

Aspects of Western Philosophy
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Module - 20
Lecture - 20
Critical Philosophy:
Kant's objectives
The classifications of judgments
Synthetic a priori judgments,
Copernican revolution

Welcome to this course on Aspects of Western Philosophy; Lecture 20, Module 20. This lecture is a little special because it is about a very special philosopher, Immanuel Kant who is also known as the profit of enlightenment. Enlightenment in Europe in the philosophical world is almost synonymous with Kant's contributions, his thinking, and he is a perfect representative of the spirit of enlightenment. Kant even has written an essay what is enlightenment. Of course we would be discussing some aspects of this essay in our later lectures, not in this one.

So, we will be dealing with Immanuel Kant's contributions to philosophy with two three lectures, because his as I mentioned in the beginning is a very special thinker, is a very special philosopher and one of the greatest philosophers in the entire world. So, today what I am going to do in this lecture is that I introduce the notion of critical philosophy, for which Kant is known well known. Kant is known as philosopher a critical philosopher and for various reasons; and one of the reasons is that he has, some of his major contributions are in this direction, where he conceives philosophies objective as critiquing, critiquing what that is a question.

So, we have been examining in some of these previous lectures, particularly after I introduced the contributions of rationalist thinkers like Descartes, Spinoza, Leibniz, Locke, Berkeley Hume, all these philosophers have been engaged in a form of critiquing no doubt. They were all examining the limitations, the scope, the nature of something, what is that something? For them it was a human mind. And of course, by studying the human mind they thought they can study human understanding and human knowledge as well. And they have opposing conceptions of knowledge; the rationalist held that all

knowledge is a priori, which is already there in the mind. And for the empiricist the emphasis is on experience. So, knowledge for them is a result of experience.

And when you come to the critical philosophy of Immanuel Kant, there is something special about it he has these two traditions in the background: the rationalist and the empiricist. In one sense he begins with rationalism, he was tremendously influenced by many people including Wolff who was a German representative of the rationalist school, then Leibniz was also there, so he was tremendously influenced by these thinkers, but gradually he developed a kind of critical attitude, a kind of distance then he started keeping with these people.

And then he was attracted by empiricist, particularly the thinking of David Hume as Kant himself has acknowledged that Hume has awakened him from his dogmatic slumbers, what he means by dogmatic slumbers are the kind of security, the kind of safety feeling you get when you are a rationalist; that these concepts which are there in the mind would explain every process of knowledge. That kind of an idea, that kind of a dogmatic assumption was shaken by human criticism, human scepticism, this is what Kant mentions.

And with these two traditions, but the interest part is that, that is what makes Kant important like unlike other philosopher, he is not saying that his predecessors are wrong. He is neither accepting them completely nor rejecting them. He is sort of appropriates both the traditions of philosophy and tries to reconcile there is optic mind of Kant, which tries to see the I mean, he was rather instead of focusing on the contradictory viewpoints, a contradictory assumptions of these two traditions, he was thinking in terms of finding out what would make them mutually complimenting each other? What would make the rationalist more complete if they sort of start listening to the empiricist and vice versa.

So, he was trying to arrive at a more comprehensive system of philosophy with his critical attitude. So, this lecture would introduce this critical philosophy, some of it is important features as I see them. Then I would also very briefly mention Kant's objective. Then the classification of judgments, this is also very important in Kantian framework, we will not be going to the details of this in this lecture, because particularly when you talk about the classification of judgments, what Kant thought was, if you

examine the possible kinds of judgments, because judgment is something which represents knowledge. There will be a subject and object and all kinds of things.

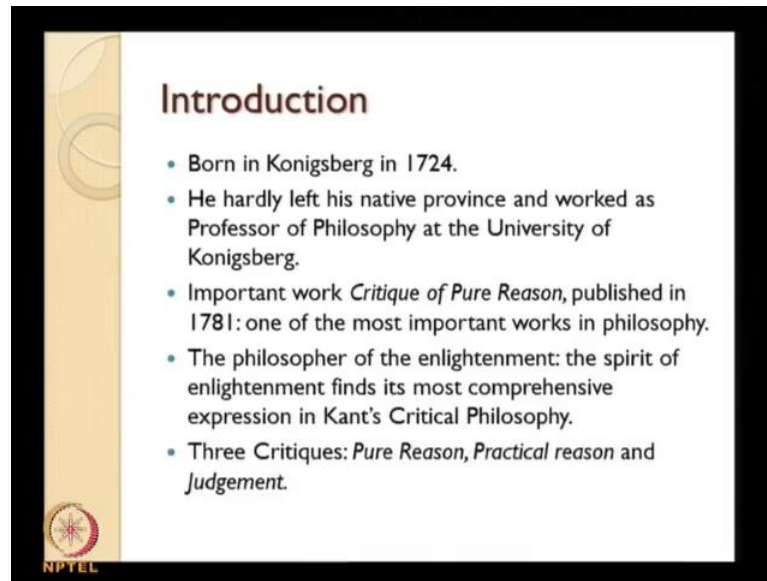
So, if you examine the different kinds of judgments, you can probably examine the structure of human mind. And, while examining the different types of judgment like a priori judgments, a posteriori judgments, synthetic judgments, analytic judgments and the various combinations of these things, he found that traditionally philosophies have accepted the possibilities of synthetic a posteriori and analytic a priori judgments. I will explain what these judgments are in due course, but Kant's contribution is to propose another one more synthetic a priori.

So, there used to be synthetic a posteriori and analytic a priori. Synthetic a posteriori judgments are based on experience a posteriori; they are the result of experience. For example, there are 20 chairs in this room that is an example for synthetic a posteriori judgments. And when you talk about analytic a priori judgment, the best example can be cited is a tall man is a man something which does not say anything about I mean it does not add to our knowledge too it just makes a statement which is always true.

According to Hume for example, these are the two possible types of judgments and synthetic a posteriori judgments are uncertain, they are contingent, they are cannot be any certainty about them because their truth depends on what is the case in the world, but on the other hand analytic a priori judgments are true or false they are sort of judgments, which are always true, that tall man is a man irrespective of what is the case, then when I say a tall man is a man to understand this statement to know whether this statement is true or false no one with go to the world that observe, that is pointless.

So, Kant would say that there is one more type of statement which is called synthetic a priori. So, that is his contribution and this very possibility of synthetic a priori judgments how they are possible? How do you derive them? All these are issues which Kant would later face which he tries to address with a very unique conception of philosophy which is often called as Kant's Copernican revolution. So, this lecture is an introduction to Kant's philosophical program particularly to his critical philosophy and there are basically three approaches in this critical philosophy, we will explain it briefly and we will focus on the first approach I will explain it what it is.

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The slide is titled "Introduction" and contains a list of five bullet points. The first point states Kant was born in Königsberg in 1724. The second point notes he worked as a professor of philosophy at the University of Königsberg. The third point highlights his major work, *Critique of Pure Reason*, published in 1781. The fourth point describes him as the philosopher of the Enlightenment, whose spirit is best expressed in his critical philosophy. The fifth point lists his three critiques: *Pure Reason*, *Practical Reason*, and *Judgement*. The slide also features a decorative vertical bar on the left with a circular logo and the NPTEL logo at the bottom left.

- Born in Königsberg in 1724.
- He hardly left his native province and worked as Professor of Philosophy at the University of Königsberg.
- Important work *Critique of Pure Reason*, published in 1781: one of the most important works in philosophy.
- The philosopher of the enlightenment: the spirit of enlightenment finds its most comprehensive expression in Kant's Critical Philosophy.
- Three Critiques: *Pure Reason*, *Practical Reason* and *Judgement*.

So, when you talk about Kant's life, he was born in Königsberg in 1724, and hardly left his native place province and worked as professor of philosophy at the University of Königsberg. And he published almost all his major works when he was a professor there and gained immense fame and recognition when he was alive. His books were widely discussed and he was treated as one of the great intellectuals of his time, very fortunate in that sense. His important work the critique of pure reason was published in 1781: one of the most important works in philosophy which is followed by other critiques, critique of practical reason and critique of judgment, these are the three critiques which Kant has written and that is another reason why his philosophical approach is called critical philosophy.

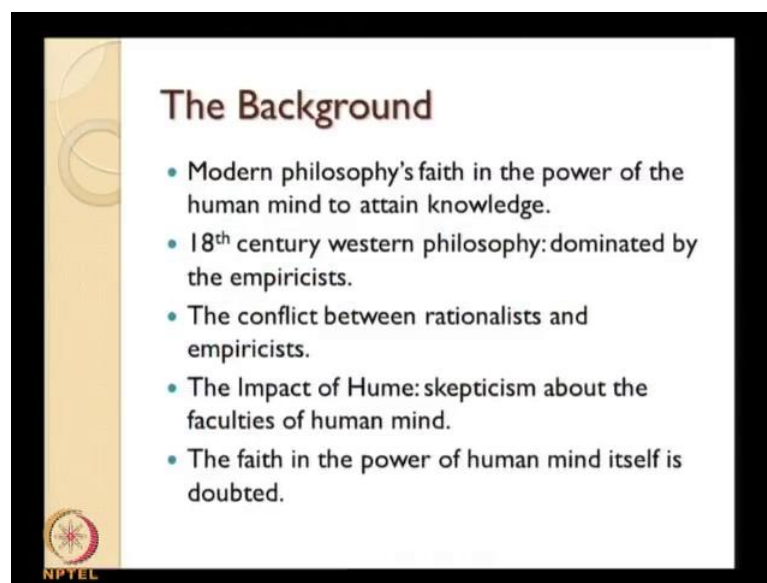
The philosopher of the enlightenment is often called as the philosopher of enlightenment. Because the spirit of enlightenment finds its most comprehensive expression in Kant's critical philosophy, nor his attempts nor the critics, you can see that that spirit of enlightenment; enlightenment which actually bestows a lot of faith and freedom in human mind, in human rationality, and the powers of human reason to get knowledge.

So, this is the spirit of enlightenment. And philosophy was sort of distancing it itself from theology and religion and other field of study which would emphasize on authority and tradition. And philosophy has become more and more critical, particularly about authority and tradition. So, anything is philosophical only if you can rationally justify it

and if it is not rationally justifiable something can never be attained the status of being philosophically strong or philosophically sound, this was the assumption prevailing during this period.

And it is in this in the light of this spirit of enlightenment, Kant was trying to pleasant a rational philosophical system which has got it is epistemology in his critiques of pure reason, it is ethical and moral theory in critique of practical reason and his aesthetic theory in the critique of aesthetic judgment.

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So, this is another view about his work a life and now when you see the background as I already mentioned Kant was a philosopher of enlightenment and modern philosophy's faith in the power of the human mind to attain knowledge was underlined by this enlightenment thinkers and even after Descartes, we can see that there is an implicit assumption that human mind is capable of gaining knowledge, no one questioned it is abilities and eighteenth century western philosophy was dominated by empiricism, though rationalist were also very strong, it was predominantly you know you would find the influences were by the empiricists and the conflict between rationalist and empiricists were still there during Kant's period and Kant was as I mention in the beginning was primarily preoccupied with this problem.

How to reconcile these two opposing traditions and the impact of Hume one of the most important influences on Kant's academic career is the work of Hume, he was introduced

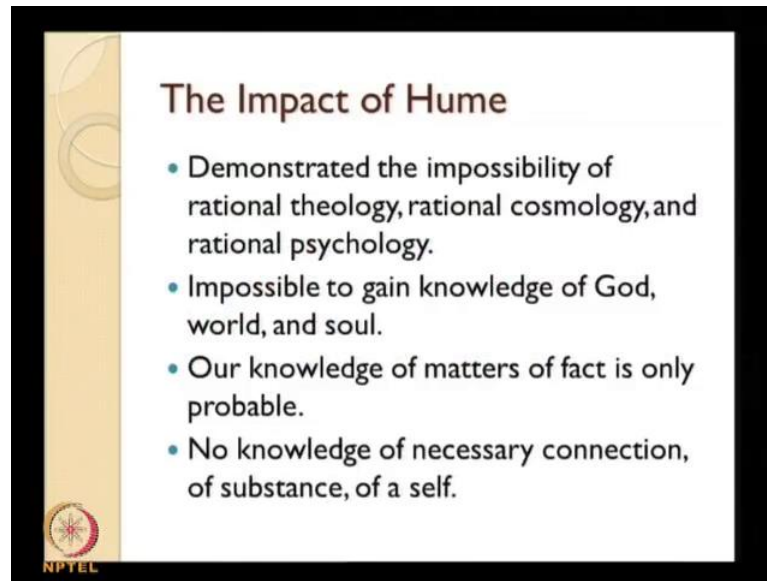
to Hume, where Hume's scepticism about the faculties of human mind. Actually we can see that the seed of critical philosophy, we can find it his human criticism in one sense, because Hume could turn the entire sort of you know all these philosophers the enlightenment thinkers or the modern philosophers, were questioning traditional authority and every kind of authority with a use of reason.

So, reason was sort of taken as a platform, where they will stand and critically evaluate whatever happens around them. So, every institution is being rationally approached critically approached. Now what Hume does is, Hume turns the table or rather we can put it in this way not turning the table, rather Hume would examine reason critically, the abilities of reason itself was critically examined by Hume. So, he does the same he applies the same thing to reason the critical examination of its faculties and this ultimately led to a kind of scepticism, which we have examined in the previous two lectures.

The faith in the power of human mind itself is now doubted and Hume would ultimately say that all this knowledge about the world, knowledge concerning matters of facts are nothing, but what based on customs and conventions because all scientific knowledge, all knowledge about matters of facts depends on two things, one is the assumption that causality functions or cause effect relationship. The other one is induction and Hume questions both these aspects, there is no causality or causal explanation or cause effect relationship is nothing but it is not a necessary relationship Hume underlines, then what is it? Is nothing but it is based on the habit of mind, it just a custom to think that causal effect are necessarily related.

Now, when you come to induction again the same problem; he questions induction the validity of induction and with all this the faith in the power of human mind itself is doubted significantly by Hume.

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The Impact of Hume

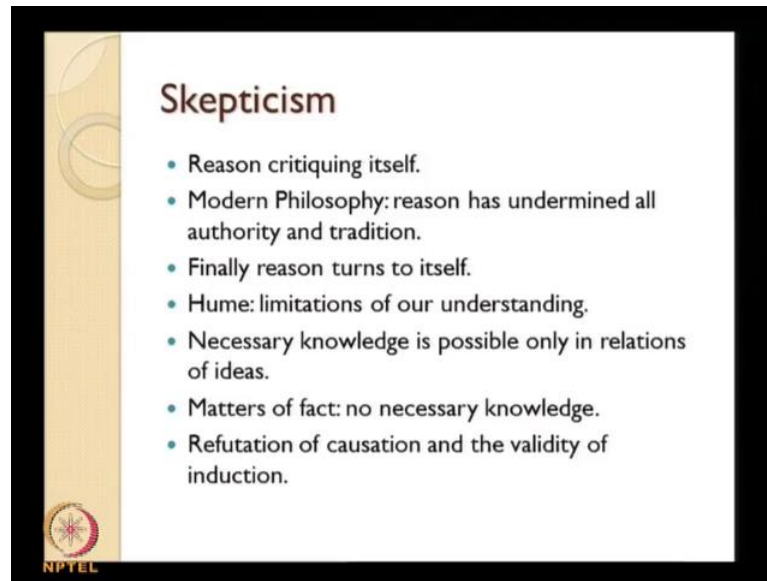
- Demonstrated the impossibility of rational theology, rational cosmology, and rational psychology.
- Impossible to gain knowledge of God, world, and soul.
- Our knowledge of matters of fact is only probable.
- No knowledge of necessary connection, of substance, of a self.

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Now, the impact of Hume is phenomenal, in that sense to the entire philosophical world and particularly to the philosophical carrier of Immanuel Kant. So, he demonstrated the impossibility of rational theology, rational cosmology and rational psychology, which we have seen in the previous lecture. Rational theology there is no concept you cannot any longer you talk about God, Gods existence and all these things, in the sense in which it was being discussed by scholastic philosophers and many other modern philosophers, there is no rational cosmology you cannot take for granted.

The existing of objects independent of mind and there is no rational psychology, where you can actually talk about a self which is spiritual substance and it is impossible to gain knowledge of God world and soul for Hume and again our knowledge of matters of fact is only probable there is only probability no certainty and Hume's famous statement there is no certainty that the sun will rise tomorrow. That is only a probability because it is based on our inductive inference which our induction our past experience tells us that, sun has been rising, but that does not guaranteed that sun will rising tomorrow in the east.

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Skepticism

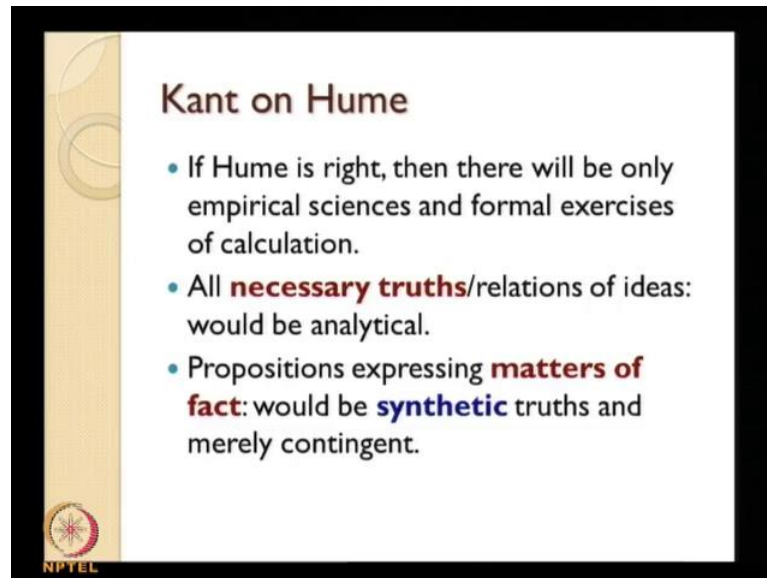
- Reason critiquing itself.
- Modern Philosophy: reason has undermined all authority and tradition.
- Finally reason turns to itself.
- Hume: limitations of our understanding.
- Necessary knowledge is possible only in relations of ideas.
- Matters of fact: no necessary knowledge.
- Refutation of causation and the validity of induction.

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And there is no knowledge of necessary connection of substance of a self or anything according to Hume. And it is in this context scepticism, reason critiquing it itself. So, here you can see that the seeds of critical philosophy in human thinking, modern philosophy reason has undermined all authority and tradition finally, reason turns to it itself and Hume exposes the limitations of our understanding, necessary knowledge is possible only in relations of ideas this is what I have already explained only in relations of ideas, only in mathematics and geometry, you can have this necessary knowledge. Matters of fact there is only probability, and refutation of causation and validity of induction concludes human scepticism about knowledge, about human faculties, about the power ability of the human rational faculty to know or limitations of rationality itself is being exposed by Hume.

So, basically we can see that Kant is also trying to do a very similar kind of thing, but of course, the kind of approach is significantly different and the objectives are also different not just significant it is entirely different. Kant's object is entirely different, he wants to show that or he wants to overcome, he tries to overcome the scepticism initiated by David Hume.

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Kant on Hume

- If Hume is right, then there will be only empirical sciences and formal exercises of calculation.
- All **necessary truths**/relations of ideas: would be analytical.
- Propositions expressing **matters of fact**: would be **synthetic** truths and merely contingent.

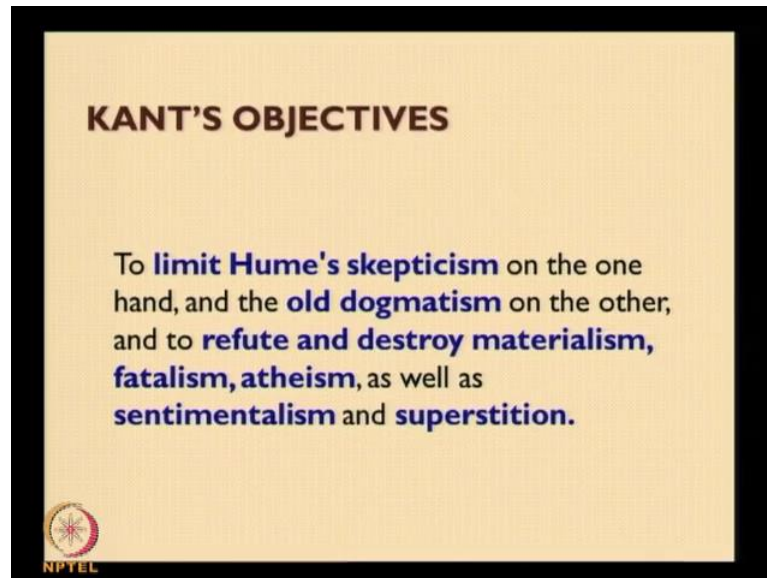
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So, now when you see what Kant says about Hume to begin our understanding on Kant's contribution, we are to actually see how Kant appropriates Hume or how Kant approaches Hume? What is this give about Hume? If Hume is right very interesting observation made by Kant, if Hume is right then there will be only empirical sciences and formal exercises of calculation, all necessary truths or relations of ideas would be analytical.

And propositions experiencing matters of fact would be the synthetic truths and merely contingent like as I said there are twenty chairs in this room, or the colour of my shirt is what is it red or pink or whatever, these are all contingent facts there is nothing necessitates my shirt to be pink in colour, there is nothing necessitates this computer to be black in colour, there is nothing necessitates this room to have 25 chairs. It is a contingent fact just because today it is 25 and again you know when you talk about colour it depends a lot on how do you see it.

There is lot of subjectivity involved in your perception, remember that kind of distinction of primary and secondary qualities which Berkeley and Hume had rejected.

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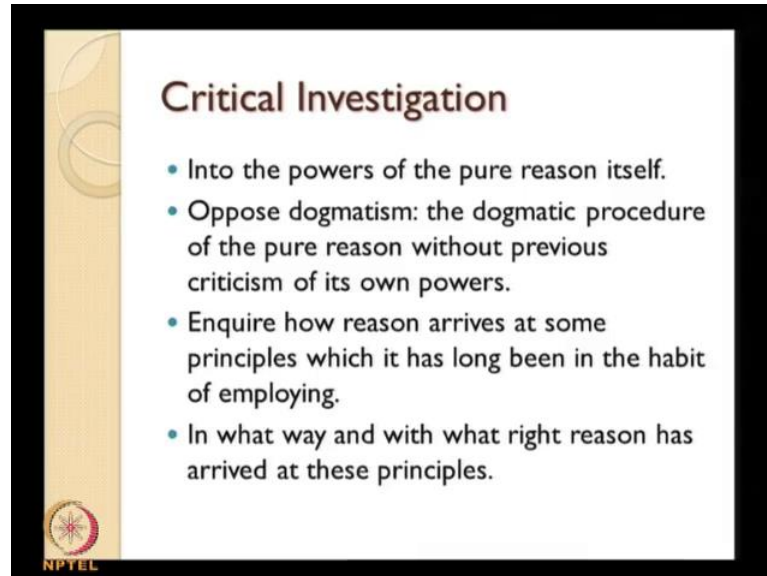
So, all kinds of problem involved when we talk about synthetic judgments, and this is what Hume's possession is. And now Kant's objective is to limit Hume's scepticism on the one hand, and the old dogmatism on the other. Hume's scepticism stands for the empiricist tradition which Kant subscribes to or rather Kant was influenced by not subscribe to, but influenced by and the old dogmatism here stands for some sort of a rationalist philosophy, which believe that the human mind already possesses all knowledge, that is a kind of dogmatism. Kant's enlightenment spirited mind would not accept this for him the human mind does not possess all the knowledge.

So, I repeat to limit Hume's scepticism on the one hand, and the old dogmatism on the other, and to refute and destroy materialism, fatalism, atheism as well as sentimentalism and superstition. So, there is one aspect of Kant's work, which examines the possibility of metaphysics and ultimately Kant would conclude that metaphysics is not possible as a rational enquiry, which is something which Hume also arrived at a conclusion which Hume also arrived at, but in a different fashion and with different implications, Kant does it.

Because when Kant does it he demonstrates where knowledge is possible what kind of knowledge is possible, where it is possible, how is it possible, what are it is limitations and what are it is scopes all these things he has mentioned and then he says that this is the limit of human knowledge, beyond that you cannot go. So, beyond that if you try to

go it ends up in all kinds of superstitions, metaphysical, meaningless metaphysical speculation and all that.

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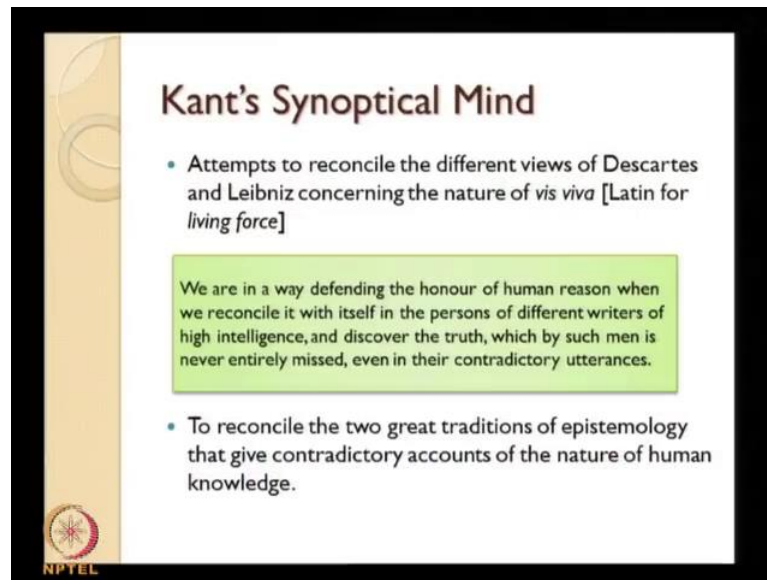
Now, when you talk about critical investigation, as I mentioned the philosophy the critical philosophy of Immanuel Kant's that is the way it is being understood. And I mentioned in the beginning that this investigation is in to the powers of the pure reason it itself. So, it tries to it actually turns its attention to pure reason, reason turns it is attention to reason it itself and tries to understand how this so called pure reason works and what do you mean by pure reason? What makes it pure? What do you mean by pure? Pure means nothing to do with experience, something which is devoid of something which is free from experience that is what it makes pure.

So, what is that aspect of human reason with where it makes, where it is totally devoid of any empirical content, there is something pure in the human reason or human rationality, that pure structures of reason we can call it and Kant is trying to understand those structures, those pure structures of understanding which makes possible all kinds of experiencing the world. Opposes dogmatism, the dogmatic procedure of the pure reason without previous criticism of it is own powers and enquire how reason arrives it some principles which it has long been in the habit of employing.

See the best example that comes to my mind is the principle of causality, causation cause effect relationship, something which we employ in our day to day life, in our scientific

explorations and you know we take for granted the validity of causality causal principle, by seeing the clouds I infer that it is going to rain, or by all kinds of you know my day to day life and my scientific examinations, presuppose the validity of causal relationship.

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Kant's Synoptical Mind

- Attempts to reconcile the different views of Descartes and Leibniz concerning the nature of *vis viva* [Latin for *living force*]

We are in a way defending the honour of human reason when we reconcile it with itself in the persons of different writers of high intelligence, and discover the truth, which by such men is never entirely missed, even in their contradictory utterances.

- To reconcile the two great traditions of epistemology that give contradictory accounts of the nature of human knowledge.

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So, now he enquires how reasons arrives at such a principle of causality, again in what way and with what right reasons has arrived at these principles. So, these are the questions and Kant as I mentioned in the beginning it itself has a very peculiar Synoptical mind, unlike many other philosopher that is what is makes Kant very special different from any other thinkers because you know you can see that there is a process of tradition of critical discourse at as it developed in the west, we can see that every generation would produce a set of philosophers, who would be critically evaluating their predecessors.

So, every thinker is different from the other thinkers, they have something new to see and this is how philosophy has developed in the west as a tradition of critical discourse. And you can see that you know when Kant was philosophizing, 18 century Europe, there were lot of kind of conceptual oppositions between these two philosophies, philosophical traditions, rationalism and empiricism, but Kant possessed a very typical, a very unique Synoptical mind, which attempts to reconcile the different views of philosophers rationalist and empiricist and in this context, I just read out a passage views of desiccates and Leibniz concerning the nature of viva, which is Latin for living force. I will just to

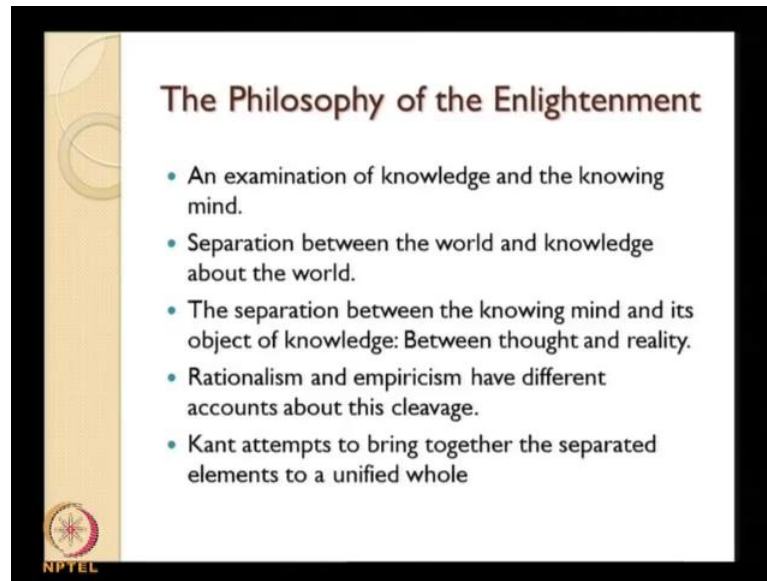
reconcile the two great traditions of epistemology that give contradictory accounts of the nature of human knowledge for we have already discussed this in detail, for the rationalist it is a priori, for the empiricist it is a posteriori.

So, there is already present these two approaches to knowledge or these two conceptions of knowledge, are already present in the tradition and Kant was trying to accommodate both. They were mutually exclusive even in Hume's system Hume would say that this the analytic a priori knowledge is always certain necessary knowledge and which is possible only in mathematics, geometry and sciences where there is human experience has no room at all.

On the other hand for Hume matters of fact deal with a world experiential reality, which is contingent for him where there is no certainty, but Kant just to remind you he is trying to bring them together to reconcile his Synoptical mind would try to bring them together, he would say that we are in a way defending the honor of human reason, when we reconcile it with itself in the persons of different writers of high intelligence Descartes, Leibniz all kinds of different philosophers represent the different system. Different writers of high intelligence and discover the truth, which by such men is never entirely missed even in their contradictory utterances.

So, he was trying to argue that this man of great intelligence, though they held contradictory opinions, they have not completely missed the truth. So, there is element of truth eminent of right approach in all of them, though they apparently held contradictory opinions.

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So, he was trying to collect these different aspects, different truths that is present in different philosophers and bring them together reconcile them and present them more comprehensive system of philosophy for the enlightenment. The philosophy for enlightenment is in that sense examination of knowledge and the knowing mind. Separation between the world and knowledge about the world this is something which is so central in modern philosophy.

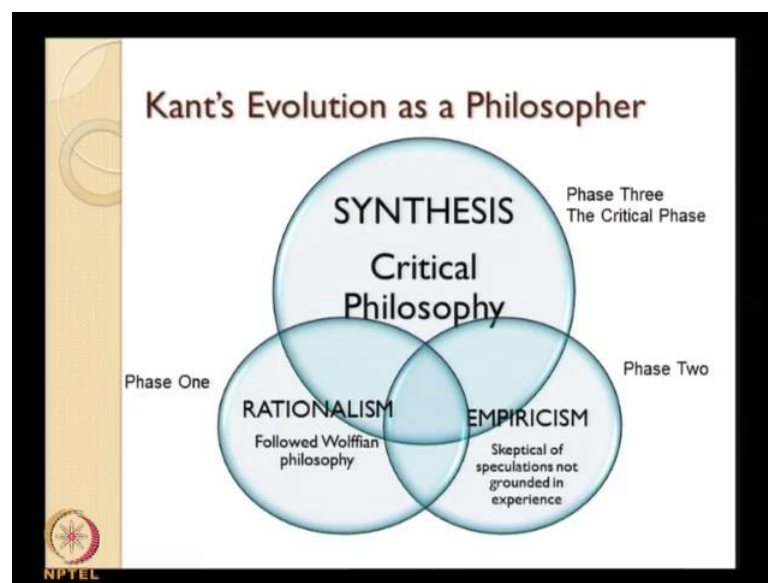
We have seen from the very beginning you know the very possibility of conceiving philosophy as an epistemology in the modern world, that is possible because the modern philosophers have separated the world of knowledge and knowledge about the world. The world which we know and our knowledge; so there is a certain different between these two and now the question is as I have explained it in one of my previous lectures, the whole problem of knowledge the whole epistemological problem can be simplistically articulated by an examination of the relationship between the inner space which is the mind and the outer space which is the outside world. So, how this the outer space gets into the inner space that is a problem.

So, there is a separation, separation between the world and knowledge about the world. The separation between knowing mind and it is object of knowledge between thought and reality, the most perplexing problem is whether the knowledge I get from this world is real, whether there is a world outside above which I really know or is it something

which I mix up things with it and superimpose certain things, attributes certain other things to this world and know it in my own way, if that is a case then there is no certainty, there is no communication possible, there is several other conceptual riddles that would follow.

Rationalism and empiricism have different accounts of this cleavage and Kant attends to bring together the separated elements into a unified whole. So, here again Kant was trying to explain this relationship by bringing them together.

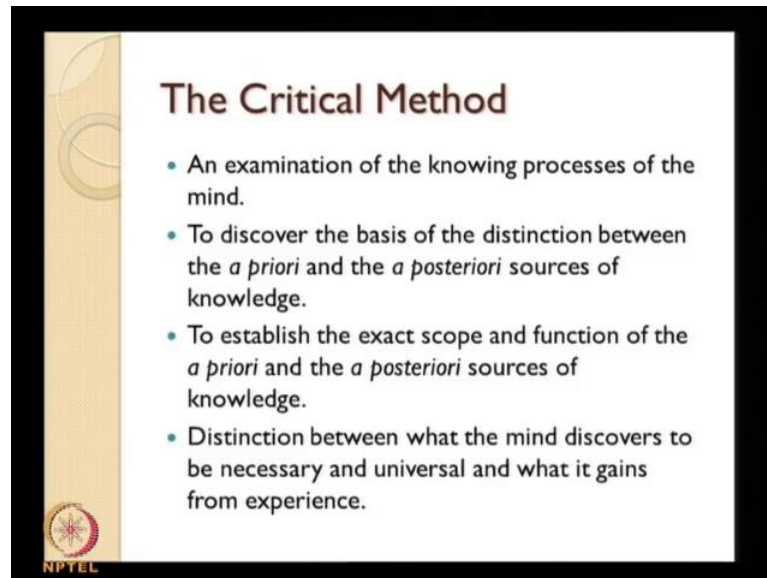
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So, this figure would explain Kant's evolution as a philosopher, I have already mentioned about this in the beginning of this lecture that in the phase one we could see that he was influenced by rationalism, he followed the kind of Wolffian philosophy, then later on he was attracted by the criticism of the empiricist thinkers particularly Locke and then Hume, there were the scepticism of the speculations not grounded in experience.

So, basically the rationalist would emphasize on this speculations of the mind, which is not grounded in experience, but now later on Kant would sort of develop a kind of doubt about this whole attitude of the rationalist and you can see that in the third phase which is the last phase of his philosophy, the most matured phase of his philosophy there is a synthesis of all these approaches which is called as critical philosophy, where he tries to synthesize rationalism with empiricism with a use of the critical method.

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The Critical Method

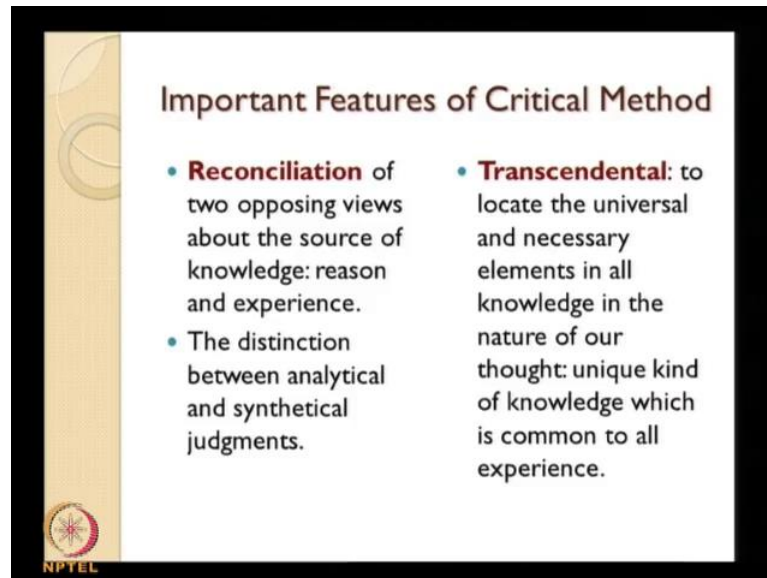
- An examination of the knowing processes of the mind.
- To discover the basis of the distinction between the *a priori* and the *a posteriori* sources of knowledge.
- To establish the exact scope and function of the *a priori* and the *a posteriori* sources of knowledge.
- Distinction between what the mind discovers to be necessary and universal and what it gains from experience.

So, what is this critical method? It is an examination of the knowing process of the mind. So, that is why it is called critical method, the mind turns itself, minds turns to itself to discover the basis of the distinction between a priori and a posteriori sources of knowledge, these some philosopher would says that necessary knowledge is possible only a priori and everything is a posteriori contingent.

But it is the human mind which knows both a priori and a posteriori knowledge, and what the basis of this distinction is. To establish the exact scope and function of the a priori and the a posteriori sources of knowledge and again distinction between what the minds discovers to be necessary and universal and what it gains from experience something which is gained merely from experience and something which the mind discovers to be necessary and universal.

So, what is the basis of that distinction whether it is simply as what Hume maintained matters of fact and relations of ideas? That is a very simplistic kind of an explanation we say that matters of fact there is no certainty there is only contingency and relations of ideas there is necessary, but there is nothing about the world, it does not say anything about the world in that sense it does not add anything to our knowledge.

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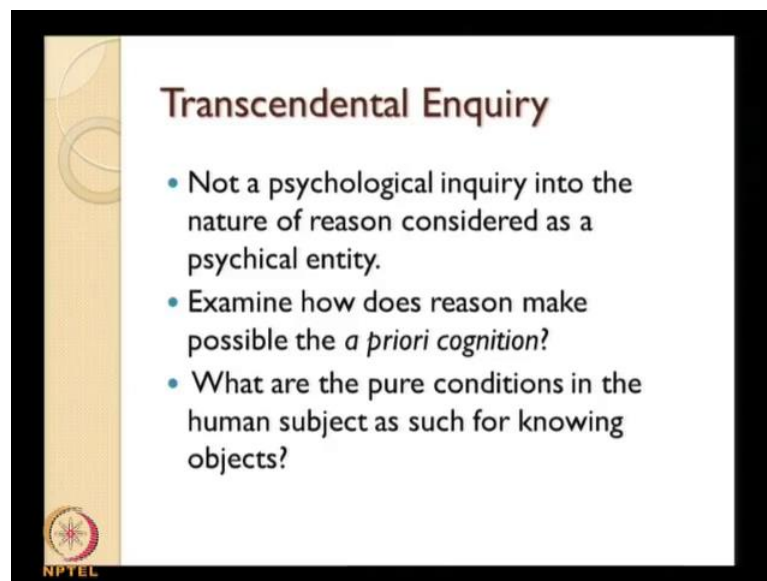
So, whether this what is the basis of this distinction? Whether you can maintain it at all and here we will see that the important features of a critical method, there are two of them there is as I already mention there is nothing to reconcile. So, reconciliation of two opposing views about the sources of knowledge, reason and experience on the one hand, where the distinction between analytical and synthetical judgments are been proposed. Analytic judgment as I have already mentioned, point to some philosophers the sources of knowledge is already in the mind it is in it.

There every knowledge is analytical for the example which I have cited a tall man is a man, where you do not have to be really look in to the world whether it is the case or not and synthetic judgments are based on experience when I say there are 20 chairs in this class, or colour of my laptop is black there are all synthetic judgments. But another very important feature of transcendental method is to locate the universal and necessary elements in all knowledge in the nature of our thought a unique kind of knowledge which is common to all experience.

So, in one sense this is what makes critical philosophy quite unique or this is what makes Kantian philosophy transcendental. It is a kind of transcendental criticism of human knowledge because it deals with the conditions of human knowledge, it rises the question what is the basis, what are the preconditions of human knowledge without which knowledge is not possible. So, what makes knowledge possible? What are the conditions

that make knowledge possible that enables human mind to know these are some of the questions which the transcendental philosophy would raise. So, I read it once again to locate the universal and necessary elements in all knowledge in the nature of our thought, it is a unique kind of knowledge which is common to all experience. So, it is a kind of transcendental enquiry, which is different from the physiological enquiry which Hume and others were engaged in.

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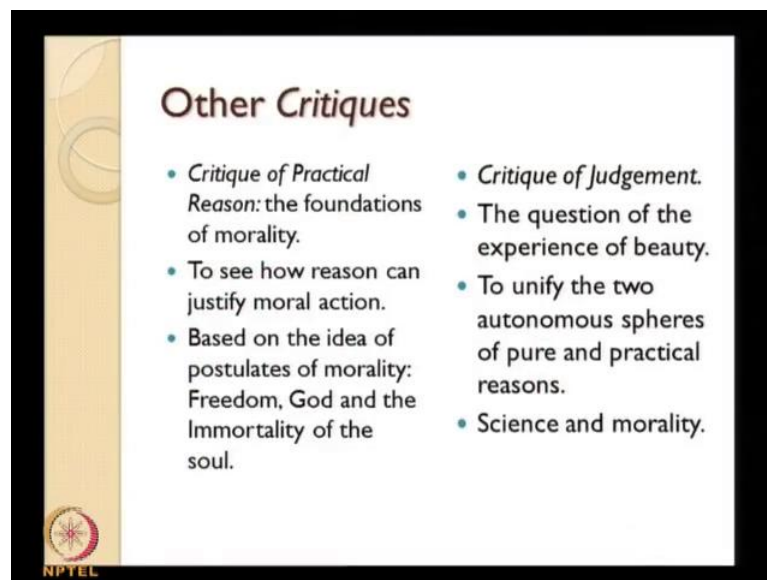
So, it is not a physiological enquiry into the nature of reason considered as a psychical entity. See I mentioned in the previous lectures that you know how these empiricist philosophers are sort of mixing the logical, the philosophical and the psychological together; they do not really distinguish them from one another. But here from Kant onwards we can see that there is a significant shift in this approach he is not concerned with a human mind as a psychic entity, rather that is why I mentioned already that he begins with an examination of judgments, what are the kinds of judgments which human minds is capable of arriving it and how does the human mind arrived at these judgments.

So, in that process Kant would say that there is the analytic a priori judgments, synthetic posteriori judgments and one more he proposes synthetic a priori judgments. Now that is examinations how this is possible, how the human mind arrives at these different types of judgments. So, if I can explain that process of arriving at these different types of judgments, you can probably explain the logical structure of the human mind. It is not a

psychological structure which he is interested in. So, his enquiry is not psychological, it is transcendental. Examine how reason makes possible the a priori cognition and what are the pure conditions in the human subjects as such for knowing objects. So, this is what I mentioned in the some time back, the pure reason something where reason something where which is devoid of any empirical content.

So, what is this pure condition in the human subject, the mind except the structure of the mind as such for knowing objects, what enables what kind of a structure the human mind possesses, which enables it to understand the world in the way in which it understands it? So, it is a kind of logical enquiry to that extent.

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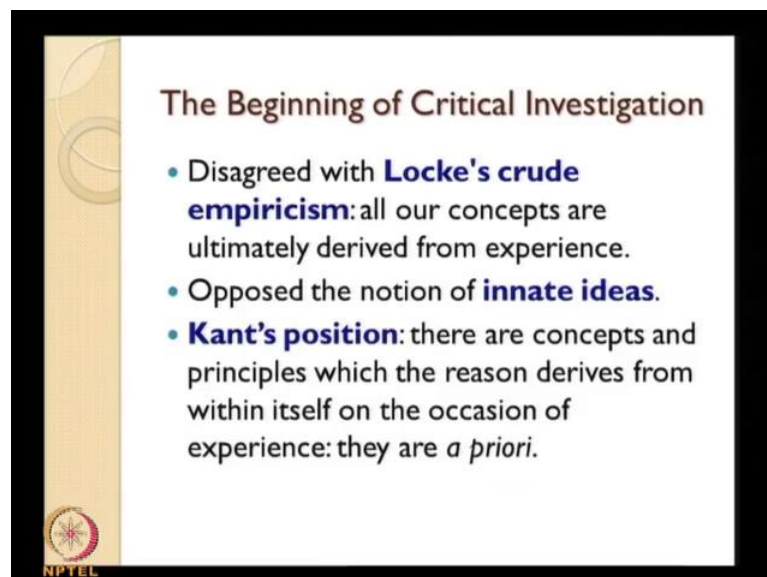
And before I conclude my discussion on this critical philosophy, there are certain other critiques which we have written I have already mentioned it the critique of practical reason, which we would discuss some aspects of this critique of practical reason, which has we have included in this lecture series.

So, we will be discussing it in this lecture. So, this deals with our foundations of morality and again it tries to see how reason can justify moral action. So, what is the basis what is the rational basis of distinguishing right action from wrong action, good should be distinguished from evil action, how do you do that? What is the basis of it? So, Kant's deontological approach tries to argue that there is certain criteria and here he talks about the postulates of morality like freedom, God and the immortality of the soul, these are

according to him the necessary postulates of all morality without which you cannot really articulate any moral judgment at all and on the other side you have critical judgment, critique of aesthetic judgment to be more precise, there he deals with aesthetics the experience of beauty and here the question of the experience of beauty is prominent and the unity to unify the two autonomous spheres of pure and practical reason.

So, here the concern is you know ones Kant is separated purely reasons from practical reason, in a sense it is a separation of science from morality. So, the scientific and the concerns of practical reasons are different. So, the human subject itself or the minds itself or rational faculty it itself is divided in to two autonomous spheres of pure reason and practical reason, knowledge and morality. Now the problem is how do you unify them you need to establish a kind of unity between these two and for that he proposes another form of judgment, the aesthetic judgment is a different it is a unique form of judgment which would provide a kind of unity, which would actually help us to establish the unity between the either two approaches, anyway we are not going to the details of this in this lecture series.

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The Beginning of Critical Investigation

- Disagreed with **Locke's crude empiricism**: all our concepts are ultimately derived from experience.
- Opposed the notion of **innate ideas**.
- **Kant's position**: there are concepts and principles which the reason derives from within itself on the occasion of experience: they are *a priori*.

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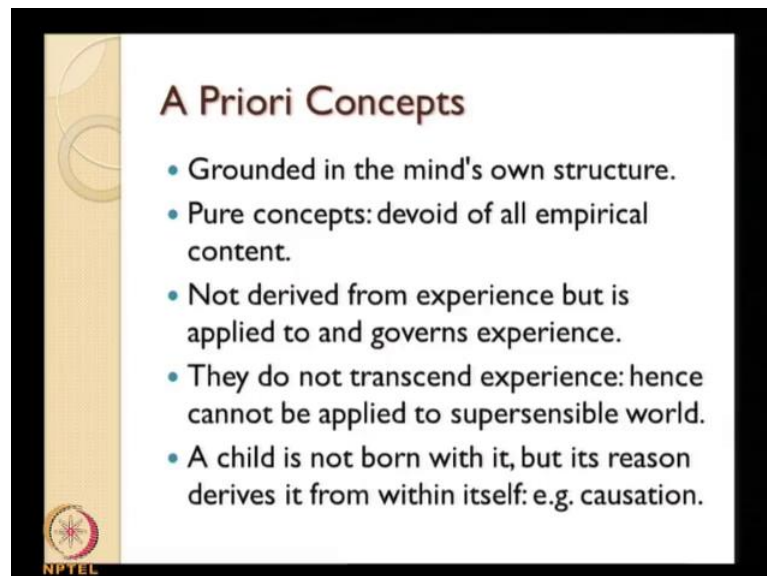
Now, the beginning of critical investigation where Kant expresses his disagreement with Locke's crude empiricism which proclaims that all our concepts are ultimately derived from experience; so this is a very crude form of empiricism, everything is the result of experience and nothing else tabula rasa. The human mind is a tabula rasa when it is come

to this world it was a blank sheet nothing was written on it and experience goes on writing on it.

So, all knowledge the ultimate fundamental building blocks of all knowledge is sensations and perceptions according to Locke and at the same time he opposes the notion of innate ideas propagated by the rationalist thinkers. And now in oppositions to these two, like here I am trying to see the critical investigations the beginning of the critical investigation, both the traditions have been sort of brought in to one single framework with a lot of caution exercised. The crude empiricist approaches are removed on the one hand, and the dogmatism of committed with the notion of innate ideas is also removed and Kant introduce his position it says that there are concepts and principles which the reason derives from within it itself on the occasion of a experience they are a priori.

So, this is recognition of an a priori element into human knowledge, where Kant is recognizing the importance of the rationalist tradition, but on the other hand he would also emphasize the importance of the empiricist tradition by stressing on the importance of experience in the process of knowledge acquisition.

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A Priori Concepts

- Grounded in the mind's own structure.
- Pure concepts: devoid of all empirical content.
- Not derived from experience but is applied to and governs experience.
- They do not transcend experience: hence cannot be applied to supersensible world.
- A child is not born with it, but its reason derives it from within itself: e.g. causation.

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So, but this is a very important concept in Kant's philosophy, there are a set of a priori concepts grounded in the minds own structure. The very structure of the mind is constitutive of certain a priori logical structures, which is a precondition for all

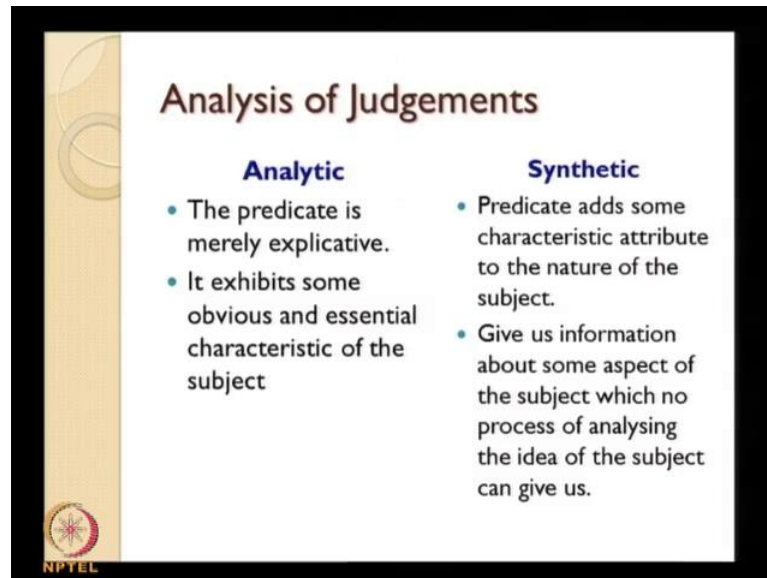
knowledge according to Kant and they are pure concepts because they are devoid of all empirical content, they are not derived from experience, but are applied to and govern experience.

So to experience, I need them say for example, the best example I can cite right now is I have a computer in front of me, a small laptop black colour computer. This computer has to experience this object as a computer, I should already possess certain structures, certain a priori knowledge a priori structures in my mind, which would suggest me that the percepts which I get from outside is meaningfully can be designated as a laptop computer, any object I see around a chair or a table or a tree or a camera anything which I see around presupposes that the human mind is already equipped with a set of a priori concepts, which I apply when I experience.

So, these concepts are pure and they are devoid of experience, they are free from experience, but and they are not derived from experience, but it is applied to experience and governs experience, in that sense they are very important in few in Kant's scheme of things. They do not transcend experience hence cannot be applied to super sensible world, this is something which we will see in the next lecture and a child is born with it, but it is reason derives it from within it itself example a causation. The child in that sense it is innate the child has it when it has come to this world and it is reason derives it from within not from experience say for example, Hume's problem was you see the hands coming together, we clapping the hand and you hear a sound clapping hearing the sound.

Now, the relationship between clapping and the sound is causality causal relationship, which Hume questions. Hume could say that there is no necessary connection between me clapping and the sound heard this is causation. But here what Kant would say this that the human mind already possesses the structure of understanding things in this particular way. So, that structure is already there in the mind and it is only applying it to what it sees in this world. So, to understand this as causal relationship, that is a contribution of my mind. So, this is the basis of Kantian idealism.

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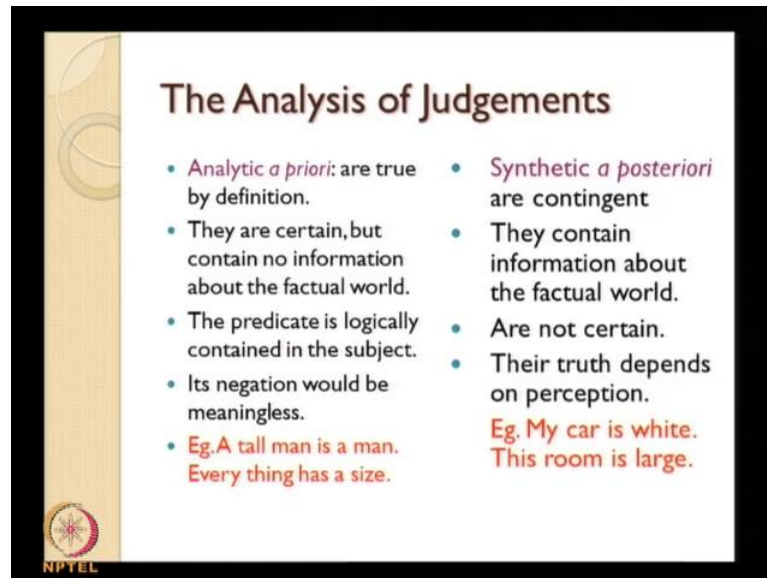
The slide is titled "Analysis of Judgements" and is divided into two columns. The left column is headed "Analytic" and contains two bullet points: "The predicate is merely explicative." and "It exhibits some obvious and essential characteristic of the subject". The right column is headed "Synthetic" and contains two bullet points: "Predicate adds some characteristic attribute to the nature of the subject." and "Give us information about some aspect of the subject which no process of analysing the idea of the subject can give us." The slide has a decorative vertical bar on the left with a circular pattern and an NPTEL logo at the bottom left.

Analytic	Synthetic
<ul style="list-style-type: none">• The predicate is merely explicative.• It exhibits some obvious and essential characteristic of the subject	<ul style="list-style-type: none">• Predicate adds some characteristic attribute to the nature of the subject.• Give us information about some aspect of the subject which no process of analysing the idea of the subject can give us.

So, now the analysis of judgment, this is again a very important phase in Kant's philosophical contributions. I have already mentioned about these things, I am just going to a bit elaborate them there are analytic judgments, where the predicate is merely explicative, it exhibit is some obvious and essential characteristics of the subject, the example I cited is a tall man is a man.

And the synthetic judgment is predicate adds some characteristics attribute to a nature of the subject, give us information about some aspects of the subject which no process of analyzing the idea of the subject can give us.

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The Analysis of Judgements

- *Analytic a priori*: are true by definition.
- They are certain, but contain no information about the factual world.
- The predicate is logically contained in the subject.
- Its negation would be meaningless.
- Eg. A tall man is a man. Every thing has a size.

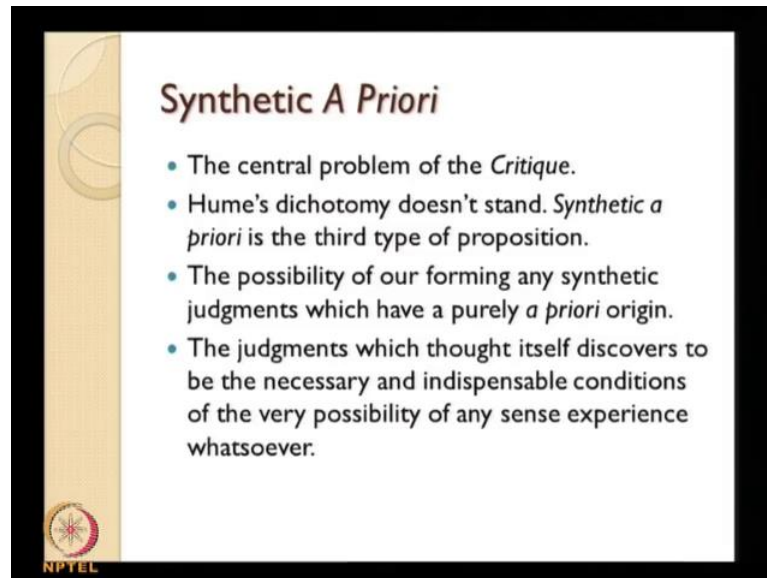
- *Synthetic a posteriori* are contingent
- They contain information about the factual world.
- Are not certain.
- Their truth depends on perception.
- Eg. My car is white. This room is large.

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So, from this you can say that all analytic statements are a priori because the predicative is merely explicative; it is already contained in the subject. And synthetic judgments are apparently a posteriori because the predicates add something new when I say the chair is blue in colour, it is adding something to my existing pool of knowledge. So, analytic a priori statements are true by definition, they are certain but contain no information about the factual world.

The predicate is logically contained in the subject its negation would be meaningless and the example is a tall man is man everything has a size these are examples for analytic a priori statements and for synthetic a posteriori they are contingent, they contain information about the factual world, they are not certain their truths depend on perception examples are my car is white this room is large these are examples.

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Synthetic A Priori

- The central problem of the *Critique*.
- Hume's dichotomy doesn't stand. *Synthetic a priori* is the third type of proposition.
- The possibility of our forming any synthetic judgments which have a purely *a priori* origin.
- The judgments which thought itself discovers to be the necessary and indispensable conditions of the very possibility of any sense experience whatsoever.

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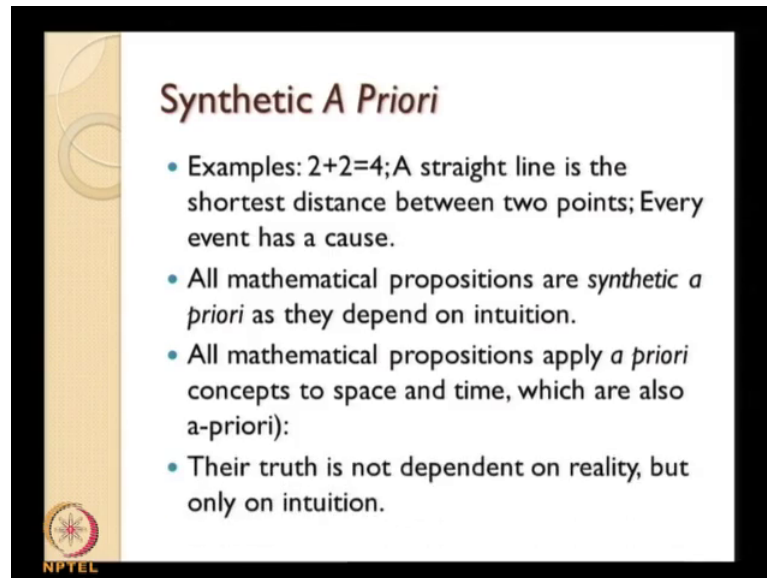
Now, synthetic a priori statements are the central problem of Kantian for critique, Critique of pure reason deals with this topic synthetic a priori proportion. The question is how synthetic a priori propositions are possible? Hume's dichotomy according to Hume I have already mentioned it there are only two types of judgments possible: synthetic a posteriori, analytic a priori; matters of fact and relations of ideas.

Now Kant proposes that there is one more possible synthetic a priori, which is synthetic based on experience a priori necessary. So, Kant was trying to bring back the concept of necessity which Hume has overthrown. By over throwing the concept of necessity Hume had introduced a kind of scepticism, which Kant was trying to overcome by reintroducing bringing back this concept, explaining how is it possible how can we legitimately talk about this in a different philosophical language.

The possibility of our forming any synthetic judgments which have purely a priori origin; one example is a straight line is the shortest distance between two points, it is a synthetic a priori judgment, which is not completely devoid of experience in one sense, but at the same time it does not it is true, does not depend on experience. So, it is a priori at the same time there is a synthetic experiential content in it. The judgments which thought it itself discovers to be the necessary and indispensable conditions of the very possibility of any sense experience whatsoever. So, synthetic a priori judgments are judgments which

thought it itself discovers to be the necessary and indispensable conditions of the very possibility of any sense experience whatsoever.

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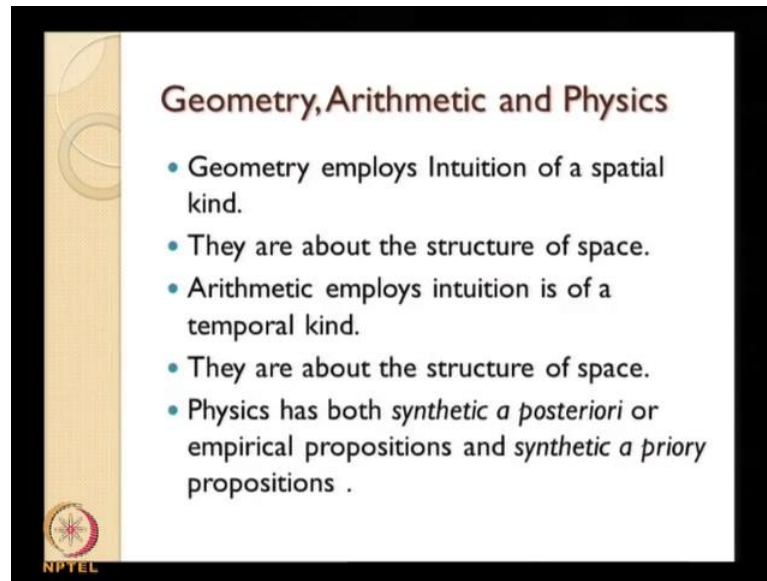
Synthetic A Priori

- Examples: $2+2=4$; A straight line is the shortest distance between two points; Every event has a cause.
- All mathematical propositions are *synthetic a priori* as they depend on intuition.
- All mathematical propositions apply *a priori* concepts to space and time, which are also *a priori*:
- Their truth is not dependent on reality, but only on intuition.

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And what is it? Example 2 plus 2 is equal to 4, a straight line is the shortest distance between two points every event has a cause. These are all the examples which Kant cites for synthetic a priori judgments, all mathematical propositions are synthetic a priori as they depend as they depend on intuition, all mathematical propositions apply a priori concepts to space and time which are also a priori; their truth is not dependent on reality, but only on intuition, geometry arithmetic and physics are other examples.

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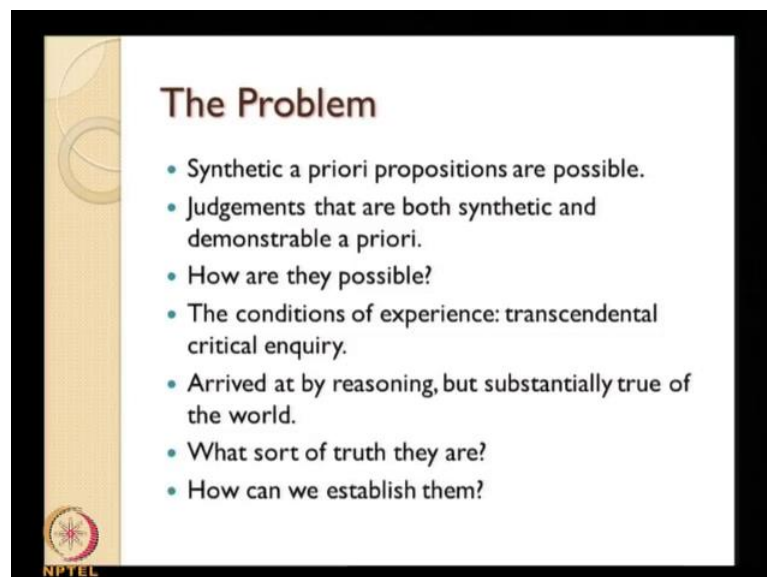
Geometry, Arithmetic and Physics

- Geometry employs Intuition of a spatial kind.
- They are about the structure of space.
- Arithmetic employs intuition is of a temporal kind.
- They are about the structure of space.
- Physics has both *synthetic a posteriori* or empirical propositions and *synthetic a priori* propositions .

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Geometry employs intuitions of a spatial kind it deals with space and space is a priori concepts. They are about the structure of space. Arithmetic employs intuition of the temporal kind, time is also a priori thing and they are about the structure of space and time and physics has both synthetic a posteriori or empirical propositions and synthetic a priori propositions as well.

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The Problem

- Synthetic a priori propositions are possible.
- Judgements that are both synthetic and demonstrable a priori.
- How are they possible?
- The conditions of experience: transcendental critical enquiry.
- Arrived at by reasoning, but substantially true of the world.
- What sort of truth they are?
- How can we establish them?

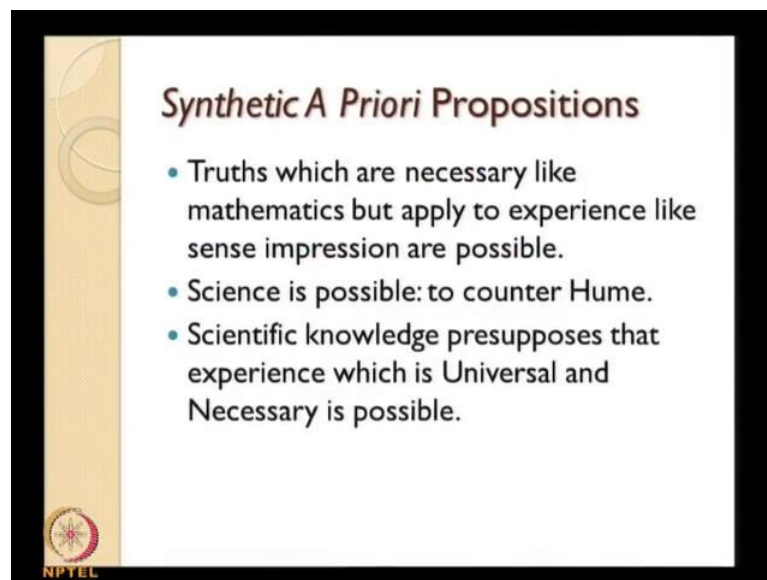
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So, in physical sciences we employ both. The problem is synthetic a priori propositions are possible how is it possible? That is a question. Judgments that is both synthetic and

demonstrable as a priori. How do you make such how is it possible? How does the human mind arrive at such judgments? To in order to examine this or to as an answer to this question, Kant analyses the structure of human mind.

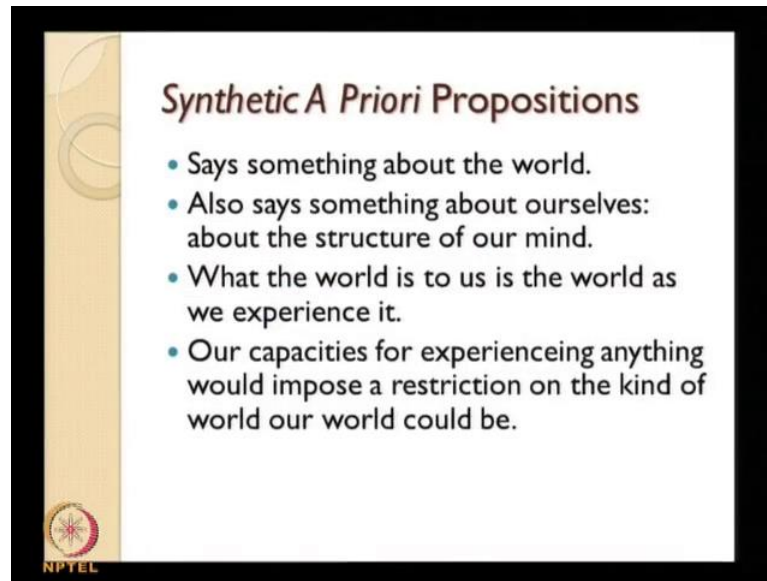
And here as a result of this analysis, he arrives at an understanding about the very conditions of human knowledge, how are they possible the conditions of experience transcendental critical enquiry, arrived at by reasoning, but substantially true of the world as well what sort of truth they are? How can we establish them? These are some of the very fundamental questions about the synthetic a priori propositions.

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Truths which are necessarily like mathematics, but apply to experience like sense impression are possible. Science is possible to counter Hume. Here Hume had raised a very serious doubt about the possibility of science because for him all relations are probable, matters of fact can give us only probability in all necessity. Causality is denied, induction is questioned. So, science itself is questioned, but Kant was trying to show that science is possible, scientific knowledge presupposes that experience which is universal and necessary is possible.

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Synthetic A Priori Propositions

- Says something about the world.
- Also says something about ourselves: about the structure of our mind.
- What the world is to us is the world as we experience it.
- Our capacities for experiencing anything would impose a restriction on the kind of world our world could be.

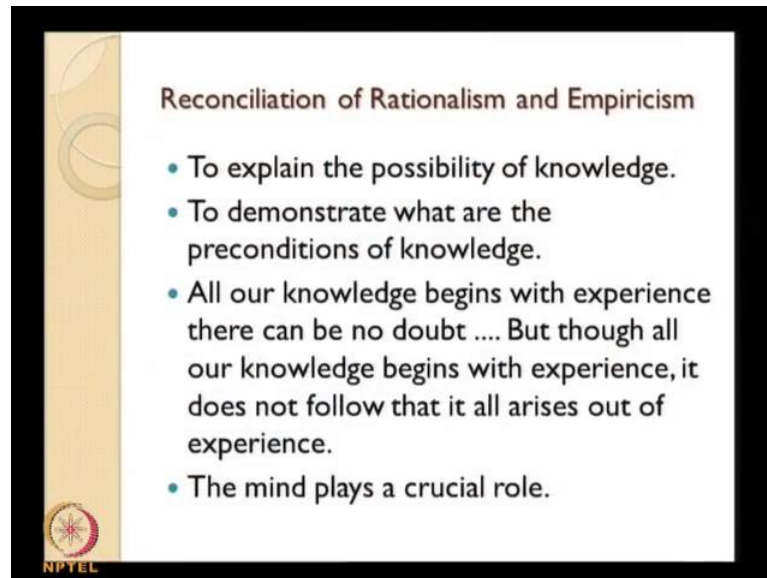
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Again the synthetic a priori propositions says something about the world, it is not something which like every synthetic propositions they talk about the world, but it also says something about ourselves, about the structure of our mind.

So, on the one hand it is synthetic and on the other hand it is a priori. What the world is to us is the world as we experience it. Something which I see and mirror which sees the world, but when I encounter the world, my encounter with the world is always mediated by certain categories of my understanding, which are determined by the unique structure of my mind, this is Kant's assumptions. And our capacities for experiencing anything would impose a restriction on the kind of world our world could be.

So, let us take a very simple example if I am wearing a blue glass, then the entire world would appear blue to me, that is because my encounter with the world is mediated through a certain glass which imposes its structure on that perception of mind. Similarly Kant would say that the mind possesses certain a priori structures, logical a priori structures of the mind, which would impose certain restrictions on our understanding of the world because every encounter will be necessarily mediated through this what you call the structure which is imposed by the mind.

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The slide features a title 'Reconciliation of Rationalism and Empiricism' at the top. Below the title is a bulleted list of four points. The first point is 'To explain the possibility of knowledge.' The second is 'To demonstrate what are the preconditions of knowledge.' The third is 'All our knowledge begins with experience there can be no doubt But though all our knowledge begins with experience, it does not follow that it all arises out of experience.' The fourth is 'The mind plays a crucial role.' The slide has a decorative vertical bar on the left with a circular graphic and the NPTEL logo at the bottom left.

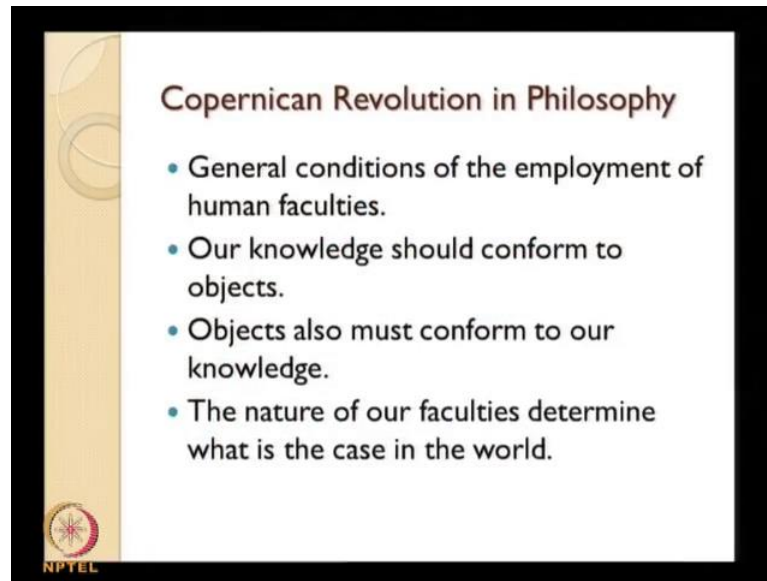
Reconciliation of Rationalism and Empiricism

- To explain the possibility of knowledge.
- To demonstrate what are the preconditions of knowledge.
- All our knowledge begins with experience there can be no doubt But though all our knowledge begins with experience, it does not follow that it all arises out of experience.
- The mind plays a crucial role.

And now in this sense he reconciles rationalism and empiricism, explain the possibility of knowledge. To demonstrate why what are the preconditions of knowledge. All our knowledge begins with experience; there can be no doubt in that. This is Kant's own statement. All knowledge begins with experience. So, empiricist are true in that respect, but though all our knowledge begins with experience, it does not follow that all arises out of experience, there is something which is more than experience into all process of knowledge acquisition or to put in other words, experience alone would not be sufficient to explain the process of knowledge acquisition.

You need an active component from the mind as well, the structures of the mind, the a priori structures of the mind the structures of understanding need to be present in order to legitimately interpret the kind of experience which you receive from outside. So, this process, this coming together of rationalism and empiricism reconciliation of these two, approaches to knowledge acquisition happens in Kantian philosophy. The mind plays a crucial role in this process and this is known as the Copernican revolution in philosophy.

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Copernican Revolution in Philosophy

- General conditions of the employment of human faculties.
- Our knowledge should conform to objects.
- Objects also must conform to our knowledge.
- The nature of our faculties determine what is the case in the world.

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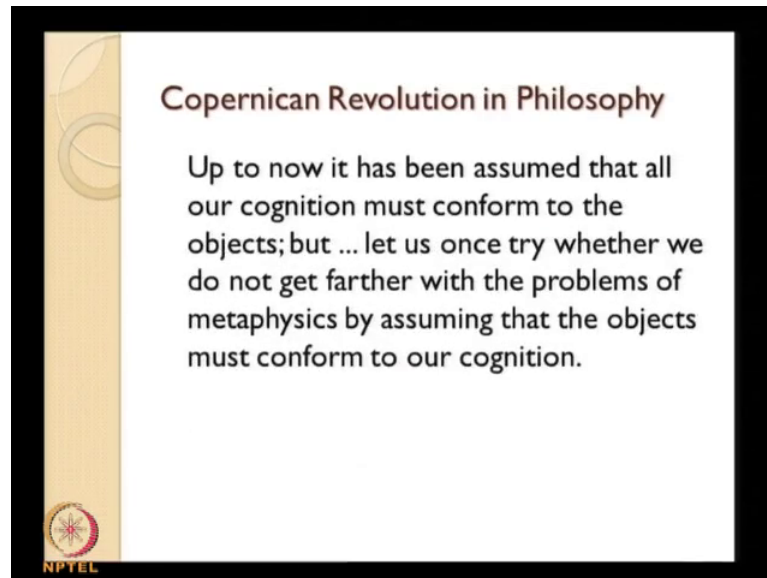
We will conclude here, this is the Copernican revolution because Copernicus places his Copernican interpretation of the universe, makes the sun at the center. It opposes all the previous accounts of you know the picture of the universe, where the earth was considered as a center of the universe. Now says that the sun is at the center, and similarly in that he initiates a revolution in astronomy, a similar kind of a revolution has been introduced by Kant in the world of philosophy, by placing the mind at the center.

So, the world we see it is our mind. At the same time it is not a world which my mind creates such a span in whatever way it works; there are certain inputs which I need in order for me to interpret those inputs in a certain way and understand it. So, these two processes are important, the reception as well as the interpretation. There is a synthetic process happening inside the mind, and in order to happen a synthetic process inside the mind, the mind should possess certain structure a priori which is not derived from experience, which is already there, where he approaches the empiricist. The empiricist would say that these are derived from experience, but for Kant the very possibility of forming general ideas, the very possibility of forming concepts, presuppose that the mind should already possess certain concepts.

Our knowledge should conform to objects; objects also must conform to our knowledge. I will explain this in the next lecture as well. The nature of our faculties determines what is the case in the world? So, my mind plays a very important role in knowing the worlds,

it is not a just impartial spectator, it is not a just reporter of what is happening in the world, rather it is an active participate in the process of making the world.

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Up to now it has been assumed that all our cognition must conform to the objects, but let us once try whether we do not get farther, with the problems of metaphysics by assuming that the objects must conform to our cognition as well. So, this is the question which Kant raises of course, it is true that our knowledge should conform to objects, but it is equally true that objects also must conform to our knowledge. This insight is being summarized in beautiful saying perceptions without concepts are blind and concepts without perceptions are empty. We will elaborate upon this statement in the next lecture.

Thank you.