

Abstract of thesis titled:
Fichte's Transcendental Approach to Being 1801-02

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This paper attempts to reconstruct the development of the problem of being within the framework of Fichte's *Wissenschaftslehre* after 1800 in its initial approach. Textually, it deals mainly with the *Darstellung der Wissenschaftslehre* from 1801/02. This text is considered the main document with which Fichte's so-called "late philosophy" begins after the first "Jena" period of his philosophising. The main result of the reconstruction presented is the demonstration of a "positive" concept of being, which goes beyond the concept of being explicitly determined as "negative" in Fichte's Jena *Wissenschaftslehre* and is defined in the *Darstellung* as "absolute being". In order to show that the positive concept of being is both demanded and legitimised on the basis of the *Wissenschaftslehre* as transcendental idealism, the reconstruction of this concept is carried out through an analysis of the first part of the *Darstellung*, i.e. the theory of absolute knowledge. The three chapters of this thesis carry out this analysis in three steps: in the first chapter, the systematic demand for absolute being is articulated and provisionally clarified from textual pieces in the *Darstellung* and its working manuscripts. The analysis of the main text of the *Darstellung* then begins in the second chapter with a description of the basic structure of absolute knowledge as intellectual intuition, which forms the first sub-part of the theory of knowledge in the *Darstellung*. Following this, the third chapter pursues the second sub-part of the theory of knowledge as the self-construction of absolute knowledge and interprets it as the reflexive geneticisation of absolute being. This interpretation ultimately shows that absolute knowledge has absolute being as its necessary presupposition, and that this presupposition is constructed in two ways: absolute being is at once the pre-reflexive horizon of absolute knowledge and its irreflexive foundation. In this way, the deep interrelation of the epistemological and ontological dimensions of transcendental philosophy which Fichte asserted for the first time in the history of philosophy is brought to light.

Keywords: Being, knowledge, self-consciousness, reflection, transcendental philosophy