

# Rationalism and empiricism and kants assessment of the problem of knowledge

[Philosophy](#)



Insert Kant's analytic and synthetic philosophies Kant based his arguments on the differences between analytic and synthetic philosophical approaches on three discrete criteria: identity relation, philosophical containment, and congruity (Kant 15). Even though, these criteria may appear to contrast, they are somewhat linked. By looking into the perception of philosophies on which Kant based his arguments regarding analytic and synthetic nature of causes, it becomes apparent that the tenets presented by the philosopher are the same and champion one cause. Kant explains the principle of conceptual containment, as an opinion is regarded to be analytic if the subject is influenced by the predicate and is synthetic if it is not shaped or linked with the predicate (15-17).

An analytic opinion is not significant to the predicate in that it "leaves" the notion of the subject in its original status but simply divides it into those philosophical components that have inherently existed in it, although unclearly: conversely, the predicate that is linked to syntheticity is "irretrievable" from the theme by any evaluation of the form. This strategy of containment is heavily based on Kant's philosophy, which depends on an array of guidelines (Kant 15-21). These are argued jointly. Conceptual containment stems from a situation in which a predicate relates to a "mark." This implies it is the integrated network of concepts that impacts the connections vital for analytic opinions.

In certain instances, the analytic nature of a judgment manifests clearly when it is analyzed through these criteria. Additionally, Kant argues that representations and philosophies either fall under a priori (pure) or posteriori (empirical) categories. A priori philosophy, which surpasses the likelihood of

experience, according to Kant, is a “ concept.” On the one hand, a concept of a priori judgment exceeds any empirical purpose (Kant 15-22). In light of this, a philosophy based on pure judgment may also be regarded as transcendental. According to Kant, all the aspects of a priori cognitions often witness the injection of objective realism, thanks to their exposure. On the other hand, all cognitions based on a posteriori judgments are treated with utmost objective realism regarding the issues related to experience.

### Empiricism and rationalism

On the one hand, rationalists have suggested that the very basic beginning of knowledge is not the individual senses but rationale. Rationalism is based on the fact that without earlier classes, and principles reinforced by reason forms the basis of the organization and understanding of human sense.

Additionally, pure rationalism implies that all rational notions, and the wholesome nature of human understanding is comprised of principles and natural concepts that to some extent stem from and are justified by reason as well as with anything sensibly “ extracted” from these basic concepts. On the other hand, empiricists have suggested that sense knowledge is the only nucleus from which all knowledge originates. They maintain that, knowledge is tied to all the raw data that exists in the society. Perception is a process that begins as a process, which through all the stages culminates in ideas (Kant 15-23). In its clearest form, empiricists believe that the experiences of senses alone cause all human ideologies and knowledge. I believe empiricism, has the best account of what Kant would term ‘ synthetic a priori judgments’ because raw data that stems from the fundamental objectives supports this school of thought.

### Works Cited

Kant, Immanuel. Preamble on the distinguishing feature of all metaphysical cognition. In *Prolegomena to any future metaphysics, with selections from the critique of pure reason*, ed. Cambridge: Cambridge University Press, 1997. Print