



Goa University

Discipline of Philosophy, School of Sanskrit, Philosophy and Indic Studies

Report on 'The Role of Aesthetic Experience in Kant's Architectonic'

1. Title of the Event/Activity/program	Monthly online guest lecture on "The Role of Aesthetic Experience in Kant's Architectonic"
2. Date and Time	Friday, 20 February 2026. 3:30 p.m. to 5:30 p.m.
3. Mode of conduct (Online)	Online: meet.google.com/vdic-udh-jpw
4. School	School of Sanskrit, Philosophy and Indic Studies
5. Detail of the Resource Person (Brief biodata)	<p>Dr Nishad Patnaik teaches philosophy in the Department of Social Sciences and Humanities at the Indraprastha Institute of Information Technology, New Delhi, India. His research interests include Kantian transcendental idealism and Husserlian phenomenology, and comparative issues between the two phenomenological approaches to social and political philosophy, with particular reference to the Marxist, Post-Marxist, and Critical Theory traditions, ethics, and the phenomenological and post-phenomenological approaches to technology. Some of his recent publications include a book titled <i>Modernity and its Futures Past: Recovering Unalienated Life</i> (2023), and articles "The Human Being as Homo Faber: Technological Intentionality, Epistemology, History, and Art" (forthcoming, <i>Philosophy of Technology in India</i>, 2026); "The Worldly Self: Immersion and the Possibilities of Self-distancing" (<i>TransCultural Practices: Perspectives and</i></p>

	Possibilities, 2025); "The Narrativizations of Time: Paul Ricoeur on Memory and History" (Sophia, Vol. 64, 2025); "Cyber Alienation and Traditional Conceptions of Technological Alienation: A Symptomatic Reading" (Jadavpur Journal of Philosophy, Vol. 31, 2024); "Indeterminacy and Identity: Kant and Husserl on Moral Consciousness" (Self-Knowledge and Moral Identity, 2022).
6. Number of Faculty attended	8
7. Number of Student attended	11
8. No. of external students/faculty/other participants	23
9. The objectives of the Program/activity/event	The lecture aimed to examine Immanuel Kant's understanding of the relationship between the theoretical and practical domains of reason and the mediating role of aesthetic experience between them. It sought to explain how reflective judgment bridges the gap between the sensible and supersensible realms through the experiences of beauty and the sublime. The lecture also aimed to clarify the concept of aesthesis and its significance in Kant's philosophy. Furthermore, it intended to explore how aesthetic judgment reintroduces experiential dimensions into Kant's moral philosophy while maintaining the universal and regulative character of reason and the moral law.
10. Description of the Program/activity/event	The event is organised by the Research Scholars' Forum of Philosophy Programme. Intro/Outro- Sanket Revankar Welcome Address- Mihir Chopdekar Q&A Moderation - Sanket Revankar Vote of Thanks - Diksha Rai
11. Benefit/Key outcomes of the Program/activity/event	The lecture significantly deepened participants' understanding of Kant's aesthetic philosophy and its relevance to the relationship between theoretical and practical reason. Participants developed a clearer appreciation of the role of reflective judgment in mediating between the sensible and supersensible realms. The discussion stimulated critical reflection on the philosophical significance of beauty and the sublime in Kant's thought. It also encouraged

	participants to reconsider the experiential dimensions of reason and morality beyond purely conceptual frameworks. Overall, the session enriched philosophical engagement among attendees, strengthened their interpretative skills in reading Kantian texts, and inspired further academic interest in aesthetics and critical philosophy.
12. Enclosures with report	https://youtu.be/xoGvw8N9OjI?si=EJ_CjnrSM4DfjL7 - YouTube link, Screen shots, Bio-data of the resource person, attendance and e-flyer.

S. P. Venkatesh

Signature

Dean

Seal of the School

Dean
School of Sanskrit, Philosophy and Indic Studies
Goa University

School of Sanskrit, Philosophy and Indic Studies

Goa University



cordially invites everyone
to an online talk on

The Role of Aesthetic Experience in Kant's Architectonic

by

Dr. Nishad Patnaik

Assistant Professor, Department of Social Sciences and Humanities
Indraprastha Institute of Information Technology, New Delhi, India

Join us on

Friday, 20 February 2026

3:30 PM to 5:30 PM IST

<https://meet.google.com/vdc-udji-jiw>

Abstract

For Kant, the interrelation between the logical-epistemological and the practical-moral domains of reason, and thus, the possibility of transition from the one to the other, is mediated by aesthetic experience. Yet, the grounds for this specific modality of mediation, that is, why it should have an aesthetic character, and how *aesthesis* itself is to be understood, remain difficult to fully fathom. In this paper, I will address these themes by explicating how both the theoretical and practical domains entail a certain *representative closure* of reason, through its determinate conceptual articulation. Consequently, even in their non-illusory, regulative functioning, the two modes of representative closure, through which the “unbounded yet also inaccessible [...] field of the supersensible” is mediated, continue to maintain the strict demarcation between the sensible (phenomenal) and supersensible (noumenal) realms.

It is in relation to this problematic that Kant’s introduction of aesthetical considerations must be understood. I will argue that if *reflective* (as opposed to determinative) judgment serves a mediating function between the theoretical and practical realms, it is because it tries to rearticulate the transcendental as an *experiencing*, that is, as the ceaseless yet purposive (regulative) movement of rational thought, below the threshold of ‘objective’ or determinate conceptual representation. On the one hand then, this move appears to reintroduce experiential content into the apparent formalism of Kant’s practical philosophy. On the other, it maintains the negative character of this *experiencing*, (both in the awareness of the *contingency* of the harmony between the imagination and understanding in the experience of beauty, and in the indeterminate, non-representational feeling of the sublime), that is objectified in the unconditional or universal form of the moral law.

To explicate this claim, I analyze reflective judgment with respect to the experience of beauty and sublimity, to show how it functions as the non-reified transcendental ‘ground’, that is, ‘reason’ understood as experiential movement, that connects and underlies the determinate theoretical and practical articulations of reason.

Speaker Bio

Nishad Patnaik teaches philosophy at the department of Social Sciences and Humanities, Indraprastha Institute of Information Technology, New Delhi, India. His research interests include, Kantian transcendental idealism and Husserlian phenomenology, and comparative issues between the two, phenomenological approaches to social and political philosophy, with particular reference to the Marxist, Post-Marxist, and Critical Theory traditions, ethics, and the phenomenological and post-phenomenological approaches to technology. Some of his recent publications include a book titled *Modernity and its Futures Past: Recovering Unalienated Life* (2023); and articles “*The Human Being as Homo Faber: Technological Intentionality, Epistemology, History, and Art*” (forthcoming, *Philosophy of Technology in India*, 2026); “*The Worldly Self: Immersion and the Possibilities of Self-distancing*” (*TransCultural Practices: Perspectives and Possibilities*, 2025); “*The Narrativizations of Time: Paul Ricoeur on Memory and History*” (*Sophia*, Vol. 64, 2025); “*Cyber Alienation and Traditional Conceptions of Technological Alienation: A Symptomatic Reading*” (*Jadavpur Journal of Philosophy*, Vol. 31, 2024); “*Indeterminacy and Identity: Kant and Husserl on Moral Consciousness*” (*Self-Knowledge and Moral Identity*, 2022).



1. As Kant puts it in the *Critique of Practical Reason*, with regard to the possibility of the purely rational determination of the will in unconditioned freedom, thus the possibility of “pure reason alone being unconditionally practical”:

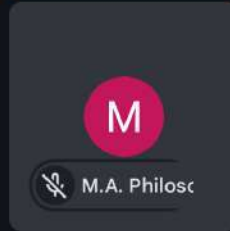
At this point there appears a concept of causality justified in the *Critique of Pure Reason*, though subject to no empirical exhibition. That is the concept of freedom, and if we can now discover means to show that freedom does in fact belong to the human will (and thus to the will of all rational beings), then it will have been proved not only that pure reason can be practical but that it alone, and not the empirically conditioned reason, is unconditionally practical. (Ibid.)



Nishad



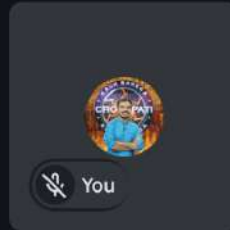
Dr.



M.A. Philosc



Walter



You



21 others

Nishad is presenting, annotating





Another way of putting the matter would be that for *finite rationality*, the a-priori determination/legislation of the concepts of the understanding (categories) and the concepts of reason (the unconditioned qua freedom), in the two spheres, namely, the theoretical and the practical that they so determine, is always mediated through representation, such that neither reaches the noumenal or the supersensible "thing – in - itself". However, the latter, as we saw, must nevertheless be posited as the condition of all phenomenal, including pure representation. As Kant puts it in the preface of the '*Critique of Judgment*', "[...] the natural concept represents its objects in intuition, not as things in themselves but as mere phenomena; the concept of freedom on the other hand *represents* its object as thing in itself, but not in intuition. Hence neither can furnish a theoretical knowledge of its object (or even of the thinking subject) as thing in itself [...]" (CJ p.11)



Nishad



Dr.

M

M.A. Philosc

W

Walter



You

22 others

Bojana

Nishad is presenting, annotating



- * The Role of Aesthetic Experience in Kant's Architectonic
- * Meeting code: vdc-udji-jiw
- * Created on 2026-02-20 16:11:22
- * Ended on 2026-02-20 16:11:22

Full Name

041_JANICE MENDONSA

057_JAYESH LADKAT

Akash Naik Salgaonkar

Aruvi Rajamanickam

Bojana Brajkov

Diksha Rai

Dipanki Saikia

Dr. Koshy Tharakan

Ingrid Anne P. Nazareth (Asst. Prof. Eelctronics)

M.A. Philosophy Part-2

MS. SHIVANSHI TRIVEDI

Mayank Mishra

Narayan Saeel

Nishad Patnaik

Rajavi Naik

Salil Mishra

Sanket Shantaram Revankar

Saumya Suyal

Sejal Pandya

Shikha Rajpurohit

Steffie Coutinho

Vasudha Sawaiker

Vidya Mary George

Walter Menezes

abhijit mitra

ivan iyer

keep

pratap itta