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978-1-107-03982-7 - The Impact of Idealism: The Legacy of Post-Kantian German Thought: Volume 1:
Philosophy and Natural Sciences

General Editors Nicholas Boyle and Liz Disley Edited by Karl Ameriks

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The Impact of Idealism

Volume I. Philosophy and Natural Sciences

The first study of its kind, *The Impact of Idealism* assesses the impact of classical German philosophy on science, religion and culture. This volume explores German Idealism's impact on philosophy and scientific thought. Fourteen essays, by leading authorities in their respective fields, each focus on the legacy of a particular idea that emerged around 1800, when the underlying concepts of modern philosophy were being formed, challenged and criticised, leaving a legacy that extends to all physical areas and all topics in the philosophical world. From British Idealism to phenomenology, existentialism, pragmatism and French post-modernism, the story of German Idealism's impact on philosophy is here interwoven with man's scientific journey of self-discovery in the nineteenth and early twentieth centuries – from Darwin to Nietzsche to Freud and beyond. Spanning the analytical and Continental divide, this volume examines Idealism's impact on contemporary philosophical discussions.

NICHOLAS BOYLE is the Schröder Professor of German Emeritus in the University of Cambridge, and a Fellow and former President of Magdalene College.

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The Legacy of Post-Kantian German Thought

General editors Nicholas Boyle and Liz Disley

Associate general editor Ian Cooper

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Edited by KARL AMERIKS

Volume II. Historical, Social and Political Thought

Edited by JOHN WALKER

Volume III. Aesthetics and Literature

Edited by CHRISTOPH JAMME *and* IAN COOPER

Volume IV. Religion

Edited by NICHOLAS ADAMS

German Idealism is arguably the most influential force in philosophy over the past two hundred years. This major four-volume work is the first comprehensive survey of its impact on science, religion, sociology and the humanities, and brings together fifty-two leading scholars from across Europe and North America. Each essay discusses an idea or theme from Kant, Hegel, Schelling, Fichte or another key figure, shows how this influenced a thinker or field of study in the subsequent two centuries, and how that influence is felt in contemporary thought. Crossing established scholarly divides, the volumes deal with fields as varied as feminism, architectural history, psychoanalysis, Christology and museum curation, and subjects as diverse as love, evolution, the public sphere, the art of Andy Warhol, the music-dramas of Wagner, the philosophy of Husserl, the novels of Jane Austen, the political thought of fascism and the foundations of international law.

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VOLUME I

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CAMBRIDGE
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom

Published in the United States of America by Cambridge University Press, New York

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning and research at the highest international levels of excellence.

www.cambridge.org

Information on this title: www.cambridge.org/9781107039827

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First published 2013

Printed in the United Kingdom by T J International Ltd, Padstow, Cornwall

A catalogue record for this publication is available from the British Library

Library of Congress Cataloguing in Publication data

The impact of idealism.

volumes cm. – (The Legacy of post-Kantian German thought)

Includes bibliographical references and index.

ISBN 978-1-107-03982-7 (v. 1) – ISBN 978-1-107-03983-4 (v. 2) –

ISBN 978-1-107-03984-1 (v. 3) – ISBN 978-1-107-03985-8 (v. 4)

1. Idealism, German. I. Ameriks, Karl, 1947– editor of compilation.

B2745.147 2013

141 – dc23 2013017436

ISBN 978-1-107-03982-7 Hardback

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Acknowledgements

This series of studies of the influence on the humanities of German Idealist philosophy results from the work of an International Research Network sponsored by the Leverhulme Trust, with additional support from the Newton Trust and the Schröder fund of the University of Cambridge. The editors would like to thank the Trusts and the Schroder family for their financial assistance.

Planning for the Network began in 2006, with Ian Cooper as the first Project Manager. Liz Disley took over as Project Manager in May 2010. For invaluable help and support in the early stages of the project, the General Editors are grateful to the Steering Committee of the Network, whose members include: Ian Cooper, Nicholas Adams, Karl Ameriks, Frederick Beiser, Vittorio Hösle, Stephen Houlgate, Christoph Jamme, Martin Rühl, John Walker and our patron, Onora O'Neill. A grant from Cambridge University's Department of German and Dutch enabled the Committee to meet in Cambridge in 2008. Throughout the Project the staff of the Department and of the Faculty of Modern and Medieval Languages have been generous with their time and prompt with their help. Thanks are due in particular to Sharon Nevill and Louise Balshaw, and to successive Heads of the Department of German and Dutch, Christopher Young and Andrew Webber. We are also most grateful to Regina Sachers for some crucial and timely advice, and to Rosemary Boyle who has acted throughout as management consultant and has more than once intervened decisively to keep the show on the road.

The General Editors owe special thanks to the leaders of the four groups into which it was decided to divide the Network, who are also the editors of the individual volumes in this series. They agreed themes with the General Editors, assembled teams to study them, and led the workshops in which they were discussed. The work of the Philosophy and Natural Science group

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in the University of Notre Dame was supported by the Nanovic Institute for European Studies, and that of the Aesthetics and Literature group in Leuphana University, Lüneburg, by the Thyssen-Krupp-Stiftung. For this support, and for the hospitality of both universities, the General Editors would also like to express their gratitude.

Workshops met in Notre Dame, Lüneburg and Cambridge in 2010, and again in Lüneburg and Cambridge in 2011. A concluding plenary conference, open to the public, was held at Magdalene College, Cambridge, in September 2012. On all these occasions staff and students at the host institutions provided help and advice, generously and often anonymously, and to them too we express our thanks.

While we hope that our contributors feel that participation in the Network has been rewarding in itself, we thank them for giving us the benefit of their thinking, for attending the workshops and the conference, and particularly for presenting their work within the constraints of a very tight timetable. For invaluable editorial support in preparing all four volumes for the press we are especially indebted to Jennifer Jahn. Only her intensive and always cheerful commitment to the project allowed us to meet the deadlines we had set ourselves.

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- DP F. Brentano, *Deskriptive Psychologie*, Hamburg: Meiner, 1982.
- FSW *Johann Gottlieb Fichte's sämtliche Werke*, ed. I. H. Fichte, 8 vols. Berlin: Veit & Co., 1845/6. Reprinted as vols I–VIII, *Fichtes Werke*, 11 vols, Berlin: de Gruyter, 1971.
- GA M. Heidegger, *Gesamtausgabe*, various editors and dates, Frankfurt am Main: Klosterman.
- GS *Kant's gesammelte Schriften*. Ausgabe der königlich preussischen Akademie der Wissenschaften, Berlin: W. de Gruyter, 1900–.
- GW G. W. F. Hegel, *Gesammelte Werke*, Kritische Ausgabe, ed. Deutsche Forschungsgemeinschaft in Verbindung mit der Rheinisch-Westfälischen Akademie der Wissenschaften, 31 vols to date, Hamburg: Meiner, 1968f.
- HKA F. W. J. Schelling, *Historisch-kritische Ausgabe*, ed. W. G. Jacobs, H. Krings and H. Zeltner, Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1976ff.
- HW G. W. F. Hegel, *Werke in zwanzig Bänden*, ed. E. Moldenhauer and K. M. Michel, Frankfurt am Main: Suhrkamp, 1969–71.
- KG F. Nietzsche, *Kritische Gesamtausgabe: Werke*, ed. Giorgio Colli andazzino Montinari, Berlin: De Gruyter, 1967 onwards.
- KW I. Kant, *Werke in sechs Bänden*, ed. W. Weischedel, Wiesbaden: Insel Verlag, 1956–62.
- Nachlass *Johann Gottlieb Fichte's nachgelassene Schriften*, 3 vols, Bonn: Adolph Marcus 1834/5. Reprinted as vols IX–XI, *Fichtes Werke*, 11 vols, Berlin: de Gruyter, 1971.
- NW F. Nietzsche, *Werke in Drei Bänden*, ed. Karl Schlechta, 3 vols, 3rd edition, Munich: Carl Hanser, 1965.

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- PdR G. W. F. Hegel, *Philosophie des Rechts: Die Vorlesung von 1819/20*, ed. Dieter Henrich, Frankfurt am Main: Suhrkamp, 1983.
- PeS F. Brentano, *Psychologie vom empirischen Standpunkte*, Leipzig: Duncker & Humblot, 1874.
- SpSW A. Schopenhauer, *Sämtliche Werke*, ed. Arthur Hübscher, 7 vols, 4th edn, Mannheim: Brockhaus, 1988.
- SSW *Schellings sämtliche Werke*, ed. K. F. A. Schelling, 14 vols, Stuttgart: Cotta, 1856–61.

Translations

- Anthropology Gregor, Mary, trans., I. Kant, *Anthropology from a Pragmatic Point of View*, The Hague: Martinus Nijhoff, 1974.
- CF I. Kant, *The Conflict of the Faculties*, New York: Abaris Books, 1979 (reprinted by University of Nebraska Press, 1992).
- CPJ Guyer, Paul and Matthews, E., trans., Kant, *Critique of the Power of Judgment*, Cambridge: Cambridge University Press, 2000.
- CPR Guyer, Paul and Wood, Allen, trans. and eds., Kant, *Critique of Pure Reason*, Cambridge: Cambridge University Press, 1998.
- CPrR Reath, Andrews, Kant, *Critique of Practical Reason*, Introduction by Andrews Reath. Cambridge: Cambridge University Press, 1997.
- Enc. Brinkmann, K. and Dahlstrom, D., eds and trans., G. W. F. Hegel, *Encyclopaedia of the Philosophical Sciences in Basic Outline*, Cambridge: Cambridge University Press, 2010.
- IET Pfau, Thomas, trans. and ed., *Idealism and the Endgame of Theory: Three Essays by F. W. J. Schelling*, Albany: State University of New York Press, 1994.
- LL Young, J. Michael, trans. and ed., Kant, *Lectures on Logic*, New York: Cambridge University Press, 1992.
- MFNS Ellington, J., trans., Kant, *Metaphysical Foundations of Natural Science*, Indianapolis: Bobbs Merrill, 1970.
- PR Wood, Allen, trans., G. W. F. Hegel, *Elements of the Philosophy of Right*, Cambridge: Cambridge University Press, 1991.
- Prol Ellington, J., trans., Kant, *Prolegomena to any Future Metaphysic*, Indianapolis: Hackett, 1977.

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| PS | Miller, A. V., trans., G. W. F. Hegel, <i>Phenomenology of Spirit</i> , Oxford: Oxford University Press, 1979. |
| SK | Heath, Peter and Lachs, John, trans., J. G. Fichte, <i>Science of Knowledge with the First and Second Introductions</i> , Cambridge: Cambridge University Press, 1982. |
| SL | di Giovanni, George, ed. and trans., G. W. F. Hegel, <i>The Science of Logic</i> , Cambridge: Cambridge University Press, 2010. |
| STI | Heath, Peter, trans., Schelling, <i>System of Transcendental Idealism</i> (1800), Charlottesville, VA: University Press of Virginia, 1978. |

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Foreword

What was Idealism and what is it now?

Idealism was set in motion by a number of factors. It can be seen equally as the deflection of a loss and as the opening up of a perspective on a broad new intellectual landscape.

Neither the concepts of traditional metaphysics nor the procedures of mathematical natural science are adequate to the processes by which human experience and self-understanding are constructed. They both fail when faced with the task of accounting for the formation of the basic units that organise the realities in which human living is embedded: the organism, the historical world, religion, the state, the practice of art. These forms of reality, and the sources of their grounding, are the 'ideas' that have given Idealism its name.

In order to end a situation in which what was closest and most essential to Man necessarily remained incomprehensible to him, the Idealists had to find conceptualisations and a philosophical method that would permit some insight into these realities. Such a method would have to be capable of eliminating the alienation of dispassionate scientific explanation from conscious human experience so as at the same time to illuminate that experience from within and to liberate it. But since the Idealists started out from a critique of the established paths to knowledge they had to expect their search for an appropriate method not only to open up new depths of insight but also to reveal profound dilemmas and ambiguities in the approach to the manifold realities that determine human life. Only subsequently might it be possible to establish, and eventually to confirm, the prospect of understanding all reality as a whole and from its very foundations.

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However, in order not to get lost in the formulation of multiple tasks, nor to be distracted by the collection of fascinating but isolated insights, or to be diverted from the goal of an ultimate, all-embracing understanding, the Idealists came to rely on a method they had newly formulated for themselves. It emerged in effect from their direct opposition to the methods whose inadequacy they had demonstrated. The result was the proclamation of new and allegedly proven solutions to the mysteries of the universe, together with the claim to have completed for good the task of philosophy – a claim necessary in its time but, we are bound to think, premature, probably for any subsequent time.

After two centuries we have long been fully aware that we can agree neither with the specific conclusions of the Idealists nor with the manner of their proclamation. But the enormous body of issues first raised by them, and to which they made such extraordinary contributions, is still fundamentally unchanged. Except that in the meantime the further task has been added of clarifying for ourselves what the Idealists were doing and their particular historical position.

Together and at one with them, in that respect, we need to maintain and elaborate the vision of a totality in which insight and ethical orientation are combined, without our being able to count on some pansophic procedure guaranteeing true and complete knowledge. As we can now see today, that would actually be directly opposed to the true and original purpose of the Idealist project.

We can be pleased and gratified that in our time all these tasks are being pursued at a high level and in a conversation that is no longer restricted by the frontiers between languages and traditions. This project is a hitherto unique undertaking and I wish it a broad and fruitful influence.

Dieter Henrich