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PHIL 350 - 19th Century Philosophy - First Paper

Kant, through transcendental deduction, aims to establish a legitimate proof for the synthesis of necessary and universal conditions of any possible cognition of objects of experience. He argues that for those conditions to be necessary and universal, they have to refer to objects completely a priori, independent from any experience. We will first examine the first three steps of transcendental deduction, namely apprehension in intuition, reproduction in imagination and recognition in concepts, as necessary conditions for empirical synthesis of all experience, in which the latter step is the necessary condition for the possibility of the previous step. What gives rise to pure concepts of understanding or categories is what Kant called “transcendental apperception”, from which arises possibility of experience through synthesizing unity of the forms of experience.

Kant first explains the two powers of human reason that give rise to cognition, sensibility and understanding. Sensibility, according to Kant, is “the capacity to acquire presentations as a result of the way in which we are affected by objects” (B 33), and it supplies us with cognition that refers to object directly, called intuition. Intuition of objects through only how we are affected by them and not through how we thought in the object is called empirical intuition, and the object of empirical intuition is called appearances (B 34). Kant argues that there must be an order, or form in which we relate to appearances, and this form must be pure i.e. abstracted from all sensations, which is the effect on our capacity to receive presentations to the extent we are affected by the

object (B 34). This pure form of sensibility, or pure intuition are “principles of a priori cognition”, namely space and time (B 36). We do not experience or receive presentations of space, but rather, experience or receive presentations of objects in space. Thus, Kant says space “is not an empirical concept that has been abstracted from outer experiences”, and “necessary a priori presentation that underlies all outer intuitions” (B 38). The same explanation applies for time as a pure form of intuition, except time is “necessary a priori presentation that underlies all intuitions” (B 46), meaning we can intuit things within ourselves that are in time but not in space, such as emotions, so time will be used by Kant in his transcendental deduction of categories as the more comprehensive form of possible experience. On the other hand, understanding is the “ability to produce presentations ourselves”, and it supplies us with cognition through concepts (A 51). Concepts are built on function, which is the unity of the act of bringing different presentations into one common presentation (B 93). This act of understanding itself, is called judgment, which refers to objects indirectly as opposed to intuition, which refers to objects directly. Kant argues that there are two dimensions of judgments. The first one is, when we make a judgment “S is P”, we put different presentations of subject (S) under a predicate (P). For example, in the proposition “This is a table”, we put different empirical presentations of the table, such as the color, the shape, under an empirical concept which we call table; in other words, there is function of subject under predicate. The second dimension is, when we see the table, we can already perceive it to be a table of which we already recognize the concept of, so there is already a judgment, function in the subject itself. In other words, Kant argues that the act of bringing different presentations from experience under one presentation in an empirical concept is the same as bringing different presentations in one

subject, more specifically, in the perception of subject through intuition. Therefore, our intuition of the subject is already always conceptual, meaning that in sensibility, we cannot think of the concept of unity that is defining the pure forms of sensibility without pure concepts of understanding. In fact, Kant believes that pure concepts of understanding, or categories is the necessary condition for the possibility of experience. He demonstrates this through transcendental deduction of the categories, which includes the three steps of synthesis of condition for possibility of experience, and the a priori synthesis of the form of possible experience through transcendental apperception.

We first consider the empirical synthesis of possibility of experience. In the synthesis of apprehension in intuition, Kant argues that “all our cognitions are subject ultimately to the formal condition of inner sense, i.e. time” (A 99), meaning that all our impressions will follow and relate to each other according to the order of time. He also emphasizes on the distinctness of presentation in time, as “for any presentation as contained in one instant can never be anything but absolute unity” (A 99). Thus our impressions are divisible, separable and distinct from each other in time. We examine the empirical synthesis by taking an example of the word APPLE, in which each letter A, P, P, L, E happens at distinct instants and follow one after another, and thus, the way that ‘A’ is presented is totally distinct from the way ‘P’, and subsequent letters are presented. The synthesis must also be performed a priori i.e. necessary and universal, without a priori synthesis of apprehension, time and space cannot ever be presented. Synthesis of reproduction in imagination and synthesis of recognition in concept, according to Kant, is “linked inseparably” with each other. In the synthesis of reproduction in imagination, previous

presentations are retained in the moment of current presentation, and all these presentations are reproduced as we go from one presentation to another. To explain empirical synthesis of reproduction and concept, we go to the example of the word APPLE. As presentations of each letter are separate from each other, we should have forgotten 'A' when we are presented with 'P', but our mind retains 'A' as a result of our power of imagination. The process of reproducing the previous letters as we get the presentation of the current letter in distinct instant of time continues until the presentation of the last letter 'E', and we have reproduced all letters 'A', 'P', 'P', 'L', 'E', and even unified all sounds of the letters into one whole word APPLE. The act of unifying all presentations as belonging to a common presentation is synthesis of recognition in concept. The synthesis of reproduction, Kant argues, must be not only be empirical but also a priori, since without it, we would lose all previous presentations when encountered with new presentations, and thus would never be able to have unity of any presentations, including time and space (A 102). Time does not have the unity in itself i.e. time in itself is not divisible, or forward-flowing. Pure concept of understanding, specifically causality, is necessary in ordering time to be infinitely divisible in continuous and separable instants and thus allow things to happen one after another in time. Thus, time is only given its function as the form of possible experience as it is synthesized by pure concept.

Considering the transcendental synthesis of forms of experience, however, there needs to be a unity of consciousness that synthesizes the unity of time so that the unity of different presentation into one i.e. understanding is possible. From pure concepts of understanding, reproduction of different presentations is then possible, which gives rise to apprehension of

distinct, separate presentations in time. This consciousness is called transcendental apperception, which is only possible if the mind is conscious of the different presentations and able to synthesise the unity of appearances according to concepts (A 108). That means if we are not conscious ourselves, we would be unable to have the pure concept of causation, so we are unable to unify letters 'A', 'P', 'P', 'L', 'E' into a single word APPLE, meaning the word APPLE can appear to us without the unity of consciousness.

In transcendental deduction of categories to be the necessary and universal condition of all possibility of experience, we consider the object of presentation as we are unable to have any cognition of object as object itself, but only the object in relation to our empirical intuitions i.e. appearances. Thus, there is no unity of object itself, but only the unity of our consciousness in relation to the appearances of the object. The categories only apply to object as appearances, because we can only intuit objects in space and time. If we have objects as things-in-themselves, we would never have a universal and necessary connection with the object, but only empirical concepts of the objects (A 129).