

SUMMARY OF PHILOSOPHICAL CRITIQUES AGAINST KANT'S METAPHYSICS AND EPISTEMOLOGY:

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1. Chesterton argues against all modern philosophy in that it is more reasonable to accept common sense beliefs than to accept a philosophical theory that implies they are false. He thinks they have to twist what is commonly obvious by turning to monads, Cartesian dualisms, phenomenalism, etc. Common sense has explanatory power!
2. Kant insists that it is impossible for the categories of the understanding, including the category of causation, to be applied beyond his wall to the world of things-in-themselves. But he also believed that those unknowable things-in-themselves existing in the noumenal world are the ultimate cause of our percepts. This is a contradiction in which Kant does what he says cannot be done, namely, take one of the categories and extend beyond his "wall" into the world of things-in-themselves.
3. Skepticism is logically self-defeating for any belief that implies a false belief must be false (Fichet). How is possible to say that something exists but that we can know nothing about God?
4. Kant states that we as humans possess the same set of categories. In other words, he assumes that every person as a matter of argument possesses the same structure of rationality. Why do all humans share in the same structure of rationality? What is his justification?
5. Hegel: Why are our faculties inherently directed to truth? No, the best philosophy can do is to engage in a continuous critique of knowledge. Flowing from this view we have the "structures" of authority" Kant imposes on our nature of understanding. His view is "suspiciously" compelling among philosophers.
6. Pascalian Critique: Kant fails to recognize his personal finiteness against the backdrop of the infinite. There is no way he, in his finite, frail, sinful condition, is able to assert two-world theory: phenomena and noumena. Moreover, he disregards God entering into our time and history (religious experience; grace; etc). He ignores the frailties of the mind, the disposition of the heart, and the inherent need of God. Even with phenomena, he gives too much credit to the human condition and the human mind. Moreover, other things at work which he fails to see (e.g., God's transcendence, presence, religious experiences; God came into my "world"; he broke the noumena and entered into my life with all its biases, frailties, and noetic effects of sin.
7. Kierkegaard: Kantian philosophy, like other modern philosophies, Kant's system is isolated itself from the deepest concerns of life. The subjective element is obscured if not denied by rational thought...subjectivity is what makes up each person's unique existence. People merely exist and only later become essential selves.
8. Rorty: In *Philosophy and the Mirror of Nature*, Rorty argues that we need to eliminate the idea that human beings are equipped with a structural framework which dictates how their inquires must proceed. Rorty contends that our starting point should begin with our immediate concrete experiences of life (pluralism of truths; statement is true if it leads to a successful behavior). One theme that captures reality is that everywhere we are confronted by "contingency." Kant ignores "contingency."
9. Dewey: Kant has committed the most pervasive fallacy in philosophy: the fallacy of reductionism. There are other factors that are at work (self, background, potentialities). While Dewey contends that there is no over-arching canopy to explain all, we do have experience itself as a starting point for inquiry, investigation, and experimentations. Kant does not have a "God-like, objective" view of reality to claim that reality is noumena/phenomena because we are "in the world" and not "above it."

Moreover, he neglects the bilateral relationship between ourselves and our environment; we feed on the world and the world feeds on us. Finally, our understanding of the nature of things must be tentative (not closed), always open to further inquiry and investigations and new opportunities of creativity, development, and imagination.