of space, time, and

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matter. Other topics explored are the role of synthesis and the categories in making experience and objects of experience possible, the concepts of substance and causation, issues surrounding Kant's notion of the thing in itself, the nature of the thinking self, and the arguments of rational theology. A concluding chapter discusses the affinities between Kant's idealism and contemporary antirealism, in particular the work of Putnam and Dummett. Unlike some interpreters, Van Cleve takes Kant's professed idealism seriously, finding it at work in his solutions to many problems. He offers a critique in Kant's own sense--a critical examination leading to both negative and positive verdicts. While finding little to endorse in some parts of Kant's system that have won contemporary favor (for example, the deduction of the categories) Van Cleve defends other aspects of Kant's thought that are commonly impugned (for instance, the existence of synthetic a priori truths and things in themselves). This vital study makes a significant contribution to the literature, while at the same time making Kant's work accessible to serious students.

This collection of essays explores the rise of aesthetics as a response to, and as a part of, the reshaping of the arts in modern society. The theories of art developed under the name of 'aesthetics' in the eighteenth century have traditionally been understood as contributions to a field of study in existence since the time of Plato. If art is a practice to be found in all human societies, then the philosophy of art is the search for universal features of that practice, which can be stated in definitions of art and beauty. However, art as we know it - the system of 'fine arts' - is largely peculiar to modern society. Aesthetics, far from being a perennial discipline, emerged in an effort both to understand and to shape this new social practice. These essays share the conviction that aesthetic ideas can be fully understood when

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seen not only in relation to intellectual and social contexts,  
but as themselves constructed in history.

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