Kant's "Pre-Fichte's Criticism": The Spiritual and Intellectual Space

Nataliya Alekseevna Shergeng, Yelena Aleksandrovna Yarovenko, Arkadiy Viktorovich Lukyanov

INTRODUCTION

The genuine development of philosophy, science, art is carried out by the few. A philosophical thought has no boundaries, the researchers to different extents contribute to the development of its quality: the role of a special form of the philosophical spirituality in generating the post-structuralist theory [1] is discussed, as well as the approaches related to the further development of ideas by comparing the amoral concept of a state by Fichte with Hegel's theory of the civil society as "a state of the absolute necessity" are developed, without achieving results in the writings of Fichte, Schelling, and Hegel's, and represent a new forms and methods of theoretical work. At the moment when things and thoughts come again into the state of highest tension, this lesson that the era teaches us associated with the attack on the Kantian doctrine and its distribution is the most significant.

ABSTRACT

This article is devoted to the analysis of the so-called "Pre-Fichte's" (the criticism before Fichte) of Kant, spiritual and intellectual space of that period. "Pre-Fichte's" (the criticism before Fichte) is a kind of barometer of the spiritual health of nation, its intellectual development, the forerunner of the new thought waves, new feelings and experiences without which, as we know, any major cultural, social and political movement does not do. Philosophical reception of the representatives of "Pre-Fichte's" (the criticism before Fichte) of Kant does not mean passive acceptance of achieved results in the writings of Fichte, Schelling, and Hegel's, and represent a new forms and methods of theoretical work. At the moment when things and thoughts come again into the state of highest tension, this lesson that the era teaches us associated with the attack on the Kantian doctrine and its distribution is the most significant.
written a lot, about defining the issue of Kant's cosmopolitanism in particular, namely, Kant's refusal to admit
the possibility of the indirect form of coercion, based on unequal relations of the economic dependence. [4]

In this regard, our referring to the spiritual, intellectual space of the so-called Kant's "pre-Fichte's criticism"
is like the turn towards the sunrise, which is prior to a clear day. Watching the dawn is a sign of the nation's
health, and as it is well known, the intellectual dawn is the precursor of the new cognitive waves, new feelings
and emotions, without which there are of course no major cultural, social and political movements.

Inspiration does not start from scratch; it is preceded by a huge intellectual work, tremendous tension,
which has been reached by the person and nation. Thus, the fight for the new light is based on the latter ground,
to which role the spiritual constitution, "the holy spirit", which keeps no measure of the sublime, although at the
same time is aware that its moral life is too short, could pretend.

Not all the reasonable have been considered, and the attempts to consider it again deserve our more close
attention. Therefore it is necessary to go bravely into the past, but not in order to find some kind of the
"cemetery" of thoughts there, but rather hope, new friends in the field of the intellectual work, the invisible
friends left behind the front of the dominant trends and schools.

Henceforth the philosophy pretending to be original, to bear the name of the Philosophy is intended not to
lose the sight of the results and the process itself of developing the world history of philosophy. Nowadays it is
an understatement to say that the result means little or almost nothing without its developing, developing itself
should be thoroughly reflected, while exposing more and more new sectors of the intellectual work of those who
are intended to be seen in a broader perspective, which is imposed by not only the era, but also the spiritual
influence which has the logical form on it.

In this regard, the philosophical receptions of the representatives of Kant's "pre-Fichte's criticism" do not
mean passive perception of the results, achieved in the works of Fichte, Shelling, and Hegel, but somehow
generate it in and from themselves, what does not mean the revision of the results in its pure form, reduced to
the logical formulations, but generating new forms and methods of the theoretical work. There is also an
opinion, that Fichte and Shelling tried to make the work of irrational imagination conscious and determined, but
were unable to avoid the reflexive one [5].

We believe, that in the modern world the positions of the German classical philosophy have been somewhat
weakened just because of the thoughtless attention to the intellectual depth of the forces which are at the back of
them. The issue is not about drawing up the programs, delivered within the university courses, not so much
about, that the German classical philosophy has been "almost forgotten, if not expelled, in our universities" (it
has not certainly been forgotten), but about the attitude itself to the professors' teaching activity.

At the end of the XVIII century in Germany there were about three hundred "systems and small systems",
as V.N. Kuznetsov correctly notes. But it was still theories, which were creative in nature. There were not
primarily comments, although the comments as well. It concerns not only it. A professor, his functions were not
reduced only to education. For example, as G. Lantz notes, Fichte's task was reduced to forming not just good,
but exactly great people. [6] It could be, of course, to some extend achieved by only one's personal example of
not only selfless, but mainly creative attitude to the science and people.

The preliminary works, which could define the route, eliminating any obstacles of methodological and
ideological nature in order to help the philosophy (including the "critical" one!) to receive the impetus to the
further formation and development, to increase its heuristic and prognostic significance. "The discoveries of a
criticism, - as Kuno Fischer notes, - were new, its studies were difficult and shady for understanding by the
majority". [7] When in the middle of the XIX century the masses began to move to the science the additional
efforts to create any comments, which promoted the ideas of the great German philosophers, but at the same
time weakened the degree of self-reflection were required. As a result, the focus was shifted not to the cognitive
prerequisites of the systems, but to decrypting the theoretical results obtained by Kant, Fichte, Shelling and
Hegel. These results have already begun to shine not the genuine, but reflected light of those commentators,
who sought to explain the essence of the results to the enormous human masses. Therefore, the apparent
"obscurity" of the "criticism" studies has turned to be even more obscure, just as the clarity and cleanliness are
freefall at the ever-increasing "transparency" of thoughts.

In Kant's doctrine, if you look at it from the outside only the features, "which could be taken as its own ones
by each of the existing systems" look through. [8] It could be possible as a result of the casual attitude to this
document. But not only because of that! Both too thorough investigation of the ideological prerequisites of a
document and the strict observance of its principles do not give rise to the thought. Even K. Marx paid attention to
the fact that Fichte was not rigidly contiguous with Kant, Shelling - with Fichte, and Hegel -with Shelling. They
did not orthodoxy adhered to Kant, but such adherence was based on the dogmatic or semi-dogmatic state,
which preceded to Fichte's "epistemology" and was to some extent embodied in the systems of "the pre-Fichte's
criticism", namely in the works by K.L. Reinhold, S. Maimon, S. Beck , F.Jacobi and other authors.

The dogmatic attitude is necessary, as well as the critical one. Who will deny the fact that at the beginning
of forming the philosophical outlook, along with the critical perception of things and developments there is the faith
in the existence of things which are more primary than the other ones, the faith, which is expressed in the idea of "the substance".

The so-called common sense or the rational human mind opposes the obscure language and the theories of "the criticism", and this mind supposes, that the less it understands anything, the easier it could judge on it and the freely it could give its opinion on it. "The doctrine, which seemed to be incomprehensible and absurd for it, should actually remain incomprehensible and absurd in general; in its opinion, as soon as it took such doctrine for a ride as the example of confusion and pretentious, it would be totally destroyed". [9]

Nowadays when both the things and thoughts have again come to the highest tension state, this lesson which is taught by the epoch associated with the attack at Kant's doctrine and its distribution is the most important. The development, marked by the publication of Kant's "Criticism of Pure Reason" could be essentially carried out in different ways. Let's name some of them. It is also enhancing the dualistic principle, which is in Kant's "criticisms" (in addition to "Criticism of Pure Reason", "Criticism of Practical Reason" and "Criticism of Judgement" have been published soon), it is also the movement associated with strengthening the spirit of scepticism (the works by Aenesidemus - Schulze related to studying the contradictions of the "elementary philosophy" by Reinhold); it is the philosophy itself by Reinhold, set before itself the task of overcoming the Kant's dualism of "a thing in itself " and consciousness; it is also further irrationalization of the concept of "a thing in itself", expressed in the philosophical studies and works by S. Maimon; it is an attempt to solve the sceptical problem, followed by the access to "the only possible point of view for a correct appraisal of the Kant's criticism" (the so-called problem by S.Beck). Finally, it is also the philosophy of faith by F. Jacobi, giving the anti-dogmatic and anti-critical point of view, and ultimately trying to explode Kant's idealism.

However, these thought circulations had been soon brought to a stand before the movement, which inaugurated a new sunrise in the philosophy. According to F. Shiller, "Wilhelm Meister" by Goethe and "the epistemology" by Fichte have been the main events of our times, which have had the most meaningful impact on the epoch, the minds and hearts of the people. "Fichte was like lightning which had flashed only for a moment", - Shelling wrote afterwards in his lectures devoted to "the World Epochs". [10] In the famous Berlin set of the lectures on "the philosophy of revelation", in the opening words in particular, Fichte and Schleiermacher were appraised as the figures, who had raised the banner of the German science high above the wreckage of the dying greatness" [11].

In short, the space of "the pre-Fichte's criticism" (it concerns an enormous pleiad of the thinkers who published their works during a relatively narrow period of time somewhere between 1783 - 1793 years of the XVIII century) at first sight, was to generate "the epistemology" the idea of which firstly came to Fichte's mind on May 1793, or rather the idea of "pure I", the idea, which had quickly enough ripen under the direct reading of "the elementary philosophy" and the book "Aenesidemus", or on the Foundations of the Elementary Philosophy Propounded in Jena by Prof. Reinhold, including a Defence of Scepticism against the Pretensions of the Criticism of Pure Reason. 1792. However, while being more exact, although "the epistemology" has been the result of the certain logic of expanding the thought for about ten years after the publication of "Criticism of Pure Reason", nevertheless, it is one of the possible heavy flow of thoughts. We have mentioned above the so-called non-rigidity of Fichte's contiguity with Kant and Shelling's contiguity with Fichte. The development could be not necessarily carried out from Kant to Hegel, i.e. by crystallizing the principles of consistency, historicism and other fundamental ideas of the dialectical logic. Therefore, in our opinion, it would be interesting to identify some aspects of the specified "space of criticism", which has remained its productivity up to date, including the so-called "Reflective theories of self-consciousness. [12]

In the history of any nation (not only the German one) there are probably such periods, which have had considerable spiritual effects, but they have remained in the shade. From these perspectives the thought circulation could be traced relating to the history of both the domestic philosophy and the history of the Soviet period, which has been, by the way, underestimated. It concerns the epoch, being between the movement caused by "the common cause" by N.F. Fedorov and "The Excuse of the Good", issued from the pen of V.S. Solovyov, this Shelling on the Russian soil; it concerns the works constituted the "gold" fund of the Soviet philosophical classics, but published during a relatively short period, which covers the period from the mid-60s of the XX century and ends about the beginning of the 80s. In the works of P.P. Gaidenko, V.S. Bibler, V.S. Galimov, V.S. Gott, A.F. Kudryashev, I.J. Loyfman, V.A. Lektorsky, A.V. Lukyanov, L.A. Mikeshina, E.M. Sudinov, N.A.Shergeng not only the contemporary issues of the natural science, epistemology, logic of the philosophical ideas circulation have been investigated, but also the "embryos" of the further increase in the degree of theorizing on the history of the philosophical thought and spiritual situation of our epochs have been exposed.

Today the other times have come, and we should be more interested in namely, the "interworlds", where, as Epicurus said, the Gods live, rather than the tops of the philosophical icebergs, represented by the vivid philosophical luminaries. Prosily speaking, we should be interested in the depths of icebergs, not only the world of consciousness, focused on the seraphs, but also the underworld, which should be also wonderful. "The spiritual disease of the modern society also lies in the fact that a person handles the sensual experience too arbitrarily" [13]
Therefore, we should take the road associated with the conquest of new philosophical depths, the creative introduction of the half-forgotten and almost forgotten names, the works, which could be a subject of fruitful researches in future in order to realize the fruitfulness of this orientation.

REFERENCES