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Present Value of Antinomy of Philosophy Scientific Status as Metaphysics in Immanuel Kant's "Critical Philosophy"

Key words: *the antinomy in the consciousness of philosophy, metaphysics restoration by its critics, the synthesis of the a priori forms of reason and sensations.*

Annotation: *metaphysical concept, the idea of the exhaustion of the heuristic potential which played steadily since the New Age, in the XX century demonstrated undisclosed reserves that makes reassess the status of metaphysics in the structure of modern knowledge, for which we turn to the "critical philosophy" by Immanuel Kant, who developed it as a method of metaphysics, which can be scientific, and moreover, the only science in the true sense of the word.*

The fate of metaphysics, which according to the traditional approach, represents the doctrine of higher, over-experienced principles, laws of existence, knowledge, culture, all scientific disciplines in the XX century, expresses a paradox: on the one hand, various philosophers talked about its "crisis", and furthermore, the need to overcome it, cure of this "linguistic disease of the mind" as it was called by L. Wittgenstein. But, on the other hand, metaphysical concept of the past is in the XX century demonstrated undisclosed reserves necessary including and scientific knowledge that makes us rethink the status of metaphysics in the structure of modern knowledge, for which we turn to its history. In the latter, according to well-known specialist in this field A.L. Dobrokhotoва important period was the German classical philosophy, in which "a complicated process of radical revision of the old metaphysics, paradoxically associated with the restoration of metaphysics as a speculative picture of the world" (1, p.542), and "a decisive role in this process was played by the critical philosophy of Kant" (1, p.542). Similarly N.P. Makhova and R.Yu. Ovchinnikova pay special attention to the German philosophers of this age to questions of metaphysics explains economic and socio-political backwardness of Germany in the end of XVIII century - "" Stiffness "in the medium material and political life gave special impetus to the expression of a new vision of philosophical problems" (2, p.101), and "a special place in this process took Kant's ideas about metaphysics" (2, p.101).

On the one hand, deciding the status of philosophy based on the analysis of the status of science, Kant claimed the conclusion that in order to become what or scientific knowledge, it must, first, find a systematic unity, and secondly, arranged principles of this knowledge cannot be extracted only from experience. In working with revealing the name "Metaphysical beginning of natural science," argued that "science in the true sense can be called only that, the reliability of which apodiktic" (3, p.56), and if "base or principles ... ultimately only

empirical" and "the laws of which the facts are explained by reason, are merely empirical laws" (3, p.56), is not accompanied by a "consciousness of the need for them," then "the whole is not in the strict sense deserves the name of science" (3, p.56). According to these criteria philosophy naturally determined them not just as a science, but as the only science that has a systematic relationship in the truest sense, and thereby imparts a systematic unity of all other disciplines. "Logic ..." in this context indicates that it is the philosophy of "as if the scientific circle closes, and thanks to it for the first time science only to give the order and connection" (4, p.334); with this in mind it becomes clear following the Kantian thesis that any "natural science" gets right to be called such only from that "clean" their part, which concludes a priori principles of all other explanations of nature "(3, p.57), i.e. science requires the existence of "metaphysics of nature." Considering the relation of philosophy and other branches of knowledge Kant called it "the science of science" - metaphysics, "setter mind", "the science of the highest maxim use our reason" (4, p.332) (understanding by the maxim "inner principle of choosing between different goals "(4, p.334)), as well as "on the latest order of the human mind "(4, p.331), which relate to other human purposes as universal refers to the particular philosophy that informs and absolute value.

On the other hand, considering the main features of the laws of science universality and necessity - for which all science must include a priori synthetic knowledge - Kant posed the central question of its epistemology: how are synthetic a priori judgments in mathematics, natural sciences, and - most importantly in the context of Article - metaphysics? (By which he has in mind here "completely isolated speculative knowledge of reason" (5, p.22), rising above the proficient knowledge). In answering this question, Kant noted that metaphysics "has failed to start on the right path of science, despite the fact that it is older than all other sciences" (5, p.22), "remained still in a precarious position and uncertainty contradictions "(5, p.53), which led to a paradox, was celebrated in" Prolegomena to any future metaphysics ... ": "if metaphysics is a science, then why cannot it like other sciences win everyone's approval and permanent?" (6, p.6), and "if it is not a science, how is it that it nevertheless greet the constantly under the guise of science" (6, p.6), tricking "never fading, but never executed hopes "(6, p.7)? Especially categorically stated in the "Critique of Pure Reason": "mind plunged in darkness and falls into contradictions" (5, p.9), and "arena of endless debate called metaphysics" (5, p.9), and arguing for this topic, Kant formulated the arguments that were reproduced by contemporary Russian critics of the scientific status of philosophy. The reason for this state of metaphysics he called it dogmatism, which was manifested in the fact that it without doubt came from preliminary knowability of the world, not being engaged in research cognitive abilities, "the distinction between analytic and synthetic judgments before anyone comes to mind" (5, p.53), metaphysics "confidently tackles (problems of pure reason, for example, God, freedom and immortality - MP) without first checking the ability or inability of reason to such a great undertaking" (5, p.45). Since this involves criticism of Kant speculative dogmatic thinking operates with concepts that go beyond the boundaries of possible experience - instead speculative way of knowing must be at Kant, aims to establish the relationship between concepts and possible experience: "It is a field of this kind of knowledge that go beyond the sensible world, where experience cannot serve neither guide nor a means of testing, include studies of our mind "(5, p.45). And here again Kant comes to the concept of metaphysics, "the human mind because of its own needs ... irresistibly comes to such

questions that cannot answer any experimental use of reason and principles borrowed from here" (5, p.55); resulting in "... as soon as the mind expands to speculation, really and always will be some kind of metaphysics" (5, p.55). However, this is not possible as a metaphysics of science as knowledge, including and scientific, is the result of synthesis (which represents "the first thing we should pay attention to if we want to judge the origin of our knowledge" (5, p.109)) a priori forms of the understanding, which are immutable concepts and feelings of sensuality, in which case no metaphysical. That is, although the knowledge and cannot be entirely reduced to sensory experience, it begins precisely with it - that's why, again, Kant criticizes and tries to overcome his "critical philosophy" dogmatic metaphysics that uses the speculative method of its relationship with experience that does not allow metaphysics to be a science.

Thus, we explicate in the works of Immanuel Kant two opposite ways to resolve the problem of the scientific status of metaphysics. Appealing to his own idea that the emergence of antinomies demonstrates the need for reviewing the basis of the dispute, we note the following contradiction consciousness philosophy that "red thread" has passed through the entire history of modern European culture and radicalized in the twentieth century: on the one hand, philosophy is aware of itself as area of knowledge with scientific knowledge must be completed, but on the other hand, as representing something other than science. Kant, one of the first comprehensive study of the problem of scientific philosophy, could not express this immanent contradiction philosophy of self-determination, which today we can treat as an argument in favor of the fact that one of the ways of self-realization and self-determination philosophy (always existed, but very clearly wink since XVII c.), is to relate their epistemological standards inherent in science. I.e. the question is whether it should and whether (and in this context - how) to be a scientific philosophy. On the one hand, the basis for the best solution to this problem seems to be not a unifying choice of any one strategy deployment philosophy, culture and its diversity, the free development as not-scientific and scientific orientation philosophy. On the other, we note that in modern Russian culture seems particularly alarming fate last orientation, despite the fact that it has and logical justification, and socio-cultural value, and is especially useful in terms of the institutionalization of philosophy in Russian society in general and the education system in particular (7).

In this regard it deserves special attention undertaken Kant attempt to "restoration" (though by critics) of metaphysics, which, according to his hopes may be scientific if it becomes to justify a priori synthetic judgments, the hallmarks of which Kant called the need for strict and "apodictic", i.e. absolute certainty that logically determines the possibility of existence of an absolutely fair judgments. On this basis, the philosophy of Kant opposed to experimental sciences with their probabilistic empirical knowledge and substantial certainty "metaphysics rare happiness, which falls in the share of others based on the mind sciences dealing with objects" (5, p.27). This "happiness" is that if metaphysics "come to the right path of science, it will be able to master all branches of knowledge related to it" (5, p.27), will be the "basic science", in connection with which the full title is indicative Kant's work in 1783, "Prolegomena to any future metaphysics *that may appear as a science.*"

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