

Kant (Paris: Presses Universitaires de France, 1951), presents “schematism” as the key idea in Kant’s thought.

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KANT, IMMANUEL
[ADDENDUM]

Immanuel Kant’s philosophy continues to exercise significant influence on philosophical developments and generates an ever-growing body of scholarly literature. Work on Kant has progressed in two main directions. Central doctrines of the *Critique of Pure Reason* have been reconstructed, examined, and revised in the light of current philosophical concerns and standards; and the focus of scholarship has widened to include aspects and parts of Kant’s work hitherto neglected, especially in the areas of ethics, aesthetics, philosophy of history, political philosophy, anthropology, and philosophy of science.

THE CRITIQUE OF PURE REASON

Further advances in interpreting the first *Critique* have occurred in three related areas: the nature and validity of Kant's overall argumentative procedure, with special emphasis on the deduction of the categories; the meaning and function of transcendental idealism and the associated distinction between things in themselves and appearances; and the role of mental activity in Kant's theory of experience.

The deduction of the categories, in which Kant sought to identify and justify the basic concepts underlying all experience and its objects, has become the center of major interpretive efforts. Stimulated by the neo-Kantian analytic metaphysics of Peter F. Strawson, philosophers have attempted to distill a type of argument from Kant's text that refutes skeptical doubts about the reality of the external world and other minds by showing how the skeptical challenge tacitly and unavoidably assumes the truth of the very assumptions it sets out to deny, namely, the reality of external objects and other minds.

While the force of such *transcendental arguments* remains controversial, the analytic–reconstructive approach to the deduction of the categories has also resulted in more textually based interpretations that reflect the whole spectrum of Kant scholarship. Readings of the deduction start either from the assumption of experience and proceed from there analytically to the necessary conditions of experience (the categories and the principles based on them), or take as their starting point some conception of self-consciousness or self-knowledge, either understood in Cartesian purity (a priori unity of apperception) or in phenomenological embeddedness (empirical self-consciousness), and argue from there to the synthetic conditions for the very possibility of such self-awareness. A key insight shared by many interpreters is the mutual requirement of object-knowledge and self-knowledge in Kant.

In interpretations of Kant's transcendental idealism, a major alternative has opened up between those scholars who see things-in-themselves and appearances as different aspects of one and the same things (*two-aspect view*) and those who regard the two as so many different sets of objects (*two-object view*). On the former view appearances are genuine objects. On the latter view they are representations. While the textual evidence is not conclusive for either view, the two-aspect theory has found many adherents because of its ontological economy and its avoidance of a phenomenalist reduction of things to representations.

The central role of human subjectivity in the deduction of the categories and in the defense of transcendental idealism has led to a renewed interest in Kant's philosophy of mind. Kant's theory of subjectivity is more and more seen as an integral part of his theoretical philosophy. Special areas of interest are the essential role of imagination in perception and experience, the distinction between inner sense and apperception, the relation between subjective or psychological and objective or logical grounds of knowledge, and the functional unity of sensibility and understanding. While no one advocates the derivation of the logical from the psychological in the manner of a reductive psychologism, the exact function of specifically psychological considerations in transcendental philosophy remains controversial. There is a minimal consensus that the self involved in the grounding of experience is distinct from the transcendent, noumenal self of the metaphysics of the soul, so forcefully rejected by Kant in the Transcendental Dialectic of the first *Critique*, and equally to be distinguished from the empirical self known through inner experience. Interpreters typically stress the formal and functional rather than the material and substantial sense of this *third*, transcendental self in Kant.

OTHER WORKS

Important new work on other parts of Kant's philosophy has occurred in three main areas: his practical philosophy, especially ethics; the *Critique of Judgment*, especially its aesthetics; and his philosophy of science. Scholarship on Kant's ethics has widened beyond the limited concern with the principle of morality (categorical imperative) to include other aspects of Kant's ethics as well as the position of Kant's moral theory within his social philosophy in its entirety and within the wider architectonic of the critical philosophy. A main inspiration of the work on Kant's ethics has been the neo-Kantian political philosophy of John Rawls, who sought to extract from Kant's formal approach to morality procedural guidelines for the ideal construction of the principles of social conduct. Increased attention has been paid to Kant's account of agency, the possible grounding of the categorical imperative in a generic conception of practical rationality, and the key features of Kant's moral psychology—including the theory of motivation, the role of moral judgment, and the function of subjective principles of action (maxims).

The move beyond the confines of Kant's foundational writings in moral philosophy has extended not only to his philosophy of law and theory of moral duties contained in the *Metaphysics of Morals* but also to his work in the phi-

osophy of religion, political philosophy, philosophy of history, and anthropology to be found in a number of his smaller works, often written in a more popular vein. The picture of Kant's practical philosophy that emerges from these reconstructions, revisions, and rediscoveries is that of a highly complex theory that is sensitive to the social dimension of human existence and well being able to respond to the charges and challenges posed by utilitarianism and communitarianism as well as virtue ethics.

In work on the *Critique of Judgment*, the standard emphasis on Kant's theory of aesthetic judgments has been widened considerably in recognition of the role of the third *Critique* as a synthesis of theoretical and practical philosophy in a comprehensive philosophy of human cultural development. A main focus of the scholarship on Kant's philosophy of science has been the *Opus postumum* and its attempts to specify the transition from an a priori theory of material nature to physics proper.

See also Cartesianism; Communitarianism; Neo-Kantianism; Psychologism; Rawls, John; Strawson, Peter Frederick; Utilitarianism.

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