

Idealism

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The Routledge Handbook of Idealism and Immaterialism Joshua Farris 2021-09-13 The influence of materialist ontology largely dominates philosophical and scientific discussions. However, there is a resurgent interest in alternative ontologies from panpsychism (the view that at the base of reality exists potential minds, minds, or mind-lets) to idealism and dualism (the view that all of reality is material and mental). The Routledge Handbook of Idealism and Immaterialism is an outstanding reference source and the first major collection of its kind. Historically grounded and constructively motivated, it covers the key topics in philosophy, science, and theology, providing students and scholars with a comprehensive introduction to idealism and immaterialism. Also addressed are post-materialism developments, with explicit attention to variations of idealism and immaterialism (the view that reality depends on a mind or a set of minds). Comprising 44 chapters written by an international and interdisciplinary team of contributors, the Handbook is organised into five clear parts: Idealism and the history of philosophy Important figures in idealism Systematic assessment of idealism Idealism and science Idealism, physicalism, panpsychism, and substance dualism Essential reading for students and researchers in metaphysics, philosophy of science, philosophy of religion, and philosophy of mind, The Routledge Handbook of Idealism and Immaterialism will also be of interest to those in related disciplines where idealist and immaterialist ontology impinge on history, science, and theology.

Realism, Idealism and International Politics Martin Griffiths 1995 International relations is a discipline dominated by the debate between the realist and idealist paradigms. This book provides the most comprehensive critical review of the realist tradition to date. It looks closely at the terms 'realism' and 'idealism' and in doing so uncovers a broad range of interesting questions. Why, for example, do political realists see anarchy as being incompatible with international society? Why is idealism associated with unfounded hopes about the future? What about the past and the present? Realism explains inter-state behaviour in terms of the fundamental difference between 'domestic' and 'international' forms of government. The realist paradigm, as conventionally understood, conjures up the grim view that beyond the borders of sovereign presence, politics is not about potential moral progress, but survival. This book argues, contrary to conventional wisdom, that political realism is not a meaningless term. Martin Griffiths attempts to re-evaluate the terms 'realism' and 'idealism' through a detailed critical examination of the 'grand theorists' traditionally associated with realism, Hans Morgenthau and Kenneth Waltz. He concludes that they could more properly be categorized as idealists. Morgenthau's work, he argues, suffers from the shortcomings of 'nostalgic idealism' and Waltz's from those of 'complacent idealism'. In contrast, Hedley Bull's analysis of international society is based on a more realistic understanding of world politics. Martin Griffiths' book provides a compelling basis for conceiving international politics as a 'rule-governed' arena among states. It will be read with interest by scholars and advanced students of international relations.

Idealism Jeremy Dunham 2014-12-05 Idealism is philosophy on a grand scale, combining micro and macroscopic problems into systematic accounts of everything from the nature of the universe to the particulars of human feeling. In consequence, it offers perspectives on everything from the natural to the social sciences, from ecology to critical theory. Heavily criticised by the dominant philosophies of the 20th Century, Idealism is now being reconsidered as a rich and untapped resource for contemporary philosophical arguments and concepts. This volume provides a comprehensive portrait of the major arguments and philosophers in the Idealist tradition. The book demonstrates how Idealist philosophy provides a fruitful way of understanding contemporary issues in metaphysics, the philosophy of science, political philosophy, scientific theory and critical social theory.

Rethinking German Idealism S.J. McGrath 2016-06-27 The 'death' of German Idealism has been decried innumerable times since its revolutionary inception, whether it be by the 19th-century critique of Western metaphysics, phenomenology, contemporary French philosophy, or analytic philosophy. Yet in the face of two hundred years of sustained, extremely rigorous attempts to leave behind its legacy, German Idealism has resisted its philosophical death sentence. For this exact reason it is timely ask: What remains of German Idealism? In what ways does its fundamental concepts and texts still speak to us? Drawing together new and established voices from scholars in Kant, Fichte, Hegel, and Schelling, this volume offers a fresh look on this time-honoured tradition. It uses myriad of recently developed conceptual tools to present new and challenging theories of its now canonical figures.

After Parmenides Tom Rockmore 2021-10-07 "In After Parmenides, Tom Rockmore takes us all the way back to the beginning of philosophy. Parmenides held that thought and being are one: what we know is what is. For Rockmore, this established both the good view that we should think of the world in terms of what the mind constructs as knowable entities as well as the bad view that there is some non-mind-dependent "thing"-the world, the real-which we can know or fail to know. No, Rockmore says: what we need to do is give up on the idea that there is any extra-mental "real" for us to know. We know and become acquainted with the objects of cognition that our mind constructs. After Parmenides illustrates the contest between variants of the "standard" view and variants of the "non-standard, constructivist view" in the history of philosophy, from Plato and Aristotle to Descartes and Locke, Leibniz, Spinoza, Hume, Kant, post-Kantians including Fichte, Hegel, and Schopenhauer, Marx, the early pragmatists, analytic philosophy, contemporary French speculative realism, and more. This ambitious but accessibly written book shows how new connections can be made in the history of philosophy when it is reread through a new lens"--

Understanding German Idealism Will Dudley 2014-12-05 "Understanding German Idealism" provides an accessible introduction to the philosophical movement that emerged in 1781, with the publication of Kant's monumental "Critique of Pure Reason", and ended fifty years later, with Hegel's death. The thinkers of this period, and the themes they developed revolutionized almost every area of philosophy and had an impact that continues to be felt across the humanities and social sciences today. Notoriously complex, the central texts of German Idealism have confounded the most capable and patient interpreters for more than 200 years. "Understanding German Idealism" aims to convey the significance of this philosophical movement while avoiding its obscurity. Readers are given a clear understanding of the problems that motivated Kant, Fichte, Schelling and Hegel and the solutions that they proposed. Dudley outlines the main ideas of transcendental idealism and explores how the later German Idealists attempted to carry out the Kantian project more rigorously than Kant himself, striving to develop a fully self-critical and rational philosophy, in order to determine the meaning and sustain the possibility of a free and rational modern life. The book examines some of the most important early criticisms of German Idealism and the philosophical alternatives to which they led, including romanticism, Marxism, existentialism, and naturalism.

Idealism, Metaphysics, and Community William Sweet 2001 Idealism, Metaphysics and Community examines the place of idealism in contemporary philosophy, and its relation to problems of metaphysics, political thought, and the study of the history of philosophy. Drawing together contributions from philosophers from several distinct traditions, this book presents a range of perspectives - revealing areas of agreement and disagreement, addressing topics of contemporary discussion, and providing new insights into philosophical idealism. Following an extensive introduction by the editor, and drawing on the work of the Canadian idealist, Leslie Armour, the book is divided into three main parts: Part 1 focuses on the British idealist, F.H.Bradley; Part 2 examines metaphysical issues and idealism, such as the

realism/anti-realism debate, the relation of classical and idealist metaphysics, rational psychology, time and eternity, and the divine; Part 3 draws on idealism to address contemporary concerns in ethical theory, political philosophy, social philosophy and culture and the history of philosophy. Presenting new insights into the work of classical authors as well as contemporary philosophers, this book provides a better understanding of classical idealism and addresses important areas of contemporary philosophical, social and political concern.

Pragmatic Idealism Costas Melakopides 1998-06-02 Melakopides defines Canadian internationalism as "pragmatic idealism," a balanced synthesis of idealism and pragmatism, and demonstrates concretely how it reflects the principles, interests, and values of the country's mainstream political culture. Focusing on Canada's record in the areas of peacekeeping and peacemaking, arms control and disarmament, foreign development assistance, human rights, and ecological concerns, Melakopides reveals that at the heart of Canadian foreign policy are the concepts and the practice of moderation, communication, mediation, cooperation, caring, and sharing.

Pragmatic Idealism is an inspiring challenge to the assumption that all foreign policy is premised on realpolitik. Students, scholars, and practitioners of Canadian foreign policy as well as historians, Canadianists, members of NGOs, and interested members of the general public will find it an engaging and enlightening experience.

Hegel, Idealism, and Analytic Philosophy Tom Rockmore 2005-01-01 In this book - the first large-scale survey of the complex relationship between Hegel's idealism and Anglo-American analytic philosophy - Tom Rockmore argues that analytic philosophy has consistently misread and misappropriated Hegel. According to Rockmore, the first generation of British analytic philosophers to engage Hegel possessed a limited understanding of his philosophy and of idealism. Succeeding generations continued to misinterpret him, and recent analytic thinkers have turned Hegel into a pragmatist by ignoring his idealism. Rockmore explains why this has happened, defends Hegel's idealism, and points out the ways that Hegel is a key figure for analytic concerns, focusing in particular on the fact that he and analytic philosophers both share an interest in the problem of knowledge.

The Case for Idealism John Foster 2021-04-13 Originally published in 1982, the aim of this book is a controversial one – to refute, by the most rigorous philosophical methods, physical realism and to develop and defend in its place a version of phenomenalism. Physical realism here refers to the thesis that the physical world (or some selected portion of it) is an ingredient of ultimate reality, where ultimate reality is the totality of those entities and facts which are not logically sustained by anything else. Thus, in arguing against physical realism, the author sets out to establish that ultimate reality is wholly non-physical. The crucial elements in this argument are the topic-neutrality of physical description and the relationship between physical geometry and natural law. The version of phenomenalism advanced by John Foster develops out of this refutation of physical realism. Its central claim is that the physical world is the logical creation of the natural (non-logical) constraints on human sense-experience. This phenomenalist perspective assumes that there is some form of time in which human experience occurs but which is logically prior to the physical world, and Foster explores in detail the nature of this pre-physical time and its relation to time as a framework for physical events. This book was a major contribution to contemporary philosophical thinking at the time.

German Idealism Today Markus Gabriel 2017-09-25 This collection of essays provides an exemplary overview of the diversity and relevance of current scholarship on German Idealism. The importance of German Idealism for contemporary philosophy has received growing attention and acknowledgment throughout competing fields of contemporary philosophy. Part of the growing interest rests on the claim that the works of Kant, Fichte, Schelling, Hegel remain of considerable interest for cultural studies, sociology, theology, aesthetics and other areas of interest. In the domain of philosophy, the renaissance of innovative readings of German Idealism has taken scholarly debates beyond merely antiquarian perspectives. This renaissance has been a major factor of current efforts to bridge the gap between so-called “analytic” and so-called “continental” philosophy. The volume provides a selection of well-chosen examples of readings that contribute to systematic treatments of philosophical problems. It contains (among others) contributions by Markus Gabriel, Robert Pippin, Anders Moe Rasmussen, Sebastian Rödl.

Peirce on Realism and Idealism Robert Lane 2017-12-28 Re-evaluates Peirce's metaphysics, exploring his views on pragmatism, reality, truth, and the mind's relation to the external world.

Berkeley's Idealism Georges Dicker 2011-06-15 Using the tools of contemporary analytic philosophy, Georges Dicker here examines both the destructive and the constructive sides of Berkeley's thought, against the background of the mainstream views that he rejected.

German Idealist Philosophy Various 1997-11-01 The great quest for systematic knowledge in the decades around the year 1800 gave rise to one of the most spirited eras in the history of philosophical exploration, exemplified by the school of German Idealist philosophy. With confidence and sweeping aspirations, the Idealist philosophers Immanuel Kant, Johann Fichte, Friedrich Schelling, and Georg Hegel set out to make metaphysics a science, to explore the nature of the self and man's role in society, to examine the essence of the natural world, and to develop a vision of world history and the progressive consciousness of man. In this masterful introduction to German Idealism, Rudiger Bubner brings together key texts and lesser known extracts from the works of these four powerful intellects, together with insightful overviews of each philosopher and an account of the movement as a whole. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

Kant's Idealism Philip J. Neujahr 1995 Other works on Kant and on his Critical Philosophy attempt either to remove Kant's transcendental idealism from his system or to defend it as being essential to the Kantian enterprise. In Kant's Idealism, Professor Neujahr argues - he may be the first to do so - that there is no single doctrine that is Kant's transcendental idealism to either explain or explain away. In his Critique of Pure Reason, Kant claims to present a distinctive form of idealism he calls "transcendental" idealism and that he contrasts with the "empirical" idealism of his predecessors. Professor Neujahr argues that on the contrary there is no single form of idealism in Kant's system and no simple contrast between Kant's transcendental idealism and the idealist doctrines of his philosophical forebears. Neujahr finds (and clearly delineates) "strands of idealism" in Kant's philosophy. He argues that the source of these various forms of idealism is the conflicting demands of Kant's theories of perception (sensibility) and thought (understanding). How in fact a subject relates to an object finds no single unified explanation in the Critical Philosophy of Kant. Indeed, in spite of Kant's efforts to combine his various theories into a single theory of experience, his doctrines of perception and thought do not fit together. It is, Neujahr contends, this lack of fit that ultimately prevents there being any single transcendental version of idealism in Kant's system. This also helps explain why Kant's system is so difficult. Neujahr's critical review of that system in Kant's Idealism may be the "handle" needed to get hold of Kant's notoriously difficult but potentially very useful Critical Philosophy.

Idealism as Modernism Robert B. Pippin 1997-01-28 In this volume Robert Pippin disputes many traditional characterisations of the distinctiveness of modern philosophy.

Pragmatic Idealism and Scientific Prediction Amanda Guillán 2017-08-30 This monograph analyzes Nicholas Rescher's system of pragmatic idealism. It also looks at his approach to prediction in science. Coverage highlights a prominent contribution to a central topic in the philosophy and methodology of science. The author offers a full characterization of Rescher's system of philosophy. She presents readers with a comprehensive philosophico-methodological analysis of this important work. Her research takes into account different thematic realms: semantic, logical, epistemological, methodological, ontological, axiological, and ethical. The book features three, thematic-parts: I) General Coordinates, Semantic Features and Logical Components of Scientific Prediction; II) Predictive Knowledge and Predictive Processes in Rescher's Methodological Pragmatism; and III) From Reality to Values: Ontological Features, Axiological Elements, and Ethical Aspects of Scientific Prediction. This insightful analysis offers a critical reconstruction of Rescher's philosophy. The system he created is often characterized as pragmatic idealism that is open to some realist elements. He is a prominent representative of contemporary pragmatism who has made a great deal of contributions to the study of this topic. This area is crucial for science and it has been little considered in the philosophy of science.

German Idealism Frederick C. BEISER 2009-06-30 One of the very few accounts in English of German idealism, this ambitious work advances and revises our understanding of both the history and the thought of the classical period of German philosophy. As he traces the structure and evolution of idealism as a doctrine, Frederick Beiser exposes a strong objective, or realist, strain running from Kant to Hegel and identifies the crucial role of the early romantics--HÄ¶lderlin, Schlegel, and Novalis--as the founders of absolute idealism. Traditionally, German idealism is understood as a radical form of subjectivism that expands the powers of the self to encompass the entire world. But Beiser reveals a different--in fact, opposite--impulse: an attempt to limit the powers of the subject. Between Kant and Hegel he finds a movement away from cosmic subjectivity and toward greater realism and naturalism, with one form of idealism succeeding another as each proved an inadequate basis for explaining the reality of the external world and the place of the self in nature. Thus German idealism emerges here not as a radical development of the Cartesian tradition of philosophy, but as the first important break with that tradition. Table of Contents: Introduction 1. Realism in German Idealism 2. Exorcising the Spirit 3. The Critique of Foundationalism 4. The Troublesome Hegelian Legacy 5. The Taxonomy of German Idealism I. KANT'S CRITIQUE OF IDEALISM Introduction: Kant and the Problem of Subjectivism 1. The Clash of Interpretations 2. Method and Results 3. Contemporary Kant Scholarship 1. Idealism in the Precritical Years 1. The Idealist Challenge 2. The First Refutation of Idealism 3. Idealist Dreams and Visions 4. The Critique of Idealism in the Inaugural Dissertation 5. 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supported by reference to an unrivalled range of sources...I learned something from this book on almost every page...For anyone at all seriously interested in the topic this is now the place to start. --Michael Rosen, Times Literary Supplement

German Idealism as Constructivism Tom Rockmore 2016-05-03 The culmination and distillation of distinguished philosopher Tom Rockmore's researches over some forty years, this book is his definitive statement on the debate between representationalism and constructivism that plagues both the history of German Idealism and the whole epistemological project today. Rockmore contends against prevailing opinion that Kant himself is an idealist and that his idealism centers on the Copernican revolution or a constructivist approach to knowledge. He shows that despite what Kant says in the first Critique he is not and cannot be a representationalist, and that the so-called double aspect thesis also fails. Positioning Kant as responding to Plato, he reads Plato as in turn responding to Parmenides. In Rockmore's view the Parmenidean intervention has two singularly important consequences: it focuses attention, running throughout the entire tradition, on the grasp of the mind-independent world--metaphysical realism--and it points toward the criterion of knowledge as the identity of identity and difference, a thesis that becomes explicit in Hegel. Rockmore examines the constructivist dimensions of the views of Fichte, Schelling, and Hegel in detail, pointing out that Fichte's effort to reformulate constructivism while intended to solve a residual difficulty in Kant's version of constructivism actually undermines the claim for objective cognition. Moreover Schelling's view of the parallel between transcendental philosophy and philosophy of nature, which is influenced by Spinoza, is based on a different kind of identity and it follows that Schelling does not later leave German idealism behind since in a deep sense he was never a German idealist. The book concludes with a short discussion of cognitive constructivism arguing that it remains viable at the present time as an alternative to metaphysical realism, while preserving the other Parmenidean suggestion, the identity of identity and difference.

Anglo-American Idealism James Connelly 2010 This volume is devoted to a critical discussion and re-appraisal of the work of Anglo-American Idealists of the nineteenth and twentieth centuries. Idealism was the dominant philosophy in Britain and the entire English-speaking world during the last decades of the nineteenth century and the beginning of the twentieth. The British Idealists made important contributions to logic, metaphysics, aesthetics, ethics, social and political philosophy, philosophy of history, philosophy of religion and philosophy of mind. Their legacy awaits further exploration and reassessment, and this book is a contribution to this task. The essays in this collection display many aspects of contemporary concern with idealistic philosophy: they range from treatments of logic to consideration of the Absolute, personal idealism, the philosophy of religion, philosophy of art, philosophy of action, and moral and political philosophy. During the first decade of the twenty-first century, the work of the Anglo-American Idealists has once again been widely discussed and re-considered, and new pathways of research and investigation have been opened.

Idealism William Graham 1872

The Anatomy of Idealism P. Hoffman 1982-08-31 In its attempt to come to grips with the nature of the human mind idealism employs such terms as "pure self," "transcendental apperception," "pure con sciousness" and so on. What do these terms mean? What do they refer to? Pro visionally, at least, the following answer could be satisfying: such and similar expressions are purported to capture a very special quality of human mind, a quality due to which man is not simply a part of nature, but a being capable of knowing and acting according to principles governing the spiritual realm. In the first chapter of the present study the author attempts to bring the idea of "pure Ego" down to earth. By analyzing Kant's concept of pure apperception - the ancestor of all similar notions in the history of modern and contemporary idealism - the author concludes that certain functions and capacities attributed to pure apperception by Kant himself imply the rejection of the idealistic framework and the necessity to "naturalize" the idea of pure self. In other words - and Kant's claims to the contrary notwithstanding - pure apperception cannot be conceived as superimposed upon man viewed as a part of nature, as a feeling and a sensing being. The referent, as it were, of the expression "pure self" turns out to be something much more familiar to us - a human organism, with all its needs, drives and dispositions.

A World for Us John Foster 2008-04-24 A World for Us aims to refute physical realism and establish in its place a form of idealism. Physical realism, in the sense in which John Foster understands it, takes the physical world to be something whose existence is both logically independent of the human mind and metaphysically fundamental. Foster identifies a number of problems for this realist view, but his main objection is that it does not accord the world the requisite empirical immanence. The form of idealism that he tries to establish in its place rejects the realist view in both its aspects. It takes the world to be something whose existence is ultimately constituted by facts about human sensory experience, or by some richer complex of non-physical facts in which such experiential facts centrally feature. Foster calls this phenomenalist idealism. He tries to establish a specific version of such phenomenalist idealism, in which the experiential facts that centrally feature in the constitutive creation of the world are ones that concern the organization of human sensory experience. The basic idea of this version is that, in the context of certain other constitutively relevant factors, this sensory organization creates the physical world by disposing things to appear systematically world-wise at the human empirical viewpoint. Chief among these other relevant factors is the role of God as the one who is responsible for the sensory organization and ordains the system of appearance it yields. It is this that gives the idealistically created world its objectivity and allows it to qualify as a real world.

Searching for Meaning James T. Webb 2013

Idealism: an essay, metaphysical and critical William Graham 1872

British Idealism: A Guide for the Perplexed David Boucher 2011-12-01 There has been a significant renewal of interest in the British Idealists in recent years. Scholars have acknowledged their critical contribution to a number of philosophical theories in the fields of politics, law, morality, epistemology and metaphysics.. British Idealism: A Guide for the Perplexed offers a clear and thorough account of this key philosophical movement, providing an outline of the key terms and central arguments employed by the idealists. David Boucher and Andrew Vincent lay out the historical context and employ analytical and critical methods to explain the philosophical background and key concepts. The book explores the contribution of British Idealism to contemporaneous philosophical, political and social debates, emphasizing the continuing relevance of the central themes of their philosophy. Geared towards the specific requirements of students who need to reach a sound understanding of British Idealism, the book serves as an ideal companion to the study of this most influential and important of movements.

Hegel's Idealism Robert B. Pippin 1989 Hegel is presented as a critical philosopher whose disagreements with Kant only enhance the idealist arguments against empiricism, realism and naturalism in this original interpretation.

Continental Idealism Paul Redding 2009-05-07 Standard accounts of nineteenth-century German philosophy often begin with Kant and assess philosophers after him in light of their responses to Kantian idealism. In Continental Idealism, Paul Redding argues that the story of German idealism begins with Leibniz. Redding begins by examining Leibniz's dispute with Newton over the nature of space, time and God, and stresses the way in which Leibniz incorporated Platonic and Aristotelian elements in his distinctive brand of idealism. Redding shows how Kant's interpretation of Leibniz's views of space and time consequently shaped his own 'transcendental' version of idealism. Far from ending here, however, Redding argues that post-Kantian idealists such as Fichte, Schelling and Hegel on the one hand and metaphysical sceptics such as Schopenhauer and Nietzsche on the other continued to wrestle with a form of idealism ultimately derived from Leibniz. Continental Idealism offers not only a new picture of one of the most important philosophical movements in the history of philosophy, but also a valuable and clear introduction to the origins of Continental and European philosophy.

Idealism without Absolutes Tilottama Rajan 2004-02-12 Extends the boundaries of Romantic culture from its pre-Kantian past to contemporary theory and beyond.

Berkeley's Argument for Idealism Samuel C. Rickless 2013-01-10 Samuel C. Rickless presents a novel interpretation of George Berkeley's A Treatise Concerning the

Principles of Human Knowledge (1710) and Three Dialogues Between Hylas and Philonous (1713). It is a matter of great controversy what Berkeley's argument for idealism is and whether it succeeds. Most scholars believe that the argument is based on immaterialism, anti-abstractionism, or the likeness principle. According to Rickless's account, the heart of the argument for idealism rests on the distinction between mediate and immediate perception, and in particular on the thesis that everything that is perceived by means of the senses is immediately perceived. After analyzing Berkeley's argument, Rickless concludes that it is valid and may well be sound. This is Berkeley's most enduring philosophical legacy.

Idealism and Christian Philosophy Steven B. Cowan 2016-02-25 When it comes to contemporary philosophical problems, metaphysical idealism-or Berkeleyan immaterialism-is not taken seriously by most philosophers, not to mention the typical Christian layperson. This state of affairs deserves some attempt at rectification, since Idealism has considerable explanatory power as a metaphysical thesis and provides numerous practical and theoretical benefits. Such thinkers as George Berkeley and Jonathan Edwards believed that Idealism is especially amenable to a Christian perspective, both because it provides a plausible way of conceptualizing the world from a theistic standpoint and because it effectively addresses skeptical challenges to the Christian faith. The contributors to this volume explore a variety of ways in which the case can be made for this claim, including potential solutions to philosophical problems related to the nature of time, the ontology of physical objects, the mind-body problem, and the nature of science.

Manifest Reality Lucy Allais 2015-09-03 At the heart of Immanuel Kant's critical philosophy is an epistemological and metaphysical position he calls transcendental idealism; the aim of this book is to understand this position. Despite the centrality of transcendental idealism in Kant's thinking, in over two hundred years since the publication of the first Critique there is still no agreement on how to interpret the position, or even on whether, and in what sense, it is a metaphysical position. Lucy Allais argue that Kant's distinction between things in themselves and things as they appear to us has both epistemological and metaphysical components. He is committed to a genuine idealism about things as they appear to us, but this is not a phenomenalist idealism. He is committed to the claim that there is an aspect of reality that grounds mind-dependent spatio-temporal objects, and which we cannot cognize, but he does not assert the existence of distinct non-spatio-temporal objects. A central part of Allais's reading involves paying detailed attention to Kant's notion of intuition, and its role in cognition. She understands Kantian intuitions as representations that give us acquaintance with the objects of thought. Kant's idealism can be understood as limiting empirical reality to that with which we can have acquaintance. He thinks that this empirical reality is mind-dependent in the sense that it is not experience-transcendent, rather than holding that it exists literally in our minds. Reading intuition in this way enables us to make sense of Kant's central argument for his idealism in the Transcendental Aesthetic, and to see why he takes the complete idealist position to be established there. This shows that reading a central part of his argument in the Transcendental Deduction as epistemological is compatible with a metaphysical, idealist reading of transcendental idealism.

System of Transcendental Idealism (1800) Friedrich Wilhelm Joseph von Schelling 1993 System of Transcendental Idealism is probably Schelling's most important philosophical work. A central text in the history of German idealism, its original German publication in 1800 came seven years after Fichte's Wissenschaftslehre and seven years before Hegel's Phenomenology of Spirit.

Idealism A. C. Ewing 2013-11-15 First published in 1934, this book evaluates the characteristic doctrines of the idealism which dominated philosophy during the last century. It seeks to combine realism, as to epistemology and physical objects, with a greater appreciation of views which emphasize the unity and rationality of the universe. This work is not a history and does not try to compete with any histories of idealism but it instead reaches an independent conclusion on certain philosophical problems by criticising what others have said. The book considers differing arguments in order to determine their validity.

Idealism Tyron Goldschmidt 2018-01-14 Idealism is a family of metaphysical views each of which gives priority to the mental. The best-known forms of idealism in Western philosophy are Berkeleyan idealism, which gives ontological priority to the mental (minds and ideas) over the physical (bodies), and Kantian idealism, which gives a kind of explanatory priority to the mental (the structure of the understanding) over the physical (the structure of the empirical world). Although idealism was once a dominant view in Western philosophy, it has suffered almost total neglect over the last several decades. This book rectifies this situation by bringing together

seventeen essays by leading philosophers on the topic of metaphysical idealism. The various essays explain, attack, or defend a variety of idealistic theories, including not only Berkeleyan and Kantian idealisms but also those developed in traditions less familiar to analytic philosophers, including Buddhism and Hassidic Judaism. Although a number of the articles draw on historical sources, all will be of interest to philosophers working in contemporary metaphysics. This volume aims to spark a revival of serious philosophical interest in metaphysical idealism.

Tom Rockmore 2005-01-01 Examining the relationship between Hegel and Anglo-American analytical philosophies, the author argues that the first generation of British analytic philosophers had, in fact, a limited understanding of this field, leading to a misunderstanding of Hegel's philosophies in a number of areas.

Ethics After Idealism Anne Firor Scott Prof of Literature in Trinity Clg of Arts/Sciences Rey Chow 1998 Recognizing the necessity for a critique of idealism constitutes for Chow an ethics in the postcolonial, postmodern age. In particular, she uses "ethics" to designate the act of making decisions - in this context, decisions of reading - that may not immediately conform with prevalent social mores of idealizing our others but that, nonetheless, enables such others to emerge in their full complexities.

The Routledge Handbook of Idealism and Immaterialism Joshua Farris 2021-09 "The influence of materialist ontology largely dominates philosophical and scientific discussions. However, there is a resurgent interest in alternative ontologies from panpsychism (the view that at the base of reality exists potential minds, minds, or mind-lets) to idealism and dualism (the view that all of reality is material and mental). The Routledge Handbook of Idealism and Immaterialism is an outstanding reference source and the first major collection of its kind. Historically grounded and constructively motivated, it covers the key topics in philosophy, science, and theology, providing students and scholars with a comprehensive introduction to idealism and immaterialism. Also addressed is post-materialism developments, with explicit attention to variations of idealism and immaterialism (the view that reality depends on a mind or a set of minds). Comprising forty-four chapters written by an international and interdisciplinary team of contributors, the Handbook is organised into five clear parts: Idealism and the History of Philosophy Important Figures in Idealism Systematic Assessment of Idealism and Science Idealism, Physicalism, Panpsychism, and Substance Dualism. Essential reading for students and researchers in metaphysics, philosophy of science, philosophy of religion, and philosophy of mind, The Routledge Handbook of Idealism and Immaterialism will also be of interest to those in related disciplines where idealist and immaterialist ontology impinge on history, science, and theology"--

Idealism and Christian Theology Joshua R. Farris 2017-08-24 Introduction : Idealism and Christian theology / Joshua R. Farris and S. Mark Hamilton -- The theological orthodoxy of Berkeley's immaterialism / James S. Spiegel -- Berkeley, Edwards, idealism and the knowledge of God / William J. Wainwright -- Idealistic pantheism : reflections on Jonathan Edwards's account of the God world relation / Jordan Wessling -- Berkeley, realism, idealism and creation / Keith Yandell -- Edwardsian idealism, imago Dei, and contemporary theology / Joshua R. Farris -- On the corruption of the body : a theological argument for metaphysical idealism / S. Mark Hamilton -- Idealism and the Resurrection / Mark Cortez -- Jonathan Edwards, idealism, and Christology / Oiver D. Crisp -- Jonathan Edwards's dynamic idealism and cosmic Christology / Seng-Kong Tan -- Idealism and participating in the body of Christ / James Arcadi -- Idealistic ethics and Berkeley's good God / Timo Airaksinen

Juliana Albuquerque 2019-10-08 The late 18th century is characterized by two crucial events: the rise of Goethe as a dominating literary figure and the emergence of Kant's critical philosophy and its productive reception not only in the philosophical but also literary discourse of the time. While the Tübingen School creatively adopted Kant's philosophy as a system of ideas, they also critically responded to its intellectualising impulse by positing the equiprimordiality of world and Self, of art and reason. Adhering to the self-critical impulse of Kant's philosophy by positing the equiprimordiality of both the empirical world and the intelligible subject, and trying to overcome the "chorismos" between them through the classicist model of aesthetic Bildung, they argued for the co-extensiveness of the reality of both philosophy and literature. The authors investigate how the latent antagonism between these divergent traditions of the so-called Goethezeit creates the thrust behind the intellectual firework of divergent literary and philosophical discourses from around 1800, throughout the 19th and into the 20th century.

Hegel, Idealism, and Analytic Philosophy