

Oeuvres Philosophiques 1773 1790

Un encyclopédiste réformateur Jacques Peuchet (1758-1830) Ethel Groffier.2011-10-06T00:00:00-04:00 Écrivain injustement oublié, Jacques Peuchet inspira des auteurs aussi divers que Karl Marx et Alexandre Dumas. Collaborateur de l'Encyclopédie Méthodique, juriste réformateur, théoricien de l'administration, journaliste, économiste, statisticien, cet érudit polyvalent traversa en témoin lucide les divers régimes qui se succédèrent de Louis XV à la Monarchie de Juillet. Il a laissé une oeuvre abondante, variée mais d'une singulière cohérence, encyclopédique et, parfois, prophétique. Cette étude la présente à la lumière des événements et des controverses juridiques et économiques du temps. Révolutionnaire modéré, Peuchet veut changer la société dans le respect d'une démocratie bien ordonnée et de la vie privée des citoyens ; juriste, il lutte contre les abus et propose des réformes dont certaines ne verront le jour qu'à la fin du 20e siècle ; administrateur, il dénonce la bureaucratie ; penseur politique, il étudie le rôle de l'information comme l'ont fait peu de ses contemporains ; économiste, il présente l'intérêt d'occuper une position charnière entre les Physiocrates et Adam Smith ; statisticien, il est le père de la statistique régionale descriptive. Ses écrits sur la police brossent un tableau particulièrement vivant de la société française au début du 19e siècle. Ils offrent une fine analyse de trois activités policières : prévention, prévision, répression et tracent la frontière ténue entre le service de renseignements et l'espionnage des citoyens.

Oeuvres philosophiques, 1773-1790 Paul Henri Dietrich d' Holbach.2004

From Classical to Modern Republicanism Mark Hulliung.2020-05-25 In 1955 Louis Hartz published a volume titled *The Liberal Tradition in America*, in which he argued that liberalism was the one and only American tradition. Since then scholars of New Left and neoconservative persuasion have offered an alternative account based on the notion that the civic notions of antiquity continued to dominate political thought in modern times. Against this revisionist view the argument of *From Classical to Modern Liberalism* is that we need to study America in comparative perspective, and if we do so we shall discover that republicanism in the modern world was distinctively modern, drawing upon ideas of natural rights, consent, and social contract. Rather than a struggle between liberalism and republicanism, we should speak about liberal republicanism. Rather than republicanism versus liberalism, we should address liberalism versus illiberalism, the true issue of our age.

Entre terreur et vertu Huguette Krief.2010 Eude sur l'importance du roman durant la période qui suivit la Révolution française. L'ouvrage montre comment les auteurs de romans, de contes et de nouvelles de cette époque ont participé à l'aventure révolutionnaire et à la conquête du droit à la libre expression en traitant, dans leurs oeuvres, de sujets comme la souveraineté nationale, l'émigration, les violences populaires de la Terreur, etc.

Œuvres de Turgot Et Documents Le Concernant Anne-Robert-Jacques Turgot (baron de l'Aulne).1913

François Hemsterhuis, Œuvres philosophiques Jacob van Sluis.2015-03-20 Critical edition of the works of the Dutch philosopher François Hemsterhuis (1721-1790), written in French and with a contemporary German translation. L'édition critique des œuvres du philosophe néerlandais François Hemsterhuis (1721-1790), écrite en français et accompagnée d'une traduction contemporaine en allemand. Kritische Gesamtausgabe der Schriften des niederländischen Philosophen François Hemsterhuis (1721-1790). Originalsprache Französisch mit zeitgenössischer deutscher Übersetzung.

Oeuvres philosophiques Georges Palante,Jean-Pierre Jackson.2004 Rassemble l'intégralité du corpus du philosophe athée et matérialiste français (1709-1751).

L'arbre et le labyrinthe Maria Franca Spallanzani.2009 Étudier la translation d'une philosophie sans rien ignorer de la portée de ses arguments ; poursuivre les images d'un philosophe sans rien négliger de ses gestes et de sa légende ; comprendre, doctrine et récit mêlés, qui fut Descartes pour les Philosophes du XVIIIe siècle : L'arbre et le labyrinthe. Descartes selon l'ordre des Lumières est un livre d'histoire de la philosophie.

L'arbre, c'est l'image employée par Descartes dans la Lettre-préface aux Principes pour imposer la vigueur de la nouvelle philosophie de la raison ; le labyrinthe, c'est la figure utilisée par les encyclopédistes dans le Discours Préliminaire pour évoquer les limites d'une sage philosophie de l'expérience. Mariafranca Spallanzani veut comprendre comment l'ordre cartésien des raisons est interprété, accepté, travesti, critiqué, refusé, et, finalement, traduit par les Philosophes des Lumières. En offrant une étude de cette migration, il s'agit d'interpréter la philosophie des Philosophes selon une double exigence. L'enquête procède d'abord à un repérage extensif des occurrences de la figure et de la philosophie de Descartes dans la forêt de l'Encyclopédie. Aussi importante que soit cette poursuite, aussi décisifs soient ses acquis, aussi neuve sa méthode, l'essentiel n'est pas là. Car le livre offre aussi une comparaison terme à terme de deux modélisations de l'ordre où se joue le destin de la philosophie des Lumières, et par delà, de tout un pan de la philosophie française du XVIIIe siècle--P. [4] of cover.

The life and times of Oliver Goldsmith, by John Forster Oliver Goldsmith.1900

Oeuvres philosophiques, 1773-1790 Paul Henri Thiry Holbach (baron d'),Jean-Pierre Jackson.2004 Tant que l'éducation sera négligée, la raison persécutée, la vertu méprisée, il na faut pas s'attendre à voir les hommes ni meilleurs, ni plus heureux. Les hommes ne sont pas dégénérés : leur raison n'a pas encore été suffisamment développée. Leur nature ne s'est pas dégradée : elle n'a point été convenablement cultivée. Un des grands inconvénients du commerce du monde est d'exposer les personnes occupées à devenir les victimes d'une foule d'importuns, de fainéants, d'ennuyeux, qui viennent périodiquement leur apprendre qu'ils n'ont rien à leur dire. Les nations pauvres ne sont-elles pas à portée de supplanter les nations les plus riches dans leur commerce ? L'étranger s'adressera toujours au peuple qui lui fournit les marchandises à meilleur compte. Une nation trop riche périt de son embonpoint et deviendra la proie des nations les plus pauvres, qui n'auront point d'argent mais du fer pour la conquérir. Ainsi que tous les excès, le commerce trop étendu finit par se punir lui-même. En augmentant dans un pays la masse des richesses, il augmente nécessairement le prix de toutes les denrées, par conséquent celui de la min d'œuvre ou le salaire de l'ouvrier. Dès lors, les manufactures nationales perdent la concurrence avec celles des peuples moins riches qui travaillent à meilleur marché. Que dans un coin de l'Asie un imposteur tel que Mahomet parvienne à persuader une centaine d'Arabes imbéciles et à leur faire croire qu'il est un grand prophète, cette erreur paraît d'abord de très peu de conséquence. Cependant on trouve qu'au bout de d'un siècle cette erreur a fait inonder de sang et l'Asie et l'Afrique, et qu'elle est la cause fatale de l'engourdissement stupide dans lequel nous voyons encore gémir les malheureux habitants des plus belles contrées du monde, sur lesquelles un despotisme affreux exerce son empire destructeur. La liberté entre les mains d'un être sans culture et sans vertu est une arme tranchante entre les mains d'un enfant. On est homme avant que d'avoir une religion, et quelque religion qu'on adopte, sa morale doit être la même que celle de la Nature prescrit à tous les hommes, sans quoi elle serait destructrice pour la société. Rien de plus injuste, de plus inhumain, de plus extravagant, de plus contraire au repos de la société, que de haïr et de persécuter ses semblables pour des opinions. Les opinions ne sont dangereuses que lorsqu'on veut les faire adopter par force à d'autres. Le crime est toujours du côté de celui qui le premier emploie la violence. Rien n'est plus propre à rendre les hommes insociables que le défaut d'indulgence an matière d'opinions. Si quelqu'un méritait d'être privé des droits de l'humanité, ce serait évidemment celui qui voudrait que l'on égorgeât sans pitié tous ceux qui ne penseraient pas comme lui. Tout homme qui n'est point alarmé d'une injustice fait au plus obscur de ses concitoyens est un imbécile qui ne mérite lui-même que des fers. Aimez, pour être aimé. Voilà le précepte simple auquel peut se réduire la morale universelle.

Bentham and the Arts Anthony Julius, Malcolm Quinn, Philip Schofield .2020-05-11 Bentham and the Arts considers the sceptical challenge presented by Bentham's hedonistic utilitarianism to the existence of the

aesthetic, as represented in the oft-quoted statement that, 'Prejudice apart, the game of push-pin is of equal value with the arts and sciences of music and poetry. If the game of push-pin furnish more pleasure, it is more valuable than either.' This statement is one part of a complex set of arguments on culture, taste, and utility that Bentham pursued over his lifetime, in which sensations of pleasure and pain were opposed to aesthetic sensibility. Leading scholars from a variety of disciplines reflect on the implications of Bentham's radical utilitarian approach for our understanding of the history and contemporary nature of art, literature, and aesthetics more generally.

Christoph Willibald Gluck Patricia Howard.2013-12-16 Christoph Willibald Gluck composed for operas in such a way that served the story and related the poetic quality of music. He possessed a gift for creating unity between the art forms that comprise a ballet or opera. This bibliography and guide ties together the different writings on this artist, providing faster access to the information on his life and work.

Œuvres philosophiques Paul Henri Thiry d' Holbach.2022

Rousseau und die Physiokraten Reinhard Bach.2018-08-13 Das vorliegende Buch entwickelt eine völlig neue Sicht auf das politische Denken der französischen Aufklärung einschließlich seiner Wirkungen auf die Revolution von 1789, indem es erstmals die ideen- und begriffsgeschichtlichen Hintergründe in ihrer ganzen Komplexität und Widersprüchlichkeit offenlegt. Der Autor untersucht insbesondere die von der Geschichtsschreibung bislang zumeist völlig unbeachtete politische Theoriebildung der Physiokraten. In bewusster Abkehr von metaphysischer Moralphilosophie propagierten sie ein neuartiges, ökonomisch begründetes Naturrecht im Sinne des modernen ökonomischen und politischen Liberalismus. Ihren Siegeszug verdankten sie einer geschickt in Szene gesetzten Übernahme der republikanischen Sprache des Contrat social von Jean-Jacques Rousseau. Damit zeichnete sich lange vor der Revolution die begriffliche Ambivalenz des republikanischen Diskurses ab, die die sehr kontrovers geführte Debatte um die politische Ethik einer zukünftigen bürgerlichen Ordnung reflektiert. Diese Ethikdebatte spaltete die Aufklärung und nahm die eigentlichen ideologischen Fronten der Französischen Revolution vorweg. Auch Immanuel Kants kategorischer Imperativ, der sich ebenfalls auf Rousseau bezieht, stellt eine Antwort auf sie dar.

Thinking about the Enlightenment Martin L. Davies.2016-03-31 Thinking about the Enlightenment looks beyond the current parameters of studying the Enlightenment, to the issues that can be understood by reflecting on the period in a broader context. Each of the thirteen original chapters, by an international and interdisciplinary team of contributors, illustrates the problematic legacy of the Enlightenment and the continued ramifications of its thinking since the eighteenth century. Together, they consider whether modernity can see its roots in the intellectual revolution of the seventeenth and eighteenth centuries. The collection is divided into six sections, preceded by a comprehensive introduction to the field and the most recent scholarship on the period. Across the sections, the contributors consider modern day encounters with Enlightenment thinking, including Kant's moral philosophy, the conflict between reason and faith, the significance of the Enlightenment of law and the gender inequality that persisted throughout the eighteenth century. By examining specific encounters with the problematic results of Enlightenment concerns, the contributors are able to illuminate and offer new perspectives on topics such as human nature, race, politics, gender and rationality. Drawing from history, philosophy, literature and anthropology, this book enables students and academics alike to take a fresh look at the Enlightenment and its legacy in the modern world.

The Gilets Jaunes and the New Social Contract Charles Devellennes.2022-01-19 This book provides a lively account of the gilets jaunes, the yellow vest movement that has shaken France since 2018. Charles Devellennes assesses what lessons can be drawn from their activities and the impact for the contemporary relationship between state and citizen. Informed by a dialogue with past political theorists - from Hobbes, Spinoza and Rousseau to Rawls, Nozick and Diderot - and reflecting on the challenges posed by the yellow vest movement, the author rethinks the concept of the social contract for contemporary societies around the world. It proposes a new relationship between the state and the individual, and establishes the necessity of rethinking the modern democratic nature of our representative polities in order to provide a genuine process for the healing of social ills.

Il diritto alla felicità Antonio Trampus.2014-04-10T00:00:00+02:00 Per gli antichi greci era felice una persona fortunata, «posseduta da un buon genio»; per i romani la felicità significava salute, prosperità e fecondità. È un tema eterno, quello della felicità: riaffiora nei secoli, coinvolge popoli diversi che vi imprimono significati sempre nuovi, segna nella storia un filo rosso che giunge sino a noi. Ancora oggi ci domandiamo se è morale essere felici, se la ricchezza fa la felicità, se la felicità è privata e individuale oppure pubblica. La cultura dell'età moderna si pone un obiettivo nuovo: trasformare il sogno della felicità in realtà politica, o quantomeno creare le opportunità perché ciò avvenga. La felicità diventa un'espressione chiave della modernità: non più una promessa, legata a un futuro preordinato e fuori dalla portata dell'individuo, ma una ricerca, che presuppone quindi la libertà della persona e la responsabilità delle sue scelte. Tra utopie, passioni, desideri, emozioni, che percorrono la letteratura, l'arte e la politica fino a trasformare la ricerca della felicità in un diritto, Antonio Trampus traccia la storia dell'idea di vivere in un mondo migliore.

The Enlightenment and the Fate of Knowledge Martin L. Davies.2019-12-06 The Enlightenment is generally painted as a movement of ideas and society lasting from the late seventeenth to the early nineteenth century, but this book argues that the Enlightenment is an essential component of modernity itself. In the course of the study, Martin Davies offers an original world-view and a critique of some recent interpretations of the Enlightenment.

Dictionary of Philosophy and Psychology James Mark Baldwin.1905

Maximes et réflexions morales du marquis de Sade Norbert Sclipa.2018

Reassessing the Radical Enlightenment Steffen Ducheyne.2017-02-21 Reassessing the Radical Enlightenment comprises fifteen new essays written by a team of international scholars. The collection re-evaluates the characteristics, meaning and impact of the Radical Enlightenment between 1660 and 1825, spanning England, Ireland, the Dutch Republic, France, Germany and the Americas. In addition to dealing with canonical authors and celebrated texts, such as Spinoza and his *Tractus theologico-politicus*, the authors discuss many less well-known figures and debates from the period. Divided into three parts, this book: Considers the Radical Enlightenment movement as a whole, including its defining features and characteristics and the history of the term itself. Traces the origins and events of the Radical Enlightenment, including in-depth analyses of key figures including Spinoza, Toland, Meslier, and d'Holbach. Examines the outcomes and consequences of the Radical Enlightenment in Europe and the Americas in the eighteenth century. Chapters in this section examine later figures whose ideas can be traced to the Radical Enlightenment, and examine the role of the period in the emergence of egalitarianism. This collection of essays is the first stand-alone collection of studies in English on the Radical Enlightenment. It is a timely and comprehensive overview of current research in the field which also presents new studies and research on the Radical Enlightenment.

The National Union Catalog, Pre-1956 Imprints Library of Congress,American Library Association. Committee on Resources of American Libraries. National Union Catalog Subcommittee.1972

Enlightenment in Scotland and France Mark L. Hulliung.2018-07-20 Enlightenment in Scotland and France: Studies in Political Thought provides comparative analysis of the Scottish and French Enlightenments.

Studies of the two Enlightenments have previously focused on the transnational, their story one of continuity between Scottish intellectuals and French philosophes and of a mutual commitment to combat fanaticism in all its forms. This book contends that what has been missing, by and large, from the scholarly literature is the comparative analysis that underscores the contrasts as well as the similarities of the Enlightenments in Scotland and France. This book shows that, although the similarities of enlightened political thought in the two countries are substantial, the differences are also remarkable and stand out in culminating relief in the Scottish and French reactions to the American Revolution. Mark Hulliung argues that it was 1776, not 1789, that was the moment when the spokespersons for Enlightenment in Scotland and France parted company.

The French Image of America: 1658-1790 Durand Echeverria,Everett C. Wilkie.1994 Provides descriptions of all works in French that touch on the original thirteen British North American colonies and the U.S. through

1815. Each of the over 3,000 entries includes a complete title transcription, a pagination statement, notes, and locations of copies.

The Dispute of the New World Antonello Gerbi.2010-06 When Hegel described the Americas as an inferior continent, he was repeating a contention that inspired one of the most passionate debates of modern times. Originally formulated by the eminent natural scientist Georges-Louis Leclerc, Comte de Buffon and expanded by the Prussian encyclopedist Cornelius de Pauw, this provocative thesis drew heated responses from politicians, philosophers, publicists, and patriots on both sides of the Atlantic. The ensuing polemic reached its apex in the latter decades of the eighteenth century and is far from extinct today. Translated in 1973, *The Dispute of the New World* is the definitive study of this debate. Antonello Gerbi scrutinizes each contribution to the debate, unravels the complex arguments, and reveals their inner motivations. As the story of the polemic unfolds, moving through many disciplines that include biology, economics, anthropology, theology, geophysics, and poetry, it becomes clear that the subject at issue is nothing less than the totality of the Old World versus the New, and how each viewed the other at a vital turning point in history.

Qu'est-ce qui fait société ? Claude Giraud.2014-10-15 S'interroger sur ce qui fait société sans spécifier la société objet de ce questionnement, est ici un choix délibéré. Il vise à identifier comment une société en vient à être ce qu'elle est, ce qui fait société et non pas ce qui la caractérise : qu'en est-il de la place de la violence dans la constitution de la société ? Qu'en est-il de l'ordre social et son articulation à la citoyenneté ? Qu'en est-il de la question de l'organisation de la société, de sa nécessité et du lien au politique ?

The Sciences in Enlightened Europe William Clark,Jan Golinski,Simon Schaffer.1999-07 Radically reorienting our understanding of the Enlightenment, this book explores the complex relations between enlightened values and the making of scientific knowledge. Here monsters and automata, barometers and botanical gardens, polite academics and boisterous clubs, plans for violent wars and for universal peace, are all relocated in the landscape of enlightened Europe. The contributors show how changing forms of discipline, machinery, and instrumentation affected the emergence of new kinds of knowledge; consider how institutions of public rate taste and conversation helped provide a common frame for the study of human and nonhuman natures; and explore the regional operations of scientific culture at the geographical fringes of Europe. Covering a wide range of scientific disciplines, both in the principal European countries and in areas peripheral to Europe, the book also includes ample illustrations and an extensive bibliography. Implicated in the rise of both fascism and liberal secularism, the moral and political values that shaped the Enlightenment remain controversial today. Through careful scrutiny of how these values influenced and were influenced by the concrete practices of its sciences, this book gives us an entirely new sense of the Enlightenment. -- from back cover.

Main Philosophical Writings and the Novel Allwill Friedrich Heinrich Jacobi.1995-02-17 Jacobi's polemical tract Concerning the Doctrine of Spinoza in Letters to Herr Moses Mendelssohn propelled him to notoriety in 1785. This work, as well as David Hume on Faith, or Idealism and Realism, Jacobi to Fichte, and the novel Allwill, is included in George di Giovanni's translation. In a comprehensive introductory essay di Giovanni situates Jacobi in the historical and philosophical context of his time, and shows how Jacobi's life and work reflect the tensions inherent in the late Enlightenment.

A Cultural History of Democracy in the Age of Enlightenment Michael Mosher,Anna Plassart.2022-12-15 This volume surveys the burst of political imagination that created multiple Enlightenment cultures in an era widely understood as an age of democratic revolutions. Enlightenment as precursor to liberal democratic modernity was once secular catechism for generations of readers. Yet democracy did not elicit much enthusiasm among contemporaries, while democracy as a political system remained virtually nonexistent through much of the period. If seventeenth- and eighteenth-century ideas did underwrite the democracies of succeeding centuries, they were often inheritances from monarchical governments that had encouraged plural structures of power competition. But in revolutions across France, Britain, and North America, the republican integration of constitutional principle and popular will established rational hope for public happiness. Nevertheless, the tragic clashes of principle and will in fraught revolutionary projects were also democratic legacies. Each chapter focuses on a distinct theme: sovereignty; liberty and the rule of law; the “common good”; economic and social democracy; religion and the principles of political obligation; citizenship and gender; ethnicity, race, and nationalism; democratic crises, revolutions, and civil resistance; international relations; and the transformations of sovereignty—a synoptic survey of the cultural entanglements of “enlightenment” and “democracy.”

Diderot, l'Encyclopédie & autres études Jacques Proust,Alain Sandrier.2010 Un ensemble de textes qui ont comme sujet soit Jacques Proust lui-même, spécialiste du siècle des lumières et de Diderot en particulier, soit un domaine que ce professeur universitaire de lettres affectionnait, tel le Japon.

Enlightened Absolutism, 1760-1790 Antony Lentin.1985

Oeuvres philosophiques Paul Henri Thiry d' Holbach.

Lackington, Allen, & Co's General Catalogue for the Year 1811 Lackington, Allen and Co.1811

Music, Pantomime and Freedom in Enlightenment France Hedy Law.2020 How did composers and performers use the lost art of pantomime to explore and promote the Enlightenment ideals of free expression?

Kunsten at konversere Michael Høxbro Andersen.2017-02-24 Bøger om høflighed hører til de mest populære udgivelser i Frankrig på enevældens tid. De fleste er skrevet som dialoger, breve eller essays, der forsøger at besvare et påtrængende spørgsmål om den korrekte adfærd ved hoffet og i salonerne. Hvordan behager man ved kongens hof? Hvordan bidrager man til den selskabelige munterhed? Hvordan konverserer man?

Michael Høxbro Andersen argumenterer for, at disse bøger må læses som et væsentligt indslag i en generel afpolitiseringsproces på enevældens tid. De formede forestillingen om adelsmanden som den fuldendte undersåt, og de var med til at skabe en apolitisk og mondæn offentlighed. Dermed har de præget fransk kultur og litteratur helt frem til i dag. Kunsten at konversere analyserer den franske konversationskunsts lange historie fra dens begyndelse i renæssancen og frem til oplysningsfilosoffernes kritik af den i det 18. århundrede. Bogen indeholder kapitler, der behandler både Michel de Montaigne, Madame de Scudéry, La Rochefoucauld, Jean-Jacques Rousseau og Denis Diderot, men også i dag næsten glemte forfattere som Chevalier de Méré.

The Works of Oliver Goldsmith: The Life and Times of Oliver Goldsmith Oliver Goldsmith.1900

Oeuvres philosophiques Paul Henri Thiry Holbach (baron d').1998

Oeuvres philosophiques Morelly,Jean-Pierre Jackson.2004

Democratic Enlightenment Jonathan Israel.2013-01-17 That the Enlightenment shaped modernity is uncontested. Yet remarkably few historians or philosophers have attempted to trace the process of ideas from the political and social turmoil of the late eighteenth century to the present day. This is precisely what Jonathan Israel now does. In *Democratic Enlightenment*, Israel demonstrates that the Enlightenment was an essentially revolutionary process, driven by philosophical debate. The American Revolution and its concerns certainly acted as a major factor in the intellectual ferment that shaped the wider upheaval that followed, but the radical philosophes were no less critical than enthusiastic about the American model. From 1789, the General Revolution's impetus came from a small group of philosophe-revolutionnaires, men such as Mirabeau, Sieyès, Condorcet, Volney, Roederer, and Brissot. Not aligned to any of the social groups represented in the French National assembly, they nonetheless forged la philosophie moderne-in effect Radical Enlightenment ideas-into a world-transforming ideology that had a lasting impact in Latin America, Canada and Eastern Europe as well as France, Italy, Germany, and the Low Countries. In addition, Israel argues that while all French revolutionary journals powerfully affirmed that la philosophie moderne was the main cause of the French Revolution, the main stream of historical thought has failed to grasp what this implies. Israel sets the record straight, demonstrating the true nature of the engine that drove the Revolution, and the intimate links between the radical wing of the Enlightenment and the anti-Robespierrieste Revolution of reason.

Philosophie nach Kant Mario Egger.2014-04-02 Insbesondere die Tragfähigkeit des transzendentalen Idealismus für Kants Metaphysik der Natur sowie die Schlüssigkeit seiner Moralphilosophie stehen in den Beiträgen des Bandes erneut auf dem Prüfstand. Zentrale Konzepte von Kants Transzendental- und Moralphilosophie, wie Substanz, Zeit, Freiheit und der kategorische Imperativ, wendenvor dem Hintergrund der Frage behandelt, wo Kant im Spannungsfeld zwischen traditionellem und modernem Wissenschaftsverständnis zu verorten ist. Bedeutende Vertreter der Kantforschung (u.a. H. E. Allison, P. Guyer, D. Schönecker, M.Caimi, H. Schmitz) liefern im vorliegenden Band Klärungen: Sie ordnen Kant in den Kontext der Tradition und der zeitgenössischen Diskussion ein und ziehen produktive Vergleiche mit Autoren nach Kant, die sich kritisch mit ihm auseinander setzten. Der Band richtet sich an fortgeschrittene Studierende und Kantforscher, die sich einen repräsentativen Überblick über den aktuellen Stand der Debatte verschaffen wollen.

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