

KANTIAN PHILOSOPHY AND THE CHALLENGES OF MODERNITY

Speeches

<https://doi.org/10.15407/fd2024.01.096>

UDC 141

Robert HANNA,

PhD in Philosophy, Department of Philosophy,
University of Colorado, Boulder (USA)

KANTIAN FUTURISM

The text discusses the intimate relationship between the future of philosophy and the future of humankind-in-the-world, emphasizing the critical reflection and speculative nature of philosophical futurism, particularly in the context of Immanuel Kant's philosophical thought. Kant's influence, especially through his groundbreaking work, «Critique of Pure Reason,» has shaped modern philosophy and continues to impact various philosophical disciplines. The text highlights Kant's transcendental idealism as a conceptual science describing the essential nature of the real world and cognitive semantics, focusing on the structure of human representation and judgment. Additionally, the idea of a comprehensive Kantian philosophy for the future, known as rational anthropology, is proposed as a way to creatively revise and update Kantian philosophy for the near future, addressing the rational human condition across various spheres of human existence. The text concludes by advocating for the forward progression to rational anthropology as the philosophical futurist direction for humankind.

Keywords: Immanuel Kant, Critique of Pure Reason, futurism, transcendental idealism, cognitive semantics, rational anthropology.

The future of philosophy and the future of humankind-in-the-world are intimately related, not only (i) in the obvious sense that all philosophers are «human, all-too-human» animals—i.e., members of the biological species *Homo sapiens*, and also finite, fallible, and thoroughly normative imperfect in every other way too—hence the natural fate of all human animals is also the natural fate of all philosophers, but also (ii) in the more profound and subtle sense of what I'll call *philosophical futurism*. Philosophi-

Citation: Hanna, R. (2024). Kantian Futurism. *Philosophical Thought*, 2, 91—99. <https://doi.org/10.15407/fd2024.02.091>

© Publisher PH «Akadempriodyka» of the NAS of Ukraine, 2024. This is an open access article under the CC BY-NC-ND (<https://creativecommons.org/licenses/by-nc-nd/4.0/>)

cal futurism is a critical, synoptic, and speculative reflection on the fate of humankind-in-the-world, with special attention paid not only to what humankind-in-the-world (including philosophy itself) *will most likely be*, if things continue to go along in more or less the same way as they have been and are now going, or *could conceivably be*, as in science fiction or other forms of imaginative projection, but also to what humankind-in-the-world (including philosophy itself) *ought to be*, and therefore (assuming that «ought» entails «can») *can be*, as the direct result of our individual and collective free agency, for the purpose of rationally guiding humankind in the near future. In what follows, I'll very briefly present, defend, and strongly recommend a version of philosophical futurism that I call *Kantian futurism*.¹

Immanuel Kant's *Critique of Pure Reason*, also known as *Kritik der reinen Vernunft*, also known as «the first *Critique*,» and also «CPR» for short, is the single most brilliant, difficult, and important book in modern philosophy; although to be sure, the CPR has always provoked as much controversy, criticism, and disagreement as it has inspired agreement, application, and creative revision-&-updating. The CPR was first published in 1781 (the A edition), followed six years later by a revised second edition (the B edition) in 1787. Whole libraries could be filled with the secondary literature—books and essays—published on the first *Critique*, since its explosive appearance on the philosophical scene in the twilight decades of the 18th century. Correspondingly, during those 240+ years, the impact of the CPR, via Kant's comprehensive *Critical Philosophy*, has steadily deepened, increased, ramified, and widened, in three directions: **first**, as a positive source for foundational work in metaphysics, epistemology, philosophy of mind, ethics, aesthetics and the philosophy of art, philosophical anthropology, the philosophy of religion and philosophical theology, political philosophy, the history and philosophy of the formal and natural sciences, and the philosophy of nature, **second**, as a negative foil for *all* alternative developments in those basic philosophical subjects, since *all* philosophers in the post-Kantian era, whether pro-Kant, anti-Kant, or officially Kant-neutral, must define themselves and their work in relation to Kant and the Critical Philosophy (Hanna, 2020), and **third**, as a broad, deep, and powerful sociopolitical force, under the much-controverted rubric of *enlightenment* (Hanna, 2016, 2017a, 2021a).

Indeed, in this very year, 2024, the 300th anniversary of Kant's birth, it's self-evident that the impact of the CPR, via the larger Critical Philosophy and post-Kantian enlightenment thinking, is now truly *cosmopolitan*, hence worldwide, and also by no means restricted to what Arthur Schopenhauer in the mid-19th century so sarcastically and presciently called «university philosophy» (Schopenhauer, 2014), i.e., *professional academic philosophy*, nowadays known simply as «professional philosophy.» This is

¹ This short essay has two different and longer versions: **first**, a same-named but much longer essay, «Kantian Futurism» (Hanna, 2023), in which I present, defend, and strongly recommend three futuristic Kantian ideas: (i) *moderately anthropic cosmology* aka *weak transcendental idealism* aka *top-down cosmology*, (ii) *cosmological and cognitive organicism*, and (iii) *the moral and sociopolitical primacy of human dignity*; and **second**, «Kant, Williamson, and The Future of Analytic Philosophy» (Hanna, 2024a), in which I explicitly relate Kantian futurism to classical and post-classical Analytic philosophy.

an oxymoron if ever there was one, since that's precisely how Plato defined *sophistry*, as philosophy for pay and inherently controlled by conventional social and political norms. By 2024, Kant's philosophical thinking and writing are fully and globally *in the real world*, and thereby woven as efficaciously and tightly into the warp and woof of modern life as *real philosophy* can ever be. By «real philosophy» I mean *authentic, serious* philosophy, namely, philosophy done wholeheartedly for its own sake and focused on fundamental issues and problems flowing from the rational human condition in a thoroughly nonideal natural and social world. That's as opposed to *inauthentic, superficial* philosophy, namely, philosophy done halfheartedly and essentially for the sake of one's career, and basically focused on scholastic, trivial issues—for example, contemporary professional academic philosophy (Hanna, 2022; see also: Haack, 2021).

In that connection, it's ironic that Kant was the first truly great real philosopher who was *also* a professional academic philosopher, an irony presciently noted by Schopenhauer too. In his 1798 essay, «The Conflict of the Faculties,» Kant rightly asserted the rational autonomy of the faculty of philosophy, not only from all the other faculties of the university, especially including the faculty of theology, but also from the government (CF 7: 27)². But at the same time, Kant failed to anticipate the future heteronomy and subordination of mainstream 20th and 21st century philosophy *to the formal and natural sciences* and above all *to its own academicization and professionalization* (Hanna, 2022).

In any case, given the conception of real philosophy I spelled out two paragraphs above, my metaphilosophical view about the CPR in particular and the Critical Philosophy in general is this:

² For convenience, I cite Kant's works infratextually in parentheses. The citations include both an abbreviation of the English title and the corresponding volume and page numbers in the standard «Akademie» edition of Kant's works: *Kants gesammelte Schriften*, edited by the Königlich Preussischen (now Deutschen) Akademie der Wissenschaften (Berlin: G. Reimer [now Walter De Gruyter], 1902). For references to the first Critique, I follow the common practice of giving page numbers from the A (1781) and B (1787) German editions only. Because the Akademie (Ak) edition contains only the B edition of the first Critique, I have also consulted the following German composite edition: *Kritik der reinen Vernunft*, ed. W. Weischedel, Immanuel Kant Werkausgabe III (Frankfurt: Suhrkamp, 1968). Here's a list of the relevant abbreviations and English translations of the works I've cited in this essay, together with the year of each work's first publication in German, its Ak volume number, and (if relevant) its Ak page-range:

C — *Immanuel Kant: Correspondence, 1759-99*. Trans. A. Zweig. Cambridge: Cambridge Univ. Press, 1999.

CF — *The Conflict of the Faculties*. Trans. M. Gregor. Lincoln, NE: Univ. of Nebraska Press, 1979.

CPR — *Critique of Pure Reason*. Trans. P. Guyer and A. Wood. Cambridge: Cambridge Univ. Press, 1997. (1781 or A edition: Ak 4: 1-251; 1787 or B edition: Ak 3)

OD — «On a Discovery Whereby Any New Critique of Pure Reason Has Been Made Superfluous by An Older One.» Trans. H. Allison. In H. Allison, *The Kant-Eberhard Controversy*. Baltimore MD: Johns Hopkins Univ. Press, 1973. Pp. 107-160. (1790, 8: 185-252)

Prol — *Prolegomena to Any Future Metaphysics*. Trans. G. Hatfield. Cambridge: Cambridge Univ. Press, 2004. (1783, Ak 4: 253-383)

Like all philosophers Kant sometimes errs, or anyhow nods. But we respect him most by critically noting and then setting aside his slips, and by promoting his deepest and most powerful doctrines... Kant's Critical Philosophy is fully worth studying, critically analyzing, charitably explicating, defending, and then independently developing in a contemporary context. This is because, in my opinion, more than any other single-authored body of work in modern philosophy the Critical Philosophy most doggedly pursues and most profoundly captures some non-trivial fragment of the honest-to-goodness truth about rational human animals and the larger natural world that surrounds them (Hanna, 2006a: p. 7).

Lying behind and scaffolding those claims, my take on the relationship between contemporary philosophy and the history of philosophy is based on what I call *The No-Deep-Difference Thesis*:

There is no fundamental difference in philosophical content between the history of philosophy and contemporary philosophy (Hanna, 2017b: section 3).

In other words, in doing contemporary philosophy one is thereby directly engaging with the history of philosophy, and in doing the history of philosophy one is thereby directly engaging with contemporary philosophy. There's no fundamental difference in philosophical content between philosophy that was thought, spoken, written, or published 2000 or 200 or 20 years ago, or 20 months ago, and philosophy that was thought, spoken, written, or published 20 weeks or 20 days or 20 minutes or 20 seconds ago.

Relatedly, it's a truth *not* generally acknowledged, that *all* Anglo-American-&-European philosophy since Kant—i.e., since the end of the 18th century—is *post-Kantian*. This is of course trivially true, in that all Anglo-American-&-European philosophy since the end of the 18th century literally temporally succeeds the publication and dissemination of Kant's philosophical writings. But it's also profoundly true, in that all Anglo-American-&-European philosophy since the end of the 18th century falls within a single comprehensive *Ur*-framework, according to which Kant's philosophy is either (1) wholly accepted without revision-or-updating (*ortho-Kantianism*), (2) at least partially accepted but also significantly revised-&-updated (*quasi-Kantianism*, *crypto-Kantianism*, and classical 19th and early 20th century *neo-Kantianism*, whose original rallying cry was: *back to Kant!*), or (3) outright rejected (*anti-Kantianism*) (Hanna, 2008, 2020).

The paradigmatic example of ortho-Kantianism is mainstream late 18th, 19th, 20th, and 21st century Kant-scholarship, allowing of course for many and various domestic or in-house scholarly disagreements about how best or correctly to interpret Kant's writings. Paradigmatic examples of quasi-Kantian philosophy include: classical German idealism (Fichte, Schelling, Hegel, etc.); British neo-Hegelianism (Bradley, McTaggart, etc.); realistic phenomenology, transcendental phenomenology, and existential phenomenology (Brentano, Husserl, Heidegger, Sartre, Merleau-Ponty, etc.); other varieties of post-phenomenological «Continental» philosophy (existentialism, hermeneutics, post-structuralism, deconstructionism, postmodernism, etc.); New England transcendentalism (especially Emerson); classical American pragmatism (especially Peirce); process philosophy (especially Bergson and Whitehead);

and Pittsburgh neo-Hegelianism (especially Sellars, McDowell, and Brandom). The paradigmatic example of crypto-Kantianism is Wittgenstein's philosophy, both early and late (Hanna, 2017c). And obviously, classical 19th and early 20th century German and French neo-Kantianism are paradigmatic examples of neo-Kantianism. As to anti-Kantian philosophy, paradigmatic examples are classical Analytic philosophy and post-classical Analytic philosophy (Hanna, 2001, 2006a, 2021b).

But whether Kant's philosophy is wholly accepted, partially accepted, or outright rejected, *it's inescapable*. This is simply because Kant's philosophy determines the total logical space of relevant philosophical options for all post-Kantian Anglo-American-&-European philosophy. In this sense, all post-Kantian Anglo-American-&-European philosophy, including of course all contemporary philosophy up to 6 a.m. this morning, *has come out from under Kant's wig*, whether positively (pro-) or negatively (anti-).

Now, it must be admitted that it's at least possible that some old or new *non-Anglo-American-&-European* philosophical framework will unexpectedly stride into the center of the global intellectual and sociocultural scene like an all-conquering Colossus, and henceforth dominate philosophy worldwide. Let's call this *the extra-Kantian-philosophy possibility*. But the extra-Kantian-philosophy possibility seems to me *extremely unlikely*, in view of the bumpy (to put it very mildly) yet relentless *Americanization* of world culture, driven by the USA's militaristic adventures and misadventures, music, movies, television, and digital technology, and the correspondingly equally bumpy yet equally relentless *neoliberalization* of world politics, driven by technocratic capitalism, whether corporate capitalism or State-capitalism, and whether democratic or not-so-democratic, since the end of World War II.

So, leaving aside the extra-Kantian-philosophy possibility, then all foreseeably future philosophy worldwide *will be a series of positive or negative footnotes to Kant*. Moreover, as regards negative footnotes, the 140-year-long anti-Kantian tradition of Analytic philosophy is in fact now coming to an end, as post-classical Analytic philosophy crashes, burns, and goes down forever into the ash-heap of history. And as regards positive footnotes, obviously ortho-Kantianism is historically and philosophically backward-looking, not forward-looking. Therefore, (i) the times they are a-changing, and (ii) the near-future emergence of some or another creatively revised-&-updated version of Kant's philosophy, as the central and dominant world philosophy, is historically inevitable. For all these reasons, *forward to Kant!* must be humankind's philosophical futurist rallying cry.

Now, in a nutshell, what does Kant's Critical Philosophy say? Focusing for the purposes of this short essay on Kant's *theoretical* philosophy, especially including logic, metaphysics, the theory of cognition, and epistemology (see, e.g.: Hanna, 2021c, 2021d, 2021e, 2021f, 2021g, 2021h)—as opposed to his practical philosophy, including his moral theory, his political theory, and his theory of enlightenment—what I call Kant's *real metaphysics* (Hanna, 2017d), aka his «transcendental idealism,» is an a priori conceptual science describing the essential nature of the manifestly real world, insofar as that world necessarily conforms to the a priori formal constraints and normative structures of our two basic innately-specified cognitive faculties or powers: (1)

«sensitivity» (*Sinnlichkeit*), the capacity for pure or empirical sensory intuition (*Anschauung*), sense-perception, and imagination, and (2) «understanding» (*Verstand*), the capacity for conceptualizing and logical thinking (*CPR* A713/B741, A723/751, A841-842/B869-870).

Kant's real metaphysics of transcendental idealism is also a *cognitive semantics*, that is, a general theory of rational human representational content (*C* 10: 129-130; see also: Hanna, 2001, 2006a). According to Kant, a representational content is *richly* meaningful, *empirically* meaningful, or «objectively valid,» if and only if it is either directly grounded on human sensible intuition or is an a priori necessary condition of a representational content that is directly grounded on human sensible intuition, hence *indirectly* grounded on human sensible intuition (*CPR* A38-40/B55-57, A239-240/B298-299). A judgment or proposition can have a truth-value, and be true or false, according to Kant, if and only if all of its representational components are objectively valid (*CPR* A58/B83). If any representational component of a judgment or proposition is *not* objectively valid, *not* empirically meaningful, or «empty» (*leer*), then the whole judgment or proposition is *not* objectively valid, *not* richly or empirically meaningful, and empty—«thoughts without content are empty» (*CPR* A 51/B 75)—and it has no truth-value, hence it is neither true nor false. By sharp contrast, if a judgment or proposition *is* objectively valid, hence richly or empirically meaningful, and thereby has a truth-value, then (i) it is synthetic if and only if (ia) its denial is logically and conceptually consistent and (ib) its meaning and truth are grounded on either pure or empirical human sensible intuition (*CPR* B73, A721/B749, *C* 11: 38, *OD* 8: 245), and (ii) it is analytic if and only if (iia) its denial entails either a formal logical contradiction, a formal contradiction in «intension» or *Inhalt*, or a mutual exclusion of «comprehension» or *Umfang* (*CPR* A150-153/B189-19, *Prol* 4: 267), (iib) it is necessarily true and a priori (*CPR* B4, A6/B10), and (iic) its meaning and necessary truth are grounded on essential connections between objectively valid, richly or empirically meaningful concepts. In other words, by means of his theoretical philosophy, Kant worked out a richly detailed, robust, and (I strongly believe) defensible theory of the analytic-synthetic distinction and philosophical analysis (Hanna, 2001, 2006a: chs. 5-7, 2015: chs. 4-8; see also: Lewin, 2023; Lewin and Williamson, 2023).

That all being so, then self-evidently, this question must also be asked:

Precisely *how* should we creatively revise-&-update Kant's 18th century philosophy for the purposes of bringing about the Kantian philosophy of the near future?

Humankind's existential predicament—including its epistemic, metaphysical, logical, mathematical, natural-scientific, moral, sociopolitical, and religious or spiritual modes—in this thoroughly nonideal natural and social world is what I call *the rational human condition*. Correspondingly, I call the general philosophical theory of the rational human condition *rational anthropology*. Since 2001, for better or worse, I've been developing, presenting, and defending a version of rational anthropology as the comprehensive Kantian philosophy of the near future (Hanna, 2015, 2018a, 2018b, 2018c, 2018d, 2024b). So if I'm right, then humankind's philosophical futurist rallying cry—the rallying cry of Kantian futurism—must also be: *forward to rational anthropology!*

REFERENCES

- Haack, S. (2021). «Philosophy as a Profession, and as a Calling.» *Syzetesis*, 8, 33-51. Available online at URL = <<https://www.syzetesis.it/doc/rivista/archivio/2021/02-Haack.pdf>>
- Hanna, R. (2001). *Kant and the Foundations of Analytic Philosophy*. Oxford: Clarendon/Oxford Univ. Press. Also available online in preview at URL = <https://www.academia.edu/25545883/Kant_and_the_Foundations_of_Analytic_Philosophy>
- Hanna, R. (2006a). *Kant, Science, and Human Nature*. Oxford: Clarendon/Oxford Univ. Press. Also available online in preview at URL = <https://www.academia.edu/21558510/Kant_Science_and_Human_Nature>
- Hanna, R. (2006b). «Rationality and the Ethics of Logic.» *Journal of Philosophy*, 103, 67-100. Also available online in preview at URL = <https://www.academia.edu/7940609/Rationality_and_the_Ethics_of_Logic>
- Hanna, R. (2006c). *Rationality and Logic*. Cambridge: MIT Press. Available online in preview at URL = <https://www.academia.edu/21202624/Rationality_and_Logic>
- Hanna, R. (2008). «Kant in the Twentieth Century.» In: D. Moran (Ed.), *Routledge Companion to Twentieth-Century Philosophy* (pp. 149-203). London: Routledge. Also available online in preview at URL = <https://www.academia.edu/2915828/Kant_in_the_Twentieth_Century>.
- Hanna, R. (2015). Cognition, Content, and the A Priori: A Study in the Philosophy of Mind and Knowledge. In: *The Rational Human Condition* (Vol. 5). Oxford: Oxford Univ. Press. Available online in preview at URL = <https://www.academia.edu/35801833/The_Rational_Human_Condition_5_Cognition_Content_and_the_A_Priori_A_Study_in_the_Philosophy_of_Mind_and_Knowledge_OUP_2015_>
- Hanna, R. (2016). «Radical Enlightenment: Existential Kantian Cosmopolitan Anarchism, With a Concluding Quasi-Federalist Postscript.» In: D. Heidemann and K. Stoppenbrink (Eds.), *Join, Or Die: Philosophical Foundations of Federalism* . (pp. 63-90). Berlin: De Gruyter. Also available online in preview at URL = <https://www.academia.edu/6994230/Radical_Enlightenment_Existential_Kantian_Cosmopolitan_Anarchism_With_a_Concluding_Quasi-Federalist_Postscript>
- Hanna, R. (2017a). «Exiting the State and Debunking the State of Nature.» *Con-Textos Kantianos*, 5, 167-189. Available online at URL = <<https://revistas.ucm.es/index.php/KANT/article/view/89975>>
- Hanna, R. (2017b). «Life-Changing Metaphysics: Rational Anthropology and its Kantian Methodology.» In: G. D'Oro and S. Overgaard (Eds.), *The Cambridge Companion to Philosophical Methodology* (pp. 187-210). Cambridge: Cambridge Univ. Press. Also available online in preview at URL = <https://www.academia.edu/30074521/Life-Changing_Metaphysics_Rational_Anthropology_and_its_Kantian_Methodology_Cambridge_Companion_to_Philosophical_Methodology_2016_>
- Hanna, R. (2017c). «Wittgenstein and Kantianism.» In: H.-J. Glock (Ed.), *Blackwell Companion to Wittgenstein* (pp. 682-698). Oxford: Blackwell. Also available online in preview at URL = <https://www.academia.edu/11716593/Wittgenstein_and_Kantianism>
- Hanna, R. (2017d). «Kant, the Copernican Devolution, and Real Metaphysics.» In: M. Altman (Ed.), *Kant Handbook* (pp. 761-789). London: Palgrave Macmillan. Also available online in preview at URL = <https://www.academia.edu/15428206/Kant_the_Copernican_Devolution_and_Real_Metaphysics_Published_version_in_M_Altman_ed_The_Palgrave_Kant_Handbook_London_Palgrave_Macmillan_2017_pp_761_789_>
- Hanna, R. (2018a). Preface and General Introduction, Supplementary Essays, and General Bibliography. In: *The Rational Human Condition* (Vol. 1). New York: Nova Science.

- Available online in preview at URL = <https://www.academia.edu/35801821/The_Rational_Human_Condition_1_Preface_and_General_Introduction_Supplementary_Essays_and_General_Bibliography_Nova_Science_2018_>
- Hanna, R. (2018b). Deep Freedom and Real Persons: A Study in Metaphysics. In: *The Rational Human Condition* (Vol. 2). New York: Nova Science. Available online in preview at URL = <https://www.academia.edu/35801857/The_Rational_Human_Condition_2_Deep_Freedom_and_Real_Persons_A_Study_in_Metaphysics_Nova_Science_2018_>
- Hanna, R. (2018c). *Kantian Ethics and Human Existence: A Study in Moral Philosophy*. In: *The Rational Human Condition* (Vol. 3). New York: Nova Science. Available online in preview at URL = <https://www.academia.edu/36359647/The_Rational_Human_Condition_3_Kantian_Ethics_and_Human_Existence_A_Study_in_Moral_Philosophy_Nova_Science_2018_>
- Hanna, R. (2018d). *Kant, Agnosticism, and Anarchism: A Theological-Political Treatise*. In: *The Rational Human Condition* (Vol. 4). New York: Nova Science. Available online in preview at URL = <https://www.academia.edu/36359665/The_Rational_Human_Condition_4_Kant_Agnosticism_and_Anarchism_A_Theological_Political_Treatise_Nova_Science_2018_>
- Hanna, R. (2020). «The Kant Wars and The Three Faces of Kant.» *Contemporary Studies in Kantian Philosophy*, 5, 73-94. Available online at URL = <<https://www.cckp.space/single-post/2020/06/15/CSKP5-2020-The-Kant-Wars-and-The-Three-Faces-of-Kant>>
- Hanna, R. (2021a). «The New Conflict of the Faculties: Kant, Radical Enlightenment, The Hyper-State, and How to Philosophize During a Pandemic.» *Con-Textos Kantianos*, 13, 209-233. Available online at URL = <<https://revistas.ucm.es/index.php/KANT/article/view/89483>>
- Hanna, R. (2021b). *The Fate of Analysis: Analytic Philosophy from Frege to The Ash-Heap of History*. New York: Mad Duck Coalition. Available in hardcover, softcover, and Epub at URL = <<https://themadduckcoalition.org/product/the-fate-of-analysis/>>
- Hanna, R. (2021c). «Axioms.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (p. 58). Cambridge: Cambridge Univ. Press. Available online in preview at URL = <https://www.academia.edu/49296182/On_Kants_Term_Axioms_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_58_>
- Hanna, R. (2021d). «Experience.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (pp. 183-186). Cambridge: Cambridge Univ. Press. Available online in preview at URL = <https://www.academia.edu/49296203/On_Kants_Term_Experience_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_183_186_>
- Hanna, R. (2021e). «Representation.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (pp. 388-390). Available online in preview at URL = <https://www.academia.edu/49296254/On_Kants_Term_Representation_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_388_390_>
- Hanna, R. (2021f). «Synthesis.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (pp. 429-432). Available online in preview at URL = <https://www.academia.edu/49296366/On_Kants_Term_Synthesis_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_429_432_>
- Hanna, R. (2021g). «Synthetic A Priori.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (pp. 432-434). Available online in preview at URL = <https://www.academia.edu/49296382/On_Kants_Term_Synthetic_A_Priori_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_432_434_>
- Hanna, R. (2021h). «Jäsche Logic.» In: Wuerth, J. (Ed.), *Cambridge Kant Lexicon* (pp. 707-711). Available online in preview at URL = <<https://www.academia.edu/49296410/>

- Kants_J%C3%A4sche_Logic_Long_version_compact_version_in_Cambridge_Kant_Lexicon_2021_707_711_>
- Hanna, R. (2022). «Six Studies in The Decline and Fall of Professional Academic Philosophy, And a Real and Relevant Alternative.» *Borderless Philosophy*, 5, 48-130. Available online at URL = <<https://www.cckp.space/single-post/bp-5-2022-robert-hanna-six-studies-in-the-decline-and-fall-of-professional-philosophy-48-130>>
- Hanna, R. (2023). «Kantian Futurism.» Unpublished MS. Available online at URL = <https://www.academia.edu/104371052/Kantian_Futurism_December_2023_version_>
- Hanna, R. (2024a). «Kant, Williamson, and The Future of Analytic Philosophy.» Unpublished MS. Available online at URL = <https://www.academia.edu/109039156/Kant_Williamson_and_The_Future_of_Analytic_Philosophy_January_2024_version_>
- Hanna, R. (2024). *Science For Humans: Mind, Life, The Formal- & -Natural Sciences, and A New Concept of Nature*, New York: Springer Nature (forthcoming).
- Lewin, M. (2023). «Kant on Philosophy as Conceptual Analysis.» *Con-Textos Kantianos*, 18, 11-20. Available online at URL = <<https://revistas.ucm.es/index.php/KANT/article/view/91509>>
- Lewin, M. and Williamson, T. (2023). «Kant and Analysis.» *Kantian Journal*, 42, 3, 49-73. Available online at URL = <<https://philpapers.org/rec/LEWKAA>>
- Schopenhauer, A. (2014). «On University Philosophy.» In: A. Schopenhauer, *Parerga and Paralipomena: Short Philosophical Essays*. Trans.: S. Roehr and C. Janaway (Vol. 1, pp. 125-176). Cambridge: Cambridge Univ. Press.
- Wuerth, J. (Ed.). (2021). *Cambridge Kant Lexicon*. Cambridge: Cambridge Univ. Press.

Received 13.05.2024

Роберт ГАННА,
доктор філософії, професор кафедри філософії,
Університет Колорадо, Боулдер (США)

ФУТУРИЗМ КАНТА

Автор обговорює тісний зв'язок між майбутнім філософії та майбутнім людства-у-світі й робить наголос на критичній рефлексії та спекулятивній природі філософського футуризму, зокрема в контексті філософської думки Імануеля Канта. Вплив Канта, особливо через його видатну роботу «Критика чистого розуму», сформував сучасну філософію та продовжує відгукуватись у різних філософських дисциплінах. Текст підкреслює трансцендентальний ідеалізм Канта як концептуальну науку, що описує сутнісну природу реального світу та когнітивну семантику, зосереджуючись на структурі людського уявлення та судження. Крім того, ідея всеосяжної кантіанської філософії майбутнього, відомої як раціональна антропологія, пропонується як спосіб творчого перегляду та оновлення кантіанської філософії на найближче майбутнє, звертаючись до раціонального стану людини в різних сферах людського існування. Автор також виступає за просування вперед до раціональної антропології як філософсько-футуристичного напрямку для людства.

Ключові слова: Імануель Кант, «Критика чистого розуму», футуризм, трансцендентальний ідеалізм, когнітивна семантика, раціональна антропологія.