The historical-philosophical context and Kantian transcendental dualism overcome in Hegelian ontological reason

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Abstract

This article explores the philosophical dialog between Immanuel Kant and Georg Wilhelm Friedrich Hegel, investigating the nature of human reason and its role in understanding reality. Kant's transcendental dualism posits a separation between the phenomenal and noumenal domains, while Hegel's ontological reason seeks to transcend this division through dialectical processes. The research uses a descriptive and explanatory methodology, supported by bibliographical sources. The results indicate that Kant lived in a time of exaggerated projection of man, typical of the Modern period, while Hegel was closer to the Contemporary context, marked by distrust in human rationality. Kant proposed an intermediate solution between empiricists and rationalists with the synthetic a priori judgment. On the other hand, Hegel's philosophy, by reconciling dualism through dialectical processes, not only improves our understanding of cognition, but also has implications for social and political philosophy, promoting a harmonious society and collective development.

Keywords: Hegel's opposition to Kant. Transcendental dualism. Hegelian ontology.

O contexto histórico-filosófico e o dualismo transcendental kantiano superado na razão ontológica hegeliana

Resumo

Este artigo explora o diálogo filosófico entre Immanuel Kant e Georg Wilhelm Friedrich Hegel, investigando a natureza da razão humana e o seu papel na compreensão da realidade. O dualismo transcendental de Kant postula uma separação entre os domínios fenomenal e noumenal, enquanto a razão ontológica de Hegel procura transcender esta divisão através de processos dialécticos. A pesquisa utiliza uma metodologia descritiva e explicativa, apoiada em fontes bibliográficas. Os resultados indicam que Kant viveu em uma época de projeção exagerada do homem, típica do período Moderno, enquanto Hegel estava mais próximo do contexto Contemporâneo, marcado pela desconfiança na racionalidade humana. Kant propôs uma solução intermediária entre empiristas e racionalistas com o juízo sintético a priori. Por outro lado, a filosofia de Hegel, ao reconciliar o dualismo através de processos dialécticos, não só melhora a nossa compreensão da cognição, como também tem implicações na filosofia social e política, promovendo uma sociedade harmoniosa e o desenvolvimento coletivo.

Palavras-chave: A oposição de Hegel a Kant. Dualismo transcendental. Ontologia hegeliana.

1 Introduction

The epistemological theory proposed by Immanuel Kant (1724 - 1804) revolutionized the period of Modernity, as it proposed an intermediate alternative between British empiricism and the rationalism of the idealists. Kant's Theory of Knowledge, also known as Transcendental Philosophy or Transcendental Idealism, argued that knowledge is based on experience. However, in order for this experience to be transformed into knowledge, knowledge is necessarys *aprioristic* or *a priori.* In this way, Kant, in his critique of reason, defended the duality and separateness between subject and object and preached that this type of knowledge, which he called synthetic a priori judgment, is never neutral (since it depends on the experience of the knowing subject).

On the other hand, in the context of the contemporary period of philosophy, Georg Wilhelm Friedrich Hegel proposed a critique of Kantian epistemology based on overcoming[1] of Kant's transcendental dualism. Whereas Kant proposes the separation of subject and object, Hegel proposes the fusion of both, which he believes is the only way to achieve true knowledge. In other words, Hegelian theory states that the self-consciousness of individuals does not allow them to think of the world as a phenomenon external to themselves. Thus, the separateness between subject and object proposed by Kant would be unfeasible.

It can therefore be seen that one of the aims of these philosophers would be to criticize reason. However, while Kant does so via the epistemological route, Hegel follows the ontology of being. It is also a fact that both were born and lived in different contexts, because while the former lived in Modernity, observing the high impact of the Scientific Revolution on society and an exacerbated anthropocentrism, the latter is already more linked to the Contemporary period, in which the isolated use of human instrumental reason is criticized, and man himself is no longer as overestimated as observed in the previous period.

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[1] A questão da "superação" de Hegel em relação ao dualismo transcendental de Kant é objeto de debates porque envolve interpretações complexas e nuances filosóficas. Existem várias razões para essa controvérsia, conforme é apreciado no tópico 4 deste trabalho.

Therefore, considering the complexity of the discussion between the two philosophers, the lack of material that elucidates it, the need for clarification on the context in which Kant and Hegel lived, adopting, methodologically, a descriptive and explanatory research, with a bibliographic research procedure, this work has the following objectives: 1. To relate the periods in the history of philosophy to the historical-philosophical context in which Kant and Hegel lived; 2. To explain Kantian transcendental epistemology; 3. To elucidate the opposition of Hegelian ontological reason to Kant's transcendental dualism. To this end, the sections of this work have been written in such a way that each of them enables these objectives to be achieved.

2 Periods in the history of philosophy and the historical-philosophical context in which Kant and Hegel lived

In order to better contrast and analyze the thoughts of Immanuel Kant and Georg Wilhelm Friedrich Hegel, it is necessary to understand the historical-philosophical context in which they lived, since their respective thoughts and lessons are influenced by the prevailing way in which their contemporaries understood and thought about man. For this reason, the following sections deal with the main characteristics of these periods, in order to explain the historical context of each of them.

While the first (Kant) was immersed in the context of the Enlightenment, an artistic, scientific and cultural movement inclined towards a utopian anthropocentrism and the valorization of the use of reason, the second (Hegel) lived in a movement that coincided with the Contemporary Age, a period in which the use of human reason and man himself were questioned and less overvalued than in the previous period.

The history of philosophy, like the history of the world, is divided into four periods: Classical or Ancient; Medieval; Neoclassical or Modern; Contemporary. In each of them, subjectivity and human reason are understood in different ways, as shown in the following table:
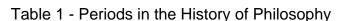
Table 1 - Periods in the History of Philosophy

Period Name	Classical or ancient	Medieval	Modern or Neoclassical	Contemporary
Century(s)	7th century BC to 3rd century AD	3rd century AD to 14th century AD	14th to mid-19th century AD	Second half of the 19th century AD to the present day[2]
Main characteristics	Anthropocentrism	Theocentrism Reason less valued than Faith[3]	Anthropocentrism Valuing human reason	Critique of instrumental reason Suggested use of critical reason
Representatives[4]	Appreciation of reason	Saint Augustine St. Thomas Aquinas	**Kant** Hume Rousseau	**Hegel** Marx Hanna Arendt

Source: Prepared by the author, based on Chauí (2003).

The first period (Classical) saw the beginning of Western Philosophy in the 7th century BC, when Thales of Miletus, in the context of Cosmology[5], proposes a new way of thinking: the use of human rationality to explain the phenomena of nature, breaking away, or at least beginning to break away, from the absolute belief in myths to explain natural phenomena.

This philosophical period, which lasted until approximately the third century AD, was characterized by an anthropocentrism in which human beings and human issues were at the center of discussion at the time. Furthermore, the use of human reason was valued over the explanation of human phenomena and nature based on gods and the supernatural. In Antiquity, a period in which philosophers lived whose thoughts are still relevant today, such as Socrates, Plato and Aristotle, Greco-Roman values predominated and man viewed his own body and its artistic and cultural manifestations with beauty (Chauí, 2016).

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[2] The centuries shown here are approximate, since the researched literature differs on the precise beginning and end of each of the periods in the history of philosophy. It is not the aim of this work to go into the merits of the discussion. The secular question has been raised here in order to situate the reader in each of the periods dealt with in this article.

[3] There are works that differ as to whether or not faith was subordinate to reason in this period. In this work, it is considered the majority view to say that, in the context of Medieval Philosophy, reason was subordinate to the Christian faith.

[4] Some representatives of the period

[5] The first period of philosophy, called Classical or Antiquity, is divided into four sub-periods, the first of which is called Cosmology. In this period, the philosophers' main concern was to logically explain the phenomena of nature, which, until then, had been elucidated by the illogicality of myths.

However, after the Christianization of the Roman Empire in the 3rd century, the Medieval period began, in which there was a break with the anthropocentric values of the Classical period. At this time, there was an overestimation of faith to the detriment of human reason, and discussions, artistic and cultural manifestations and other elements had a theocentrist tone. Man was seen as a sinner seeking redemption from original sin, no longer enjoying the status he once had in the previous period.

The Medieval period arose from the convergence of three factors: the ruin of the ancient classical world, the barbarization of European space and the advent and spread of Christianity. The theocentrism of the Middle Ages, according to Charles Péguy, tended to be modeled the "the image and the beginning, the body and the trial of the City of God".[6], determining that theology should be the queen of the sciences, and that all the sciences, including philosophy, should be subordinate to theology (Coutinho, 2008).

However, in the 14th century AD, the Renaissance emerged, an artistic, scientific, political and cultural movement that wanted to break with Medieval values, returning to the Classics; in other words, this movement was one of the reasons for the return to anthropocentrism to the detriment of theocentrism. It and the Protestant Reformation gave rise to the idea of the "man without a boss", of the autonomous individual created in the image of God and no longer a sinner seeking redemption for sins as was seen in the medieval period (Rima, 197).

The Renaissance marked the arrival of the Modern Period, which stood out for introducing the concept of a human being endowed with free will and the ability to think, act, create, manufacture and build material objects. This concept was unthinkable during the theocentric era of the Middle Ages, in which Theocentrism represented the undisputed authority of monarchs, who ruled on the basis of divine law. This perspective conflicted with the idea of an autonomous individual, who was subject only to their own conscience and the norms of "right reason" (Rima, 1977).

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[6] In free translation, it means: "the image and the principle, the body and the judgment of the City of God".

The Modern Period, also known as Modernity, is characterized by the valorization of the human being and the human ideal. As a result, we witness the resurgence of activities intrinsic to the human being in relation to himself, which makes him independent of any higher divine entity. This reflects an anthropocentric emphasis typical of the Renaissance. The material world replaced medieval Stoicism as the main influence on human actions. Thus, the human being, as in the Classical or Ancient period, is once again considered the center of the universe (Suprinyak, 2004).

Thus, Modern Philosophy can be said to have been in force between the 17th and 18th centuries A.D. It is a process that begins with Descartes[7] and culminates in the European Enlightenment, whose main expression is Kant, the subject of this work. It is in this context of Modernity, known as the Age of Reason, in which rationalism prevails to the detriment of issues related to faith, that Immanuel Kant (1724 -1804) finds himself. He himself defines reason as "the faculty of principles", which means that using it implies making every presupposition explicit and constantly questioning their legitimacy (Porta, 2021).

In this context of valuing human reason, Kant is the most important figure of the Enlightenment and the culmination of rationalism. He was neither an atheist nor did he deny the existence of God, but he is credited with removing the divine from philosophical and scientific questions, placing great value on human rationality (Porta, 2021). Even Kant, in 1784, when answering the question "What is Enlightenment?", uses the concept of "Enlightenment". *Aufklärung*, in other words, enlightenment, is man's way out of the state of inferiority that he must impose on himself (Santos, 2021).

This shows how the Enlightenment placed too much trust in the use of human reason, promoting the deconstruction of prejudices inherited from tradition, especially the Theocentrism of the previous period. The Enlightenment therefore implied freeing man from metaphysical, superstitious dogmas, political tyrannies based on mystical

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[7] By claiming that Descartes initiated the Philosophy of Modernity, we mean that he is credited with laying the theoretical-philosophical foundations for all subsequent discussion from that period onwards (Porta, 2021, p. 11).

conceptions and supernatural law, resulting from the expression of values of the then emerging bourgeoisie (Santos, 2021).

And in the context of *Sapere aude!* (Dare to know!), the motto of the Enlightenment, a philosophical, pedagogical, scientific, artistic and political movement, and considered the most important figure of the Age of Reason, is where Kant is immersed and expresses his theories (Reale, 2005). In this way, it is possible to infer that his epistemological teachings and ideas, such as the Copernican Revolution, which is developed in the next topic, demonstrate a very considerable overestimation and appreciation of human rationality.

On the other hand, Georg Wilhelm Friedrich Hegel (1770 - 1831) lived at a time of transition between the Modern period in the history of philosophy and the Contemporary period. Contemporary philosophy (mid-19th century AD to the present day) stands out for its critique of man's exclusive use of instrumental reason. This is manifested when man uses his power of concatenating ideas to create, make, invent, elaborate or execute objects. When human beings produce a medicine, a vaccine, build a house or even invent a new nuclear weapon, for example, they make use of this reason (Hegel, 1995).

Instrumental reason is formal and calculating reason, used as an instrument of domination (which only serves the interests of those who use it). Its use is based on the will-to-power (money, force, dominating nature or any other attempt to subjugate someone or something), which prevents its agent from understanding and thinking about the complex multiplicity of reality and the consequences of its use (Petry, 2011). The result of the exclusive use of instrumental reason can be seen in the world today: rising global temperatures, melting polar ice caps, wars, the use of nuclear weapons and other unnatural catastrophes[8].

In the context of the Second World War, the Frankfurt School stood out with its critique of this (instrumental) reason of modernity. Its members believed that the idea of progress could not be dissociated from the emergence of new subjections

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[8] The use of instrumental reason also produces positive items for society and allows for social progress, however, its indiscriminate use, without criticism, produces the negative consequences, as well as others, outlined in the text.

(Mogendorff, 2012). Thus, it is necessary for man to think critically about the environmental, social, ethical and anthropological consequences, among others, before making use of instrumental reason. This process became known as critical reason (Mogendorff, 2012).

While Kant lived in the Modern period of philosophy, in which man, especially the use of human reason, was overestimated, Hegel is one of the philosophers representing the Contemporary period, in which there is profound disbelief in human rationality when compared to the previous period. The context in which they lived and the prevailing way of thinking about the use of reason in their respective eras influenced their thinking. The proof of this is that, while the latter was called the Philosopher of Freedom, the former "is always called as the main witness against Hegel" (Ferrer, 2021, p. 154).

In this way, the aim of this subtopic (to demonstrate the context in which each of the philosophers studied in this work lived) is considered to have been achieved, which is why, in the next section of this article, Kant's main epistemological considerations will be addressed so that, at the end, the ontological counterpoints of Hegel's thought in relation to Kantian epistemology can be woven in.

3 The Kantian Theory of Knowledge (Epistemology): transcendental philosophy

Born in the context of Modernity, in which a high valuation of human rationality was preached, focused on an overestimated anthropocentrism, Immanuel Kant (1724-1803) influenced scholars such as Jung and Arthur Schopenhauer (Rodrigues, 2017). His philosophical reflections were wide-ranging. As he himself pointed out, "every interest of my reason (both speculative and practical) is concentrated on the following three questions: 1. what can I know? 2. what must I do? 3. what can I hope for?" (Kant, 2017, p. 83).

Among his various studies and contributions, the Theory of Knowledge, based on transcendental idealism, stands out. This is a proposal in which the philosopher

proposed a compatibilization between rationalism[9] (de René Descartes, Baruch Espinoza and Gottfried Wilhelm Leibniz, focused on deductive reasoning) and English empiricism (of David Hume, John Locke, or George Berkeley, whose value is inductive reasoning) (Silveira, 2002). Kant represents the idealist movement, being a thinker. He thinks about Critical Rationalism in his works *The Critique of Pure Reason (Kritik der reinen Vernunft)* and *The Critique of Practical Reason*. In the first, the philosopher offers new foundations for human knowledge through deconstruction[10] of the main aspects of traditional metaphysics and, in the second, he makes the connection between human freedom and morality, rebuilding the foundations of metaphysics on practical rather than theoretical grounds (Couto; Saraiva; Carrieri, 2021).

Part of Kantian epistemology can be found in his book Critique of Pure Reason. In the very preface to the book, Kant preaches that the aim of his book would be to change the traditional procedure of Metaphysics and thus promote a revolution in the way of thinking about the subject (Kant, 2007). Even in the introductory topic, called *The differentiation between pure and empirical knowledge*, he preaches that there is no doubt that all knowledge begins with experience, but that not all knowledge originates from experience. For Kant, there is knowledge that is independent of experience and even of all the impressions of the senses *a priori*[11] (transcendental subject) (Kant, 2007).

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9 Os racionalistas entendem que o conhecimento é inato ao ser humano. Para eles, não é necessária a experiência para o ser humano adquirir conhecimento. É uma posição epistemológica a qual acredita que o pensamento e a razão são a fonte principal do conhecimento, sendo a experiência externa uma fonte secundária de conhecimento, a qual pode até atrapalhá-lo. Por outro lado, os empiristas dizem que todo conhecimento advém da experiência, da vida prática. A proposta de Kant é compatibilizar essas duas teorias.

10 The word "deconstruction" refers to Immanuel Kant's critical and analytical approach in his work The Critique of Pure Reason. Kant carried out a "deconstruction" of traditional metaphysics by examining and questioning the main aspects and assumptions of this philosophical tradition. He critically undid certain assumptions and concepts established in metaphysics, such as the idea that we could obtain absolute knowledge about reality through pure reason, and instead proposed a more cautious and limited approach to philosophy. Kant's "deconstruction" involved a thorough analysis of the limitations of human knowledge and the reconstruction of a more solid basis for understanding knowledge and morality, based on practical foundations, as opposed to purely theoretical ones. Therefore, "deconstruction" here refers to the critical revision of the traditional principles of metaphysics and the construction of new epistemological and ethical foundations.

11 Kant's a priori knowledge is that which is not observed empirically, and is therefore purified of all experience. The example he gives is a house without a foundation. You don't need any experience to know that any building without its foundation will fall down (Kant, 2001).

Kant didn't test the possibility of attaining knowledge. Having lived in the Modern period, the scientific revolution of the 17th and 18th centuries had already demonstrated that this was possible. What he analyzed were the conditions that made knowledge possible. The philosopher himself said that although all human knowledge begins with experience, it is not for that reason that it originates precisely from experience. In Kant's epistemology, knowledge of experience can be considered as a fusion between what we acquire through sensory impressions and what our own faculty of knowledge contributes, the latter being activated only by sensory impressions (Silveira, 2002).

It can thus be seen that Kant aligns himself with empiricism by stating that it is possible for human knowledge to originate in experience, but he also gives in to rationalism by saying that there are a priori conditions for the experiences of experience to become knowledge. It can be seen, then, that Kantian philosophy seeks an intermediate solution between rationalism and empiricism.

For Kant, every rational science must have general principles *a priori*, which are independent of contingencies and eventualities. This is what he called *Pure Reason*, which would be a perfect and reliable unit, capable of answering any and all questions submitted to it, because "human reason has the peculiar fate [...] of being tormented by questions which it cannot refuse, since they are given to it by the nature of reason itself, but which it also cannot answer, since they surpass all the faculties of human reason" (Kant, 2020, p. 35). On the other hand, Kant addresses the concept of *a posteriori* knowledge. This is knowledge that depends on experience to prove itself. The example the philosopher gives concerns the weight of bodies. Every body has matter (*a priori* knowledge), but in order to know whether it is light, moderate or heavy, experience is essential (Kant, 2001, p. 40 - 45).

Thus, with this distinction and new way of understanding the relationship between pure and empirical knowledge, Kant changes the way metaphysics is understood, describing it as a pure philosophy focused on certain empirical objects, but which, nevertheless, its postulates are based on a priori and apodictic principles.

Having said that, for Kant, a priori conditions would be necessary for experience to become knowledge, it is necessary to point out that the analysis of such a priori conditions he called transcendental, in the following terms (Kant, 2020, p. 25): "I call transcendental all knowledge which in general concerns itself not so much with objects as with our mode of knowing objects insofar as this must be possible *a priori*." For him, a system of such concepts would be called transcendental philosophy (Kant, 2020).

Kant then went on to develop a theory of knowledge proposing a new relationship between subject and object, which became known as the Copernican Revolution. Before this, it was accepted that knowledge was governed by the object; however, Kant showed that "the object of the senses is governed by our faculty of intuition" (Kant, 2020, p. 38), since experience itself is a form of knowledge that requires understanding. He then rejects the hypothesis that the subject needs to conform to the object in favor of the hypothesis that the object needs to conform to the subject (Dudley, 2013). In other words, before his theory, science postulated that the object to be studied would be at the center and the subjects who studied it, at its periphery - as if cultural, social, temporal and other issues did not have the power to influence the learning of the object. The object, according to Kant, conforms to the subject and not the other way around.

In this way, Kantian epistemology brings the concepts of analytical judgment and synthetic judgment. The first comes from *a priori* knowledge, which is certain and exists independently of the subject's experience. In it, the predicate B belongs to the subject A as something contained (hidden), as, for example, observed by the statement that *all bodies are extensive*. This is an analytical judgment, certain and indubitable, since no body could be conceived without its extension (Silveira, 2002).

Synthetic judgments, on the other hand, are objects of study with qualifiers added by the learner based on their experience. This is the case in which the predicate B lies completely outside the concept A, although it is in connection with it. This is the example that Kant uses about the weight of bodies, given earlier when he talked about

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a posteriori knowledge. In order to know whether a certain body is heavy or not, experience is required (Silveira, 2002)

Making the relationship between judgments, before Kant, all analytical judgments were a priori, while synthetic judgments were a posteriori. The Copernican Revolution occurred when he began to admit a third class: synthetic *a priori* judgments, which are necessary and universal like analytical judgments, but which promote and expand knowledge, such as mathematical and physical knowledge (they would be synthetic *a priori*) (Kant, 2020). Kant can be classified as a transcendental idealist, since, in his philosophy, knowledge is the result of the dualism between the subject, who has no direct access to the object, and the object, which is constructed by the subject. In other words, the subject is focused on how he knows the object and can only apprehend it as a representation, in other words, as a phenomenon. According to the philosopher, "I call transcendental idealism of all phenomena the doctrine according to which we regard them, without exception, as mere representations, not things in themselves" (Kant, 2020, p. 18).

It can be seen, then, that with his theories, Kant promoted a radical and irreversible transformation in the nature of Western thought, since, based on his precepts related to reason, it was no longer perceived as a solely passive aspect, since, with the possibility of the existence of synthetic judgment (reason) a priori, there was the recognition of a kind of human rationality that considers what the subject itself adds to the object (Guyer, 2009). Having explained Kant's transcendental dualism about subject and object, we now turn to the Hegelian counterpoint to Kant's thinking.

4 Hegel's opposition to Kant: transcendental dualism overcome in Hegelian ontological reason

Initially, it should be noted that the controversy surrounding Hegel's "overcoming" of Kant's transcendental dualism arises due to the complexity of the philosophical ideas involved and the multifaceted nature of the thought of both philosophers. While some scholars argue that Hegel effectively transcended Kantian

dualism, others see nuances in philosophical interpretations, suggesting that Hegel reformulated or extended fundamental elements of Kant's thought rather than simply negating them. Furthermore, the application of Hegelian dialectics to the relationship with Kant is a matter of debate, with interpretations varying as to the role of dialectics in overcoming dualism. The diversity of interpretative perspectives and the evolution of ideas over time contribute to the complexity of this debate in philosophy (Hegel, 2016).

The philosophical discourse between Immanuel Kant and Georg Wilhelm Friedrich Hegel presents a fascinating exploration of the nature of human reason and its role in understanding reality. Kant's transcendental dualism emphasizes the separation between the phenomenal and noumenal realms, while Hegel's ontological reason seeks to overcome this division through the dialectical process. This essay aims to critically examine the transition from Kant's transcendental dualism to Hegel's ontological reason, highlighting the overcoming of limitations and the unification of opposing elements. He discusses the main concepts, methods and implications of both Kantian dualism and Hegel's ontological reason, showing the transformative and progressive nature of Hegel's philosophy (Hegel, 1998).

Kant's transcendental dualism postulates the existence of two distinct domains of reality: the phenomenal and the noumenal. The phenomenal domain refers to the world of appearances accessible to the human senses, while the noumenal domain represents the inaccessible reality behind appearances. Kant argues that human knowledge is limited to the phenomenal realm, emphasizing the epistemic barrier between our subjective experiences and ultimate truth. This separation creates a divide between subject and object, making objective knowledge inaccessible.

Kant's and Hegel's approaches are embedded in the context of rationalism and, in this sense, can be considered idealist philosophies. However, Hegel's philosophy is characterized as a dialectical idealism that does not discard the real aspect, whereas Kant's philosophy, in certain respects, deals with the real, but in a transcendental way, as seen in the previous topic. However, Hegelian theory proposes overcoming Kant's transcendental dualism: while Kant proposes the separation of

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subject and object, Hegel defends the fusion of both, which is the only way to reach true knowledge (what he called absolute spirit) (Dudley, 2013).

Furthermore, the paths they take to critique reason are different: while Kant uses epistemology for this purpose, Hegel analyzes ontological issues. For the latter, reason finds its ontological status in the identity between subject and object, as a dialectical unity between being and thinking, achieved in and through self-consciousness. Hegelian thought determines that it is possible to conceive of the separation between subject and object, as Kant and previous scholars did, since both "are a unity, so that the experience of the subject (private and in society) interferes in the way the object is seen, at the same time as it also transforms the subject" (Araújo, 2018, p. 207 - 208).

In other words, the Kantian dualism between subject and object, for Hegel, gives the false impression that the former experiences the world only as an exogenous object and phenomenon. However, in the Hegelian conception, this is not possible, because logic is immanent to being and not just an external part, which Hegel called self-consciousness. It is in this part that different paths are taken to criticize reason and that the ontological dimension of Hegelian philosophy exists. With this, Araújo precepts on the subject: "Kantian epistemology soon begins to be swallowed up by the ontological becoming of consciousness in the Phenomenology of Spirit (...) (Araújo, 2018, p. 206).

Hegel, therefore, conceived of the human being as an act and self-activity, making it possible to say that he is part of the world and not a separate conception of it, as Kant preached. In his Preface to *Principles of Philosophy of Law*, he declares that "what is rational is real, and what is real is rational", demonstrating that the rationality of the individual is congruent with the rationality present in the world, overcoming the dichotomy of subject and object proposed by Kant in the so-called Copernican Revolution. For him, this philosopher did not complete his critical mission, since he did not overcome the dichotomy of subject and object, because, in his ideas, the conceptual determinations of the thinking subject cannot be known as being those of

the beings themselves. Hegel therefore acts critically of the situation created by Kant (Hegel, 2016).

Thus, instead of knowing how human beings know (Kantian epistemology), one must think about how knowledge originates and is transformed in consciousness (phenomenology). For Hegel, knowledge will depend on the history of the individual, so that reality is directly dependent on the historical context and the experience of the subject, since self-consciousness tells man that the world is part of him, being subject and object inseparable. To know the laws by which knowledge is transformed in the mind is to know the laws that transform reality, which is why "what is rational is real and what is real is rational" (Hegel, 2016, p. 36).

Hegel's philosophy can be interpreted as overcoming the dualism between subject and object. However, in a broader perspective, Hegel seeks to transcend two paradigms: on the one hand, Greek objectivity, which attributed special importance to man in his identification with the world, as discussed in topic 1 of this work, on the other hand, the subjectivity characteristic of modernity, as seen in the Cartesian and human perspectives, as well as in Kant's Copernican revolution. Therefore, in Hegel, we find the quest to overcome the dualism between the subjective and the objective, that is, between subject and object (Martin, 2020).

Hegel argues that the Kantian a priori is not viable, since, in his philosophy, knowledge is a result and not a search for the "thing itself", which, according to Kant, cannot be fully known, but only thought. It is therefore essential to understand that, for Hegel, knowledge lies in the relationship between subject and object, but not in duality, since the subject knows itself as it knows the object, and vice versa. In this sense, the Hegelian subject is not merely an "observer", but someone who seeks to know the object, understanding it as something determined, real and an integral part of the world in which he lives (Dudley, 2013).

Hegel's ontological reason emerges as a response to the limitations of Kant's transcendental dualism. Hegel rejects the notion of a fixed division between subject and object, proposing instead a dialectical process of thought that seeks the realization of absolute truth. According to Hegel, reality is a dynamic synthesis of opposing

concepts, constantly evolving through a triadic movement of thesis, antithesis and synthesis. Based on this dialectical method, Hegel aims to overcome the limitations of dualism and achieve a comprehensive understanding of reality (Hegel, 1997).

In other words, Hegel's ontological reason offers a progressive perspective by transcending Kantian dualism. Hegel suggests that the separate existence of subject and object is the result of abstraction, and true knowledge can only be obtained when their unity is recognized. In resolving the dialectical contradictions inherent in subjective and objective thought, Hegel's philosophy seeks a synthesis that unifies opposites. This synthesis, known as Absolute Spirit, encompasses the totality of reality, bringing together the phenomenal and noumenal.

As for the implications of Hegel's Ontological Reason, it can be said that overcoming Kantian dualism in favor of Hegel's ontological reason has far-reaching implications. Firstly, it paves the way for a more comprehensive understanding of human cognition. By recognizing the fluidity between subject and object, Hegel emphasizes the active role of human reason in shaping reality. This challenges the passivity imposed by Kantian dualism, enabling individuals to actively engage with the world and contribute to its development (Brunelli, 1985).

Furthermore, Hegel's ontology also has implications for social and political philosophy. He argues that the Absolute Spirit manifests itself through historical progress, realizing freedom and justice in concrete social institutions. By recognizing the interaction between subjectivity and objectivity, Hegel's philosophy advocates for a harmonious society that accommodates diverse perspectives and promotes collective development. This emphasis on synthesis and progression provides fertile ground for the critical analysis and transformation of socio-political structures (Marx, 2008).

In conclusion, Hegel's ontological reason represents a significant break with Kant's transcendental dualism, as it seeks to overcome the limitations associated with the rigid separation between subject and object. Through a dialectical process, Hegel reconciles opposing elements, culminating in the synthesis of the Absolute Spirit. This synthesis not only transcends the limitations of Kantian dualism, but also has

implications for various domains of human understanding. By recognizing the complexities of reality and embracing the fluidity of thought, Hegel's ontological reason offers a profound philosophical framework for understanding and participating in the constantly evolving nature of human existence.

5 Conclusion

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From the aspects presented, it is considered that the first objective of this work, to relate the periods in the history of philosophy to the historical-philosophical context in which Kant and Hegel lived, was achieved, according to the text discussed in section 2. In it, the periods of philosophical science were developed and characterized, so that it was possible to perceive the overestimated projection of man, typical of the Modern period, in which Kant lived, and the distrust of human rationality, perceived in the Contemporary period, a context closer to Hegel's reality.

Objective 2, to explain Kant's transcendental epistemology, is also considered to have been achieved, which is done in section 3 of this article. In order to answer the question "how can I obtain sure and true knowledge about the things of the world?", in his work *Critique of Pure Reason*, With the transcendental subject, Kant creates an intermediate solution between the empiricists and the rationalists, proposing the synthetic judgment a priori, in which, unlike what science before him accepted, he states that the subject has the conditions and possibilities to know anything with his theoretical knowledge.

Finally, the third and last objective of this work, to elucidate the opposition of Hegelian ontological reason to Kant's transcendental dualism, is also considered to have been achieved. As seen in section 4, Hegel's major criticism of Kantian epistemology is because, according to the former, Kant succumbs to the dualism of subject and object, because the separateness between the two preached in the transcendental subject is not possible. For Hegel, the way to criticize reason (judgment) is via the ontological route, since the self-consciousness of individuals does not allow them to conceive of themselves as separate from the outside world.

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How to cite this article (ABNT):

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