

# Aisthesis



## Kant and Space as Event

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**Abstract.** This text aims to highlight the specific practical value of Kantian philosophy starting from its reflection on space. The representation of space determines a reversal of the terms of reference between state jurisdiction and the free will of the subject. The latter is sensitive to any performative instance coming from outside, which represents the very meaning of its passage through historical time as a sentient entity. It is precisely the mastery authorized by the understanding of the abyssal character of one's own existence that opens to a potentially all-encompassing praxis, as freedom to act in the world starting from the imposition of the categorical imperative in the horizon of moral law. The free will of the individual becomes a worldly praxis adhering to the ethical law that identifies the relationship of reciprocal implication between knowledge of man and knowledge of the world.

**Keywords.** Essence, law, practice, space, understanding.

In this text I would like to outline some themes regarding the relationship between Kant's philosophy and the cosmic idea of space. For Kant it is necessary that the plane of essence precedes that of existence, and this is the core of his answer to the question *What is Enlightenment?* posed by the Lutheran pastor Johann Friedrich Zöllner. Enlightenment represents the exit from the state

of minority from the point of view of considering the subject as a free creator of contents valid for himself, regardless of the recognition of the public horizon to which he refers. The categorical imperative in fact, in the form developed by the thinker from Königsberg, expresses the need for the call to follow the prescription of the intellect which establishes the antinomies, understood as additions of content within the original vision of the world of the subject. The concept of the dimension of a conscience far from the character of ambiguity of the determinism implicit in Nature creates the connection with the reference to God, the source of the questions intrinsic to a pure use of thought. The content of the responsibility of action relegates the pure subject to submission to morality, charging him with holding *with the reins* the pragmatic nucleus of the weak conscience. The relativity of the content of the ratio shapes the implementation of the concept starting from the paradigmatic basis of personality, opening the sphere of duty to the meaning of the presence of transcendental questions by the subject, who sees his intellection grasp the categorical order understood as the architectonics of reason. The objectivity of the thing, pointing to the possibility of expression as a reaction to the foundation of the intelligence of the cosmos, implies the idea of Nature as an opening to the intellection of causality, a rupture of the moral law determined by the foundations of the nullifying action of the awakened conscience, as the cosmic becoming of the history of concepts intrinsic to the modality of the appearance of transcendence. The maxim of morality grasps in the horizon of temporality the rule similar to its insurgence, an expression of the foundation of thought understood as an accident. The knowledge of the subject determines the experience by architecturally constructing the synthesis of the self, emblem of the characteristic of the world understood as a thing in itself opposed to the hylomorphic vision of objectivity. The space of transcendence is open to the instant as a break with the world, a phenomenology of the analysis of the forms of self-love. Truth generates experiences as a crystallization of events within the gradual constitution of the facts of the world, as the generation of the phenomenon that imposes the reference to the experience implicit in the act of thinking. Knowledge of the horizon of the postulates of knowing imposes the rule of the persistence of the cogito understood as a form in itself of the nucleus of the pure intellect, a sensitivity that determines the impulse of reflexivity. The contradiction between phenomena implies access to the stability of the law of the circumstance, which refers to the facticity of the event, the moral law being established once and for all in the quality of consequence of the concrete actions that pertain to individual life. Augustin Berque (2000) states that the relationship between ontology and geography establishes the dichotomy through which the former determines the epistemological form of the latter<sup>1</sup>. In clearer terms, it is possible to state that there is no space detectable through mappings that does not have within itself a history that can be investigated from the point of view of its

intrinsic design meaning in becoming. The form of the transcendental essence implies the mathematical configuration of the cosmos from the point of view of the emergence of the ontological nucleus of the world, as the existence of praxis within space. In paragraph §3 of the *Transcendental Aesthetic*, Kant outlines the framework of the modifications through which the transcendental interiority of the space inhabited by the subject is exposed to the configuration of the intuitive act of empirical judgment, a representation of individual experience that stands out in the conformation of its determination<sup>2</sup>. The intuitive characteristic of the acting subject shapes the foundation of the aesthetic horizon, outlining intuition as the representation of an individual faculty, the lineament of a sensitivity open to the categorical imperative. The metaphysics of linear time establishes sensitive knowledge as an opening to the external side of transcendence, cognition of reason determined in its representative foundation that links the intrinsic data to the space of the world with the subject identified by the reference to the moral law. The concept of time of sensitivity captures the implicit foundation in the subject that recognizes the core of the practical determination of action, perception understood as an a priori faculty of the pure logical faculties of reason. The transcendental determination of the subjectivity of reason captures the founding nexus of the law inherent in the empirical presupposition as a reflection on the synthesis of the logical relationship in the order of phenomena. The foundation of the transcendental law captures the appearance of the intuition of the object in the profiling of the internal sense, representation of the sensitivity of the content of the knowledge of the logical concept. The determination of the unlimited manifold in itself removes the perception of the extension of bodies from the metaphysical point of view, becoming the necessary condition for the development of the very possibility of the expression of a synthetic judgment. The metaphysical instance in the representation of space permeates the perception of geometric distances, the impenetrability of the body within the rational form of the soul compatible with the discursive concept of general logic. Noumena support the simplicity of concepts from the point of view of the absoluteness of necessity, a universally valid proposition that can only be known a priori, determining the intuition of appearance to the internal sense of the transcendental ideal of a pure science<sup>3</sup>. The geometric position of appearances delimits the infinity of dimensions from the point of view of an apodictically connoted certainty, open to the enumeration of concepts in the dichotomy between intension and extension, difference of places in the perspective relating to the relationship between space and time. The intension of the concept of infinity is the counterpart of the singularity of spatial universality, which represents an extraneous characteristic of geometric limitation of the analysis assumed as time simultaneous to the horizon of sensation. The metaphysical exposition of space presupposes the latter as a concept that cannot be defined from the point of view of a representation of a

higher degree, its basic characteristic being limited to the giving of a magnitude already determined in itself. External intuition is a sensation that represents the ideality of transcendence, which is an a priori condition of the reality of changes, as Kant reports in paragraph §7 of the *Transcendental Aesthetic*. The German philosopher writes:

[t]ime is certainly something real, namely the real form of inner intuition. It therefore has subjective reality in regard to inner experience, i.e., I really have the representation of time and its determinations in it. It is therefore to be regarded really not as object but as the way of representing myself as object. But if I or another being could intuit myself without this condition of sensibility, then these very determinations, which we now represent to ourselves as alterations, would yield us a cognition in which the representation of time and thus also of alteration would not occur at all. Its empirical reality therefore remains as a condition of all our experiences. Only absolute reality cannot be granted to it according to what has been adduced above. It is nothing except the form of our inner intuition. If one removes the special condition of our sensibility from it, then the concept of time also disappears, and it does not adhere to the objects themselves, rather merely to the subject that intuits them. (Kant [1787]: 182-183)

Real entities are located in different places, and are united in the space of extension of the material object by the infinity of *subconcepts*, which delimit the discursive horizon of sensitive intuition. The expression of transcendence is rooted in the problem of deprivation to which the individual is subjected, who has only himself as a reference, the integrity of the *I think* opposed to the hostility of the world. Reason is impotent in the face of the tendency of reality to postpone the decision regarding the instances produced by the subject, disoriented by the inertia that represents his condition. The inability to orient oneself in the world is understood by Kant as produced by the prejudice of reason that aims at the summit, at the maximum of its own will, clashing with the ordinary postponement that represents the original denial of meaning, blind like the gaze of the mole and the sky closed to the possibility of its shining. The reassuring ordinariness within which historical time passes through the life of man is the sign of the presence of radical evil that is configured as control through the laws promulgated by the state authority of individual nations, which for Kant should unite their legislation within a single promulgation that aims at the union between heaven and earth, the implantation of transcendence in the space of the world. The legitimacy of the modern State is based on the temporal determination of legality understood as legislation aiming at the purposes of human life as they have been shaped and defined over the course of history. In this sense, in *Pragmatic Anthropology*, Kant writes:

[t]he same thing is true of the sensation of hearing when the musician plays a phantasy on the organ with his ten fingers and two feet while, at the same time, he is speaking to someone standing beside him. Within a few seconds, a host of ideas is awakened in his

soul, and every idea requires special judgment as to its appropriateness since a single stroke of the finger, not fitted to the harmony, would immediately be heard as discord. Yet the whole comes out so well that the improvisator must often wish to have preserved in a score many a passage which he has performed in this happy fashion but which he could not have performed so well with real diligence and attention. (Kant [1798]: 7, 135)

The philosophy of Kantian geography is based on the presupposition represented by moral becoming in the horizon of the determination of events thought from the point of view of their moral identification, prescribed by the imperative of the will understood in its purity. Man recognizes space if he settles within it through the act of love interested in the form that nature assumes in a teleological sense, therefore aiming at the finality of objectivity itself. Man understood as a citizen of the world bases his cosmopolitan ideal on the ability to inhabit time virtuously, setting *cosmic* goals to be achieved in the horizon of the search for the good of humanity. Jennifer Mensch (2013) in an important contribution states that the reconduction of the subject to his original place in the world is possible through the knowledge of other entities that have in themselves the character of decision, understood as a characteristic of the contents that shape the individual by imposing an evolution on his behavior<sup>4</sup>. Knowledge of the world is knowledge of the goals that can be pursued by human beings who interact with each other by presupposing shared tasks through which it is possible to contribute to the common good according to one's subjective inclinations. The empirical content of historical facts pertains to the fusion of the concept within the form determined by the founding nucleus of the idea of man as a citizen of the world. The representation of space takes on the role of mediator between the plane of sensitivity and that of the intellect, founding the method of «knowledge of behavior» as a search for an expression adequate to proceed from the analysis of private circumstances through an identification logically linked to the appearance of forms. Temporality passes through places historically placed by the tendency to pacify events, gradually making them acceptable to allow the subject participating in knowledge to imitate through his behavior the immanent determination placed by reason. Empirical geography is the clarification of the purpose that founds the law governing chaos with a delimitation representable by an idea that is beyond question but at the same time present to the eyes of the subject who experiences from within the ideal of the speculative concept of justice. In the *Third Section of Chapter II of Analytic of Concepts* Kant, reasoning on the speculative use of epistemological analysis, reaches the conclusion that the pure concepts of the intellect are in a founding relationship with respect to the world understood in a transcendental sense<sup>5</sup>. The elaboration of concepts is the result of a workshop activity that targets the infinite multiplicity of components that pertain to the human, the different traits that run through the subjective experience emerging as interpretable and recognisable contents. Reason knows

the content of the action from the point of view of the intention that founds the necessity of the internal sense, judgment of the subject that is based on sensation understood as intuition. The origin of knowledge is inherent in the search for the highest good, which obeys the rule of sensitive appearance interpretable as reason constantly given to the human species, foundation of free will in relation to reason. At the moment of indecision, when one must choose between several options, the presence of transcendence is manifested as the logical foundation of the world. The subject's role is to disidentify itself from any form of attribution of personal glory, devoting itself to the investigation of the symbols that narrate the presence of transcendence from the point of view of its character of evidence. The essence of the world is the manifestation of *jouissance* understood as the reduction to infinitesimal parts of its attributes, as a subject that relies on the dialectic of becoming by abandoning itself. The reminiscence of the authentic sense imposed by the apperception of the noumenon requires the definition of a moral law close to the legislation of the State, recognition of the right to adhere to the values of one's time understood as justification of practice, an obligatory track from which it is not possible to deviate. Adherence to the moral law allows the growth of the individual annihilated by history who gradually approaches the legislation of the political foundation, awareness of the objectivity of the task of extinguishing radical evil by working intrinsically to prevent the wearing out of the sense. In paragraph §64 of the *Critique of Judgement* entitled *On the Character Peculiar to Things [Considered] as Natural Purposes* Kant states that the free will of the subject is decisively influenced by the impulses that come from external legislation, understood as motivating contents that modify the ordinary perception of reality<sup>6</sup>. The transcendental method implies the expression of contingency within the horizon of phenomena, a new determination applied to reality founding the interaction between philosophy and individual subjectivity. The substance of evolution cures the subject of the world by determining the modification of the nature of appearance as a response to the solicitations of pure intuition based on a good will, expression of the limitlessness of the flowering of knowledge. As the German philosopher writes:

[i]magination is the faculty of representing an object even without its presence in intuition. Now since all of our intuition is sensible, the imagination, because of the subjective condition under which alone it can give a corresponding intuition to the concepts of understanding, belongs to sensibility; but insofar as its synthesis is still an exercise of spontaneity, which is determinative and not, like sense, merely determinable, and can thus determine the form of sense a priori in accordance with the unity of apperception, the imagination is to that extent a faculty for determining the sensibility a priori, and its synthesis of intuitions, in accordance with the categories, must be the transcendental synthesis of the imagination, which is an effect of the understanding on sensibility and its first application (at the same time the ground of all other applications) to objects of the intuition that is possible for us. (Kant [1787]: 151-152)

The evolution of peoples, recognizable through the analysis of the peculiarity of their somatic traits, tells of the sacrifice and abnegation through which men have carved out a place for themselves in the world, not only from the point of view of the need for survival, but also by allowing subsequent generations to evolve culturally and from a social point of view. Respect for man's dedication represents the degree of evolution of the species, which represents the blossoming of a set of conditions that converge, allowing the human race to fulfill the moral provisions that preside over its development. Werner Stark (2011) states that in Kant there is the theme of the meaning to be given to circumstances from the point of view of the relationship between the way in which they present themselves and the cosmic perspective from which they must necessarily be observed. The sublime expresses the purity of the anguish that grips man when he reflects on the miseries of his existence, the cosmic solitude that finds no other justification in its manifestation. In Kant the precariousness of existence takes on the features of a gamble, of a game aimed at the world and transcendence; precisely because there are no certainties it is necessary to refer to an absence, to a constitutive lack that annihilates the naive individual will.

Marcel Quarfood (2006) believes that Kant's biological teleology expresses the idea that sensations and emotions derive from the biological evolution of the Earth inhabited by man, which in the course of its history has modified the characteristics of human beings through its own geographical phases. The condition of the subject depends on the place it occupies in the world, considered however not from the point of view of its magnanimous originality, but as strictly dependent on the movement of circumstances, which for Kant represent the essence at the same time biological and ontological of reality. The indifference caused by the lack of intentional impulses coming from the outside insinuates in the subject the doubt concerning a conduct of life that from the symbolic point of view would reveal itself to be incorrect, the origin of negative consequences. The intrinsic complexity of the active dynamics of the world is hidden by the apparent scarcity of events that deny the very justification of the appearance of Something opposed to Nothing, as an error of God deprived of the awareness of his nature. Willem McLoud (2018) states in an important study that for Kant, events occur in a determined and predefined order, representing the very substance of reality from the point of view of the permanence of matter<sup>7</sup>. The space of the world weaves the crack in the horizon of asceticism, a formal category of the upheaval of Nature understood as a place where history finds its fulfillment. In Kant, the theme of the inadequacy of the subject within a world that would seem to have no intrinsic purpose is present, determining the appearance of the lack of meaning of its foundation. Criticism applied to geography determines the consideration according to

which the world is self-sufficient from the point of view of the quality of events that occur within places predetermined in their aesthetic connotation. According to Robert B. Loudon (2011), the importance of Kantian philosophy of space lies in the German thinker's explicitation of the need to found a teleology of geography understood as the faculty of determining the relationship between the visible aspect of places and their transcendental function, thus allowing one to orient oneself in thought through the reconduction of the general idea of the world to its essentiality<sup>8</sup>. The fundamental assumption that must animate the subject is the consideration according to which the course of the world obeys a regularity that makes it determined in its harmonious balance, a possibility given to the individual to abandon himself to the flow of events themselves. The interval constituted by the negative experience interrupts the habit of false consciousness allowing the subject to open new roads to transcendence, a subtle boundary of the gaze within the relationship between the *I think* and the world. Béatrice Longuenesse (2023) states that in Kant the very problem of existence is such from the point of view of a cyclical movement that is continually renewed and that sees new and different components added to it, leaving the subject suspended in a condition of absence of references. The right of man that aims at an elevation of Nature goes beyond the empirical consideration of space, leading the metaphysics of historical places back to a description that does not raise the question regarding the conditions of possibility of knowledge itself. The narration of the physical aspects of a people implies attention to the intervention of the metaphysical progress of humanity with respect to the somatic and psychological conditions imposed on man, to what Nature does with him. Creativity is a way of being in the world that is established in place of the normal identity, represented by the permanence of the same limit that accompanies the perception that can be traced back to the identifiability of the *I think*. The ideal of an objectively determined knowledge of the world carries within itself an aporetic foundation deriving from the insufficiency of the demonstration of a truth taken as acquired. What is known of reality is what is not seen and cannot be demonstrated, given the illusory nature of the image that each individual has of the entity. The search for the unknown leads to a further impossibility, which establishes the way of inhabiting the world and his place in it to which man is linked, understood as a citizen of that cosmos towards which he manifests his absence. Alix A. Cohen, in an important text on the relationship between Kant's philosophy and the human sciences, argues that the very possibility of knowledge is strictly dependent on the identity of the subject, on his ability to acquire a determination that allows access to a learning no longer tied to objectively quantifiable cognitive characteristics, but to the specific mode of regulation of categorical determinations with respect to sensitive data (Cohen [2009]: 70-71). The impossibility of jus-

tifying the personal point of view merges with the demands that the world advances, a contrast between the *I think* and the indifferent flow of reality. The appearance implied in the perception of place hides the rule founding the interconnection of the world having as its goal happiness determined from the point of view of the pure use of moral law, transcendental legislation pertaining to a finite intellect such as the human one. The identification of place has to do with the state of mind of the subject which permeates through feeling the representation determined by the thingness of the object, as a difficulty in orienting oneself in a world already formed by empirically shaped events. The foundation of the subject's appearance, indifferent to the passage of time in neutrality, tends to reappropriate its place in the world. A mythical conception of the world is replaced by the rationality of public law, desacralization of the space marked by geographical borders that delimit the historical horizon from the point of view of a war that is perpetually prolonged. It is necessary to return to the origin of the metaphysical identification of space, time in which the traditions of peoples imposed their meaning on the life of man, the fulfillment of the *Copernican revolution*. The imposition of the instant determined by the categorical order of phenomena opens to the understanding of time as possession, as a heritage available to the subject that founds citizenship in the world implicit in the overcoming of the radicality of evil. The time that presides over space opens to a closed system; history is detached from transcendence, does not contemplate it, the philosophy of geography finds itself confined to the timelessness of places unavailable to identification. Europe, which Kant does not name in his text on the Enlightenment, should not be considered a geographically identifiable region of the world, but rather a historical place that arose at a certain moment and is destined to dissolve. History marks the time of communities, geography their peculiar destiny, what happens from the point of view of a relationship with transcendence. The determination of the individual in the world refers to the need to avoid the superfetation of the project substance, difficulty of inhabiting time from the point of view of the correspondence to one's purpose, denial of the categorical nature of the imperative. The conformation of the world obeys the principle of convenience which eliminates the reference to a pure finality, abandonment to the becoming of the moral law which informs events. The positive legislation of the State derives from the mechanical modifications of the circumstances implicit in the conformation of the landscape, a mystery guarded by Nature that language cannot reveal. The failure of solitude finds a direct counterpart within the consideration of the flow of time understood in its being reality, a moment open to the emergence of every possibility that excludes the possibility of prediction. In a pre-critical writing known for the density of its theoretical content, entitled *On the First Ground of the Distinction of Regions in Space* (1768), Kant states that

the sensitivity of space is linked to the interior condition of the subject who occupies a place, directly influencing his own actions. The behavior of the individual derives from the history of circumstances that pertain to a given geographical entity, merging with it from an ontological point of view. The discomfort deriving from the precariousness of time prevents the possibility of an individuation, leaving open the question regarding the ontological meaning of space, like expecting something from a calculation of places that is not followed by confirmation. The logic of place infinitely duplicates the dissatisfaction of an inhabited world even before the perception that one has of it, the possibility of organizing oneself to ensure that history proceeds in a different way with respect to its ordinary imposition. The imposition of the circumstance contradicts the character of truth of the world, from the point of view of a will to falsification that precedes the eternity of Being. For Kant the reasons of space derive from the political action that intervenes to extinguish radical evil, trust in reason as a faculty that allows the world to constantly improve. The failure to determine a task that guides the present being within real time is an abjuration of the cosmic character of the categorical imperative that intends the will as an active relationship with respect to the declination of space, narration of places understood from the point of view of their poetic legality. Krausism, a doctrine that takes its name from the neo-Kantian philosopher Karl Krause, is the affirmation of the cosmopolitan character of national states, which in his vision had to associate under a single world government within which the continents represented administered regions. Subjective feeling inspires legislation from the point of view of listening to transcendence, a law founded on the impression of the individual who suffers the tragic foundation of solipsism as a constitution of the *I think*. The dichotomy between the narration of the world and the foundation of events creates subjectivity as a combination of flesh and spirit, the offspring of man from the principle of reason represented by God. Philosophy is the possibility of seeing events happen that are linked to the maxim of human will and that would not occur without it, as the absence of memory of Nature devoid of legislation. Within the horizon of the *Grenze*, understood as a valid a priori protection of the individual elected citizen of the world, it is possible to settle in the intrinsic limit of appearance, as the spirit of human will that founds the intrinsic law of morality in accordance with the presupposition represented by transcendence, understood as a manifestation of the cunning of Nature. In the *General Note on the System of Principles*, within *the Analytic of Principles*<sup>9</sup>, Kant states that the intrinsic limit of human knowledge is determined by the absence of satisfactory references that represent an objective recognition in favor of the subject, who remains suspended within the narrow limitation of the *I think*. Reality that has gone off the rails represented by shared values guarantees the impossibility of adhering

to a task, giving impetus to the ethical duty to experiment with new forms of citizenship of the world. History is recognized as underlying the nihilism represented by submission to a negative ideal of freedom, manifesting itself as an inauthentic narration of radical evil. The world mirrors its own failure with respect to the task of authenticity, raising doubts regarding the positive character of the power of the triumph of Being. A negative history of the inauthentic God, surpassed by other possible powers within the Being dispersed in the anonymity of the lack of appeal with respect to the character of categorical imperative of moral law. In a significant article, Hannah Ginsborg states that Kantian naturalism is founded on the distinction between the world as it appears to the subject and the finalistic representation of space, which hides a motive that the human intellect can only ideally presuppose but not consciously understand. It is necessary to understand that what happens to the subject depends on the identification of his body within space, and not on merits deriving from the spontaneous and casual content of his thought, this deriving only from the matter that composes the form of corporeality. The management of the indifference of time leads back to the scientific nature of research, understanding of a thought that goes beyond the limits of the said, as an attribution of meanings from the point of view of an actualized reason independent of the reference to an origin. The confederation of states at war with each other sees the structure of the union regulated by a world constitution left intact, time of transcendence that stops flowing into the establishment of public law. In conclusion, it can be said that for Kant space represents the determination of the intelligence of History, its fundamental modality of empirical expression.

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## Notes

- 1 To learn more about the meaning of the concept of oecumene, see Berque (2000): 157.
- 2 «We can accordingly speak of space, extended beings, and so on, only from the human standpoint. If we depart from the subjective condition under which alone we can acquire outer intuition, namely that through which we may be affected by objects, then the representation of space signifies nothing at all. This predicate is attributed to things only insofar as they appear to us, i.e., are objects of sensibility. The constant form of this receptivity, which we call sensibility, is a necessary condition of all the relations within which objects can be intuited as outside us, and, if one abstracts from these objects, it is a pure intuition, which bears the name of space. Since we cannot make the special conditions of sensibility into conditions of the possibility of things, but only of their appearances, we can well say that space comprehends all things that may appear to us externally, but not all things in themselves, whether they be intuited or not, or by whatever subject they may be intuited. For we cannot judge at all whether the intuitions of other thinking beings are bound to the same conditions that limit our intuition and that are universally valid for us. If we add the limitation of a judgment to the concept of the subject, then the judgment is unconditionally valid» (Kant [1787]: 177).
- 3 For the distinction between *phenomena* and *noumena*, see the *Third Chapter of Analytic of principles* (Kant [1787]: 354-365).
- 4 To explore the theme of the origin of man's place in the world in Kant, see Mensch (2013): 81.
- 5 «We are conscious a priori of the thoroughgoing identity of ourselves with regard to all representations that can ever belong to our cognition, as a necessary condition of the possibility of all representations (since the latter represent something in me only insofar as they belong with all the others to one consciousness, hence they must at least be capable of being connected in it). This principle holds a priori, and can be called the transcendental principle of the unity of all the manifold of our representations (thus also in intuition)» (Kant [1787]: 237).
- 6 «To say that a thing is possible only as a purpose is to say that the causality that gave rise to it must be sought, not in the mechanism of nature, but in a cause whose ability to act is determined by concepts. And seeing that a thing is possible only as a purpose requires that the thing's form could not have arisen according to mere natural laws, laws we can cognize by understanding alone as applied to objects of sense, but requires that even empirical cognition of this form in terms of its cause and effect presupposes concepts of reason. [Therefore] the form of such a thing is, as far as reason is concerned, contingent in terms of all empirical laws. But reason, even if it tries to gain insight only into the conditions attached to the production of a natural product, must always cognize not only the product's form but the form's necessity as well. And yet in that given form it cannot assume that necessity. Hence that very contingency of the thing's form is a basis for regarding the product as if it had come about

through a causality that only reason can have. Such a causality would be the ability to act according to purposes (i.e., a will), and in presenting an object as possible only through such an ability we would be presenting it as possible only as a purpose» (Kant [1790]: 248).

7 For more on this point, see McLoud (2018): 67-74, 78-81.

8 «The kind of empirical knowledge [Kant] is referring to in his anthropology is one that, while experienced-based, emphasizes reflection about the chief tendencies and characteristics of the human species as a whole» (Louden [2011]: 86).

9 «It is very remarkable that we cannot have insight into the possibility of any thing in accordance with the mere categories, but we must always have available an intuition in order for it to display the objective reality of the pure concept of the understanding» (Kant [1787]: 334).