

Immanuel Kant (1724–1804) is one of the most highly regarded and influential of the modern European philosophers. In this course we will focus on the *Critique of Pure Reason* (1781/1787), and the epistemological and metaphysical position that Kant develops in that work. More specifically, we will examine Kant's transcendental idealism, his theory of mental representation, his demonstration of the applicability of a priori concepts to objects of experience (the "transcendental deduction"), the theory of causation and causal powers, his views on the limits of our knowledge, and his practical justification of belief that we are free and that God exists. We will also consider Kant's perspective on the role of philosophy and its prospects for yielding knowledge, and how its methodology differs from that of the empirical sciences and from mathematics.

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Office: Goldwin Smith 323
Class time: TT 11.40–12.55
Classroom: Rockefeller 105
Course website: Canvas

Main texts:

Immanuel Kant, *Critique of Pure Reason*, ed. and tr. P. Guyer and A. Wood. Cambridge University Press, 1987. <http://strangebeautiful.com/other-texts/kant-first-critique-cambridge.pdf>

Immanuel Kant, *Critique of Practical Reason*: tr. Mary Gregor, Cambridge Univ. Press.

For primary texts by Kant on line see Stephen Palmquist's site:
<http://www.hkbu.edu.hk/~ppp/Kant.html>

Some influential books that cover main topics in the *Critique of Pure Reason*:

Henry Allison, *Kant's Transcendental Idealism*, Yale, 1983, revised edition, 2004.
Paul Guyer, *Kant and the Claims of Knowledge*, Cambridge, 1987.
Patricia Kitcher, *Kant's Thinker*, Oxford 2011.
James van Cleve, *Problems from Kant*, Oxford, 1999.

Two good introductory texts on the *Critique of Pure Reason*:

Georges Dickel. *Kant's Theory of Knowledge*, Oxford, 2004.
Jill V. Buroker. *Kant's 'Critique of Pure Reason': An Introduction*, Cambridge, 2006.

Reference text: The most important of these is the on-line *Stanford Encyclopedia of Philosophy* ("SEP"), which is free to all users. There are some very helpful articles on various aspects of Kant's work there, as well as links to other resources.

Written work for undergraduates:

- (1) A 5–7 page exercise on an assigned topic, due Friday, October 18.
- (2) An exam on Tuesday, November 12.
- (3) A 12–15 page paper due December 12.
- (4) Weekly questions: once a week, on a day of your choice, you'll need to hand in a typed paragraph-long question about the reading from Kant for that day. These questions should demonstrate thoughtful attention to the text and refer to a particular passage or two.

Grading:

- Questions/Participation/Attendance: 20%
- Short paper: 20%
- Exam: 30%
- Long paper: 30%

On-line guide to writing a philosophy paper by Jim Pryor (NYU):

<http://www.jimpryor.net/teaching/guidelines/writing.html>

Written work for graduate students:

One seminar paper in two drafts, final version due December 12.

Weekly questions: once a week, on a day of your choice, you'll need to hand in a typed paragraph-long question about the reading from Kant for that day. These questions should demonstrate thoughtful attention to the text and refer to a particular passage or two.

Topics and readings:

1. The place of the *Critique of Pure Reason* in the history of modern philosophy.
2. Motivations for transcendental idealism and for the project of the *Critique of Pure Reason* (all A–B pagination is from the *Critique of Pure Reason*, A numbers are from the 1781 edition, B numbers are from the 1787 edition):
 - a. The critique of rationalist metaphysics and the defense of ethics and theistic religion, Prefaces Avii–xxii; Bvii–xliv; Introduction B1–30.
 - b. Turning back skepticism about knowledge of physical objects; 4th Paralogism in A, A366–380.

3. Methodological preliminaries
 - a. The analytic/synthetic distinction, B10–B18, A19/B33–A22/B36.
 - b. The theory of mental representation, A50/B74–A52/B76, A67/B92–A83/B109; A321–2/B376–7.
 - c. The a priori method of transcendental philosophy: The Transcendental Doctrine of Method, Chapter 1, sect. 4: A783/B811– A794/B822.

4. The anti–empiricist/anti–Humean arguments:
 - a. The Transcendental Aesthetic: space and time as forms of intuition, A19/B33–B73.
 - b. The Transcendental Deduction, A84/B116–B129, A115–130, B129–B169.
 - c. The Analogies: Kant on causation, A176/B218–A218/265; especially the Second Analogy, B232–A211/B256.
 - d. The Postulates, Refutation of Idealism, and the General Note to the System of Principles. A218/B265–B294.

5. The anti–rationalist/anti–Leibnizian arguments:
 - a. The Amphiboly: humility about knowledge of things in themselves and absolutely intrinsic properties, A260/B316–A292/B349.
 - b. The Paralogisms: why rational psychology is impossible, A338/B396–A366.

6. Transcendental Idealism and Things in Themselves:
 - a. Phenomena and Noumena, A235/B294–A260/B315.
 - b. Freedom.

Background: B. Spinoza (1632–1667), Rejection of free will: *Ethics*, Part II, Propositions 48 and 49, and Concluding Note (at the end of Part II); *Ethics*, Part III, note to Proposition 2.

<http://www.earlymoderntexts.com/authors/spinoza>

Kant on transcendental freedom:

Critique of Pure Reason, A532/B560–A557/B585;
Critique of Practical Reason, Ak V [28]–[31], [42]–[50], [95]–[106]
 - c. God:

Ideal of Pure Reason, A567/B595–A704–B732;
 Canon of Pure Reason, A795/B823–A831/B859;
Critique of Practical Reason Ak V [123]–[146];
Critique of Judgment, §§76–77,
https://monoskop.org/images/7/77/Kant_Immanuel_Critique_of_Judgment_1987.pdf