**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

#### Doctrine of Method

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

#### 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

**Transcendental Dialectic**

- Transcendental Ideas
  - Paralogisms
  - Antinomies
  - Ideal of Pure Reason
  - Regulative Use of Ideas
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 of the CATEGORIES (A145/B184–5)  PRINCIPLES of the UNDERSTANDING (cf. A142–5/B182–4, A161/B200)

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<thead>
<tr>
<th>Quantity</th>
<th>Quality</th>
<th>Relation</th>
<th>Modality</th>
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<tr>
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<td>Affirmative</td>
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<td>Singular</td>
<td>Infinite</td>
<td>Disjunctive</td>
<td>Apodeictic</td>
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Quantity
- Universal
- Particular
- Singular

Quality
- Affirmative
- Negative
- Infinite

Relation
- Inherence
- Cause
- Community

Modality
- Possibility
- Existence
- Necessity

Axioms of Intuition (A162/B202)
- Extensive Magnitude: Any particular we can identify occupies some identifiable region of space during some identifiable period of time.

Anticipations of Perception (A166/B207)
- Intensive Magnitude: Any perceptible quality has some degree of intensity.

Permanence of the Real in Time (A215/B262)
- Substance persists through changes of its states.

Agreement with conditions of temporal orderability {& spatial locatability} [Possibility]

Existence at some time {and location} [Actuality]

Existence at all times {in some location or other} [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.