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"Imagination and the Question
of Freedom in Kant, Fichte and Schelling"

I demonstrate that through a process of systematic thinking, imagination can be viewed as a product, synthesis and rule. I disagree with the ontological Heideggerian view that imagination is the "common root". I begin my investigation with Kant who showed us the boundaries of the human reason and understanding. Version A of "Critique of Pure Reason" reveals to us the empirical or psychological side of the transcendental "story". Schopenhauer and Heidegger treated that chapter with scientific rigor while philosophers such as Fichte and Cassirer preferred the B Version which is more logical or epistemological. Fichte's imagination presupposes intellectual intuition in a scientific way because it deals with a systematic unity of reason. Schelling introduces mystical elements in the purely scientific investigation of imagination. Art for Schelling is a manifestation of being in the world. Our thesis is that imagination is free because it creates itself through itself. This genesis of freedom, as created by imagination, is based on self-knowledge of the individual. The process in which imagination creates itself should be further analyzed in a systematic fashion, and in my next study, I will be able to provide a deeper understanding of our freedom, our place in the world, and the everlasting mysteries of our spirit.