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THE CONTEXT OF JUSTIFICATION *VERSUS*
THE CONTEXT OF DISCOVERY?

Abstract

The proper subject of epistemology is often held to be the context of justification whereas that of psychology is the context of discovery. Are we to consider the two contexts as sharply distinct, as Reichenbach supposed? The initial historical and introductory discussion aims to show that despite its insistence on the subjectivity of discovery, Reichenbach's view permeates the entire history of philosophy from Aristotele onward. Next, explicit criticism of the distinction is discussed, and then some clarifications that have generated objections to it. Finally, tacit criticisms affecting the distinction is considered. While none of the various complaints is fully convincing, the question mark in the paper's title must stand, since no demonstration is here provided that the distinction is altogether proof against objection. The tendency in contemporary philosophy to call for a psychologization or naturalization of epistemology encourages criticisms to proliferate, and a single paper can not hope to canvass all its myriad forms.