

Epistemologies



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Personal Reflection on Epistemologies Epistemology helps us to understand the dynamics of human knowledge. Furthermore, the derivation of the three major epistemology orientations that includes pragmatism, objectivism, and interpretivism, epistemology possess the capacity to define what knowledge is and explain how we can acquire knowledge. Personally, I have varying feelings and thoughts about each epistemology.

In addressing objectivism, I like the aspect of using sense, cognition, reason, reality, and consciousness to establish knowledge. Indeed, this form of epistemology is true to the fact that what we perceive to know is not all there is to know or what is true and hence the need to gather the reality in establishing knowledge. In addition, the manifestation in this epistemology that knowledge relates with our history and social lives is arguably true since knowledge may originate from such quarters. Nevertheless, we cannot rely on historical knowledge alone to operate in today's world. Hence, this epistemology significantly confirms that we must accommodate societal and developmental changes to define today's knowledge. Similarly, the notion in this epistemology that realism correlates with empiricism to suggest that we can use our consciousness to establish the reality of things that exist outside our realms of knowledge is very fundamental. Hence, I agree with the fact that consciousness and reality are not distinct in establishing knowledge but rely on each other because humans have no capacity to establish all the truth but their consciousness can help them to establish some reality. Indeed, consciousness is a component of the absolute reality. Actually, reality involves more than our perception and thus to establish adequate knowledge, there is need to apply consciousness. However, I partly agree with the notion that total knowledge exists outside our consciousness since I

doubt whether we can realistically detect that knowledge as knowledge is always in motion.

In addressing interpretivism, I partly concur with the fact that the knower seemingly constructs the reality. However, I concur with the idea that what we know is ultimate and that our consciousness only consults itself and not objective reality to establish the absolute reality. Indeed, we cannot use objectivity presume knowledge as our consciousness equally has limits. Nevertheless, the idea in this epistemology that the knower plays a noble part in establishing knowledge is very true in that one cannot claim to obtain knowledge in absentia. In addition, this epistemology significantly remains true to the fact that sense perception does not qualify as full knowledge since nobody has the ability to perceive absolute reality. Nevertheless, I disagree with the notion that interpretivism can derive knowledge in absence of objectivism and despise the fallacy knowledge can solely rely on our reasoning. This is so because our reasoning is different and nobody's knowledge qualifies as absolute. In addition, the assumption that we can derive knowledge without paying attention to objects and doing research is subject to discussion since I doubt its application.

On the other hand, in addressing pragmatism I partly agree with notion that reality is always present though we cannot gain knowledge about it directly. In addition, I think it is true that knowledge is not absolute and can thus be got through empirical or rational methods where it correspond or fails to correspond with reality. Actually, I find favor in this epistemology since it seeks to incorporate the views of all the other epistemologies. Indeed, what we know may or may not be the reality just as pragmatism states. Where the human mind has limits to establishing the absolute reality, then we cannot

claim to dwell in reality by what we know. In fact, whether we are aware of it or not reality is present and it is upon us to use all the available means to establish it. As such, pragmatism is more useful than the other epistemologies as it accommodates the use of reasoning, consciousness, reality, sense, and indirect means like research to establish human knowledge.