

Immanuel Kant's Metaphysics

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Getting an understanding of Kant's position calls for the need to have a full knowledge of the background to which Kant was reacting. The two major movements in history in the time of transition between the early and modern philosophy that caught his attention are Empiricism and Rationalism (McCormick, n.d.). These two belong to the early modern philosophic period and Kant says they contain flaws in their methods and content. Philosophers in both these movements sought to find a way in which the human can escape from the restrictions of the human mind and instantly acquire the knowledge of the world outside. The Empiricists successfully attained this by the use of senses and posteriori reasoning which involves experience with the world outside. Priori reasoning is used by the rationalists in the required bridge building. For the provision of information the posteriori reasoning is dependent on experience or the world's contingent happenings. On the other hand, the dependence on experience for information is not the case in priori reasoning. The double difference in the types of knowledge was not adequate enough as far as the role of apprehending metaphysics in the view of Kant.

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Hume, Locke, and Berkeley were empiricists whose argument was that the human sensations are the source of human knowledge. As a representative realist of the external world, Locke had massive confidence in the senses' ability to give humans information pertaining to the characteristics that relate in a personal way to empirical objects (McCormick, n.d.). According to him, the source of knowledge is the sensations the mind obtains from experience (Lammey, 2013). As opposed to Locke, the strict phenomenalism of Berkeley was inquisitive on the conjecture human sensations that emanate from character in relation to conclusions made on true

characteristics of objects that are mind-independent. He agreed that our knowledge of things is solely dependent on human ideas and sensations (Lammey, 2013). Just like Berkeley, Humes pursues the pragmatic approach further, questioning further the human common sense customs on the origin and support of human sense discernment. Priori or posteriori absolution cannot be invoked as far as a number of our customs like every event having a cause, or the similar persistence of objects and subjects over time according to him. The idealistic and suggestively skeptical outcomes of the empirical approaches of inquiry are seriously dissatisfying to Kant (McCormick, n.d.) His argument is that any happening that demonstrates our ability to carry out even very basic mental deeds of personal-enlightenment and being incisive on objects coherently, must assume the claims that these other philosophers are disapproving.

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The angle from which the rationalists like Spinoza, Descartes, and Leibniz were tackling the challenges of human knowledge was different. Their coming up with the knowledge of the outside world, the soul, the self, science, ethics and God out of the most basic, indisputable ideas contained inherently in the mind was with the hope of evading the epistemological constraints of the mind. The argument of the realists was that supersensible understanding can be attained through reason. Opposed to the project of Descartes and Berkeley is the Refutation of Material Idealism by Kant. An argument on the impossibility of self-knowledge in the absence of accompanying knowledge of the outside tangible world is what Kant presents in this refutation (Skorpen, 1968) He also expressed his doubts towards the rationalists' claims due to what he referred to as antinomies or contradictory, although credibly confirmed pairs of assertions that acumen is directed towards. Claims that spark conflict like the beginning in time of the world and its limitations in terms of space, and the lack of beginning of the world and its limitless

space are the ones Kant endeavors to prove. His argument is that such antinomies as the one presented point out the basic metaphysical and methodological errors the rationalist project has. Proving of both contradictory claims is achievable since the erroneous metaphysical postulation on the procession of the knowledge of things in the state in which they are, regardless of the state of the experience we have with them is shared.

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Sensibility and understanding have to be combined in order for knowledge and experience of empirical objects to be achieved. However, Kant reveals that a twofold approach should be considered on objects, so that it is viewed according to its appearance and as the thing it is (Ellis, 2005). When the appearance is taken into consideration, the intuition and synthesis of concept are the ones that yield an object. With this in mind, then an object's appearance is experience's object. On the perspective of it being a thing, out of contrast, an object comes out as whatever appears. According to Kant, the categories have nothing congenital which can prevent them from attaining pertinence of being things, although he lays emphasis on intuition as the only way through which the knowledge of the required content can be acquired. He continues to assert that the knowledge of things cannot be attained, with the categories in themselves being inadequate in the knowledge of the innate things.

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