

Summary

By posing the question about the possibility of synthetic and a priori judgments – i.e. judgments preceding *and*, at the same time, enlarging our sensual experience – Kant set the agenda for modern philosophy. These judgments, and their related distinctions, should not only have established criteria for separating dogmatic claims of rational metaphysics from the well-founded arguments of critical philosophy, but should also have served as a challenge to the traditional division of sciences on an empirical and rational basis. In this, the essential role has been played by reference to the alleged prescriptive, a priori dimension of physical laws on the one hand and the intuitive, synthetic basis of mathematics on the other. Since then, the epistemic conception suggested by Kant has undergone many substantial shifts and splits, both in the self-determination of philosophy as such – where, in opposition to the mere possibility of “synthetic philosophy”, one stream of thought defined itself as “analytic” – as well as with respect to other fields of experience, such as the paradigmatic case of mathematics and its foundations. Here, the synthetic, constructive approach of conventionalists and intuitionists such as Poincaré or Brouwer arose in opposition to the discursive or broadly conceptual, e.g. axiomatist, approach of Frege or Hilbert.

This anthology of classical as well as recent texts, introduced by the editor’s extensive commentary, has the goal of demonstrating in what sense Kantian distinctions can still serve as a living impulse for modern thinking. It offers the reader a unique possibility to rethink traditional, constitutive texts (Kant, Leibniz, Hume) by contrasting them with their positive transformations (Husserl, Scheler, Cassirer) and applications (Brouwer, Lorenzen), dissenting approaches (Bolzano, Schlick, Frege, Russell), radical conventionalist and pragmatist

Syntetické apriori

rephrasing (Poincaré, Lewis, Wittgenstein, Sellars, Brandom) or the experimental treatment of the original distinctions (Foucault, Kripke, Hintikka, Putnam, Kitcher). As such, the book is valuable not only as a resource for study, but also as evidence of the unity of traditional and contemporary philosophy in all of its seemingly disparate movements and disciplines.