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PHILOSOPHY: Immanuel Kant 15: Kant's Copernican Turn Beginner's Guide to Kant's Metaphysics "0026 Epistemology | Philosophy Tube Immanuel Kant's Moral Theory 6 1 Kant's Moral Theory in 7 Steps (What Kant can teach you about your morality) Immanuel Kant's Categorical Imperative **A History of Philosophy | 55 Scottish Realism** How Plato's Forms led to Socialism The Kantian Subject Sensus Communis For Kant, the sensus communis only applied to taste, and the meaning of taste was also narrowed as it was no longer understood as any kind of knowledge. Taste, for Kant, is universal only in that it results from "the free play of all our cognitive powers", and is communal only in that it "abstracts from all subjective, private conditions such as attractiveness and emotion".

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intra-subjective and the inter-subjective. Kant took the sensus communis mainly from the Latin (=sensus communis!) and English (=common sense!) traditions, which were mainly epistemological and moral, and he gave it a new sense in his aesthetics, in his third Critique. He connected it to perception and, maybe unknowingly, back to Aristotle.

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In this paper the notion of sensus communis, as articulated by Kant in the Critique of the Power of Judgment, is discussed from the vantage point of the author's project of exporting the model of exemplary universalism underlying reflective and, specifically, aesthetic judgment beyond the realm of aesthetics. In the first section, the relevance of such a project relative to an appraisal of the new and un superseded philosophical context opened by the Linguistic Turn is elucidated.

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Abstract. The purpose of this thesis is to present a concentrated study of the "Sensus Communis" in the Philosophy of Aristotle, Thomas Aquinas, Locke, Leibniz and Kant. The conception of the "Sensus Communis" was first introduced in the field of psychological study by Aristotle. In the De Anima, after he examined the function of each peripheral sense-organ of sight, hearing, smiling, tasting and touch, he proceeded to the analysis of the "Sensus Communis," which discriminates between these ...

The role of sensus communis in Aristotle, Thomas Aquinas ...  
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27 Presumably, this is the point to which Kant alludes at the end of §22, when, after noting that the indeterminate standard of a sensus communis is presupposed by the judgement of taste, he mysteriously asks whether there is in fact such a common sense, which serves as constitutive principle of the possibility of experience, or whether there is 'a still higher principle of reason that makes it only a regulative principle for us to bring forth, for higher purposes, a common sense in the ...

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Argues that the importance of Kant's aesthetic theory must be understood in the context of a radical critique of subjectivity.

Kant's Critique of Judgment accounts for the sharing of a common world, experienced affectively, by a diverse human plurality. In order to appreciate Kant's project, Judging Appearances retrieves the connection between appearance and judgment in the Critique of Judgment. Kleist emphasizes the important but neglected idea of a sensus communis, which provides the indeterminate criterion for judgments regarding appearance. Judging Appearances examines the themes of appearance and judgment against the background of Kant's debt to Leibniz and Shaftesbury. Drawing upon treatments by Husserl, Sartre, Ricoeur and Arendt, Kleist delineates the proto-phenomenological method through which Kant uncovers the idea of a sensus communis. Kleist shows that taste is a discipline of opening oneself to appearance, requiring a subject who dwells in a common world of appearances among a diverse human plurality. This volume will prove valuable for anyone interested in a fresh approach to themes at the heart of Kant's aesthetics.

A genuine political ethics seems to require a universal perspective, and yet we are told that the postmodern age eschews universal perspectives. In this book, Georges De Schrijver argues that the leading proponents of postmodernity have not, as is commonly assumed, abandoned the search for universals. Rather they have sought to reshape the concept in ways that account for postmodernity's critique. Examining the thought of both Jean-Francois Lyotard, who prophesies the end of the grand stories, and Jacques Derrida, the leading proponent of deconstruction, De Schrijver comes to the conclusion that each, in his turn, is still in search of the universal. Taking his lead from Kant's unrepresentable Idea, Lyotard holds out hope for a universal expressed through respect for heterogeneity, whereas Derrida arrives at this impossible dream through a critical study of Husserl's phenomenology. The common bond for Lyotard and Derrida is their quest of the unrepresentable. For Lyotard, this comes through a sublime sadness urging him to side with the silenced party in legal disputes. For Derrida, the same quest is expressed through a yearning for the impossible things to come: a justice that goes beyond legality, a reshaping of the international juridical order, and a hospitality that is truly unconditional in its reach. Underlying the thought of both men is a profound appreciation for their Jewish ethical inheritance, an appreciation they learn from Emmanuel Levinas. In passing judgment on the new world order, both authors go decidedly beyond Kant - and thus beyond modernity - in reaching for a truly transcultural perspective in this era of globalization.

By tracing the theoretical genealogy of such ideas as reason, natural and historical rights, the individual, nation, and the state, Lubica Učnik argues that we need to come to terms with the conceptual framework of the Enlightenment in order to understand the relationship between nationalism and liberalism. The author claims that the foundation of our knowledge is embedded in the modern concept of the individual. She argues that there are two different models of individualism. One is predicated on the mechanistic universe of causation and defined by the idea of negative liberty; the other theorises the individual as relational and hence social. These two conceptions of the individual are tied to different concepts of rights. The idea of nation is likewise contained in the notion of the individual. Once again, there are two possible approaches. Using the example of the splitting of Czecho-Slovakia, the concept of historical right theorised by the German Historical School of Recht is elaborated. After the First World War, the idea of natural right, as advanced by the Treaty of Versailles promised a sense of legality to all nations living in Central Eastern Europe. Now two concepts - natural right and historical right - provide a basis for the claim of each nation to its own state. The complexity of the political situation in Europe after 1989 thus has to be interpreted differently.

Focusing in particular on the traditions of some of the late Greeks and the Romans, Renaissance humanism, and the thought of Giambattista Vico, this book's concern is to revive the ancient Delphic injunction "know thyself," an idea of civil wisdom that Verene finds has been missing since Descartes. The author recovers the meaning of the vital relations that poetry, myth, and rhetoric had with philosophy in thinkers like Cicero, Quintilian, Isocrates, Pico, Vives, and Vico.

This book reflects on the problematic relation of ethics to politics in our 'democratic' era. If democracy implies the loss of an ultimate foundation for both ethics and political action, how can it be defended against its (ultra-nationalist, fundamentalist, ...) critics. Are there reasons for being a 'democrat' and what does it mean to be so or to act 'democratically'. Does this merely imply strict obedience to certain procedures that we call 'democratic' or does a democratic society ask for a democratic attitude or ethos. If so, how can this ethos be defined and grounded. All contributions to this volume articulate answers to these questions or to problems intrinsically related to them (i.e. what is the status of the law when it loses ultimate foundation). They do so by reflecting on the work of some important contemporary French philosophers: Lefort, Lyotard, Derrida, Levinas, Lacan, etc.

This book will prove insightful to students and scholars interested in German literary, philosophical, and cultural studies."--BOOK JACKET.

Glenn Alexander Magee's book argues that Hegel was decisively influenced by the Hermetic tradition, a body of thought with roots in Greco-Roman Egypt. In the Middle Ages and modern period, the Hermetic tradition became entwined with such mystical strands of thought as alchemy, Kabbalism, Millenarianism, Rosicrucianism, and theosophy. Recent scholarship has drawn connections between the Hermetic "counter-tradition" and many modern thinkers, including Leibniz and Newton.

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