Fichte's Absolute Idealism In Response to Kant's Determinism
(As a Means of Freeing Man From the
Causality of Nature)

An Undergraduate Thesis
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Minor in Political Science

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ABSTRACT

Name of Institution: De La Salle University - Dasmariñas

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TITLE: Fichte's Absolute Idealism In Response to Kant's Determinism (As a Means of Freeing Man from the Causality of Nature)

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OBJECTIVES OF THE STUDY:

A. GENERAL:

To know how Johann Gottlieb Fichte developed his Absolute Idealism so as to escape the Kantian Determinism.

B. SPECIFIC:

1. To know how Fichte denied the object of experience.

2. To know how Fichte justified the presentations in consciousness.

3. To know what are the implications of the above mentioned objectives to Man's Freedom.
SCOPE AND COVERAGE:

This study aimed to find out how Fichte developed his Absolute Idealism. First, it discussed the proofs showing how he denied the extramental thing-in-itself. Second, after Fichte’s denial of the object of experience was showed, it proceeded to discussed how he justifies the multiplicity of presentations in consciousness. Finally, looking at the aftermath of his philosophy, it showed what are its implications to Man’s Freedom.

METHODOLOGY:

This study employed the descriptive method, in particular, the library and document research method to secure proofs namely, citations from Fichte’s writings translated from German to English. The authors analyzed and elucidated on these citations to achieve the above mentioned objectives.

MAJOR FINDINGS:

The researchers found out that Kant’s Philosophy implies a determinist tendency as shown by Fichte. They discovered in line with Kantian Philosophy that it is impossible to go out of consciousness and hence, it is impossible to ascribe a cause outside of thought since causality is one of thought. Furthermore, the researchers have known more or less how the “I” or consciousness produces the presentations within it,
that is, by the interplay of sensation, intuition, and thought. Finally, the researchers realized that Man is not pre-determined by anything but by himself, that is, he is free.

CONCLUSIONS:

The researchers concluded, from the vantage point of Kantian as well as of Fichtean Philosophy, that Man is Free to determine himself based on the presupposition that he is not determined by anything outside of him and that all things of consciousness are only mere presentations, not of an extramental object but of the "I". In this case, Man is excluded from the network-chain of the causality of Nature.

RECOMMENDATIONS:

Based on the results of the study, the researchers recommend to those who would read this research that they should give whatever they have acquired as knowledge "body", that is, they should live them. The best place to apply these "stock knowledge" is Life. Knowledge left to themselves is tantamount to nothing, like mere presentations.

Fichte tells us that we should go beyond presentations, that is to say, that we should go beyond our present situation and better ourselves. We should learn to project to the future.
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