

(Re)encountering Individuality: Schlegel's Romantic Imperative as a Response to Nihilism

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ABSTRACT According to Friedrich Schlegel: "The Romantic imperative demands [that] all nature and science should become art [and] art should become nature and science"; "[P]oetry and philosophy should be made unified", and "life and society [should be made] poetic". The aim of this paper is to explain why Schlegel believes that this is an imperative that constrains philosophy and ordinary life. I argue that the answer to this question requires that we regard the Romantic imperative as a response to the skeptical worry that was introduced by Friedrich Heinrich Jacobi as nihilism. The aspect of nihilism that I discuss concerns the worry that we are incapable of experiencing individuals qua individuals. According to Schlegel, this skeptical threat requires a reorientation in thought and philosophical method, one that must be modeled on the aesthetic orientation towards the world. More precisely, the experience of individuals qua individuals, which is called into question by the nihilist, depends on the special normative structure of the creative and critical attitude towards art and beauty that Schlegel called Romantic Poesie. Kant failed to address nihilism because he failed to recognize that the normative structure that he himself ascribed to the judgment of taste is required also for experiencing individuals as individuals, and for being properly responsive to persons.

Friedrich Schlegel, one of the leading figures in Early German Romanticism [*Frühromantik*],¹ writes: "The Romantic imperative demands [that] all nature and science should become art [and] art should become nature and science."² In two other fragments he elaborates on this idea: "[P]oetry and philosophy should be made unified" (*CF*, II, p. 161, no. 115) and "life and society [should be made] poetic" (*AF*, II, p. 182, no. 116).

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Table of Contents Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot

1. Understanding the eBook Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - The Rise of Digital Reading Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Advantages of eBooks Over Traditional Books
2. Identifying Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - User-Friendly Interface
4. Exploring eBook Recommendations from Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Personalized Recommendations
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot User Reviews and Ratings
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot and Bestseller Lists

5. Accessing Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot Free and Paid eBooks
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot Public Domain eBooks
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot eBook Subscription Services
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot Budget-Friendly Options
6. Navigating Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot eBook Formats
 - ePub, PDF, MOBI, and More
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot Compatibility with Devices
 - Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Highlighting and Note-Taking Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Interactive Elements Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
8. Staying Engaged with Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
9. Balancing eBooks and Physical Books Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Setting Reading Goals Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot

- Fact-Checking eBook Content of Romantic Poetry And The Fragmentary Imperative Schlegel Byron Joyce Blanchot
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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