Beyond a critique of pure reason: From policy to politics to praxis in environmental and social research

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Abstract
Sustainability – in the sense of a system of deep-rooted social justice and a fair and responsible allocation and use of ecological resources – requires a political philosophy adequate to its unique task in effecting change. Traditional Cartesian epistemes, that rely on formalistic policy declarations and which appeal to morality, are seen as inadequate without a rigorous historical and politically informed praxis, wherein our own cognitive, spiritual, and aesthetic development is seen as integral to developing processes "out there". Several examples of attempts to form organic ties are provided to illustrate the use of praxis as a methodology of intervention.

Keywords
Accounting research  Social accounting

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In the critique of pure reason, according to my reading, Kant is positing that propositions of mathematics are true because they can be situated in space and time, i.e. they can be conceived in space epistemology metaphysics philosophy-of-mathematics kant critique-of-pure-reason. asked May 26 at 19:43. In the Critique of Pure Reason, Kant goes to great lengths to distinguish transcendental knowledge from other a priori knowledge. For Kant, is transcendental knowledge distinct from analytic or kant critique-of-pure-reason analytic-synthetic-divide. Beyond a critique of pure reason: From policy to politics to praxis in environmental and social research Accounting, Auditing & Accountability Journal, Vol. 16, Issue. 5, p. 727. Adams, Carol A. and McPhail, Ken J. 2004. Reporting and the Politics of Difference: (Non)Disclosure on Ethnic Minorities. Abacus, Vol. 40, Issue. 3, p. 405. Source: Critique of Pure Reason (1787). Norman Kemp Smith version from Chinese University of Hong Kong, with text of Kant's second edition extracted. The four files reproduced here, cover all of Kant's introduction which succinctly explains his basic approach, plus another excerpt from early on in the work, an important section where he explains his reaction to Hume and the section on 'Antimonies of Reason' which is important when it comes to Hegel. For how should our faculty of knowledge be awakened into action did not objects affecting our senses partly of themselves produce representations, partly arouse the activity of our understanding to compare these representations, and, by combining or separating