

IMMANUEL KANT

1724-1804

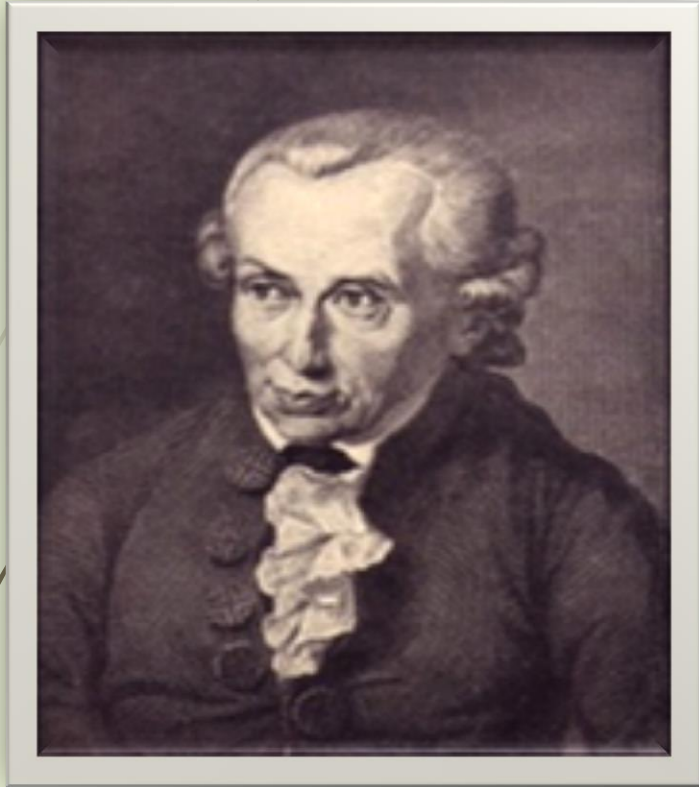
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- Born in Königsberg (now Kaliningrad)
- Never left his home town, never married; taught at the University of Königsberg
- Attracted students and researchers from all over Europe and Britain

Descartes

1596-1650

Rationalists

***Cogito ergo sum* “ I think, therefore I am”**



- ❖ Mathematician
- ❖ Certainty and definiteness in philosophy like Maths
- ❖ Knowledge is constituted by certain innate ideas
- ❖ Denies experience as the source of knowledge.

David Hume

(1711 – 1776)

Empiricists

Knowledge is based on sense experience



- ❖ Anything not given in experience is to be discarded
- ❖ Therefore there is no God, self.
- ❖ “I am nothing but a bundle of perceptions”



Two Extremists

Empiricism

- Knowledge is constituted by experience alone
- The presence of *priori* elements are not involved in knowledge
- Enters into 'Scepticism.'

Rationalism

- Knowledge is constituted by innate or *priori* ideas
- Knowledge is not constituted by sense-experience
- Enters into 'Dogmatism'

Failure of Empiricism and Rationalism

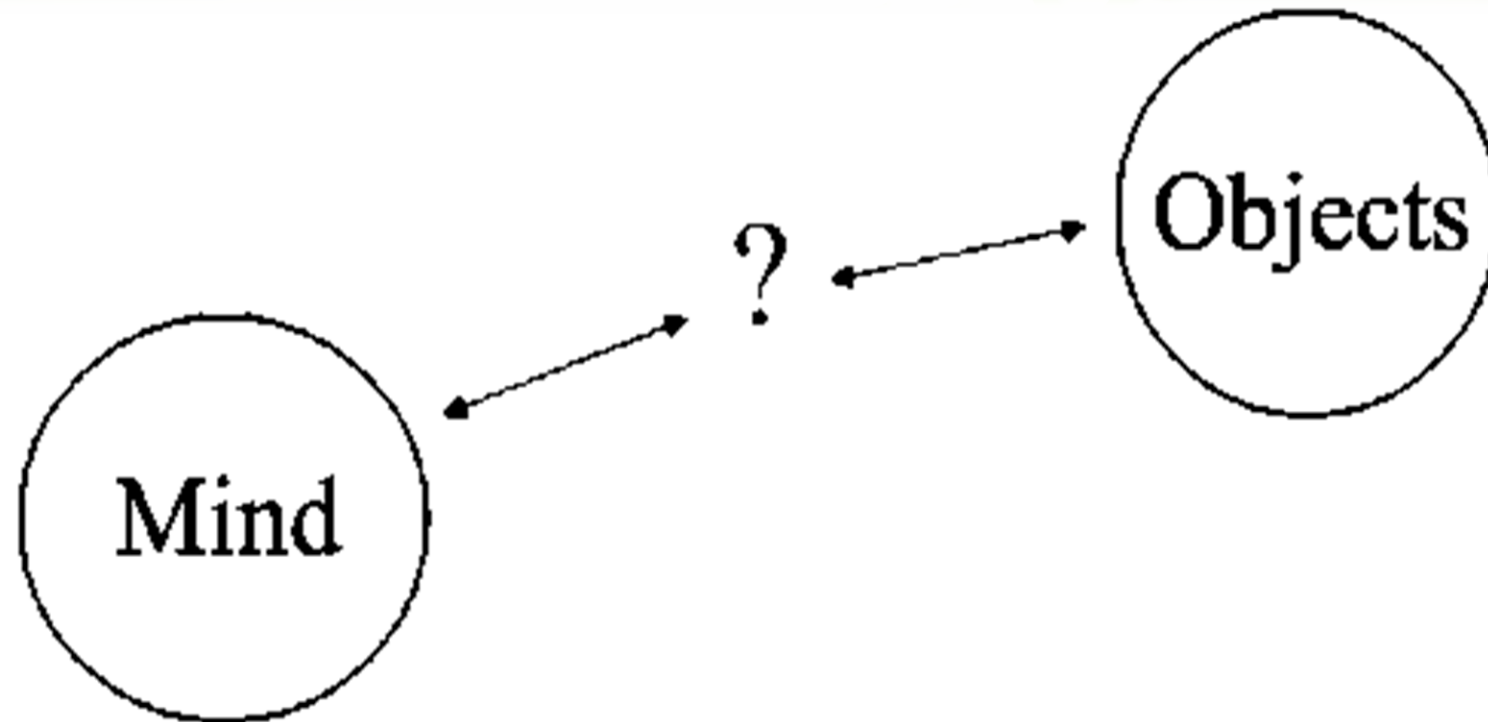
- Empiricism and Rationalism both fail to explain *universal* and *necessary* knowledge.
- Empiricism can never guarantee *universality* and *necessity* in knowledge
- Rationalists claim that knowledge is possible through certain innate ideas alone
- Innate ideas are subjective, being in the mind of human knower. Therefore, it cannot guarantee *universal* and *necessary* knowledge.

'Critical' Philosophy of Kant

- His philosophical approach is '**Critical**' in the sense that he is making a critical analysis of the **power** and **limits** of our mind and our ability to understand that we find ourselves in.
- A *critical* enquiry in the faculty of reason with reference to all the knowledge which it may strive to attain independently of all experience.
- Kant was attempting to ascertain what and how much we can know apart from experience.

Kant's Copernican Revolution in Philosophy

The relationship between
mind and its object....



Copernicus-

- 16th century astronomer
- Replaced old Ptolemaic astronomical model.
- Earth at the centre-passive, sun-moving
- Instead of assuming the earth to be the centre, he assumed Sun to be the centre of the universe
- New model – most accurate
- Revolutionary change



Kant's revolution

- Mind was considered very passive part in cognition.
 - Discrete data comes through senses.
 - Mind is not just passively accepting the data given through senses but it actively arranges, shapes the data in order to become known.
 - Human mind as not a passive vessel, but rather as active in cognition.
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•Mind lays down the **conditions** for the objects to become objects of knowledge

•**Pre- conditions :**

1. Space and Time
2. Twelve categories of Understanding (substance, causality etc.)

•Only those objects which fit into these conditions are known to us by experience

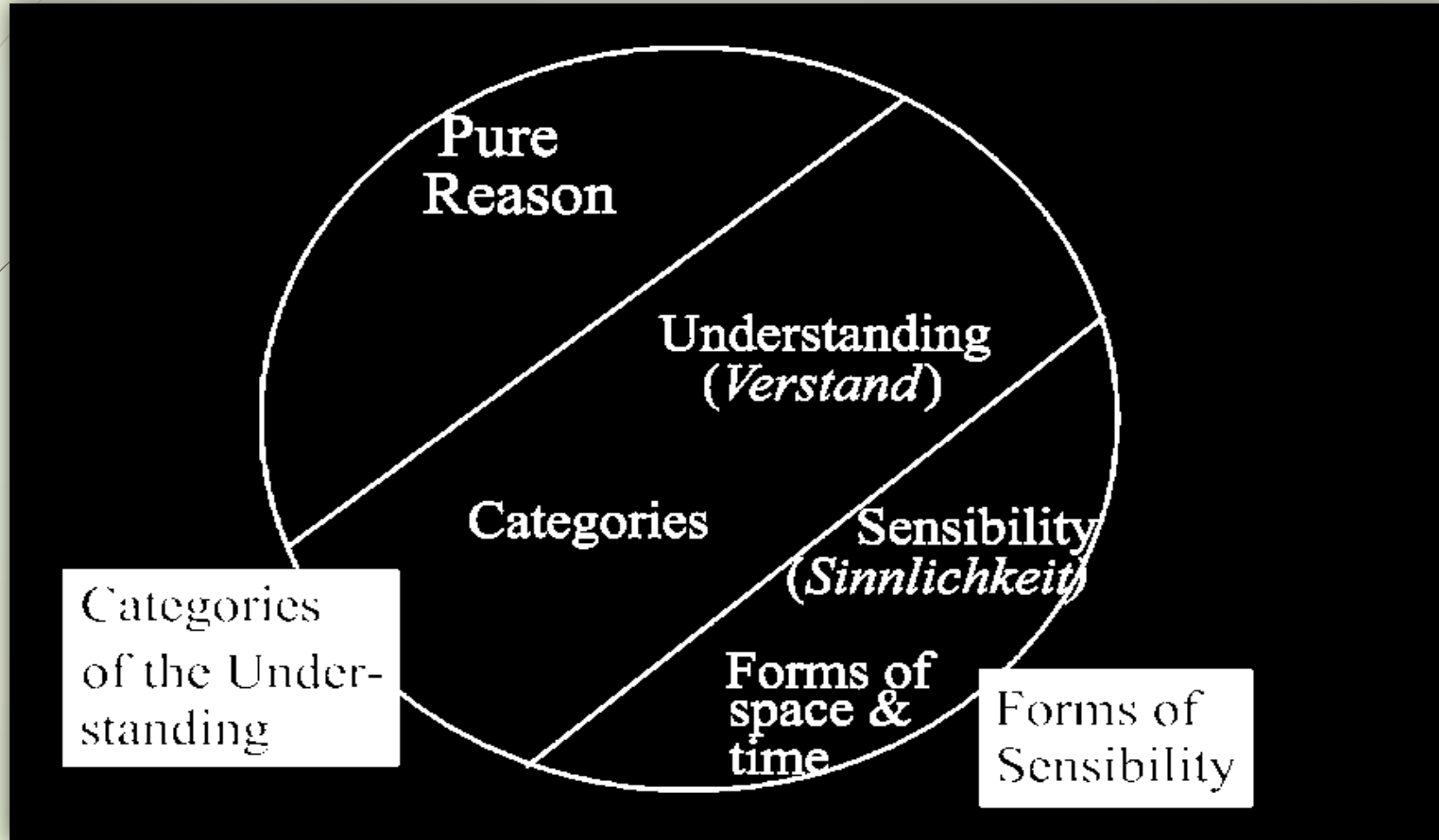
•Those which do not fit are not known at all




For example :

- **Number of holes of various shapes and sizes in the surface of table**
 - **Number of pebbles of various shapes and sizes**
 - **Some pebbles will be caught up that fit into their holes**
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Structure of the mind





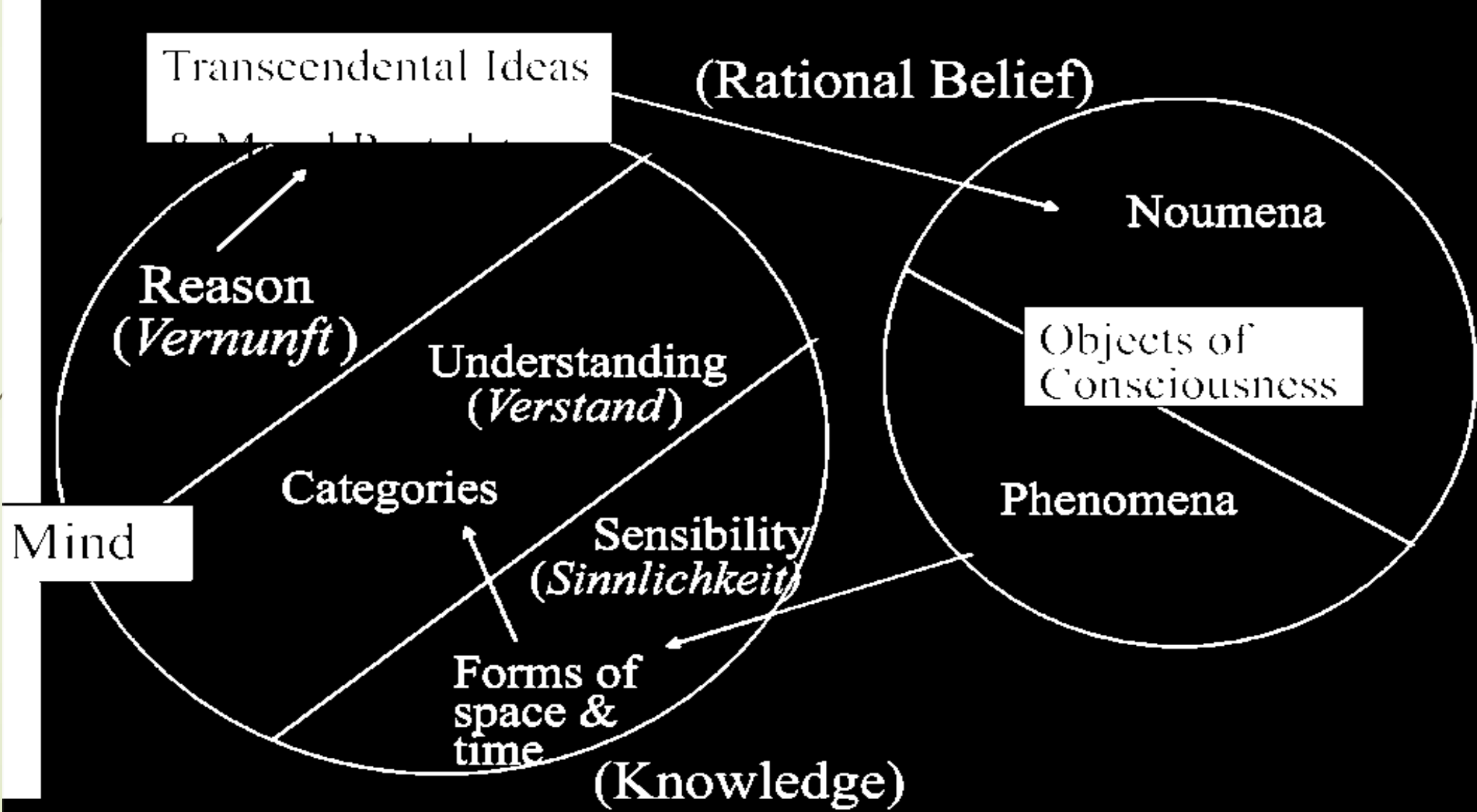
• Knowledge can be explained well on the basis of this
Copernicus Revolution


• **Conditions** that mind puts forth for objects are the common properties for all minds.

• All minds as knowers view objects under these very conditions----***Universality and necessity***

• There are certain **a priori** forms as pre-conditions for knowing any objects

Kant's overall view





THE NATURE OF KNOWLEDGE

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There are two basic types of human knowledge/judgments

Posteriori

Knowledge which arises from and depends on Sense-experience

Priori

Knowledge which arises from the operations of mind and is independent of Sense-experience

- 
- *A priori* judgments: can be known to be true without any reference to experience, strictly universal.

E.g., “7 + 5 = 12”

- *A posteriori* judgments: must appeal to experience to determine its truth or falsity.

E.g., “The table is brown.”



Distinguishing characteristics of pure *a priori* knowledge

- **Necessity**
 - **Universality** (impossibility of an exception)
 - Two criteria- inseparable
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- 
- A *Priori* Judgments are always *necessarily* and *universally* true


Whereas

- A *posteriori* judgments are never *necessarily* and *universally* true



Knowledge is possible in the form of judgments

Judgment- Kant defines Judgment as an operation thought whereby we connect a subject and predicate, where the predicate qualifies in some way the subject.




Analytic Judgments/ Propositions

- Its denial yields a contradiction. The opposite of an analytic judgment is not possible.
- It is universally and necessarily true.
- Predicate of the subject is contained in the subject.
- Simply unfold the meaning of the terms involved and do not add anything to our knowledge.
- A triangle is three sided
- A square has four sides
- “bachelor is an unmarried man.”
- A Man is a mortal being



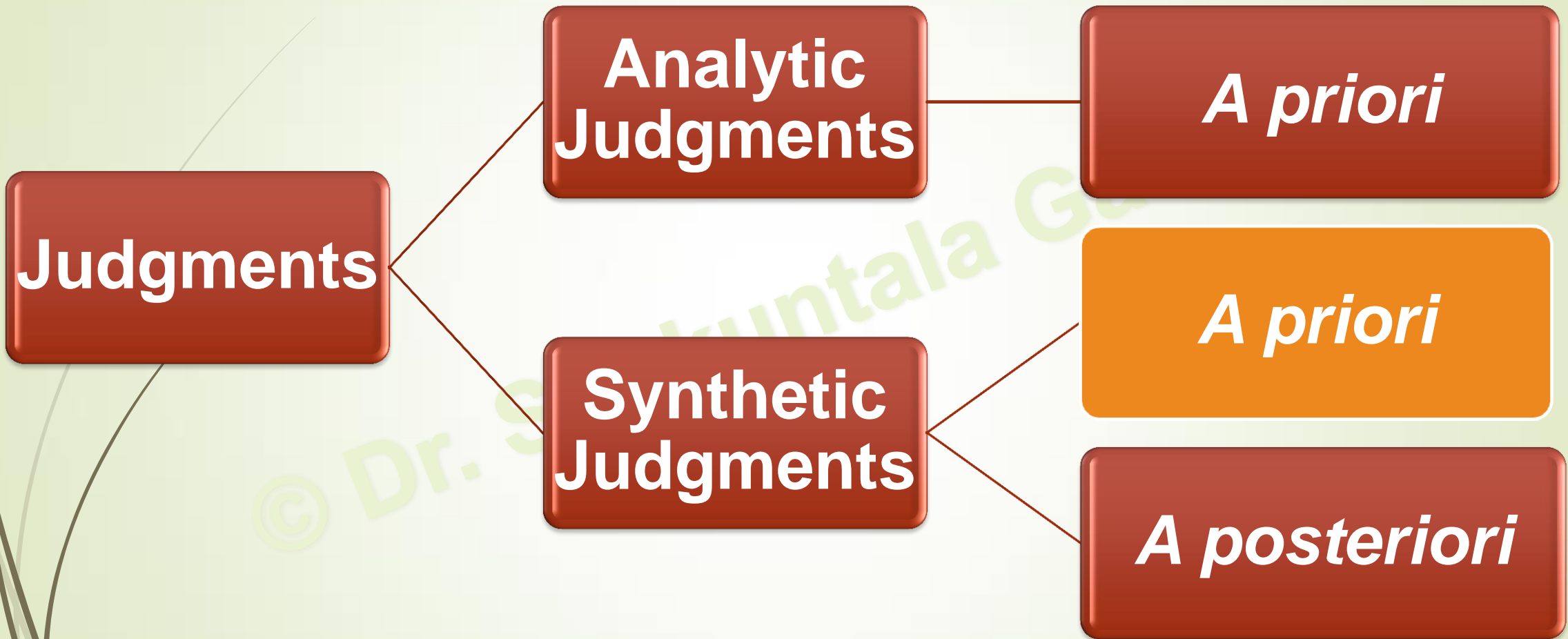
Synthetic Judgments

- Predicates adds to our knowledge something new about the subject
 - Its denial does not yield any contradiction.
 - The opposite of synthetic judgment is always possible.
-
- E.g: Some houses are white
 - This Table is brown
 - The flower is pink
 - This dog is running



**The relationship between Synthetic,
Analytic, *priori* and *Posteriori*
Judgments.....**

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There are...

	<i>a priori</i>	<i>a posteriori</i>
Analytic	Triangles are three sided	none
Synthetic	Kant's special contribution	This flower is pink

- Analytic *a priori* judgments
- Synthetic *a posteriori* judgments
- Analytic *a posteriori* judgments
(which is a waste of time since *analytic judgment* can be verified or falsified by logical analysis alone.)


**In addition to these Kant claims.....
Synthetic *a priori* judgment**



**This leads to what
Kant calls as.....**


A General problem of reason.....

How are a Synthetic a *priori* Judgments
possible ???



To this general question, Kant adds many subsidiary questions

1. How is pure mathematics possible ?
 2. How is pure natural science (Physics) possible ?
 3. How is metaphysics as a science possible ?
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- Hume denied that Synthetic *a priori* statements are possible.
 - Kant argued that the synthetic *a priori* was essential because it is a part of our cognition
 - Synthetic *a priori* truths are those essential truths that are necessary conditions for knowledge to be possible for all.
 - This is where Kant's revolution comes in. The mind is active in knowledge. And the Synthetic *a priori* is how we have that active role.

There are....

Synthetic *a priori* Judgments

- *Necessarily and universally* true
- Independent of Sense-experience

• **Synthetic-**

The predicate add something to our knowledge of the subject

• **a priori -**

that could not be known by mere logical analysis alone without experience



Synthetic *a priori* Judgments in Mathematics

- Judgment: $7+5 = 12$
 - Synthetic :
 - Predicate 12 is not contained in the subject 7 & 5
 - *a priori* : 12 cannot be obtained by experience
 - ***Mathematical propositions universally and necessarily true.***
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Geometrical propositions

- Geometry – science for studying space and relations in space.
Space – priori percept
The straight line between two points is shortest.
- Predicate : Shortest- Quantitative concept
- Subject : Straight- Qualitative concept
- Synthetic : Qualitative predicate cannot be contained in the Quantitative subject.
 - a *Priori*- independent of experience. The validity of this statement is possible by mere logical analysis.

Propositions in Physics

- **Every event has its cause**
- **Subject- Event** - Any succession of two or more happenings
- **Predicate- Cause** - Necessary connection between two or more successive happenings.
- The element of necessary connection is not contained in the subject event i.e. mere successive happenings.



Metaphysical Judgments

- A priori elements serve to increase empirical knowledge.
 - Metaphysics deals with supersensible entities like god, immortal self, the cosmos etc. are beyond experience
 - A priori conditions are inapplicable
 - Metaphysics as a science is not possible
 - Metaphysical concepts are a matter of faith
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Metaphysics for Kant

- Metaphysics cannot yield the scientific knowledge of god, soul, immortality
 - Metaphysics- not science but a natural disposition. It is driven by an inner needs of a man
 - Science is a region of knowledge and religion is the realm of faith
 - Scientific knowledge is subservient to a life in which metaphysical values are real
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Three major works of Kant

1. Critique of Pure Reason
2. Critique of Practical Reason
3. Critique of Judgment

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**Critique of
Pure Reason**

**Transcendental
Aesthetic**

**Transcendental
logic**

**Transcendental
Analytic**

**Transcendental
Dialectic**

Transcendental Aesthetic

- Aesthetics is used by Kant in its etymological sense. Aesthetics means sensation, sensitive perception.
- Kant does not use aesthetics in the sense 'appreciation of beauty'
- For Kant it simply means – Study of senses directly given through perception



Kant's Aesthetic has two parts :

1. Intuitive aspect

Any sense perception is given as raw sense data of an experience

2. Conceptual aspect

Raw sense data is organized and understood through Conceptualization



Intuition-

- English translation of '*Anschauung*' ' which means as a '*looking at*' or a '*view*'.
- Not an instinctive knowledge as generally understood.
- In kant's technical sense, intuition means the '*reception of raw sense data of an experience prior to the application of the concept*'


Space & Time – a *a priori* percepts

- **Space & Time are not *concepts* but are *percepts***
- **Concepts-** Comparing the various instances and concentrating on various *essential qualities* after ignoring the inessential or accidental qualities.
- Examples of spaces & time – not available
Space & time being one – no instances




Kant

- The very experience of above, below, alongside, outside etc. *presupposes* the notion of space.
- Experience cannot explain the notion of space. The idea of space is prior to any experience. Hence it is a *priori*.

- 
- Human mind cannot perceive objects unless it is *spaced* and *timed*.
 - Space & times- two glasses through which we can perceive the world of objects.
 - Space and time are *necessary* conditions for our having experience.
 - As such they do no need to be proved beyond the simple fact that we have experiences.
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Conclusions of Transcendental Aesthetic

- We are not in space & time but space & time are *in us*
 - Space & time are certainly real since they have universally valid but not transcendently real.
 - Real for practical concerns of life. Not absolutely real
 - In shankaracharya's language they are true on *vyavaharika satta* but not on *paramarthiki satta*
- 



Logic

Kant presents logic as the science of the laws of understanding.

1. General logic
2. Particular logic
3. Transcendental logic



- **General logic**

General logic is the study of the understanding in general. That is, understanding of empirical perceptions

- **Particular Logic**

Particular logic is the logic that pertains to a particular area of knowledge.




• **Transcendental logic**

- Study of pure understanding without reference to experience.
- Transcendental logic is the science of pure concepts of understanding
- It is the study of the origin, the extent and the objective validity of pure understanding.
- Philosopher is mainly interested in this type of knowledge.

The categories

- Kant represents the categories as the pure concepts of understanding
- He derives such *twelve* categories.
- They are pure in the sense that they are not based on experience
- The categories form the rules by which synthesis of concepts can be achieved.
- They are the *necessary* conditions of acts of synthesis.

- 
- Categories are not about the world of things-in-themselves (i.e. the a *noumenal* world.) but they are applicable to *phenomenal* world
 - Categories are the *necessary* conditions which are also restrictions on our knowledge of the world.
 - We are necessarily bound, trapped within the categorical framework with which we come to know the world.
 - Yet, there may be more than this world than what we are capable of perceiving.

Kant's categories

- There are four main categories with 3 subcategories each, for a total of 12:

1	Quantity	Unity, Plurality, totality
2	Quality	Reality, negation, and limitation
3	Relation	Substance & accident, cause & effect, disjunctive
4	Modality	Possibility, existence and necessity



Function of the Categories :

1. **Quantity** - we differentiate one or many.
 2. **Quality**- We make a judgment of a positive or negative statement.
 3. **Relation**- we think of cause and effect or the relationship of subject and predicate.
 4. **Modality**- we judge things as either possible or impossible.
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Deduction of the Categories

I. QUANTITY

- 1. UNIVERSAL (Unity) “All metals are elements.”
- 2. PARTICULAR (Plurality) “Some animals are four-legged.”
- 3. SINGULAR (Totality) “GMA is President of the Philippines.”

II. QUALITY

- 4. AFFIRMATIVE (Reality) “Heat is a form of motion.”
- 5. NEGATIVE (Negation) “No men are invisible.”
- 6. INFINITE (Limitation) “sky is limitless”



➤ III. RELATION

➤ 7. CATEGORICAL (Inherence And Subsistence) “This body is heavy.”

➤ 8. HYPOTHETICAL (Causality And Dependence) “If air is warm, its molecules move fast.”

➤ 9. DISJUNCTIVE (Community) “The substance is either fluid or solid.”

➤ IV. MODALITY

➤ 10. PROBLEMATIC (Possibility – Impossibility) “This may be a poison.”

➤ 11. ASSERTIVE (Existence – Nonexistence) “This is a poison.”

➤ 12. APODICTIC (Necessity – Contingency) “Every effect must have a cause.”



The limits of the Categories

- The categories are the rules by which we understand the world given through intuitions.
- Hence they cannot be applied beyond experience to formulate knowledge.
- Statements about God, not being based on experience, could never be derived from the categories. Such statements are only matter of belief.
- God must remain elusive and belief should be based on faith.



•Application of the Categories

- The categories only have meaning and significance in relation to intuitions to which they apply.
- The categories present conditions of the possibility of experience
- They are the rules by which we can understand the world
- e.g: Concept of intangible spirits moving around me is unintelligible as it does not confirm to the rules of categories.
- This limitation is due to the peculiarity of the categories as human beings.
- There might be very different beings in the universe who might have different set of categories.



•Stages of Understanding

- Understanding as an intellectual faculty that is active and creative in forming concepts.

- It can be contrasted with sensibility which is sensuous, passive and receptive.

•Understanding is two-fold

- Faculty of conceptualization
- Faculty of judgment, being the application of concepts to objects.

The synthesis of Concepts

- Concept rest on the function of *unifying* and *generalizing* upon the manifold representations that are given to mind.
- The act of *conceptualizing* (i.e. the act of unification of disparate representations) is performed through the understanding mind and it is referred to as the *synthesis* of representations.
- **Imagination** is the faculty of mind which is able to generate synthesis and is essential for us to have knowledge at all.

Three stages of the process of understanding

1	Synopsis	Experiencing a manifold of intuitions together
2	Imagination	Bringing together, holding and comparing impressions across the range of our experience
3	Recognition	The representation of objects of experience by concepts.

Transcendental Synthesis of Apperception

- **Apperception-** denotes experience coming together in **transcendental unity of self- consciousness.**
- This unity is essential for a manifold of separate intuitions to come together to form a single concept
- There must be a unified cognitive self to perceive and bring together the disparate intuitions.



For example :

Elephant :

Four legs, a trunk, two ears, a body, a tail etc.

Disparate set of components

To know one unified elephant there must be a
single unified observer : the **transcendental self**.

The self and the unity of Experience

What makes us possible to have the unified grasp of the world ?

This type of knowledge involves-

- Synopsis
- Imagination
- Recognition

If each of these were operation of separate self they could yield an incoherent picture of the world.

Two realities

- *Phenomenal* Reality-
 - The world as we experience it
- *Noumenal* Reality-Thing-in-itself (*Ding-an-sich*)-
 - Purely non-sensual reality
- When we perceive the things we perceive it through the lens of our *a priori* categories of thought.
- Human knowledge is fundamentally limited in its ability to know.

PHENOMENA AND NOUMENA

- **Phenomena** are the appearances, which constitute our experience.
- **Noumena** are the *things-in-themselves*, which constitute reality.
- All of our synthetic *a priori* judgments apply only to the phenomenal realm, not the *noumenal*.
- Since the thing-in-itself (*Ding an sich*) would by definition be entirely independent of our experience of it, we are utterly ignorant of the *noumenal* realm.
- Thus, on Kant's view, the most fundamental laws of nature, like the truths of mathematics, are knowable precisely because they make no effort to describe the world as it really is but rather prescribe the structure of the world as we experience it.

Agnosticism :

Branch of philosophy which claims – human beings have no faculty for knowing certain ultimate realities.

Kant- (Agnostic Philosopher)

Things- in –themselves (*Noumenon*) = unknown and unknowable

Knowledge of the *phenomenon* object which appear to us is possible

Self, Cosmos, God –Transcendental Ideas

- These three ideas are **transcendental** because they do not correspond to any object of our direct experience.
- They are not the result of *intuition* but the ideas of pure reason
- They are prompted in the sense that we think of these ideas in our attempts to a coherent synthesis of our experience.

The Antinomies and the Limits of Reason

- Regulative ideas – the products of pure reason
- Science is possible because all people, having the same structure of mind, will always and everywhere order the events of sense experience in the same way.
- Science is not possible for metaphysics (regulative ideas)
- We can have Scientific knowledge of phenomena but not the *noumenal* realm.

Antinomies

- Our attempts at a 'science' of metaphysics are doomed failure.
- When we attempt to describe the self, cosmos or God we inevitably fall into *antinomies*.
- *Antimony* occurs when we can state opposite positions with equal force.
- These *antimonies* are valuable since we can think of a person in two different ways i.e. in the form and *phenomenon* and *noumenon*



ETHICS

OF

KANT

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Kant's Practical Reason

- **Theoretical Reason –**

Reasoning about the universe and the world of nature

- **Practical Reason-**

Reasoning about human existence and action.

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Good will

- The practical part of our **reason** -the part that helps us decide how to act - is called our **WILL**.
- The essence of the morally good act is the disposition of the individual performing the act, not the act itself.
- A moral action is good when it is performed **for the sake of moral law**
- The seat of moral worth is the will and the good will is that which act out of a **sense of duty**
- Our duty towards the moral law arises because it comes to us through ***Imperative***.

Imperatives

The presentation of an objective *principle insofar as it necessitates* the **WILL** is called a **command of reason**, or an *imperative*.

1) HYPOTHETICAL: these include *rules of skill*.

- These *rules of skill only* obligate the one who wishes for that particular GOAL.

- *In short, hypothetical imperatives vary from person to person – they do not apply to everyone the same!*

2) CATEGORICAL: *commands (laws) of morality*.

Categorical Imperative


Act only according to that maxim whereby you can at the same time will that it should become a universal law!

- **Categorical** : commands, laws of morality
- **Imperative**: It is the principle on which we *ought to act*.
- Everything in the nature works according to laws. Rational beings alone have the faculty of acting according to the conception of laws.



FOUR CASES

- 1) **Suicide: *cannot be universalized because*** as a law of nature life is always full of struggle, so nothing in nature would be left alive!
 - 2) **Lying: *cannot be universalized,*** because if it was natural to lie anytime you were in trouble, society would collapse due to the lack of trust in each other!
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3. Laziness: *can be universalized*, but contradicts itself because if no one worked there would be nothing for all of us lazy people to sit back and enjoy!

4. Non-benevolence: *can be* universalized, but contradicts itself because at some point all of us need help from others, but if no one is generous no help will come!

Ethics of Kant

Categorical Imperative of Kant are moral laws, duties

Kant's three maxims of morality (moral action):

1. 'Act in such a manner that your action is capable of becoming a universal law'
(Promise-breaking, suicide –condemned)
2. ' Act in a such manner that you treat everybody, including your own self always as an end and never as means.' (Condemns slavery)
3. 'Act as a member of the kingdom of ends' .

Ethics of Kant and Ethics of *Bhagavadgita*

- Not Hedonistic
- Duty for the sake of duty without anticipation of fruits
- Importance of purity of motive behind moral action

<i>Bhagavadgita</i>	Kant
Concept of duty - <i>Svadharmā</i>	Universal Action
End of action is Self Realization/ liberation	End of action is in Good will (nothing more precious than Good Will)
Surrendering individual will to Divine will	Pure will / autonomous will