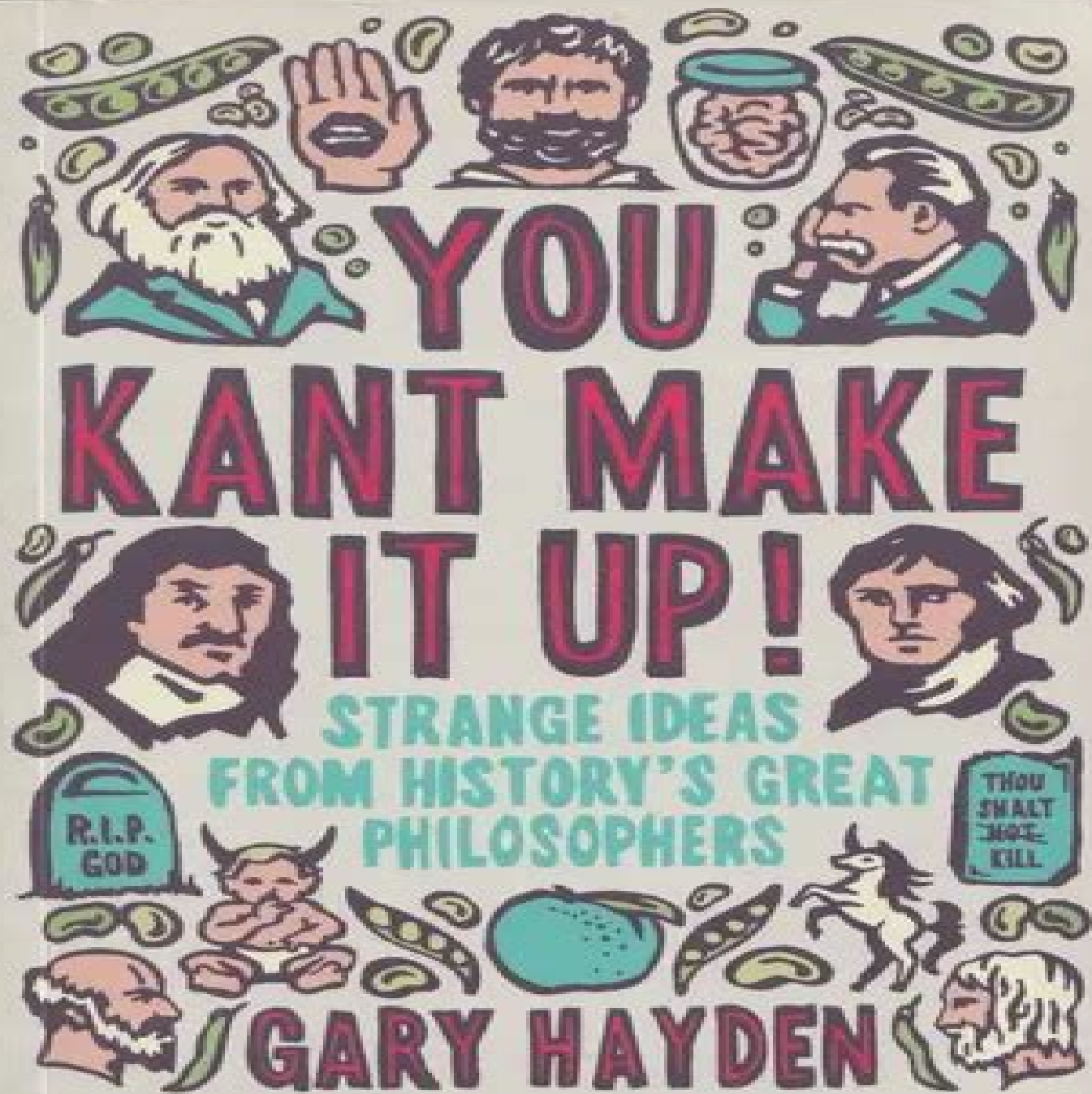




YOU KANT MAKE IT UP!



GARY HAYDEN



You Kant Make It Upstrange Ideas From Historys Great Philosophers

Friedrich Max Muller, Immanuel Kant



You Kant Make It Upstrange Ideas From History's Great Philosophers:

You Kant Make it Up! Gary Hayden, 2011-09-01 Drawing on the writings of the great philosophers *You Kant Make it Up* sends the reader on a thrilling non stop tour of their most outrageous and counter intuitive conclusions Harry Potter is real Matter doesn't exist Dan Brown is better than Shakespeare All these statements stem from philosophy's greatest minds from Plato to Nietzsche What were they thinking Overflowing with compelling arguments for the downright strange many of which are hugely influential today popular philosopher Gary Hayden shows that just because something is odd doesn't mean that someone hasn't argued for it Spanning ethics logic politics sex and religion this unconventional introduction to philosophy will challenge your assumptions expand your horizons infuriate entertain and amuse you **Philosophy Behind Bars**

Kirstine Szifris, 2021-07-16 Male prisons can be dangerous places with a climate of distrust but can long term prisoners be given the space to reflect and grow This ground breaking study found that engaging prisoners in philosophy education enabled them to think about some of the big questions in life and as a result to see themselves and others differently

Desert Talks Dianne Nicole L. Ramos, 2020-08-14 In her sophomore year of college Vanessa Nu ez believes that she has nothing left to discover in the universe Until she meets Leo a mysterious young boy who has a universe living inside him Nessa goes through a journey of love hope friendship and discovery A journey that changes her life forever **Idea for a Universal History with a Cosmopolitan Purpose** Immanuel Kant, 2024-05-09 Published in 1784 in the *Berlinische Monatsschrift* Immanuel Kant's *Idea for a Universal History with a Cosmopolitan Purpose* Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht was written at a pivotal moment in European intellectual life during the height of the German Enlightenment Responding to contemporary debates about history's direction and human progress Kant proposes that history should not be understood as a mere accumulation of random events but as a purposeful movement toward a universal civil society grounded in reason and cosmopolitan principles By presenting history as a rational project shaped by humanity's collective actions Kant challenged conventional views and significantly influenced Enlightenment thinking about human destiny and political progress In this brief yet penetrating essay Kant introduces nine propositions that outline his conception of human history as guided by an inherent albeit indirect teleology nature's hidden intention to develop humanity's full rational capacities through conflict competition and even war Kant argues that human beings driven by natural antagonisms and unsocial tendencies unintentionally create conditions necessary for social and political progress ultimately leading toward a world in which perpetual peace and cosmopolitan justice are possible Drawing from Enlightenment notions of human perfectibility Kant emphasizes that rational governance and lasting peace are achievable only if nations recognize their interconnectedness and mutual responsibilities within a larger global order The first part of the document discusses the role of human action and the laws of nature suggesting that while individual actions may seem irregular they collectively follow a natural and regular course that can be understood through historical study The text then discusses the development

of human faculties and the use of reason. It posits that human faculties are meant to develop in the species over time rather than in individuals and that reason requires practice and instruction to develop. Kant explores the concept of the unsociable sociability of humans. This refers to the natural tendency of humans to form societies despite inherent resistance and conflict which paradoxically drives cultural and intellectual development. He discusses the development of civil societies and law emphasizing the importance of establishing a lawful society where freedom and external laws coexist in balance as the ultimate goal of nature for human development. These ideas on statecraft would reach their apotheosis in his famous treatise *On Perpetual Peace* which would become the philosophic foundation of the United Nations. This work proposed that human history despite appearing chaotic and irrational from the perspective of individuals follows a rational plan discernible from the standpoint of the species as a whole arguing that historical events are determined by natural laws just as surely as births, deaths and marriages follow statistical regularities beneath their apparent randomness. Kant articulated nine propositions to establish that nature has a hidden design pursued unconsciously by humans: all natural capacities are destined to develop fully; human reason requires generations to mature; and nature intends that humans develop everything through their own effort rather than instinct. The essay introduced Kant's famous concept of unsociable sociability claiming that humans possess both an inclination to enter society and a resistance to it with this antagonism serving as the driving force awakening human capacities and compelling progress from savagery toward civil constitutions governed by law. Kant argued that the same antagonism forcing individuals into lawful civil society would eventually force nations into a cosmopolitan federation securing perpetual peace, predicting that the growing interconnection of states through commerce and the devastating costs of modern warfare would make war increasingly untenable and drive nations toward international arbitration. Written as a contribution to liberal philosophy of history and German historicism, the essay embroiled Kant in controversy through its critique of Herder and its ranking of European republican federations as belonging to an advanced stage of civilization while dismissing non-European societies as inferior, yet it profoundly influenced debates about historical progress, international justice and globalization while providing philosophical foundations that would culminate in his 1795 treatise on perpetual peace.

The Critique of Pure Reason Immanuel Kant, J. M. D. Meiklejohn, 2014-01-29 Immanuel Kant 1724-1804 is considered one of the giants of philosophy of his age or any other. It is largely this book that provides the foundation of this assessment. Kant was a professor of philosophy in the German city of Königsberg where he spent his entire life and career. Kant had a very organized and clockwork life; his habits were so regular that it was considered that the people of Königsberg could set their clocks by his walks. The same regularity was part of his publication history until 1770 when Kant had a ten-year hiatus in publishing. This was largely because he was working on this book, *The Critique of Pure Reason*. Kant as a professor of philosophy was familiar with the Rationalists such as Descartes who founded the Enlightenment and in many ways started the phenomenon of modern philosophy. He was also familiar with the Empiricist school John Locke and David

Hume are perhaps the best known names in this which challenged the rationalist framework Between Leibniz monads and Hume's development of Empiricism to its logical and self destructive conclusion coupled with the Romantic ideals typified by Rousseau the philosophical edifice of the Enlightenment seemed about to topple Kant rode to the rescue so to speak He developed an idea that was a synthesis of Empirical and Rationalist ideas He developed the idea of a priori knowledge that coming from pure reasoning and a posterior knowledge that coming from experience and put them together into synthetic a priori statements as being possible Knowledge for Kant comes from a synthesis of pure reason concepts and experience Pure thought and sense experience were intertwined However there were definite limits to knowledge Appearance phenomenon was different from Reality noumena Kant held that the unknowable was the *ding an sich* roughly translated as the thing in itself for we can only know the appearance and categorial aspects of things Kant was involved heavily in scientific method including logic and mathematical methods to try to describe the various aspects of his development This is part of what makes Kant difficult reading for even the most dedicated of philosophy students and readers He spends a lot of pages on logical reasoning including what makes for fallacious and faulty reasoning He also does a good deal of development on the ideas of God the soul and the universe as a whole as being essentially beyond the realm of this new science of metaphysics these are not things that can be known in terms of the spatiotemporal realm and thus proofs and constructs about them in reason are bound to fail Kant does go on to attempt to prove the existence of God and the soul and other things from moral grounds but that these cannot be proved in the scientific methodology of his metaphysics and logic This book presents Kant's epistemology and a new concept of metaphysics that involves transcendental knowledge a new category of concepts that aims to prove one proposition as the necessary presupposition of another This becomes the difficulty for later philosophers but it does become a matter that needs to be addressed by them As Kant writes at the end of the text The critical path alone is still open If the reader has had the courtesy and patience to accompany me along this path he may now judge for himself whether if he cares to lend his aid in making this path into a high road it may not be possible to achieve before the end of the present century what many centuries have not been able to accomplish namely to secure for human reason complete satisfaction in regard to that with which it has all along so eagerly occupied itself though hitherto in vain This is heavy reading but worthwhile for those who will make the journey with Kant

Critique of Pure Reason Immanuel

Kant, 2017-07-20 The Critique of Pure Reason is a book by Immanuel Kant that is considered one of the most influential works in the history of philosophy Also referred to as Kant's First Critique it was followed by the Critique of Practical Reason 1788 and the Critique of Judgment 1790 In the preface to the first edition Kant explains what he means by critique of pure reason stating I do not mean by this a critique of books and systems but of the faculty of reason in general in respect of all knowledge after which it may strive independently of all experience The Critique is an investigation into the foundations and limits of human knowledge and the extent to which the human mind is able to engage in metaphysics Kant builds on the work

of empiricist philosophers such as John Locke and David Hume as well as rationalists such as Gottfried Wilhelm Leibniz and Christian Wolff. He expounds new ideas on the nature of space and time and claims to provide solutions to Hume's skepticism regarding human knowledge of the relation of cause and effect and René Descartes' skepticism regarding knowledge of the external world. Kant claims to enact a Copernican revolution in philosophy with his doctrine of transcendental idealism according to which our knowledge does not conform to objects but rather objects conform to our knowledge. According to Kant's doctrine, the human mind shapes and structures the world of experience, making knowledge possible. Knowledge independent of experience, Kant calls a priori knowledge, while knowledge obtained through experience is termed a posteriori. According to Kant, a proposition is a priori if it is necessary and universal. A proposition is necessary if it could not possibly be false and so cannot be denied without contradiction. A proposition is universal if it is true in all cases and so does not admit of any exceptions. Knowledge gained a posteriori through the senses, Kant argues, never imparts absolute necessity and universality because it is always possible that we might encounter an exception. Kant claims to have discovered another attribute of propositions: the distinction between analytic and synthetic judgments. According to Kant, a proposition is analytic if the content of the predicate concept of the proposition is already contained within the subject concept of that proposition. For example, Kant considers the proposition "All bodies are extended" analytic since the predicate concept "extended" is already contained within or thought in the subject concept of the sentence "body." The distinctive character of analytic judgments was therefore that they can be known to be true simply by an analysis of the concepts contained in them; they are true by definition. In synthetic propositions, on the other hand, the predicate concept is not already contained within the subject concept. For example, Kant considers the proposition "All bodies are heavy" synthetic since the concept "body" does not already contain within it the concept "weight." Synthetic judgments therefore add something to a concept, whereas analytic judgments only explain what is already contained in the concept. Prior to Kant, it was thought that all a priori knowledge must be analytic. Kant, however, argues that our knowledge of mathematics, of the first principles of natural science, and of metaphysics is both a priori and synthetic. The peculiar nature of this knowledge, Kant argues, cries out for explanation. The central problem of the *Critique* is therefore to answer the question: How are synthetic a priori judgments possible? It is a matter of life and death to metaphysics and to human reason, Kant argues, that the grounds of this kind of knowledge be explained.

Immanuel

Kant's the Critique of Pure Reason Immanuel Kant, 2017-01-01. *The Critique of Pure Reason* (German: *Kritik der reinen Vernunft*, KrV) by Immanuel Kant, first published in 1781, second edition 1787, is one of the most influential works in the history of philosophy. Also referred to as Kant's First Critique, it was followed by the *Critique of Practical Reason* (1788) and the *Critique of Judgment* (1790). In the preface to the first edition, Kant explains what he means by a critique of pure reason: "I do not mean by this a critique of books and systems, but of the faculty of reason in general, in respect of all knowledge after which it may strive independently of all experience. Dealing with questions concerning the foundations and extent of human

knowledge Kant builds on the work of empiricist philosophers such as John Locke and David Hume as well as taking into account the theories of rationalist philosophers such as Gottfried Wilhelm Leibniz and Christian Wolff Kant expounds new ideas on the nature of space and time and claims to solve the problem which Hume posed regarding human knowledge of the relation of cause and effect and to have assessed the ability of the human mind to engage in metaphysics Knowledge independent of experience is referred to by Kant as a priori knowledge while knowledge obtained through experience is termed a posteriori According to Kant a priori knowledge expresses necessary truths Statements which are necessarily true cannot be negated without becoming false Examples provided by Kant include the propositions of mathematics propositions from the understanding in its quite ordinary employment such as Every alteration must have a cause as well as propositions from natural science physics such as in all changes in the material world the quantity of matter remains unchanged Kant believed that he had discovered another attribute of propositions which allowed him to frame the problem of a priori knowledge in a new way the distinction between analytic and synthetic judgments According to Kant to say that a sentence is analytic is to say that what is stated in the predicate concept of the sentence is already contained albeit covertly in the subject concept of that sentence The example he provides is the sentence All bodies are extended which is analytic since the predicate concept extended is already contained in or thought in the subject concept of the sentence bodies Kant considered the judgment All bodies are heavy synthetic since I do not include in the concept of body in general the predicate weight Synthetic judgments therefore add something to a concept whereas analytic judgments only explain what is already contained in the concept The distinctive character of analytic judgments was therefore that they can be known to be true simply by an analysis of the concepts contained in them or alternatively are true by definition Prior to Kant it was thought that all necessary truth had the character of being analytic Kant argued that not all necessary truths are analytic but that some of them are synthetic Having explained that the basis of analytic judgments lies in the principle of contradiction or the principle of identity the task he set out to achieve in the Critique of Pure Reason was to explain the grounds of those judgments which are necessary and synthetic and these he termed a priori synthetic judgments

The Critique of Pure Reason Immanuel Kant, 2017-03-12 The Critique of Pure Reason 1781 second edition 1787 is a book by Immanuel Kant that is considered one of the most influential works in the history of philosophy 2 Also referred to as Kant's First Critique it was followed by the Critique of Practical Reason 1788 and the Critique of Judgment 1790 In the preface to the first edition Kant explains what he means by critique of pure reason I do not mean by this a critique of books and systems but of the faculty of reason in general in respect of all knowledge after which it may strive independently of all experience Dealing with questions concerning the foundations and extent of human knowledge Kant builds on the work of empiricist philosophers such as John Locke and David Hume as well as taking into account the theories of rationalist philosophers such as Gottfried Wilhelm Leibniz and Christian Wolff Kant expounds new ideas on the nature of space and time and claims to solve the problem which

Hume posed regarding human knowledge of the relation of cause and effect and to have assessed the ability of the human mind to engage in metaphysics Knowledge independent of experience is referred to by Kant as a priori knowledge while knowledge obtained through experience is termed a posteriori According to Kant a priori knowledge expresses necessary truths Statements which are necessarily true cannot be negated without becoming false Examples provided by Kant include the propositions of mathematics propositions from the understanding in its quite ordinary employment such as Every alteration must have a cause as well as propositions from natural science physics such as in all changes in the material world the quantity of matter remains unchanged Kant believed that he had discovered another attribute of propositions which allowed him to frame the problem of a priori knowledge in a new way the distinction between analytic and synthetic judgments According to Kant to say that a sentence is analytic is to say that what is stated in the predicate concept of the sentence is already contained albeit covertly in the subject concept of that sentence The example he provides is the sentence All bodies are extended which is analytic since the predicate concept extended is already contained in or thought in the subject concept of the sentence bodies Kant considered the judgment All bodies are heavy synthetic since I do not include in the concept of body in general the predicate weight Synthetic judgments therefore add something to a concept whereas analytic judgments only explain what is already contained in the concept The distinctive character of analytic judgments was therefore that they can be known to be true simply by an analysis of the concepts contained in them or alternatively are true by definition Prior to Kant it was thought that all necessary truth had the character of being analytic Kant argued that not all necessary truths are analytic but that some of them are synthetic Having explained that the basis of analytic judgments lies in the principle of contradiction or the principle of identity the task he set out to achieve in the Critique of Pure Reason was to explain the grounds of those judgments which are necessary and synthetic and these he termed a priori synthetic judgments

Critique of Pure Reason Immanuel Kant, 1799 Metaphysicians have for centuries attempted to clarify the nature of the world and how rational human beings construct their ideas of it Materialists believed that the world including its human component consisted of objective matter an irreducible substance to which qualities and characteristics could be attributed Mind thoughts ideas and perceptions was viewed as a more sophisticated material substance Idealists on the other hand argued that the world acquired its reality from mind which breathed metaphysical life into substances that had no independent existence of their own These two camps seemed deadlocked until Immanuel Kant's Critique of Pure Reason endeavored to show that the most accurate theory of reality would be one that combined relevant aspects of each position yet transcended both to arrive at a more fundamental metaphysical theory Kant's synthesis sought to disclose how human reason goes about constructing its experience of the world thus intertwining objective stimuli with rational processes that arrive at an orderly view of nature

Dreams of a Spirit-seer Immanuel Kant, 1792 The Dreams of a Spirit Seer belongs to Kant's pre critical work It was a humorous critique aimed chiefly at the philosophers of his day using Swedenborg as a convenient mark

for his blows **Kant's Prolegomena to Any Future Metaphysics** Immanuel Kant,1902 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *Critique of Pure Reason* Immanuel Kant,J. M. D. Meiklejohn,2003-01-01 In his monumental Critique of Pure Reason German philosopher Immanuel Kant 1724 1804 argues that human knowledge is limited by the capacity for perception He attempts a logical designation of two varieties of knowledge a posteriori the knowledge acquired through experience and a priori knowledge not derived through experience Kant maintains that the most practical forms of human knowledge employ the a priori judgments that are possible only when the mind determines the conditions of its own experience This accurate translation by J M Meiklejohn offers a simple and direct rendering of Kant s work that is suitable for readers at all levels **Critick of Pure Reason** Immanuel Kant,2018-02-17 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **Der Streit Der Fakultäten** Immanuel Kant,1992-01-01 It is in the interest of the totalitarian state that subjects not think for themselves much less confer about their thinking Writing under the hostile watch of the Prussian censorship Immanuel Kant dared to argue the need for open argument in the university if nowhere else In this heroic criticism of repression first published in 1798 he anticipated the crises that endanger the free expression of ideas in the name of national policy Composed of three sections written at different times The Conflict of the Faculties dwells on the eternal combat between the

lower faculty of philosophy which is answerable only to individual reason and the faculties of theology law and medicine which get higher precedence in the world of affairs and whose teachings and practices are of interest to the government Kant makes clear for example the close alliance between the theological faculty and the government that sanctions its teachings and can resort to force and censorship All the more vital and precious then the faculty of philosophy which encourages independent thought before action The first section The Conflict of the Philosophy Faculty with the Theology Faculty is essentially a vindication of the right of the philosophical faculty to freedom of expression In the other sections the philosopher takes a long and penetrating look at medicine and law the one preserving the physical temple and the other regulating its actions To Perpetual Peace Immanuel Kant,2003-09-15 In this short essay Kant completes his political theory and philosophy of history considering the prospects for peace among nations and addressing questions that remain central to our thoughts about nationalism war and peace Ted Humphrey provides an eminently readable translation along with a brief introduction that sketches Kant s argument *Kant's Idea for a Universal History with a Cosmopolitan Aim* Amélie Rorty,James Schmidt,2009-05-29 The essays in this volume discuss the questions at the core of Kant s pioneering work in the philosophy of history *Critique of Pure Reason* Immanuel Kant,2015-11-03 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *The Critique of Pure Reason* Immanuel Kant,2018-06 The 18th century German philosopher Immanuel Kant is widely considered as one the most important figures in modern philosophy His fundamental arguments with regard to the fields of metaphysics epistemology ethics political philosophy and aesthetics have been highly influential and form the basis for much of contemporary thought upon the subjects with which he was concerned Kant believed that there were fundamental concepts that structured human experience and that reason principally should guide one s examination of these concepts Considered one of Kant s most important works The Critique of Pure Reason is an exposition on humanity s faculty for reason in general First published in 1781 this work builds upon the works of Kant s philosophical predecessors notably the work of empiricists like John Locke and David Hume and of rationalists like Gottfried Wilhelm Leibniz Among the principal contributions to philosophy forwarded

in this work is the idea that knowledge is both a product of experience or a posteriori and independent of it or a priori. Additionally, Kant argues that judgments may be analytical that they are contained within their own premise or synthetic that they contribute something external to themselves. An enduringly influential work, *The Critique of Pure Reason* remains to this day as one of the most important works of Western philosophy. This edition is printed on premium acid-free paper and follows the translation of J. M. D. Meiklejohn. *Immanuel Kant's Critique of Pure Reason*, Friedrich Max Müller, Immanuel Kant, 2018-10-30. This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America and possibly other nations. Within the United States, you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work. Scholars believe and we concur that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant.

Critique of Pure Reason (abridged), Immanuel Kant, 1999-01-01. This thoughtful abridgment makes an ideal introduction to Kant's *Critique of Pure Reason*. Key selections include the Preface in B, the Introduction, the Transcendental Aesthetic, the Second Analogy, the Refutation of Idealism, the first three Antinomies, the Transcendental Deduction in B, and the Canon of Pure Reason. A brief introduction provides biographical information, descriptions of the nature of Kant's project, and of how each major section of the *Critique* contributes to that project. A select bibliography and index are also included.

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