KANT'S REAL AND EXACT RELATION TO IDEALISM THE DIFFERENT SCHOOLS OF IDEALISM AND THEIR CHARACTERISTIC DOCTRINE - PLATONIC, ARISTOTELIAN, PLOTINIAN, LEIBNITZIAN, BERKELEYIAN, CARTESIAN. A THESIS

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Kant's Real and exact Relation to Idealism.

The different schools of Idealism and their characteristic doctrine- Platonic, Aristotelian, Plotinian, Leibnitzian, Berkeleyian, Cartesian. Kant's position. Real Meaning of his "Refutation of Idealism" in the Critique of Pure Reason.

A Thesis

Submitted in partial fulfilment of the
conditions for the degree of M. A.
College of Letters, University of California.

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It is eminently proper to begin the study of idealism with a review of Plato's "theory of ideas" the development of which is intended to form an essential part in his theory of knowledge and is the initial attempt to overcome the dualism between mind and matter.

Since there can be no science that is founded on the basis of a fleeting sensationalism, Plato felt constrained to seek for some ultimate reality which should give validity to experience. His predecessors had had the same problem and some has sought for a fundamental reality in a material cause of the world itself.

Plato begins as an eclectic, seizing first on the Socratic concept, that is, by the process of induction he found the fundamental, universal or logical unity underlying the particulars, which he conceived by presupposition as a real definite existence. Next, he examined the Heraclitic principle of an absolute becoming and the Eleatic doctrine of an absolute being. To come to an understanding with the principles of these two schools is the ob-

ject of the Sophist, Theatetus and Parmenides. This is accomplished in the Theatetus polemically against the principle of an absolute becoming, in the Sophist polemically against the principle of abstract being, and in the Parmenides irenically in relation to the Eleatic one.

In the Parmenides we find there is a unity in the manifold. Every thought involves relations. In the Theatetus, after a complete refutation of Protagoras, Plato attains to the positive ground that there must be an a priori power of the mind because it is not possible to apprehend through the senses what all things have in common, hence he finally attains to a deduction of the categories- a priori principles in terms of which external objects get their definition and reality.

In the Sophist we have re-enforced the thoughts expressed in the Parmenides. The relation between being and not-being carries with it a revised notion of the theory of ideas. Ideas are evidently dynamic. Every thought seems to involve countless relations, there is a universal in every particular. "He who can divide rightly is able to see clearly one form pervading a scattered multitude and many different forms contained under one higher form knit together into a single whole and pervading many such wholes, and many forms existing only in separation and isolation."

Plato's generic idea or universal is abstract. His category of the real exists, contrary, to the belief of Aristotle and Kant, independent of the objects. He cannot be called a conceptualist for it was out of the conceptualism of Socrates' that his problem had arisen.

At the end of the sixth book of the Republic, Plato suggests an hierarchy of ideas at the head of which stands the idea of the Metaphysical Good which he seems to regard as identical with God. But this notion is not worked out.

In the last book of the Republic, the "Idea of the Good" occupies a supreme position above all others. It is the ultimate unity and explanation of all knowledge and it is the source of all knowing and of all being, higher even than being itself. It is the one ultimate principle in the universe. In Republic Bk. X 597, the "Nature Worker" is spoken of as making the ideas and the example taken is the idea of a bed or couch which is imitated by the carpenter whose imitation is in turn imitated by the painter, who makes a picture of the bed. This seems to be the explicit meaning of the passage referred to, though it should doubtless not be taken quite literally.

In the Phaedo, he insists on the oneness of each idea as contrasted with the multiplicity of the things we perceive but hard-