

# HEGEL'S EPISTEMOLOGICAL REALISM

KENNETH R. WESTPHAL

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# Hegels Epistemological Realism

**K.R. Westphal**



## **Hegels Epistemological Realism:**

Hegel's Epistemological Realism K.R. Westphal, 2012-12-06 The scope of this study is both ambitious and modest One of its ambitions is to reintegrate Hegel's theory of knowledge into main stream epistemology Hegel's views were formed in consideration of Classical Skepticism and Modern epistemology and he frequently presupposes great familiarity with other views and the difficulties they face Setting Hegel's discussion in the context of both traditional and contemporary epistemology is therefore necessary for correctly interpreting his issues arguments and views Accordingly this is an issues oriented study I analyze Hegel's problematic and method by placing them in the context of Sextus Empiricus Descartes Kant Carnap and William Alston I discuss Carnap rather than a Modern empiricist such as Locke or Hume for several reasons One is that Hegel himself refutes a fundamental presupposition of Modern empiricism the doctrine of knowledge by acquaintance in the first chapter of the *Phenomenology* a chapter that cannot be reconstructed within the bounds of this study **Hegel's Epistemological Realism** K. R. Westphal, 1989-04-30 *Hegel's Epistemology* Kenneth R. Westphal, 2003-01-01 Provides a succinct philosophical introduction to Hegel's *Phenomenology of Spirit* for non specialists and students focusing on Hegel's unique and insightful theory of knowledge and its relations to 20th century epistemology *Hegel's Epistemological Realism*, 1989 *Hegel and the Transformation of Philosophical Critique* William F. Bristow, 2007-01-25 William F Bristow presents an original and illuminating study of Hegel's hugely influential but notoriously difficult *Phenomenology of Spirit* Hegel describes the method of this work as a way of despair meaning thereby that the reader who undertakes its inquiry must be open to the experience of self loss through it Whereas the existential dimension of Hegel's work has often been either ignored or regarded as romantic ornamentation Bristow argues that it belongs centrally to Hegel's attempt to fulfil a demanding epistemological ambition With his *Critique of Pure Reason* Kant expressed a new epistemological demand with respect to rational knowledge and presented a new method for meeting this demand Bristow reconstructs Hegel's objection to Kant's Critical Philosophy according to which Kant's way of meeting the epistemological demand of philosophical critique presupposes subjectivism that is presupposes the restriction of our knowledge to things as they are merely for us Whereas Hegel in his early Jena writings rejects Kant's critical project altogether on this basis he comes to see that the epistemological demand expressed in Kant's project must be met Bristow argues that Hegel's method in the *Phenomenology of Spirit* takes shape as his attempt to meet the epistemological demand of Kantian critique without presupposing subjectivism The key to Hegel's transformation of Kant's critical procedure by virtue of which subjectivism is to be avoided is precisely the existential or self transformational dimension of Hegel's criticism the openness of the criticizing subject to being transformed through the epistemological procedure Hegel and Scepticism Jannis Kozatsas, Georges Faraklas, Stella Synegianni, Klaus Vieweg, 2017-05-22 Hegel and scepticism remains an intriguing topic directly concerning the logical and methodological core of Hegel's system A series of contributions is unfolding around a keynote paper by Klaus Vieweg which

tries to understand and restate the limits and the content of the relationship between Hegel's philosophy and scepticism. Various Hegel readers with different concerns are dealing with Hegel's strategy in a large range of theoretical areas.

*Hegel's Philosophical Psychology* Susanne Herrmann-Sinai, Lucia Ziglioli, 2016-03-31 Hegel's *Philosophical Psychology* draws attention to a largely overlooked piece of Hegel's philosophy: his substantial and philosophically rich treatment of psychology at the end of the *Philosophy of Subjective Spirit*, which itself belongs to his main work, the *Encyclopaedia of the Philosophical Sciences*. This volume makes the case that Hegel's approach to philosophy of mind as developed within this text can make an important contribution to current discussions about mind and subjectivity and can help clarify the notion of spirit (*Geist*) within Hegel's larger philosophical project. Scholars from different schools of Hegelian thought provide a multifaceted overview of Hegel's *Psychology*. Part I begins with an overview of Hegel's *Philosophy of Subjective Spirit*, which outlines both its historical context and its systematic context within Hegel's philosophy of subjective spirit. Parts II and III then investigate the individual chapters of the sections on psychology, the theoretical mind, and the practical and free mind. The volume concludes by examining the challenges which Hegel's *Psychology* poses for contemporary epistemological debates and the philosophy of psychology. Throughout the volume brings Hegel's views into dialogue with 20th and 21st century thinkers such as Bergson, Bourdieu, Brandom, Chomsky, Davidson, Freud, McDowell, Sellars, Wittgenstein, and Wollheim.

**Hegel's Phenomenology of Spirit** Ludwig Siep, 2014-01-16 Hegel only published five books in his lifetime, and among them the *Phenomenology of Spirit* emerges as the most important but also perhaps the most difficult and complex. In this book, Ludwig Siep follows the path from Hegel's early writings on religion, love, and spirit to the milestones of his Jena period. He shows how the themes of the *Phenomenology* first appeared in an earlier work, *The Difference between Fichte's and Schelling's Systems of Philosophy*, and closely examines the direction which Hegel's thought took as he attempted to think through the possibility of a complete system of philosophy. The themes encompassed by the *Phenomenology*—anti-dualistic epistemology, autonomy, historicity, the sociality of reason—are thoroughly discussed in Siep's subtle and elegantly argued assessment, which appears here in English for the first time. It will be of great interest to all readers studying Hegel's thought.

*A Companion to Pragmatism* John R. Shook, Joseph Margolis, 2008-04-15 *A Companion to Pragmatism*, comprised of 38 newly commissioned essays, provides comprehensive coverage of one of the most vibrant and exciting fields of philosophy today. Unique in depth and coverage of classical figures and their philosophies, as well as pragmatism as a living force in philosophy. Chapters include discussions on philosophers such as John Dewey, Jürgen Habermas, and Hilary Putnam.

*Pyrrhonian Scepticism and Hegel's Theory of Judgement* Ioannis Trisokkas, 2012-08-09 In *Pyrrhonian Scepticism and Hegel's Theory of Judgement*, Ioannis Trisokkas offers a systematic analysis of the dialectic of the judgement in Hegel's *Science of Logic* in the context of the problem of Pyrrhonian scepticism. *A Companion to Hegel* Stephen Houlgate, Michael Baur, 2015-12-21 This companion provides original scholarly and cutting edge essays that cover the whole range of Hegel's

mature thought and his lasting influence A comprehensive guide to one of the most important modern philosophers Essays are written in an accessible manner and draw on the most up to date Hegel research Contributions are drawn from across the world and from a wide variety of philosophical approaches and traditions Examines Hegel s influence on a range of thinkers from Kierkegaard and Marx to Heidegger Adorno and Derrida Begins with a chronology of Hegel s life and work and is then split into sections covering topics such as Philosophy of Nature Aesthetics and Philosophy of Religion

**The Oxford Handbook of Hegel** Dean Moyar, 2017 The Oxford Handbook of Hegel is a comprehensive guide to Hegel s philosophy from his first published writings to his final lectures The Handbook includes many essays from younger scholars who have brought new perspectives and rigor to the study of Hegel s texts

*Reason in the World* James Kreines, 2015 This book defends a new interpretation of Hegel s theoretical philosophy according to which it has a single organizing focus giving philosophical force to his arguments in his central Science of Logic and undercutting prominent worries The focus is not epistemology or skepticism but the metaphysics of reason in the world

**Hegel and the Analytic Tradition** Angelica Nuzzo, 2011-10-27 Offering one of the first initiatives of reconciliation between the analytic and continental philosophical traditions this important collection of original essays offers a new perspective on Hegel s philosophy within the context of some of the themes central to current discussion Placing Hegel at the intersection between continental and analytic philosophy the book presents an indispensable guide to the most current contemporary debates and to an emerging topic within Hegel studies Analytic philosophy has long been held to consider Hegel its b te noir Yet in fact Hegel and analytic philosophy converge on some crucial issues which suggests that although analytic philosophy initially declared its anti Hegelianism it is in fact nourished of Hegelian themes and defended through Hegelian concepts The essays in this volume address this apparent paradox offering analytic readings of Hegel Hegelian readings of the analytic tradition historical explorations of Hegel s confrontation with Kant and of the analytic tradition s debt to Hegel and new interpretations of Hegelian texts

**Hegel and the Metaphysics of Absolute Negativity** Brady Bowman, 2013-02-14 This book provides a robustly metaphysical Hegelian account of the relation between appearance thought and reality

**Hegel, Husserl and the Phenomenology of Historical Worlds** Tanja Staehler, 2016-12-07 GWF Hegel famously described philosophy as its own time apprehended in thoughts reflecting a desire that we increasingly experience namely the desire to understand our complex and fast changing world But how can we philosophically describe the world we live in When Hegel attempted his systematic account of the historical world he needed to conceive of history as rational progress to allow for such description After the events of the twentieth century we are rightfully doubtful about such progress However in the twentieth century another German philosopher Edmund Husserl attempted a similar project when he realised that a philosophical account of our human experience requires attending to the historical world we live in According to Husserl the Western world is a world in crisis In this book Tanja Staehler explores how Husserl thus radicalises Hegel s philosophy by providing an account of historical

movement as open Husserl's phenomenology allows thinking of historical worlds in the plural without hierarchy determined by ethics and aesthetics Staehler argues that through his radicalization of Hegel's philosophy Husserl provides us with a historical phenomenology and a coherent concept of a culture that points to the future for phenomenology as a philosophy that provides the methodological grounding for a variety of qualitative approaches in the humanities and social sciences

*Grounds of Pragmatic Realism* Kenneth Westphal, 2018-01-09 *Grounds of Pragmatic Realism* argues that Hegel's philosophy from the 1807 *Phenomenology of Spirit* through his last Berlin lectures on philosophical psychology demonstrates how Kant's critique of rational judgment across his Critical corpus can be disentangled from Kant's failed Transcendental Idealism and developed into a cogent pragmatic realism within which the social and historical aspects of rational inquiry and justification are shown to justify realism about the objects of empirical knowledge Hegel's demonstration reveals how deeply contemporary epistemology remains beholden to pre-Critical options none of which are adequate to the natural sciences nor to commonsense Hegel recognised and justified independently Kant's semantics of singular cognitive reference to particulars within space and time Hegel's analysis of mutual recognition develops Kant's insights into the self-critical and intersubjective aspects of rational judgment and justification to show that none of us can be properly rational judges nor can we properly justify our judgments rationally without constructive self-criticism and without acknowledging and benefitting from constructive critical assessment by others *The Palgrave Hegel Handbook* Marina F. Bykova, Kenneth R.

Westphal, 2020-04-29 This handbook presents the conceptions and principles central to every aspect of Hegel's systematic philosophy In twenty-eight thematically linked chapters by leading international experts *The Palgrave Hegel Handbook* provides reliable scholarly overviews of each subject illuminates the main issues and debates and details concisely the considered views of each contributor Recent scholarship challenges traditional largely anti-Kantian readings of Hegel focusing instead on Hegel's appropriation of Kantian epistemology to reconcile idealism with the rejection of foundationalism coherentism and skepticism Focused like Kant on showing how fundamental unities underlie the profusion of apparently independent events Hegel argued that reality is rationally structured so that its systematic structure is manifest to our properly informed thought Accordingly this handbook reassesses Hegel's philosophical aims methods and achievements and re-evaluates many aspects of Hegel's enduring philosophical contributions ranging from metaphysics epistemology and dialectic to moral and political philosophy and philosophy of history Each chapter and *The Palgrave Hegel Handbook* as a whole provides an informed authoritative understanding of each aspect of Hegel's philosophy **Hegel's Critique of Kant**

Sally Sedgwick, 2012-03-29 Sally Sedgwick presents a fresh account of Hegel's critique of Kant's theoretical philosophy She argues that Hegel offers a compelling critique of and alternative to the conception of cognition that Kant defended in his Critical period and explores Hegel's claim to derive from Kantian doctrines clues to a superior form of idealism **Hegel's**

**Ladder** H. S. Harris, 1997-03-10 A two-volume set Print edition available in cloth only Awarded the Nicholas Hoare Renaud

Bray Canadian Philosophical Association Book Prize 2001 From the Preface Hegel's Ladder aspires to be a literal commentary on *Die Phänomenologie des Geistes* It was the conscious goal of my thirty year struggle with Hegel to write an explanatory commentary on this book and with its completion I regard my own working career as concluded The prevailing habit of commentators is founded on the general consensus of opinion that whatever else it may be Hegel's Phenomenology is not the logical Science that he believed it was This is the received view that I want to overthrow But if I am right then an acceptably continuous chain of argument paragraph by paragraph ought to be discoverable in the text

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