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## THE DOCTRINE OF HUMAN IN THE PHILOSOPHY OF JOHANN GOTTLIEB FICHTE

The philosophical analysis of works of Johann Gottlieb Fichte at first glance may seem a strange choice. However, today, when among the intellectuals dominates completely different postmodern philosophical outlook, appeal to the classical worldview of Fichte, whose philosophy was focused on freedom, is still relevant.

The article shows the main features and achievements of philosophy of J.G. Fichte:

1. The scholar strongly opposed agnosticism and dualism of Kant and revived the right of mind to endless theoretical knowledge.

2. Fichte grounded internal link between theory and moral practice, cognition and activities giving absolute priority to practice and activities.

3. The thinker played a significant role in the development of German idealist dialectics, raised the question of conflict as a source of development, suggested the role of denial in the process of development and outlined its triadic scheme. However, vulnerable point in his dialectics is absence of elaborated concept and mechanism of synthesis of opposites. Fichte himself called his method not dialectical but "antithetical" because the antithesis here was not derived directly from the thesis, but was opposed to it through the principles introduced from outside.

4. The philosopher substantiated the idea of generality and invincibility of progress:

all in the future will be better than now, and it concerns not only thinking, but also life in general.

5. Fichte strongly believed in the power of reason and human creativity and substantiated it in his works.

6. The central problem of philosophy of Fichte was the problem of freedom. He stressed that the principle of human life is absolute freedom of will. However, absolutely free is not an individual or even humanity as a whole, but only overempiric "Absolute I", which also operates according to internal necessity of rational will. As a result, the scholar turns to fatalism, though considering causality to be only the outer shell of expediency. However, he set the problem of freedom and necessity much deeper than Spinoza and Kant, particularly as historical and dialectical problem.

7. The thinker in historical and dialectical way raised and tried to solve the problem of intellectual intuition, integrity of progress of culture and infinity of spiritual progress.

8. During the best years of his life Fichte was an educator, persuaded his listeners and readers in socially progressive and moral sense of science. The scholar was an educator and teacher of mankind. Science and its maximum possible development and dissemination are, according to Johann Gottlieb Fichte, the nearest goal of the humanity.