

most fully developed by Stuart Cornelius Hackett in his Resurrection of Theism. Hackett describes the 12 categories of the understanding proposed by Kant as the form which the mind contributes to structure its experience of sensory data. Hackett reduces these categories to nine (pp 46-52), namely:

#### HACKETT'S CATEGORIES OF THE UNDERSTANDING

Quantity  
     Unity  
     Plurality  
 Quality  
     Reality  
     Negation  
 Relation  
     Existence  
     Causation  
     Reciprocity  
 Modality  
     Possibility  
     Necessity

Kant held that the categories are legitimately applicable only within the limits of sense experience. Hackett notes that this statement itself does not arise from sense experience, but from an analysis of thought and of the kinds of statements thought can make about reality. Thus Kant's assertion is self-contradictory. The categories apply to all knowledge.

Kant maintains that the categories give us no knowledge of things-in-themselves (noumena), but only a knowledge of things as they appear to us (phenomena). Hackett asserts that the categories are forms of things-in-themselves as well as forms of thought. While Kant's view reduces to skepticism, Hackett holds that these categories, implanted in us by God, make true knowledge possible.