

ANALYTICAL TABLE OF CONTENTS

INTRODUCTION	7
Problem of relating the pre-romantic and romantic movements	
Purpose of this essay	
Ernst Cassirer's viewpoint on the relationship between Rousseau and Kant	
Method	
CHAPTER I : THE PRESENT	13
Rousseau's love for others	
The present, an experience of solitude and estrangement	
Rousseau's need of, and flight from, love	
Meaning of his self-accusations	
Rousseau's self-love	
Human love as a sign of insufficiency	
His concern with divine self-sufficiency	
His conquest of the pure present: self-possession, plenitude	
Theoretical and artistic formulations of his concern with existence	
<i>La profession de foi du vicaire savoyard</i>	
Rôle of sensation	
The dream-state, a philosophic truth dependent on art	
Rustic setting of the dream-state	
Knowledge resulting from the dream-state:	
An expansion of the self	
A state of grace and consolation	
The insufficiency of such reprieves	
Rousseau's contradictory attitudes toward self-realization	
His rejection of past and future with fulfillment and complete freedom in the present (argument A)	
His rejection of the present with fulfillment and complete freedom in past and future (argument B)	
Artistic creativity of the present	
Artistic sterility of the present	
CHAPTER II : THE FUTURE	27
Distinction between future as thought and as lived	
Rousseau's twofold and paradoxical usage of the verb "to be"	

Rousseau's thought future:

- The future envisaged as nothingness
- The future envisaged as the inhuman progression of the world
- Contradictory attitudes toward death
- His confusion of time: the attempt to subordinate future to past
- His concept of the future and its relationship to nature
 - The spiritualization of nature
 - The naturalization of his own spirit

Rousseau's lived future

- The future must be lived
- Argument A: the future as harboring a native menace to the twofold state of divine and paradisiac activity
- Argument B: the lived future (i.e. desire, hope etc.) as constituting an experience necessary for happiness

CHAPTER III : THE PAST 37

- Argument A: the past as thought or objectivized
 - The existence of such a past as pointing to defeat in the present
 - The positive value of recollections
- Argument B: the past as thought or objectivized
 - The past as necessary for the evaluation of existential and ethical acts
 - Truth and untruth
- The lived past
 - Memory, a mainstay of Rousseau's identity
 - Involuntary memory
 - Timelessness of his reminiscences
 - Natural settings for his recollections
 - Primacy of his affective memory

CHAPTER IV : ROUSSEAU AND PRE-ROMANTICISM 51

- Recapitulation of Rousseau's two contradictory desires for unity
- Viewpoints of Marcel Raymond, Basil Munteano, Georges Poulet
- The contradiction in Rousseau as defined by C.E. Vaughan and B. Groethuysen
- Analogies between Rousseau's social and political works and arguments A and B
- L'homme de la nature* and *l'homme de l'homme* as reciprocal functions of each other with no meaning of their own
- The problem of a human mediation of eighteenth century antitheses and antinomies
- Rousseau and Kant, saviors of their own souls
- Rousseau's dilemma seen in the context of the history of ideas and emotions
- Rousseau, the catalyst of the pre-romantic *état d'âme*
- Rousseau's transformation of Cartesian doubt or *Zweifel* into pre-romantic despair or *Verzweiflung*

Meaning of pre-romantic restlessness

CHAPTER V : KANT'S ANALYSIS OF TIME 61

Analogical nature of Kant's philosophy

The temporal order, i.e. Kant's definitions of time

Ideality of time

Two functions of time: the logical function of mediating understanding and experience; the limitative function of making possible free unconditioned timeless moral acts

The atemporal order (*Zeitlosigkeit*) as constituted by 1. the categories, 2. noumena envisaged negatively as a limiting concept, 3. noumena viewed positively as a creation of free will, 4. the original synthetic unity of apperception

Heidegger's theory concerning the temporality of the original synthetic unity of apperception

The logical function of the transcendental schema or determination of time; schematism

Kant's notion of time, primarily a hypothetical transcendental construct having a logical function in the intellectual and moral comprehension of life as opposed to Rousseau's view of time as ontological, existential and artistic

The moral problem: a lack of mediation between the timeless moral deed envisaged as *causa noumenon* and the empirical flow of time in which occurs the temporally defined act

Lack in Rousseau and Kant of a theory accounting for the inter-subjective aspects of time

Humanization of time by Rousseau and Kant

Kantian distinction between the propositions "I am" and "What am I?"

Modernity of the Kantian restriction of experience

The difficulty of comparing with historical accuracy the totality of Kant's philosophy to the totality of Rousseau's philosophy of experience

Rousseau's affinities with Fichtean and Hegelian modes of thought (*das unglückliche Bewusstsein*)

CONCLUSION 73

Rousseau and the romantic temperament

The common message of Rousseau and Kant