

# Comparing Epicurus to German Idealism

Post by "Cassius" of September 21, 2021 at 7:54 AM

## German idealism

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[200px-Deutscher\\_Idealismus.jpg](#)

The four principal German idealists: [Immanuel Kant](#) (upper left), [Johann Gottlieb Fichte](#) (upper right), [Friedrich Wilhelm Joseph Schelling](#) (lower left), [Georg Wilhelm Friedrich Hegel](#) (lower right)

**German idealism** was a [philosophical movement](#) that emerged in [Germany](#) in the late 18th and early 19th centuries. It developed out of the work of [Immanuel Kant](#) in the 1780s and 1790s,<sup>[1]</sup> and was closely linked both with [Romanticism](#) and the revolutionary politics of [the Enlightenment](#). The best-known thinkers in the movement, besides Kant, were [Johann Gottlieb Fichte](#), [Friedrich Wilhelm Joseph Schelling](#), [Arthur Schopenhauer](#), [Georg Wilhelm Friedrich Hegel](#), and the proponents of [Jena Romanticism](#) ([Friedrich Hölderlin](#), [Novalis](#), and [Karl Wilhelm Friedrich Schlegel](#)).<sup>[2]</sup> [August Ludwig Hülsen](#), [Friedrich Heinrich Jacobi](#), [Gottlob Ernst Schulze](#), [Karl Leonhard Reinhold](#), [Salomon Maimon](#) and [Friedrich Schleiermacher](#) also made major contributions.

The period of German idealism after Kant is also known as **post-Kantian idealism**, **post-Kantian philosophy**, or simply **post-Kantianism**.<sup>[3]</sup>

Fichte's philosophical work has controversially been interpreted as a stepping stone in the emergence of **German speculative idealism**, the thesis that we only ever have access to the [correlation](#) between [thought](#) and [being](#).<sup>[4]</sup> Another scheme divides German idealists into [transcendental idealists](#), associated with Kant and Fichte, and [absolute idealists](#), associated with Schelling and Hegel.

## Meaning of idealism[[edit](#)]

Main article: [Idealism](#)

The word "[idealism](#)" has multiple meanings. The philosophical meaning of idealism are those properties we discover in objects that are dependent on the way that those objects appear to us, as perceived subjects. These properties only belong to the perceived appearance of the objects, and not something they possess "in themselves". The term "idea-ism" is closer to this intended meaning than the common notion of idealism. The question of what properties a thing

might have ["independently of the mind"](#) is thus unknowable and a [moot point](#), within the idealist tradition.