

CONCEPT OF FREEDOM IN THE PHILOSOPHY OF FICHTE

Ermela Hoxha

University of Elbasan, Faculty of Educational Sciences,

Department of Civic Education, E-mail: ermela.hoxha@gmail.com, Albania, Tirana

Abstract

The concept of freedom is the central theme of all philosophy of Fichte. The study aims to determine the meaning of the concept of freedom by Johann Gottlieb Fichte. His fundamental philosophical problematic characterizes as "analysis of the notion of freedom". The methodology of this paper supported in a systematic review of the literature, description, comparison of different concepts and philosophical notions of the nineteenth century on freedom that coming as a result of different research as writings, works and articles. The main issues of the study relates to analysis of the subject as a creative activity, report subject to freedom and concept of freedom as a self-development. Problem that appears has to do with the subject which should be a self conscious that to create his freedom. The whole philosophy of Fichte relates to three main issues: the subject, the activity and freedom. His philosophy is defined as a philosophy of practice and freedom. The basic motive of subjective idealism is search of freedom according to which freedom is a field of opportunities that are offered to us in the world. The meaning of freedom is the form of expression that will, of individual action as something natural. Freedom is not absolute and an empirical given, but it should be a creativity. Real freedom is it that rational subject creates itself.

Key words: Aim, Freedom, Methodology, Practical Philosophy, Subjective idealism

Introduction

Freedom is the ability of man to act without restrictions lust, interests, his goals, ability to self-determination in his election to operate without infringing on others. The concept of freedom is a widely used in various fields. Freedom as a concept has acquired a broad meaning in philosophical literature, social and everyday language. This term is treated by different philosophers but, to Fichte the way of freedom that it represents is special. The study refers to

the concept of freedom as one of the basic points in the philosophy of Fichte. The way how it sees the subject, its activity and report subject to freedom is a key element in the philosophy of Fichte. His work "Foundations of natural right: according to the principles of the

Wissenschaftslehre" crosses a spirit to show original nature of what Fichte calls "self-conscious".

In the central basis of his philosophy is an "absolute self", an agent, a product and autonomous action.

For the realization of this topic have been exploited different literature, works, articles from other philosophers where some of them had influential philosophical formation of Fichte. This study aims to show which is the meaning the use of freedom by Fichte and where it consists. The main task of the system of his philosophy is to reconcile freedom with necessity. Freedom is possible and actual only within the context of restriction and the necessity because, it is not absolute. His passion for education of society as a whole seen as a necessary consequence of his philosophical system, which continues the Kantian tradition to establishing of philosophy in service of lighting reason.

Philosophy of Fichte has the same attitude as it Kantian. He divided by Kant in the conception of the present as the point where the converging lines of historical development. Each period has its own features which penetrate into every detail of life and Fichte set himself the task to examine the specific characteristics of its period¹. The main task in the philosophy of Fichte

"Wissenschaftslehre" or "theory of knowledge" is to reconcile freedom with necessity, to explain how freely and morally ready agents may be considered at the same time as part of a world of material objects conditional in time and space. Fichte had a great desire to be a teacher of humanity and superintendent of its progress.

He saw himself researcher with a broader role in academia. He had suggested that self which often referred to ego it is not a static but, an auto-process and such a process it must be free. The human being as a "self-conscious" should be able to achieve freedom and understand the nature around. Freedom is the highest principle and all human activity. True freedom

is what creates its rational and conscious entity. All core of human activity is the world, world of freedom where man realizes himself.

Review of literature

To be free means affirming the independence of your will. The concept of freedom characterizes the human condition when one starts to realize themselves. Realizing freedom in time achieved the distinction between subject and object. Freedom is an opportunity action and lies in self-determination. Therefore, to Fichte is emphasizing the idea of an active and creative subject.

Freedom is the power of our reason, in the power of our will. Only free life can have a moral value. It is important that we should be able to know the conditions that surround us and to know how to create, to achieve our freedom within certain limits. Transcendental philosophy that describes

1 Sinan, G. Philosophy of history. SHBLU: Tirana, 1999, p. 77.

Fichte is an attempt to analyze what is the synthetic act by which ego decide freely for themselves and their world. Freedom is important because it holds the potential of liberating by a single way to understanding of the world. For as long as we live in a community, in a given society and interact and other human believe that we are not free in every activity of ours. When we talk for freedom understand that every human activity not realized without being previously free.

Freedom as the highest principle of human vital activity.

To talk about freedom means a specific task as the most indispensable and necessary for every human being. But, how conceives the freedom Fichte? Freedom is the highest principle, the essence of all things. Freedom is the highest truth, a great reality. How to understand this? This reality is the source of all other realities because, it is freedom and cannot be given an empirical, a given instant, a fact.

If freedom is given or made (as are produced evidence of physical order) it will not be freedom. True freedom is the freedom that creates itself being so, a self-realization and a self-realization means self- development. The concept of freedom understood in time, time to realize the opportunities that the subject of his activities.

Time is a priori theoretical reason, a form of understanding a necessary tool of freedom. Fichte makes freedom principle higher the natural law but, of course it comes to freedom in the form of the individual isolated. Fichte uses the idea of the "sphere of freedom" to create

"original right" which is a fictitious concept. To trample this right, according to him, means that you have violated freedom.

In philosophy of Fichte note use of the term "agent" or conscious action where each agent conscious should keep this "sphere of freedom" where they are free from external forces. Like Descartes and Kant, he was motivated by the problem of subjectivity and awareness.

Fichte had proposed to replace term philosophy as "love for knowledge" with the term "Wissenschaftslehre" as a theory of knowledge. Fichte is for a real coexistence of free individuals, the existence of a society built deliberately free.

The existence of a subject lies in an experience interpersonal, for mutual recognition of their freedom. This experience can occur just as a reality a call for an "ego" that exercising and limits at the same time his freedom.

So, according to the general principle of philosophy of Fichte, such freedom can be developed in a freedom more perfect producing the opposite of its2.

Methodology

The method used is it systematic review of the literature. This study is based in the principal work of Johann Gottlieb Fichte "Foundations of natural right: according to the principles of the Wissenschaftslehre".

Through this work is issued central notion that runs philosophical system of Fichte, freedom of subject. The study aims to show the way as Fichte introduces the concept of freedom to showing its necessity and realization. So, to highlight the application for a freedom not just a theoretical but, and the practice of the subject in order to be able to create his freedom within society.

The methodology of this study supported in describing the diverse ways to concept of freedom, literature, works by the other author where a part of them had an impact on the philosophical formation of Fichte.

The key question that the study focuses connects with the main characteristics of the subject, stages, conditions that must to complete a subject and its relation to freedom.

Results

As a primary task to Fichte is to explain what is human mission and tools to be used to achieve this mission better. His philosophy has to do with subject matter, the activity and his freedom. Therefore, philosophy of Fichte aims to become a philosophy of free action, free movement of people. As the only right philosophy he considered idealistic philosophy because ego is giving us directly. Ego sets itself independent and unconditional. Ego to exist and to act must have its opposite, non-ego, which is the product of the ego. Although, ego and non-ego are different, they are in unity because can not be ego without non-ego. So, ego itself contains non-self.

The first and fundamental motive of subjective idealism of Fichte is the search of freedom for a freedom to build from a creative and conscious subject. His philosophy is a call for the formation of mind and for integration into human society. Freedom can not be realized in the hood but, in social phenomena, in the nature of human society. The study shows that one of the basic tasks of philosophy is to provide rational guidelines therefore, ends to be appropriate for a free society and in harmony with each other.

Freedom lies before us as a field of action and continuous interaction. Truly, it appears in our lives as needed, as necessity. Where lies essence of the action? To answer this question should start its own notion of consciousness respectively, from productive activity, by human work.

The problem of real freedom and human efficient not lies only in the fact that a man may choose but, as chooses and for what decides. Freedom can not be required in the arbitrariness of choice and the lack whatever the motivation but, in leadership of volition recognizing the natural and social laws. Freedom should not be understood as a gift but, as an attempt to create it.

Discussions

Fichte, as Descartes, begins with "I think so, I am" after brings this statement to mind that ego as an activity is knowledge. Ego according to what he presents is source categories and ideas but, all concepts reduced in a synthesis through thought. Each concept has a logical structure which includes three main phases;

Thesis → ego

Antithesis → non-ego

Synthesis → unity of ego and non-ego

Freedom is a reality, source of all other realities and is not a given empirical. On the contrary, it is a self-realization, a self-development that rational subject creates itself. The state as an important element represents at its core a condition of justice and law.

Fichte recognized as one founding figures of the movement known as "German philosophical idealism". It was a move that took place by theoretical and ethical writings of Kant.

Freedom, according to Kant, subjected to moral law. There is no moral law, even justification without freedom³. Reputation of Fichte at the present time is in some respects curious.

There is an uncompromising insistence certainly practical of human freedom and a full commitment in the task to provide an account exceptional experience that may explain the objectivity and the need for theoretical reason in a manner consistent to the affirmation of practical freedom to human.

From a particular philosophical point, he is regarded as an innovator which has played a crucial role in transformation of transcendental idealism of Kant in absolute idealism of his immediate successors.

Unceasing effort of his life was to "awaken" the people in order to regulate their thoughts on a spiritual life the true and real.

Conclusions and suggestions

Freedom, according to the concept of Fichte, not realized in self-hood because, it will not help being to act. Freedom realizes only in human society, within nature that surrounds her. In order that ego to become a reality, it separates itself in a majority of historical subjects to understand the moral relations created between them. These relations are the source of natural rights. It is not enough freedom as theory but, even as practical.

Let's see some of the "messages" of ethical philosophy of Fichte for freedom;

Always realize your determining.

Never fall in contrary with the definitions of your will.

Act in a way that your maxima do you consider as a law for themselves.

Limit your freedom, accept the goals of others.

Fichte seeks to promote human being in order to be able and conscientious to act morally. Society is where the ego sets its goals and operates to achieve freedom. Of course, we are being restricted in our actions, are free beings and freedom that every man possesses must to comply with normative standards of society. Ego exists because exists non- ego⁴. This is a state of equality in which all power is mutual, no one has more than the other.

This natural state of human equality, Hooker⁵, deems reasonable so clear and beyond doubt how

does it base of that obligation to mutual love between people, on which builds our obligations to each other. Wissenschaftslehre or theory of knowledge determines the possibility and validity of all human knowledge. This simple principle is security for self, what is in me, what I know.

According to Rousseau to surrender of liberty means that you have relinquished your quality as a human and your rights. Such a renunciation is incompatible with human nature because to remove each human freedom will mean to remove any morality of his actions⁶. Hegel argued that freedom⁷ is the dynamics of society. In this context, Fichte saw freedom as the possibility of human actions. Freedom, by its nature is a necessity of human activity, a wide field of action, complex, relative but, not absolute.

4 Fichte's thesis that people can realize their individuality through relationships with others is a provocative claim that greatly influenced subsequent philosophers and continues to be of interest today. Fichte, J. G. (2000). Foundations of natural right according to the principles of the Wissenschaftslehre. United Kingdom: Cambridge University Press, p. 13.

5 Richard Hooker (1554-1600), English theologian, author of the treaty *The Laws of Ecclesiastical Polity* (Laws of the congregation). He conveyed this idea of the social contract work and limiting royal power law.

6 Rousseau, J.J. *Social Contract*. London, p. 14.

his study suggests;

To intervene in order to organize by the respective institutions and specialists in this field to provide a series of publications address to students, parents and professors in order to increase the level of information dimensions of freedom.

To develop more training and qualification programs to enhance professional competence in the "identification" of freedom.

To prepare guides and ancillary materials to orient and guide the vital activity.

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