

## EARLY FICHTE – HOW TO ADDRESS PHILOSOPHY

*UDC 1 Fichte*

**Zoran Dimić**

University of Niš, Faculty of Philosophy, Department of Philosophy, Serbia

**Abstract.** *At the very beginning of Fichte's philosophy, in his early writings, the key ideas of his overall philosophical development are clearly visible - a focus on practical philosophical questions and an obvious intention to unequivocally address his philosophy. At this stage, Fichte predominantly deals with the critique of pre-revolutionary society, exhausted by a crisis at all levels, and the benefits that the revolution can bring to it. The basic theme of this phase of his development is the same as in the later stages - the personal and political liberation of man in the community. Regardless of the internal evolution of his philosophical development, and the numerous transformations that will take place later, Fichte's obvious aspiration not to build his philosophy exclusively in the theoretical and academic spheres, but to seek its meaning in influencing society, will lead to its clear and precise addressing remaining until the end a key topic of his understanding of philosophy.*

**Key words:** *Philosophizing, addressing, speech, community, revolution.*

### 1. INTRODUCTION

For a complete understanding of Fichte's overall philosophy, and especially his specific attitude towards philosophizing, it is extremely important to deal with the early phase of his development. However, in addition, it is also necessary to pay special attention to his “living” philosophical figure, his character traits, his highly developed teaching practice, and finally the emphasized desire to create public opinion and to participate directly in events such as, e.g., the reception of the French Revolution in Germany or the general national awakening in the process of liberation from French occupation. All these features of Fichte's approach to philosophizing are clearly indicated at the earliest stage of its development. From the very beginning, his tendency towards an engaged conception of dealing with philosophy will become very obvious, whereby it will become especially important to whom and how he addresses his philosophy.

---

Received October 31, 2021 / Accepted November 28, 2021

**Corresponding author:** Zoran Dimić

University of Niš, Faculty of Philosophy, Ćirila i Metodija 2, 18000 Niš, Serbia

E-mail: [zoran.dimic@filfak.ni.ac.rs](mailto:zoran.dimic@filfak.ni.ac.rs)

The presentation on the initial phase of Fichte's development will here be based on two of his early writings: *Random Thoughts of a Sleepless Night* (*Zufällige Gedanken in einer schlaflosen Nacht*, 1788), and *Contribution to the Correction of the Public's Judgments on the French Revolution* (*Beitrag zur Berichtigung der Urteile des Publikums über die französische Revolution*, 1793).

## 2. A YOUTHFUL CRITIQUE OF AN UNJUST SOCIETY

Only a year before the beginning of the French Revolution, and at the time when he was a private teacher, Fichte wrote the short essay *Random Thoughts of a Sleepless Night*<sup>1</sup> in almost one breath, in just one night,<sup>2</sup> from which we will start developing our topic. The reason for the decision to examine the key topic of Fichte's entire philosophy, the problem of freedom, from this text does not lie in the fact that we will explicitly find theoretically particularly relevant places for this problem within it. Fichte's fateful attachment to the sphere of the practical mind, and thus to the problem of freedom, will appear two years later with his first reading of Kant's *Critique of Practical Reason*. Fichte's practical, legal-political philosophy, within which our topic should be interpreted, is derived and shaped according to the principles of *The Doctrine of Science*. As is well known, Fichte gave the first conception of *The Doctrine of Science* in the work *The Foundations of the Entire Science of Knowledge* from 1794. The reason for our intention to begin this exposition with this text from 1788 actually lies in the fact that *Random Thoughts* to a very good extent very clearly indicates the largest number of problems that Fichte will deal with during his later work in philosophy. This is especially true for the problem of freedom, and thus indirectly for the problem of practical freedom. In the remainder of the text we will try to point out those problems from *Random Thoughts* that may be important for understanding its entire later development.

Namely, the crucial motive for the creation of this writing is Fichte's sharp disagreement with the circumstances in society at the time. Making an allegorical comparison with the fictional people from the newly discovered southern polar countries, Fichte develops a strong critique of the court, nobility, judiciary, clergy, the science of the time, tyranny over the peasantry, absurd laws, etc. He notices the symptoms and consequences of moral corruption everywhere and clearly points out all the big flaws of society, hinting almost prophetically at its end, only a year before the French Revolution. What interests us in the general spirit of this writing is the fact that Fichte at the very beginning of his thought development clearly showed the essential characteristic of his way of philosophizing and his understanding of philosophy, that is, his focus on practical-political topics and, more importantly, his readiness to clearly address current problems in society.

As is the case with other great postulates of practical philosophy, (e.g. with Aristotle's postulates of ethics and politics), Fichte does not begin his philosophizing from abstraction and the sphere of the theory of knowledge, such as Kant, but from current political-legal problems. Although he has not yet begun to build a new understanding of man, although the intelligent nature of man has not yet been discovered, he clearly opens a space for reflection with a sharp critique of existing injustices in society in order to overcome the existing situation and create a better and freer humanity. So, from the very beginning,

<sup>1</sup> Hereinafter *Random Thoughts*.

<sup>2</sup> For more details about this essay see: Basta 1980, 58–62.

before he gets acquainted with the basic tenets of Kant's practical philosophy, Fichte does not place man under the starry sky (Kant), but in a political community, in which he must solve current problems and avoid the distractions of living together with other people. Although in its later stages, at first, he will “isolate” a person and then return him to the community, and even though he will in some phases doubt the purpose of the state and under the influence of some historical events and the general spirit of the time he will lose confidence in it, Fichte above all believes that man as a being can be realized only in the community of free people.

The topic itself and basic settings of *Random Thoughts* clearly indicate Fichte's characteristic focus on practical, political-legal philosophical issues and the current issues of the community in which he himself lived. Practical philosophical questions require the same kind of answer. Since it is crucial for practical philosophical questions that the questioner himself is involved in those very same questions, their theoretical solution, even if possible,<sup>3</sup> would have no significance for the one who asks the questions. In practical philosophical questions, the image of philosophy necessarily changes. It ceases to be just an observer who stands aside and describes the phenomenon or interprets problems, but is now brought into the position of someone who, with his practical questions and specific way of answering them, shapes reality and life in it in a certain way. The philosopher thus becomes someone who awakens one's conscience, points out mistakes, directs the members of his community in the chosen direction; overall, he becomes someone who has the task of leading in the direction of pre-set goals. Apart from other tasks, which he as a philosopher has, according to Fichte, he also undertakes the obligation to educate. The image from previous times, about the philosopher as an individual and a loner, who builds “his own world”, thus fundamentally changes.

Hence the form of his expression changes. He no longer writes purely theoretical discussions that can be interesting only for a narrow circle of knowledgeable people, but, through the form and content of his texts, he tries to communicate directly with his contemporaries. This is the meaning of Fichte's extremely direct philosophical address (his speeches) and unambiguous directing of his writings to a certain address.<sup>4</sup> This is equally true of *Random Thoughts* and *The Addresses to the German Nation*, written twenty years later. Most of Fichte's writings on practical-political philosophy, regardless of whether they were formally written in the form of a speech or not, latently have a note of direct address to a “specific address”. Due to his obvious intention to reshape, transform life and reality, and win over the people he lives with in the community in order to achieve that goal, Fichte's entire philosophy could be conditionally understood as a direct address, i.e. as a speech. Since at the time when *Random Thoughts* were written, there may only be distant hints of the formation of the basic tenets of *The Doctrine of Science*; the only thing left is to conclude that the announcement of his understanding of philosophy, expressed in this writing, is a consequence of the specific features of his personality and the general spirit of the time in which he lived.

In addition to the conditional invocation of the French Revolution, in the way in which Fichte describes the depth of the social crisis in *Random Thoughts*, the influence of the spirit of the Enlightenment is obvious, whose clear trace is also felt in some of Fichte's later works. Namely, Fichte clearly focuses here on various types of prejudice

<sup>3</sup> Aristotle, for example in his *Politics*, as is generally known, believes that this type of question has no theoretical solution. In that sense, there is no ideal form of a political community; instead it is always determined by circumstances.

<sup>4</sup> For more details on these rhetorical aspects of Fichte's philosophy see: Goddard 1999, 2003; Godar 2012.

and traditional signs of backwardness, which are part of the then backward, feudal, and theological conception of life. Pointing out the general class contradictions, he also advocates for a better social position of oppressed people. Both the French Revolution and the Age of Enlightenment certainly had a strong influence not only on the formation of Fichte's early philosophical views but also on many of his later philosophical dilemmas. As is well known in the history of philosophy, in general, Fichte's attitude towards both of these spiritual-historical phenomena was neither the same nor one-sided all the time. In the later stages of Fichte's philosophizing, on the other hand, he was also very strongly influenced by Romanticism, another spiritual-historical movement, which was in its infancy at the time.

### 3. THE INFLUENCE OF THE AGE OF ENLIGHTENMENT AND THE FRENCH REVOLUTION ON THE FOUNDATION OF FICHTE'S PHILOSOPHY

The general assessment that the philosophy of German classical idealism stands at the crossroads of Enlightenment and Romanticism, and at the same time is deeply intertwined with the French Revolution, applies, of course, equally to Kant, Fichte, and Hegel. Here we will dwell on several aspects of Fichte's philosophy, which are relevant for our topic, and on which the Age of Enlightenment and the French Revolution have left a very visible trace.

By affirming the bourgeoisie at the expense of the backward nobility, criticizing theological and social prejudices, the Enlightenment with its critique actually advocated a fundamentally different society. By criticizing the feudal image of the world and the man who represents it, with these negative provisions educators already indicate what a man should not be like. The transformation of man, which educators advocate, must take place beyond the traditional dullness and enslavement to tradition, and must necessarily be defined as continuous improvement and advancement. The educational ideal of the educator becomes the spiritual education and schooling of the intellect, in which, in contrast to the irrational in man, reason stands out and affirms. Although Fichte's *Lectures on the Vocation of the Scholar* from 1794, in which the "determination of humanity" is brought into direct connection with "the constant progress of culture and the constant development of all its gifts and needs" (Fichte 1979, 184), are written in full accordance with the described spirit of Enlightenment, that cannot be said for some of his later thoughts on education, in which he is not satisfied simply with the enlightened "education of the intellect" but requires a complete transformation of man, i.e. the general education of the person, which should take "the root of life motivation and movement" and "educate the person for a completely new life".<sup>5</sup> The abandonment of Enlightenment starting points, however, is not characteristic of only Fichte's understanding of human upbringing and education.

Namely, inspired by Rousseau's idea of the Social Contract as the only possibility for a state to be based on the freedom and equality of all people, following the example of the Enlightenment and the general spirit of justified distrust in the state, in his *Contribution to the Correction of the Public's Judgments on the French Revolution* and in one of his later writings (*Five Lectures on the Vocation of the Scholar* from 1794), Fichte developed the idea of the gradual disappearance of the state. But, in *The Foundations of Natural Law according to the Doctrine of Science* (1796/97) Fichte's position on the state will be completely changed.

---

<sup>5</sup> See: *Reden an die deutsche Nation*, SW, VII, p. 387–388.

Man's fateful attachment to the community, which will prove crucial for Fichte's later determination of freedom and the radical establishment of upbringing and education, in a certain, but only conditional sense, is anticipated in the Enlightenment. However, it does not reach even from afar Fichte's penetrating effort to bind man to the community, which is, according to Fichte, based on the very essence of man. Rousseau's intention is simply to enable individuals to live freely in the state, or, to be more precise, to protect them from the negative influences of others.<sup>6</sup> The state being based on a social contract gives citizens the opportunity to be free and equal. The republican form of the state, in which the general will of all becomes the legislator, makes the people the exclusive and only sovereign.<sup>7</sup> According to that, it seems that for Rousseau a person's stay in the state is a kind of external necessity, which, whether we like it or not, must be accepted. Understood in this way, the state would be an external institution that should simply be used in order for an individual to live freely. The question of how a person should treat the state and in what mutual relationship they should stand, for the educators of the Age of Enlightenment remains less important. The state and the individual thus do not stand in a relationship of a whole and its parts, but in the kind of relationship that exists between two partners, who, for the sake of a better life together, regulate their relationship by contract. Although the general will is determined by the common interest of all people, and not by their simple sum, the purpose of man's stay in the state is not to interpenetrate with it and achieve a higher unity between an individual and the community, but free individual life protected from the negative influence of other individuals and the state as an institution. With Rousseau, and the same is true for other educators of the Enlightenment, man is understood more as essentially individual, and not as a being of the community. Rousseau does not ask a deeper question about the relationship between man and the community, nor does he ask where the man in the state came from. For him, the problem of the state appears only in the sphere of the law.

Although in understanding the relationship between man and the state he was partly influenced by this individualizing enlightenment opinion in his early writings, in *The Foundations of Natural Law according to the Doctrine of Science*, Fichte advocates a completely different position. Namely, since then, he no longer uses the too general and undifferentiated concept of people, according to which the connection between people who make up a community is more or less accidental and makes them a conglomerate of individuals, but opts for the concepts of state, society and, later, nation. The connection between individuals and the community is no longer external because according to Fichte, they are not there by chance, the connection between them is essential and is derived from the very essence of man. Communion among the people in the community is realized through the mutual responsibility which they have before the idea of man.<sup>8</sup>

By shying away too much from the state and not engaging in deeper considerations about the very essence of man, the Age of Enlightenment could not have made a more penetrating insight into the connection between freedom and the state, i.e. between the community in which man lives and man himself. The fear of the state as it was then in the consciousness of man led to a rather ambivalent attitude towards it. On the one hand, it was proposed as a solution that regulates relations in the community and provides freedom

---

<sup>6</sup> Rousseau's goal is: "To find a form of association that would defend and protect with all the common strength the personality and good of each member of society, and through which everyone, united with all, would still listen only to himself, and thus remain as free as before" (Ruso 1949, 17).

<sup>7</sup> *Ibid.*, 24–28.

<sup>8</sup> See more details about this problem: Weischedel 1939, 165.

and equality for all, but on the other hand, one gets the impression that in constantly, reluctantly accepting it, it is actually being pushed as far away from man as possible. Although it represents the culmination of modern natural law, the freedom advocated by the educators of the Enlightenment remained only formal-legal freedom, and education exclusively the education of the intellect, which does not affect the person and the whole of man as a specific being.

The problem of a much more “vital” freedom, that is constitutive of man's real life in the community, was raised, however, by the French Revolution.

#### 4. THE PROBLEM OF POLITICAL FREEDOM

Fichte is the only philosopher of German idealism who has a special work on the French Revolution - *Contribution to the Correction of the Public's Judgments on the French Revolution* (1793). Chronologically speaking, he was also the first to write about it.<sup>9</sup> His attitude, about this crucial event for humanity itself, changed at different stages of its development. While he did not hide his enthusiasm for the French Revolution in his early writings,<sup>10</sup> in his later works it subsided to a considerable extent. Since in this paper we consider the way in which the Age of Enlightenment and the French Revolution influenced the formation of Fichte's interests in philosophy and thus its later course, here we will try to concentrate only on that aspect.

As stated above, the trace that the French Revolution left on Kant, Fichte, and Hegel is essential for the development of the philosophy of German idealism. Although he was not ready to legally justify it, Kant did not hide his enthusiasm, because according to him, the French Revolution “discovered the giftedness and ability of human nature to strive for the better ...” (Kant 1974, 186–186). Hegel also accepted it because it found its important place in his understanding of the world history, as “the development of the consciousness of freedom”. With all its symbolism and the great idea it carried within itself, the French Revolution fit in well with both Kant's ethical teachings and Hegel's philosophy of history. With Fichte, however, it seems that it is not something that can support the already existing philosophical system and that can confirm the correctness of the basic idea; yet, it determines the foundation and direction in which the philosophical system itself will develop. As stated above, already in *Random Thoughts* one could clearly see Fichte's general commitment to practical-political problems and a critique of the existing society, and thus a clear tendency to address his philosophy very specifically. Describing the fictional state in the southern newly discovered polar countries, Fichte seems to describe a pre-revolutionary state.

The question we are interested in here would be: what is the reason for the practical-political orientation in Fichte's life and understanding of philosophy? So, apart from the specific character and psychological structure of his personality, which certainly influenced the way Fichte entered philosophy, and on the other hand, the direct influence of crucial Enlightenment ideas, it seems that the French Revolution, not only by promoting the idea of freedom but by the “living” argument for the immediate political struggle for its acquisition, decisively determined Fichte's approach to philosophy. According to him, it was

<sup>9</sup> Namely, Kant expresses his views on the French Revolution in his work “The Dispute between the Faculties” (1798), in which it is an incidental topic. See Serbian translation: Kant 1974, 179–193.

<sup>10</sup> In his monograph study on Fichte, Helmut Seidel claims that Fichte was so enthusiastic about the French Revolution that he even entertained the thought of leaving Germany and moving to France. See: Seidel 1997, 121.

not only important what its subject would be, but also that philosophy should be clearly and precisely addressed. The real event of the French Revolution in the German neighborhood undoubtedly strongly influenced the way in which the notion of freedom would come to the center of Fichte's philosophical thinking. Another decisive reason for such an approach to the problem of freedom was initiated by reading Kant's *Critique of Practical Reason*. Freedom no longer interests Fichte only as an idea, as an abstract, general, formal-legal freedom, but as a real event, and not only as a historical “development of the consciousness of freedom”, but as practical action, by which freedom is conquered and taken as its own essence, and as the basis and center of community life. In short, Fichte is interested in freedom both as a real liberation of one's own personality, and as a political liberation of man within the human community. So, not only freedom but concrete personal and political liberation. In that sense, before Kant's hint about the primacy of practical reason, the historical event of the French Revolution suggested to Fichte that he should solve the problem of freedom in the sphere of practice and practical human action, and not in the sphere of the theory of knowledge. Through Fichte, the spirit of the reality in which Fichte lived before, during, and after the French Revolution is directly reflected here. If it were not for Kant's influence, Fichte would not have been able to understand human practice morally, therefore, as an action “for freedom and from freedom”,<sup>11</sup> i.e. as something that finds its meaning only in the movement towards freedom. The purpose of practice is freedom; therefore, human practice should be understood as becoming free, it should be understood as liberation.

Symbolically speaking, the revolution marked the parting with an old, feudal world and the affirmation of a new bourgeois world, at the center of which stands a completely different man. More than any philosophical or artistic work, more than any scientific discovery, it affirmed the idea of freedom as the essence of the man of the coming age.

With his specific understanding of philosophy and especially with his popular writings, public speeches, and rich university activities, throughout Germany, and especially among young people, through the defense and dissemination of the ideas of the French Revolution (this is especially true for *Contribution to the Correction of the Public's Judgments on the French Revolution*, but also for his other early writings), Fichte awakened the awareness of his contemporaries about a different life and a different man. Without going into the details of the interpenetration of the French Revolution and German idealism, we will only state here that in terms of the immediate, the “living” influence he had on his contemporaries in order to initiate and motivate personal and political liberation, therefore, by clearly addressing his philosophical ideas, Fichte stands out most among other idealists.

Another reason for bringing Fichte and the French Revolution (or more precisely - revolution in general) in close connection to one another, lies in the very essence of his *Doctrine of Science*. Namely, the basic features of Fichte's idealism, the meaning of the opposition of I and Not-I, effective action (German: *Tathandlung*), acting as the crucial feature of the subject, suggest a general understanding of Fichte's philosophy as idealistic, therefore, as opposed to the dogmatic view according to which both the existence and the whole world around us are seen deterministically in a cruel, finished way.<sup>12</sup> Understood

---

<sup>11</sup> For more details see: Basta 1980, 4.

<sup>12</sup> In “The Second Introduction to the Doctrine of Science”, Fichte himself says: “Every being means the limitation of free activity” (Fichte 1976J, 160 (footnote)).

in the Fichtean way as self-activity and self-knowledge, the above-mentioned Self (i.e. I) abolishes the dogmatically understood world as a kind of abstract otherworld that exists and is shaped beyond us. In fact, at the moment when he understood freedom in his specific way within the framework of the philosophy of German idealism, Fichte actually advocated at the same time the creation of a new world and a completely different man, who creates and changes the world in which he lives. Only such freedom, as a fundamental principle of human life, enables us to not only accept but also to live in the essence of the crucial discovery of the French Revolution, that is, the inclination of human nature for the better. If revolution is understood in a broader sense, as a glorification of idealism at the expense of dogmatism, as an affirmation of a new man who creates his world with his own activity, i.e. if freedom is taken as the principle of one's own life, then revolutionaryism can be understood as an overall feature of Fichte's *Doctrine of Science*. The question is, however, if one takes into account the whole of Fichte's philosophy and how it will develop further, how far one can go in this fateful connection of Fichte and the French Revolution, that is, how valid the view that revolutionaryness is something that connects his early and later writings is. If we focus only on the idea of revolution, we will hardly be able to understand what happened later in Fichte's philosophy. In order to understand its course, we must consider some other original motives and external influences, which also had an equal effect on the internal transformation of his philosophy. Resisting an undifferentiated and at the same time very tempting "revolutionaryization" of Fichte's philosophy and, also at the same time, determining the right measure of the influence of the revolutionary in it, is directly related to understanding the place that the problem of education occupies in the same context, i.e. the place it occupies in the overall destiny of *The Doctrine of Science*. This also coincides with changes in Fichte's understanding of the essence of man, that is, the role that the state plays in the definition of man.

## 5. CONCLUSION

The analysis of Fichte's early writings clearly indicates his general tendency to pay great attention to the specific problematization of freedom, i.e. the realization of human personal and political freedom within a certain community. *Random Thoughts* already fully hints at Fichte's emphasized interests in practical-political topics, criticism of the existing situation in society, and, of course, the direction in which his philosophy will further move. Influenced by Kant's understanding of moral freedom, Fichte marked freedom as the basic goal and the ultimate purpose of all human action. Hence, it is clearly hinted that it is not freedom, but liberation that is the key concept in Fichte's philosophy.

The French Revolution can be freely understood as the historical horizon of Fichte's conception of freedom as liberation. Based on all the historical facts from his overall philosophical and university activity, and public activity in general, there is no doubt that in the context of general human liberation, of all the philosophers of German idealism, Fichte was most specifically engaged in awakening awareness of a different man and a different life, thus motivating his listeners and contemporaries to personal and political liberation. In accordance with that, Fichte's man is no longer someone who only thinks freely, but also someone who acts freely. He is no longer a general, abstract, impersonal person, but a concrete person who, in the context of a certain community or state, is fighting for his personal and political freedom.



The primacy of the practical in the entirety of Fichte's *Doctrine of Science*, i.e. his philosophy, is more than obvious. Fichte's aspiration to clearly address his philosophy here is consistent with his view that the essence of each individual really lies outside of it, but not in some abstract otherworldliness, metaphysics of morals, or any other abstract conception, but in other people and the general spirit of the community to which a man is necessarily instructed if he wants to fulfill himself as a being. Man's destiny is not metaphysics but politics. So, not the sphere of abstract metaphysics of morals, but the sphere of politics and education, as skills that aim at the practical improvement of the community and its members. Thus, Fichte understands himself and his vocation as a scientist, teacher, and public worker as something that is primarily addressed to the community and has the task of serving it in the best possible way. He really tries to be bound as strongly as possible to the reality and destiny of the community and his compatriots. All this firmly determined Fichte's aspiration to understand clearly and precisely the addressing of his philosophy not only as an important part of it but as its essence.

#### REFERENCES

- Basta, Danilo. J. G. *Fihte i Francuska revolucija*. Beograd: Istraživačko-izdavački centar SSO Srbije, 1980.  
 Fichte, J. G. *Saemmtliche Werke (SW), Herausgegeben von I.H.Fichte*. Berlin: 1845/1846.  
 Fichte, J.G. *Učenje o nauci*. Beograd: BIGZ, 1976.  
 Fihte, J. G. *Zatvorena trgovačka država*. Beograd: Nolit, 1979.  
 Godar, Ž. K. "Fihte, ili stalna domorodačka revolucija". *Theoria* 3 (2012).  
 Goddard, J. C. "Fichte (1801–1813)". *L'émancipation philosophique*, PUF (2003).  
 Goddard, J. C. *La philosophie fichtéenne de la vie. Le transcendantal et la pathologique*. Vrin: 1999.  
 Kant, Imanuel. *Um i sloboda*. Beograd: Ideje, 1974.  
 Ruso, Ž. Ž. *Društveni ugovor*. Beograd: Prosveta, 1949.  
 Seidel, Helmut. *Johann Gottlieb Fichte zur Einführung*. Hamburg: Junius Verlag, 1997.  
 Weischedel, Wilhelm. *Der Aufbruch der Freiheit zur Gemeinschaft*. Leipzig: Meiner, 1939.

### RANI FIHTE – KAKO ADRESIRATI FILOZOFIJU

*Već na samom početku Fihteove filozofije, u ranim spisima, jasno su vidljive ključne ideje njegovog ukupnog filozofskog razvoja – usmerenost na praktička filozofska pitanja i očigledna namera da jasno adresira svoju filozofiju. U ovoj fazi Fihte se dominantno bavi kritikom predrevolucionarnog društva, ispljenog krizom na svim nivoima, i dobrobitima koje revolucija može da mu donese. Osnovna tema ove faze njegovog razvoja ista je kao i u kasnijim etapama – lično i političko oslobađanje čoveka u zajednici. Bez obzira na unutrašnje evoluiranje njegovog filozofskog razvoja, i mnogobrojne transformacije koje će se kasnije desiti, Fihteova očigledna težnja da svoju filozofiju ne gradi isključivo u teorijskoj i akademskoj sferi, već da njen smisao traži u uticaju na društvo, dovešće do toga da njeno jasno i precizno adresiranje do kraja ostane ključna tema njegovog shvatanja filozofije.*

Ključne reči: *filozofiranje, adresiranje, govor, zajednica, revolucija.*