

The Transcendental Turn

The Transcendental Turn Seeing the Self Heidegger's Philosophy of Being Critical and Dialectical Phenomenology Heidegger's Shadow Hegel, Freedom, and Modernity Law in Civil Society Types of Ethical Theory A Church History of the First Seven Centuries, to the Close of the Sixth General Council Neues Athenaeum Text-book to Kant Ideal Embodiment Husserl's Phenomenology Schwann Long Playing Record Catalog Johnson's New Universal Cyclopædia The History of Materialism and Criticism of Its Present Importance Review of Existential Psychology & Psychiatry The Rationality of Transcendence Akten des XIV. Internationalen Kongresses für Philosophie, Wien. 2.-9. Sept. 1968: Marx and contemporary philosophy ; Brentano ; Wittgenstein, the Wiener Kreis and the analytical philosophy ; deontic logic ; cybernetics Adorno's Ideology Critique Sebastian Gardner Einar Øverenget Herman Philipse Donn Welton Chad Engelland Merold Westphal Richard Dien Winfield James Martineau Milo Mahan Immanuel Kant Angelica Nuzzo Jitendra Nath Mohanty Frederick Augustus Porter Barnard Friedrich Albert Lange Theodorus de Boer Matt Waggoner

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kant's influence on the history of philosophy is vast and protean the transcendental turn denotes one of its most important forms defined by the notion that kant's deepest insight should not be identified with any specific epistemological or metaphysical doctrine but rather concerns the fundamental standpoint and terms of reference of philosophical enquiry to take the transcendental turn is not to endorse any of kant's specific teachings but to accept that the copernican revolution announced in the preface of the critique of pure reason sets philosophy on a new footing and constitutes the proper starting point of philosophical reflection the aim of this volume is to map the historical trajectory of transcendental philosophy and the major forms that it has taken the contributions from leading contemporary scholars focus on the question of what the transcendental turn consists in its motivation justification and implications and the limitations and problems which it arguably confronts with reference to the relevant major figures in

modern philosophy including kant fichte hegel nietzsche husserl heidegger merleau ponty and wittgenstein central themes and topics discussed include the distinction of realism from idealism the relation of transcendental to absolute idealism the question of how transcendental conclusions stand in relation to and whether they can be made compatible with naturalism the application of transcendental thought to foundational issues in ethics and the problematic relation of phenomenology to transcendental enquiry

die augen hat mir husserl eingesetzt 1 the aim of twentieth century phenomenology is to provide a non t psychologistic interpretation of subjectivity husserl agrees with frege to adopt psychologism is to give up truth but this should not prevent us from investigating the subjective perspective on the contrary husserl thinks that an appropriate rejection of psychologism must be able to show how propositions are correlated to and grounded in subjective intuitions without thereby reducing them to psychological phenomena obviously this calls for an interpretation of subjectivity that makes a sharp distinction between the subjective perspective and the psychological realm phenomenology is devoted to the development of a notion of subjectivity that is in accordance with our experience of the world a fundamental tenet of phenomenology is that philosophy should not dispute this experience but rather account for it hence phenomenology must avoid a notion of subjectivity in which it becomes a problem to account for how a subject can ever hook up with the world in other words a phenomenological interpretation of subjectivity must radically disassociate itself from what is often referred to as a worldless cartesian subject a res cogitans but neither can an interpretation of subjectivity consistently advocate a position according to which the human order is described only in the categories appropriate to the physical order such an interpretation is obviously not compatible with the phenomenal basis for undertaking this very interpretation that is our experience of the world

this scrupulously researched and rigorously argued book is the first to interpret and evaluate the central topic of martin heidegger s philosophy his celebrated question of being in the context of the full range of heidegger s thought with this comprehensive approach herman philipse distinguishes in unprecedented ways the center from the periphery the essential from the incidental in heidegger s philosophy among other achievements this allows him to shed new light on the controversial relationship between heidegger s life and thought in particular the connections between his philosophy and his involvement with nazism philipse begins by explaining which problems an interpretation of heidegger s question of being should solve and he specifies which type of interpretation is the best basis for an evaluation of heidegger s thought he then identifies various strands or leitmotifs in heidegger s idea of being and shows how these strands hang together in the philosopher s work in doing so philipse offers new insights into heidegger s views on such subjects as human existence authenticity logic and language and into his readings of such philosophers as aristotle kant hegel and nietzsche philipse then integrates into his interpretation of heidegger s overall theory the latest scholarship about the philosopher s engagement with nazism finally philipse examines the fundamental structures of heidegger s philosophy and assesses whether heidegger s views are true probable or possess some other epistemic or existential value as the most thorough interpretation of heidegger s theory of being now available this work represents a new phase in the vigorous debate about the philosopher s life and works

critical and dialectical phenomenology shows how continental philosophy is currently practiced in the united states

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

this book studies the intersection of hegel s political theory as developed in the philosophy of right with his philosophy of religion and his dialectical holistic theory of knowledge it explores both the methodological and theological dimensions of hegel s politics by placing him in dialogue with such traditions as hinduism the protestant reformation and the contemporary religious right and with such individual thinkers as husserl gadamer pannenberg and tillich the author shows that hegel s philosophy outlines the dilemma of religion and society perhaps more clearly than any other modern thinker s perspective namely that a religiously based society tends to be sectarian exclusive and intolerant while a fully secular society tends to lose the conditions which make community in any meaningful sense possible hegel s search for a nonsectarian spirituality of community poses the problem the contemporary world must solve if we are to uncover a humane society

law in civil society advances a new and comprehensive theory of how legal institutions should be reformed to uphold the property family and economic rights of individuals in civil society in so doing it offers a powerful challenge to the dominant legal theories and practices espoused by liberalism positivism natural law and critical legal thought winfield argues against the prevailing assumptions of legal philosophers who dogmatically embrace formal or historical conceptions of law true law he contends must be constructed within the context of the different spheres of rights and ultimately can only exist within a civil society committed to self determination and community working from these fundamental premises he analyzes in detail a rich array of important legal issues fair access to legal representation the rationale for jury trials appropriate distinctions between civil and criminal legal procedures the controversies pitting common law versus codification and adversarial versus inquisitorial systems of trial and the relationship between civil society and the state much inspired by hegel s philosophy of right winfield s study offers the most convincing critique yet of that renowned philosopher s work and in the process provides a more complete and coherent conception of law than hegel himself articulated provocative and highly instructive the book should attract scholars teachers and students in legal and political philosophy and anyone else with an abiding interest in the foundations of western law

a rich understanding of kant s views on human experience

this volume written by one of the leading scholars on emmanuel levinas deals with levinas conception of transcendence prophecy and philosophy among the issues discussed in this volume are ontology and eschatology judaism and hellenism the relationship between transcendental and dialogical thought the god of the philosophers and the god of the patriarchs theodore de boer is emeritus professor of systematic philosophy at the vrije universiteit amsterdam

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