

Abstract

This thesis studies different conceptions of knowledge as they were conceived by George Berkeley and Immanuel Kant. In the first chapter we concentrate on Berkeley's pragmatic interpretation of knowledge which is based on the localization of the non-predicative judgements into the inner structure of perception. As the result there is such knowledge which is by human being used to identification of conditions for the formation of particular combinations of ideas and also to their more or less exact prognosis. We concentrate also on Berkeley's attempt to avoid „ontological“ or „absolute“ interpretations of „traditional concepts of metaphysics“ as ‚substance‘, an absolute existence of non-egoistic matterial being etc.

In the second chapter of this thesis we are trying to study in which way is the idea of knowledge being transformed, in case that the starting point for interpretation of knowledge is, according to Kant, descriptive analysis of synthetic judgements a priori, whose proposition is the synthesis of subject and predicate. We will show that Kant contributed to the new understanding of metaphysics as transcendental research possibility of knowledge, and how were thanks to that meanings and status of subject and object transformed.

We will make in the third and closing chapter complete synthesis of Berkeley's and Kant's points of view, namely throught Heidegger's phenomenological critique of logos apofantikos. We will demonstrate that Kant as well as Berkeley contributed to clarifying particular and non-independent attributes of utterance as such. We will at last deduce the role of metaphysics which is in our opinion still legitimate.