

Kant's *Critique of Pure Reason*: Outline of its Basic Structure

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Preface

Introduction

DOCTRINE OF ELEMENTS

TRANSCENDENTAL AESTHETIC

- Space Unbounded, continuous 3-dimensional manifold
 Form of outer sense
 (*A priori*) Concept of Space
- Time Unbounded, continuous 1-dimensional successive manifold
 Form of inner sense
 (*A priori*) Concept of Time

TRANSCENDENTAL LOGIC

Transcendental **Analytic**

- Analytic of Concepts
Table of Judgments
Table of (*a priori*) Categories
Deduction of the Categories

- Analytic of Principles
Schematism of the Categories
Principles of the Understanding
Axioms of Intuition
Anticipations of Perception
Analogies of Experience
Postulates of Empirical Thought

Refutation of Idealism

Amphiboly of the (*a priori*) Concepts of Reflection:

- Unity ↔ Diversity
Consistency ↔ Contradiction
Inner ↔ Outer
Matter ↔ Form

DOCTRINE OF METHOD

- The Discipline of pure Reason
The Canon of pure Reason
The Architectonic of pure Reason
The History of pure Reason

Transcendental **Dialectic**

- Transcendental Ideas
Paralogisms
Antinomies
Ideal of Pure Reason
Regulative Use of Ideas

Kant's Inventory of Basic Formal Features of our Cognitive Capacities & his Construction of Cognitive Principles

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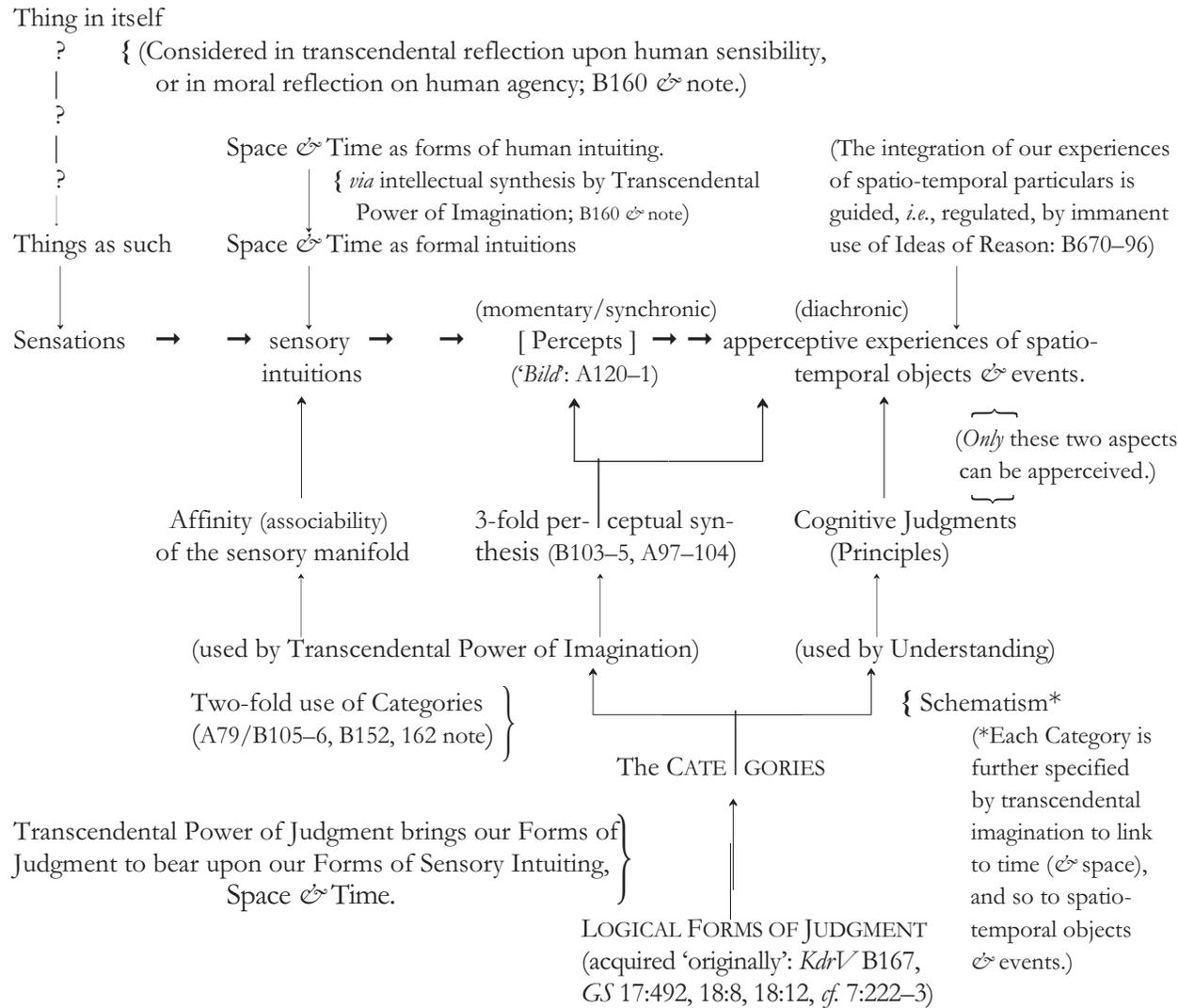
1. Kant's most BASIC INVENTORY: Two forms of sensory receptivity: We can only respond to spatial & temporal stimuli;
Two *a priori* concepts for locatability and discriminability: the concept of space, the concept of time;
Twelve formal aspects of judging: The Table of Judgments.
The logical subject of any judging: the 'I think' which can accompany any of my self-conscious states or episodes.
2. Kant's Constructive Epistemological (TRANSCENDENTAL) QUESTION: How can those abstract formal aspects of our cognitive capacities be specified so as to make possible for us any self-conscious experiential episode in which anything appears to us to occur before, during or after anything else?
⇒ Only by resolving these questions: ⇒ Within the ever-successive, continuing intake of current sensory stimulation, how can we discriminate which particulars are located where and when, and what changes they undergo? ⇒ We can only be *self-conscious* (apperceptive) by distinguishing from ourselves some particulars in our surroundings, so as to identify ourselves *as* perceptive in being perceptually aware *of* those particulars. ⇒ We can only perceive our surroundings if we can and do discriminate those changes within the content of our experience which are due to our own perceptual (motor) behaviour from those changes within the content of our experience which are due to relatively stable perceptible particulars and *their* locations, behaviour and (causal) interactions. ⇒ Each of these cognitive achievements requires that we can and do (sub-personally) solve the perceptual binding problems (perceptual synthesis). ⇒ Each of these cognitive achievements also requires that we can and do satisfy the requirements for singular cognitive reference, and make reliably – if implicitly – the kinds of cognitive distinctions listed in Handout 3, §1.7. (How extensive or precise our knowledge may be is entirely an empirical matter.)

JUDGMENTS (A70/B95)	CATEGORIES (A80/B106)	SCHEMATISM <i>of the</i> CATEGORIES (A145/B184–5)	PRINCIPLES of the UNDERSTANDING (cf. A142–5/B182–4, A161/B200)
<i>Quantity</i>	<i>Quantity</i>	Schema of Magnitude	<i>Axioms of Intuition</i> (A162/B202)
Universal	Unity	= time-series (sequence)	Extensive Magnitude
Particular	Plurality	{≈ spatial region (figure, extent)}	Any particular we can identify occupies some identifiable region of space during some identifiable period of time.
Singular	Totality		
<i>Quality</i>	<i>Quality</i>	Schema of Quality	<i>Anticipations of Perception</i> (A166/B207)
Affirmative	Reality	= time-content (duration)	Intensive Magnitude
Negative	Negation	{≈ spatial occupation (density)}	Any perceptible quality has some degree of intensity.
Infinite	Limitation		Any bit of matter filling any space has some degree of active force or causal power. (Cf. A172–5, 214/B214–6, 261)
<i>Relation</i>	<i>Relation</i>	Schema of Relation	<i>Analogies of Experience</i> (A215/B262)
Categorical	Inherence & Subsistence	= time order	Permanence of the Real in Time
Hypothetical	Cause & Effect	{≈ spatial order(s), array}	Necessary Succession
Disjunctive	Community (causal reciprocity)		Reciprocal Causality
			Substance persists through changes of its states.
			Changes of state of any 1 substance are (causally) regular.
			Causal action of any spatio-temporal substance is causal interaction between two or more of them.
<i>Modality</i>	<i>Modality</i>	Schema of Modality	<i>Postulates of Empirical Thinking</i> (A218/B265–6)
Problematic	Possibility – Impossibility	= time-scope	Agreement with conditions of temporal orderability {& spatial locatability}
Assertoric	Existence – Non-Existence	{≈ spatial persistence}	Existence at some time {and location}
Apodeictic	Necessity – Contingency		Existence at all times {in some location or other}
			[Possibility]
			[Actuality]
			[Necessity]

DIAGRAM OF KANT'S CRITICAL ACCOUNT OF PERCEPTUAL EXPERIENCE & KNOWLEDGE

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Notes



→ Arrows indicate processes, roughly information processing channels. Their exact significance depends upon their context (location, *Verortung*, transcendental topic) within Kant's analysis.

} Braces link (comments) to particular features of the diagram.

1. Kant's Transcendental Idealism only appears in the upper left corner, suggesting how it can be elided from his positive account of our cognitive capacities.

2. See Kant's taxonomy (*Stufenleiter*) of types of representations (*KdrV* B376-7).

3. 'Judgments of perception' (*Prol.*, §§17-9) as such are only possible on the basis of our apperceptive experience and their transcendental conditions (*KdrV*). As Kant notes (*Prol.*, §29), to judge whether the Sun warms a stone, we must first perceive the Sun and the stone (and the warmth of the Sun and of the stone). According to *KdrV*, the perception of any object (or event) we can identify requires that we can and do distinguish ourselves, as cognitive subjects, from the objects or events we perceive. Hence the question whether or how these two doctrines are consistent is a pseudoproblem. The distinction between judgments of perception and judgments of experience can only be made, and the cognitive progress from the former to the latter can only be made, if the transcendental conditions for the possibility of apperceptive human experience are already satisfied. The *Prolegomena* does not address the most fundamental transcendental issues examined in *KdrV*.

From: K.R. Westphal, 'Kant's Analytic of Principles'. In: M. Timmons and S. Baiasu, eds., *Kant* (London: Routledge, 2018; series: Great Minds), chapter 8.