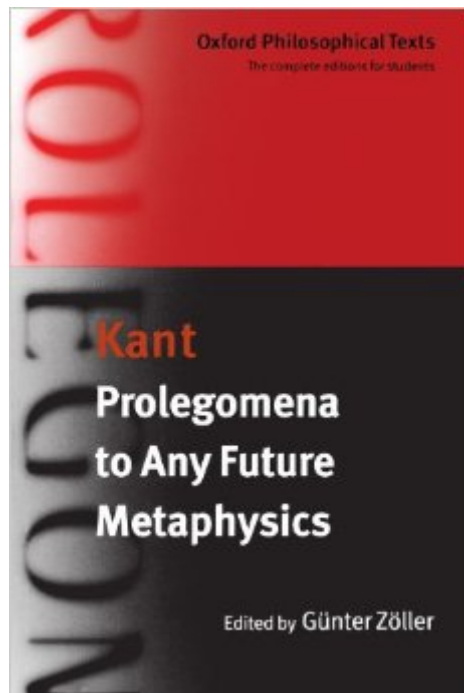


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Prolegomena To Any Future Metaphysics: With Two Early Reviews Of The Critique Of Reason (Oxford Philosophical Texts)



Synopsis

This accessible and practical edition of Kant's best introduction to his own work is designed especially for students. Assuming no prior knowledge of the *Prolegomena*, esteemed scholar Günter Zöller provides an extensive introduction that covers Kant's life, the origin and reception of the *Prolegomena*, the organization of the work, its principal arguments, and its philosophical significance. Detailed notes, a chronology, a glossary, an annotated bibliography, and two reviews of the *Critique of Pure Reason*--which establishes the specific intellectual background of the *Prolegomena*--are also included.

Book Information

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Customer Reviews

The "Prolegomena" was published in 1783, two years after the first edition of his "Critique of Pure Reason". One of Kant's shorter works, the "Prolegomena" contains a summary of the Critique's main conclusions, sometimes by arguments Kant had not used in the "Critique". Kant characterizes his more accessible approach here as an "analytic" one, as opposed to the Critique's "synthetic" examination of successive faculties of the mind and their principles. The "Prolegomena" is also intended as a polemic. Kant was disappointed by the poor reception of the "Critique", and here he repeatedly emphasizes the importance of its critical project for the very existence of metaphysics as a science. The final appendix contains a detailed rebuttal to an unfavorable review of the "Critique". Kant declared that the "Prolegomena" are for the use of both learners and teachers as an heuristic way to discover a science of metaphysics. Unlike other sciences, metaphysics has not yet

attained universal and permanent knowledge. There are no standards to distinguish truth from error. Kant asked, "Can metaphysics even be possible?" Hume investigated the problem of the origin of the concept of causality. Is the concept of causality truly independent of experience or is it learned from experience? Hume mistakenly attempted to derive the concept of causality from experience. He thought that causality was really based on seeing two objects that were always together in past experience. If causality is not dependent on experience, however, then it may be applied to metaphysical objects, such as an omnipotent God or an immortal Soul.

Immanuel Kant (1724-1804) was a German philosopher who is perhaps the founder of "modern" philosophy, with his focus on epistemology (theory of knowledge); he wrote many books, such as Critique of Pure Reason, Critique of Judgement, Religion Within the Limits of Reason Alone, The Philosophy of Kant, etc. [NOTE: Page numbers below refer to the 133-page Bobbs-Merrill paperback edition.] The full title of this 1783 book (published just two years after his first Critique, and often considered to serve as an excellent "introduction" to that difficult book) is, "Prolegomena to Any Future Metaphysic Which Will Be Able to Come Forth As Science." He said in the Introduction, "These Prolegomena are for the use... of future teachers... My purpose is to persuade all those who think metaphysics worth studying that it is absolutely necessary to pause a moment and, regarding all that has been done as though undone, to propose first the preliminary question, 'Whether such a thing as metaphysics be even possible at all?' ...

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