

Fichte Transcendental Philosophy The Original Duplicity Of Intelligen

[#Fichte](#) [#Transcendental Philosophy](#) [#Original Duplicity](#) [#Intelligence](#) [#German Idealism](#)

Explore the core concepts of Fichte's transcendental philosophy, delving into the intricate relationship between consciousness, self-awareness, and the inherent duplicity of intelligence. This analysis examines Fichte's unique contributions to German Idealism and his lasting impact on modern philosophical thought regarding the nature of the self and its interaction with the world.

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Fichte's Transcendental Philosophy

The first book in English on Fichte's major works - examines the transcendental theory of self.

Fichte

"This work is a model of what a philosophical text should be."--Reinhard Lauth "Breazeale's translation is fluent, precise, and perhaps most important of all . . . it is readable. . . . This is an excellent translation by the ranking Fichte scholar working in English at present, accompanied by a full, useful scholarly apparatus, likely to be of interest to Fichte scholars and all those concerned with the development of German idealism."--Review of *Metaphysics* "The publishing of this volume in English . . . provides us with a wealth of new material, not just about Fichte's development, but about the essentially Cartesian project that first gave rise to phenomenology in our own century."--*International Philosophical Quarterly*

Fichte and Transcendental Philosophy

With renewed attention to German idealism in general and to Fichte in particular, this timely collection of new papers will be of interest to anyone concerned with transcendental philosophy, German idealism, modern German philosophy and transcendental arguments.

The Science of Knowledge

The career of J. G. Fichte, a central figure in German idealism and in the history of philosophy, divides into two distinct phases: the first period, in which he occupied the chair of critical philosophy at the University of Jena (1794-1799); and the following period, after he left Jena for Berlin. Due in part to the inaccessibility of the German texts, Fichte scholarship in the English-speaking world has tended to focus on the Jena period, neglecting the development of this major thinker's mature development. The essays collected in this book begin to correct this imbalance. Concerned in a variety of ways with

Fichte's post-Jena philosophy, these essays by distinguished and emerging scholars demonstrate the depth and breadth of Fichte scholarship being done in English. With an introduction that locates the essays in philosophical and historical terms, the book divides into three related categories: Fichte's development, his view of religion, and other aspects of his "popular" (or not-so-popular) philosophy. From a wide range of perspectives, the essays show how Fichte's later development reflects the philosophical concerns of his time, the specific debates in which he engaged, and the complex events of his philosophical career.

After Jena

Considered by some to be his most important text, this series of lectures given by Johann Gottlieb Fichte (1762–1814) at his home in Berlin in 1804 is widely regarded as the most perspicuous presentation of his fundamental philosophy. Now available in English, this translation provides in striking and original language Fichte's exploration of the transcendental foundations of experience and knowing in ways that go beyond Kant and Reinhold and charts a promising, novel pathway for German Idealism. Through a close examination of this work one can see that Fichte's thought is much more than a way station between Kant and Hegel, thus making the case for Fichte's independent philosophical importance. The text is divided into two parts: a doctrine of truth or reason, and a doctrine of appearance. A central feature of the text is its performative dimension. Philosophy, for Fichte, is something we enact rather than any discursively expressible object of awareness; a philosophical truth is not expressible as a set of propositions but is a spontaneous inwardly occurring realization. Therefore, he always regards the expression of philosophy in words as strategic, aiming to ignite philosophy's essentially inward process and to arouse the event of philosophical insight. The new translation contains a German-English glossary and an extensive introduction and notes by the translator.

The Science of Ethics as Based on the Science of Knowledge

With renewed attention to German idealism in general and to Fichte in particular, this timely collection of new papers will be of interest to anyone concerned with transcendental philosophy, German idealism, modern German philosophy and transcendental arguments.

The Science of Knowing

Thomas Carlyle described Fichte and this book thus: "Fichte, the German philosopher, delivered, some forty years ago, at Jena, a highly remarkable course of lectures on this subject: 'Neber das Wesen des Gelehrten (on the Nature of the Literary Man).' Fichte, in conformity with the transcendental Philosophy, of which he was a distinguished teacher, declares, first: That all things which we see or work with in this earth, especially we ourselves and all persons, are as a kind of vesture or sensuous appearance: that under all there lies, as the essence of them, what he call the 'Divine Idea of the World;' this is the reality which 'lies at the bottom of all appearance.' To the mass of men no such divine idea is recognisable in the world; they live, merely, says Fichte, among the superficialities, practicalities, and shows of the world, not dreaming that there is anything divine under them. But the man of letters is sent hither specially that he may discern for himself, and make manifest itself in a new dialect; and he is there for the purpose of doing that. Such is Fichte's phraseology; with which we need not quarrel. It is his way of naming what I here, by other words, am striving imperfectly to name; what there is at present no name for; the unspeakable Divine Significance, full of splendour, of wonder and terror, that lies in the being of every man, of everything--the presence of the God, who made every man and thin? "Fichte calls the man of letters, therefore, a prophet, or as he prefers to phrase it, a priest, continually unfolding the godlike to men: Men of letters are a perpetual priesthood, from age to age, teaching all men that a God is still present in their life; that all appearance, 'whatsoever we see in the world, is but as a vesture of the 'Divine Idea of the World, ' for 'that which lies at the bottom of appearance.' In the true literary man there is thus ever, acknowledged or not by the world, a sacredness: he is the light of the world; the world's priest;--guiding it, like a sacred pillar of fire, in its dark pi grim age through the waste of Time. Fichte discriminates with sharp zeal the true literary man, what we here call the hero as man of letters, from multitudes of false un-heroic. Fichte even calls him elsewhere a 'nonentity, ' and has in short no mercy for him, no wish that he should continue happy among us! This is Fichte's notion of the man of letters.

Fichte and Transcendental Philosophy

Sun-Clear Statement by Johann Gottlieb Fichte is an explorative and insightful look into transcendental idealism. This nonfiction book at times addresses the reader in an attempt to illustrate its most elusive points. Excerpt: "The following is therefore the real purpose of this work: not to secure any new sphere for the newest philosophy, but merely to secure a just place for it within its limits. This work itself is not philosophy, in the true sense of the word, but merely argument. Whoever has read and understood it from beginning to end has not thereby acquired a single philosophical conception, but solely a conception of philosophy..."

On the Nature of the Scholar and Its Manifestations

This volume introduces an original philosophy of Jewish religious thinking as devotional intelligence. It establishes the intellectual warrant of such thinking in light of two related principles: relativity v. intelligence—the metaphysical principle that knowing is of being—and the normative principle of sacral attunement.

Sun-Clear Statement

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*.

Devotional Intelligence and Jewish Religious Thinking

This Handbook provides a comprehensive single-volume treatment of Fichte's philosophy. In addition to offering new researchers an authoritative introduction and orientation to Fichtean thought, the volume also surveys the main scholarly and philosophical controversies regarding Fichtean interpretation, and defends a range of philosophical theses in a way that advances the scholarly discussion. Fichte is the first major philosopher in the post-Kantian tradition and the first of the great German Idealists, but he was no mere epigone of Kant or precursor to Hegel. His work speaks powerfully and originally to a wide range of issues of enduring concern, and his many innovations importantly anticipate major developments, including absolute idealism, phenomenology, and existentialism. He is therefore not only a path-breaking thinker but also a pivotal figure in Western intellectual history. Wide-ranging, well-organised and timely, this key volume makes Fichte's work both accessible and relevant. It is essential reading for scholars, graduate researchers and advanced students interested in Fichte, German Idealism, and the history of nineteenth-century philosophy in the West.

System of Transcendental Idealism (1800)

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.

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into the Absolute? 8. The Paradox of Absolute Knowledge Notes Bibliography Index Reviews of this book: [A] magnificent new book...That Beiser manages to keep the reader afloat as he steers through such deep and turbulent waters deserves the highest praise. Expository writing of unfailing lucidity is 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

The Palgrave Fichte Handbook

The Wissenschaftslehre or "doctrine of science" was the great achievement of the German idealist philosopher J. G. Fichte. Daniel Breazeale presents new translations of three works in which Fichte developed this system, alongside a set of lectures previously unpublished in English. The texts are accompanied by an extensive introduction and notes.

German Idealism

In this essay, Hegel attempted to show how Fichte's Science of Knowledge was an advance from the position of Kant in the Critique of Pure Reason, and how Schelling (and incidentally Hegel himself) had made a further advance from the position of Fichte. Hegel finds the idealism of Fichte too abstractly subjective and formalistic, and he tries to show how Schelling's philosophy of nature is the remedy for these weaknesses. But the most important philosophical content of the essay is probably to be found in his general introduction to these critical efforts where he deals with a number of problems about philosophical method in a way which is of general interest to philosophers, and not merely interesting to those who accept the Hegelian "dialectic method" which grew out of these first beginnings. Finally, the Difference essay is important in the development of "Nature-Philosophy" as a movement in the history of science.

The Cambridge Companion to Fichte

The atheism dispute is one of the most important philosophical controversies of late eighteenth and early nineteenth century Germany. Johann Gottlieb Fichte, one of the leading philosophers of the period, was accused of atheism after publishing his essay 'On the Ground of Our Belief in a Divine World-Governance', which he had written in response to Karl Friedrich Forberg's essay 'Development of the Concept of Religion'. Fichte argued that recognition of the moral law includes affirmation of a 'moral world order', which he identified with God. Critics charged both Forberg and Fichte with atheism, thereby prompting Fichte to launch a public campaign of defense that included his threat to resign his position at the University of Jena if he were subjected to any government reprimand. Fichte was forced to make good this threat when his work was censored. The dispute eventually died down but it influenced many other thinkers for years to come. J. G. Fichte: The Atheism Dispute (1798-1800) is the first English commentary devoted solely to the atheism dispute as well as the first English translation of collected writings from the Atheism Dispute. This book brings together many major essays and documents relating to this dispute. These include the anonymous polemic 'A Father's Letter to his Student Son about Fichte's and Forberg's Atheism', Fichte's essays 'Appeal to the Public' and 'Juridical Defense', and numerous documents from the University of Jena and the ducal courts of Dresden, Weimar, and Gotha. Most of the texts are translated from German into English for the first time, and all are accompanied by full commentaries and detailed notes. Bowman and Estes bring to an English speaking audience the full details of this controversy, which ended Fichte's career in Jena and profoundly influenced his approach to communicating philosophical and religious concepts.

J. G. Fichte: Foundation of the Entire Wissenschaftslehre and Related Writings, 1794-95

No period of history has been richer in philosophical discoveries than Germany during the eighteenth and nineteenth centuries. And while it was the eighteenth century that saw Germany attain maturity in the discipline (above all in the works of Immanuel Kant), it was arguably the nineteenth century that bore the greatest philosophical fruits. This Handbook provides a comprehensive introduction to the philosophy of nineteenth-century Germany that will be helpful to readers of very different sorts, all the way from laymen to undergraduates to experts. The volume is divided into four parts. The first Part explores individual philosophers, including Fichte, Hegel, Kierkegaard, and Nietzsche, amongst other great thinkers of the period. The second addresses key philosophical movements: Idealism, Romanticism, Neo-Kantianism, and Existentialism. The essays in the third Part engage with different areas of philosophy that received particular attention at this time, including philosophy of nature and of

science, philosophy of mind and language, the philosophy of education, and the relationship between philosophy and science, or *Wissenschaft* (a German term that is famously less narrowly restricted to natural science and disciplines modeled on it than its English counterpart). Finally, the contributors turn to discuss central philosophical topics, from skepticism to materialism, from dialectics to ideas of historical and cultural Otherness, and from the reception of antiquity to atheism. Nineteenth-century German philosophy made important contributions to virtually all areas of philosophy that are still distinguished in academic philosophy departments today. Written by a team of leading experts, *The Oxford Handbook of German Philosophy in the Nineteenth Century* is the first collective critical study of this great period in intellectual history. It will be an essential resource for anyone working in the area, and will lead the direction of future research.

The Difference Between Fichte's and Schelling's System of Philosophy

New perspectives on Fichte's best known and most popular work. Written for a general audience during a period of intense controversy in the German philosophical community, J. G. Fichte's short book *The Vocation of Man* (1800) is both an introduction to and a defense of his philosophical system, and is one of the best-known contributions to German Idealism. This collection of new essays reflects a wide and instructive variety of philosophical and hermeneutic approaches, which combine to cast new light upon Fichte's familiar text. The contributors highlight some of the overlooked complexities and implications of *The Vocation of Man* and situate it firmly within the intellectual context within which it was originally written, relating it to the positions of Kant, Hegel, Schelling, Schlegel, Jacobi, and others. In addition, the essays relate the text to issues of contemporary concern such as the limits of language, the character of rational agency, the problem of evil, the relation of theoretical knowledge to practical belief, and the dialectic of judgment.

J.G. Fichte and the Atheism Dispute (1798–1800)

Johann Gottlieb Fichte (1762–1814) was the founding figure of the philosophical movement known as German idealism, a branch of thought which grew out of Kant's critical philosophy. Fichte's work formed the crucial link between eighteenth-century Enlightenment thought and philosophical, as well as literary, Romanticism. Some of his ideas also foreshadow later nineteenth- and twentieth-century developments in philosophy and in political thought, including existentialism, nationalism and socialism. This volume offers essays on all the major aspects of Fichte's philosophy, ranging from the successive versions of his foundational philosophical science or *Wissenschaftslehre*, through his ethical and political thought, to his philosophies of history and religion. All the main stages of Fichte's philosophical career and development are charted, and his ideas are placed in their historical and intellectual context. New readers will find this the most convenient and accessible guide to Fichte currently available. Advanced students and specialists will find a conspectus of recent developments in the interpretation of Fichte.

The Oxford Handbook of German Philosophy in the Nineteenth Century

Correspondence and texts by Fichte and Schelling illuminate their thought and the trajectory of their philosophical falling out.

Fichte's Vocation of Man

This groundbreaking new work explores modern and contemporary political thought since 1750, looking at the thinkers, concepts, debates, issues, and national traditions that have shaped political thought from the Enlightenment to post-modernism and post-structuralism. *Encyclopedia of Modern Political Thought* is two-volume A to Z reference that provides historical context to the philosophical issues and debates that have shaped attitudes toward democracy, citizenship, rights, property, duties, justice, equality, community, law, power, gender, race, and legitimacy over the last three centuries. It profiles major and minor political thinkers, and the national traditions, both Western and non-Western, which continue to shape and divide political thought. More than 200 scholars from leading international research institutions and organizations have provided signed entries that offer comprehensive coverage of: Thought of regions and countries, including African political thought, American political thought, Australasian political thought (Australian and New Zealand), Chinese political thought, Indian political thought, Islamic political Thought, Japanese political thought, and more Thought regarding contemporary issues such as abortion, affirmative action, animal rights, European integration, feminism, humanitarian intervention, international law, race and racism, and more The ideological spectrum from Marxism to neoconservatism, including anarchism, conservatism, Darwin-

ism and Social Darwinism, Engels, fascism, the Frankfurt School, Lenin and Leninism, socialism, and more Connections of political thought to key areas of politics and other disciplines such as economics, psychology, law, and religion Notable time periods of political thought since 1750 Concepts including class, democratic theory, liberalism, nationalism, natural and human rights, and theories of the state Theorists and political intellectuals, both Western and non-Western including John Adams, Edmund Burke, Mohandas Gandhi, Immanuel Kant, Ayatollah Khomeini, Ernst Friedrich Schumacher, George Washington, and Mary Wollstonecraft

The Cambridge Companion to Fichte

These essays shed light on one of Fichte's most important works, the *System of Ethics*.

The Philosophical Rupture between Fichte and Schelling

Publisher Description

Encyclopedia of Modern Political Thought (set)

The global ecological crisis is upon us. From global warming to the long-term implications of ocean acidification, air and water pollution, deforestation, and the omnipresent dangers of nuclear technology the future of our planetary home is threatened. Yet in the midst of the unfolding crisis, the conventional ideologies of the twentieth century and their representations of nature remain unchallenged by both the defenders of capitalism and capitalism's most radical critics. *The Distortion of Nature's Image* illustrates how the anti-naturalism of late capitalist society, in which nature is reified into the emptiness of mere matter, simply a thing to be dominated, is subtly complemented by the failure of the Left to go both beyond the historic limitations of Marx's nineteenth-century viewpoint and beyond anarchism's blind faith in "natural law." However, an alternative for comprehending nature and the ecological crisis as historical and social phenomena remains open in the dialectical naturalism of Western Marxism and Murray Bookchin's social ecology. By examining in closer detail how Bookchin's social ecology politicizes the concept of nature, as well as how precursory models in Western Marxist thought provide a foundation for this, Damian Gerber illustrates how the notion of an ecological society remains a decisively political question.

Fichte's System of Ethics

Comprehensive and incisive, with three new chapters, this updated edition sees world-renowned scholars explore a rich and complex philosophical movement.

German Philosophy 1760-1860

Fichte's *System of Ethics*, published in 1798, is at once the most accessible presentation of its author's comprehensive philosophical project, *The Science of Knowledge* or *Wissenschaftslehre*, and the most important work in moral philosophy written between Kant and Hegel. Fichte's ethics integrates the discussion of our moral duties into the systematic framework of a transcendental theory of the human subject. Its major philosophical themes include the practical nature of self-consciousness, the relation between reason and volition, the essential role of the drives in human willing, the possibility of changing the natural world, the reality of one's own body, the reality of other human beings, and the practical necessity of social relations between human beings. This volume offers a translation of the work together with an introduction that sets it in its philosophical and historical contexts.

The Distortion of Nature's Image

Allen Wood presents a book-length systematic exposition of Fichte's most important ethical work, the '*System of Ethics*' (1798). He develops and emphasises the social and political radicalism of Fichte's moral and political philosophy, and illuminates the philosophical interest of his arguments for present day philosophy.

The Cambridge Companion to German Idealism

This volume of 23 previously unpublished essays explores the relationship between the philosophy of J.G. Fichte and that of other leading thinkers associated with German Idealism and the early Romantic movement. Several papers explore the broader question of Fichte's relationship and contribution to

"German idealism" and "German romanticism" in general, while others offer comparative studies of the relationship between Fichte's writings and those of Leibniz, Kant, Schelling, Hegel, Friedrich Schlegel, Novalis, Schleiermacher, and Wilhelm von Humboldt. Taken collectively, this set of essays provides anglophone readers with a new and historically accurate understanding of the origin, development, and reception of Fichte's philosophy in the context of its own era and in relationship to the most important intellectual movements of the time. The authors include both well established and internationally recognized experts in their fields as well as younger scholars with fresh and challenging perspectives to offer. This volume proposes a new interpretation of the history of German idealism in general and of the place therein of Fichte's *Wissenschaftslehre*. It emphasizes the intimate connection between "transcendental idealism" and "German romanticism" and shows how developments within each of these intellectual movements reflected and in turn influenced developments within the other. Finally, it sheds new light on Fichte's own philosophical development and does so by relating the various stages of his writings to other contemporary movements and authors.

Fichte: The System of Ethics

The *Doppelgänger* presents literature as the double of philosophy. This relation is historically rooted in the genesis of the doppelgänger as literature's response to the philosophical focus on subjectivity: The term doppelgänger was coined by the German author Jean Paul in 1796 as a critique of Idealism's assertion of subjective autonomy, individuality, and human agency. This critique prefigures late twentieth-century extrapolations of the subject as decentered. From this perspective, the doppelgänger has a family resemblance to current conceptualizations of subjectivity. It becomes the emblematic subject of modernity. This is the first significant study of the doppelgänger's influence on philosophical thought. Reading literature philosophically and philosophy as literature, Vardoulakis examines authors such as Franz Kafka, Maurice Blanchot, and Alexandros Papadiamantes and philosophers such as Immanuel Kant, Walter Benjamin, and Jacques Derrida to show how the doppelgänger emerges as a hidden and unexplored element both in conceptions of subjectivity and in philosophy's relation to literature.

Fichte's Ethical Thought

This volume is a collection of previously unpublished papers dealing with the neglected "phenomenological" dimension of the philosophy of Johann Gottlieb Fichte, which it compares and contrasts to the phenomenology of his contemporary Georg Wilhelm Friedrich Hegel and to that of Edmund Husserl and his 20th century followers. Issues discussed include: phenomenological method, self-consciousness, intersubjectivity, temporality, intentionality, mind and body, and the drives. In addition to Fichte, authors discussed include: Hegel, Brentano, Husserl, Heidegger, Sartre, Levinas, and Ricoeur.

Fichte, German Idealism, and Early Romanticism

The first English translation for almost a century of Fichte's addresses to the German nation.

The Doppelgänger

The problem of knowledge in German Idealism has drawn increasing attention. This is the first attempt at a systematic critique that covers all four major figures, Kant, Fichte, Schelling, and Hegel. The book offers a fresh and challenging analysis.

Fichte and the Phenomenological Tradition

Investigates how culture in the Age of Goethe shaped and was shaped by a sustained and multifaceted debate about the place of religion in politics, philosophy, and culture.

Fichte: Addresses to the German Nation

"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"

German Idealism and the Problem of Knowledge:

The book explains Fichte's position on free will and predestination, including its rationale and significance. It argues that Fichte affirms both free will and predestination and explains how he purports to do so without contradiction. The book presents Fichte's position as a form of compatibilism that

has not yet been explored in the literature. Due to early rationalist convictions, Fichte is as much concerned with reconciling freedom with a logical and a theological determinism as he is with a causal determinism. He sees in Kant's novel concept of a pure practical reason a new form of rationalism, one consisting of a system of moral rather than natural necessitating grounds. At the same time, he adopts a more radically libertarian stance on free will than Kant. Every member in a sequence of free actions is a "first and absolute member" and could be other than it is given the same antecedent natural events and natural laws. The interest of Fichte as a theorist of freedom lies in how he brings together freedom and predetermination in a way that challenges our assumption about their mutual exclusivity. The book provides an overview of Fichte's philosophical system—the so-called "Doctrine of Science"—from 1793-1800 with the aim of contextualizing his theory of free agency and destiny. In doing so, it sheds light on how consideration of these issues in turn shapes the system. Fichte on Free Will and Predestination will be of interest to scholars and advanced students working on Fichte's philosophy, the history of modern philosophy, German Idealism, and the history of the philosophical issue of free will.

Religion, Reason, and Culture in the Age of Goethe

This seminal book examines the dramatic implications of the grotesque in Romantic aesthetics. There are currently no book-length studies exploring the drama of the Romantic grotesque, a category that accentuates multiplicity and hybridity. The post-Kantian philosophy backing Friedrich Schlegel's Romantic irony provides the most decisive rationalisation of this plurality through theatrical play, and forms the theoretical framework for this study. Poetry and philosophy are merged in Schlegel's attempt to create Romantic modernity out of this self-conscious blurring of inherited perspectives and genres – a mixing and transgressing of past demarcations that simultaneously create the condition of the Romantic grotesque. The other writers examined in this book include A. W. Schlegel, Stendhal, Victor Hugo, and Baudelaire. The primary question is: how is the grotesque used to re-evaluate notions of aesthetic beauty? An answer emerges from a study of those thinkers in Schlegel's tradition who evolve a modern, ironic regard for conventional literary proprieties. Furthermore, how does the grotesque rewrite ideas of poetic subjectivity and expression? Here, Back and Forth foregrounds the enormous importance of Shakespeare as the literary example supporting the new theories. Shakespearean drama, which crosses aesthetic borders, legitimises the grotesque while reflecting the blood and gore of a post-Revolutionary Europe. Consequently, in reviewing hybrid texts like the Schlegelian fragments, Stendhal's *Racine et Shakespeare*, Hugo's *Préface de Cromwell*, and Baudelaire's *De L'Essence du Rire*, this book uses theories of continental Romanticism to reposition the significance of a vitally radical English aesthetic. Through this, Back and Forth claims that the Romantic revisioning of the Shakespearean grotesque helps create the ideas of post-Revolutionary modernity that are crucial to the larger projects of European Romanticism, and the ideas of modernity emerging from them.

Understanding German Idealism

A complete translation into English of Fichte's most important work of political philosophy.

Fichte on Free Will and Predestination

This Handbook explores the complex relations between two great schools of continental philosophy: German idealism and existentialism. While the existentialists are commonly thought to have rejected idealism as overly abstract and neglectful of the concrete experience of the individual, the chapters in this collection reveal that the German idealists in fact anticipated many key existentialist ideas. A radically new vision of the history of continental philosophy is thereby established, one that understands existentialism as a continuous development from German idealism. Key Features Operates at both the macro-level and micro-level, treating both the two schools of thought and the individual thinkers associated with them Explores the relations from shifting perspectives by examining how the German idealists anticipated existentialist themes and how the existentialists concretely drew on the work of the idealists Meticulously uncovers and documents many little-known points of contact between the German idealists and the existentialists Includes often neglected figures such as Jacobi and Trendelenburg This Handbook is an essential resource for researchers and advanced students interested in thinking critically about the broad development of continental philosophy. Moreover, the individual chapters on specific philosophers contain a wealth of information that will compel experts in the field to reconsider their views on these figures.

