

Abstracts

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Is the history of philosophy possible on the principles of transcendentalism? In memory of Röd: Round-table sitting of Kantian society

Kantian society in Ukraine has held the philosophical seminar in memory of Wolfgang Röd (1926–2014) on September 22, 2014. W. Röd was a member of Kantian society in Ukraine from 1999 and took part more than once in the Society discussions. Wolfgang Röd was an outstanding Austrian philosopher and philosophy historian. First scientific works by W. Röd were written in the framework of German traditions of the history of philosophy. He has formulated his methodological position as critical history of philosophy. Röd was one of contemporary philosophers who studied in detail the problem of the theory and meta-theory of experience which he understood in terms of transcendental philosophy. The last of the fourteen-volume History of Philosophy by Röd (published in 2014 in co-authorship with P. Basile) was dedicated to pragmatism and tradition of analytical philosophy.

Vakhtang Kebuladze

Beauty benefit and intellect autonomy

The paper deals with Kant's distinguishing between free and dependent beauty. On the basis of this distinguishing one can reveal the esthetic dimension of ethical. The author points to connection between the ability to experience of free beauty, freedom of will and intellect autonomy that is the esthetical, practical and theoretical aspects of human existence. In so doing the author notes the threats carried by the pure autonomous intellect. They are especially brightly distinguished in the Enlightenment project which contains the elements of totalitarianism that is indicated by Adorno and Horkheimer. The appeal to general intellect may turn into something that Popper calls "philosophy of oracles", which try to interpret and then to transform the world, following general ideas of intellect. The Ortega y Gasset idea that each thing has its unimaginable ideal can serve as alternative.

Keywords: autonomy of intellect, choice, free beauty, act, good, dependent beauty, ideal, truth, art, intellect, freedom

Victor Kozlovskyi

Is anthropology possible as a transcendental doctrine: Kant's views

The article touches upon complex and highly polemical issues of Kant's anthropology. In our opinion, the position of the German philosopher can be clearly identified in different variants of anthropological discourse; it is not only pragmatic anthropology that philosopher taught his students but also other variants of human research - physical anthropology, moral anthropology. The latter, as it is known, is possible because a person has not only empirical but also intelligible nature. In addition, in one of his remarks Kant also wrote about so-called transcendental anthropology, though he is not unwrapped this idea in some more or less valid theoretical structure. In his article, relying on the modern interpretation of Kant's vision of anthropology as a transcendental science about a person, we are trying to identify the conceptual possibility of this idea, figure out whether it is the basic principle of critical philosophy.

Keywords: human anthropology, pragmatic anthropology, moral anthropology, psychology, transcendental unity of apperception, transcendental psychology, radical evil, experience, empirical and intelligible nature, philosophical anthropology

Yurii Fedorchenko

The proof-structure of the transcendental deduction of categories

The article is devoted to research of the proof-structure of Kant's transcendental deduction. Three steps in the proof-structure of the transcendental deduction of categories are substantiated in the article: (1) explanation of the possibility to think of an object as such, (2) explanation of the possibility to cognize the empiric object, (3) explanation of the possibility of the empiric object as the possibility of object experience.

Keywords: category, transcendental deduction, proof-structure, object, experience, cognition, thinking

Viacheslav Tsyba

Kant's notion of the rule and language problems

The article deals with the coordination of thinking and language, logic and grammar within transcendental idealism. The author argues that Kant's treatment of grammar as a general form of thinking extends the boundaries of his objectivity tenet. In the project of the Critiques linguistic aspects of the synthetic acts are based on the ground of judgment rules. It presupposes that grammar is a component of synthesis of empirical notions. Grammatical rules contain preconditions of the objective significance which is a connection between a category and its corresponding word. The self-consciousness thesis which unifies all the rules for synthetic acts thereby explicates a process of following the rule through its grammar usage. However, the lack of criteria for distinguishing rigorous and unrigorous rules both in Kant's and in the philosophy of grammar would imply a revision of their theories of meaning.

Keywords: language, thought, rule, grammar, synthesis, a priori, sign, proposition, concept, transcendental idealism

Anatolii Loy

On urgency of the concept of “backward nation”

The idea of “backward nation” was introduced by H. Plessner and represented in the title of his well known book. It was used for characteristic of pathology of political process, inherent in pre-war Germany in difference to its neighbors. A characteristic feature of “the history of German spirit” was the absence of the steady tradition of national statehood on the basis of political humanism, which is inherent in the legal principles of the institutional life of the society. Simultaneously, the stable orientation of the national-state organization of the social life had been formed in the West-European countries in the 16–17th centuries, small German principalities dreamt of uniting into the renewed variant of the Holy Empire of the German nation. The illusions which concerned uniting the ideas of empire and national state continued existing in Germany of the time of Bismarck and were strengthened after the defeat in the World War I, when the accent was made on the national empire, its great-power attempt. Mystification of greatness of the nation, its language, rites and culture is inscribed in such orientation. The tragic consequences of realization of such orientation are generally known. Russia, its social consciousness, in its own way, also suffers from the longing for being simultaneously the national state and empire. The disposition towards the great-statehood, inherited from Mongols, dominates in Russian mentality. The absence of traditions of institutional self-organization of the society on the legal principles determines the anti-western frame of mind, then hampers the potentialities of political modernization of society, makes it one more variant of the backward nation.

Keywords: backward nation, political humanism, national state, great-statehood, empire, nation