History of Western Philosophy

SEMESTER II

(AS PER CBCS AND NEP 2020)

PHILOSOPHY

SURYA KUMAR BHUYAN SCHOOL OF SOCIAL SCIENCES

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION

The first course of Second Semester of M A in Philosophy of KKHSOU is "History of Western Philsophy". It is designed to help the learners to have a deep understanding of the theoretical knowledge of History of Philsophy. As a learner of Master Degree in Philosophy one must have proper and thorough understanding some important theories of western philsophy. This course will deal with some of the theories of some of the imporatnt thinkers of western philsophy. the thinkers whose theories will be mainly dealt with in this course are Plato, Aristotle, Descartes, Spinoza, Hume and Kant. The theories about which this course will discuss will be about Knowledge, Ideas, Causation, Truth, God, Self, Space & Time, Categories etc. After studying this couse, learner of this course will have proper knowledge about the above mentioned theories.

This course consists of fifteen units in total.
First unit of this course is **'Plato: Concept of Knowledge'**. After going through this unit one will be able to know about Plato's Concept of Knowledge and its criticism.

The name of the second unit of this course is **'Plato's theory of formand idea'.** This unit is going to discuss about the concept of idea.The myth concerning ideas will also be discussed in this unit. After going through this unit, one will also know about the characteristics of ideas, the sytem of ideas and its criticism.

'Aristotle: Critique of Plato's theory of ideas, causation' is the third unit of this course. This unit introduces to you Aristotle's concept of ideas and causation. after going through this unit, one will also able to know about Aristotl's criticism of Plato's theory of ideas and causation.

The fourth unit of the course one is '**Descartes' Method'.** After going through this unit, one will able to know that method of Rene Descartes. By reading this paper, one will also know about the characteristics of Descartes Method. About the Descatres concept of Doubt and Psychological doubt will also be discussed in this unit.

The fifth unit of this course is **'Descartes' Concept of Cogito Ergo Sum.'** After going through this unit, one will be able to know about the meaning and characteristics of Cogito Ergo Sum. Critical Analysis of Cogito Ergo Sum will also be discussed in this unit.

The sixth unit of this course is **'Descartes Theory of Truth and God'.** This unit will discuss about the criterion of truth. After going through this unit, one will also know about the existence of God and the concept of God as described by Descartes. After going through this unit one will also know about Descartes' concept of Clearness and Distinctness.

The seventh unit is **'Descartes' Theory of Mind-body Relation'.** After going through this unit, one will be able to know about the meaning and definition of dualism. This unit will also elaborately discuss about Descartes' theory of mind-body dualism. The criticisms of Descatres theory of mind-body relation will also be discussed in this unit.

'Hume: Impresstion and Ideas' is the eighth unit of this course. This unit introduces to you the concept of Impression and ideas of David Hume. After going through thisnunit, one will know elaborately about Hume's concept of impression and ideas. After going through this unit one will also know about Humes's concept of simple ideas and complex ideas. The relation and diffrence between simple ideas and comples ideas will also be discussed in this unit.

The ninth unit is '**Hume's Concept of Induction and Causality'.** Afer going through ths unit, one will know about Hume's view on causality and how he denies about the necessary connection and his view on the impossibility of validating causality. Objections to Hume's view on causality, the problem of induction and the necessary-contingent dichotomy will also be discussed in this unit.

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The tenth unit of the course is, **Hume's View on Self'**. This unit introduces to you Hume's Concept of self. After going through this unit, one will know about the delailed explanation about Hume's view on self and the criticisms offrered by other thinkers.

The eleventh unit is, **'Scepticism of David Hume'.** After going through this unit, one will be able to know about what philosophical scepticism is. After going through this unit, one will also be able to know about how david Hume has given his opinion regarding scpeticism.

The twelfth unit of this course is **'Kant: Space and Time'.** After reading this unit one will be able to explain what is the meaning of space and time in philsophy. this unit will also discussed in detail about Kant's concept of space and time and criticisms offered by other thinkers in this regard.

The thirteenth unit of the course one is, **'Kant on Copernican Revolution'**. After going through this unit one will be able to know what copernican revolution is. After going through this unit, one will also know about Kant's view on Copernican Revolution. This unit will also deal with criticism about Kant's view on copernican revolution.

The fourteenth unit is **'Kantian Categories'.** This unit will discuss about Kantian categories in detail. After going through this unit onw will alo know about the meaning of Kantian Categies. A elaborative explanation regarding it vwill also be there in this unit. Critical comments on Kantian categories will also be duscussed in this unit.

The fifteenth unit of this course is **'Kantian Theory of Phenomena and Noumena'.** After going through this unit, one will know what phenoimena nd noumena is. In this unit a detail expolanation and discussion about Kant's concept of phenomena nd noumena will also be there. After going through this unit, one will know about the criticism of Kantian theory of phenomena nd noumena.

While going through this course you will come across some boxes which are put on the left side or right side of the text. These boxes will give us the meanings of some words and concepts within the text. Apart from this, there will be some broad and short questions included under Activity and Check Your Progress in every unit. Activities will increase our thinking capacity because questions put in Activity are not directly derived from the text. But answers to the short questions are put in the section Answers to Check Your Progress. Besides, there are some text-related questions which are put in Model Questions. These questions will help you in selecting and mastering probable topics for the examination so that you can prepare for the examination with confidence.

UNIT-1: PLATO: THEORY OF KNOWLEDGE

UNIT STRUCTURE

1.1: Learning Objectives

1.2: Introduction

1.3: Plato's theory of knowledge

1.4: Knowledge is not perception

1.5: Knowledge is not opinion

1.6: All Knowledge is Knowledge Through concept

1.7: Four Grades of Knowledge

1.8: Knowledge as Justified True Belief

1.9: Conclusion

1.10: Let us sum up

1.11: Further Reading

1.12: Answer to check your Progress

1.13: Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Know what is Plato's theory of knowledge
- Know that Knowledge is not perception
- Know that Knowledge is not opinion.
- Know that all knowledge is knowledge through concept
- Know Four Grades of Knowledge
- Know that Knowledge is Justified true belief

1.2 INTRODUCTION

The theory of knowledge consists of the philosophical study of the nature, origin and, scope, and the conditions of its validity and the limitation of knowledge. The fundamental issue that remains unsolved in epistemology is the definition of knowledge. Philosophers at different time have proposed different definition of knowledge. Plato opens the discussion of knowledge

by telling first what knowledge is not. In defining knowledge his main object is to refute the false theories regarding knowledge.

1.3: PLATO'S THEORY OF KNOWLEDGE:

The first false theory which Plato refutes is that knowledge is perception. To refute this is the main object of the "Theaetetus."

1.4: KNOWLEDGE IS NOT PERCEPTION:

1. That knowledge is perception is the theory of Protagoras and the Sophists. What it amounts to is that what appears to each individual true is true for that individual. In other words, what appears to me is true for me, and, what appears to you in perception is true for you. But this is at any rate false in its application to our judgement of future events. For example, it may appear to me that I shall be Chief Justice next year. But instead of that I find myself, perhaps, in prison.

2. Perception yields contradictory impression. The same object appears large when near, small when removed to a distance. To know which is true, we must be able to exercise a choice to prefer one to another, to accept this and reject that. But if knowledge is perception, then we have no right to give one perception preference over another. For all perceptions are knowledge. All are true.

3. This doctrine renders all teachings, all discussion, proof, or disproof, impossible. Since all perceptions are equally true, the child's perceptions must be just as much the truth as those of his teachers. For if so, there is nothing to dispute about.

4. If perception is truth, man is the measure of all things, in his character as a percipient being. But since animals are also percipient beings, the lowest brute must be, equally with man, the measure of all things.

5. The theory of Protagoras contradicts itself. For Protagoras admits that what appears to me true is true. If, therefore, it appears to me true that the doctrine of Protagoras is false, Protagoras himself must admit that it is false.

6. It destroys the objectivity of truth and renders the distinction between truth and falsehood wholly meaningless.

7. If perception is knowledge and memory is not, and then it results is absurd. If a man shuts his eyes after seeing something, but remembers it, then he has no knowledge of what he remembers.

   So on the basis of above discussion we can conclude that knowledge is perception is an absurd doctrine.

1.5: KNOWLEDGE IS NOT OPINION:

The second false theory that Plato seeks to refute is that knowledge is opinion. Wrong opinion is clearly not knowledge. But even right opinion cannot be called knowledge. We often feel intuitively, or instinctively, that something is true, though we cannot give any definite grounds for our belief. The belief may be quite correct, but it is not, knowledge according to Plato. It is only right opinion. To possess knowledge, one must not only know that a thing is so, but why it is so. One must know the reasons. Knowledge must be full and complete understanding, rational comprehension, and not mere instinctive belief. It must be grounded on reason, and not on faith. It may chance that my belief or opinion turns out to be true. Suppose I believe that it will rain tomorrow. Tomorrow it rains. But still my belief is not knowledge, because I based my belief on intuition or instinct, not on reason-Right opinion or belief may often be a blind guess. According to Plato, it is not knowledge. To possess knowledge, one must not only know that a thing is so, but why it is so. One must know the reasons. Belief is false when it does not correspond to fact. It is true when it corresponds to facts. But even true belief is not always knowledge, in the proper sense of the terms. May be it

is a lucky guess. Belief, when supported by evidence and rational justification only, rises to the level of knowledge. I may believe that tomorrow it will rain. My belief is not supported by evidence. So even if it comes to be true and rains tomorrow my belief is not knowledge. But when the meteorological departure announces that it will rain tomorrow, it is knowledge, because this statement is supported by sufficient evidences. Only true belief is not knowledge. Again, opinion or belief may be true or false. But knowledge is always true. Again the object of opinion or belief is particular things and beings. But the object of knowledge is reality, the Ideas, or the Forms. The false theories being refuted, Plato passes on to the positive side of his theory of knowledge.

1.6: ALL KNOWLEDGE IS KNOWLEDGE THROUGH CONCEPT:

If knowledge is neither perception nor opinion, what is it? Plato adopts without alteration, the Socratic doctrine that all knowledge is knowledge through concepts. A concept, being the same thing as a definition, is something fixed and permanent, not liable to mutation according to the subjective impressions of the individual. It gives us objective truth. The concept 'man' does not change with individual human beings. Individual man may come and go, but the concept 'man' remains unchanged-knowledge has for its objects these concepts which are fixed and permanent. These are the same as definitions. Concepts are not subjective. These do not vary with individuals. This gives us objective truth. Knowledge is founded on reason, and reason is the faculty of concepts. Plato thus believed that genuine knowledge means knowledge of concepts. But he differs from Socrates when he says that these concepts not only belong to our minds, but they really exist outside our mind. Our concepts are true according as they correspond to the real concepts or Ideas or Forms. Knowledge is for Plato "the correspondence of thought and reality or being."

1.7: FOUR GRADES OF KNOWLEDGE:

In 'Republic' Plato speaks of four grades of knowledge corresponding to four knowing abilities of human mind. These are following:

The first two levels make the level of opinion or belief (perception). The second two levels are super-sensible levels of reason.

(1) The lowest grade of knowledge is connected with our imagination. It deals with illusion and dream images of particular things and beings, e.g., the so called knowledge of the image or copy of particular 'man'- this or that man. This level of knowledge is not at all 'knowledge' in the true sense.

(2) The next higher level of knowledge consists in perceptual belief and opinion, e.g., knowledge of a particular man. This we get through perception. Individual man is the copy of the Idea 'man'. Here the object of knowledge is copy of concepts.

According to Plato neither of these two levels are knowledge proper.

(3) The next higher level of knowledge consists in knowledge of numbers and figures as is found in Mathematics and Geometry. Here the knowing ability is understanding or intellect. Which is inferior to reason according to Plato? This knowledge, though rational, is based on some self-evident principles that intellect cannot justify categorically but takes them for granted hypothetically.

(4) The highest level of knowledge is based on Pure Reason. Here we have knowledge of the Ideas or Forms e.g., the knowledge of 'man' in general, or the Idea or Form 'Man'. This knowledge is infallible, and is of Reality.

1.8: KNOWLEDGE AS JUSTIFIED TRUE BELIEF:

One most widely held definition of knowledge is knowledge is justified true belief. Plato in his book "Theaetetus" discussed this definition of knowledge. This definition of knowledge entails three conditions of knowledge.

The first condition is that truth condition of knowledge. This condition simply implies that what we claim to know must be true.

The second condition of knowledge is belief condition. We must not only know that something is true but we must also believe that it is true. One cannot legitimately say that I know that P is true, but I don't believe it.

The third condition of knowledge is the justification condition. If someone claims that he knows P than he must have a evidence for P or he must have a reason to believe P. we may formulate these conditions as follows _ " If S knows that P" then s is completely justified in believing that P". Here letter S stand for subject of knowledge and letter P stand for proposition. On the basis of this definition, conditions for knowledge can be provided in the following way.

S knows that P iff (1) P is true

(2) S believes that P

(3) S is justified in believing that P

But the definition of knowledge as justified true believe is criticised by various philosopher. The most famous criticism was put forwarded by the Edmund Gettier in his paper "Is Justified True Belief Knowledge?" which is published in 1963. In this paper Gettier through various counter examples tried to show that even though all the three conditions of knowledge are satisfied, we cannot claim to have knowledge. For example let us consider one counter example. Someone may look at clock to see the time. Normally the clock gives the right time. But the clock happens to have stopped. But

it stopped at 12.00 PM and co- incidentally he looks at the clock at 12.00 PM itself. But he got accidently correct time. So here all the three conditions are fulfilled, but still we will not say that he has knowledge. But in spite of such criticism this definition of knowledge has continued to remain highly influential.

1.9: CONCLUSION:

On the basis of the above analysis we can conclude that although Plato has started his theory of knowledge negatively by saying that what knowledge is not. He concluded his theory of knowledge by giving positive definition of what knowledge is. First positive definition is that he accepted the Socrates definition of knowledge that all knowledge is knowledge through concept. Plato believed that genuine knowledge means knowledge of concepts. Knowledge is founded on reason, and reason is the faculty of concepts. In "Theaetetus" Plato give another definition of knowledge that knowledge is justified true belief. This definition of knowledge remains highly influential in epistemology although it faces some criticism.



CHECK YOUR PROGRESS

Q1: "Knowledge is perception"- who said this?

Q2: "Man is the measure of all things"- who said this?

Q3: "Knowledge is opinion"- who rejected this?

Q4: "All Knowledge is Knowledge Through concept"- who first define this?

Q5: What is the definition of knowledge according to Plato?

Q6: "Knowledge as Justified True Belief" who gives counter example to this definition?

Q7: what are the three conditions of knowledge according to Plato?



7.10: LET US SUM UP

- In defining knowledge, first of all Plato tried to refute the false theories regarding knowledge.
- The first such false theory which he refutes is that knowledge is perception.
- That knowledge is perception is the theory of Protagoras and the Sophists.
- Perception yields contradictory impression. The same object appears large when near, small when removed to a distance.
- If perception is truth, man is the measure of all things.
- "Knowledge is perception"- this doctrine destroys the objectivity of truth
- That Knowledge is opinion is the second false theory that Plato seeks to refute.
- Wrong opinion is clearly not knowledge.
- But even right opinion cannot be called knowledge. We often feel intuitively or instinctively, that something is true, though we cannot give any definite grounds for our belief. The belief may be quite correct, but it is not, knowledge according to Plato. It is only right opinion.
- To possess knowledge, one must not only know that a thing is so, but why it is so. One must know the reasons.
- After refuting the false theories Plato passes on to the positive side of his theory of knowledge
- Plato adopts without alteration, the Socratic doctrine that all knowledge is knowledge through concepts.

- A concept, being the same thing as a definition, is something fixed and permanent, not liable to mutation according to the subjective impressions of the individual. It gives us objective truth.
- In 'Republic' Plato speaks of four grades of knowledge corresponding to four knowing abilities of human mind.
- The highest level of knowledge is based on Pure Reason. Here we have knowledge of the Ideas or Forms
- The lowest grade of knowledge is connected with our imagination.
- The next higher level of knowledge consists in perceptual belief and opinion, e.g., knowledge of a particular man
- The next higher level of knowledge consists in knowledge of numbers and figures as is found in Mathematics and Geometry.
- Plato in his book "Theaetetus" gives the definition of knowledge as knowledge is justified true belief.
- The first condition is that truth condition of knowledge.
- The second condition of knowledge is belief condition. We must not only know that something is true but we must also believe that it is true
- The third condition of knowledge is the justification condition. If someone claims that he knows P than he must have a evidence for P.
- Edmund Gettier in his paper "Is Justified True Belief Knowledge?" which is published in 1963 criticized the definition of knowledge as justified true belief.

7.11: FURTHER READING

1) Feldman, Richard. (2003). Epistemology. Prentice-Hall, Upper Saddle River.

2) Gettier, Edmund L. (1963). "Is Justified True Belief Knowledge?" Analysis 23(6):121-123

3) Masih, Y. (1993). A Critical History of Western Philosophy. Delhi, Motilal Banarsidass Pvt Ltd.

4) Russell, Bertrand.(2004). History of Western Philosophy. London, Routledge Classics.

5) Thilly, Frank.(1983)). A History Of Philosophy. New Delhi, SBE Publishers.

1.12: ANSWER TO CHECK YOUR PROGRESS

Ans to Q 1: "Knowledge is perception"- Protagoras said this.

Ans to Q 2: "Man is the measure of all things"- Protagoras said this.

Ans to Q 3: "Knowledge is opinion"- Plato rejected this.

Ans to Q 4: Socrates. Plato accepted Socrates definition.

Ans to Q 5: Plato adopts without alteration, the Socratic doctrine that all knowledge is knowledge through concepts. Plato in "Theaetetus" defines knowledge as Justified True Belief.

Ans to Q 6: Edmund Gettier in his paper "Is Justified True Belief Knowledge?" which is published in 1963.

Ans to Q 7: 1.Truth Condition

2. Belief Condition

3. Justification Condition

1.13: MODEL QUESTIONS

A. Very Short Questions:

Q 1: What is the first condition of knowledge?

Q 2: What is the second condition of knowledge?

Q 3: What is the third condition of knowledge?

Q 4: What is the highest level of knowledge?

Q 5: what is first false theory about knowledge that Plato refutes?

Q 6: what is second false theory about knowledge that Plato refutes?

B. Short Questions: (Write in about 150 words)

Q 1: Write briefly why perception is not knowledge according to Plato?

Q 2: Write briefly why knowledge is not opinion according to Plato?

Q 3: Briefly explain what are the four grades of knowledge according to Plato?

Q 4: What is the counter example to the definition of knowledge as justified true belief?

C. Long Questions: (Write in about 300-500 words)

Q 1: Explain the Plato's theory of knowledge.

Q 2: Explain broadly how Plato refutes the false theories regarding knowledge.

Q 3: Explain broadly the concept that all knowledge is knowledge through concept.

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2: PLATO: DOCTRINE OF IDEAS

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Plato's Concept of Form or Ideas

2.4 Characteristics of Plato's Theory of ideas

2.5 Criticism of Plato's theory of ideas

2.6 Conclusion

2.7 Let Us Sum Up

2.8 Further Reading

2.9 Answers to Check Your Progress

2.10 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- Know what Plato's theory of idea or form is
- Explain the main concept of Plato's theory of idea
- Explain the main characteristics of the Plato's theory of idea
- Know the criticisms of Plato's theory of idea

2.2 INTRODUCTION

In this unit we are going to learn and discuss about the Plato's doctrine of ideas. This theory of Plato is occupying a very significant role in philosophy. Plato's theory of ideas or form can be regarded to be one of the most important contributions of Plato to philosophy. According to Plato ideas or forms are ultimate reality of this universe. We can also say that according to Plato, ideas or forms are the universal essences, which have ontological status of their own. They can also be regarded to be the original, eternal and transcendental archetypes of things. Ideas are something, which is actually prior to the particulars and which actually exists independently to the particulars. So in this unit, we are going to know about the Plato's concept of form or ideas in details.

2.3 PLATO'S CONCEPT OF FORM OR IDEAS

While discussing the Plato's concept of Ideas or form, one point is to be very clear that his doctrine of ideas was very much influenced by two doctrines. One of them is the Socratic doctrine of concepts and the other is the Eleatic doctrine of being. According to Heraclitus, an Eleatic philosopher, reality is a constsant flux. He further said that one cannot step in to same water of a river twice. Because it is constantly in the flowing mood, same is the case with reality too. From Heraclitus, Plato has learnt that the visible universe is in a state of constant flux. Plato concluded that truth is not a thing that is to be found in the world of senses. Truth is rather to be found in the world of ideas. According to Plato truth is rather to be found in the world of ideas. It is remarked by many later philosophers that Plato's theory of idea is nothing but the modification of Socratic theory of concepts.

That is why for Plato, the forms or ideas are those changeless, eternal and non-material essences or patterns of which the actual visible objects that we see are only poor copies. As for example, we can mention about an apple. Actually there is a form or idea of an apple and all we see is the mere form of that apple. So far as pre-Socratic philosophers are concerned, for them reality is a material stuff of some sort, Plato now designated the non-material Ideas or forms as the true reality. The cognition of the ideas alone can be called knowledge. The world of ideas is not the visible world. It is the intelligible world. So far as ideas are concerned, ideas or forms are the entities, which are neither present in space nor in time. It is already been discussed that ideas or forms are not spatio-temporal entities. One important point which is to be mentioned here is that according to Plato, for their existence, ideas do not have to depend on our mind. They are totally independent of our knowing mind. They live in their own heaven of ideas. From this point of view, it can be said that Plato's theory of ideas has quality of both idealism and realism. It can be regarded to be Idealism in the sense that only ideas are real and whatever we perceive is the mere copies of those ideas or forms. Again it can be regarded to be realism in the sense

that ideas have nothing to do with our mind. They are totally independent of our knowing mind and reside in their own heaven of ideas. So form the above interpretation, it is found that Plato's theory of idea or form is in itself a very unique theory as it possessed the quality of both idealism and realism.

2.4 CHARACTERISTICS OF PLATO'S THEORY OF IDEAS

While discussing about the Plato's theory of ideas or form, some important and basic point is to be mentioned. They can be mentioned as follows:

1. Ideas or forms are the eternal patterns of the reality and whatever we perceive are the mere copies of those ideas. As for example any beautiful object is nothing but the copy of the idea of beauty.

2. So far as the ideas or forms are concerned, they are the objects corresponding to the abstract concept. One important point that is to be mentioned here is that ideas are not something which is depending on the knowing mind. They exist in their own world or as they are not spatio-temporal entity, so it can better be said that they subsist in their own world. The world of idea is regarded to be the heaven of ideas. In this particular point one question is found to be arisen, i.e. if the ideas are truly real and if they embody Being, they must be at some place. But how can the ideas, which are totally immaterial, have a location, as it can hardly be said that ideas are located spatially. In this regard, Plato has given his answer and has tried to clear the problem. He said that ideas are separate from the things. They exist or subsist apart from the things we observe. Here by the terms apart from and separate from, Plato merely means that the forms have an independent existence. They persist even though particular things perish. Ideas or forms actually do not have any dimensions. But the question of their location comes up as a consequence of our language.

3. Again so far as an idea or a form is concerned, it is something which is superior to a particular in terms of degree of reality and value. The form can be regarded to be a model or archetype of which the particular is a copy. According to Plato, in the doctrine of ideas, an idea can be related to particular things in three ways. These may be three ways of stating the same thing. First, the idea is a cause of the essence of a thing. Secondly, a thing may be said to participate in a form. Lastly, a thing may participate simultaneously in a plurality of forms. When it undergoes change it participates successively in different forms.

4. Another important point that can be mentioned here is that according to Plato all the ideas or forms form a system. All of them are logically interrelated. Plato moreover said that there is hierarchy of ideas. Some ideas are regarded to be higher while some other ideas are regarded to be lower. It is said by Plato that the higher ideas use to communicate with the lower ideas.

5. The ideas cannot be apprehended by the senses. Had they been spatio-temporal entities, they could have been apprehended by the senses. According to Plato, they can be apprehended by reason. Of course the senses may provide the occasion and stimulus for the apprehension of the idea copied by a particular thing.

6. According to Plato, though all ideas are subordinate to the idea of Goods, yet there are a great variety of ideas or forms. As for example, we can say that there are ideas of values, like goodness and beauty. Again there are ideas of quality like whiteness and solidity, roundness etc. Again there are ideas of classes of things like house, dog, man etc. There are ideas of relations like equality, resemblance etc.

7. Plato again said that there are quite a few different ways in which the mind discourses the ideas, first there is recollection. Before it was united with the body, the soul was acquainted with the forms or idea. Men now recollect what their soul knew in their prior state of existence. Visible

things remind them of the essences or ideas previously known. Secondly, men arrive at the knowledge of forms through the activity of dialectic.

8. So far as Plato's doctrine of ideas is concerned, it is seen that according to one interpretation, Plato put forward the view that the universe is three-tier universe. The first tier is occupied by the idea of Good. The second tier is occupied by the other ideas. The third tier is occupied by the concrete particular things. In this interpretation the ideas are metaphysical principles. But according to another interpretation Plato's ideas are logical essences. The universe of Plato's conception is, according to this interpretation a one-tier universe.



ACTIVITY: 2.1

Q. 1. Can Plato's theory of ideas be regarded as a form of idealism or it is a form of realism? Discuss the point.

Ans: ……

……

……

2.5 CRITICISM OF PLATO'S THEORY OF IDEAS

Plato's theory of ideas or form can be regarded to be one of the most important theories of philosophy. But this theory of Plato is also not free from criticism. This theory of Plato is mainly criticized in a particular point. It has been pointed out by many philosophers that Plato could not give an adequate explanation of the relation between Ideas and the particular copies of ideas. It is said by Plato that particulars are nothing but the mere copies of ideas. But according to the critics, if it is the case then a third something will be requires to explain the relation between the ideas and the particular things. That third something will have to be related to the ideas by a fourth something and this process will go till infinity. As a result of it, Plato's theory

of idea will commit a fallacy. This fallacy is regarded to be the fallacy of infinite regress. So committing of this fallacy can be regarded to be one serious drawback of Plato's theory of ideas or forms. One important point regarding this is that Plato himself was aware of this problem of his later dialogue. But this criticism appeared in its most pronounced form in the writings of Aristotle.

2.6 CONCLUSION

This is in brief about the Plato's theory of idea or form. Though some criticisms are present in this theory, but it is also true that this theory has played an important and significant place in the field of western philosophy. It can also be mentioned that Plato's theory is something which can be regarded to be the first step towards the growth of idealism. Many philosophers have even regarded it to be the Platonic realism. According Plato ideas or forms are real and exist in their own world of heaven of ideas; they are not simply the mind created entities. That is why it must have to be mentioned that Plato's theory of idea is unique theory in itself. So finally we can conclude that Plato's theory of idea or form is playing a significant role in the western philosophy. Many later theories and schools have been found to be influenced by Plato's theory of ideas or form.



CHECK YOUR PROGRESS

Q 1: What according to Plato is the ultimate reality?

Ans : ……..……..

Q 2: From which philosopher, Plato learns that the visible universe is in a state of constant flux?

Ans : ……..……..

Q 3: Are Plato's ideas are spatio-temporal entities?

Ans : ……..……..

Q 4: In terms of what, ideas or forms are regarded to be superior to the particulars?

Ans : ……..……..

Q 5: What cannot be apprehended by the senses?

Ans : ……..……..

Q 6: Who said that all the ideas are subordinate to the idea of Goods?

Ans : ……..……..

Q 7: According to Plato, ideas are apprehended by what?

Ans : ……..……..

Q 8: Before uniting with the body, the soul is acquainted with what?

Ans : ……..……..

Q 9: According to Plato, how many tiers are there in the universe?

Ans : ……..……..

Q 10: Plato's doctrine of ideas or form has committed a fallacy. What is the name of that fallacy?

Ans : ……..……..

Q 11: How Heraclitus has defined the reality?

Ans : ……..……..



2.7 LET US SUM UP

- According to Plato ideas or forms are ultimate reality of this universe.
- According to Plato, ideas or forms are the universal essences, which have status of their own.
- Ideas are something, which is actually prior to the particulars and which actually exists independently to the particulars.
- For Plato, the forms or ideas are those changeless, eternal and non-material essences or patterns of which the actual visible objects that we see are only poor copies.
- The cognition of the ideas alone can be called knowledge.

- The world of ideas is not the visible world but it is the intelligible world.
- Ideas or forms are the eternal patterns of the reality and whatever we perceive are the mere copies of those ideas.
- Ideas or forms are not spatio-temporal entities. It means ideas or forms are beyond space and time. It has neither beginning nor end.
- Ideas use to live in their world of ideas, which is called heaven of ideas.
- An idea or a form is is something which is superior to a particular in terms of degree of reality and value.
- The form can be regarded to be a model or archetype of which the particular is a copy.
- According to Plato, in the doctrine of ideas, an idea can be related to particular things in three ways. These may be three ways of stating the same thing. First, the idea is a cause of the essence of a thing. Secondly, a thing may be said to participate in a form. Lastly, a thing may participate simultaneously in a plurality of forms. When it undergoes change it participates successively in different forms.
- Plato said that there is hierarchy of ideas. Some ideas are regarded to be higher while some other ideas are regarded to be lower.
- It is said by Plato that the higher ideas use to communicate with the lower ideas.
- The ideas cannot be apprehended by the senses as they are not saptio-temporal.
- The ideas are apprehended by the reason.
- According to Plato, though all ideas are subordinate to the idea of Goods, yet there are a great variety of ideas or forms.

- There are ideas of values, like goodness and beauty. Again there are ideas of quality like whiteness and solidity, roundness etc. again there are ideas of classes of things like house, dog, man etc. There are ideas of relations like equality, resemblance etc.
- It is said by Plato that before soul is united with the body, the soul is acquainted with the forms or idea.
- According to Plato, the universe is three-tier universe.
- According to Plato, the first tier of the universe is occupied by the idea of Good.
- The second tier of the universe according to Plato is occupied by the other ideas.
- The third tier of the universe according to Plato is occupied by the concrete particular things.
- In the three tier interpretation of the universe, ideas are regarded by Plato to be metaphysical principles.
- According to another interpretation, Plato's ideas are logical essences and from this interpretation, the universe of Plato's conception is a one-tier universe.
- Many philosophers have criticized Plato's theory of ideas in the point that Plato could not give an adequate explanation of the relation between Ideas and the particular copies of ideas.
- Plato's theory of idea or form has committed the fallacy of infinite regress.



2.8: FURTHER READING

1) Kenny Anthony (1988). An Illustrated History of Western Philosophy. Wiley Publishers

2) Russell Bertrand (1946).History of Western Philosophy. George Allen & Unwin Ltd

3) Mahis Y (1994). A Critical History of Western Philosophy. Motilal Banarsidass Publishers Pvt. Ltd.

4) Thilly Frank (1914). A History of Philosophy. H. Holt and Company

8.9: ANSWER TO CHECK YOUR PROGRESS

Answer to Q No 1: Ideas or forms

Answer to Q No 2: Heraclitus

Answer to Q No 3: No

Answer to Q No 4: In term of degree

Answer to Q No 5: Ideas or forms

Answer to Q No 6: Plato

Answer to Q No 7: Reason

Answer to Q No 8: Ideas or forms

Answer to Q No 9: Three

Answer to Q No 10: Fallacy of Infinite Regress

Answer to Q No 11: According to Heraclitus, reality is a constsant flux

2.10: MODEL QUESTIONS

A) Very Short Questions:

Q 1. Which are the universal essences according to Plato?

Q 2: What kind of status an idea owns?

Q 3: Ideas are what kind of archetype of things?

Q 4: What are the two doctrines from which, Plato's theory of ideas have been influenced with?

Q 5: Are ideas depends on our knowing mind?

Q 6: According to which interpretation, Plato's doctrine of ideas are one tier in nature?

Q 7: How Plato was influences with Socrates theory of concept?

B) Short Questions: (Answer within 100-150 words)

Q 1: From which two doctrines, Plato's doctrine of ideas or form has been influenced with?

Q 2: Why Plato's doctrine of ideas has been regarded as changeless, eternal and non-material essences or patterns?

Q 3: Briefly explain the statement, "Ideas are not something which is depending on the knowing mind"

Q 4: How ideas are related with the reality and value?

Q 5: In Plato's doctrine of ideas, Universe is considered as a three tier universe or one tier universe? Briefly explain.

Q 6: Briefly explain why Plato's doctrine of Ideas has committed the fallacy of infinite regress?

C) Long Questions: (Answer in within 300-500 words)

Q 1: Critically discuss Plato's doctrine of ideas or forms.

Q 2: What are the main characteristics of Plato's theory of ideas? Explain

Q 3: "Plato's doctrines of ideas are not spatio-temporal entity"- discuss the statement.

*** **** ***

UNIT : 3 ARISTOTLE: CRITIQUE OF THEORY OF IDEAS, CAUSATION

Unit Structure:

3.1 Learning objectives

3.2 Introduction

3.3 Meaning of Causation

3.4 History of the theory of Causation

3.5 Aristotle : Theory of Causation

3.6 Critical discussion of the theory of Causation

3.7 Let us sum up

3.8 Answers to check your progress

3.9 Further Reading

3.10 Model questions.

3.1 LEARNING OBJECTIVES :

After going through this unit, you will be able to-

- know the general meaning of Causation
- explain the theory of causation of Aristotle
- know about the history of Causation
- describe the objections against the theory of Causation

3.2 INTRODUCTION :

This unit will introduce you about the history of the concept of causality and Aristotle's view about this theory. Aristotle was one of the most influential and grpund breaking philosophers of his time. Causation was one of his primary focuses both that of the everyday events, physical beings and the universe in its entirety. Aristotle famously is thought to have said that causation all men desire to know. In the philosophical discussions, both western and Indian the doctrine of causation has a significant place and in this unit we will discuss about the theory of causation in both.

3.3 MEANING OF CAUSATION :

Generally 'causation' means a connection between two events or states such that one produces or brings about the other, here one is the cause and the other is its effect. In a simple way causation can be defined as if cause then effect or every event must have a cause. A cause has traditionally been through of that which produces something in terms of which that is produced, its effect can be explained. Accordingly causality is implicit in the logic and structure of ordinary language. Aristotle philosophy uses the word 'cause' to mean explanation or answer to a why question including Aristotle's material, formal, efficient and final causes. Then the cause is the explanans for the explanandum.

The emphasis on the concept of cause explains why Aristotle developed a theory of causality which is commonly known as the doctrine of the four causes. For Aristotle, a firm grasp of what a causes there are, is essential for a successful investigation of the world around us.



CHECK YOUR PROGRESS

1. What is causation?

3.4 HISTORY OF THE THEORY OF CAUSATION :

Theory of causation has a unique place in the philosophical discussions of both western and Indian. Hence in order to better understand the contemporary approaches to the complex issue of consusation, it is necessary to have a clear insight into the history evolution of the concept of cause.

Thought the concept of causation has emerged in pre socraric philosophy it was probably plato who first stated the principle of causality. He stated that everything that becomes or changes must do so owing to same cause as nothing can come to be without a cause But plato emphasized the causal importance of formal causes. However, since Aristotle was the first philosopher to give an extensive account of causes.

Aristotle discussed his theory of causation are to be found in his posterior analysis, his physics and his Metaphysics. The content always concerns both a certain being and the conditions of knowledge of that being. Aristotle developed a theory of causality which is commonly know as the doctrine of four causes.

The stoic cosmos is an organism inspired with divine reason and its entire development is providentially ordained by fate. The stoics were the first philosophers to systematically maintain in idea that every event is necessitated by certain causal conditions. They strictly held to the view that every has a cause. They rejected the idea that there could be any uncaused event because that would undermine their basic belief in the coherence of the universe. Moreover, they held that each particular event necessitates its effect.

In the thirteenth century, most christian philosophers tried to reconcile Aristotle's philosophy with the christion idea that God created the world out of nothing . As a consequence. Aristotle's 'unmoved mover' was transformed into a creating cause of existence. In the seventeenth century the development of the concept of cause involved a radical change. More specifically, in this century the idea took root that

(a) All causation refers exclusively to locomotion.

(b) That causation entails determinism and

(c) That efficient causes were just the inactive nodes in the chain of events, rather than the originators of a change.

Descartes was the founder of modern philosophy. His interpretation of efficient causes as mechanical causes was an important new development. Like Descartes, Thomas Hobbes presupposed causal determinism, rejected formal and final causation and thought that causation was only relevant to motion. He explained all phenomena, even psychological and sociological ones, in terns of causal relations between moving bodies. Spinaza made a distinction between 'free causes' and 'necessary causes'. According to him, causes logically necessitate their effects and conversely. They are themselves logically necessitated by their effects. The principle of sufficient reason in one of the foundations of the great metaphysical

system of leibnitz. It refers both to the logical ground and to the real cause of things 'There is nothing without a reason or no effect without a cause'.

Locke's approach to the concept of causation was the idea of power for him a cause is a particular substance putting its power to work. Apparently Locke conceived causes and effects as particulars. In hisentire discussion of power there is no reference to either uniformally or necessary connection. This view conflicts with the modern view of causation according to which causation innvolves uniformily or neceddary connection according to law. Hume explained that in order to clarify and justify our idea of cansation we must find the impression that has given rise to it. The idea of necessity cannot be derived from our experience of individual cases of causation.

Kant an analytic philosopher, in a preliminary section to the transcendental Analytic, has raised the problem of the transcendental deduction of the concept of cause for him, the concept of cause signifies a special kind of systhesis. Kant concluded that there were only two possible solutions to the problem of causation, either must the concept of cause be complitely abandoned an unrealistic idea, or it must be grounded completely a priori in the understanding.

Milk defined cause as the antecedent on which a given phenomenon is invariably and unconsitionally consequent. From the above discussion we will come to know that there are two decisive milestones mark the history of causality. They are

(i) Aristotle conception and

(ii) The scientific conception

This analysis of the concept of cause shows that each analysis of causation must start from the recognition that causal propositions are ambiguons and that mutnally exclusive meanings are to be distinguished. 1 state that 'A' is the cause of 'B'. It means 'A' is the initiator of a change in 'B'. According to II, 'A' is the cause of 'B' means given the occurrence of 'B', A must necessarily have occurred.



CHECK YOUR PROGRESS

2. State True or False -

(a) Theory of causation has a long history.

(b) Descartes was the founder of modern philosophy.

3. What is Hume's view of causation?
4. State the concept of cause according to the seventeenth century philosophers?
5. How can Mill defines a cause?

3.5 ARISTOTLE : THEORY OF CAUSATION :

Aristotle was not the first person to engage in a causal investigation of the world around us. From the very beginning and independently of Aristotle, the investigation of the natural world consisted in the search for the relevant causes of a variety of natural phenomenon. In the tradition of investigation, the search for causes was a search for answers to the question why? Both in the physics and in the Metaphysics, Aritotle places himself in direct continuily with this tradition

Aristotle introduced a theory of causality for the first time in human thought. He introduced the theory as a way of understanding the human experience of physical nature. For him, the causal concept is much wider in its application for modern science. It is designated any condition requisite to the occurrence of something. Aristotle recognizes four principles operative in any process four varities of cause. In physics II 3 and Metaphysics V2, Aristotle offers his general account of the four cause. Aristotle theory of causality is commonly known as the doctine of the four causes. He recognizes four types of thing that can be given in answer to a why question. The four causes are

(I) Material cause by which Aristotle understands the crude and relatively undifferentiated stuff, that from which the thing in question is made, i.e. the bronze of a statue.

(II) Formal cause : It is the pattern or structure which to become embodied in the thing when it is fully realized. It is that which the thing essntially is, i.e. the shape of a statne.

(III) Efficient cause : It is the active agent which produces the thing as its effect. It is that through which the thing is produced, i.e. the artisan, the

art of bronze casting the statue, the man who gives advice, the future of the child.

(IV) Final cause : It is the end or purpose towards which the process is directed. It is that for the sake of which a thing is made. In sculpturing, It is the fully realized and completed statue.

We must not make the mistake of supposing that each individual thing has only one type of cause. Wheather it be a natural object a living plant or animal or a manufactured article, everything is explicable by means of all four types of cause. The four cases can be much more readily discriminated in a fabricated article or an artistic production. But aristotle insists that they can also be distinguished in natural processes and in the growth of lovong organisms.

Hence, Aristotle using the word 'cause' in a wide sense to include all that is concerned in the production of anything enumerates four classes. They are - material, formal, efficient and final. The efficient is that with which modern usage connects the name as the source. According to Aristotle, the first is the form proper to each thing. This is the quidditas of the schorlmen, the cause formalis, the second is the matter and the subject, cause materials. The third is the principle of movement which produces the thing, cause efficiens. The fourth is the end for the sake of which the thing is done the reason and good of all things, for the end of all phenomenon and of all movement is good, cause finals.

The four cause are four ways of answering different questions about why things are and how they are. Aristotle says that if we cannot answer these questions, we cannot really know the objects of which we speak, So Aristotle introduces the material, formal, efficient and final cames.



CHECK YOUR PROGRESS

6. What are the four causes according to Aristotle?

3.5.1 Critical discussion of the theory of Causation :

Aristotle four causes according to some philosophers are flawed. As he identifies the final cause as the most important, supposing that in the world is due to everything having a telos and alternating between actuality and potentiality. Numerous philosophers hold that it is easy to apply a purpose but as soon as it is applied to animals and humans, it becomes more complex.

Quention smith puts forward an argument against Aristotle's basic belief that nothing can be a cause on itself. Aristotle does not believe that something can come out of nothing, so explained how something was caused by something and that caused by something infinitum with his idea of God. Bertrand Rusell, a 20th century British philosoper, posited a parallel argument. He said that the universe is there. By saying this, he meant that the universe does not need a cause within our universe we sustain order on the basis of cause and effect. Yet we have no experience of before the universe where the laws of nature and physics could be completely different.

3.6 INDIAN PHILOSOPHICAL VIEW OF CAUSATION:

In all branches of Indian philosophy the theory of causation has an important role. The conception of reality of every system of Indian philosophy depends upon the theory of consation. Both the heterodox and the othodox philosophers explain the cause and effect according to their own views, In Indian philosophical systems there are theories regarding cause and effect relation.

They are -

(1) Svabhāvavāda (2) Satkāryavāda (3) Asatkāryavāda

Satkāryavāda is of two type -

(a) Pariṇāmevāda (b) Vivartavāda.

Asatkāryavāda has also two divisions

(a) Arambhavāda (b) Pratityasamutpādavāda.

(1) Svabhāvavāda : This theory is emphasisedby the carvaka system. This view is very old and is found mentioned in the upanisads. It is also found in the svetasvāra upanisad that svabhāva or nature is the cause

of the world. Carv$\bar{a}$ka states that some entities are eternal, some are non-eternal and some are mixed. These particulars of the entities depend on their nature which is inherent in them.

(2) Satkaryavada : This theory is upheld by the samkhya-yoga and Advaita-Vedanta philosophers. According to Satkaryavada the effect already exists in the cause in a potential condition. So, it is not basically new creation and different from the material cause. But effect is only an explicit manifestation of that which are contained in its material cause. There are two divisions of Satk$\bar{a}$ryav$\bar{a}$da - Parinamavada and Vivartav$\bar{a}$da. Parin$\bar{a}$mavada believes that effect is a real transformation of its cause. On the other hand Vivartavadins believes that the effect is unreal. Sainkhya-Yogas view is known as Prakriti - Parinamavada, Ramanuja's view is known as Brahma - Parinamavada and sankara view is known as Vivartavada.

(3) Asatkaryavada : According to asatkaryavada, the effect is a new beginning (arambha), a new creation. It is different from its cause and it can never be the same with cause and the effect is not the transformation of the cause. The main point of this doctrine is that the effect is not exists in its matenrical cause before its production. If it pre-exists, then there will be no sense in saying that the effect is prodiced. Nyaya-Vaisesika Buddhists Materials and some flowers of mimainsa are asatkaryavadins. The Nyaya, vaisirika theory is known asarambhavada, i.e. production is a new beginning.

The Buddhists also donot accept the pre-existence of the effect in the cause. Their theory is known as pratityasamutpadavada. Causation according to them is dependent origination. Buddhists uphold that the effect is produced only after the cause is destroyed



CHECK YOUR PROGRESS

7. Choose the correct option

(a) There are 4/5/3 theories of causation in Indian philosophy.

(b) Arambhavada is accepted by Nyaya/Advaita Vedanta/Buddha.

(c) According to Satkaryavada the effect is pre-exists/not exists in its material cause.



8. Define Svabhavavada.

3.7 LET US SUM UP :

- Causation theory is there in both of Indian and Western philosophy.
- Generally causation means a connection between two events or states.
- One produces about an event is the cause and the other is its effect.
- Causation theory has a long history. Almost all the philosophers of Western philosophy have their own view rogarding this theory.
- Aristotle introduced a theory of causality for the first time in human thought.
- He introduced the theory of causality as a way of understanding in human experience of physical nature. In physics and Metaphysics, Aristotle offers his general account of the four causes.
- Aristotle's theory of causality is commonly known as the doctrine of the four cause.
- They are - material cause, Formal cause, Efficient cause and Final cause.
- Theory of causation has a significant place in Indian philosophy also.



- Both the orthodox and the heterodox philosophers explain the cause and effect according to their own views.

3.8 FURTHER READING :

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3. **Thilly, Frank :** A History of philosophy - Central Publishing. Hence, Allahbad, 1984

4. **Datta D.M. & Chatlerjee Satischandra :** An Introduction to Indian Philosophy - University of Calcutta, 1960

5. **Radhakrishnan S. Indian Philosophy Vol - I & II :** Oxford University Press, 1923 (First Published)

3.9 ANSWER TO CHECK YOUR PROGRESS :

Ans to Q no 1. Generally causation means a connection between two events or states such that one produces or brings about the other. Here one is the cause and the other is its effect.

Ans to Q no 2. (a) True

(b) False

Ans to Q no 3. According to Hume causation is a relation between objects that we employ in our reasoning in order to yield less than demonstrative knowledge of the world beyond our immediate impuessions.

Ans to Q no 4. According to the seventeenth century philosophers the idea of cause more specifically took root that

(i) All causation refers exclusively to locomotion

(ii) that causation entails determination and

(iii) that efficient causes were just the inactive nodes in the chain of events rather than the originators of a change.

Ans to Q no 5. For Mill, cause is an antecedent on which a given phenomenon is invariably and unconditionally consequent.

Ans to Q no 6. According to Aristotle there are four causes. They are Material cause, Formal cause, Efficient cause and Final cause.

Ans to Q no 7.(a) 3

(b) Nyaya

(c) Pre-exists

Ans to Q no 8. Svadharma is a cansation theory. In Indian philosophy this causation theory is upheld by the carvake system. According to this theory everything is produced by its own nature or svabhaba.

3.10 MODEL QUESTIONS :

A. Very short questions:

Q 1. Define cause

Q 2. In which book Aristotle discussed his theory of cousation?

Q 3. What is causation according to Descartes?

Q 4. Satkaryavada theory is accepted by which philosophical systems of Indian philosophy?

B. Short questions (with in 150 words)

Q 1. Explain causation according to Asatkaryavada.

Q 2. Write short notes on

(a) Hume's causatity

(b) Four causes of Aristotle

(c) Avambhavasa

Q 3. State Locke's view of causation.

C. Long questions (Within 300 - 500 words)

Q 1. Discuss the history of causality.

Q 2. How did Aristotle explained his theory of causation? Is there any objection against it?

Q 3. Explain causation theory according to the system of India philosophy.

Q 4. Discuss with example - 'Four causes of Aristotle'

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UNIT 4: DESCARTES'S METHOD

UNIT STRUCTURE

4.1. Learning Objectives

4.2. Introduction

4.3. Origination of Descartes Philosophical Method

4.4. Descartes Cogito-ergo-sum

4.5. Is Descartes a sceptic?

4.6. Significance of Descartes method of doubt

4.7. Let us sum up

4.8. Further Reading

4.9. Answer to check your progress

4.10. Model Questions

4.1. LEARNING OBJECTIVES:

After going through this unit, you will be able to-

- To acquire a knowledge about Descarte's philosophy
- To know about the origin of Descarte's philosophical method
- To know about what is cogito-ergo-sum
- To know about significance of Descartes method of doubt

2.2. INTRODUCTION

Rene Descartes (1596 -1650) was a French philosopher, mathematician, scientist and writer of the 'Age of Reason'. He has been called the "Father of Modern Philosophy", and much of subsequent Western philosophy can be seen as a response to his writings. He is responsible for one of the best-known quotations in philosophy: "Cogito, ergo sum" ("I think, therefore I am").

At the heart of Descartes' philosophical method was his refusal to accept the authority of previous philosophers, and even of the evidence of his own senses and to trust only that which was clearly and distinctly seen to be beyond any doubt (a process often referred to as methodological skepticism or Cartesian doubt). Only then did he allows himself to reconstruct

knowledge in order to acquire a firm foundation for genuine knowledge and to dispel any Skepticism.

Descartes attempted to narrow down, by what is sometimes called the method of doubt, what was certain and what contained even a shadow of a doubt. For example, he realized that he could doubt even something as apparently fundamental as whether he had a body (it could be that he was just dreaming of it or that it was an illusion created by an evil demon), but he could not, under any circumstances, doubt whether he had a mind or that he could think. He followed this up with a pure, abstract thought experiment. Having identified this single indubitable principle, that thought exists, he then argued that, if someone was wondering whether or not he existed, then the very act of thinking was, in and of itself, proof that he did in fact exist: the famous "I think, therefore I am" - the similar statement in Latin, "Cogito ergo sum" is found in his later "Principles of Philosophy". It is worth mentioning here that, by "thinking", Descartes did not just mean conceptual thought, but all forms of consciousness, experience, feelings, etc.

The way he achieved this was to argue that among the contents of our (certain) consciousness was the idea of God, which in itself he saw as proof of the existence of God. He then argued that, if we have the overwhelming impression of the existence of a concrete world around us, as we do, then an omnipotent, omniscient and Omni benevolent God would ensure that such a world does in fact exist for us. Furthermore, he asserted that the essence of this physical world was extension (that it takes up space), contrary to the extension less world of the mind.

This was an essential step forward in 17th Century science as it established a physical world which was of a mathematical character and permitted mathematical physics to be used to explain it. Also important is that, although God was indispensable to Descartes' method of arriving at a physical world, once such a world was accepted, it was no longer necessary to involve God in the description and measurement and explanation of how

things work. Thus, the process of science was freed from theological constraints and interference.

4.3. ORIGINATION OF DESCARTES PHILOSOPHICAL METHOD:

René Descartes (1596-1650) was a French philosopher and mathematician, credited as a foundational thinker in the development of Western notions of reason and science. His philosophy was built on the idea of radical doubt, in which nothing that is perceived or sensed is necessarily true. The only thing that remains true that there is a mind or consciousness doing the doubting and believing its perceptions, hence the famous formulation, 'I think therefore I am', or in Latin, the cogito-'Cogito ergo sum'. Descartes also proposed that the mind and body were two separate and distinct entities, but even the body was not so certain a thing as the mind, because, like everything else in the world, the body could only be sensed because there was a mind to sense it. In 1663, Descartes' writings were placed on a list of prohibited books by the Pope, because of the central place Descartes gave to reason and mind, rather than God, in his philosophy. Here is his explanation of the centrality of the reasoning mind in knowledge making.

René Descartes is often credited with being the "Father of Modern Philosophy." This title is justified due to both to his break with the traditional Scholastic-Aristotelian philosophy prevalent at his time and to his development and promotion of the new, mechanistic sciences. His fundamental break with Scholastic philosophy was twofolded. First, Descartes thought that the Scholastics' method was prove to doubt given by their reliance on sensation as the source for all knowledge. Secondly, he wanted to replace their final causal model of scientific explanation with the more modern, mechanistic model.

Descartes attempted to address the former issue via his method of doubt. His basic strategy was to consider false any belief that falls prey to

even the slightest doubt. This doubt then serves to clear the way for what Descartes considers to be an unprejudiced search for the truth. This clearing of his previously held beliefs then puts him at an epistemological ground-zero. From here Descartes sets out to find something that lies beyond all doubt. He eventually discovers that "I exist" is impossible to doubt and is, therefore, absolutely certain. It is from this point that Descartes proceeds to demonstrate God's existence and that God cannot be a deceiver. This, in turn, serves to fix the certainty of everything that is clearly and distinctly understood and provides the epistemological foundation Descartes set out to find.

Once this conclusion is reached, Descartes can proceed to rebuild his system of previously dubious beliefs on this absolutely certain foundation. These beliefs, which are re-established with absolute certainty, include the existence of a world of bodies external to the mind, the dualistic distinction of the immaterial mind from the body, and his mechanistic model of physics based on the clear and distinct ideas of geometry.

The choice of geometrical method was obvious for Descartes given his previous success in applying this method to other disciplines like optics. Yet his application of this method to philosophy was not unproblematic due to a revival of ancient arguments for global or radical skepticism based on the doubtfulness of human reasoning. But Descartes wanted to show that truths both intuitively grasped and deduced are beyond this possibility of doubt. His tactic was to show that, despite the best skeptical arguments, there is at least one intuitive truth that is beyond all doubt and from which the rest of human knowledge can be deduced. This is precisely the project of Descartes' seminal work, Meditations on First Philosophy.

Mathematical beliefs, since they are not based on sensation but on reason. For even though one is dreaming, for example, that, 2 + 3 = 5, the certainty of this proposition is not called into doubt, because 2 + 3 = 5 whether the one believing it is awake or dreaming. Descartes continues to wonder about whether or not God could make him believe there is an earth,

sky and other extended things when, in fact, these things do not exist at all. In fact, people sometimes make mistakes about things they think are most certain such as mathematical calculations. But maybe people are not mistaken just some of the time but all of the time such that believing that 2 + 3 = 5 is some kind of persistent and collective mistake, and so the sum of 2 + 3 is really something other than 5. However, such universal deception seems inconsistent with God's supreme goodness. Indeed, even the occasional deception of mathematical miscalculation also seems inconsistent with God's goodness, yet people do sometimes make mistakes. Then, in line with the skeptics, Descartes supposes, for the sake of his method, that God does not exist, but instead there is an evil demon with supreme power and cunning that puts all his efforts into deceiving him so that he is always mistaken about everything, including mathematics.

In this way, Descartes called all of his previous beliefs into doubt through some of the best skeptical arguments of his day but he was still not satisfied and decided to go a step further by considering false any belief that falls prey to even the slightest doubt. So, by the end of the First Meditation, Descartes finds himself in a whirlpool of false beliefs. However, it is important to realize that these doubts and the supposed falsehood of all his beliefs are for the sake of his method: he does not really believe that he is dreaming or is being deceived by an evil demon; he recognizes that his doubt is merely hyperbolic. But the point of this "methodological" doubt is to clear the mind of preconceived opinions that might obscure the truth. The goal then is to find something that cannot be doubted even though an evil demon is deceiving him and even though he is dreaming. This first indubitable truth will then serve as an intuitively grasped metaphysical "axiom" from which absolutely certain knowledge can be deduced.



CHECK YOUR PROGRESS

Question 1: Fill up the blanks:

(a) Rene Descartes has been called the "…….. of Modern Philosophy"

(b) Descartes "cogito-ergo-sum" has been seen in his later……..

(c) René Descartes (1596-1650) was a French philosopher and mathematician, credited as a foundational thinker in the development of Western notions of……and…….

(d) According to Descartes, mathematical beliefs are based on……..

(e) Descartes discovers that "I exist" is impossible to doubt and is, therefore, absolutely ……

4.4. DESCARTES COGITO-ERGO-SUM

Cogito, ergo sum is a Latin philosophical proposition presented by René Descartes. It is usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, so as to reach a wider audience than Latin would have allowed. It appeared in Latin in his later Principles of Philosophy. As Descartes explained, "we cannot doubt of our existence while we doubt...." The concept is also sometimes known as the cogito. This proposition became a fundamental element of Western philosophy, as it purported to form a secure foundation for knowledge in the face of radical doubt. While other knowledge could be a figment of imagination, deception, or mistake, Descartes asserted that the very act of doubting one's own existence served as proof of the reality of one's own mind; there must be a thinking entity in this case the self for there to be a thought.

How do we proceed in mathematics, what is the method pursued? We begin with axioms, or principles which are self-evident, which everyone accepts who hears and understands them. From these principles as our starting-point we deduce other propositions which logically follow from them, and which are just as certain as the former, provided no mistake has been made in the reasoning. That is, we begin with simple propositions that are self-evident, and pass from these to more complex ones; our method is synthetic or deductive.

This method must be extended to philosophy. We should proceed from absolutely certain first principles, from propositions which are clear and self-evident, and pass on to new and unknown truths which are equally certain. We look in vain for such truths in the traditional scholastic systems, for in them we find nothing but a mass of divergent opinions. Besides, we cannot accept any truth on the authority of others alone; we must search after it ourselves, never receiving anything as true which we do not clearly and distinctly perceive to be so. We should be on our guard against being influenced by our prejudices, and by transmitted beliefs which have been impressed upon us in our childhood by our parents and teachers. Many of these opinions have been found by experience to be false; perhaps all of them are. Neither can we have faith in our sensations, for these often deceive us, and how do we know that they correspond to anything real? But can we not be sure that our own bodies and actions are realities? No, we cannot be certain even of theses for we are often deceived, we dream, and in our dreams we believe we have realities before us, whereas they are nothing but illusions. Perhaps we are dreaming now, at this present moment; we have no means by which we can with certainty distinguish between waking and dreaming. For all I know, an evil spirit may have made me in order to deceive me. His world which I picture to myself may exist only in my imagination; perhaps it has no existence outside my mind. Even the demonstrations of mathematics may be doubted, for we have sometimes seen men fall into error in such matter and admit as absolutely certain what to us appeared false.

There is no idea of which I can be entirely certain. "I suppose, accordingly, that all the things which I see are false; I believe that none of those things which my deceptive memory presents to me are true; I suppose that I have no senses; I believe that body, figure, extension, motion, and place are nothing but fictions of my mind. What is there then that can be thought true? Perhaps only that nothing in the world is certain."

But one thing is certain, and that is that I doubt, or think; of that there can be no doubt. It is, indeed, a contradiction to suppose that which thinks does not exist at the very time when it thinks. Descartes does not appeal to an empirical psychical fact, the mind's awareness of itself; but reasons logically that doubt implies a doubter, thinking a thinker, a thinking thing (res cogitans) or spiritual substance; thus he reaches what seems to him a rational, self-evident proposition. To doubt means to think, to think means to be; cogito ergo sum- I think; therefore I am. "It is the first and most certain knowledge that occurs to one who philosophizes in an orderly manner." Here is the principle we have been seeking--a certain, self-evident starting point for our metaphysics. This proposition also furnishes us with a criterion or test of truth. This one proposition is absolutely certain, true, clearly and distinctly perceived; hence, I can establish as a general rule that all things which are like it, clearly and distinctly perceived are true.

In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am." These Meditations are conducted from the first person perspective, from Descartes.' However, he expects his reader to meditate along with him to see how his conclusions were reached. This is especially important in the Second Meditation where the intuitively grasped truth of "I exist" occurs. So the discussion here of this truth will take place from the first person or "I" perspective. All sensory beliefs had been found doubtful in the previous meditation, and therefore all such beliefs are now considered false. This includes the belief that I have a body endowed with sense organs. But does the supposed falsehood of this belief mean that I do not exist? No, for

if I convinced myself that my beliefs are false, then surely there must be an "I" that was convinced. Moreover, even if I am being deceived by an evil demon, I must exist in order to be deceived at all. So "I must finally conclude that the proposition, 'I am,' 'I exist,' is necessarily true whenever it is put forward by me or conceived in my mind". This just means that the mere fact that I am thinking, regardless of whether or not what I am thinking is true or false, implies that there must be something engaged in that activity, namely an "I." Hence, "I exist" is an indubitable and, therefore, absolutely certain belief that serves as an axiom from which other, absolutely certain truths can be deduced.

4.5. IS DESCARTES A SCEPTIC?

Rene Descartes was not a Skeptic. David Hume was the first famous Skeptic in modern philosophy. Rene Descartes, by comparison, was a True Believer. René Descartes was not a sceptic; in fact, it would be more correct to characterize him as an anti-sceptic. His philosophical method has been called methodological scepticism, as he sought to use (at least on a rhetorical level) sceptical doubt as a means to discover indubitable truths. As such, however, seeing that Descartes did find indubitable truths aplenty, his method is less a method of scepticism than a reductio ad absurdum of scepticism: a demonstration that even the most rigorous sceptical doubt terminates in truths that cannot be doubted. That is, scepticism is self-refuting.

Descartes believed in God, and he believed he prove the existence of God. Rene Descartes also believed in Absolute Truths (e.g. the Cartesian Cogito). Descartes also demonstrated his philosophy by inventing Analytical Geometry. Descartes is occasionally mistaken for a Skeptic because of his Method, which he called, the Method of Doubt. This was how he proved Anselm's Ontological Argument for the Existence of God. If we doubt everything that we can possibly doubt - God, World, Humanity - we are always left with one thing that we can never doubt, no matter how hard we

try, namely, "I think therefore I am." That single fact is beyond any doubt, even though we have no material evidence of the fact of thinking or self. If a person is a rigid, dogmatic, one-sided materialist, then he will insist that the "Self" does not exist, and even that "thinking" does not exist. One cannot put these under a microscope or see them with the naked eye - therefore, for such insensitive clods, "they don't exist." Yet in your invisible and metaphysical world of your mind, you are absolutely and indisputably aware that you are thinking, and therefore that you exist. That is beyond doubt for any rational being. Descartes was the inspiration for Spinoza, as well as for Kant, Fichte, Schelling and Hegel. The fact of the existence of self (which Descartes maintained that he proved) is the subject of much modern and so-called postmodern skepticism.

Descartes was, first and foremost, a foundationalist - indeed its modern inventor. Foundationalism is the philosophical view or attitude that all knowledge should be based on indubitable, certain foundations, some privileged truths from which all other truths can be derived (similarly to axioms in mathematics). Descartes used methodological scepticism to refute any piece of supposed knowledge that could be doubted, i.e. to discard truths that cannot be used in the foundation. After stripping them away, only one truth remained that he could not doubt: the very act of doubting itself proved that the doubter, Descartes himself, existed. This is captured in his famous slogan: I think, therefore I am (cogito ergo sum). Doubting one's own existence is not possible if one does not already exist and can thus doubt to begin with. It is in this way, as mentioned above, that scepticism proves self-refuting.

Descartes was not a sceptic. He used the method of scepticism to refute scepticism by landing on a truth that is demonstrated by the very act of doubting it: I think, therefore I am. In fact Descartes was a foundationalist, a believer in certain knowledge built on indubitable truths. Cartesian doubt is a form of methodological skepticism associated with the writings and methodology of René Descartes (1596-1650). Cartesian doubt is also known

as Cartesian skepticism, methodic doubt, methodological skepticism, universal doubt, systematic doubt or hyperbolic doubt.

Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy. This method of doubt was largely popularized in Western philosophy by René Descartes, who sought to doubt the truth of all his beliefs in order to determine which beliefs he could be certain were true. It is the basis for Descartes' statement, "Cogito ergo sum" ("I think, therefore I am").

4.6. SIGNIFICANCE OF DESCARTES METHOD OF DOUBT :

Descartes' method was to search for an indefeasible truth that could function as a starting point for a series of deductions. The nature of a deductive inference is that it transfers the truth value of the premise to the conclusion. One thing that is known to be true can, via deduction, support definite knowledge of the truth of another thing. Using this method, Descartes hoped to develop a body of human knowledge that was necessarily true. Descartes discovered what he claimed was an indefeasibly true a priori proposition in his famous Cogito: "I think; therefore, I am." From that proposition he deduced the existence of the exterior world just as he had set out to do. Few people today think of Descartes' metaphysics as anything but a historical phenomenon, but his thought continues to influence mathematics, philosophy, and cognitive science, among other fields.

Descartes' application of systematic doubt is one of his most influential legacies. He conceived of it as breaking the dogmatic grip of Aristotle, on knowledge of the world around us. Descartes realized that dogmatic acceptance of any claims to authority was an impediment to the advancement of knowledge. And that is finally the most important aspect of Descartes' method.

Descartes' method is doubt. Descartes wants to become absolutely certain of what is real and true. He determines that the best way to do this is test every single thing that he believes to be real and true from his everyday life with doubt. If the thing he tests passes, then he can know absolutely that it is, no longer with any doubt, real and true. Doubt is the single most significant part of Descartes' philosophy as a whole, as it is what leads him to "I am. I exist."

This axiom becomes the basis for many future claims by Descartes, some of which might aren't seen as absolute truths by many philosophers (for example, Descartes' ontological argument for the existence of God depends first on the existence of 'self' as defined by 'cogito ergo sum', however Kant masterfully dismisses the ontological argument and thus takes down a massive part of Descartes' overall philosophy).

Descartes' method of doubt is a way of judging a clear and distinct idea and, as a consequence, forms a foundation of ideas for an entirely new philosophy. Moreover, he believed that if humans had the freedom to seek and find truth, then the clear and distinct ideas which we cannot doubt must be true. Otherwise, these ideas would lead us astray. The best way out of the prejudice of human mind, to him, was this method of doubt, where he would scrutinize every principle and accepted ideas with systematic scrutiny. He would only accept the ideas which he cannot doubt with any amount of mental effort. Through his method, he was able to bring belief in ideas such as the existence of mind, God and Corporeal world and their nature. His method is still used by philosophers to lay a metaphysical foundation to physics. But in the end, it is just one method. It does not, in any way, eliminate the need of the other methods of gaining knowledge. They stand firm in their place as always using his method of doubt Descartes demonstrated that anything and everything can be doubted but not the fact that he (Descartes) is doubting. So he reaches at his famous statement "I think therefore I am". Descartes method was used by Husserl in his phenomenology.



CHECK YOUR PROGRESS

Question 2: Write short notes on:

(a) Descartes' method of doubt

(b) Descartes' cogito ergo sum.

Question 3: State whether true or false:

(a) Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am".

(b) The phrase "cogito ergo sum" originally appeared in French in his Discourse on the Method according to Descartes.

(c) In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am."

(d) David Hume was the first famous Skeptic in modern philosophy.

(e) Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy.



4.7. LET US SUM UP:

- Rene Descartes who is known as "the Father of Modern Philosophy" is responsible for one of the best-known quotations in philosophy: "Cogito, ergo sum" ("I think, therefore I am").

- Descartes attempted to narrow down, by what is sometimes called the method of doubt, what was certain and what contained even a shadow of a doubt. For example, he realized that he could doubt even something as apparently fundamental as whether he had a body (it could be that he was just dreaming of it or that it was an illusion created by an evil demon), but he could not, under any circumstances, doubt whether he had a mind or that he could think.

- The only thing that remains true that there is a mind or consciousness doing the doubting and believing its perceptions, hence the famous formulation, 'I think therefore I am', or in Latin, the cogito-'Cogito ergo sum'.

- Descartes also proposed that the mind and body were two separate and distinct entities, but even the body was not so certain a thing as the mind, because, like everything else in the world, the body could only be sensed because there was a mind to sense it.

- René Descartes is often credited with being the "Father of Modern Philosophy." This title is justified due both to his break with the traditional Scholastic-Aristotelian philosophy prevalent at his time and to his development and promotion of the new, mechanistic sciences.

- Descartes sets out to find something that lies beyond all doubt. He eventually discovers that "I exist" is impossible to doubt and is, therefore, absolutely certain. It is from this point that Descartes proceeds to demonstrate God's existence and that God cannot be a deceiver. This, in turn, serves to fix the certainty of everything that is clearly and distinctly understood and provides the epistemological foundation Descartes set out to find.

- Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, it appeared in Latin in his later Principles of Philosophy.

- René Descartes was not a sceptic; in fact, it would be more correct to characterize him as an anti-sceptic. His philosophical method has been called methodological scepticism.

- Descartes was not a sceptic: he used the method of scepticism to refute scepticism by landing on a truth that is demonstrated by the very act of doubting it: I think, therefore I am.

- Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy. This method of doubt was largely popularized in Western philosophy by René Descartes, who sought to doubt the truth of all his beliefs in order to determine which beliefs he could be certain were true. It is the basis for Descartes' statement, "Cogito ergo sum" ("I think, therefore I am").

4.7. FURTHER READING:

1. Thilly, Frank, A History of Philosophy, Central Publishing House, Allahabad.

2. Masih, Y., A Critical History of Western Philosophy (Greek, Medieval, Modern), Motilal Banarsidass Publishers private limited, Delhi.

3. Wright, M.R., Introducing Greek Philosophy, Routledge.

4. Stace. W.T. A Critical History of Greek Philosophy, MacMillan and Co. limited, London.

4.8. ANSWER TO CHECK YOUR PROGRESS:

1. (a) ans. Father

(b) ans. Principles of Philosophy

(c) ans. Reason and science

(d) ans. reason

(e) ans. certain

(2) (a) Ans: Descartes' method was to search for an indefeasible truth that could function as a starting point for a series of deductions. The nature of a deductive inference is that it transfers the truth value of the premise to the conclusion. One thing that is known to be true can, via deduction, support

definite knowledge of the truth of another thing. Using this method, Descartes hoped to develop a body of human knowledge that was necessarily true. Descartes discovered what he claimed was an indefeasibly true a priori proposition in his famous Cogito: "I think; therefore, I am." From that proposition he deduced the existence of the exterior world just as he had set out to do. Few people today think of Descartes' metaphysics as anything but a historical phenomenon, but his thought continues to influence mathematics, philosophy, and cognitive science, among other fields.

Descartes' application of systematic doubt is one of his most influential legacies. He conceived of it as breaking the dogmatic grip of Aristotle, on knowledge of the world around us. Descartes realized that dogmatic acceptance of any claims to authority was an impediment to the advancement of knowledge. And that is finally the most important aspect of Descartes' method. Descartes' method is doubt. Descartes wants to become absolutely certain of what is real and true. He determines that the best way to do this is test every single thing that he believes to be real and true from his everyday life with doubt. If the thing he tests passes, then he can know absolutely that it is, no longer with any doubt, real and true. Doubt is the single most significant part of Descartes' philosophy as a whole, as it is what leads him to "I am. I exist."

This axiom becomes the basis for many future claims by Descartes, some of which might aren't seen as absolute truths by many philosophers.

Descartes' method of doubt is a way of judging a clear and distinct idea and, as a consequence, forms a foundation of ideas for an entirely new philosophy. Moreover, he believed that if humans had the freedom to seek and find truth, then the clear and distinct ideas which we cannot doubt must be true. Otherwise, these ideas would lead us astray. The best way out of the prejudice of human mind, to him, was this method of doubt, where he would scrutinize every principle and accepted ideas with systematic scrutiny. He would only accept the ideas which he cannot doubt with any amount of mental effort. Through his method, he was able to bring

belief in ideas such as the existence of mind, God and Corporeal world and their nature. His method is still used by philosophers to lay a metaphysical foundation to physics. But in the end, it is just one method. It does not, in any way, eliminate the need of the other methods of gaining knowledge. They stand firm in their place as always using his method of doubt Descartes demonstrated that anything and everything can be doubted but not the fact that he (Descartes) is doubting. So he reaches at his famous statement "I think therefore I am".

Descartes method was used by Husserl in his phenomenology.

(b) Ans: Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, so as to reach a wider audience than Latin would have allowed. It appeared in Latin in his later Principles of Philosophy. As Descartes explained, "we cannot doubt of our existence while we doubt...." The concept is also sometimes known as the cogito. This proposition became a fundamental element of Western philosophy, as it purported to form a secure foundation for knowledge in the face of radical doubt. While other knowledge could be a figment of imagination, deception, or mistake, Descartes asserted that the very act of doubting one's own existence served as proof of the reality of one's own mind; there must be a thinking entity in this case the self for there to be a thought.

This method must be extended to philosophy. We should proceed from absolutely certain first principles, from propositions which are clear and self-evident, and pass on to new and unknown truths which are equally certain. We look in vain for such truths in the traditional scholastic systems, for in them we find nothing but a mass of divergent opinions. Besides, we cannot accept any truth on the authority of others alone; we must search after it ourselves, never receiving anything as true which we do not clearly and distinctly perceive to be so.

In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am." These Meditations are conducted from the first person perspective, from Descartes.' However, he expects his reader to meditate along with him to see how his conclusions were reached. This is especially important in the Second Meditation where the intuitively grasped truth of "I exist" occurs. So the discussion here of this truth will take place from the first person or "I" perspective. All sensory beliefs had been found doubtful in the previous meditation, and therefore all such beliefs are now considered false. This includes the belief that I have a body endowed with sense organs. But does the supposed falsehood of this belief mean that I do not exist? No, for if I convinced myself that my beliefs are false, then surely there must be an "I" that was convinced. Moreover, even if I am being deceived by an evil demon, I must exist in order to be deceived at all. So "I must finally conclude that the proposition, 'I am,' 'I exist,' is necessarily true whenever it is put forward by me or conceived in my mind". This just means that the mere fact that I am thinking, regardless of whether or not what I am thinking is true or false, implies that there must be something engaged in that activity, namely an "I." Hence, "I exist" is an indubitable and, therefore, absolutely certain belief that serves as an axiom from which other, absolutely certain truths can be deduced.

3. (a) Ans: true

(b)Ans: true

(c)Ans: true

(d)Ans: true

(e) Ans: true

4.10. MODEL QUESTIONS:

A. Very short questions:-

1. What is the meaning of "cogito ergo sum"?
2. Who is known as the "Father of Modern philosophy"?
3. Where did Descartes first discuss about "cogito ergo sum"?
4. What was Descartes method of investigating about the certainty of his knowledge?

B. Short questions (Answer each question in about 150 words)

1. Descartes' cogito ergo sum
2. Descartes' method of doubt
3. Descartes' scepticism
4. Significance of Descartes' method of doubt

C. Short notes (Answer each question in about 150 words)

1. Descartes' method of doubt
2. Descartes' criterion of knowledge
3. Origin of Descartes' method of doubt

D. Long questions: (Answer each question within 300-500 words)

1. Analyze "cogito ergo sum"? Explain Descartes' criterion of knowledge.
2. Explain and examine significance of Descartes' method of Doubt.
3. Is Descartes a sceptic? Explain and examine.
4. Give a detailed account of Descartes' philosophy.
5. How did Descartes arrive at "cogito ergo sum", the certain knowledge through his method of doubt? Explain.

*** **** ***

UNIT 5: DESCARTES: COGITO-ERGO SUM

UNIT STRUCTURE

2.1. Learning Objectives

2.2. Introduction

2.3. Origination of Descartes Philosophical Method

2.4. Descartes Cogito-ergo-sum

2.5. Is Descartes a sceptic?

2.6. Significance of Descartes method of doubt

2.7. Let us sum up

2.8. Further Reading

2.9. Answer to check your progress

2.10. Model Questions

5.1. LEARNING OBJECTIVES:

After going through this unit, you will be able to-

- To acquire a knowledge about Descarte's philosophy
- To know about the origin of Descarte's philosophical method
- To know about what is cogito-ergo-sum
- To know about significance of Descartes method of doubt

5.2. INTRODUCTION

Rene Descartes (1596 -1650) was a French philosopher, mathematician, scientist and writer of the 'Age of Reason'. He has been called the "Father of Modern Philosophy", and much of subsequent Western philosophy can be seen as a response to his writings. He is responsible for one of the best-known quotations in philosophy: "Cogito, ergo sum" ("I think, therefore I am").

At the heart of Descartes' philosophical method was his refusal to accept the authority of previous philosophers, and even of the evidence of his own senses and to trust only that which was clearly and distinctly seen to be beyond any doubt (a process often referred to as methodological skepticism or Cartesian doubt). Only then did he allows himself to reconstruct

knowledge in order to acquire a firm foundation for genuine knowledge and to dispel any Skepticism.

Descartes attempted to narrow down, by what is sometimes called the method of doubt, what was certain and what contained even a shadow of a doubt. For example, he realized that he could doubt even something as apparently fundamental as whether he had a body (it could be that he was just dreaming of it or that it was an illusion created by an evil demon), but he could not, under any circumstances, doubt whether he had a mind or that he could think. He followed this up with a pure, abstract thought experiment. Having identified this single indubitable principle, that thought exists, he then argued that, if someone was wondering whether or not he existed, then the very act of thinking was, in and of itself, proof that he did in fact exist: the famous "I think, therefore I am" - the similar statement in Latin, "Cogito ergo sum" is found in his later "Principles of Philosophy". It is worth mentioning here that, by "thinking", Descartes did not just mean conceptual thought, but all forms of consciousness, experience, feelings, etc.

The way he achieved this was to argue that among the contents of our (certain) consciousness was the idea of God, which in itself he saw as proof of the existence of God. He then argued that, if we have the overwhelming impression of the existence of a concrete world around us, as we do, then an omnipotent, omniscient and Omni benevolent God would ensure that such a world does in fact exist for us. Furthermore, he asserted that the essence of this physical world was extension (that it takes up space), contrary to the extension less world of the mind.

This was an essential step forward in 17th Century science as it established a physical world which was of a mathematical character and permitted mathematical physics to be used to explain it. Also important is that, although God was indispensable to Descartes' method of arriving at a physical world, once such a world was accepted, it was no longer necessary to involve God in the description and measurement and explanation of how

things work. Thus, the process of science was freed from theological constraints and interference.

5.3. ORIGINATION OF DESCARTES PHILOSOPHICAL METHOD:

René Descartes (1596-1650) was a French philosopher and mathematician, credited as a foundational thinker in the development of Western notions of reason and science. His philosophy was built on the idea of radical doubt, in which nothing that is perceived or sensed is necessarily true. The only thing that remains true that there is a mind or consciousness doing the doubting and believing its perceptions, hence the famous formulation, 'I think therefore I am', or in Latin, the cogito-'Cogito ergo sum'. Descartes also proposed that the mind and body were two separate and distinct entities, but even the body was not so certain a thing as the mind, because, like everything else in the world, the body could only be sensed because there was a mind to sense it. In 1663, Descartes' writings were placed on a list of prohibited books by the Pope, because of the central place Descartes gave to reason and mind, rather than God, in his philosophy. Here is his explanation of the centrality of the reasoning mind in knowledge making.

René Descartes is often credited with being the "Father of Modern Philosophy." This title is justified due to both to his break with the traditional Scholastic-Aristotelian philosophy prevalent at his time and to his development and promotion of the new, mechanistic sciences. His fundamental break with Scholastic philosophy was twofolded. First, Descartes thought that the Scholastics' method was prove to doubt given by their reliance on sensation as the source for all knowledge. Secondly, he wanted to replace their final causal model of scientific explanation with the more modern, mechanistic model.

Descartes attempted to address the former issue via his method of doubt. His basic strategy was to consider false any belief that falls prey to

even the slightest doubt. This doubt then serves to clear the way for what Descartes considers to be an unprejudiced search for the truth. This clearing of his previously held beliefs then puts him at an epistemological ground-zero. From here Descartes sets out to find something that lies beyond all doubt. He eventually discovers that "I exist" is impossible to doubt and is, therefore, absolutely certain. It is from this point that Descartes proceeds to demonstrate God's existence and that God cannot be a deceiver. This, in turn, serves to fix the certainty of everything that is clearly and distinctly understood and provides the epistemological foundation Descartes set out to find.

Once this conclusion is reached, Descartes can proceed to rebuild his system of previously dubious beliefs on this absolutely certain foundation. These beliefs, which are re-established with absolute certainty, include the existence of a world of bodies external to the mind, the dualistic distinction of the immaterial mind from the body, and his mechanistic model of physics based on the clear and distinct ideas of geometry.

The choice of geometrical method was obvious for Descartes given his previous success in applying this method to other disciplines like optics. Yet his application of this method to philosophy was not unproblematic due to a revival of ancient arguments for global or radical skepticism based on the doubtfulness of human reasoning. But Descartes wanted to show that truths both intuitively grasped and deduced are beyond this possibility of doubt. His tactic was to show that, despite the best skeptical arguments, there is at least one intuitive truth that is beyond all doubt and from which the rest of human knowledge can be deduced. This is precisely the project of Descartes' seminal work, Meditations on First Philosophy.

Mathematical beliefs, since they are not based on sensation but on reason. For even though one is dreaming, for example, that, 2 + 3 = 5, the certainty of this proposition is not called into doubt, because 2 + 3 = 5 whether the one believing it is awake or dreaming. Descartes continues to wonder about whether or not God could make him believe there is an earth,

sky and other extended things when, in fact, these things do not exist at all. In fact, people sometimes make mistakes about things they think are most certain such as mathematical calculations. But maybe people are not mistaken just some of the time but all of the time such that believing that 2 + 3 = 5 is some kind of persistent and collective mistake, and so the sum of 2 + 3 is really something other than 5. However, such universal deception seems inconsistent with God's supreme goodness. Indeed, even the occasional deception of mathematical miscalculation also seems inconsistent with God's goodness, yet people do sometimes make mistakes. Then, in line with the skeptics, Descartes supposes, for the sake of his method, that God does not exist, but instead there is an evil demon with supreme power and cunning that puts all his efforts into deceiving him so that he is always mistaken about everything, including mathematics.

In this way, Descartes called all of his previous beliefs into doubt through some of the best skeptical arguments of his day but he was still not satisfied and decided to go a step further by considering false any belief that falls prey to even the slightest doubt. So, by the end of the First Meditation, Descartes finds himself in a whirlpool of false beliefs. However, it is important to realize that these doubts and the supposed falsehood of all his beliefs are for the sake of his method: he does not really believe that he is dreaming or is being deceived by an evil demon; he recognizes that his doubt is merely hyperbolic. But the point of this "methodological" doubt is to clear the mind of preconceived opinions that might obscure the truth. The goal then is to find something that cannot be doubted even though an evil demon is deceiving him and even though he is dreaming. This first indubitable truth will then serve as an intuitively grasped metaphysical "axiom" from which absolutely certain knowledge can be deduced.



CHECK YOUR PROGRESS

Question 1: Fill up the blanks:

(a) Rene Descartes has been called the "..... of Modern Philosophy"

(b) Descartes "cogito-ergo-sum" has been seen in his later.....

(c) René Descartes (1596-1650) was a French philosopher and mathematician, credited as a foundational thinker in the development of Western notions of.....and.....

(d) According to Descartes, mathematical beliefs are based on.....

(e) Descartes discovers that "I exist" is impossible to doubt and is, therefore, absolutely .....

5.4. DESCARTES COGITO-ERGO-SUM

Cogito, ergo sum is a Latin philosophical proposition presented by René Descartes. It is usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, so as to reach a wider audience than Latin would have allowed. It appeared in Latin in his later Principles of Philosophy. As Descartes explained, "we cannot doubt of our existence while we doubt...." The concept is also sometimes known as the cogito. This proposition became a fundamental element of Western philosophy, as it purported to form a secure foundation for knowledge in the face of radical doubt. While other knowledge could be a figment of imagination, deception, or mistake, Descartes asserted that the very act of doubting one's own existence served as proof of the reality of one's own mind; there must be a thinking entity in this case the self for there to be a thought.

How do we proceed in mathematics, what is the method pursued? We begin with axioms, or principles which are self-evident, which everyone accepts who hears and understands them. From these principles as our starting-point we deduce other propositions which logically follow from them, and which are just as certain as the former, provided no mistake has been made in the reasoning. That is, we begin with simple propositions that are self-evident, and pass from these to more complex ones; our method is synthetic or deductive.

This method must be extended to philosophy. We should proceed from absolutely certain first principles, from propositions which are clear and self-evident, and pass on to new and unknown truths which are equally certain. We look in vain for such truths in the traditional scholastic systems, for in them we find nothing but a mass of divergent opinions. Besides, we cannot accept any truth on the authority of others alone; we must search after it ourselves, never receiving anything as true which we do not clearly and distinctly perceive to be so. We should be on our guard against being influenced by our prejudices, and by transmitted beliefs which have been impressed upon us in our childhood by our parents and teachers. Many of these opinions have been found by experience to be false; perhaps all of them are. Neither can we have faith in our sensations, for these often deceive us, and how do we know that they correspond to anything real? But can we not be sure that our own bodies and actions are realities? No, we cannot be certain even of theses for we are often deceived, we dream, and in our dreams we believe we have realities before us, whereas they are nothing but illusions. Perhaps we are dreaming now, at this present moment; we have no means by which we can with certainty distinguish between waking and dreaming. For all I know, an evil spirit may have made me in order to deceive me. His world which I picture to myself may exist only in my imagination; perhaps it has no existence outside my mind. Even the demonstrations of mathematics may be doubted, for we have sometimes seen men fall into error in such matter and admit as absolutely certain what to us appeared false.

There is no idea of which I can be entirely certain. "I suppose, accordingly, that all the things which I see are false; I believe that none of those things which my deceptive memory presents to me are true; I suppose that I have no senses; I believe that body, figure, extension, motion, and place are nothing but fictions of my mind. What is there then that can be thought true? Perhaps only that nothing in the world is certain."

But one thing is certain, and that is that I doubt, or think; of that there can be no doubt. It is, indeed, a contradiction to suppose that which thinks does not exist at the very time when it thinks. Descartes does not appeal to an empirical psychical fact, the mind's awareness of itself; but reasons logically that doubt implies a doubter, thinking a thinker, a thinking thing (res cogitans) or spiritual substance; thus he reaches what seems to him a rational, self-evident proposition. To doubt means to think, to think means to be; cogito ergo sum- I think; therefore I am. "It is the first and most certain knowledge that occurs to one who philosophizes in an orderly manner." Here is the principle we have been seeking--a certain, self-evident starting point for our metaphysics. This proposition also furnishes us with a criterion or test of truth. This one proposition is absolutely certain, true, clearly and distinctly perceived; hence, I can establish as a general rule that all things which are like it, clearly and distinctly perceived are true.

In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am." These Meditations are conducted from the first person perspective, from Descartes.' However, he expects his reader to meditate along with him to see how his conclusions were reached. This is especially important in the Second Meditation where the intuitively grasped truth of "I exist" occurs. So the discussion here of this truth will take place from the first person or "I" perspective. All sensory beliefs had been found doubtful in the previous meditation, and therefore all such beliefs are now considered false. This includes the belief that I have a body endowed with sense organs. But does the supposed falsehood of this belief mean that I do not exist? No, for

if I convinced myself that my beliefs are false, then surely there must be an "I" that was convinced. Moreover, even if I am being deceived by an evil demon, I must exist in order to be deceived at all. So "I must finally conclude that the proposition, 'I am,' 'I exist,' is necessarily true whenever it is put forward by me or conceived in my mind". This just means that the mere fact that I am thinking, regardless of whether or not what I am thinking is true or false, implies that there must be something engaged in that activity, namely an "I." Hence, "I exist" is an indubitable and, therefore, absolutely certain belief that serves as an axiom from which other, absolutely certain truths can be deduced.

5.5. IS DESCARTES A SCEPTIC?

Rene Descartes was not a Skeptic. David Hume was the first famous Skeptic in modern philosophy. Rene Descartes, by comparison, was a True Believer. René Descartes was not a sceptic; in fact, it would be more correct to characterize him as an anti-sceptic. His philosophical method has been called methodological scepticism, as he sought to use (at least on a rhetorical level) sceptical doubt as a means to discover indubitable truths. As such, however, seeing that Descartes did find indubitable truths aplenty, his method is less a method of scepticism than a reductio ad absurdum of scepticism: a demonstration that even the most rigorous sceptical doubt terminates in truths that cannot be doubted. That is, scepticism is self-refuting.

Descartes believed in God, and he believed he prove the existence of God. Rene Descartes also believed in Absolute Truths (e.g. the Cartesian Cogito). Descartes also demonstrated his philosophy by inventing Analytical Geometry. Descartes is occasionally mistaken for a Skeptic because of his Method, which he called, the Method of Doubt. This was how he proved Anselm's Ontological Argument for the Existence of God. If we doubt everything that we can possibly doubt - God, World, Humanity - we are always left with one thing that we can never doubt, no matter how hard we

try, namely, "I think therefore I am." That single fact is beyond any doubt, even though we have no material evidence of the fact of thinking or self. If a person is a rigid, dogmatic, one-sided materialist, then he will insist that the "Self" does not exist, and even that "thinking" does not exist. One cannot put these under a microscope or see them with the naked eye - therefore, for such insensitive clods, "they don't exist." Yet in your invisible and metaphysical world of your mind, you are absolutely and indisputably aware that you are thinking, and therefore that you exist. That is beyond doubt for any rational being. Descartes was the inspiration for Spinoza, as well as for Kant, Fichte, Schelling and Hegel. The fact of the existence of self (which Descartes maintained that he proved) is the subject of much modern and so-called postmodern skepticism.

Descartes was, first and foremost, a foundationalist - indeed its modern inventor. Foundationalism is the philosophical view or attitude that all knowledge should be based on indubitable, certain foundations, some privileged truths from which all other truths can be derived (similarly to axioms in mathematics). Descartes used methodological scepticism to refute any piece of supposed knowledge that could be doubted, i.e. to discard truths that cannot be used in the foundation. After stripping them away, only one truth remained that he could not doubt: the very act of doubting itself proved that the doubter, Descartes himself, existed. This is captured in his famous slogan: I think, therefore I am (cogito ergo sum). Doubting one's own existence is not possible if one does not already exist and can thus doubt to begin with. It is in this way, as mentioned above, that scepticism proves self-refuting.

Descartes was not a sceptic. He used the method of scepticism to refute scepticism by landing on a truth that is demonstrated by the very act of doubting it: I think, therefore I am. In fact Descartes was a foundationalist, a believer in certain knowledge built on indubitable truths. Cartesian doubt is a form of methodological skepticism associated with the writings and methodology of René Descartes (1596-1650). Cartesian doubt is also known

as Cartesian skepticism, methodic doubt, methodological skepticism, universal doubt, systematic doubt or hyperbolic doubt.

Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy. This method of doubt was largely popularized in Western philosophy by René Descartes, who sought to doubt the truth of all his beliefs in order to determine which beliefs he could be certain were true. It is the basis for Descartes' statement, "Cogito ergo sum" ("I think, therefore I am").

5.6. SIGNIFICANCE OF DESCARTES METHOD OF DOUBT :

Descartes' method was to search for an indefeasible truth that could function as a starting point for a series of deductions. The nature of a deductive inference is that it transfers the truth value of the premise to the conclusion. One thing that is known to be true can, via deduction, support definite knowledge of the truth of another thing. Using this method, Descartes hoped to develop a body of human knowledge that was necessarily true. Descartes discovered what he claimed was an indefeasibly true a priori proposition in his famous Cogito: "I think; therefore, I am." From that proposition he deduced the existence of the exterior world just as he had set out to do. Few people today think of Descartes' metaphysics as anything but a historical phenomenon, but his thought continues to influence mathematics, philosophy, and cognitive science, among other fields.

Descartes' application of systematic doubt is one of his most influential legacies. He conceived of it as breaking the dogmatic grip of Aristotle, on knowledge of the world around us. Descartes realized that dogmatic acceptance of any claims to authority was an impediment to the advancement of knowledge. And that is finally the most important aspect of Descartes' method.

Descartes' method is doubt. Descartes wants to become absolutely certain of what is real and true. He determines that the best way to do this is test every single thing that he believes to be real and true from his everyday life with doubt. If the thing he tests passes, then he can know absolutely that it is, no longer with any doubt, real and true. Doubt is the single most significant part of Descartes' philosophy as a whole, as it is what leads him to "I am. I exist."

This axiom becomes the basis for many future claims by Descartes, some of which might aren't seen as absolute truths by many philosophers (for example, Descartes' ontological argument for the existence of God depends first on the existence of 'self' as defined by 'cogito ergo sum', however Kant masterfully dismisses the ontological argument and thus takes down a massive part of Descartes' overall philosophy).

Descartes' method of doubt is a way of judging a clear and distinct idea and, as a consequence, forms a foundation of ideas for an entirely new philosophy. Moreover, he believed that if humans had the freedom to seek and find truth, then the clear and distinct ideas which we cannot doubt must be true. Otherwise, these ideas would lead us astray. The best way out of the prejudice of human mind, to him, was this method of doubt, where he would scrutinize every principle and accepted ideas with systematic scrutiny. He would only accept the ideas which he cannot doubt with any amount of mental effort. Through his method, he was able to bring belief in ideas such as the existence of mind, God and Corporeal world and their nature. His method is still used by philosophers to lay a metaphysical foundation to physics. But in the end, it is just one method. It does not, in any way, eliminate the need of the other methods of gaining knowledge. They stand firm in their place as always using his method of doubt Descartes demonstrated that anything and everything can be doubted but not the fact that he (Descartes) is doubting. So he reaches at his famous statement "I think therefore I am". Descartes method was used by Husserl in his phenomenology.



CHECK YOUR PROGRESS

Question 2: Write short notes on:

(a) Descartes' method of doubt

(b) Descartes' cogito ergo sum.

Question 3: State whether true or false:

(a) Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am".

(b) The phrase "cogito ergo sum" originally appeared in French in his Discourse on the Method according to Descartes.

(c) In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am."

(d) David Hume was the first famous Skeptic in modern philosophy.

(e) Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy.



5.7. LET US SUM UP:

- Rene Descartes who is known as "the Father of Modern Philosophy" is responsible for one of the best-known quotations in philosophy: "Cogito, ergo sum" ("I think, therefore I am").

- Descartes attempted to narrow down, by what is sometimes called the method of doubt, what was certain and what contained even a shadow of a doubt. For example, he realized that he could doubt even something as apparently fundamental as whether he had a body (it could be that he was just dreaming of it or that it was an illusion created by an evil demon), but he could not, under any circumstances, doubt whether he had a mind or that he could think.

- The only thing that remains true that there is a mind or consciousness doing the doubting and believing its perceptions, hence the famous formulation, 'I think therefore I am', or in Latin, the cogito-'Cogito ergo sum'.

- Descartes also proposed that the mind and body were two separate and distinct entities, but even the body was not so certain a thing as the mind, because, like everything else in the world, the body could only be sensed because there was a mind to sense it.

- René Descartes is often credited with being the "Father of Modern Philosophy." This title is justified due both to his break with the traditional Scholastic-Aristotelian philosophy prevalent at his time and to his development and promotion of the new, mechanistic sciences.

- Descartes sets out to find something that lies beyond all doubt. He eventually discovers that "I exist" is impossible to doubt and is, therefore, absolutely certain. It is from this point that Descartes proceeds to demonstrate God's existence and that God cannot be a deceiver. This, in turn, serves to fix the certainty of everything that is clearly and distinctly understood and provides the epistemological foundation Descartes set out to find.

- Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, it appeared in Latin in his later Principles of Philosophy.

- René Descartes was not a sceptic; in fact, it would be more correct to characterize him as an anti-sceptic. His philosophical method has been called methodological scepticism.

- Descartes was not a sceptic: he used the method of scepticism to refute scepticism by landing on a truth that is demonstrated by the very act of doubting it: I think, therefore I am.

- Cartesian doubt is a systematic process of being skeptical about (or doubting) the truth of one's beliefs, which has become a characteristic method in philosophy. This method of doubt was largely popularized in Western philosophy by René Descartes, who sought to doubt the truth of all his beliefs in order to determine which beliefs he could be certain were true. It is the basis for Descartes' statement, "Cogito ergo sum" ("I think, therefore I am").

5.7. FURTHER READING:

1. Thilly, Frank, A History of Philosophy, Central Publishing House, Allahabad.

2. Masih, Y., A Critical History of Western Philosophy (Greek, Medieval, Modern), Motilal Banarsidass Publishers private limited, Delhi.

3. Wright, M.R., Introducing Greek Philosophy, Routledge.

4. Stace. W.T. A Critical History of Greek Philosophy, MacMillan and Co. limited, London.

5.8. ANSWER TO CHECK YOUR PROGRESS:

1. (a) ans. Father

(b) ans. Principles of Philosophy

(c) ans. Reason and science

(d) ans. reason

(e) ans. certain

(2) (a) Ans: Descartes' method was to search for an indefeasible truth that could function as a starting point for a series of deductions. The nature of a deductive inference is that it transfers the truth value of the premise to the conclusion. One thing that is known to be true can, via deduction, support

definite knowledge of the truth of another thing. Using this method, Descartes hoped to develop a body of human knowledge that was necessarily true. Descartes discovered what he claimed was an indefeasibly true a priori proposition in his famous Cogito: "I think; therefore, I am." From that proposition he deduced the existence of the exterior world just as he had set out to do. Few people today think of Descartes' metaphysics as anything but a historical phenomenon, but his thought continues to influence mathematics, philosophy, and cognitive science, among other fields.

Descartes' application of systematic doubt is one of his most influential legacies. He conceived of it as breaking the dogmatic grip of Aristotle, on knowledge of the world around us. Descartes realized that dogmatic acceptance of any claims to authority was an impediment to the advancement of knowledge. And that is finally the most important aspect of Descartes' method. Descartes' method is doubt. Descartes wants to become absolutely certain of what is real and true. He determines that the best way to do this is test every single thing that he believes to be real and true from his everyday life with doubt. If the thing he tests passes, then he can know absolutely that it is, no longer with any doubt, real and true. Doubt is the single most significant part of Descartes' philosophy as a whole, as it is what leads him to "I am. I exist."

This axiom becomes the basis for many future claims by Descartes, some of which might aren't seen as absolute truths by many philosophers.

Descartes' method of doubt is a way of judging a clear and distinct idea and, as a consequence, forms a foundation of ideas for an entirely new philosophy. Moreover, he believed that if humans had the freedom to seek and find truth, then the clear and distinct ideas which we cannot doubt must be true. Otherwise, these ideas would lead us astray. The best way out of the prejudice of human mind, to him, was this method of doubt, where he would scrutinize every principle and accepted ideas with systematic scrutiny. He would only accept the ideas which he cannot doubt with any amount of mental effort. Through his method, he was able to bring

belief in ideas such as the existence of mind, God and Corporeal world and their nature. His method is still used by philosophers to lay a metaphysical foundation to physics. But in the end, it is just one method. It does not, in any way, eliminate the need of the other methods of gaining knowledge. They stand firm in their place as always using his method of doubt Descartes demonstrated that anything and everything can be doubted but not the fact that he (Descartes) is doubting. So he reaches at his famous statement "I think therefore I am".

Descartes method was used by Husserl in his phenomenology.

(b) Ans: Cogito, ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am". The phrase originally appeared in French in his Discourse on the Method, so as to reach a wider audience than Latin would have allowed. It appeared in Latin in his later Principles of Philosophy. As Descartes explained, "we cannot doubt of our existence while we doubt...." The concept is also sometimes known as the cogito. This proposition became a fundamental element of Western philosophy, as it purported to form a secure foundation for knowledge in the face of radical doubt. While other knowledge could be a figment of imagination, deception, or mistake, Descartes asserted that the very act of doubting one's own existence served as proof of the reality of one's own mind; there must be a thinking entity in this case the self for there to be a thought.

This method must be extended to philosophy. We should proceed from absolutely certain first principles, from propositions which are clear and self-evident, and pass on to new and unknown truths which are equally certain. We look in vain for such truths in the traditional scholastic systems, for in them we find nothing but a mass of divergent opinions. Besides, we cannot accept any truth on the authority of others alone; we must search after it ourselves, never receiving anything as true which we do not clearly and distinctly perceive to be so.

In the Second Meditation, Descartes tries to establish absolute certainty in his famous reasoning: Cogito, ergo sum or "I think, therefore I am." These Meditations are conducted from the first person perspective, from Descartes.' However, he expects his reader to meditate along with him to see how his conclusions were reached. This is especially important in the Second Meditation where the intuitively grasped truth of "I exist" occurs. So the discussion here of this truth will take place from the first person or "I" perspective. All sensory beliefs had been found doubtful in the previous meditation, and therefore all such beliefs are now considered false. This includes the belief that I have a body endowed with sense organs. But does the supposed falsehood of this belief mean that I do not exist? No, for if I convinced myself that my beliefs are false, then surely there must be an "I" that was convinced. Moreover, even if I am being deceived by an evil demon, I must exist in order to be deceived at all. So "I must finally conclude that the proposition, 'I am,' 'I exist,' is necessarily true whenever it is put forward by me or conceived in my mind". This just means that the mere fact that I am thinking, regardless of whether or not what I am thinking is true or false, implies that there must be something engaged in that activity, namely an "I." Hence, "I exist" is an indubitable and, therefore, absolutely certain belief that serves as an axiom from which other, absolutely certain truths can be deduced.

3. (a) Ans: true

(b)Ans: true

(c)Ans: true

(d)Ans: true

(e) Ans: true

5.10. MODEL QUESTIONS:

A. Very short questions:-

1. What is the meaning of "cogito ergo sum"?
2. Who is known as the "Father of Modern philosophy"?
3. Where did Descartes first discuss about "cogito ergo sum"?
4. What was Descartes method of investigating about the certainty of his knowledge?

B. Short questions (Answer each question in about 150 words)

1. Descartes' cogito ergo sum
2. Descartes' method of doubt
3. Descartes' scepticism
4. Significance of Descartes' method of doubt

C. Short notes (Answer each question in about 150 words)

1. Descartes' method of doubt
2. Descartes' criterion of knowledge
3. Origin of Descartes' method of doubt

D. Long questions: (Answer each question within 300-500 words)

1. Analyze "cogito ergo sum"? Explain Descartes' criterion of knowledge.
2. Explain and examine significance of Descartes' method of Doubt.
3. Is Descartes a sceptic? Explain and examine.
4. Give a detailed account of Descartes' philosophy.
5. How did Descartes arrive at "cogito ergo sum", the certain knowledge through his method of doubt? Explain.

*** **** ***

UNIT 6: DESCARTES' THEORY OF TRUTH AND GOD

UNIT STRUCTURE

10.1. Learning Objectives

10.2. Introduction

10.3. Truth and God

10.4. Aristotle's view

10.5. Rationalists' View: Descartes

10.6. Empiricists' View

10.7. Contemporary View

10.8. Let Us Sum Up

10.9. Further Readings

10.10. Answers to Check Your Progress

10.11. Model Questions

6.1. LEARNING OBJECTIVES

After going through this unit you will be able to

- Define substance
- Explain Aristotle's position as a pioneer in analysing the concept of substance
- Discuss Rationalist philosophers view on substance
- Explain how the Empiricists' treat the issue in the context of the empirical world.
- Critically analyse the strength of these views in presenting the concept.
- Conceptualise the contemporary debate on defining substance.

6.2. INTRODUCTION

Substance is one of the central metaphysical concepts attracting the interest of philosophers over time. The problem is as old as philosophy itself. It is discussed with equal significance both in Indian and Western

philosophy. A number of philosophical problems have centred round the concept of substance.

The concept finds its root in the Greek philosophy prior to Aristotle. In our daily living we come across different things which keep changing over time and still get recognised as the same thing. Here, some query may occur regarding what ascertains that it is the same object even after all changes. Here comes the reference of substance-the basic essence of everything having changes.

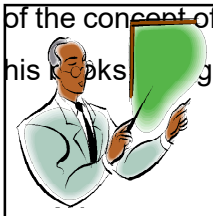
6.3.TRUTH AND GOD

Roughly substance can be defined as that which remains unchanged or which is durable. There are various definitions offered to define the concept of substance. If we look for the etymological meaning of the term substance then we find primarily two definitions-- one from the Greek explanation and the other is from Latin. In Greek philosophy Aristotle defines substance through the term Ousia, meaning "being". Again in Latin the original term for substance is Substantia, which refers to "something that stands under or grounds things". These terms, thus, refer to the basic essence underlying the different things or objects.

With the development of philosophical debates over the concept there appear different definitions defining substance. Briefly, substance can be said to be that being which is durable, fundamental and independent from other objects for its existence; it is the thing from which other things emerge. The detail definitions are discussed below according to different philosophers offering them.

In Western philosophy serious contemplation on the concept of substance is said to have initiated from the philosophy of Aristotle. But prior to Aristotle any reference to the subject cannot be overruled. Though not clearly referred, Plato's concept of the Ideas or Form as the ultimate reality may be regarded as substances. Further, even before Plato, reference may be made to the pre-Socratic philosophers who talk about the basic stuff of

the universe out of which the world is constituted. Thales considers 'water' as the primary stuff, for Anaximander it is "Formless Mass", for Anaximenes it is 'Air'; 'Change' or 'Flux' for Heraclitus, for Pythagoras it is 'Number', and for Democritus and Leucippus 'Atom' is the ultimate stuff of the universe. However, in Western philosophy the earliest and most influential analysis of the concept of substance is considered to be that of Aristotle, detailed in his books Categories and Metaphysics Z.



LET US KNOW

A comprehensive discussion of the concept of substance is also found in Indian philosophical system. In the Vaisesika school of Indian philosophy substance is called Dravya and is recognised as one of the six positive categories. Vaisesika system talks about nine substances. They are earth, water, fire, air, ether, space, time, mind and soul.

6.4. ARISTOTLE'S VIEW

Aristotle, in his book Categories defines substance in the following way:

"Substance in its truest and primary and most definite sense of the word is that which is neither predictable of a subject not present in a subject; for instance, the individual man or horse."

With different broad definitions Aristotle introduces the concepts of primary substance and secondary substance in his book Categories. This difference points towards the difference between the particular individual objects and the species or kind they belong to. Aristotle says that substance in the most basic sense of the word is the concrete individual. This sense refers to the primary substance. An individual man or a horse represents the concept of primary substance. Such substances are neither predicable of nor attributable to anything. Again secondary substance indicates those concepts in which the primary substance is included. For example, "Albert

is a man". In this statement 'Albert' is primary substance and 'man' is secondary substance. In this sense Aristotle considers essences or natures as substances. The more qualities a thing comprises the more substantial it is. Here substance reveals to be a matter of degree. Aristotle's analysis lacks a comprehensive single definition of the concept and in the entire discussion he seems to put forward six different senses of it. Thus, a substance is:

1. A concrete individual.
2. A core of essential properties.
3. That which is capable of independent existence
4. A centre of change.
5. A substratum. It is that to which qualities and attributes belong.
6. A logical subject.

These definitions are never further reconciled into a single sense in Aristotle's work. Without clarifying these definitions he, further, in the Metaphysics Z offers another definition of substance in terms of Form and Matter, about which he did not mention anything in the Categories. Form is the shape or essence of a thing to which it is made into and Matter refers to that from which it is made of. However, neither Form nor Matter stands for a particular kind of stuff. Matter differs according to the object it refers to or constituted into. In case of a human being it is flesh and blood, in case of a gold ring it is gold, thread in cloth etc. These two types of substances resemble to the formal cause and material cause of the Nyaya-Vaisesika system of Indian Philosophy.

With broad interpretations Aristotle's account, thus, remains influential even being unclear. The philosophers after Aristotle present their account of substance remaining close to the definitions offered by him.



CHECK YOUR PROGRESS

Q 1: What is the etymological meaning of the term substance according to Latin origin?

Ans: .....

.....

Q2: Name the books in which Aristotle presents his definition of substance.

Ans: .....

.....

Q3: Give an example of primary substance according to Aristotle.

Ans: .....

.....

6. 5. RATIONALISTS' VIEW

Refuting the authenticity of sense experience, the rationalists begin with absolute faith in reason as the source of knowledge. Among the post Aristotelian rationalist philosophers the most prominent name is René Descartes, the father of modern philosophy. Descartes' view is one of the most discussed views in the rationalist tradition. Defining substance, he says, "Really the notion of substance is just this-that which can exist by itself, without the aid of any other existence." In other words substance cannot depend on anything for its existence. It must exist on its own. If something is dependent on some other thing for its existence then it cannot be said to be a substance. As per this definition Descartes identifies three substances-God, Mind and Body. God, according to him, is that who exists in Himself and through himself and does not involve the existence of anything else. God necessarily exists and His existence sufficiently guarantees our knowledge against doubt. However, Descartes does not stop there. Besides God, he ascertains two more substances, i. e., mind and body. Mind and

body are presented as two relative substances, partly dependent on God. Though the application of methodical doubt Descartes reaches at Cogito ergo sum and affirms the existence of mind and material bodies. While the essential property or attribute of mind is consciousness, the attribute of body is extension. According to Descartes, in order to reach at conscious substance one need not refer to the extended substance and again for knowing the extended substance one need not refer to consciousness. Hence, consciousness and extension, mind and body stand as two independent substances. But, what about the interaction between mind and body? What makes this influence possible between two independent substances? When it comes to the matter of interaction between mind and body, Descartes takes resort to the interference of God which in a mysterious way adds soul to the human body. Thus, mind and body depend on God for interaction and God remains the independent substance. If we go as per Cartesian definition then mind and body cannot be regarded as substances as they are dependent on the mercy of God. Hence, if logically considered Descartes should have recognised just one substance that is God.

The inconsistencies of Cartesian view got countered by Spinoza through his monistic view. While contemplating over the definition of substance he looks for something from which everything follows necessarily. Even defining substance as independent entity Descartes talks about mind and body as two relative substances dependent on God. Spinoza criticises it and holds that it is not possible to affirm of more than one substance. A substance cannot depend on anything else or be countered by anything else. If there were more than one substance they would limit each other and thus, will cease to be self-sufficient. Descartes' doctrine of substance suffers from these limitations. So, for Spinoza there is just one substance that is God. The substance in Spinoza's view is self-contained, self-determined and immune to any external affect. A substance is that "which is in itself and conceived through itself." It is causa sui.

Spinoza rejects Cartesian dualism and the substantiality of mind and body as well. Mind and body, according to him are nothing but two co-

existent attributes of the single substance God. They do not interact with each other but run parallelly in their own way. Thus, against dualism and interactionism of substances, Spinoza offers monism (only one substance from which everything follows) and parallelism. Further, conceiving God as all-inclusive whole outside which nothing lies, Spinoza identifies God with Nature. He calls God natura naturata, the total aggregate of all the finite things. Thus, he also advocates pantheism (the reality of a single God permeates and dwells in all things).

In the rationalist tradition, following Spinoza, the concept of substance is discussed by Leibnitz. Against the monism of Spinoza, Leibnitz tries to preserve the individual variety of things without letting them get merged under a single reality. His problem is, "what must be the nature of parts which in some way contain or express the whole within itself?" in search of such a substance Leibnitz moved towards something spiritual. Going against the Cartesian view he firmly rejects the reality of material bodies as substance. The attribute of matter is extension and extension, according to Leibnitz, cannot be in-itself and through itself. Extension presupposes force and it is again divisible into further elements. Hence, it is not substantial. Refuting matter, he approves of the Cartesian concept of self or mind, but with further reinterpretations. Leibnitz claims the necessity of incorporating the unconscious and subconscious mental processes into the essence of mind along with its attribute of consciousness, as these stages also occupy equally significant mental processes. Thus, for Leibnitz reality must be immaterial. He defines substance as indivisible, active and spiritual units called monads.

Emphasising on the principle of individuality Leibnitz insists that reality must be many in number, each being real and eternal. He claims the necessity of the constituent parts in explaining the whole. Refuting the reality of the material atoms proposed by Democritus, Leibnitz clarifies that such constituent parts of the living universe cannot be dead particles of matter like atoms, but conscious agents like our self. Hence, the real particles of the universe must be indivisible, self-active, and spiritual units called monads.

Being active and self-contained each monad stands as a substance and carries the potentiality of the whole universe. Leibnitz calls these monads as windowless units as each monad is self-sufficient and a miniature world in itself. Even being qualitatively different, and windowless, the monads act in a harmonious hierarchical order maintaining harmony in the nature of the universe. What guarantees such harmony? Here, Leibnitz introduces the concept of pre-established harmony introduced by God. According to Leibnitz, God has arranged the monads in such an order that any change in one monad is harmoniously followed by other monads and the universe runs without chaos.

Thus, looking for the necessary truth, the rationalist system ends with the doctrine of substance presented by Leibnitz. We see that even beginning either with matter or with spirit, all the three philosophers end up surrendering to the supremacy of God. Though there is emphasis on the individual facts as well, yet the rationalists have remained away from the ordinary empirical experiences in contemplating over the concept of the fundamental reality of the universe. Here we may look towards the empiricists for their analysis of our ordinary experiences presenting the concept of substance.

6.6. EMPIRICISTS' VIEW

Contrary to the rationalist views the empiricists consider sense experience as the only valid source of knowledge. Their account of substance is also based on the knowledge acquired by sense experience. In the empiricist tradition the concept of substance starts with John Locke. Locke considers the idea of substance as a derivative idea. A substance is the substratum which supports the qualities. According to Locke, what we get from our experience is nothing but the experience of some qualities which he divides as primary and secondary qualities. While the primary qualities like size, shape, weight etc. belong to the object or the material bodies, secondary qualities like colour, taste, smell etc. are said to be belonging to the person experiencing them. But, whenever we come in contact with an

object we experience these simple qualities together. The essential characteristic of the qualities is that they are not self-subsistent. They need a substratum for their existence and that substratum is substance according to Locke. The substratum holds the qualities together.

While defining the nature of substance Locke cannot provide with any specific feature of the substratum. As already stated, the substratum supporting the qualities cannot be experienced directly. Hence, Locke defines it as the unknown substratum, "a supposed I-Know-Not-What". Pertaining to this indefinability Berkeley criticises Locke's substance as a mere abstraction.

The theory of substance in the form of the unknown substratum of qualities leads to David Hume's interpretation of substance. Hume remains sceptical about the existence of any substance. According to him, there is only one thing directly knowable that is impression of certain idea. Real knowledge of something necessarily demands some elements corresponding to some impression of it. Since there is no impression corresponding to the substratum offered by Locke, it is not real. Hume further denies the reality of any material or spiritual substance on the same ground. There is neither any impression of matter nor of self available to our experience. Hence, they stand rejected. According to Hume, there is nothing called substance. Our belief in substance is the result of a mistake or illusion. The concepts called matter, self etc, are nothing but collections of simple ideas, united by imagination, which have a common name assigned to it. Substance and causality are some concepts that are derived from our experience and formed by the law of association and constant conjunction. Kant differs from Hume in regard to the concept of substance and causality. According to Kant substance is not an empirical, but an a priori concept. These a priori concepts make empirical knowledge possible. In his Transcendental Analytic Kant enlists twelve a priori concepts or categories that help in synthesising objective judgements. Kant maintains that an objective empirical judgment is a synthesis of ideas through some pure concepts. Substance, along with other categories serves as such a pure a

priori concept. Substance and causality are considered as the most important categories by Kant as they form the basis of scientific judgement.



CHECK YOUR PROGRESS

Q 4: Tick the correct one

a) Descartes identifies two/ three substances.

b) Spinoza offers monistic/ pluralistic view of substance.

c) Leibnitz presents the concept of substance in the form of matter/ conscious self.

Q5: State whether the following statements are True or False

a) Monads are passive atoms. (T/F)

b) Mind and body are relative substances according to Descartes. (T/F)

c) Substance is an empirical concept according to Kant. (T/F)

Q6: Mention two differences of Descartes' account of substance from that of Spinoza.

Ans: .....

.....

6.7. CONTEMPORARY VIEW

Contemporary debate on substance concentrates on the problem of any specific definition of it. Throughout the debate over substance we see that while substance is sometimes defined as an independent entity, sometimes it is defined in terms of its properties. In the contemporary philosophy the problem is about how to specifically define substance against other categories and particular properties. Does substance have any identity independent of properties or is it sufficient to define substance as a mere "bundle of properties? Contemporary philosophers argue around these issues while contemplating over a specific definition of substance.

With different illustrations philosophers like Lowe, Hoffman and Mackie show that substance differs from properties on the basis that while the properties depend on substance for its existence, substance can exist independent of properties. Again a problem arises regarding the nature of this difference. Is it real or superficial? While it is generally said that the difference is real and the concepts like man, horse, cat etc. stand as substances against different properties of man and so on, yet some claim that substances are mere bundles of properties. Following the durability criterion of substance Hoffman claims that compared to any other category or properties substance is more durable. Hence, substance is different from properties. Again maintaining a difference between "thin particulars" and "thick particulars", Armstrong loosely identifies the concept of substance with "thin particulars" and other properties with "thick particulars". "Thin particulars" in his theory share similarity with Lockean substratum or Aristotle's prime matter and do not depend on properties.

Thus, the concept of substance has remained debated till the contemporary analysis. It has not been possible to point out a clear solution to the problem of perceived interdependence between substance and properties. Whether substance is sufficient without properties or is it dependent on them is an issue between the substance theorists and the bundle theorists without any acclaimed solution. Whatever be the arguments, from the history of the debate over substance, one point may be emphasised that the concept demands serious observation as it often clashes with the definitions of identity, essence etc. The Rationalists try to find solution to these issues resting their faith in the supremacy of God in one or the other way. On the other hand the Empiricists argue within the periphery of the perceptible world and offer definition of substance within the modes of the worldly experiences. Thus, even having sceptical lens of Hume, indefinable notions of Locke or the contemporary debate without any reconciliation, substance has remained a serious issue in the philosophical debate and it demands similar in-depth observation in future as well for making sense of the worldly events.



6.8. LET US SUM UP:

In this unit we have discussed the concept of substance as defined by different trends in western philosophy. The following points may help us to make a quick review of the unit.

- In western philosophy Aristotle offers the most influential account of substance.
- Aristotle defined substance as "that which is neither predictable of a subject not present in a subject; for instance, the individual man or horse."
- In Categories, Aristotle provides six senses of substance. Philosophers discussing the concept after Aristotle are influenced by these definitions to a considerable extent.
- In the rationalist trend Descartes defines substance as "that which can exist by itself, without the aid of any other existence." Substance must exist on its own.
- Recognising God, mind and body as substances Descartes advocates dualism and interactionism
- Spinoza recognises God as the only substance and mind and body as two attributes of it. His account results in monism and parallelism.
- Leibnitz considers active conscious monads as substances and preserves the strength of particular constituents of the universe. Each monad is independent and acts in a harmonious order maintain the order of the universe.
- The order is pre-designed by God and it is called pre-established harmony.
- Contrary to the rationalists, the empiricists attempt to bring down the concept to the realm of sense experience.

- Locke defines substance as the substratum supporting the primary and secondary qualities and holding them together.
- Hume denies the reality of any substance and considers the concept like self, matter etc. as collection of simple ideas combined by imagination.
- Kant recognises substance as an a priori concept that helps in synthesising ideas and forming objective judgement.
- In contemporary analysis there is conflict between the views debating over the perceived interdependence between substance and properties.

6.9. FURTHER READINGS

1. Masih, Y. (1994). A Critical History of Western Philosophy. Delhi: Motilal Banarasidass
2. Edwards, Paul.(Ed.) (1967). The Encyclopedia of Philosophy.vol. 8. New York: The Macmillan Company & The Free Press.

6. 10. ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: "Something that stands under or ground things"

Ans.to Q. No. 2: Categories and Metaphysics Z

Ans.to Q. No. 3: Any individual man, for example "Socrates".

Ans. to Q. No. 4.

a) three

b) monistic

c) conscious self

Ans. to Q. No 5: a) False b) True c) False

Ans. to Q. No. 6. The difference between the Cartesian concept of substance and Spinoza's substance may be stated as the following-

Descartes approves of three substances.....mind, body and God. Maintaining dualism he presents mind and body as two independent substances that do not need one another for existence. Further, he affirms the absolute substantiality of God, who is in Himself and through

Himself. In comparison to God mind and body are relative substances, as they depend on the mercy of God for their occasional interaction. Thus, Descartes advocates dualism and interactionism while analysing substance.

Spinoza rejects Cartesian dualism and holds that mind and body are neither two independent substances nor do they interact with each other. He approves of one single substance, i.e., God and defines mind and body as two co-existent attributes of the single substance God. Being the attributes of God they do not interact but run parallelly in their own way. Thus, Contrary to Cartesian dualism and interactionism of substances, Spinoza advocates monism and parallelism.

6.11. MODEL QUESTIONS

A. Very short Questions

Q1: Who offers dualistic view of substance?

Q2: What is the Greek origin of the term substance?

Q3: There is just one substance-that is God. Who says this?

Q4: Substance is the result of a mistake or illusion. Who said this?

Q5: Who offers the notion of pre-established harmony?

B. Short Questions (Write in about 100-150 words)

Q1: What are the essential attributes of mind and body according to Descartes?

Q2: Mention three senses of substance offered by Aristotle?

Q3: What is substance according to Locke?

C. Write short note

a) Pre-established Harmony

b) Interactionism

D. Long Questions (Write in about 300-500 words)

Q1: Explain Aristotle's notion of substance presents in his book Categories.

Q2: Briefly discuss the role of God in the rationalists' account of substance.

Q3: Discuss the contemporary debate on substance.

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UNIT 7: DESCARTES THEORY OF MIND-BODY RELATION

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Descartes view on Mind- Body relation

7.3.1 Interactionism

7.4 Let Us Sum Up

7.5 Further Readings

7.6 Answers to Check Your Progress

7.7 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain Descartes' view on mind-body relation
- describe the concept of interactionism

7.2 INTRODUCTION

This unit introduces to you different theories forwarded by different philosophers regarding the problem of Mind-Body relation. We will discuss here the theories like Interactionism given by Descartes, Parallelism by Spinoza, Pre-established harmony by Leibnitz, Russell's view on Leibnitz's concept of Mind- Body relation, and Strawson's view on Mind-Body relation etc.

7.3 DESCARTES VIEW ON MIND-BODY RELATION

Descartes concept of mind and body necessarily follows from his self-imposed doubt, which is the stepping stone of his philosophy. As a rationalist philosopher, Descartes opines that Mind and Body are two independent substances. Regarding the concept of Mind-Body relation, we find the different theories like Occasionalism, Parallelism of Spinoza, Pre-established Harmony of Leibnitz and Subjective Idealism of Berkeley. This

problem still persists in the philosophical viewpoints of modern philosophy in a different style.

Now, we will discuss Descartes philosophical viewpoints in the problem of Mind- Body relation. Descartes was a dualist because he divides knowledge into ideas and ideas of things. Locke was the first philosopher to have introduced this epistemological dualism in philosophy which to be followed by Descartes and was to be criticized by Berkeley. Apart from this, Locke as a dualist also divides ideas into primary and secondary ideas and was criticized by Berkeley. Now let us turn our attention to Descartes concept of interactionism.

7.3.1 Interactionism

As a staunch dualist Descartes holds that the mind which possesses the quality of consciousness need not refer to extension. In the same way, the body which implies the quality of extension need not refer to consciousness. So, mind and body are the two independent substances.

Human beings have both body and mind. Human body is compared to a machine. Just as a machine moves with the help of energy, so also the body moves with the energy produced in the heart. The death is due to the destruction of some valuable parts of the body machine. Apart from body and mind, God in his Creation additionally puts soul in case of human beings. That is why, it can be said that there can be no real relation between body and soul. Body and soul are diametrically opposed to each other. However, the relation between body and mind can be compared to the nature of relation between the pilot and his machine.

Descartes, in this context, introduces the concept of Interactionism where he speaks of the interaction between the mind and the body. In case of Interactionism, the bodily activities are sometimes influenced by the mind. Similarly, mental activities are sometimes influenced by the body. As for instance, although sense perception, imagination, memory, and act of remembering are all

considered as mental activities, yet these acts also refer to material objects which we observe in human beings. Similarly, we observe that the bodily acts like eating, playing, working etc. also refer to mental acts which we cannot ignore. As for instance, when we write something it is not only our body that is associated with this particular action, but also our mind or reasoning power, having an equal participation in this action. Therefore, it can be said that the mind and the body interact with each other. Just as we cannot simply talk of mental activities apart from the bodily activities so also we cannot talk of the bodily activities apart from mental activities. We perceive the intimate connection between the two but Descartes is not absolutely clear about the relationship between the two within the framework of dualism. Rather, he warns us against the confusing or mixing of mind and body with one another. In contrast to the opinion supposing the intimate relation of mind and body Descartes opines that the mind (thought) and the body (extension) are combined only in unity of composition and not in unity of nature. So, the union of mind and body should not be compared with a mixture of two bodies. Descartes shows that although thought (mind) is affected by sense organs still it cannot be said to be the product of sense-organs; however, sensations, feelings, and appetites are the products that originate in the soul because of their union with the body. Descartes holds that in spite of the union of soul with the body the two remain distinct and therefore, he brings the concept of God to put them together. He holds the position that the mind and the body are not such that one becomes the cause of the other or vice-versa. But Descartes sometimes also accepts the theory of causal connection in the context of mind and body. Although the soul is united with the body, still it has its principal seat in the pineal gland of the brain. Descartes considers the pineal gland to be the only undivided portion of the brain. The bodily affection moves the animal spirits in the nerves, so the movements in the animal spirits are the results or causes of sensible objects and which are finally transferred to the pineal gland. And in this way sensations are produced in the

brain. In the same way, the soul also can move the gland and this movement is transferred to the animal spirits and in this way the movement is conducted by them (animal spirits) over the nerves into the muscles. Here, the relation between the mind and the body is considered as causal, but this causal relationship takes place through an interaction between the mind and the body of the pineal gland. But Descartes is not successful in showing how this interaction is compatible with his metaphysical dualism of mind and body.

Side Box: Pineal gland: A small gland at the back of the skull within the brain, producing a hormone like substance. n some mammals.

While discussing Descartes interactionism it will be useful to discuss epiphenomenalism which is also a dualistic theory.

- Epiphenomenalism is a dualistic theory which states that the mind is separate and distinct from the body. This theory allows that the mind is utterly dependent causally upon the body. So, everything which occurs in the mind is a result of events in the body and the mind in this regard is utterly powerless to affect the body. That is why it can be stated that the epiphenomenalist accepts one half of the interactionist contention, which holds that bodily events cause mental events. But, this theory denies the possibility of the other half, that is, the mental events can ever cause the bodily events. It allows that whatever happens in the mind is merely a by-product of bodily activity. This view is known as epiphenomenalism.

Although we observe an interaction between mind and body in cases like appetites of hunger and thirst, emotions and passions of the mind etc. still Descartes seems to conceal the relationship by putting an analogy of the rider and the horse. Just as the rider pushes on the horse to speed up the movement with his energy, so the mind affects the bodily movement without giving its own energy into the material bodies. However, this relationship of mind and body is not free from difficulties because like the metaphorical relation of the rider and the horse, mind and matter cannot not be discussed in concrete

terms. The relation between mind and body is not mechanical like the relation between the rider and the horse. Mind and body are different in nature; but the rider and the horse are essentially of the same nature. Although we fail to establish a direct interaction between mind and body still it can be said that there is a watertight relation between body and mind. As the discussion of mind and body deals with human being, so a partial interaction of mind and body cannot be ruled out. Mind and body influence each other through animal spirits. Interaction of mind and body occurs when we admit that the soul is excited to activity by the animal spirits or the soul moves the animal spirits. If the animal spirit is material that influences the soul, there is no problem in thinking of interaction of mind and body and vice versa. However, Descartes position in this regard is not clear because he takes help of mechanical and spiritual principles in order to explain the corporeal world.

Side Box: Gilbert Ryle: (19 August 1900- 6 October 1976) A British Philosopher

The difficulty involves regarding the division of the mind and the body. The concept of an analysis of a person into mind and body in Descartes philosophy fails to provide inclusive information about a person. Generally, we never discuss a human being by analysing into two parts, one is mental and the other is physical. By this division we invite the problem that the mind and the body are two different parts in nature because the mind which has the attribute of consciousness is not extended and the body which has the quality of extension is not conscious. Therefore, it will be difficult to make a bridge between the two diametrically opposed entities. So, Descartes seems to fail in this context to render a satisfactory answer regarding the concept of mind-body relation.

Gilbert Ryle holds that Descartes concept of dualism (mind and body) leads to a categorical mistake with the sense that while mind stands for consciousness and body for extension, the both belong to

two categories. The Mind which possesses the attribute of consciousness is mental and the body which possesses the attribute of extension is corporeal or physical. Therefore, the concept of direct or indirect interaction of the body and the mind by which we try to explain the mind through the body and the body through the mind leads to a fallacy which Gilbert Ryle calls categorical mistake.

But the important question is, do the mental acts refer to material bodies? Descartes holds that mental ideas do not refer to material bodies. It simply represents the material objects. According to Descartes, there are real material objects or bodies which are based on the veracity of God. But to know a material body we at first know only the primary qualities of the particular material body. But the secondary qualities, which are so called confused ideas, are caused by the material bodies. That is why, Descartes holds the view that material bodies affect the mental states through human body.



CHECK YOUR PROGRESS

Q 1: State whether the following statements are True or False

a) According to Descartes, Mind and Body are two independent substances. (True/False)

b) Locke introduced the concept of epistemological dualism. (True/False)

c) Locke advocates the theory of Interactionism. (True/False)

d) Descartes holds that the locus of Soul is the pineal gland of the brain. (True/false)

e) Ryle views that Descartes concept of dualism leads to categorical mistake. (True/False)

Q 2: What do you mean by Interactionism? (Answer in about 109 words)

……..

……..

……

Q 3: Write a critical view on Descartes interactionism. (Answer in about 73 words)

……

……



ACTIVITY 7.1

Do you support interactionism? If yes, give your reasons in support of your answer. Discuss

……

……



7.4 LET US SUM UP

- Descartes introduces the concept of interactionism in case of mind-body problem. He holds that bodily activities are influenced by the mind. Similarly, the mental activities are also influenced by the body. So, mind and body are interacted to each other.
- Instead of being regarded as the two entities or substances Spinoza holds that mind and body are the two attributes of Substance or God. Therefore, Spinoza's theory of mind-body relation is known as parallelism.
- Descartes propounded the theory of occasionalism. It holds that matter is not the cause of thought and similarly mind is not the cause of matter and vice-versa. Rather, it is thought that God uses the occasions for his thinking and will.

- According to epiphenomenalism, the mind is separate and distinct from the body. This theory allows that the mind is utterly dependent causally upon the body. So, everything which occurs in the mind is a result of events in the body and the mind in this regard is utterly powerless to affect the body. That is why, it can be viewed that the epiphenomenalist accepts one half of the interactionist contention, which holds that bodily events cause mental events.



7.5 FURTHER READINGS

1) Russell, Bertrand (1900). A Critical Exposition of the Philosophy of Leibnitz. London: George Allen & Unwin Ltd.

2) Goswami, S.P(2006). Persons: A Strawsonian Study. Guwahati: Anwesha

3) Thrilly, Mark( ). A History of Western Philosophy.

4) Shaffer A. Jerome(1968). Philosophy of Mind. U.S.A: Prentice-Hall, Inc., Eaglewood Cliffs, N.J.



7.6 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: a)True b)True c)False
d)True e)True

Ans to Q No 2: Interactionism holds that bodily activities are sometimes influenced by the mind; similarly, mental activities are also influenced by the body. As for instance, the act of sensing, imagination, memory, remembering are mental activities that refer to material objects. Similarly, the bodily activities like eating, playing, working etc. refer to mental acts which we cannot ignore. It can be shown that when we play a particular game (football, cricket, tennis ball etc.) not only our body is actively associated with this particular action, but our mind or reasoning power equally participates in this action. That is why it can be

stated that mind and body are interacted to each other.

Ans to Q No 3: Gilbert Ryle is a critic of Descartes concept of interactionism. To Ryle, Mind and body belong to two categories. The Mind which ascribes the attribute of consciousness is mental and body which denotes the attribute of extension is corporeal or physical. That is why the process of explaining the mind through the body and the body through the mind alone is erroneous. So, to Ryle, Descartes commits a fallacy that is categorical mistake.



7.7 MODEL QUESTIONS

A) Very Short Questions

Q 1: Who propounds the theory of Interactionism?

Q 2: What is Interactionism?

B) Short Questions (Answer in about 100-150 words)

Q 1: Briefly explain the theory of Interactionism?

C) Write short notes on (Answer in about 150 words)

Q 1: Occasionalism

Q 2: Interactionism

D) Long Questions (Answer in about 300-500 words)

Q 1: What is interactionism? Explain

Q 5: What according to you are the limitations of Interactionism? Discuss

Q 6: Which one of the three theories like Parallelism, Interactionism, Pre-established harmony would you prefer most in case of the mind-body relation? Explain

Q 7: Is there any distinction between Interactionism and Parallelism? Discuss

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UNIT 8: HUME: IMPRESSIONS AND IDEAS

UNIT STRUCTURE

8.1. Learning Objectives
8.2. Fundamentals of Humean Philosophy
8.3. David Hume's theory of empiricism and empirical self
8.4. David Hume's view on impressions and ideas
8.5. Was Hume a sceptic?
8.6. Let us sum up
8.7. Further Reading
8.8. Answer to check your progress
8.9. Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- to know about the fundamental points of David Hume's philosophy
- to know about the concepts of empiricism and empirical self in Humean philosophy
- to acquire knowledge about the concepts of impressions and ideas in David Hume's philosophy
- to check whether Hume was a sceptic or not

8.2. FUNDAMENTALS OF HUMEAN PHILOSOPHY:

David Hume's philosophy is entirely based on this principle that experience causes our ideas. Hence Hume is an empiricist. Hume makes distinction between impressions or the immediate result of the experience and ideas, or the result of impressions. Locke and Berkeley employed the psychological method in philosophy and Hume quietly inherits it. This consists in the careful analysis of the contents of experience in order to discover the original elements of knowledge. Hume clarified Locke and pointed out that there are two kinds of contents of the mind, namely, impressions and their ideas. These are only perceptions which compose the human mind.

David Hume accepted the empirical theory of the origin of knowledge and the Berkeleyan view that esse est percipi and draws what seem to him the logical conclusions. If all we can know are our own impressions, we have no right to assert the reality either of material or of spiritual substances. We find no impressions that justify the assumption of any kind of substance. We discover nothing in our experience that justifies our notion of necessary connection or causation; cause and effect can mean nothing more than a regular succession of ideas. Hume agrees with Descartes, Hobbes and Locke in requiring that genuine knowledge must be self-evident; but he finds no such knowledge anywhere except in mathematics which merely analyses its own concepts.

Impressions and ideas are divided into simple and complex. All ideas or impressions are those which admit of no separation or distinction. Complex ideas or impressions are those which are composed of simple parts. Again, impressions may be divided into sensation and reflection. Sensations seem to arise from unknown causes but the reflection of passions, desires, emotions and the felt inclination of the mind are 'derived in a great measure from our ideas.' Thus reflection is secondary and sensation is primary. But reflection though secondary is not the copy of the sensation because like all other true elements the impressions of reflection are original facts and realities, complete in themselves, and implying no reference to other passions, volitions and actions.

8.3. DAVID HUME'S THEORY OF EMPIRICISM AND EMPIRICAL SELF:

The chief problems that occupy Hume are those of the origin and nature of knowledge. What is the source of our knowledge; what degree of certainty does it possess; what are its extent and limitations? What are the meaning and value of the categories of knowledge, such as substance and causality? Of all these questions the basic one for Hume is the question of the origin of knowledge. All the materials of our thinking are derived from outward

and inward impressions. By impressions we mean our more lively perceptions when we hear or see or feel or love or hate or desire or will; i.e., all our sensations, passions, and emotions as they make their first appearance in the soul. All our thoughts or ideas are copies of such impressions; they are the less lively perceptions, the faint or feeble perceptions of which we are conscious when we recall or reflect on any of the sensations or any other impressions just mentioned. Outward impressions or sensations arise in the soul from unknown causes, while the inward impressions are frequently occasioned by our ideas. Knowledge results from compounding, transposing, argumenting, or diminishing the materials furnished us by the senses and experience. The mixture and composition of the impressions alone belongs to the mind and will. Analysis shows that every idea which we examine is copied from similar impressions. Again, where there are no impressions, there can be no ideas.

Our thoughts and ideas introduce one another with a certain degree of method and regularity, there is a bond of union between them, and one calls up another. Thoughts tend to call up thoughts of like things of things contiguous in time and place, and of things related as cause and effect.

The 'empirical self' means the series of mental states-the collection of sensations, feelings and desires-without any principle of unity among them. Mind is but a series of impressions and ideas without any connecting bond. The self, according to David Hume, is nothing more than a series of mental processes. It is a series of thoughts, feelings and volitions. It is not a substance which has these mental processes. The mental processes are combined with one another by the laws of association. Their combination does not require the synthetic activity of the self.

Hume believes in Berkeley's dictum esse est percipi- the existence of an entity consists in being perceived. He applies this dictum to the so-called mind, self, or spirit, which is regarded as a permanent spiritual substance which thinks, perceives, feels, and wills and which abides in the midst of changes in mental states. Hume denies perception of any such

permanent spiritual substance distinct from ideas or mental processes. According to Hume, we are every moment intimately conscious of what we call our self, that we feel its existence and its continuance in existence, and so are certain, beyond the evidence of a demonstration, both of its perfect identity and simplicity. When 'I' enter most intimately into what I call 'myself', I always stumble on some particular perception or others. The mind is a kind of theatre where several perceptions successively make their appearance, pass, repass, glide away, and mingle in an infinite variety of postures and situations. There is properly no simplicity in it at one time, nor identity in different times. The comparison of the theatre must not mislead us. They are the successive perceptions only that constitute the mind.

"What we call a 'mind' is nothing but a heap or collection of different perceptions, united together by certain relations, and supposed, though falsely, to be endowed with a perfect simplicity and identity. The identity which we ascribe to the mind of man is only a fictitious one. Thus, according to Hume, there is no permanent and abiding spiritual substance apart from a series of feelings and ideas, we can never perceive the so-called permanent self or spirit, whenever we try to perceive it we perceive only a series of feelings, sensations, or ideas, we perceive nothing beyond them. The so-called spirit or self is a figment of the imagination. Thus, the self, according to Hume, is nothing but a series of mental processes. It is not anything that has the states; it is the states themselves. Hume says, "Men are nothing but a bundle or collection of different perceptions, which succeed each other with inconceivable rapidity, and are in a perceptual flux and movement."

The empirical account of the self has been given by different thinkers in different ways. J.S. Mill says, "Mind is nothing but the series of sensations and internal feelings as they actually occur, with the addition of possibilities of feelings." "It is a series of mental states, and aware of itself as a series." William James regards the mind as a stream of consciousness. This implies that consciousness instead of being a series of distinct states is a continuum,

and flows on without interruption, without breaking up into discreet units as implied in the Humean conception of the self. Hume regards impressions and ideas as discreet and unconnected with one another, which are connected with one another by the laws of association. James regards them as flowing into one another and forming a stream of consciousness. He regards the self as the preceding judging thought which appropriates the succeeding thought.

However, the concept of empirical self is criticized on the ground that it involves the fallacy of hypostatizing abstractions; it cannot account for the facts of self-consciousness, memory and expectation, personal identity and continuity, and it makes knowledge impossible since it cannot account for assimilation, discrimination and apperception which are involved in knowledge.



CHECK YOUR PROGRESS

Question 1: Fill up the blanks:

(a) David Hume was an ……

(b) According to Hume impressions and ideas are divided into …….. and ……...

(c) Hume maintained that impressions are more lively …… when we hear or see or feel or love or hate or desire or will.

(d) The self, according to David Hume, is nothing more than a series of ……

(e) The spirit or self, in view of Hume, is a figment of the ……

8.4. DAVID HUME'S VIEW ON IMPRESSIONS AND IDEAS:

David Hume (1711-1776) develops Locke's empiricism into sensationism in his Treatise of Human Nature. All knowledge comes from impressions and ideas. Ideas are faint copies of impressions, which are called images

in modern psychology. Impressions are lively perceptions. There are impressions of sensation or external perception and impressions of reflection or internal perception. These are the original materials of knowledge. Ideas or images are faint and indistinct copies of impressions, they are feebler than impressions. Hume says, "All the perceptions of the human mind resolve themselves into two distinct kinds, impressions and ideas". The difference between these consists in the degrees of force and liveliness, with which they strike upon the mind. Those perceptions which enter with most force and violence we may name impressions and under this name, I comprehend all our sensations, passions and emotions, as they make their first appearance in the soul. By ideas I mean the faint images of these in thinking and reasoning. All our simple ideas in their in their first appearance are derived from simple impressions which are correspondent to them, and which they exactly represent. Impressions and ideas which constitute matter of knowledge are disconnected from one another. They are connected with one another by the laws of association. The law of similarity, the law of contiguity in time or space, and the law of causality connect the discreet impressions and ideas with one another. The like ideas suggest one another; a picture suggests the object it represents owing to the law of similarity. The laws of association are purely subjective. Discreet impressions and ideas are automatically combined with one another according to these laws. They do not require any innate ideas or a priori forms of reason to connect them with one another. Hume advocates through-going empiricism. Impressions or sensations are the first units of knowledge, ideas or images are their faint copies. They are combined with one another according to the laws of association to form complex ideas. Knowledge is composed of sensations and ideas combined by the laws of association.

Sensations are not produced by matter; there is no production or effectuation. There is no causal force or power which produces an effect, as it is never perceived. A cause is an invariable antecedent, and an effect is an invariable consequent. There is no necessary connection between cause and effect. There is only an inner bond of association between two

ideas which owes to their constant conjunction in our experience. We always perceived a fire along with burning. An association has been established in the mind between the idea of a fire and the idea of burning, so that when we perceive a fire, we expect that it will burn. There is no necessity in the idea of causation. Hence we cannot infer that matter is the cause of sensations.

We have no impression of matter. So matter is non-existent. The so-called matter is a series of actual and possible sensations. Different objects are groups of different sensations. Hume denies the existence of matter, like Berkeley. There is mind, soul, or self. The so-called mind is a series of ideas, feeling and volitions. There is not permanent self, as we have no impression of any permanent soul. Whenever we try to catch the so-called soul, we stumble upon some perception of heat or cold, or an idea of pleasure or pain. We always perceive some particular fleeting ideas. So there is no permanent mind or self.

There is no God. There is no valid proof for the existence of God. We have no impression of God. We do not perceive Him, nor can we infer His existence. We wish to believe in God to fulfill our aspirations. So we believe in God. The idea of God is man-made. Hume rejects the existence of matter, soul and God. He rejects all metaphysical entities. He rejects universal and necessary truths. He admits only particular and contingent truths which are given by experience. We can never step beyond sensations to reality outside them. We are within the charmed circle of sensations. We can never transcend them. Thus Hume is landed in sensationism and skepticism. There is no absolute certainty in knowledge. Probability is the guide in life. Hume is an acute thinker. All modern empiricists draw their inspiration from him. Hume's sensationism is the logical outcome of Locke's empiricism.

8.5. WAS HUME A SCEPTIC?

Hume analysed the furniture of the mind in terms of fleeting impressions. Anything called knowledge not derived from impressions, according to him,

could not be based on reason. Taking impression as his touchstone he called in question the validity of the concepts of substance, causality etc. which make up knowledge proper. He after a careful analysis of the main categories of thought came to the conclusion that there is no substance, neither matter nor self. We are left with passing impressions only. Is there any necessary connection between the impressions so that we could pass with certainty from the one to the other? His most careful search into causation showed that there could be no necessary connection between the impressions. Nothing remains-the vast structure of philosophy crumbles or dust. In Hume philosophy finds itself in the midst of ruins of its own making. The result of Humean inquiry appears to us skeptical. Yet lived in an age in which men entertained the highest hope in the possibility of knowledge. It may sound paradoxical but it is quite true that Hume's too much faith in the science of psychology, the science of his own making, was the main cause of his skepticism.

However, it may be held that Hume could not be regarded as a sceptic for he allowed the possibility of mathematical knowledge. Hume rejected the demonstrations of geometry as they are based on the absurd principle of infinite divisibility of extension. But the algebraic and arithmetical demonstration, according to him, maintains 'a perfect exactness and certainty.' Unfortunately he does not tell us, 'how are these ideas of algebra and arithmetic derived?' Like other ideas an enquiry into them will reveal that they are not derived from any impressions. Any way he maintains that the rules of the demonstrative sciences are certain and infallible but due to our frail faculties our application of them is notoriously fallible. So even here knowledge is only probable. Hume was a total sceptic. But the total skepticism is self-contradictory. The doubting of everything leads also to the doubt of that theory which doubts everything. However in recent years a careful analysis of the writings of Hume will show us that Hume was a moderate sceptic and not a total sceptic. His skepticism is not the logical outcome of empiricism. It is not empiricism, but reason which fails to dispel the dark clouds of skepticism.

Hume was a moderate sceptic in the sense that he maintained that reason apart from imagination cannot solve our doubts but then according to him there could be a partly advanced system of thought based on our natural propensities. His display of the skeptical arguments purports to show that truth lies in the custom or habit of imagination and not in reason. True thinking, according to him, is really sensitive and not cognitive in nature. We are constrained to maintain that Hume was not a total sceptic but then he used skepticism as a powerful weapon of attack against rationalism. The skeptical arguments are by no means his original property. According to Hume, empiricism based on naturalistic psychology is not the cause of skepticism but really is a way of escape out of the difficulties in which reason falls. Thus Hume had a constructive empirical philosophy. Thus Hume had a constructive empirical philosophy but due to the following reasons he has been interpreted as a sceptic.

1. First, Hume makes a full display of the skeptical arguments. Thus, critical and negative element is so widespread throughout the discussion that one gets the impression that he is merely negative and destructive.

2. Hume makes skepticism the background of his own philosophy. It provides him with a convenient weapon of attack against rationalism and dogmatism.

3. From the rationalistic point of view his philosophy is really skeptical for he maintains that reason is not capable of making our knowledge intelligible. He gives us almost a counsel of despair, "Carelessness and in attention alone can afford us any remedy." He maintains that reason is really sensitive and no rationalist can ever accept this thesis.

4. Lastly, his own constructive philosophy is weak and powerless to deal adequately with the doubts which he himself had raised.

Hume's philosophy is skeptical with regard to dogmatism and rationalism but not so in relation to skepticism itself. The reply which he supplied to skeptical doubts was unsatisfactory but then it shows that he could not

remain in skepticism. He really hoped to encourage philosophers to think better and never wanted to induce them to remain in despair. Apart from the constructive empirical philosophy he accepted the validity of mathematics and the experimental truths concerning matters of fact. In view of his limitation of knowledge to that which is capable of exact measurement and to that which is present in experience, coupled with his rejection of the suprasensible entities like God or soul, may justly entitle him to be called a positivist rather than a sceptic? Again, in view of his arguments against the capacity of reason to solve our problems, he may be justly styled a pragmatist, an anti-intellectual rather than a sceptic.

If we emphasize Hume's views with regard to his philosophical empiricism, then Hume's acceptance of impressions as the indubitable touchstone of knowledge, coupled with his denial of permanent substance, self and God, then we would place him among the positivists. If, however, we emphasize his doctrine of naturalism, imagination based on associative inference, then Hume would be regarded as a pragmatist. In the history of philosophy, Hume has become famous for his positivism with its negative conclusions and that is how he is viewed even now.



CHECK YOUR PROGRESS

Question 2: Write short notes on:

(a) Basics of Humean philosophy

(b) Hume's views on impressions and ideas

Question 3: State whether true or false:

(a) David Hume (1711-1776) develops Locke's empiricism into sensationism in his Treatise of Human Nature.

(b) Impressions and ideas get connected with one another by the laws of association.

(c) The self, according to Hume, is nothing but a series of mental processes.

(d) Hume's sensationism is the logical outcome of Locke's empiricism.

(e) Hume applies the dictum "esse est percipi" to the so-called mind, self, or spirit, which is regarded as a permanent spiritual substance which thinks, perceives, feels, and wills and which abides in the midst of changes in mental states.



8.6.LET US SUM UP:

- David Hume's philosophy is entirely based on this principle that experience causes our ideas: hence Hume is a empiricist. Hume differentiates between impressions or the immediate result of the experience and ideas, or the result of impressions.

- According to Hume if all we can know are our own impressions, we have no right to assert the reality either of material or of spiritual substances.

- Impressions and ideas are divided into simple and complex. All ideas or impressions are those which admit of no separation or distinction.

- The self, according to David Hume, is nothing more than a series of mental processes. It is a series of thoughts, feelings and volitions. It is not a substance which has these mental processes.

- Hume believes in Berkeley's dictum esse est percipi- the existence of an entity consists in being perceived. He applies this dictum to the so-called mind, self, or spirit, which is regarded as a permanent spiritual substance which thinks, perceives, feels, and wills and which abides in the midst of changes in mental states.

- According to Hume, we are every moment intimately conscious of what we call our self, that we feel its existence and its continuance in existence, and so are certain, beyond the evidence of a demonstration, both of its perfect identity and simplicity.

- Hume could not be regarded as a sceptic for he allowed the possibility of mathematical knowledge. Hume rejected the demonstrations of geometry as they are based on the absurd principle of infinite divisibility of extension. But the algebraic and arithmetical demonstration, according to him, maintains 'a perfect exactness and certainty.'

- According to Hume, empiricism based on naturalistic psychology is not the cause of skepticism but really is a way of escape out of the difficulties in which reason falls. Thus Hume had a constructive empirical philosophy.

- Apart from the constructive empirical philosophy he accepted the validity of mathematics and the experimental truths concerning matters of fact. In view of his limitation of knowledge to that which is capable of exact measurement and to that which is present in experience, coupled with his rejection of the suprasensible entities like God or soul, may justly entitle him to be called a positivist rather than a sceptic?

- If we emphasize Hume's views with regard to his philosophical empiricism, then Hume's acceptance of impressions as the indubitable touchstone of knowledge, coupled with his denial of permanent substance, self and God, then we would place him among the positivists.

- In the history of philosophy, Hume has become famous for his positivism with its negative conclusions and that is how he is viewed even now.

8.7. FURTHER READING:

1. Thilly, Frank, A History of Philosophy, Central Publishing House, Allahabad.

2. Masih, Y., A Critical History of Western Philosophy (Greek, Medieval, Modern), Motilal Banarsidass Publishers private limited, Delhi.

3. Wright, M.R., Introducing Greek Philosophy, Routledge.

4. Stace. W.T. A Critical History of Greek Philosophy, MacMillan and Co. limited, London.

8.8. ANSWER TO CHECK YOUR PROGRESS:

1.(a) ans: empiricist

(b) ans: simple, complex

(c) ans: perceptions

(d) ans: mental processes

(e) ans: imagination

(2) (a) ans. David Hume's philosophy is entirely based on this principle that experience causes our ideas: hence Hume is an empiricist. Hume differentiates between impressions or the immediate result of the experience and ideas, or the result of impressions. Locke and Berkeley employed the psychological method in philosophy and Hume quietly inherits it. Hume clarified Locke and pointed out that there are two kinds of contents of the mind, namely, impressions and their ideas. These are only perceptions which compose the human mind.

David Hume accepted the empirical theory of the origin of knowledge and the Berkeleyan view that esse est percipi and draws what seem to him the logical conclusions. If all we can know are our own impressions, we have no right to assert the reality either of material or of spiritual substances. We find no impressions that justify the assumption of any kind of substance. We discover nothing in our experience that justifies our notion of necessary connection or causation; cause and effect can mean nothing more than a regular succession of ideas. Hume agrees with Descartes, Hobbes and Locke in requiring that genuine knowledge must be self-evident; but he finds no such knowledge anywhere except in mathematics which merely analyses its own concepts.

Impressions and ideas are divided into simple and complex. All ideas or impressions are those which admit of no separation or distinction. Complex ideas or impressions are those which are composed of simple parts. Again, impressions may be divided into sensation and reflection. Sensations seem to arise from unknown causes but the reflection of passions, desires, emotions and the felt inclination of the mind are 'derived in a great measure from our ideas.' Thus reflection is secondary and sensation is primary. But reflection though secondary is not the copy of the sensation because like all other true elements the impressions of reflection are original facts and realities, complete in themselves, and implying no reference to other passions, volitions and actions.

(b)ans: David Hume (1711-1776) develops Locke's empiricism into sensationism in his Treatise of Human Nature. All knowledge comes from impressions and ideas. Ideas are faint copies of impressions, which are called images in modern psychology. Impressions are lively perceptions. There are impressions of sensation or external perception and impressions of reflection or internal perception. These are the original materials of knowledge. Ideas or images are faint and indistinct copies of impressions, they are feebler than impressions. The perceptions which enter with most force and violence we may name impressions and under this name, I comprehend all our sensations, passions and emotions, as they make their first appearance in the soul. By ideas I mean the faint images of these in thinking and reasoning. All our simple ideas in their in their first appearance are derived from simple impressions which are correspondent to them, and which they exactly represent. Impressions and ideas which constitute matter of knowledge are disconnected from one another. They are connected with one another by the laws of association.

There is no God. There is no valid proof for the existence of God. We have no impression of God. We do not perceive Him, nor can we infer His existence. We wish to believe in God to fulfill our aspirations. So we believe in God. The idea of God is man-made. Hume rejects the existence of matter,

soul and God. He rejects all metaphysical entities. He rejects universal and necessary truths. He admits only particular and contingent truths which are given by experience. We can never step beyond sensations to reality outside them. We are within the charmed circle of sensations. We can never transcend them. Thus Hume is landed in sensationism and skepticism. There is no absolute certainty in knowledge. Probability is the guide in life. Hume is an acute thinker. All modern empiricists draw their inspiration from him. Hume's sensationism is the logical outcome of Locke's empiricism.

3.(a)ans: true

(b)ans: true

(c)ans: true

(d)ans: true

(e)ans: true

8.9. MODEL QUESTIONS:

A. Very short questions:-

1. On what principle Hume's philosophy was based?
2. Which theory of origin of knowledge was accepted by Hume?
3. Define impressions?
4. What is empirical self according to Hume?
5. Where did Hume develop Locke's empiricism?

B. Short questions (Answer each question in about 150 words)

1. Distinction between impressions and ideas in Hume's philosophy
2. Fundamentals of Hume's philosophy

3. Hume's empiricism

C. Short notes (Answer each question in about 150 words)

1. Hume's concept of impressions and ideas

2. Hume's concept of empirical self

3. Hume's scepticism

D. Long questions: (Answer each question within 300-500 words)

1. Give a detailed account about David Hume's formulation of impressions and ideas.

2. Give a critical exposition of David Hume's theory of empiricism and his concept of empirical self.

3. Was Hume a sceptic? Discuss.

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UNIT 9: HUME'S CONCEPT OF INDUCTION AND CAUSALITY

UNIT STRUCTURE

9.1. Learning objectives

9.2. Introduction

9.3. Definition and meaning of cause

9.3.1. Aristotle view about cause

9.3.2. David Hume's view about inductiona and cause

9.3.3 John Stuart's Mill's analysis of cause

9.3.4. Francis Bacon's views on causal relation

9.4. Cause and necessary connection

9.5. Constant conjunction

9.6. Let us sum up

9.7. Further readings

9.8. Answers to check your progress

9.9. Model questions

9.1. LEARNING OBJECTIVES:

After going through this unit you will be able to

- Define the meaning of cause
- Differentiate different philosophical views on causal relations
- Explain the concepts of necessary connection and constant conjunction
- Analyze cause in terms of necessary connection
- Explain the view of Causality in Terms of Constant Conjunction

9.2. INTRODUCTION:

Common people believe that a cause is a power or force which produces the effect. Physical science improves upon this popular view and interprets causality in the light of the doctrine of conservation of energy. By conservation of energy we mean that the total amount of energy in the universe is constant, that it is neither increased nor decreased but that it

undergoes modification in different forms.

The word 'cause' has been used in different senses. Popularly speaking cause is the agent which actively produces the effect. It exerts a power and makes the event occur. Locke takes cause in the sense of a "power". We displace things in the environment. We have direct experience of being active when in volition we exert effort to do something.

'Cause' is a relative term the co-relative of which is 'effect'. The concept of 'cause' has occupied a significant place in the empirical sciences. Here inductive reasoning is known as applied causality where the law of causation plays a significant role as a fundamental concept and a principle of their method. Through the law of causation we can relate some processes to some other processes in our ordinary experience. This type of law of causation cannot be applied to those events or cases that are unrelated and independent to each other. To ascribe causal relation is a basic ability of a person to perceive, understand and differentiate between the various kinds of relations between events and processes and make judgments about them. By making such kinds of judgements one can make one's actions adaptive to the surroundings. The concept of causality is analyzed, clarified and defined only in the context of logic, epistemology, metaphysics and philosophy of science. However, to analyze the meaning of the term 'causality' is somewhat problematic which is mixed up with some serious and controversial philosophical issues.

9.3. DEFINITION AND MEANING OF CAUSE:

Ordinarily, the term 'cause' is used in the sense of reasons why something happens. Speaking about the cause of some happenings involves some explanation which relates itself to some other occurrences that makes it intelligible why it happens. The cause of an effect is the totality of those things or circumstances the presence of which has made the effect happen and also the absence of which makes the effect would not have happened. Again, the term 'cause' implies different characters or qualities depending

upon its different context. In some cases, it signifies necessary condition of an effect, which in some others it signifies sufficient condition. But, in spite of these, there are some cases where the cause is neither a sufficient nor a necessary condition of the effect. In such cases, it may be a contributory condition of the effect. Hence, logicians as well as the philosophers are trying to analyze and define the concept of causality from their own viewpoints and have tried to offer a sufficient explanation of the concept of cause.



LET US KNOW

'Cause' is a relative term the co-relative of which is 'effect'.



CHECK YOUR PROGRESS

Q 1: How does causal relations guide our actions in everyday life?

.....

.....

Q 2: State three different uses of the word "cause".

.....

.....

9.3.1. Aristotle's View About Cause:

Aristotle's account of causality is one of his best known theories. It is central to his whole philosophy and has been hugely influential in the history of Western thought. In essence, Aristotle holds that a complete account of anything will answer four kinds of question. Or, to put it another way, when we ask a "why?" question about something, there are four kinds of answer. For this reason, Aristotle's "four causes" have sometimes has

been called the "four becauses".

The four causes have traditionally been labeled.

- Material
- Formal
- Efficient
- Final

Material cause

Why is a book flammable? Because it is made of paper. Why does a bullet sink? Because it is made of lead. Often, the reason something has a certain property is simply that it is composed of a certain material. In such cases we explain the property in question by referring to its "material cause".

Formal cause

Why is something a chair rather than a stool? Because it has a back as a well as a seat. Why is an animal a fish rather than a bird? Because of its bodily configuration, with scales, fins, and gills rather than wings, legs, and a beak. In these cases we refer to the form of the things to explain why they are one sort of thing rather than another.

Efficient cause

Why or how did this chair come to exist? A carpenter made it. Why does this oak tree exist? It grew from an acorn. Here we answer the question by identifying the person, thing, event, or force that brings something about or causes something to exist.

Final cause

Why do we have eyes? The answer is in order to see. Why does my watch exist or in other words, why was it made? The answer is for the

purpose of telling the time. A thing's "final cause" is the purpose or function it serves- its reason for being.

The examples given above are of simple material things. But Aristotle's analysis can be extended to all sorts of things. Here are two other examples:

A poem

Material cause-words

Formal cause-sonnet (or limerick, haiku, etc.)

Efficient cause-the poet

Final cause-to give pleasure (expresses feelings, impress a lover, etc.)

A river

Material cause-water

Formal cause-winding and flowing (as opposed, for instance, to a lake)

Efficient cause-rain and weathering processes

Final cause-to provide a habitat for fish, and water for animals

Identifying a final cause for a river raises an interesting and important issue. Today, when we talk about the "cause" of something, we invariably mean its "efficient cause." And while we are happy to talk about the purpose or "final cause" of artifacts like watches or shoes, things that people have deliberately designed and manufactured, we are skeptical about the ides that there are purposes in nature. Darwin's theory of evolution shows how it can happen that the appearance of purpose in nature can be brought about by a blind process, without there being any designer.

Aristotle's philosophy, however, is "teleological" through and through. (The term "teleological" is derived from the Greek word "telos" which means "end," "function," or "purpose.") He was firmly convinced that there are purposes in nature. In his view, it makes sense to ask about the final cause of anything, whether it is natural or artificial. And that includes human beings.



LET US KNOW

According to Aristotle, there are four kinds of causes i.e.; material, formal, efficient and final.



ACTIVITY: 6.1

Q1: How is Aristotle's four kinds of causes related to each other? Discuss.

Ans: .....

.....

.....

.....

9.3.2. David Hume's View about Cause

According to David Hume, inductive reasoning from observed instances to the unobserved is based on causal relation. The idea or notion of causation is a complex notion about the relation between events. Hume maintained that causation itself is a matter of constant conjunction. He was of the view that whenever one event causes another, there is a causal law which relates different types of events in a causal connection where the two particular events are instances. This has led to a theory of causal explanation, according to which one causally explains some event if one shows how the sentence asserting its occurrences is a deductive consequence of a general causal law and a statement of the occurrence of its cause. According to Hume, there are three components in the notion of causation-priority, contiguity and necessary connection. Priority means the cause has to occur prior and not after the effect. Contiguity means the cause and effect have to

be adjacent to each other. Necessary connection means that the cause and effect must be necessarily connected in such a way that the cause actually produces the effect or makes the effect happen. In other words, cause necessitates the effect in this sense. Hence, Hume summarizes that there is a necessary connection between cause and effect.

However, Hume himself has maintained that though the relation between priority and contiguity could be justified yet the relation between production and necessary connection cannot be justified by any evidence. He said that this necessary connection cannot be found in actual cases. For example, when a person flips the light switch, the light goes on and if he flips it again it goes off. Here, though it is thought that there is a causal connection between flipping the switch A and the light going on B, the fact is that in this case A is followed by B. Here, no necessary connection between the cause and its effects can be seen. Any attempt to observe this necessary connection would lead only to the fact that one event is followed by another. Nor any empirical method can establish any necessary connection between the concepts of cause and effect. Any such attempt to establish such necessary connection between cause and effect with the help of some empirical methods again presupposes the two underlying principles of cause and effect i.e.; the principles of causation according to which every event has a cause and the principle of causality according to which like causes have like effects.

So, when anyone is looking around for necessary connection, he does not find anything in addition to priority and contiguity. Along with priority and contiguity there is another relation i.e.; the constant conjunction of resembling instances. People discover that the thing known as cause is always followed by the thing effect. This constant repetition or the constant conjunction of resembling instances in human experience gives rise to a certain expectation in human mind whereby anyone perceive any cause, he automatically expect to perceive the effect. It is this 'felt determination of mind' to pass from the perception of the causes to the lively expectations of the effect and from the idea of the cause to the idea of the effect which

gives the illusion that there is something in nature in addition to priority, contiguity and constant conjunction. This something is nothing but the conviction that there is necessary connection in nature which is none other than an illusion. The only reality is the reality of priority, contiguity and constant conjunction. So, from these points of view, there can be no necessary causal connection between causes and its effects.



LET US KNOW

According to David Hume causation itself is a matter of constant conjunction.

9.3.3 John Stuart's Mill's Analysis of Cause

John Stuart Mill is one of the inductive logicians of modern age. John Stuart Mill tried to analyze the concept of cause in order to formulate the canons for the methods to discover causal relations amongst events. In his book 'A System of Logic' Mill elaborates the Law of Causation and the concept of Causality. He explains causality with special reference to the relations between physical phenomena. He keeps aside any metaphysical notion of causality from considerations. For him, the relation of succession among events is most important and there is one law which sustains the uniformity of succession indefeasibly. This law is known as the law of causation which in view of Mill holds in the entire sphere of human experience of successive events.

Mill has mentioned certain characteristics about the concept of cause. In fact, Mill's characterization of cause is derived from the analysis of causality provided by David Hume. Also, Mill's method of discovery of causal relation or proof of any causal relation is developed from tabular methods of scientific discovery of Francis Bacon. Mill agrees with Hume's contention that cause is the invariable antecedent of the effect. Mill disagrees with Hume's rejection of necessary connection between cause and effect.

According to Mill's characterization of cause, causal relation holds between successive events. Cause is the earlier or antecedent event in time while the effect is the later or consequent event. If C is the cause of E, then E cannot be prior to or simultaneous with C. This order is irreversible provided that cause changes into effect at a speed slower than that of light. Otherwise an observer may perceive effect earlier than the cause. Modern theories in physics about the structure of the universe permit cause from the future producing effect in the past. From our ordinary way of thinking it appears to be strange and paradoxical.

The succession of events may be either variable or invariable. The cause of any event is the invariable antecedent of the effect. Whatever earlier event is variable is not related to the latter by causal relation. For example, if C is the cause of E, then for every X, if this X is an instance of E, X is preceded by any Y; Y is an instance of C.

Again, cause is the unconditional antecedent of the effect. If D is followed by F depending on some condition K, then D is not invariable antecedent because in absence of the condition K being fulfilled it will not be followed by D. In this way, if C is the cause of E, then for every X, if X is an instance of E; X is preceded by any Y, Y is an instance of C and it is not the case that for all Z, X is preceded by Z and Z is not part of Y and there is an Y which is not accompanied by Z and is not followed by an X. So, it can be maintained that C is cause of $E \equiv (X)(Y)(Z)\{X \in E \equiv$ (X is preceded by Y and $Y \equiv C$)and (X is not preceded by Z, Z is not part of Y and, Y being not accompanied by Z is not followed by X)}. To ascertain the unconditional character of the invariable antecedent i.e.; the cause is the most significant exercise for the scientists in their investigation. The cause is the unconditional prior happening because it is inclusive of all the conditions that have to be invariably present in order that effect comes into existence. Apart from the cause there is no other condition to be fulfilled in order that the effect occurs. Cause is also the immediate antecedent of the effect. Immediacy is implied by unconditionality. If some invariable antecedents fail to bring about the effect immediately but after some duration of time bring in the effect, then

obviously during the time of interval some other required conditions have been fulfilled, i.e.; some changes in the circumstances have taken place which had made the situation adequate to bring in the effect.

Cause and effect can be characterized quantitatively. The law of conservation and energy implies that the quantity of matter and energy in the cause is equivalent to the quantity of matter and energy in the effect. The quantity of matter and energy in the universe is always the same but they change from one form to another. Matter and energy are never created nor destroyed. Therefore, Carveth Read stated: "The cause of any event, then, when exactly ascertainable, has five marks: it is (quantitatively) equal to the effect, and is (qualitatively) its immediate, unconditional, invariable antecedent."



CHECK YOUR PROGRESS

Q 3: According to Hume, the complex notions of causality can be analyzed into simpler notions. Now what are those simpler notions?

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Q 4: Is empirical justification of necessary connection possible?

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Q 5: What is the quantitative relation between cause and effect?

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ACTIVITY: 6.2

Q2: How does Hume elaborate the notion of causality?

Ans: .....

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9.3.4. Francis Bacon's Viees on Causal Relation

Francis Bacon is the earliest philosopher of the modern age to develop theories on scientific method and inductive logic in the book Novum Organum. According to Bacon in scientific investigation the laws that we are going to discover are the laws of connection between generating and generated nature. Here, 'nature' means the 'events that recur' or 'phenomenon that has many instances'. In Bacon's terminology, 'generating nature' is the cause while the 'generated nature' is the effect. A generating nature or cause of an event is co-present, co-absent and co-variant in degree with its corresponding generated nature or effect. Bacon assumed that all the complicated happenings or events in this world are because of the co-ordination of limited nature or causes. This point can be discovered after analyzing the co-presence, co-absence and co-variation of the generating and generated nature. For doing this Bacon developed a tabular method. Bacon also uses the term 'form' to denote cause, but it is not to be identified Aristotle's formal cause. Bacon form is observable and could be found by careful examination of tables of presence, absence and co-variation.

The tabular method of Bacon consists of procedures for isolating and further investigating the form nature, or cause, of phenomenon, including the method of agreement, method of difference, and method of concomitant variation. Bacon suggests that we should draw up a list of all things in which

the phenomenon we are trying to explain occurs, as well as a list of things in which it does not occur. Then we rank our lists according to the degree in which the phenomenon occurs in each one. Then we should be able to deduce what factors match the occurrence of the phenomenon in one list and don't occur in the other list, and also what factors change in accordance with the way the data had been ranked. Thus, if an army is successful when commanded by Essex and not successful when not commanded by Essex, and when it is more or less successful according to the degree of involvement of Essex as its commander, then it is scientifically reasonable to say that being commanded by Essex is causally related to the army's success. From this Bacon suggests that the underlying cause of the phenomenon, what he calls the "form," can be approximated by interpreting the results of one's observations. This approximation Bacon calls the "First Vintage." It is not a final conclusion about the formal cause of the phenomenon but merely a hypothesis. It is only the first stage in the attempt to find the form and it must be scrutinized and compared to other hypotheses. In this manner, the truth of natural philosophy is approached "by gradual degrees," as stated in his Novum Organum.

9.4. CAUSE AND NECESSARY CONNECTION

A cause is typically defined as 'a person or thing that produces an effect', whereas an effect is defined as 'a change which is a result of an action or other cause.' Also a necessary connection is defined as that which needs to be present between two or more things necessarily. The necessary connection of an effect is that condition in absence of which effect doesn't occur. A necessary connection must be present in order that the effect comes into existence. Its precedence is absolutely required for the effect. If the effect is present then its necessary conditions must have been present earlier. It can never be the case that the effect has occurred but any of its necessary condition was not fulfilled before. But the presence of any necessary condition does not guarantee that effect must follow. If some necessary conditions are present while some others are absent, then effect will not

emerge. However if all the necessary connections are fulfilled then effect is bound to take shape.

The connection between cause and effect is often cited as being necessary by laymen, philosophers and scientists. To say that there is no necessary connection between cause and effect seems to be opposite of our experiences of reality. For example, the Greek philosopher Plato argued in his Timaeus thatthe world is built with order and regularity. There is a necessity here because of what has to be, thus causality could be explained via necessity and mathematics. While Aristotle in his Physics and Metaphysicssays that no events are causeless, while admitting that not all events can have their causes found, because not every event has the sort of regularity which science requires in finding causes. Corresponding with Plato's and Aristotle's view of causality and its necessary connection, the philosopher Bertrand Russell put forward his views in his essay On the notion of cause, with applications to the free-will problem. In this essay he says that causality is a relic of bygone ages and Science leads the way forward out of this philosophical minefield. But how it does this is not exactly made clear, other than induction and experience.

However, neither Plato, nor Aristotle or Russell was concerned with the question whether there is any kind of necessary connection between cause and effect. Instead they assumed this kind of connection between the two by assumed necessity or empirical suggestion. But in contrast to them after long time back it David Hume believed that when one experiences a cause and an effect there is no necessary connection which is observable, we merely form the idea by experience. So if one wants to experience the same effect after the same cause, and then we would assume that cause and effect have a necessary connection. The problem with this, as Hume points out: is that this doesn't prove anything. When we form the concept of necessary connection between cause and effect we are assuming the universe works in a regular way and that our experiences are reliable.

If we follow Hume then we can see the necessary connection between cause and effect in a new light. According to Hume if A causes B, therefore B has always been seen to follow A. Thus, B will always follow. This implies that nature is uniform, and there is never enough evidence for that conclusion because it is a matter of fact. It cannot be justified by logic, since there is no contradiction in saying that A does not cause B and so on. Also it cannot be proved from experience, but merely suggested, because we cannot witness every event to ever say that logically there is a connection between cause and effect. They seem to be conjoined, but never connected. Regularity fails to reveal any necessity in causation, and also fails to reveal any necessity between cause and effect. Our inductive method is flawed, and we form a notion of causality by induction. The inductive method is flawed as it relies on itself to prove itself practically, but cannot logically.

For Kant the necessary connection between cause and effect was a human intuition given to us by experience of reality. In this sense causality is objective, while our experience of it is synthetic. Thus, causality is an a priori notion, but is only known a posteriori (experience) which means that causality is a synthetic fact which stems from an a priori fact combined with the experience of cause and effect. So, for Kant cause and effect does have an objective necessary connection.

If causality is a human intuition placed on reality to make sense of it, and thus translates reality into a human experience: could the causal laws and laws of nature commonly known as physics which could merely be reduced to a human intuition and translation of reality so one can understand it? If this is possible then this would reduce causality and the necessary connection between cause and effect to a human matter of fact; an improvable concept, which is only ever suggested by experience, but never proved. It again leaves it open for the future to disprove it by failing to proceed in a regular pattern which fits our idea of causality. Or would this merely reflect our ignorance of this universe and how it works? Such types of problems were present in Kant's formulation and so Kant's attempt to examine necessary connection between cause and effect also meets failure.

Hence, we have no logical foundation for thinking that cause and effect have a necessary connection. Theoretically cause and effect have no proved necessary connection. However, practically it does have a connection, although not necessary i.e.; via induction from experience. This is theoretically flawed and contains no certainties. In this sense Hume was correct in his criticisms of cause and effect, and its necessary connection. While Kant made a respectable effort to try and find a practical proof to further legitimize the necessary connection. Although this failed, it was a respectable attempt and pursuit: one that was also an endeavor to legitimize Science not by theoretical foundations in logic, but by practical application of experience and the assumption of regularity which Kant believed stemmed from an a priori knowledge of concepts. Which were then proved via experience resulting in synthetic knowledge based on the objective and necessary. Thus if successful would give Science a metaphysical foundation making it a legitimate system both theoretically and practically. However, Kant is unable to make its theoretical foundation solid, but does leave us with a practical application of cause and effect and its concept although, this still leaves the necessary connection of cause and effect as a redundant feature of the concept of causality. This is to say that may be there is a necessary connection between a cause and its effects, but this necessary connection can be practically applied at this time for it lacks the logical proof to become a legitimate feature of cause and effect. As Hume mhimself had made clear that to try to prove cause and effect's necessary connection with a methodology which again requires as well as relies on cause and effect to function is somewhat absurd.



LET US KNOW

A necessary connection is that where the effect follows the cause necessarily



CHECK YOUR PROGRESS

Q 6: What do you mean by a necessary connection?

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Q 7: What was Plato and Aristotle's view about cause and necessary connection?

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Q 8: What was Kant's view about necessary connection?

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Q 9: How did Hume analyzed the concept of necessary connection?

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ACTIVITY: 9.3

Q3: What is the relation between the notion of cause and necessary connection?

Ans: .....

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6.5. CONSTANT CONJUNCTION

According to David Hume the relation between cause and effect has only the characteristics of succession and contiguity. The third characteristic of necessary connection and production is ordinarily supposed to be another essential aspect of causality. However, according to Hume, this supposition when examined proves to be incapable of any rational justification. If we analyze two similar classes of events one designed to be the cause of the other what do we find in their relation? According to Hume we search our experience, i.e.; sense impressions relating events which are called cause and events we find three things in them:

(a) Relation of succession: The class of events called Cause is experienced to be followed by the class of the events called effect. For instance, fire causes heat and smoke. All cases of fire are followed by cases of heat and smoke. Thus, causes are antecedent events and effects are consequent events. This is supported by evidence as we have impressions of fire followed by impressions of heat and smoke. But of any two classes of events the instance of one of which are followed by instances of the other is not regarded to be the cause.

(b) Relation of contiguity: Instances of two kinds of events related by causal relation are experienced to be contiguous. Cause is prior to effect while effect is posterior in temporal relation as experience shows us. A prior event in the remote past is not regarded to be the cause of some other event happening now. Cause and effect are experienced as antecedent to be immediately followed by the consequent. If fire is experienced the moment before, smoke and heat are to be experienced in the next moment. It is not the case that fire is experienced now and heat and smoke will be experienced tomorrow.

(c) Constant conjunction: It is ordinarily believed that cause and effect are not a simple relation of a sort where events of one kind are followed by events of another. If one instance of a definite kind is experienced to be

followed by another instance of some other definite kind and even if it is experienced to be so on many occasions, the relation between two kinds of events may be co-incidence but not of causation. Therefore, it is believed that what is peculiar to causal connection is a necessary connection. Cause must produce the effect. What does this characterization of production or production or effectuation and searched for the ground of such sort of relation.

Hume considers whether this necessary causal connection could be a logical relation known as a priori. He does not accept any a priori demonstration to the effect that causality is a necessary connection. We can think of the antecedent event being followed by the consequent event without having any relation between the two. We experience that the two are distinct one being followed by the other and we don't perceive any other element called connection. It involves no contradiction to think that instances of fire being followed by instances of smoke without there being any connection between the two.

If the necessity of causal relation is a logical relation then it will involve contradiction to think of any two classes of events supposed to be having a causal relation that the antecedent event occurs but the consequent does not follow. But it does not involve any contradiction to think in this manner in any case of causal relation. For example, we may imagine without any contradiction that fire occurs but no heat generated from it. Thus, the necessary connection which is supposed to be required in addition to succession and contiguity for a causal relation ultimately turns out to be a relation of constant conjunction. Thus, in our experience, if a large number of instances of events of one and same kind are immediately followed by events of another kind, we expect the consequent events whenever we experience the antecedent event. For example, all our past experiences of fire are followed by instances of smoke. Therefore, we believe that any future instances of fire will be followed by smokes or fire or smokes are necessarily connected.

How does constant conjunction lead to causal relation? Constant conjunction leads to causal relation by virtue of psychological laws of association. We are determined by our natural propensity to attribute causal relation to events that are constantly conjoined in our experience. The justification of an inductive reasoning that establishes causal relation between premises and conclusion does not depend on the relation between premises and conclusion but it depends on the psychological laws of association which connect constantly conjoined experiences with a causal link. We read causality in natural happening because of our nature; apart from these laws of association causality is not in the things and events themselves.



CHECK YOUR PROGRESS

Q 10: What are the three types of characteristics that the relation between cause and effect has?

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Q 11: What do you mean by the relation of succession between cause and effect?

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Q 12: What is constant conjunction? Describe

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ACTIVITY: 9.4

Q4: Can any necessary connection between cause and effect be rationally justified? Discuss.

Ans: .....

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Q5: What is the role of psychological laws of human nature in producing beliefs in causal relation? Explain after Hume.

Ans: .....

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9.6. LET US SUM UP

- 'Cause' is a relative term the co-relative of which is 'effect'. In the empirical sciences where inductive reasoning is applied causality and the law of causation play a significant role as fundamental concept and principle of their method.

- The cause of any effect is totality of those things or circumstances the presence of which has made the effect happen and in absence of which it would not have had happened. In different context the term 'cause' is used to signify different qualities or characteristics. Sometimes it signifies necessary condition of effect. In some other situation it means sufficient condition. There is usage of the term to signify both necessary and sufficient conditions. On some occasion it may be neither sufficient nor necessary but a contributory condition of the effect.

- Cause in Aristotle's term means explanation of object or event. Cause explains in terms of what matter constitutes something or of what parts, constituents element it is made up with; what is the form that matter is moulded into what it is: the efficiency, agency, skill or energy that brings in the changes in matter to give it form and the purpose and aim that ultimately realized by such changes. Thus there are four kinds of causes to explain everything--- material, formal, efficient and final.

- According to David Hume, inductive reasoning from observed instances to the unobserved is based on causal relation. The idea or notion of causation is a complex notion about the relation between events. Hume analyzed this notion into precedence, contiguity and production or necessity. The relation of precedence and contiguity could be justified. However, the relation called production and necessary connection cannot be justified by any evidence.

- According to J.S. Mill cause is the invariable unconditional immediate antecedent of the effect. Quantitatively matter and energy in the cause is equivalent to matter and energy in the effect.

- According to Bacon a generating nature or cause of an event is co-present, co-absent and co-variant in degree with its corresponding generated nature or effect. Bacon assumed that all the complicated events or happening in the world are due to co-ordination of limited number of generating nature or causes. This can be discovered by analyzing their co-presence, co-absence and co-variation. He developed tabular method for this.

- An indispensable factor of the cause is regarded to be a condition. Conditions are either positive or negative. Positive conditions are the presence of the events or state of affairs required for the effect to occur. A negative condition is the absence of those antecedent states of affair the presence of which prevents the effect's coming into existence.

- The necessary condition of an effect is that condition in absence of which effect doesn't occur. A necessary condition must be present in order that the effect comes into existence.

- Sufficient condition means that condition (or a set of conditions) the presence of which is bound to produce the effect. It suffices to produce the effect.

- According to Hume the justification of an inductive reasoning that establishes causal relation between premises and conclusion does not depend on the relation between premises and conclusion but it depends on the psychological laws of association which connect constantly conjoined experiences with a causal link. We read causality in natural happening because of our nature; apart from these laws of association, causality is not in the things and events themselves.



9.7. FURTHER READING

1. Mill, John Stuart, (1843) System of Logic, Ratiocinative and Inductive: Being a Connected View of the Principles and methods of Scientific Investigation, Volume I, John W Parker, London, UK
2. Hume, David, (1988), A Treatise of Human Nature, edited by L A Selby Bigge, Oxford University Press, UK
3. Read, C. (1914), Logic: Deductive and Inductive, Kent & Co. LTD. London, UK



9.8. ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: We guide our actions by expectations and predictions of what has already been experienced to follow an antecedent event.

Ansto Q.2: Different senses of cause are- reason why something happens, necessary conditions and sufficient conditions.

Ans to Q.3. Contiguity, succession and constant conjunction.

Ans to Q.4. No

Ans to Q.5. Equivalence

Ans to Q.6. The necessary connection of an effect is that condition in absence of which effect doesn't occur.

Ans to Q.7. According to Plato the world is built with order and regularity and so there is a necessity here because of what has to be, thus causality could be explained via necessity and mathematics. While Aristotle viewed that no events are causeless, while admitting that not all events can have their causes found, because not every event has the sort of regularity which science requires in finding causes.

Ans to Q.8. For Kant the necessary connection between cause and effect was a human intuition given to us by experience of reality.

Ansto Q.9. According to Hume there is no necessary connection between cause and effect. There is only a constant conjunction between the two.

Ans to Q.10. Relation of succession, relation of contiguity and constant conjunction.

Ans to Q.11. The class of events called Cause is experienced to be followed by the class of the events called effect and this type of relation is called relation of succession.

Ans to Q.12. If one instance of a definite kind is experienced to be followed by another instance of some other definite kind and even if it is experienced to be so on many occasions, the relation between two kinds of events is called constant conjunction.



9.9. MODEL QUESTIONS

A. Very short Questions

Q1: Are all regularly successive pairs of events linked by causation?

Q2: What is the co-relative term of cause?

Q3: Is Aristotle's causal theory teleological?

Q4: What does the term generating nature signify in Bacon's writings?

Q5: According to Hume, can necessary connection be justified by empirical evidence?

Q6: Who talked about constant conjunction between cause and effect?

B. Short Questions (Write in about 100-150 words)

Q1: What does causality mean?

Q2: What is material cause?

Q3: What is final cause?

Q4: How does Hume analyze causality?

Q5: How does Bacon explain causal relation?

Q6: What is J.S.Mill's view about causality?

Q7: What is necessary connection?

Q8: Does constant conjunction imply necessity?

Q9: Short notes (Answer in about 100-150 words)

a) Cause and necessary connection

b) Aristotle's theory of cause

c) David Hume's theory of cause

d) Cause and necessary connection

e) Constant conjunction

C. Long Questions (Write in about 300-500 words)

Q1: Explain J.S. Mill's definition of causality.

Q2: What does Aristotle's mean by causation? Explain the four kinds of causes.

Q3: How does Hume analyze the notion of causality?

Q4: What is his psychological explanation of causal relation?

Q5: Explain the concepts of cause and necessary connection with special reference to Plato, Aristotle and Bertrand Russell.

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UNIT 10: HUME VIEW ON SELF

UNIT STRUCTURE

10.1: Learning Objectives

10.2: Introduction

10.3: Hume's Theory of Self

10.4: Hume's Rejection of the Conception of a Permanent:

10.5: Hume and Empiricism:

10.6: No Self Theory of Hume:

10.7: Criticisms of Hume's Theory of Self:

10.8: Conclusion

10.9: Let Us Sum Up

10.10: Further Reading

10.11: Answer To Check Your Progress

10.12: Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- explain Hume's theory of self
- know how Hume has rejected the concept of self
- know what is empiricism
- explain why Hume's theory can also be regarded to be no self theory
- explain the criticisms of Hume's theory of self

10.2 INTRODUCTION:

In this unit, you are going to learn about the David Hume's conception of self. Hume's conception of self can also be regarded to be his conception of mind. This particular concept of Hume is found in his book, "A Treatise of Human Nature (1738-40)". Further he had improved this theory in his letter writings like, "An Enquiry Concerning Human Understanding (1748)"It is known by us that Hume is an empiricist. According to empiricism knowledge is something, which is derived from the sense experience. So for Hume

self or mind is something, which gather knowledge for the sense experience. By reading and studying this unit, you will be able to gather knowledge about the David Hume's conception of mind or self. You will also be able to know that how Hume had criticized the existence of self. Finally after reading this unit, you will be able to know that there is no self according to Hume.

10.3: HUME'S THEORY OF SELF:

Hume's theory of self is occupying an important place in the modern western philosophy. Hume was an empiricist and he carries empiricism to its extreme logical end. Locke admitted the existence of both mind and matter. So far as Berkeley is concerned, he admitted the existence of the mental substance alone. According to Berkeley, matter and the material substratum does not exist. Everything that exists only in relation to the knowing mind. So the mind or the self (along with its ideas) alone exists. Hume went a step further and rejected the existence of the mind or the self as abiding substance. What exists is a totality of ideas and impressions. Every idea or every impression is discrete. There is no internal connecting bond among these ideas and impressions.

10.4: HUME'S REJECTION OF THE CONCEPTION OF A PERMANENT:

Hume's rejection of the conception of a permanent abiding substance is very famous. In a well known passage Hume wrote ----------

"For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at anytime without a perception, and never can observe anything but the perception. When my perceptions are removed for anytime, as by sound sleep; so long as am I insensible of myself and may truly be said not exist."

9.5: HUME AND EMPIRICISM:

The epistemology of Locke developed through Berkeley and culminated in the philosophy of Hume. According to Andrew Seth Pringle Pattison, the epistemology of Locke ultimately culminated in the philosophy of Hume in the form of a theory, which may be called idea-ism. According to this theory ideas alone exist. There is nothing other than and over and above the ideas. There is neither material substance nor mental substance. Berkeley's criticism of material substance was directed by Hume against the mental substance as well. Berkeley's had reduced the spiritual substance to complexes of sensations. What we have is a series of ideas and impressions. There is no abiding permanent substance whether mental or material.

10.6: NO SELF THEORY OF HUME:

According to Hume, every genuine idea must ultimately be derived from some impression. There is no impression from which the idea of the self is derived. Moreover, Hume argued that there is no introspective evidence for the existence of a permanent soul.

According to Hume, what we have is impressions and ideas. Impressions are livelier and more vivid than the ideas and impressions. Our imagination binds together different impressions and ideas and thereby forms the conception of one abiding self.

10.7: CRITICISMS OF HUME'S THEORY OF SELF:

Thus it becomes clear that according to Hume, there is no self. According to the critics, if there is no self then Hume has to explain the illusion of the self. Neither reason nor the senses gives us the self. But imagination is responsible for producing a belief in permanent self. There is only succession of impressions and ideas. An important question arises here, i.e. there must be an idea or an impression which rises above the series and mental

substratum. Which impression or idea can rise above the series and form the idea of a mental substratum. Which impression or idea can rise above the series and form the idea of a mental substance? Again how can one impression or idea rise above the series? To this two questions Hume did not have a clear answer.

Kant said that Hume looked for the self in the wrong place. Therefore Hume did not find the self. The self is not one object among the other object. Therefore the self cannot be found through introspection. For Kant it is the ultimate pre-supposition of knowledge. It is the primal knower. Hume's account fails to take note of this important point.

10.8: CONCLUSION:

So this in brief about the Hume's view on self or mind. When Hume said about self, unlike other philosophers, he has totally rejected the existence of self or mind. According to him there is not anything like self. Hume's theory of self is itself a very unique theory. So far as Hume's theory is concerned, it has some similarities with Buddhism. According to Buddhist notion of not-self, which holds that the unitary self is a fiction and that nothing exists but a collection of five aggregates. Similarly, both Hume and Buddhist philosophy hold that it is perfectly acceptable to speak of personal identity in a mundane and conventional way, while believing that there are ultimately no such things. So far as Hume's theory of self is concerned, it is actually better to be regarded to be not-self theory of Hume, as Hume has strongly rejected the existence of self. So from the above discussion, it can be said that though Hume's theory of self has a different flavour, but it is playing a very dominant role in western philosophy.



CHECK YOUR PROGRESS

Q No 1: Who is the author of the book entitled, "Treatise of Human Nature"?

.....

Q No 2: According to which philosopher matter and the material substratum do not exist?

.....

Q No 3: Who has given the concept of idea-ism?

.....

Q No 4: Who has reduced the spiritual substance to complexes of sensations?

.....

Q No 5: Who said that every genuine idea must ultimately be derived from some expressions?

.....

Q No 6: According to Hume, what is livelier and more vivid than the ideas?

.....

Q No 7: Does Hume explain the illustration of the self?

.....

Q No 8: Do you think reason or senses give us the sensations?

.....

Q No 9: Who said that Hume looked for the elf in the wrong place?

.....

Q No 10: Hume's theory of self has similarities with which Indian theory?

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9.9: LET US SUM UP

- Hume's conception of self can also be regarded to be his conception of mind.
- According to empiricism knowledge is something, which is derived from the sense experience. So for Hume self or mind is something, which gather knowledge for the sense experience.
- Locke admitted the existence of both mind and matter.
- So far as Berkeley is concerned, he admitted the existence of the mental substance alone.
- According to Berkeley, matter and the material substratum does not exist. Everything that exists only in relation to the knowing mind. So the mind or the self (along with its ideas) alone exists.
- Hume went a step further and rejected the existence of the mind or the self as abiding substance
- Berkeley's criticism of material substance was directed by Hume against the mental substance as well.
- Berkeley's had reduced the spiritual substance to complexes of sensations
- According to Hume, every genuine idea must ultimately be derived from some impression.
- There is no impression from which the idea of the self is derived. Moreover, Hume argued there is no introspective evidence for the existence of a permanent soul.
- According to the critics, if there is no self then Hume has to explain the illusion of the self.

- According to Buddhist notion of not-self, which holds that the unitary self is a fiction and that nothing exists but a collection of five aggregates.
- So far as Hume's theory of self is concerned, it is actually better to be regarded to be not-self theory of Hume, as Hume has strongly rejected the existence of self.



10.10: FURTHER READING

1. Thilly, Frank, A History of Philosophy, Central Publishing House, Allahabad.
2. Masih, Y., A Critical History of Western Philosophy (Greek, Medieval, Modern), Motilal Banarsidass Publishers private limited, Delhi.
3. Wright, M.R., Introducing Greek Philosophy, Routledge.
4. Stace. W.T. A Critical History of Greek Philosophy, MacMillan and Co. limited, London.



10.11: ANSWER TO CHECK YOUR PROGRESS:

Ans to Q No 1: David Hume

Ans to Q No 2: Berkeley

Ans to Q No 3: Andrew Seth Pringle Pattison

Ans to Q No 4: Berkeley

Ans to Q No 5: David Hume

Ans to Q No 6: Impressions

Ans to Q No 7: No

Ans to Q No 8: No

Ans to Q No 9: Kant

Ans to Q No 10: Buddhism

10.12: MODEL QUESTIONS

A. Very Short Questions:

1) Who has written the book "An Enquiry Concerning Human Understanding"?

2) Who admitted the existence of both mind and matter?

3) Who rejected the existence of the mind or self?

4) Define empiricism.

5) How the conception of abiding self forms?

B. Short Questions:

1) Write a short note on Hume's rejection of the conception of permanent.

2) Write a short note on Hume and Empiricism.

3) Briefly explain the 'no self theory of Hume'

4) Write a short note on the criticisms of the self.

C) Long Questions:

1) Explain why Hume's theory of self is regarded to be no-self.

2) Discuss the Hume's concept of self or mind.

3) Critically discuss the Hume's theory of self.

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UNIT 11: SKEPTICISM OF SCEPTICISM

UNIT STRUCTURE

11.1 Learning objectives

11.2 Introduction

11.3 What is Skepticism?

11.4 Different Kinds of Skepticism

11.4.1 Pyrrhonian Skepticism

11.4.2 Cartesian Skepticism

11.4.3 Humean Skepticism

11.5 Let us sum up

11.6 Further readings

11.7 Answers to Check Your Progress

11.8 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- explain what skepticism is
- distinguish between knowledge skepticism and justification skepticism
- distinguish between global and local skepticism
- explain the role of skeptical hypotheses in Descartes' skepticism
- explain and evaluate different kinds of skepticism;
- analyse the role of doubt in philosophy.

11.2 INTRODUCTION

When we say that a person is skeptical, what is generally meant is that that person is not easily convinced and doubts any claim that is not well-founded. Skepticism is also a term which is used for a philosophical school of thought. Skepticism as a school of thought had its origin in ancient Greece. We all have doubts about some areas of alleged knowledge, although these doubts will vary among persons and groups. Accordingly, philosophers and

others have long debated the limits, the scope, of human knowledge. The more restricted we take the scope to be, the more skeptical we are. So, if we restrict knowledge claims to claim about our subjective experience, for example, we are very skeptical. Famous skeptical debates in philosophy have concerned knowledge of, among other things, the mind independent world, other minds, inductive inferences, historical events, and unobservable entities countenanced by science.

11.3 WHAT IS SKEPTICISM

While most of us are skeptical about some knowledge claims, skeptical arguments in philosophy try to show that we do not know or are not justified in believing many of the things we ordinarily assume we know or reasonably believe. These arguments often conclude that we do not know or are not justified in believing anything about the external world, or the past, or other minds

Skepticism comes in many forms. We may distinguish skepticism about knowledge from skepticism about justification. Skepticism about knowledge denies that people have, or can have, certain kinds of knowledge. Skepticism about justification denies that people are, or can be, justified in believing certain sorts of things. One can be skeptic about knowledge without being skeptic about justification. One might hold that people are justified in believing various sorts of things, but maintain that the level of justification people have for believing those things is not high enough for knowledge. One might hold, for example, that people are somewhat justified in believing many things about the external world, but deny that these beliefs ever reach the level of justification needed for knowledge. Similarly, one might be a skeptic about justification without being a skeptic about knowledge. Suppose, for example, one held that knowledge does not require justification, but only reliably produced true belief. One might deny that beliefs of a certain kind were justified, but still amounted to knowledge.

We can again distinguish between global skepticism and local skepticism. Global skepticism about knowledge denies that we do, or can, have any knowledge at all. If global skepticism about knowledge is true, then no one knows anything at all. But again, if global skepticism about knowledge is true, then no one knows even that this skeptical claim is true. Moreover, if global skepticism were true, then no belief in it could be based on premises which are known. In contrast, local skepticism about knowledge holds that we do not, or cannot, have knowledge about some particular domain, such as knowledge about other minds, the past, or the external world. The local skeptic need not deny that we have some kinds of knowledge. Such a skeptic might allow, for example, that we know our own mental states and some simple logical truths. Similar is the case with global and local skepticism about justification. So, for example, if global skepticism about justification were true, no one would be justified in believing it. If global scepticism were true, then no one would have any good reason for accepting it; no one would be justified in believing any premises which support it.



ACTIVITY: 11.1

- What is your own opinion on the concept of skepticism? Discuss

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- Distinguish between global and local skepticism. Discuss

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CHECK YOUR PROGRESS

Q 1:State whether the following statements are true or false

a. Skeptical arguments often conclude that we can know or are justified in believing anything about the external world, or the past, or other minds

b. One can be skeptic about knowledge without being skeptic about justification.

c. Local skepticism about knowledge denies that we do or can, have any knowledge at all.

d. If global skepticism about justification were true, no one would be justified in believing a proposition.

11.4 DIFFERENT KINDS OF SKEPTICISM

With respect to global skepticism, there are various important schools. First, there is the ancient Pyrrhonian skepticism (associated with the work of Sextus Empiricus). Pyrrhonian skepticism employs techniques instead of arguments in trying to undermine claims to know. Second there is Cartesian skepticism (associated with Descartes). Crucial in this type of skepticism is the use of skeptical hypothesis to cast doubt on much of what we ordinarily think to know. Third, there is Humean skepticism (associated with the work of Hume). This kind of skepticism is put up by considerations about the limit of inductive knowledge.

11.4.1 Pyrrhonian Skepticism

In the Hellenistic period a kind of skepticism developed which was advocated by the Pyrrhonians (the disciples of Pyrrho of Elis, c. 360-270 B.C.E). The central claim of the Pyrrhonians was that one should not advance any philosophical thesis; they maintained that they did not know whether knowledge was possible. The most famous of the Pyrrhonian

skepticism was Sextus Empericus. According to the Pyrrhonian, we can claim knowledge only if we have good grounds for believing that what is, is exactly as we think it is or perceive it to be. But we are never aware of any object as it is independent of us. We are always aware of objects as it stands in relation to us. Therefore we cannot know how any object really is in itself. For example, when we think of an object we think of it as possessing the qualities which we have perceived. But the question remains whether the object has only those qualities or does it have additional qualities which are not known to us? It may also so happen that the object has fewer qualities than which we have perceived. There is no way of confirming which are the qualities that are really have had by the object. The senses cannot tell which qualities are really and which are not there in the object. And as the senses cannot tell, the mind too cannot tell.

St Augustine refuted total or global skepticism on three grounds: First, skepticism is refuted by the Principle of non-contradiction. According to this principle, a proposition and its contradiction cannot both be true one of the other must be true. The propositions "The stick is bent" and "It is false that the stick is bent" cannot both be true. Thus we can at least know this much that the man is not both tall and not-tall. Second, Augustine held that the act of doubting reveals one's existence as something absolutely certain: from the fact I am doubting, it follows automatically that I am. Finally, Augustine also held that sense perception itself gives rudimentary kind of knowledge. According to him, deception in sense perception occurs when one "gives assent to more than the fact of appearance." For example, in the case of perception of bent stick immersed in water, the stick appears bent at the point when it enters the water. If we agree only to the appearance of the stick and consequently say that it looks bent, we do not commit any mistake. It is only when we say that stick is actually bent that we commit error.



ACTIVITY: 11.2

- What is the basic claim made by the Pyrrhonian skeptics? Discuss

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- Is it possible to compare the knowledge of an object as it is and knowledge of it as related to us? Discuss

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CHECK YOUR PROGRESS

Q 2: Fill in the gaps

a. The school pf Pyrrhonian skepticism is named after ….. of. ……
b. The most famous of the Pyrrhonian skeptics is……..
c. Augustine refuted skepticism on …… grounds.
d. The first principle on which Augustine refuted skepticism is principle of …….
e. From the fact that 'I am doubting' it follows automatically that 'I ……'

11.4.2 Cartesian Skepticism

Historically, Descartes' skepticism is one of the most two influential skepticisms, the other being Pyrrhonian skepticism. His doubt can be applied universally to all that can be doubted. Descartes discusses his skepticism in his book Meditations. Descartes was concerned with skeptical questions as to the possibility of knowledge. However, he was not a skeptic. In fact, Descartes' aim was to formulate a unified science of nature that was as certain as mathematics. His doubt or skepticism was methodic. It was methodic in the sense that Descartes employed skepticism as a method of

achieving certainty. He started with doubting everything. His idea was that if everything was doubted, whatever was left that could not be doubted anymore would be absolutely certain. Then he would enquire into what it is that made this absolutely certain such that it cannot be doubted. This was supposed to reveal the criterion of certainty. With this criterion than he would measure what could be accepted as truth and what would fall short of truth.

To doubt every proposition, Descartes employed two skeptical hypotheses: possibilities of error that are both incompatible with what we think to know and that cannot be subjectively distinguished from normal circumstances. The first is the dream hypothesis and the second is the evil-demon hypothesis.

One can doubt everything that has been given through the senses. Senses sometimes deceive us regarding the nature of things. However, here it can be objected that from it we are not supposed to conclude that we cannot have knowledge through senses. For, there are instances of perception, for example, regarding my knowledge about my body right now, where we do not doubt our knowledge, that is, we do not think that we are deceived. But, Descartes said, for all I know I may now be dreaming - this is Descartes' dream hypothesis. It might be the case that the perceptual experiences that I now I am having are mere dreamt experiences. This may look at the first sight to be capable of being disproved easily. But let us look into it more closely. I pinch myself to ensure whether I am dreaming or not. But the next question that would arise is whether I am dreaming that I am pinching myself. The awareness I am having that I am awake now may also be a dream experience. There is no evidence which can conclusively tell me that my experiences are not dream but real experiences; nothing to tell me that all the things that I see in front of me have existences outside my mind.

However, the dream hypothesis is not applicable in certain cases. It may be argued that even if I am dreaming, there are still many things which

cannot be doubted. For example one cannot doubt even when one is dreaming that two plus three make five; that a square can never have more than four sides. These propositions seem absolutely certain to me. In other words, such propositions do not seem to be affected by doubt as 'advnetitious ideas' (derived through the senses) seem to be. Empirical propositions, one may say are doubtful while analytical propositions are not so. But it is possible to doubt even such analytical propositions. Some propositions that have seemed absolutely certain to me on certain previous occasions turned out to be false later. So, in these cases too I cannot the possibility of the propositions turning out to be false later. For it is possible that a deceitful and all powerful intelligence has so programmed me that I find myself regarding certain propositions as absolute certainties which are as a matter of fact false. This is Descartes' evil demon hypothesis.

The two skeptical hypotheses are incompatible with ordinary experiences and Descartes was very much aware of it. In fact this is what Descartes wanted to show. Descartes was looking for that kind of certainty which will escape even the kinds of possibilities falsehood as presented by skeptical hypotheses. Descartes put to test everything he knew against these two possibilities, singly or together. When he did that he found that whatever he had been considering as certain till that time turned to be something he could doubt, except one thing: he found that he could doubt everything to save the indubitable truth of "I think, therefore I am" -cogito ergo sum.

According to Descartes, one could doubt everything but any attempt to doubt one's existence as a thinking being is impossible, because to doubt is to think and to think is to exist. What Descartes meant was that the self that doubts its existence must exist to be able to doubt in the first place. Descartes examined his single indubitable truth to find out what guarantees its certainty and saw that it is 'clarity and distinctness which lends a proposition its immunity to doubt. Descartes discovered in the certainty of

his own existence an essential characteristic of certain truth: anything that was clear and distinct as his own existence would be certain.

Descartes' approach to the problem of certainty and knowledge is characteristic of rationalism. Whatever may be their differences, the rationalists agree that sense experience is untrustworthy and that certain knowledge is to be obtained by exercise of pure reason. Descartes seems to be claiming to have discovered certainty in both 'objective' and 'subjective' sense. When he equated existence with thinking he claimed certainty in the objective sense, while criterion of 'clarity and distinctness' can be considered as an example of subjective certainty. But unfortunately Descartes' own interpretation regarding cgito ergo sum is ambiguous. If the cogito is regarded as an inference of some kind, then it can be argued that it commits the error of arguing in a circle. The 'I' of 'I am' is already pre-supposed in the 'I' of 'I think'. Any necessity it possesses is a matter of logic which has nothing to say about actual existent things.

Descartes says that as long as he is doubting (thinking) the certainty of the cogito is assured. Now there are certain occasions when he is not thinking. Does he have any guarantee that he continues to exist as a potentially thinking thing at that time? Descartes does not give any clear explanation regarding this.



ACTIVITY: 11.3

- Can we regard Descartes as a skeptic? Discuss

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CHECK YOUR PROGRESS

Q 3: State whether the following statements are True or false:

a. Descartes discusses his skepticism in Meditations. (True/False)

b. Descartes' aim was to formulate a unified science of nature that was as certain as mathematics. (True/False)

c. One cannot doubt anything that has been given through the senses. (True/False)

d. 'Cogito ergo sum' means 'I am, therefore I think'. (True/False)

11.4.3 Humean Skepticism

Hume is one of the best known philosophers who proposed skepticism (Treatise On Human Nature; An Enquiry Concerning Human Understanding). One important element of his skepticism is that it is motivated by considerations about the limits of knowledge based on induction. According to Hume, inductive arguments are never justifying and the central problem is how we can ever have a non-circular or non-question-begging justification for our use of it.

Since the time of Descartes, most philosophers have distinguished between propositions of mathematics and statements about the empirical world. Hume referred to these propositions as Relations of Ideas and Matters of Facts respectively. The first kind of propositions expresses a relation between numbers or geometrical figures. According to him, they are intuitively or demonstratively certain. Their truth can be discovered by the operation of thought - it does not depend on anything of the world. Matters of fact are quite different from them. Firstly we can deny them without contradiction (whereas we cannot deny the truth of 'two and two make four'). Secondly their truth seems to be founded on the relation of cause and effect. But how do we arrive at the knowledge of cause and effect? This truth, says Hume, is attained by experience and not by a priori

reasoning. It is true that we can trace particular effects back to general causes, for example, gravity. But common human curiosity does not enquire into these principles. What then is the foundation of all conclusions from experiences? What justifies the inference from past conjunction of cause and effect to similar conjunction in the future? The reasoning involved here is not 'demonstrative, that is, it does not involve logic. It is also not inferred intuitively. The only alternative left is that the justification lies in the supposition that the future will resemble the past. But how will we know this without arguing in circularity? To take a concrete example: Let us assume that an object, say bread, exhibiting sensible qualities like colour weight and so on, possesses 'secret powers' which nourish us. Because a cause (secret power) has always been followed by a particular effect (nourishment) in the past, we argue that eating of bread will nourish us in the future as well. There would be no contradiction in denying this as 'relation of ideas' is not involved here. now if we claim that we know that bread will nourish us when next we eat it, it is only because we are assuming the truth of the general proposition 'All future conjunctions of causes and effects will resemble past conjunctions of similar causes and effects. But how can this be known without begging the question? Thus, for Hume we do not know that the future will resemble the past. What we have is just belief.

According to Hume, we also do not have intuition of a power or necessary connection between cause and effect. The idea we have of necessary connection is derived from imagination and our experience of uniformity in sequence of events.

Hume's conclusion is that we can have knowledge of mathematical propositions to of statements derived from them by means of deductive inference and the sciences, which deal with general facts. Thus he rules out theology, ethics, aesthetic, and metaphysics as constituting legitimate fields of knowledge.

Hume himself was dissatisfied with the conclusion his arguments led him to. But still Hume's skepticism is regarded to be example of superior

argument. Hume distinguished firstly between 'antecedent' and 'consequent' skepticism. In the former we start by doubting everything and then look for some certain, infallible criterion to provide the basis of knowledge - in Descartes' case it was the cogito. Hume's position was one of consequent skepticism, which involved a thorough-going examination of the reliability of human faculties. But whether one's skepticism is of antecedent type of consequent type, Hume rejected extremism, which he regarded as self-destructive. He was aware of the consequences for the philosophers if his assumptions and arguments were followed through to their logical conclusion. Hume thought there is no answer to skepticism, but skepticism should be ignored outside the study. As an ordinary man he dines, plays a game of backgammon, converses and is merry with his friends. But when after these amusements, he returns to his philosophical speculations they appear 'cold', 'strained', and 'ridiculous.

Hume believed that we cannot help but believe skepticism to be false, even when presented with most convincing arguments. We have natural or instinctive belief in the existence of external bodies, continuous selves and real causal connections in nature. We have to believe in such entities for our daily living. But for Hume we are dealing here with probabilities: we do not have knowledge in the strict sense. The reason for this is that Hume regards belief as result of our natural impulses rather than as something regulated by reason.



ACTIVITY: 9.4

- What do you understand by 'antecedent' skepticism? Give your viewpoint

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CHECK YOUR PROGRESS

Q 4: Fill in the gaps

a) One important element of Hume' skepticism is that it is motivated by considerations about the limits of knowledge based on…….

b) According to Hume, ……..are intuitively or demonstratively certain.

c) The truth of Matters of Facts seems to be founded on the relation of ……..

d) According to Hume, we also do not have intuition of a power or…… between cause and effect.

e) Hume regards belief as result of our……..rather than as something regulated by reason.



11.5 LET US SUM UP

- What is generally meant by skeptical is that the person is not easily convinced and doubts any claim that is not well-founded. Skepticism is also a term which is used for a philosophical school of thought which had its origin in ancient Greece.

- Skepticism comes in many forms. We may distinguish skepticism about knowledge from skepticism about justification. Skepticism about knowledge denies that people have, or can have, certain kinds of knowledge. Skepticism about justification denies that people are, or can be, justified in believing certain sorts of things.

- We can again distinguish between global skepticism and local skepticism. Global skepticism about knowledge denies that we do, or can, have any knowledge at all. In contrast, local skepticism about knowledge holds that we do not, or cannot, have knowledge about some

particular domain, such as knowledge about other minds, the past, or the external world.

- Pyrrhonian skepticism employs techniques instead of arguments in trying to undermine claims to know. According to the Pyrrhonian, we can claim knowledge only if we have good grounds for believing that what is, is exactly as we think it is or perceive it to be. But we are never aware of any object as it is independent of us. We are always aware of objects as it stands in relation to us. Therefore we cannot know how any object really is in itself.

- Descartes employed skepticism as a method of achieving certainty. He started with doubting everything. His idea was that if everything was doubted, whatever was left that could not be doubted anymore would be absolutely certain. Then he would enquire into what it is that made this absolutely certain such that it cannot be doubted. This was supposed to reveal the criterion of certainty. With this criterion than he would measure what could be accepted as truth and what would fall short of truth.

- Humean skepticism put up by considerations about the limit of inductive knowledge. It is motivated by considerations about the limits of knowledge based on induction. According to Hume, inductive arguments are never justifying and the central problem is how we can ever have a non-circular or non-question-begging justification for our use of it. But we have natural or instinctive belief in the existence of external bodies, continuous selves and real causal connections in nature. However, for Hume we are dealing here with probabilities: we do not have knowledge in the strict sense.

- Skepticism leads to criticism of knowledge. Skepticism doubts the possibility of knowledge. But, the human mind finds it difficult to go on doubting. Human mind starts enquiring into the limits and conditions of knowledge. And, enquiry into the limits and conditions of knowledge is

what epistemology does. In other words, criticism of knowledge means epistemology. As such, any system of philosophy based on epistemological reflections may be called critical.

- The way Kant presents his analysis of process of knowledge has been described as Criticism. Kant himself stated that Criticism is the philosophy which criticizes and examines everything before reaching a definite judgment and finds out the limit of knowledge before trying to know anything.

- Kant selected certain doctrines of the rationalists and certain doctrines of the empiricists and put them together into his own philosophy. He incorporated elements of rationalist and empiricist thought but he changed those views to have their meanings and implications altered and created a new approach, which he called critical philosophy.

- A priori does not mean knowledge which is explicitly present in the mind before it has begun to experience anything at all. It means knowledge which is not derived from experience though it makes it appearance only on the occasion of experience.

- The term 'a posteriori' means 'known posterior to experience', or 'known dependently on experience'.

- Analytic judgments are those in which the predicate is contained, at least implicitly in the concept of the subject. They are said to be 'explicative' judgment because the predicate does not add to the concept of the subject anything which is not already contained in it, explicitly or implicitly.

- Synthetic judgments unlike analytic judgments affirm or deny of a subject a predicate which is not contained in the concept of the subject. Therefore, they are called 'ampliative' or 'augmentative judgment', because they add something to the concept of the subject.

- In all synthetic judgments something is added to the concept of the subject. A connection is affirmed between predicate and subject but in such judgment the predicate cannot be got out of the subject by mere analysis of the subject. Now this connection may be purely factual and contingent: it is then given only in and through experience. And when this is the case the judgment is synthetic a posteriori.

- According to Kant there is a class of synthetic propositions, in which the connection between predicate and subject, though not knowable by mere analysis of the concept of the subject, is nonetheless necessary and strictly universal. These are called synthetic a priori propositions.

- Synthetic a priori are to be found, in the first place, in mathematics. Similarly the propositions of geometry are also synthetic a priori propositions. In the second place, synthetic a priori propositions are also found in physics.

- Metaphysics aims at extending our knowledge of reality. Its propositions must therefore, be synthetic. At the same time, if it is not an empirical science, its propositions must be a priori. It follows, therefore, that if metaphysics is possible; it must consist of synthetic a priori propositions. But the claim of metaphysics as a science is in doubt.

- Kant believes that the human reason is naturally impelled to raise problems which cannot be answered empirically and as such one can ask how metaphysics, considered as a natural disposition is possible. But Kant doubts whether the claim of metaphysics to constitute a science is justified - the question here is really whether metaphysics considered as a science is possible.

- Kant solved the problem of the synthetic a priori judgment by substituting a new hypothesis concerning the relation between the mind and its objects. He suggested the hypothesis: 'Hitherto it has been assumed that all our knowledge must conform to objects. But all attempts to ascertain anything about them a priori by concepts, and thus to extend

our knowledge, came to nothing on this assumption. Let us try the, whether we may not make better progress in the task of metaphysics if we assume that objects must conform to our knowledge. This at all events accords better with the possibility which we are seeking, namely of a knowledge of objects a priori, which would determine something about them before they are given to us.'

- Kant's Copernican revolution does not imply the view that reality can be reduced to the human mind and its ideas. He is not suggesting that the human mind creates things, as far as their existence is concerned, by thinking them. What he is suggesting is that we cannot know things, that they cannot be objects of knowledge for us, except in so far as they are subjected to certain a priori conditions of knowledge on the part of the subject.



11.6 FURTHER READING

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4) Kant, Immanuel. 1929. Critique of Pure Reason trans. Norman Kemp Smith. New York: St. Martin's Press

5) Dicker, Georges. 2004. Kant's theory of knowledge; an analytic introduction. Oxford University Press,

6) Guyer, Paul (ed.) 2006. The Cambridge Companion to Kant and Modern philosophy. Cambridge University Press

9.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q 1: a) False b)True c) False d) True

Ans to Q 2: a) Pyrrho/ Elis b) Sextus Empiricus c) Three

a. Principle of non-contradiction b) Am

Ans to Q 3: a) Yes b) Yes c) No d) No

Ans to Q 4: a) Induction b) Relations of Ideas

c) Cause and effect d) Necessary connection

e) Natural impulses

11.8 MODELQUESTIONS

A. Short Questions

Q 1: What do you mean by Pyrrhonian Skepticism?

Q 2: Define skepticism

Q 3: What is global skepticism?

Q 4: What are the different kinds of skepticism?

Q 5: Who wrote the book Meditations?

Q 6: What are the two skeptical hypothesis put forward by Descartes?

Q 7: State the meaning of Cogito ergo sum.

Q 8: Who is the author of essay concerning human understanding?

B. Short Questions (Answer in about 100-150 words)

Q 1: Write a short note on Copernican revolution.

Q 2: Distinguish between analytic and Synthetic judgments.

Q 3: What is skeptical hypothesis? Explain in brief.

Q 4: Do you find any distinction between 'Antecedent' and 'Consequent' skepticism? Briefly discuss.

Q 5: Briefly explain the distinction between a-priori knowledge and a-posteriori Knowledge.

Q 6: What are the distinctions between Global and local skepticism? Explain briefly.

Q 7: What are three grounds on which St. Augustine refuted total or global skepticism? Briefly explain.

Q 8: Write a brief note on Humean Scepticism.

Q 9: Explain briefly on Synthetic a posteriori judgments.

C. Long Questions (Answer in about 300-500 words)

Q 1: What do you understand by skepticism? Discuss

Q 2: Explain and examine different kinds of skepticism.

Q 3: Discuss Kant's theory of Criticism.

Q 4: Is synthetic a priori statement possible? Discuss.

Q 5: Explain the Copernican revolution.

Q 6: What is skepticism? Explain the viewpoints of Cartesian skepticism.

Q 7: What are the different kinds of knowledge? Discuss.

Q 8: Discuss the different types of judgments.

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UNIT 12: KANT ON SPACE AND TIME

Unit Structure

12.1 Learning Objectives
12.2 Introduction
12.3 Forms of Sensibility
12.4 Metaphysical Exposition of the Concept of Space and Time
12.5 Transcendental Exposition of the Concept of Space and Time
12.6 Let us sum up
12.7 Further readings
12.8 Answers to check your progress
12.9 Model questions

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the forms of human sensibility
- describe two *apriori* forms of sensibility, namely space and time.
- discuss the metaphysical and transcendental exposition of space and time.

12.2 INTRODUCTION

Kant states that, there are two stems of human knowledge. They are sensibility and understanding. Through sensibility, objects are given to us. Through understanding, they are thought. Sensibility is the faculty of intuitions and understanding is the faculty of concepts. Without sensibility no object would be given to us and without understanding no object would be thought. Kant regards thoughts without content are empty, intuitions without concepts are blind.

Kant holds that through intuition, knowledge is in immediate relation to objects. But intuition takes place only when we have the objects. In order for the objects to appear, thought must relate to the intuition, and to the sensibility. Sensibility is the capacity (receptivity) for receiving the

representations through the mode in which we are affected by the objects. The capacity for receiving representations (receptivity) through the mode in which we are affected by objects, is called sensibility.

Kant says that the sensations are posited and ordered in a certain form. This form is not derived from the sensible intuition and must therefore be found in the mind *a priori*. This pure form of sensible intuition is space and time. This pure form of sensibility is also known as 'pure intuition'. Space and time are pure intuitions, because they are like intuited *objects* in that they are individuals with which our intuition places us in an immediate cognitive relation. Space and time are like objects in that any intuition of an object is also an intuition of the space in which the object is located and of the time in which the experience itself takes place.

12.3 FORMS OF SENSIBILITY

Kant in the transcendental doctrine of elements discusses two pure forms of sensible intuitions, in which all the manifold of intuition is intuited in certain relations. These two pure forms of sensible intuitions are space and time. They must be found in the mind *a priori*. Kant discusses space and time under the two heads, metaphysical and the transcendental. A metaphysical exposition of space aims to expose the origin and content of our representation of space, while a transcendental exposition aims to explain whether and how our representation can serve as a principle or ground for cognition. The arguments offered in the Metaphysical Exposition are meant to show that our representation of space is a pure intuition, its source is non-empirical, and its content is singular and immediately given. It will follow from this that the object of our representation of space is an individual, whose features are knowable *a priori*. Kant will proceed to show in the Transcendental Exposition that the representation so described is a subjective element of cognition that provides the ground for a body of synthetic *a priori* cognition"namely, geometry, the science of space.

Kant introduces the Metaphysical Exposition of Space by describing features of our sensible experience that he takes to be evident upon simple inspection:

we represent things "outside us" as spatially determinate, and we represent things internal to our conscious experience as temporally determinate. For example, an item in our visual field that we might reach out and touch can be represented as having a determinate shape, size, and position in space; a mental state can be represented as having a determinate location and duration in time. However, it should be noted that relation between outer and inner objects is not symmetrical with respect to space and time. The reason is that outer objects can be temporally located, but inner objects cannot be spatially located. This asymmetry, and the temporality of outer objects, plays an important role in Kant's Refutation of Idealism.

12.4 METAPHYSICAL EXPOSITION OF THE CONCEPT OF SPACE AND TIME

Kant in the metaphysical exposition gives four arguments in favour of the concept of space and five arguments in favour of the concept of time, in order to prove them *a priori.*

First argument of the concept of space: Space is not an empirical concept, which has been derived from outer experiences.By outer experiences, Kant refers to a property of our mind, through which we represent to ourselves objects as outside us. According to Kant, a representation is a kind of cognitive process through which objects are regarded as outside us. Kant states that sensations arise, when objects, which are outside us, act on our senses. In order to regard different representations as in different places, the representation of space must be presupposed. It appears that the representation of space cannot, therefore, be empirically obtained from the relations of outer appearance.

Second argument: Space is a necessary *a priori* representation, which underlies all outer intuitions. We can never represent to ourselves the absence of space, though we can quite well think it as empty of objects. It is an argument, which concerns about the *a priori* character of the concept of space. Kant argues that it is not possible to have the representation of an object without space, though it is possible to conceive of the concept of

space without the representation of any object. Third argument: Space is not a discursive or, as we say, general concept of relations of things in general, but a pure intuition. Kant states that there is only one space. If we speak of different spaces, then, we mean that they are the parts of that one space.

Fourth argument: Space is represented as an infinite *given* magnitude. This argument is based on the third argument, where, Kant argues that we can conceive of only one space and the different spatial representations are parts of that unique space. This says that the concept of one space contains within itself an infinite number of representations within itself. Therefore, it follows that the concept of one space, which contains within itself infinite number of representations, cannot be derived from sensible intuition, and must be regarded as *a priori*.

These arguments are put forward in favour of the metaphysical exposition of the concept of space. Kant also puts forward five arguments in favour of the metaphysical exposition of the concept of time. They are–
First argument: Time is not an empirical concept that has been derived from any experience. The concept of time is presupposed as the coexistence and the succession of an object. Hence, time is regarded as an *a priori* concept, because it presupposes for the representation of coexistence and the succession of an object.

Second argument: Time is a necessary representation that underlies all intuitions. We cannot, in respect of appearances in general, remove time itself, though we can quite well think time as void of appearances. Time is, therefore, given *a priori*. Kant says that representation and the succession of object is possible only in relation to time though time can be conceived without any representation.

Third argument: Time has only one dimension, that is, one after another. Different temporal representations are conceived in the one dimension of time. Time is *a priori* and hence it possesses the elements of certainty and necessity. Kant argues that these principles cannot be derived from experience, for experience would give neither strict universality nor apodeictic certainty.

Fourth argument: Time is not a discursive, or what is called a general concept, but a pure form of sensible intuition. Different times are but parts of one and the same time; and the representation which can be given only through a single object is intuition. Time, like space is one. Different times are the parts of that one time. The concept of time is a pure form of sensible intuition and hence it is regarded as *a priori*.

Fifth argument: The original representation, *time*, must therefore be given as unlimited. This argument is based on the previous argument where Kant remarks on the concept of one time and the different representations of the coexistence and the succession of objects are conceived as parts of that one time. He regards the concept of time as unlimited, where infinite representations of coexistence and succession of objects take place. The concept of time as unlimited cannot be derived from sensible intuition and must be regarded as *a priori*.

12.5 TRANSCENDENTAL EXPOSITION OF THE CONCEPT OF SPACE AND TIME

Kant also offers the transcendental exposition of the concept of space and time. Through the transcendental exposition, Kant argues that, even though, space and time cannot be derived from sensible intuition, yet every manifold of sensible intuition has to be received in the form of space and time, so that we can have the synthetic *a priori* knowledge. Kant explains transcendental exposition of the concept of space and time, by giving examples from the context of geometry and physics respectively. Kant regards that our knowledge in physics or geometry is possible only through recognition of the concept of space and time as synthetic and *a priori*. Kant argues that, Geometry is a science which determines the properties of space synthetically and yet *a priori*. He says that the proposition 'the sum of the three angles of a triangle is equal to two right angles' is a synthetic proposition because, in order to find out the triangle and the sum of its three angles as equal to the two right angles, we take the help of the sensible intuition. Therefore, the proposition is regarded as synthetic. Again, this

proposition also contains the elements of 'necessity' and 'certainty'. Hence, this proposition is also regarded as *a priori*.

T. E. Wilkerson is of the opinion that Kant makes a very intimate connection between space, time and mathematics. One of Kant's aims is to show against Hume that we can have substantive knowledge of the world *a priori*, in the form of the general truths of the mathematics and physics. The Aesthetic is devoted among other things to justifying the necessity of mathematics, the necessary application to experience of mathematical truths. It seems that the necessity of mathematics is guaranteed by the central role of space and time in our experience.

Kant in the transcendental exposition of the concept of time states that the third argument put forward in favour of the metaphysical exposition of the concept of time is actually a transcendental exposition. According to the third argument of the metaphysical exposition of the concept of time, time has only one dimension, i.e., one after the other. Kant holds that the concept of time possesses the elements of certainty and necessity and hence, it is regarded as *a priori*. At the same time, Kant argues that the concept of *alteration* and with it the concept of *motion* is possible only through the representation of time.

Space and time are the two forms of human sensibility, through which we can obtain *a priori* synthetic knowledge. Pure mathematics is an example of this *a priori* synthetic knowledge. Space and time are pure forms of all sensible intuition which gives an essential basic structure to our experience. Kant regards that space and time as empirically real and transcendentally ideal. Space and time are empirically real with respect to things, which can be given in the manifold of sensible intuitions. He regards the empirical reality of the concept of space as all things, as outer appearances, are side by side in space. The rule is valid universally and without limitation. Similarly, time is also empirically real, in the sense in which its objective validity in respect of all objects which allow of ever being given to our senses. Empirically, space, time, and spatio-temporal objects are real. They are not illusions, which can be distinguished from 'mere appearances' (like dreams, hallucinations, mirages and the like). Their empirical reality, however, does not consist in their being things existing in themselves,

independently of the conditions under which we cognise them. It consists rather in the way they conform to an order of nature that is transcendentally necessary if experience is to be possible at all.

Space and time are also transcendentally ideal with respect to *things*, which cannot be given in the manifold of sensible intuitions. Space and time are neither wholly mind independent, self-subsistent entity, nor determinations. They are not objective property of things in themselves, rather they are merely the subjective conditions of sensibility, under which alone outer intuition is possible for us.



CHECK YOUR PROGRESS

Q 1: What are the two stems of human knowledge?

.....

Q 2: What is sensibility?

.....

Q 3: What is understanding?

.....

Q 4: Who says “Thoughts without content are empty, intuitions without concepts are blind.”

.....

Q 5: What is pure intuition?

.....

Q 6: What are two forms of sensible intuition?

.....

Q 7: What are the two heads, according to Kant, under which space and time are discussed?

.....

Q 8: What is a synthetic proposition?

.....

Q 9: Why is time considered as a priori?

.....

Q 10: Why is space and time considered as empirically real?

.....



2.6 LET US SUM UP

- Sensibility is the capacity (receptivity) for receiving the representations through the mode in which we are affected by the objects.
- By means of sensibility, therefore, objects are given to us, and it alone furnishes us with intuitions.
- Kant says that the sensations are posited and ordered in a certain form. This form is not derived from the sensible intuition and must therefore be found in the mind *a priori*. This pure form of sensible intuition is space and time. This pure form of sensibility is also known as 'pure intuition'.
- Kant discusses space and time under the two heads, metaphysical and the transcendental. A metaphysical exposition of space aims to expose the origin and content of our representation of space, while a transcendental exposition aims to explain whether and how our representation can serve as a principle or ground for cognition.
- Kant regards that space and time as empirically real and transcendentally ideal. Space and time are empirically real with respect to things, which can be given in the manifold of sensible intuitions.
- Empirically, space, time and spatio-temporal objects are real. They are not illusions, which can be distinguished from 'mere appearances' (like dreams, hallucinations, mirages and the like). Their empirical reality, however, does not consist in their being things existing in themselves, independently of the conditions under which we cognise them. It consists rather in the way they conform to an order of nature that is transcendentally necessary if experience is to be possible at all.

- Space and time are also transcendentally ideal with respect to *things*, which cannot be given in the manifold of sensible intuitions. Space and time are neither wholly mind independent, self-subsistent entity, nor determinations. They are not objective property of things in themselves, rather they are merely the subjective conditions of sensibility, under which alone outer intuition is possible for us.



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12.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Sensibility and understanding

Ans to Q No 2: Sensibility is the faculty of intuition.

Ans to Q No 3: Understanding is the faculty of concepts

Ans to Q No 4: Kant

Ans to Q No 5: According to Kant, sensation are posited and ordered in a certain form. This form is not derived from the sensible intuition and must be found in the mind 'a priori'. This form of sensibility is also known as 'pure intuition'

Ans to Q No 6: Space and time

Ans to Q No 7: Metaphysical and transcendental exposition of space and time

Ans to Q No 8: Kant says that the proposition 'the sum of the three angles of a triangle is equal to two right angles' is a synthetic proposition because, in order to find out the triangle and the sum of its three angles as equal to the two right angles, we take the help of the sensible intuition. Therefore, the proposition is regarded as synthetic.

Ans to Q No 9: Kant holds that the concept of time possesses the elements of certainty and necessity and hence it is regarded as apriori.



Ans to Q No 10: Space and time are empirically real with respect to things, which can be given in the manifold of sensible intuitions.

12.9 MODEL QUESTIONS

A) Objective questions

Q 1: What is sensibility?

Q 2: What is understanding?

Q 3: What is metaphysical exposition of space and time?

Q 4: What is transcendental exposition of space and time?

Q 5: What are the two forms of sensible intuition?

B) Short questions (Answer in about 100=150 words)

Q 1. What is metaphysical exposition of space and time? Explain

briefly

Q 2: What is transcendental exposition of space and time? Explain briefly

Q 3: Write a note on metaphysical exposition of the concept of time.

Q 4: Write a note on metaphysical exposition of space.

Q 5: Write a note on forms of sensibility.

C) Long questions (Answer in about 300-500 words)

Q1: What are the two *a priori* forms of sensibility? Discuss.

Q2. Explain the metaphysical exposition of the concept of space?

Q3. Explain the metaphysical exposition of the concept of time.

Q4. Discuss the transcendental exposition of the concept of space and time.

Q5. What is meant by space and time as 'empirically real and transcendentally ideal? Discuss.

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UNIT13 KANT ON COPERNICAN REVOLUTION

UNIT STRUCTURE

13.1 Learning Objectives

12.2 Introduction

12.3 Analytic and Synthetic Judgments

12.4 A priori and A posteriori Judgments

12.5 Synthetic A priori Knowledge and Comparison to Copernican Revolution

12.6 Let us sum up

12.7 Further Reading

12.8 Answers to Check Your Progress

12.9 Model Questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know the distinction between Analytic and Synthetic judgments
- learn the differences between A priori and A posteriori judgments
- possibility of metaphysics
- synthetic A priori Knowledge

13.2 INTRODUCTION:

Immanuel Kant sets out to establish the sources, extent, and limits of synthetic a priori knowledge, with a view to ascertaining the prospects for metaphysics as a scientific enterprise. Kant defines a prioriknowledge as knowledge that is absolutely independent of all experience, and distinguishes it from empirical knowledge, whose sources lie in experience. The Critique's second edition frames its overarching goal as a general solution to the problem: How are synthetic judgments a priorijudgments possible? This formulation presupposes two important doctrines that Kant wants to establish in the Critique-First, to defend the possibility of scientific

and every day (common sense) knowledge against Hume's sceptical empiricism, and second, to show that traditional metaphysics is impossible.

The Critique's epistemological investigation aims to assure to reason its lawful claims, and dismiss all groundless pretensions, not by despotic decrees, but in accordance with reason's own eternal and unalterable laws. Kant's firm conviction regarding possession of synthetic a priori knowledge in the fields of mathematics, physics and metaphysics provides the backdrop for the Critique's claim to explain how such knowledge is possible. It is notable that Kant insists that relevant a priori knowledge in mathematics and physics is secure even without his explanation of its possibility. He writes that pure mathematics and pure natural science would not have needed, for the purpose of their own security and certainty, a deduction of the sort that we have accomplished for them both. The central purpose of the explanation, he explains, is not to correct a deficiency of a priori certainty in these sciences. It is to instruct us regarding the possibility of metaphysical knowledge more broadly by determining how far reason is to be trusted. The Critique does not, however, assert that all metaphysically necessary truths are cognizable a priori. It rejects that claim. For instance, the proposition, "God exists" is treated as metaphysically necessary true proposition, but Kant holds that we cannot have theoretical a priori knowledge of this truth in principle.

But although Kant hols that humans can have no knowledge about any non-empirical reality, he does not deny that the existence of such a reality is a legitimate topic of human concern. On the contrary, he believes that there are three specific topics of rationalist metaphysics that are legitimate and inevitable topics of human concern. These are God, human immortality and human freedom. Kant's position with respect to these topics is that although we cannot know whether God exists, whether there is an immortal human soul, or whether humans have free will, we may believe in God, immortality and freedom. Further more, for purposes of action and morality, we ought to believe in them despite the fact that there is no way we can

know whether these beliefs are true. He argues that whereas we must admit that our knowledge extends only as far as the limits of experience, still there are moral grounds for believing tin God, immortality and freedom.

As Kant puts it in a famous sentence, 'I have…found it necessary to deny knowledge, in order to make room for faith.'

Kant thus argues that transcendental critique does establish the possibility of synthetic a priori metaphysical knowledge, but only within very restricted limits. It should be noted that Kantian employment of the 'transcendental' corresponds with that of the 'critical'. Kant holds that transcendental philosophy is a critique, but not a doctrine of pure reason. The word 'pure' here means that it is a priori. Its utility is not to extend our knowledge, but only to clarify our reason, and keep reason free from errors. According to him, its purpose is not to extend knowledge, but only to correct it, and to supply a touchtone of the value, or lack of value, of all a priori knowledge. In Kant's analysis, it must begin with a critique of reason, instead of proceeding "dogmatically," i.e., by addressing its questions-about the existence of God, the immortality of the soul, the beginning of the world, and so on-without prior investigation into the basis of reason's entitlement to any such insights. It rules our traditionally central claims about the super sensible, and it overthrows the method of analysis favoured by Kant's rationalist predecessors in favour of transcendental arguments about the preconditions for experience. Thus the system of transcendental philosophy marks a departure from all previous metaphysics.

13.3 ANALYTIC AND SYNTHETIC JUDGMENTS

In order to understand synthetic a priori judgments in knowledge, Kant differentiates synthetic from the analytic judgments and a priori from the a posteriori judgments. Kant shows the distinction between the analytic and the synthetic judgments as in all judgments in which the relation of a subject to the predicate is possible in two different ways. Either the predicate B belongs to the subject A, as something, which is (covertly) contained in this concept A; or B lies outside the concept A, although it does indeed stand in

connection with it. In the one case, the judgment is regarded as analytic, and in the other it is regarded as synthetic. In an analytic judgment, the predicate is contained in the subject. Whereas, in a synthetic judgment, the predicate is not contained in the subject.

Kant elaborates further the distinction between analytic and the synthetic judgments. Kant remarks that the analytic judgment on the one hand is that, in which the connection of the predicate with the subject is thought through identity. The synthetic judgment, on the other hand, is that, in which this connection is thought without identity. Kant regards analytic judgment to be explicative, because the predicate is already contained in the subject. On the other hand, the synthetic judgment is ampliative, because the predicate is not inherent in the subject. Kant gives an example to illustrate an analytic judgment. For instance, 'All bodies are extended', is an analytic judgment, here the concept of the predicate, that is, 'extension', is already contained in the concept of the subject, that is, 'bodies'. But in the judgment 'All bodies are heavy', the predicate 'heaviness' is not inherent in the concept of the subject, that is, 'bodies', and the predicate is something quite different from anything in the mere concept of body in general.

Kant also declares that, we do not find an analytic judgment in the empirical world, because in constructing an analytic judgment, we do not go outside our concept, we do not appeal to the testimony of our experience. At the same time, synthetic judgments are found only in experience, because the predicate of the concept is found only in experience.

According to Kant, there is another distinctive feature of the analytic and the synthetic judgments. In his opinion, analytic judgments do not add anything new to our knowledge. Whereas, synthetic judgments add to the concept of the subject some new information. Moreover, the analytic judgments are universal, certain and necessary, because they are not derived from experience,whereas, synthetic judgments are contingent and probable, because they are derived from experience.

13.4 A PRIORI AND A POSTERIORI JUDGMENTS

Kant holds that, like analytic judgments, a priori knowledge is also universal, certain and necessary, and is inseparable from one another. Necessity and strict universality are thus sure criteria of a priori knowledge, and are inseparable from one another. Kant defines an a priori knowledge as knowledge that is independent of experience and even of all impressions of the senses. And an aposteriori knowledge is that knowledge which has its source in experience.

Kant remarks that an analytic judgment must be apriori. However, an apriori judgment may not be analytic. It may be synthetic also. Apriori and analytic judgments are similar for Kant, because they are not derived from experience. But they have also minute difference. Their difference lies in the fact that, while in the a priori judgment, the connection between the subject and the predicate is conceived in terms of 'containedness' and 'identity', but in the analytic judgment, it is not so conceived. He explains an apriori judgment with the example of the category of cause and effect. Everything which happens has its cause. This statement is apriori, as Kant holds, in the sense that the concept of cause is implied in the concept of an effect and it is synthetic because without experience, one cannot connect cause and effect.

13.5 SYNTHETIC APRIORI KNOWLEDGE

The synthetic apriori knowledge of Kant contains both the rationalistic and the empirical aspects of knowledge. Kant here criticizes both Leibniz and Locke, for accepting one aspect of knowledge and ignoring another. Kant argues that without experience no knowledge is possible, because all knowledge begins from experience. However, knowledge is not strictly limited to experience only. It confines to reason also. Kant here opposes David Hume who considers experience to be the only source of knowledge. Kant maintaining his own position says that all our knowledge starts with the senses, proceeds from there to understanding, and ends with reason,

beyond which there is no higher faculty to be found in us for elaborating the matter of intuition and bringing it under the highest unity of thought. The synthetic a priori knowledge of Kant requires for its cognition a priori forms of intuition, synthesis of imagination, concepts and transcendental unity of apperception. In Unit no 13th and 14th, we have discussed in detail sensibility and understanding, i.e., forms of sensibility and the categories.

Kant asserts that mathematics and natural science (physics) contain a priori synthetic judgments as principles because, pure mathematics and natural science are nothing more than principles of possible experience, and can never be related to things in themselves, but only to appearances as objects of experience. He however, argues that metaphysics also contains synthetic a priori knowledge. The Critique claims that the synthetic principles of metaphysics can be justified only in so far as they are conditions for the possibility of experience. Such principles for example, "Every event has a cause", "Substance persists and is always preserved through change" are supposed to explain and guarantee the possibility of experience in general, so they precede it and can be known apriori. But at the same time, the appeal to possible experience is a source of information that provides a "third thing" in terms of which we can justifiably predicate one concept of a second, even when they lack any containment relation. As a result, though, the legitimate domain of metaphysics is sharply limited, its principles have no validity beyond the bounds of possible experience.

Kant argues that we can have immanent metaphysical knowledge of synthetic a priori principles that structure all possible human experience, because they are grounded in our pure forms of intuition (space and time) and the pure concepts of our understanding (the categories). But Kant's argument for this immanent metaphysics rests on his claim that human knowledge can result only from applying concepts to intuitions, or more precisely to schemata mediating the application of concepts to appearances. This key claim implies that transcendent metaphysical knowledge-knowledge of objects that transcend the boundaries of possible human

experience-is impossible for us, since it will involve deploying concepts independently of intuitions or schemata. In fact, this is what Kant wants to establish in the Transcendental Analytic, the possibility of synthetic a priori knowledge in the phenomenal domain leaving aside the unknown domain of things as they are in themselves.



CHECK YOUR PROGRESS

Q1. Who is the author of the book entitled, "Critique of Pure Reason'?

Q2. What are the two rationalist metaphysics that are legitimate and ievitable topic of human concern?

Q3. What is apriori knowledge?

Q4. What is aposteriori knowledge?

Q5. According to Kant whether an analytic judgement is apriori or aposteriori.



13.7 LET US SUM UP

- Immanuel Kant wants to establish the sources, extent, and limits of synthetic a priori knowledge, with a view to ascertaining the prospects for metaphysics as a scientific enterprise.

- Kant's firm conviction regarding possession of synthetic a priori knowledge in the fields of mathematics, physics and metaphysics provides the backdrop for the Critique's claim to explain how such knowledge is possible.

- Kant remarks that the analytic judgment on the one hand is that, in which the connection of the predicate with the subject is thought through identity. The synthetic judgment, on the other hand, is that, in which this connection is thought without identity.

- We do not find an analytic judgment in the empirical world, because in constructing an analytic judgment, we do not go outside our concept, we do not appeal to the testimony of our experience. At the same time, synthetic judgments are found only in experience, because the predicate of the concept is found only in experience.

- Like analytic judgments, a priori knowledge is also universal, certain and necessary, and is inseparable from one another. Necessity and strict universality are thus sure criteria of a priori knowledge, and are inseparable from one another.

- An a posteriori knowledge is that knowledge which has its source in experience.

- The synthetic a priori knowledge of Kant contains both the rationalistic and the empirical aspects of knowledge.

- According to Kant, all our knowledge starts with the senses, proceeds from there to understanding, and ends with reason, beyond which there is no higher faculty to be found in us for elaborating the matter of intuition and bringing it under the highest unity of thought.

- The synthetic a priori knowledge of Kant requires for its cognition a priori forms of intuition, synthesis of imagination, concepts and transcendental unity of apperception.



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13.9 ANSWERS TO CHECK YOUR PROGRESS:

Ans. to Q No. 1: Kant.

Ans. to Q No. 2: God, human immartality and human freedom.

Ans. to Q No. 3: According to Kant apriori knowledge is knowledge, that is independent of experience and even all impressions of the senses.

Ans. to Q No. 4: An aporteriori knowledge is that knowledge which has its source in experience.

Ans. to Q No. 5: Apriori.

13.10 MODEL QUESTIONS:

Q1. Distinguish between analytic and synthetic judgments.

Q2. How is an a priori judgment differ from an a posteriori judgment? Discuss

Q3. How is synthetic a priori knowledge possible? Explain in detail.

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UNIT14: KANTIAN CATEGORIES

UNIT STRUCTURE

14.1 Learning Objectives

14.2 Introduction

14.3 Aristotle on Categories

14.4 Transcendental Deduction of Categories

14.5 Transcendental Schema

14.6 Transcendental Imagination

14.7 Transcendental Unity of Apperception

14.8 Let us sum up

14.9 Further Reading

14.10 Answers to Check Your Progress

14.11 Model Questions

14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- learn about the categories. The categories are not inductive generalizations but deduced from the concepts of the 'logical employment of the understanding'.
- know that before Kant, Aristotle is the first philosopher who mentions different categories in his philosophy.
- know certain differences between Aristotle's conception of categories and Kantian categories.
- about the transcendental deduction of categories.
- know the role of transcendental schema in uniting categories with the sensible intuitions.
- know about transcendental imagination.
- learn 'transcendental apperception,'which is the apriori ground of all our concepts.

14.2 INTRODUCTION:

Kant divides transcendental logic into transcendental analytic and transcendental dialectic. In the transcendental analytic, on the one hand, Kant is concerned with explaining the a priori forms and the principles of pure understanding, which make synthetic a priori judgments. Transcendental analytic on the one hand, is chiefly concerned with the following: (I) that the concepts be pure and not empirical; (2) that they belong, not to intuition and sensibility, but to thought and understanding; (3) that they be fundamental and be carefully distinguished from those which are derivative or composite; (4) that our table of concepts be complete, covering the whole field of the pure understanding. Transcendental dialectic, on the other hand, is concerned with exposing the illusion of transcendental judgments and at the same time caution us against being deceived by it. A detailed discussion of transcendental aesthetic has been made earlier. Here, we will discuss in detail only the transcendental analytic, the first part of transcendental logic.

According to Kant, the pure concepts of understanding, which apply apriori to the forms of sensible intuitions, are known as the categories. Kant, however, in the Critique of Pure Reason, does not give any specific definition of categories. According to him, the categories are not inductive generalizations but deduced from the concepts of the 'logical employment of the understanding'.

14.3 ARISTOTLE ON CATEGORIES

Before Kant, Aristotle is the first philosopher who mentions different categories in his philosophy. According to Aristotle, there are ten categories. They are-substance, quality, quantity, relation, place, time, position, state, action and difference. Among these various categories, substance is the central and the other categories are predicable to substance and consequently have relative importance. Aristotle says that Substance in the truest sense of the word is that which is neither predicate of a subject, nor present in a subject.

Kant agrees with Aristotle that the knowledge of an object is possible only through categories. Kant also retains some of the categories, which are already mentioned by Aristotle. They are-substance, quality, quantity, relation, position and state.

Kant appreciates Aristotle's contribution for bringing the categories in epistemology, yet he points out certain short comings of Aristotle's categories. We can point out certain differences between Aristotle's conception of categories and Kantian categories. For Aristotle, An object is the amalgamation of form and content, and is independent of the human mind; for Kant, an object is synthetic a priori in which the a prioriaspects, i.e., the forms, cannot exist independently of the human mind but they can exist independent of the synthetic aspects, which constitute the content. Apart from this, Aristotle regards space and time as categories. But for Kant space and time are the forms of sensible intuitions.

Besides Aristotle and Kant, in the analytical tradition, Russell and Strawson also develop the role of categories. There appears to be four main theories of categories, first, Aristotle's metaphysical theory of categories, second, Kant's epistemological theory of categories, third, Russell's theory of types of categories and fourth, Strawson's descriptive theory of categories. However, we shall not discuss Russell's and Strawson's analysis of categories here.

14.4TRANSCENDENTAL DEDUCTION OF CATEGORIES

According to Kant, there are twelve categories. For him, judgments and categories are relative terms, because corresponding to every judgment there is a category. Kant shows the table of categories in the following way-

Table of Categories

I

Of Quantity

Unity

Plurality

Totality

II

Of Quality

Reality

Negation

Limitation

III

of Relation

of inherence and subsistence

of causality and dependence

of community

IV

of Modality

Possibility-Impossibility

Existence-Non-existence

Necessity- Contingency

According to Kant, Categories are the original pure concepts of synthesis that the understanding contains within itself a priori. He divides the categories into two groups- mathematical categories and dynamical categories. The first groups of categories are concerned with the objects of intuition. The second groups of categories are concerned with the existence of these objects. Kant again says that, the former have no correlates; these are to be met with only in the second group.

While explaining the role of categories, Kant shows the relation among all three sub-divisions of each main class. Itmay be observed that the third category in each class always arises from the combination of the second category with the first. However, the third category is not a derivative, primary concept of the pure understanding.

Kant shows the inter-relation between the different categories in this way, allnessortotality is just plurality considered as unity; limitation is simply reality combined with negation; community is the causality of substances reciprocally determining one another; lastly, necessity is just the existence which is given through possibility itself.

Kant distinguishes metaphysical deduction of categories from the transcendental deduction of categories. In the metaphysical deduction of categories, Kant argues that the concepts are derived from the experience and reflection upon experience. But in the transcendental deduction, concepts are not derived from experience but they relate a priori to all possible objects in experience. Kant showing the relation between metaphysical and the transcendental deduction of categories states that the explanation of the manner in which concepts can thus relate a priori to objects is their transcendental deduction; and from it he distinguishes empirical deduction, which shows the manner in which a concept is acquired through experience and through reflection upon experience, and which therefore concerns, not its legitimacy, but only its de facto mode of origination.

Kant only insists on the transcendental deduction of the categories and not of the empirical deduction. In his words, plainly the only deduction that can be given of this knowledge is one that is transcendental, not empirical. In respect to pure a priori concepts the latter type of deduction is an utterly useless enterprise which can be engaged in only by those who have failed to grasp the quite peculiar nature of these modes of knowledge.

Kant says that knowledge arises only when sensible intuitions are brought under the categories of understanding. However, sensible intuition and categories of understanding are heterogeneous. The sensible intuitions have an empirical content, whereas, the categories of understanding devoid of any empirical content. Therefore, there is no common between sensible intuitions and the categories of understanding. Kant remarks, but pure concepts of understanding being quite heterogeneous from empirical intuitions, and indeed from all sensible intuitions, can never be met with in any intuition.

14.5 TRANSCENDENTAL SCHEMA

Question arises- how does the categories, which are non -empirical are applied to the sensible objects? Kant says that there must be some third thing that makes the application of the categories of understanding to the appearances possible. This mediating representation must be pure, that is devoid of any empirical content. It must be on the one hand, intellectual and on the other hand, it must be sensible. He says this mediating representation is transcendental schema.

Kant says that the concept of time as the transcendental schema and can serve as the mediator between the categories of understanding and the sensible intuitions. He chooses the concept of time as the transcendental schema because of its dual nature, that it is sensible and a priori. Being an a priori form of sensible intuition, it is pure and universal and therefore it is homogeneous with the categories. At the same time, time is contained in every empirical representation of the manifold. Therefore, it is homogeneous

with the empirical representations. Thus an application of the category to appearances becomes possible by means of the transcendental determination of time, which, as the schema of the concepts of understanding, mediates the subsumption of the appearances under the category.

Moreover, Kant prefers the concept of time as the transcendental schema and not the space, because time is the internal form of intuition, therefore it is more universal, more abstract than space and it is applicable to all mental events (as well as physical events). The categories of understanding and ideas occur on mental level and therefore space is not involved. Space is the form of outer sense and therefore only external objects pass through it, time is the form of inner sense through which not only external objects but the internal objects also pass.

Kant says that the schema of each category contains and makes capable of representations only through determination of time. He gives explanations as to how the transcendental schema, through the concept of time, makes the representations possible. He argues, the schema of magnitude is the generation (synthesis) of time itself in the successive apprehension of an object. The schema of quality is the synthesis of sensation or perception with the representation of time; it is the filling of time. The schema of relation is the connecting of perceptions with one another at all times according to a rule of time-determination. Finally, the schema of modality and of its categories is time itself as the correlate of the determination whether and how an object belongs to time. The schemata are thus nothing but a priori determinations of time in accordance with rules.

The role of the transcendental scheme is to act as a mediator between sensible intuitions and the categories of understanding. Through transcendental schema, the subjective conditions of thought can have objective validity, that is, can furnish conditions of the possibility of all knowledge of objects. Kant says, the schemata of the pure concepts of

understanding are thus the true and sole conditions under which these concepts obtain relation to objects and so possess significance.

14.6 TRANSCENDENTAL IMAGINATION

In order that knowledge is possible, sensibility and understanding must unite. But the problem arises as to how these dual faculties unite to give us knowledge. Sensibility has the a priori forms of space and time and understanding has categories. Categories are really the ways, peculiar to understanding, in which we combine our representations in objective judgments. Experience, in the humanly significant sense, is the result of arranging the manifold of sense according to pure principles of order and relation, i.e., the categories. But mere sense by itself cannot give us a manifold which requires a synthesis, and sense, which is passive, cannot effect a synthesis. Kant holds that synthesis of manifold of representations is the result of the power of imagination. He explains the synthesis of imagination is the act of putting different representations together, and of grasping what is manifold in them in one [act of] knowledge. Synthesis is the mere result of the power of imagination, a blind but indispensable function of the soul, without which we should have no knowledge whatsoever, but of which we are scarcely ever conscious.

Kant states that three factors are necessary for the pure synthesis of the a priori sensibility. They are the apprehension of representations as modifications of the mind in intuition, reproduction in imagination, and their recognition in a concept. These three syntheses are in fact aspects of one synthesis. They are explainedbelow-

a) The synthesis of Apprehension in Intuition: Kant says all our representations, being modifications of the mind belong to inner sense. Time is the form of inner sense. Therefore, all our representations are ordered and related in time. Every intuition presents us with a manifold. This manifold can be regarded as a manifold, only in as far as the mind distinguishes the time in the sequence of impressions. This intuition,

which arises through the manifold, can be brought together into unity through a synthesis. This is the synthesis of apprehension.

(b) The Synthesis of Reproduction in Imagination: Kant says that the synthesis of apprehension in intuition takes the need of the synthesis of reproduction in imagination in order to give us the complete representation of an object. The synthesis of imagination, which serves as the a priori ground of a necessary synthetic unity of appearances make their reproduction possible. Without this synthesis of the reproduction in imagination, we cannot experience any object.

(c) The Synthesis of Recognition in a Concept: The synthesis of apprehension and the synthesis of reproduction are not sufficient in giving us the unity of representations, which constitute the knowledge of an object. When a representation is reproduced in imagination, it must be recognized as identical with what we have already apprehended. Unless we recognize the reproduced parts to be the same as what we have apprehended before, such reproduction will be useless.Kant states, in that case, the manifold of the representation will not form a whole, because it has lack the unity, which only consciousness can give to the representations. Kant here adds the third synthesis, that is, the synthesis of recognition. This recognition entails the identification of the representations that are first apprehended with those that are latter reproduced. Every recognition identifies some concepts. A concept is the consciousness of the representations that are already produced.

According to Kant, categories of understanding in order to systematize the chaotic order of representations require synthesis of imagination. But the categories of understanding and imagination for synthesizing unconnected representations cannot function without assuming a subject of knowledge. This is so because it is the subject minds capacity to synthesize through imagination. Kant here speaks of a unitary self, i.e., the unity of apperception.

14.7 TRANSCENDENTAL UNITY OF APPERCEPTION

Kant states that there is a transcendental ground of the unity of consciousness in the synthesis of the manifold of all our intuitions and all objects of experience. This transcendental ground, according to Kant, is the transcendental apperception. He says that transcendental apperception precedes all experience, and yet it makes all experience possible. Transcendental apperception is the a priori ground of all our concepts. Without this unity of pure consciousness, no concepts are possible.

Thistranscendental unity of apperception is formed out of all possible appearances, according to laws. This is not possible if the mind is not conscious of the identity of function that synthetically combines all appearances in one knowledge. The original and necessary consciousness of the identity of self is also the consciousness of the synthesis of all appearances. He says that we do not find the order and regularity in the appearances,rather we introduce them. The unity of apperception, therefore, is the transcendental ground of all appearances in one experience.

Kant says that all representations have relations to empirical consciousness and all empirical consciousness has a necessary relation with transcendental consciousness. It is necessary in our knowledge situation that all empirical consciousness belong to one transcendental consciousness, that is, the consciousness of 'I' or me. This abiding and unchanging 'I' (pure apperception) is the basis of all our representations. Thispure apperception is the highest principle in the whole sphere of human knowledge. This consciousness of 'I' or the thinking 'I' expresses the act of determining my existence. I am conscious of my own existence. The consciousness of my existence is given by self-intuition. It is conditioned by sensible a priori form, that is, time.

Kant says that the synthetic unity of consciousness is both objective and subjective conditions of all knowledge. The transcendental unity of apperception is that unity through which all the manifold given in an intuition

is united in a concept of the object. It is therefore entitled objective, and must be distinguished from the subjective unity of consciousness, which is a determination ofinner sense- through which the manifold of intuition for such [objective] combination is empirically given.

The pure apperception must relate to the pure imagination in order to make their function more intelligible. A pure imagination, Kant says, which conditions all a priori knowledge is one of the main function of the human soul. According to him, by its means we bring the manifold of intuition on the one side, into connection with the condition of the necessary unity of pure apperception on the other.

Kant distinguishes transcendental apperception, which is pure, original and unchangeable consciousness from empirical apperception. Empirical apperception is always changing. Consciousness of self is inner sense or inner perception is empirical. Therefore, such consciousness of self is always changing. He again says that in the transcendental apperception, all representations are united together. It is only when I grasp the different representations as the one consciousness, I call them all these representations, as one and they are all my representations. But in an empirical intuition, representations are not united togetherand they are diverse. They do not have any relation to the identity of the subject.

In Kant's opinion, synthetic unity of apperception is the subject of knowledge of the phenomenal world, which itself cannot be the object of knowledge. This is so because unlike representation of phenomenal object, it cannot be given in sense-experience and categories of understanding will not be applicable to it. Therefore, it is unknown and unknowable. The unitary self or the unity of apperception is related to the categories of understanding and sensible intuition through the faculty of imagination. What will be the case if one tries to know the 'unitary self', if one tries to apply the categories of understanding to it? In Kant's opinion, any attempts to know the 'unitary self' will lead to the 'paralogisms', which are formally invalid

conclusions. Paralogisms are fallacies which come out when certain conclusions are drawn from the judgment 'I think.' They are four in number-

1. That the soul is substance.
2. That it is simple
3. That it is person
4. That it is in relation to possible objects in space.

Kant expounds these paralogisms in order to show that the unity of apperception is unknown and unknowable.



CHECK YOUR PROGRESS

Q1.What is category?

Q2.What are the two division of transcendental logic?

Q3.Before Kant, which philosopher has discussed about categories?

Q4.How many categories are there, according to Aristotle?

Q5.How many categories are there according to Kant?



14.9 LET US SUM UP

- The pure concepts of understanding, which apply a priori to the forms of sensible intuitions, are known as the categories. Categories are not inductive generalizations but deduced from the concepts of the 'logical employment of the understanding'.
- Before Kant, Aristotle is the first philosopher who mentions different categories in his philosophy. According to Aristotle, there are ten categories. They are-substance, quality, quantity, relation, place, time, position, state, action and difference. Among these various categories,

substance is the central and the other categories are predicable to substance and consequently have relative importance.

- According to Kant, there are twelve categories. For him, judgments and categories are relative terms, because corresponding to every judgment there is a category.

- According to Kant, Categories are the original pure concepts of synthesis that the understanding contains within itself a priori. He divides the categories into two groups- mathematical categories and dynamical categories. The first groups of categories are concerned with the objects of intuition. The second groups of categories are concerned with the existence of these objects.

- Kant distinguishes metaphysical deduction of categories from the transcendental deduction of categories. In the metaphysical deduction of categories, Kant argues that the concepts are derived from the experience and reflection upon experience. But in the transcendental deduction, concepts are not derived from experience but they relate a priori to all possible objects in experience.

- Kant says that the concept of time as the transcendental schema and can serve as the mediator between the categories of understanding and the sensible intuitions.

- Kant holds that synthesis of manifold of representations is the result of the power of imagination. He explains the synthesis of imagination is the act of putting different representations together, and of grasping what is manifold in them in one [act of] knowledge. Kant explains the role of Synthesis of Imagination.

- Kant states that three factors are necessary for the pure synthesis of the a priori sensibility. They are the apprehension of representations as modifications of the mind in intuition, reproduction in imagination, and their recognition in a concept.

- Kant states that there is a transcendental ground of the unity of consciousness in the synthesis of the manifold of all our intuitions and all objects of experience. This transcendental ground, according to Kant, is the transcendental apperception.

- Transcendental apperception is the a priori ground of all our concepts. Without this unity of pure consciousness, no concepts are possible.



14.10 FURTHER READING:

1) Burnham, Douglas and Young Harvey Kant's Critique of Pure Reason, (Edinburg: Edinburg University Press, 2007).

2) Cassirer, H.W., Kant's First Critique: An Appraisal of the Permanent Significance of Kant's Critique of Pure Reason, (London: George Allen & Unwin Limited, 1961).

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9) Wilkerson,T.E. Kant's Critique of Pure Reason: A Commentary for Students,(London: Clarendon Press, 1976).

10) Wood,Allen Kant, (London: Blackwell Publishing, 2005).

13.11 ANSWERS TO CHECK YOUR PROGRESS:

Ans. to Q No. 1: According to Kant, the pure concepts of understanding which apply apriori to the forms of sensible intuitions, are known as the categories.

Ans. to Q No. 2: Transcendental analytic and transcendental dialectic.

Ans. to Q No. 3: Aristotle.

Ans. to Q No. 4: Ten.

Ans. to Q No. 5: Twelve.

14.12 MODEL QUESTIONS:

Q1. Distinguish between metaphysical and transcendental deduction of categories. Discuss transcendental deduction of categories.

Q2. What is transcendental schema?

Q3. Why time is considered as a transcendental schema? Describe

Q4. Discuss the function of transcendental imagination.

Q5. Explain transcendental unity of apperception as the subjective ground of our cognition in detail.

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UNIT 15 KANT ON PHENOMENA AND NOUMENA

UNIT STRUCTURE

15.1 Learning Objectives

15.2 Introduction

15.3 Phenomena

15.4 Noumena

15.5 Let us sum up

15.6 Further Reading

15.7 Answer to Check Your Progress

15.8 Model Questions

15.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know about intuition and concepts that constitute the elements of all our knowledge.
- learn the role of logic, which comprises the rules that govern concepts.
- know about general and transcendental logic.
- learn the division of transcendental logic into transcendental analytic and transcendental dialectic.
- know about judgments with corresponding concepts.

15.2 INTRODUCTION:

According to Kant there are two elements of knowledge. They are intuition and the concepts. Neither intuition alone nor the concept in isolation can yield knowledge. Intuition is the capacity of receiving representations (receiving impressions), and the concept is the power of knowing an object through these representations. Through intuition, an object is given to us, and through concept, the object is thought in relation to that representation. Both intuition and the concept may be pure or empirical. When they contain sensation (which presupposes the actual presence of the object), they are

empirical. When there is no mingling of sensation with the representation, they are pure.

Kant argues that the receptive capacity of the mind, its power of receiving the representations in which it is affected by the object is known as sensibility, and the capacity of the mind to produce these representations are known as the understanding. Without sensibility no object would be given to us, without understanding no object would be thought. Thoughts without content are empty, intuitions without concepts are blind. He says that sensibility and understanding, however, do not exchange their functions. It is through their integration, we can have knowledge. According to him, the understanding can intuit nothing, the senses can think nothing. Only through their union can knowledge arise.

We are now into the second part of the Transcendental 'Doctrine of Elements'-the elements that synthetically make up cognition. The first, as we know, deals with pure intuitions (we have already discussed in unit13); we are now turning to concepts. The Introduction to this part, though, concerns itself with 'logic,' specifically with 'transcendental logic'. As we shall see, Kant defines logic as the 'science' that deals with the rules of understanding (A52=B76). Since the understanding is Kant's employment for our ability to apply concepts, logic comprises then the rules that govern concepts. Kant says that the rules for determining the sensibility, which provides the object of knowledge, is different from the rules of the understanding in general.

15.3 PHENOMENA

Kant treats logic in a two-fold manner. They are logic of the general and the logic of the special employment of the understanding. Logic of the general, according to Kant, contains, the absolutely necessary rules of thought without which there can be no employment (whatsoever) of the understanding. It therefore treats of understanding without any regard to difference in the objects to which the understanding may be directed. The

logic of the special employment of the understanding contains the rules of correct thinking as regards a certain kind of objects. While distinguishing between the two, the former may be called the logic of elements, the latter the organon of this or that science. The logic of the special employment of the understanding is considered as the propaedeutic to the sciences.

Kant states that general logic may be pure or applied. General logic is pure, when we abstract it from all the empirical conditions under which our understanding is exercised. Kant gives certain instances like- the influence of the senses, the play of imagination, the laws of memory, the force of habit, inclination, etc., where understanding exercises under certain circumstances, and to become acquainted with these circumstances experience is required. He says, Pure general logic has to do, therefore, only with principles a priori, and is a canon of understanding and of reason. At the same time, general logic is applied, when it is directed to the rules of the employment of the understanding under the subjective empirical conditions. Unlike pure general logic, applied logic has empirical principles. It is general because it refers to the employment of the understanding without regard to the difference in the objects. It is neither a canon of the understanding, nor an organon of special sciences, but merely a cathartic of the common understanding.

Kant puts forward two rules, which govern the operations of pure general logic. They are-

1. As pure general logic, it abstracts from all content of the knowledge of understanding and from all differences in its objects, and deals with the form of thought.

2. As pure general logic, it has nothing to do with empirical principles, and does not borrow anything from psychology, which therefore has no influence whatever on the canon of the understanding. Pure logic is a body of demonstrated doctrine, and everything in it must be certain entirely a priori.

Kant argues that general logic has nothing to do with the origin of knowledge. It deals only with that form which the understanding is able to impart to the representations, from whatever source they may have arisen. Kant distinguishes transcendental logic from general logic, which deals with concepts. These concepts are pure or a priori and not empirical. These concepts belong neither to intuition nor to sensibility but to thought and understanding. The term 'transcendental', signifies such knowledge as concerns the a priori possibility of knowledge, or its a priori employment.

Kant divides transcendental logic into transcendental analytic and transcendental dialectic. In the transcendental analytic, on the one hand, Kant is concerned with explaining the a priori forms and the principles of pure understanding, which make synthetic a priori judgments. Transcendental analytic on the one hand, is chiefly concerned with the following: (I) that the concepts be pure and not empirical; (2) that they belong, not to intuition and sensibility, but to thought and understanding; (3) that they be fundamental and be carefully distinguished from those which are derivative or composite; (4) that our table of concepts be complete, covering the whole field of the pure understanding. Transcendental dialectic, on the other hand, is concerned with exposing the illusion of transcendental judgments and at the same time caution us against being deceived by it. A detailed discussion of transcendental aesthetic has been made earlier. Here, we will discuss in detail only the transcendental analytic, the first part of transcendental logic.

15.4 NOUMENA

Transcendental analytic, for its proper exposition is divided into two parts-analytic of concepts, and the analytic of principles. The transcendental analytic of concepts is mainly concerned in finding out the a priori concepts in human understanding. According to Kant, understanding is a faculty of judgment. Understanding consists of concepts. Concepts lie in the function. By the term, 'function', Kant refers to, the unity of the act of bringing various

representations under one common representation. In every judgment there is a concept. This concept holds many representations. Among these various representations, there is a given representation that is immediately related to an object. Kant gives an example to illustrate his point. He says, in the judgment, 'all bodies are divisible', the concept of the divisible applies to various other concepts, but is here applied in particular to the concept of body, and this concept again to certain appearances that present themselves to us.

Kant divides all kinds of judgments into four main heads- quantity, quality, relation and modality. Each heads contain three sub-divisions. Thus, there are twelve forms of judgments and relate them with the corresponding concepts.

Under quantity, judgments are universal, particular and singular. Kant says singular judgment is different from the universal judgment. According to him, If, therefore, we estimate a singular judgment …according to its quantity in comparison with other knowledge, it is certainly different from general judgments. Here Kant's view is similar to the view of the modern logician. Modern logicians, unlike traditional logicians, give independent status to the singular proposition. A singular proposition, in a traditional classification of proposition, is included under universal proposition.

Under quality, judgments are affirmative, negative and infinite. Infinite judgment, in transcendental logic, must be distinguished from the affirmative judgment. But in general logic, infinite judgment is not different from the affirmative judgment.

Under relation, judgments are categorical, hypothetical and disjunctive. Kant says that in a categorical judgment, two concepts are involved, in a hypothetical judgment, two judgments are involved, and in a disjunctive judgment, several judgments are involved. Categorical judgment like all men are mortal, two concepts are involved; the class of men and the class of mortal beings. Hypothetical judgment, such as, 'if there is a perfect justice,

the obstinately wicked are punished'. This judgment contains the relation of two propositions, namely, 'there is a perfect justice', and the 'obstinately wicked are punished'. Disjunctive judgment contains the relation of two or more propositions. In a disjunctive proposition, one proposition may exclude the other proposition, but jointly they give the complete knowledge of the world. Kant gives an example of the disjunctive judgment, 'the world exists either through blind chance, or through inner necessity, or through an external cause.' Each of these propositions gives us a part of the knowledge of the existence of the world. But together they can provide us the complete knowledge. Kant says in a disjunctive judgment the concept of community is involved. He says, in a disjunctive judgment a certain community of the known constituents, such that they mutually exclude each other, and yet thereby determine in their totality the true knowledge.

Under modality, judgments are problematic, assertoric and apodeictic. Kant argues that in a problematic judgment, affirmation or negation is merely possible. For example, 'earth exists through an external cause' is a problematic judgment because it either can possibly affirm or denied. In an assertoric judgment, affirmation or negation is viewed as real. 'There exists a perfect justice' is an assertoric judgment, because the existence of perfect justice is merely an assertion. In an apodeictic judgment, affirmation or negation are viewed as necessary. 'Socrates must be mortal' is an apodeictic judgment, because it expresses necessity and excludes contingency.

According to Kant, there are twelve categories. For him, judgments and categories are relative terms, because corresponding to every judgment there is a category. Kant shows the table of categories in the following way-

Table of Categories

I

Of Quantity

Unity

Plurality

Totality

Ⅱ

Of Quality

Reality

Negation

Limitation

Ⅲ

of Relation

of inherence and subsistence

of causality and dependence

of community

Ⅳ

of Modality

Possibility-Impossibility

Existence-Non-existence

Necessity- Contingency

Kant says that transcendental logic lays before us the manifold of a priori sensibility, presented by transcendental aesthetic. Space and time are the a priori forms of sensible intuition. The manifold of a priori sensibility serves as the material for the concepts of pure understanding. But he argues that if this manifold is to be known, the spontaneity of our thought must go

in a certain way. Kant regards it as synthesis. The role of synthesis is discussed in its appropriate place.

According to Kant, the pure concepts of understanding, which apply a priori to the forms of sensible intuitions, are known as the categories. Kant, however, in the Critique of Pure Reason, does not give any specific definition of categories. According to him, the categories are not inductive generalizations but deduced from the concepts of the 'logical employment of the understanding'.

According to Kant, there are twelve categories. For him, judgments and categories are relative terms, because corresponding to every judgment there is a category. According to Kant, Categories are the original pure concepts of synthesis that the understanding contains within itself a priori. He divides the categories into two groups- mathematical categories and dynamical categories. The first groups of categories are concerned with the objects of intuition. The second groups of categories are concerned with the existence of these objects. Kant again says that, the former have no correlates; these are to be met with only in the second group.



CHECK YOUR PROGRESS

Q1. What are the two elements of knowledge, according the Kant?

Q2. What is sensibility?

Q3. What is understanding?

Q4. With what transendental login mainly deals?

Q5. What are the categories mention by Kant?



11.5 LET US SUM UP

- According to Kant there are two elements of knowledge. They are intuition and the concepts.
- Intuition is the capacity of receiving representations (receiving impressions), and the concept is the power of knowing an object through these representations. Through intuition, an object is given to us, and through concept, the object is thought in relation to that representation.
- Without sensibility no object would be given to us, without understanding no object would be thought.
- Kant says that sensibility and understanding, however, do not exchange their functions. It is through their integration, we can have knowledge.
- According to Kant, the understanding can intuit nothing, the senses can think nothing. Only through their union can knowledge arise.
- Kant says that the rules for determining the sensibility, which provides the object of knowledge, is different from the rules of the understanding in general.
- Kant treats logic in a two-fold manner. They are logic of the general and the logic of the special employment of the understanding.
- Logic of the general, according to Kant, contains, the absolutely necessary rules of thought without which there can be no employment of the understanding. It therefore treats of understanding without any regard to difference in the objects to which the understanding may be directed.
- The logic of the special employment of the understanding contains the rules of correct thinking as regards a certain kind of objects.
- Kant argues that general logic has nothing to do with the origin of knowledge. It deals only with that form which the understanding is able

to impart to the representations, from whatever source they may have arisen.

- Kant distinguishes transcendental logic from general logic, which deals with concepts. These concepts are pure or a priori and not empirical. These concepts belong neither to intuition nor to sensibility but to thought and understanding.

- Kant divides transcendental logic into transcendental analytic and transcendental dialectic.

- In the transcendental analytic, Kant is concerned with explaining the a priori forms and the principles of pure understanding, which make synthetic a priori judgments. Transcendental dialectic is concerned with exposing the illusion of transcendental judgments and at the same time caution us against being deceived by it.

- Transcendental analytic, for its proper exposition is divided into two parts- analytic of concepts, and the analytic of principles. The transcendental analytic of concepts is mainly concerned in finding out the a priori concepts in human understanding.

- According to Kant, understanding is a faculty of judgment. Understanding consists of concepts. Concepts lie in the function. By the term, 'function', Kant refers to, the unity of the act of bringing various representations under one common representation.

- In every judgment there is a concept. This concept holds many representations. Among these various representations, there is a given representation that is immediately related to an object.

- Kant divides all kinds of judgments into four main heads- quantity, quality, relation and modality. Each heads contain three sub-divisions. Thus, there are twelve forms of judgments and relate them with the corresponding concepts.

- Under quantity, judgments are universal, particular and singular. Under quality, judgments are affirmative, negative and infinite. Under relation, judgments are categorical, hypothetical and disjunctive. Under modality, judgments are problematic, assertoric and apodeictic.

- According to Kant, the pure concepts of understanding, which apply a priori to the forms of sensible intuitions, are known as the categories.

- The categories are not inductive generalizations but deduced from the concepts of the 'logical employment of the understanding'.



15.6 FURTHER READING:

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15.7 ANSWERS TO CHECK YOUR PROGRESS:

Ans. to Q No. 1: Intuitions and the concepts.

Ans. to Q No. 2: Kant argues that receptine capacity of mind, its power of receiving the representations in which it is affected by the object is known as sensibility.

Ans. to Q No. 3: IThe capacity of the mind to produce the representations are known as understanding.

Ans. to Q No. 4: Concepts.

Ans. to Q No. 5: Quantity, Quality, Relation & Modality.

15.8 MODEL QUESTIONS:

Q1. Discuss the role of understanding in knowledge formation.

Q2. Distinguish between general and transcendental logic.

Q3. Discuss the function of transcendental logic in detail.

Q4. What is meant by the 'concept' of human understanding? How many concepts are admitted by Kant? Discuss in detail.

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