

IMMONUEL KANT - TRANSCENDENTAL PHILOSOPHY: MODERNIZATION OF THE CONCEPT OF THE SUBJECT

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Abstract

This article analyzes the development of the concept of the subject in Immanuel Kant's transcendental philosophy and how it was further refined in the field of phenomenology, particularly in the works of Edmund Husserl. It demonstrates how Kant presents the subject as an active knower, with the process of cognition described as an activity carried out through mental forms and categories. The article also examines Kant's concepts of the phenomenal and noumenal worlds, the claim that self-consciousness of the subject can only be understood at the phenomenal level, and the development of these ideas in the works of thinkers such as Husserl, Heidegger, and Sartre. The article highlights the significant influence of Kant's concept of the subject in contemporary epistemology and phenomenology and emphasizes how this concept has opened up broad possibilities for scientific research and reflection.

Keywords: I. Kant, transcendental philosophy, concept of the subject, phenomenology, Husserl, noumenal world, phenomenal world, thinking, process of cognition, mental forms, categories, self-consciousness, Descartes, Critique of Pure Reason, substantiality of the spirit, mental activity, subjective experience, predicates, transcendental approach, scientific research, epistemology.

Introduction

One of the outstanding representatives of German classical philosophy, the philosophical views of I. Kant take a place in history as one of the greatest achievements of human thought. His thoughts, particularly transcendental philosophy and the concept of the subject, later became the basis for many philosophical directions. In this article, we will analyze how the concept of the subject was modernized in Kant's philosophy of transcendental and dwell on how it later developed in the field of phenomenology, especially in the works of Edmund Husserl. At the heart of Kant's philosophy is the concept of the subject. He emphasized the perception of the world through man's ability to acquire knowledge and mental forms. Kant shows the subject not as a passive receiving subject, but as an actively knowing subject. He understands the human process of acquiring knowledge only through interaction with the external world, but describes this process as an activity carried out only in accordance with the transcendental categories of the mind.

Kant's transcendental philosophy is based on the study of the conditions that shape the process of cognition. He believes that the subject's experience is not only shaped by the external world, but is understood through the mental structure of man, that is, mental forms and categories. This concept was later widely discussed in the history of philosophy, especially in the direction of phenomenology. Kant's idea of transcendental idealism emphasizes understanding the universe through man's ability to know and experience. He seeks to explain the mental rules of the human mind that shape our perceptions of the external world. This became the basis for distinguishing between phenomenal (i.e.,

incomprehensible objects) and noumenal (objects that we cannot comprehend) in the terminology used by Kant himself.

LITERATURE REVIEW:

Kant's concept of the transcendental subject is further developed by other philosophical traditions. The most famous of these became the school of phenomenology of Edmund Husserl. Husserl reworked Kant's ideas about the transcendental subject and tried to analyze them more deeply. For Husserl, the transcendental subject remains not only the starting point of scientific inquiry, but also the basic foundation of subjective communication with the world. Husserl's phenomenology, which deals with the subjective foundations of mental experience, deals with how to perceive objects through human experience. He develops these concepts with a new theoretical approach, without changing Kant's transcendental conditions of cognition. Husserl believed that the subject's experience is not formed by direct contact with objects, but by his mental activity.

RESEARCH METHODOLOGY

In addition, Husserl developed the concept of intentionality. According to him, the subject's experience is always aimed at imagining something or object. These interactions between subject and object are central to Husserl's phenomenological analysis. Kant's notions of the transcendental subject have led to complications for those who have read his works in their entirety. The peculiar nature of this notion was sometimes due to the limitation or ambiguity of the understanding. Kant's comments about his own concept of transcendental subject are very brief and sometimes vague, which has led to a variety of interpretations in the scientific community.

In addition, Kant, in his Critique of Pure Reason, provides a systematic analysis of the specific limits of pure reason. This work explores how the mind works not only in terms of empirical (through experience) but also in terms of transcendental (conditions and foundations of experience). His critical approach to "pure reason" considers many paradoxical (opposite) and paralogical (erroneous logical conclusions) considerations of reason, which in turn reveal the weaknesses of pre-existing Descartes and other philosophical systems.

ANALYSIS AND RESULTS

Kant criticizes Descartes' famous "Cogito, ergo sum" ("I think, therefore I am"). That is, Descartes, while acknowledging his opinion, tried to justify the subject (i.e., the subject who perceives and thinks about himself) absolutely. Kant believes that this approach of Descartes determines the judgmental position of reason towards the subject with overconfidence, and therefore his view is antinomic (contradictory). Thus, in Descartes' thought, the subject tries to prove his existence, but this process of self-proof leads to logical contradictions with himself.

In general, Kant's critical views also focus on notions of the substantiality of the soul (the independent existence of the soul). In the vision of Descartes and other philosophers, the philosophical tradition described the soul as a substance that exists in its own separate, independent of material. But Kant finds it impossible to have a clear and firm conception of the substantiality of the soul. In his view, transforming the soul into something separate from the one independent, material world prevents a full understanding of the transcendental subject. The subject itself must also be viewed through

subjective forms of imagination and cognition, which limits the conception of the soul as a separate substance.

By critiquing Kant, Descartes, and other advanced philosophical ideas, he forms a new concept of thought and self-consciousness. In Kant's transcendental philosophy, self-awareness is formed through subjective experience of the subject. The subject realizes himself only through the forms and categories of the mind, while being connected to the external world. Therefore, the subject's cognitive process only takes place according to his own personal mental norms, i.e., transcendental forms. This approach is formed as a concept of self-awareness and reflection that reflects more dynamic and mental activity in contrast to previous philosophical systems. Kant's followers interpreted this concept differently in their works. While some researchers have chosen to see Kant's transcendental subject as a distinctly "knowing-subject," others have described it as an absolute and immutable object. This shows the complexity of Kant's conception of the subject, and the fact that there are many different approaches to understanding. These divergent views of Kant's conception of the subject are widely discussed not only in the history of philosophy, but also in the fields of contemporary epistemology and phenomenology. Researchers continue to apply these concepts in a variety of contexts, and this is giving rise to new ways of thinking in modern thinking.

Kant's concept of the transcendental subject is the central idea that shaped him as a German thinker. According to Kant, the subject is not only an active knower, but also knows himself only through thoughts or predicates (traits, qualities). These thoughts, that is, the imaginations in thought, are the main means of the subject's self-perception. The subject's self (i.e., the inner representations in self-perception) can only be known through thoughts, and imagined through their predicates. Kant also argues that "we can have no idea of it." This means that if we do not seek to perceive the subject only through inner representations and thoughts, the concept of the subject himself is lost. In this sense, our understanding and cognition of the subject depends on his mental activity, and his direct contact with the external world or objects does not play a major role in this process. With this in mind, the conception of the subject himself is very important in Kant's transcendental philosophy. This conception regards the idea of the subject itself not as a single independent being (e.g., a spirit or a self) that is presented as a substance, but as a phenomenon occurring in the phenomenal world.

It implies that the subject's self-perception, or self-image, can be understood as a mere phenomenon or phenomenon. Consequently, the conception of the subject itself is not regarded as a phenomenon which actually arises through our understanding and mental activity, i.e., that this conception exists directly as a substantial, i.e., independent being. Kant seems to be making the most important point here, in separating the idea of the subject himself from substance. The object, i.e., the imagination as an independent being, is not based on direct experience in relation to the subject himself. Kant, in his thoughts, says that the subject's self-perception can really only be understood on a phenomenal level. It signifies the importance of seeing the subject's self-image as a phenomenon and understanding its basis. This approach of Kant makes a distinction between the noumenal and the phenomenal. That is, the subject exists as a phenomenon in its mental activity, but we cannot have any complete idea of its existence of the noumenal (i.e., beyond our knowledge). At the same time, the phenomenal existence of the subject, that is, his knowledge and imagination, is formed only through experience, and in this process predicates or thoughts play a central role.

CONCLUSION

In conclusion, it can be said that the concept of the subject in I. Kant's transcendental philosophy became the main element that not only made his works unique, but later shaped the direction of phenomenology. Also, Husserl's phenomenology, developing Kant's ideas, helped to study the transcendental subject from a new perspective. At the same time, the brief and vague explanations that Kant left about the concept of the subject created ample opportunities for scholarly inquiry and reflection. The concept of subjectivity, which is at the center of this reflection, certainly exerts its profound influence in the history of philosophy. The development of Kant's concept of the transcendental subject became an important foundation for modern philosophy. Thinkers such as Husserl, Heidegger, Sartre extended these ideas in their works and brought them to new philosophical directions. Even today, these ideas continue to seek answers to fundamental questions about human cognition, experience, and understanding of the world. Also in Kant's Critique of Pure Reason, the critiques presented about the possibilities and limitations of pure reason, have had a major impact on the modernization of the concept of subject. Kant developed a new transcendental approach, analyzing more deeply Descartes' views on the subject, the notions of the substantiality of the soul, and the specificity of the process of thought. This approach made it possible to understand thinking and self-perception through subjective experience and mental forms, and at the same time formed a new understanding of the subject in the philosophy of I. Kant. Kant's concept of the transcendental subject shows the idea of the subject itself only in a phenomenal (as understood by experience) form. This approach proposes to understand the subject not as a noumenal (something beyond our knowledge) being, but as a phenomenon based on mental activity and imagination. This conception of Kant allows the process of the subject's self-perception to be imagined only through internal thoughts and predicates, which shows that he is not an independent being as a substance.

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