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THÉORIE ET
PRATIQUE

EMMANUEL KANT

Kant Et La Possibilité Des Jugements Synthétiques A Priori

Immanuel Kant



Kant Et La Possibilité Des Jugements Synthétiques A Priori:

Kant et la possibilité des jugements synthétiques a priori Iraj Nikseresht, 2011-11-01 L'entreprise kantienne est avant tout une réflexion critique sur les limites de la science que puis-je savoir. Mais cette réflexion critique est-elle même chez Kant une science ou la science de notre pouvoir de connaître la connaissance de l'ignorance de la raison qui n'est possible que par la critique de la raison elle-même. Elle est donc une science. La question se pose alors de savoir sur quoi elle peut être fondée. Kant et le problème de la philosophie Jean Grondin, 1989 La Critique de la raison pure a la réputation d'être un ouvrage assez positiviste dont la thèse fondamentale et fatale la métaphysique consisterait limiter la science ou la connaissance au champ de l'expérience possible. Il est pourtant manifeste que l'interrogation kantienne ne roule pas du tout sur les sciences expérimentales mais sur la praticabilité d'une science strictement rationnelle d'une piste au sens platonicien et leibnizien du terme. Depuis l'empirisme la réalité d'un tel savoir ne va plus de soi. Le problème que la méditation critique de Kant sera la première à affronter de manière systématique sera justement celui de la viabilité d'une connaissance a priori qui est essentiellement celui de la possibilité d'un savoir fondamental ou philosophique. Voilà le sens de la célèbre question comment des jugements synthétiques a priori sont-ils possibles. Ce qui reste beaucoup moins connu c'est la réponse de Kant ce problème dont il a par ailleurs si bien marqué l'urgence. Kant répond-il quelque part de manière claire et distincte la question du bien-fondé des propositions synthétiques a priori en métaphysique. Cet ouvrage entend montrer que oui en s'inspirant tout particulièrement de la Déduction transcendentale et du Canon de la raison pure on en découvrira l'authentique conclusion la Critique de 1781. On parviendra ainsi à clarifier dans toute sa rigueur non seulement le problème mais aussi la solution kantienne au dilemme de la légitimité de l'a priori question qui engage toute la postérité de Kant et notre modernité philosophique.

L'invention du jugement synthétique a priori chez Kant Boris Bendahan, 2023-03-13 Si tout le propos de Kant dans la Critique de la raison pure est de légitimer les conditions de possibilité des jugements synthétiques a priori il ne va pas s'agir pour nous de traverser la présente tude de prendre pour objet de recherche les conditions de possibilité des jugements synthétiques a priori mais de nous attarder sur l'idée même de synthèse a priori et d'ouvrir une discussion critique autour du problème du jugement qui lui est directement rattaché. L'idée même de synthèse a priori inaugure chez Kant une nouvelle forme de connaissance or toute forme de connaissance semble toujours consubstantiellement liée à une forme de jugement car mettre un jugement revient à participer d'un acte de connaissance au travers duquel on détermine un rapport entre concepts. Tenter ainsi de montrer comment l'idée kantienne de jugement synthétique a priori nouvelle manière de comprendre les relations entre concepts détermine et de concevoir un jugement fait problème en elle-même constituera également notre objet de recherche.

Kant, Ontology & the a Priori Moltke S. Gram, 1968 **L'oeuvre de Kant** Alexis Philonenko, 1981 On ne saurait mesurer exactement la portée de l'oeuvre de Kant car bien des philosophes encore à naître seront ou bien influencés par le criticisme ou bien obligés de le critiquer. On peut seulement donner une image de l'importance de la pensée kantienne en la

comparant comme le fit Schelling usant de l'image la plus célèbre de la Critique de la Raison Pure à la révolution copernicienne Kant a transformé le sens de la lecture philosophique du monde en instituant une démarche et une méthode nouvelles dans la théorie de la connaissance et dans l'ensemble des questions philosophiques. En recherchant les conditions a priori qui déterminent nos jugements aussi bien théoriques que pratiques qu'esthétiques Kant a ouvert de nouvelles voies à la raison humaine par et dans la fondation de l'idéalisme transcendantal.

Kant's Theory of A Priori Knowledge Robert Greenberg, 2001-03-28 The prevailing interpretation of Kant's First Critique in Anglo American philosophy views his theory of a priori knowledge as basically a theory about the possibility of empirical knowledge or experience or the a priori conditions for that possibility: the representations of space and time and the categories. Instead Robert Greenberg argues that Kant is more fundamentally concerned with the possibility of a priori knowledge: the very possibility of the possibility of empirical knowledge. In the first place Greenberg advances four central theses: 1. the Critique is primarily concerned about the possibility or relation to objects of a priori not empirical knowledge and Kant's theory of that possibility is defensible; 2. Kant's transcendental ontology must be distinct from the conditions of the possibility of a priori knowledge; 3. the functions of judgment in Kant's discussion of the Table of Judgments should be seen according to his transcendental logic as having content, not as being just logical forms of judgment-making; 4. Kant's distinction between and connection of ordering relations (Verhältnisse) and reference relations (Beziehungen) have to be kept in mind to avoid misunderstanding the Critique. At every step of the way Greenberg contrasts his view with the major interpretations of Kant by commentators like Henry Allison, Jonathan Bennett, Paul Guyer and Peter Strawson. Not only does this new approach to Kant present a strong challenge to these dominant interpretations but by being more true to Kant's own intent it holds promise for making better sense out of what have been seen as the First Critique's discordant themes.

Critique of Judgment Immanuel Kant, Werner S. Pluhar, In THE CRITIQUE OF JUDGMENT 1790 Immanuel Kant 1724-1804 seeks to establish the a priori principles underlying the faculty of judgment just as he did in his previous critiques of pure and practical reason. The first part deals with the subject of our aesthetic sensibility: we respond to certain natural phenomena as beautiful, says Kant, when we recognise in nature a harmonious order that satisfies the mind's own need for order. The second half of the critique concentrates on the apparent teleology in nature's design of organisms. Kant argues that our minds are inclined to see purpose and order in nature and this is the main principle underlying all of our judgements. Although this might imply a super-sensible Designer, Kant insists that we cannot prove a supernatural dimension or the existence of God. Such considerations are beyond reason and are solely the province of faith.

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 judgements 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 judgements 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

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