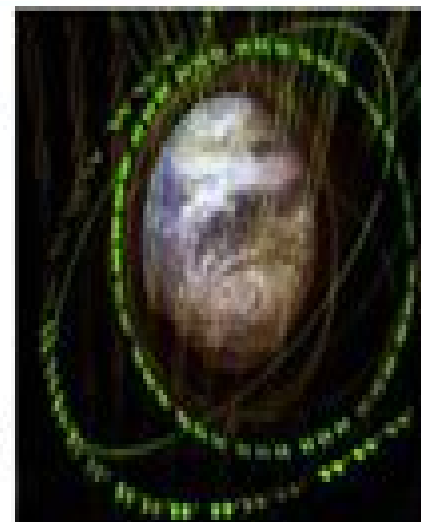


# Objections to Idealism

- Subjective idealism- since perceptions are perceived and not objects, this doesn't answer the question of what things are (rules out objective knowledge)
- Objective idealism- explains why perceptible things persist in the mind and offers intelligible world system.
- World is intelligible because it is a product of God's mind, but how are we to know God's mind.



# Idealism And Objectivity

**Flavia Padovani, Alan  
Richardson, Jonathan Y. Tsou**



## **Idealism And Objectivity:**

Idealism and Objectivity Wayne M. Martin, 1997 This new interpretation of Fichte's Jena system focuses on the problem of the objectivity of consciousness     *Idealism Without Limits* Klaus Brinkmann, 2010-10-23 In this study of Hegel's philosophy Brinkmann undertakes to defend Hegel's claim to objective knowledge by bringing out the transcendental strategy underlying Hegel's argument in the *Phenomenology of Spirit* and the *Logic* Hegel's metaphysical commitments are shown to become moot through this transcendental reading Starting with a survey of current debates about the possibility of objective knowledge the book next turns to the original formulation of the transcendental argument in favor of a priori knowledge in Kant's *First Critique* Through a close reading of Kant's *Transcendental Deduction* and Hegel's critique of it Brinkmann tries to show that Hegel develops an immanent critique of Kant's position that informs his reformulation of the transcendental project in the *Introduction to the Phenomenology of Spirit* and the formulation of the position of objective thought in the *Science of Logic* and the *Encyclopedia of the Philosophical Sciences* Brinkmann takes the reader through the strategic junctures of the argument of the *Phenomenology* that establishes the position of objective thinking with which the *Logic* begins A critical examination of the *Introduction to the Lectures on the History of Philosophy* shows that Hegel's metaphysical doctrine of the self-externalization of spirit need not compromise the ontological project of the *Logic* and thus does not burden the position of objective thought with pre-critical metaphysical claims Brinkmann's book is a remarkable achievement He has given us what may be the definitive version of the transcendental categorial interpretation of Hegel He does this in a clear approachable style punctuated with a dry wit and he fearlessly takes on the arguments and texts that are the most problematic for this interpretation Throughout the book he situates Hegel firmly in his own context and that of contemporary discussion Terry P. Pinkard University Professor Georgetown University Washington D C USA Klaus Brinkmann's important Hegel study reads the *Phenomenology* and the *Logic* as aspects of a single sustained effort in turning from categories to concepts to carry Kant's Copernican turn beyond the critical philosophy in what constitutes a major challenge to contemporary Cartesianism Tom Rockmore McAnulty College Distinguished Professor Duquesne University Pittsburgh Pennsylvania USA In this compelling reconstruction of the theme of objective thought Klaus Brinkmann takes the reader through Hegel's dialectic with exceptional philosophical acumen Many aspects of this book are striking the complete mastery of the central tenets of Kant's and Hegel's philosophy the admirable clarity in treating obscure texts and very difficult problems and how Brinkmann uses his expertise for a discussion of the problems of truth objectivity and normativity relevant to the contemporary philosophical debate This will prove to be a very important book one that every serious student of Kant and Hegel will have to read Alfredo Ferrarin Professor Department of Philosophy University of Pisa Pisa Italy     [Idealism, Relativism, and Realism](#) Dominik Finkelde, Paul M. Livingston, 2020-05-05 Several debates of the last years within the research field of contemporary realism known under titles such as New Realism Continental Realism or Speculative

Materialism have shown that science is not systematically the ultimate measure of truth and reality This does not mean that we should abandon the notions of truth or objectivity all together as has been posited repeatedly within certain currents of twentieth century philosophy However within the research field of contemporary realism the concept of objectivity itself has not been adequately refined What is objective is supposed to be true outside a subject's biases interpretations and opinions having truth conditions that are met by the way the world is The volume combines articles of internationally outstanding authors who have published on either Idealism Epistemic Relativism or Realism and often locate themselves within one of these divergent schools of thought As such the volume focuses on these traditions with the aim of clarifying what the concept objectivity nowadays stands for within contemporary ontology and epistemology beyond the analytic continental divide With articles from Jocelyn Benoist Ray Brassier G Anthony Bruno Dominik Finkelde Markus Gabriel Deborah Goldgaber Iain Hamilton Grant Graham Harman Johannes H bner Andrea Kern Anton F Koch Martin Kusch Paul M Livingston Paul Redding Sebastian R dl Dieter Sturma

*Objectivity and Insight* Mark Sacks, 2000-11-09 Mark Sacks presents an innovative study of the nature and scope of objectivity He argues for a conception of objectivity that draws on the central insight of transcendental idealism while preserving a non metaphysical orientation The first two parts of *Objectivity and Insight* explore the prospects for objectivity on the standard ontological conception and find that they are not good In Part I under the heading of subject driven scepticism Sacks addresses the problem of securing epistemic reach that extends beyond subjective content In so doing he considers models of mind proposed by Locke Hume Kant James and Bergson Part II under the heading of world driven scepticism discusses the scope for universality of normative structure a problem which survives even after the assumption of an epistemologically significant breach between subject and object has been rejected In the third part of the book Sacks introduces an alternative conception of objectivity and shows that there is good reason to accept it This conception turns on an insight which is taken to be implicit in transcendental idealism and responsible for its abiding appeal but Sacks's articulation of that insight is neither idealist nor metaphysical

*Social Idealism and the Problem of Objectivity* Tronn Overend, 1977

*Objectivity in Science* Flavia Padovani, Alan Richardson, Jonathan Y. Tsou, 2015-03-23

This highly multidisciplinary collection discusses an increasingly important topic among scholars in science and technology studies objectivity in science It features eleven essays on scientific objectivity from a variety of perspectives including philosophy of science history of science and feminist philosophy Topics addressed in the book include the nature and value of scientific objectivity the history of objectivity and objectivity in scientific journals and communities Taken individually the essays supply new methodological tools for theorizing what is valuable in the pursuit of objective knowledge and for investigating its history The essays offer many starting points while suggesting new avenues of research Taken collectively the essays exemplify the very virtues of objectivity that they theorize in reading them together the reader can sense various anxieties about the dangerously subjective in our age and locate commonalities of concern as well as differences of approach

As a result the volume offers an expansive vision of a research community seeking a communal understanding of its own methods and its own epistemic anxieties struggling to enunciate the key problems of knowledge of our time and offer insight into how to overcome them What Does It All Mean? William A. Adams, 2013-09-11 As a young man Bill Adams travelled the world teaching US citizens abroad on behalf of a large state university on the East Coast Back home he reflected that if there were answers to the great questions of life then he'd not found them not in India in Europe in China or Japan In time he came to see that his lifelong interest in how the mind works could be the clue to the meaning of life Socrates had been right all along Know thyself Adams now sets out a new reasoned argument based on his experience as a cognitive psychologist and as a human being to show why Socrates was right the purpose of life is to recognize ourselves in each other and in all things The mind is looking for itself that is how it works that is what it does for a living **Kant's Analytic** Jonathan Bennett, Jonathan Francis Bennett, 1966 A critique and analysis of Kant's Analytic **The Objectivity of Truth** George Joseph Stokes, 1884 *Self-Consciousness and Objectivity* Sebastian Rüdiger, 2018-01-08 Sebastian Rüdiger undermines a foundational dogma of contemporary philosophy that knowledge in order to be objective must be knowledge of something that is as it is independent of being known to be so This profound work revives the thought that knowledge precisely on account of being objective is self knowledge knowledge knowing itself **Hegel's Ethics of Recognition** Robert R. Williams, 1998-02-10 In this significant contribution to Hegel scholarship Robert Williams develops the most comprehensive account to date of Hegel's concept of recognition Anerkennung Fichte introduced the concept of recognition as a presupposition of both Rousseau's social contract and Kant's ethics Williams shows that Hegel appropriated the concept of recognition as the general pattern of his concept of ethical life breaking with natural law theory yet incorporating the Aristotelian view that rights and virtues are possible only within a certain kind of community He explores Hegel's intersubjective concept of spirit Geist as the product of affirmative mutual recognition and his conception of recognition as the right to have rights Examining Hegel's Jena manuscripts his Philosophy of Right the Phenomenology of Spirit and other works Williams shows how the concept of recognition shapes and illumines Hegel's understandings of crime and punishment morality the family the state sovereignty international relations and war A concluding chapter on the reception and reworking of the concept of recognition by contemporary thinkers including Derrida Levinas and Deleuze demonstrates Hegel's continuing centrality to the philosophical concerns of our age *Essays on Gödel's Reception of Leibniz, Husserl, and Brouwer* Mark van Atten, 2014-11-21 This volume tackles Gödel's two stage project of first using Husserl's transcendental phenomenology to reconstruct and develop Leibniz monadology and then founding classical mathematics on the metaphysics thus obtained The author analyses the historical and systematic aspects of that project and then evaluates it with an emphasis on the second stage The book is organised around Gödel's use of Leibniz Husserl and Brouwer Far from considering past philosophers irrelevant to actual systematic concerns Gödel embraced the use of historical authors to frame his own

philosophical perspective The philosophies of Leibniz and Husserl define his project while Brouwer's intuitionism is its principal foil the close affinities between phenomenology and intuitionism set the bar for G del's attempt to go far beyond intuitionism The four central essays are Monads and sets On the philosophical development of Kurt G del G del and intuitionism and Construction and constitution in mathematics The first analyses and criticises G del's attempt to justify by an argument from analogy with the monadology the reflection principle in set theory It also provides further support for G del's idea that the monadology needs to be reconstructed phenomenologically by showing that the unsupplemented monadology is not able to found mathematics directly The second studies G del's reading of Husserl its relation to Leibniz monadology and its influence on his published writings The third discusses how on various occasions Brouwer's intuitionism actually inspired G del's work in particular the *Dialectica* Interpretation The fourth addresses the question whether classical mathematics admits of the phenomenological foundation that G del envisaged and concludes that it does not The remaining essays provide further context The essays collected here were written and published over the last decade Notes have been added to record further thoughts changes of mind connections between the essays and updates of references

*The Problem of Knowledge* Douglas Clyde Macintosh, 1915

**Bradley and the Problematic Status of Metaphysics** Damian Ilodigwe, 2005 Bradley is a much neglected philosopher The neglect is hardly justifiable considering what Bradley actually wrote However the situation has improved in the last couple of decades as there are signs of renewed interest in Bradley Indeed a basic consensus among Bradley scholars is the need for a reassessment of his philosophy and his place in the history of philosophy In this interpretive and critical work Ilodigwe undertakes an appraisal of Bradley's philosophy He argues that Bradley's metaphysics of the absolute is the core of his philosophical system This means that we cannot understand Bradley's philosophy unless we do justice to this aspect of his thought Nor would it be possible to gain a full conspectus of the varied ramification of his thought if dissociated from the larger milieu relative to which they subsist and have their being Unfortunately much of the contemporary rejection of Bradley's metaphysics is predicted on this sort of fragmentary appreciation as evidenced by Russell and James's reception of Bradley Bradley and the Problematic Status of Metaphysics tries to redress this imbalance Ilodigwe here makes a case for a fundamental reassessment of Bradley's philosophy by taking his account of the Absolute as point of reference for receiving other aspects of his thought In keeping with this strategy Part 1 and 2 focuses on a number of themes in Bradley's philosophy such as his account of immediate experience his theory of Judgement his analysis of the essence of thought and his account of truth as appearance In each case Ilodigwe shows how the themes illustrate a two-fold thesis that permeate Bradley's thought the claim as to the immanence of the Absolute in its appearances and the further claim that the Absolute is irreducible to any of its appearances Part 3 relates Bradley's philosophy to the situation of contemporary philosophy by assessing Russell and James's appraisal of Bradley

**Reading Rödl** James F. Conant, Jesse M. Mulder, 2023-09-04 Sebastian Rödl's Self

Consciousness and Objectivity is one of the most original and thought provoking books in analytic philosophy for the last several years. An ambitious defence of absolute idealism, Rdl rejects the idea that we as thinking beings can position ourselves within a given mind independent reality and instead advances the position that the very idea of an objective reality coincides with the self consciousness of thought. In this outstanding collection, a roster of international contributors critically examine the significance of Rdl's arguments and develop them in new directions. Their contributions are organised into the following six sections: Self Consciousness and Objectivity and naturalism; Self Consciousness and Objectivity and formal idealism; Self Consciousness and Objectivity and quietism; Self Consciousness and Objectivity and absolute idealism; Self Consciousness and Objectivity and the power of judgment; Self Consciousness and Objectivity and the determinacy of the individual. The volume concludes with an extensive response by Sebastian Rdl to his critics. This book constitutes essential reading for anyone interested in contemporary debates at the intersection of analytic philosophy and philosophical idealism.

**Journal of Moral Theology, Volume 14, Special Issue 1** Jana Bennett, Lessandro Rovati, 2025-05-08  
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The Transcendental Turn Sebastian Gardner, Matthew Grist, 2015  
Kant's influence on the history of philosophy is vast and protean. The transcendental turn denotes one of its most important forms, defined by the notion that Kant's deepest insight should not be identified with any specific epistemological or metaphysical doctrine but rather concerns the fundamental standpoint and terms of reference of philosophical enquiry. To take the transcendental turn is not to endorse any of Kant's specific teachings but to accept that the Copernican revolution announced in the Preface of the Critique of Pure Reason sets philosophy on a new footing and constitutes the proper starting point of philosophical reflection. The aim of this volume is to map the historical trajectory of transcendental philosophy and the major forms that it has taken. The contributions from leading contemporary scholars focus on the question of what the transcendental turn consists in, its motivation, justification and implications, and the limitations and problems which it arguably confronts with reference to the relevant major figures in modern philosophy, including Kant.

Fichte Hegel Nietzsche Husserl Heidegger Merleau Ponty and Wittgenstein Central themes and topics discussed include the distinction of realism from idealism the relation of transcendental to absolute idealism the question of how transcendental conclusions stand in relation to and whether they can be made compatible with naturalism the application of transcendental thought to foundational issues in ethics and the problematic relation of phenomenology to transcendental enquiry **Hegel and Whitehead** George R. Lucas Jr., 1986-01-15 Hegel and Whitehead presents a careful exploration of the similarities between these two formidable representatives of systematic philosophy Some of the most distinguished scholars in European and American philosophy converge herein to explore the similarities in Hegel's and Whitehead's contemporary influence as well as in the content of their respective systems and in their philosophical styles This volume begins with important critical comparative and historical assessments of the contemporary problems in metaphysics philosophy of science philosophy of mind ethics social thought and philosophy of religion of history and of culture against the background of the important contributions made to these discussions by both Hegel and Whitehead The result is a collection of vigorous new essays in systematic philosophy that reflect the enduring contributions of these two philosophers to the contemporary philosophical climate on two continents **Hegel and the Tradition** Henry Siltson Harris, 1997-01-01 Georg Wilhelm Friedrich Hegel 1770-1831 is considered a philosopher of the Tradition both in the sense that his work is rooted in the political artistic religious and philosophical traditions of European culture and in the sense that he takes up the notion of tradition as an object of philosophical investigation This collection examines Hegel's philosophy as it bears on the meaning and relevance of tradition historical legal aesthetic religious and philosophical The thirteen original essays draw upon and celebrate the work of H. S. Harris who is considered by many to be the most influential interpreter of Hegel in the English speaking world The collection as a whole examines Hegel's rich and nuanced relation to his own traditions including his creative reworking of the legacies of Greece Rome Christianity the Middle Ages early modernity and his immediate predecessors It also shows how Hegel's thought has direct relevance for us today as we seek to understand ourselves in relation to our inherited traditions The volume concludes with an afterword by H. S. Harris and a comprehensive bibliography of Harris's published works This important anthology represents the first rigorous and systematic effort to apply Harris's seminal and innovative style of Hegel scholarship to a wide variety of philosophical and historical issues It functions both as a study of Hegel's philosophy and as a commentary on Harris's vast contribution to Hegel scholarship **Worldview** David K. Naugle, 2002-07-16 Conceiving of Christianity as a worldview has been one of the most significant events in the church in the last 150 years In this new book David Naugle provides the best discussion yet of the history and contemporary use of worldview as a totalizing approach to faith and life This informative volume first locates the origin of worldview in the writings of Immanuel Kant and surveys the rapid proliferation of its use throughout the English speaking world Naugle then provides the first study ever undertaken of the insights of major Western philosophers on the subject of worldview and offers an original examination of

the role this concept has played in the natural and social sciences Finally Naugle gives the concept biblical and theological grounding exploring the unique ways that worldview has been used in the Evangelical Orthodox and Catholic traditions This clear presentation of the concept of worldview will be valuable to a wide range of readers

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