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Professor's Name

Philosophy

Date

Introduction to Philosophy

Law-giver to Nature

Kant, while synthesizing a response to Hume's claims, stated that the law-giver to nature does necessarily mean that there is an unnatural order that exists. The law-giver to naturally arise from human mind concepts that are necessary and universal. Kant simply put "mind over matter" into context. There aren't any preordained laws in existence, but simply the ones that are created by the human minds (Kant's Legacy and The Birth of Idealism, 2020). It is humans who interpret reality, giving it meaning according to our mental categories and pure reasoning. Reality cannot exist without us since we give it meaning and not the other way around. The human mind shapes the concepts of the physical world to us actively operating and creating our concepts about the world that exists. The human mind does not reflect truths inherent to nature, as stated by other philosophers before Kant. We live in a world that we have created, introducing a personal identity sense that human rationality stamps on the world.

Mental categories.

Kant's mental categories include human concepts, which are a priori aspect. They are how we understand the universe around us. Kant states that the mind does not passively or simply experience the physical universe. It interprets it and understands it. He also stated more importantly than how things are in themselves is not demonstrated or explained by the mental categories. They are independent of how we conceptualize and understand them. With this sense

of thinking, Kant stated that the categories should not be associated with Plato's forms in which Plato argues of an ultimate reality which is transcendent and the world copies vaguely. For Kant, the mental categories are simply structures of cognition that are built into our minds. Therefore, they do not possess any significance ontologically or metaphysically while relating to existence (Bonevac and Daniel, 70). They are only significant in epistemologically, that is, "in relation to knowledge." Kant states that mental categories are inherent. This is to mean that the mental categories exist without experience and are also independent of experience since they are prior to it universally. They are there without experience as a necessary condition. However, Kant states that without them, experience and knowledge cannot exist. From his point of view, without the mental categories or the "pure concepts of understanding" by which sensations are organized and unified, humans cannot experience anything that is substantial. Kant while also attacking Hume's view of casual judgments, he states that we can only experience an unconnected sequence of sense impressions without a priori cause concept. We cannot have the required connection between effects and cause, which is the direct effect. However, Kant states that the required connection already exists and are permanent entities in which the mind is fixed upon and uses it to impose all casual situations that are presented to it.

How the mental categories apply to casual situations

The categories only make us recognize events and things. They do this by presenting the phenomena as base sensations from which we obtain format or ordained guise. We deal with things according to how our minds describe them to us and not necessarily as they actually are in themselves. The mental categories of Kant are subject to interpretation by philosophy as acceptance through a common sense of perceptions that do not depict failings in cognizance of humans or their inability to understand the noumena concept. According to Kant, the laws of

nature are not discovered by the human mind but are simply discovered. The point of view for every human depends on how the mind depicts the images that it receives from the world. Our view of the world and how we interpret things presented to us depend completely on our mental categories. Kant describes how one person could see the number six while another person sees the number nine, but they are both looking at the same number. How we view the world is not exactly how the world is, but it is connecting sequences to try and derive meaning. Kant also describes how a person could feel warm in a room, but another person in the same room would not be of a similar opinion. None of their opinions is the actual state of temperature in the room unless proven by a thermometer; then we can know if the room is warm as claimed by the first person.

Why he named his system Copernican

Copernicus reversed the doctrinal view, which was set traditionally. This was when he made the discovery that the sun setting in the west and rising from the east was just an illusion created by earth's motion in which we misread. Just like Copernican, Empiricism was turned by Kant through his explaining of fundamental characteristics our minds impose objects which are presumed by empiricists to be inherent (Kant, 5). This was the reason he named the system he created Copernican. His system stated that how we transmit or contain our senses is not important, but rather how our minds categorize and deal with the senses is what matters.

Works' cited

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