

Schiller's Literary Anthropology from the Perspective of Contemporary Research and from the Perspective of Lukacs

Masoud Salami*

Assistant professor and faculty member, Department of German Language and Literature, Science and Research Branch, Islamic Azad University, Tehran, Iran.

Hamidreza Hajighasem**

PhD student, Department of German Language and Literature, Science and Research Branch, Islamic Azad University, Tehran, Iran.

(Received: 16th, April, 2017, Accepted: 25th, November, 2017, Date of publication: February, 2019)

Schiller's *On the Aesthetic Education of Man in a Series of Letters* was intended to educate the community, with the intention of establishing a state of ethics and true liberty. In these letters, he mentions the rules governing social contracts as conflicting with moral human. He believes that the establishment of the state of morality requires aesthetic education, since its moral premises are not available. In these, letters he explains the reason for failure to establish a state of ethics in a sound, reasoned, anthropological, and analytical way, and then he looks at the impact and function of moral and ethical behavior, and considers it to be in the moral character of the people of society. Often, this idea is the basis of Schiller's work, and contemporary research indicates this unity of thought in Schiller's literary and his philosophical works. From the perspective of Norbert Ellers, the reason that Schiller turned to philosophy since 1791 is that he knew that good behavior comes about not through good will, not even by recognizing the need that derives from the process of history, but only through the aesthetics of Art. This means that ethics and barriers to the realization of ethics at the social level – which is conceptualized

* E-mail: drmsalami@yahoo.com (Responsible Author)

** E-mail: h.hajighasem@gmail.com

within the framework of ethics in the Enlightenment period – is the long-standing concern of Schiller. In fact, in letters on aesthetic education, he again opposes the philosophical-theoretical lack of moral realization. Lukacs and contemporary studies portray Schiller's characters in relation to aesthetic education letters – without the anthropological analyses – as the manifestation of the inner struggle of virtue and vice, which can be interpreted as a conflict between morality and psychological being. Lukacs, in his *The Aesthetic Challenges*, examines the role of Schiller's aesthetics and his goals in aesthetic education. In his explanation of Schiller's educational-aesthetic thinking, Schiller considers his own thoughts different from the English thoughts of Hutcheson, Hume and Shaftesbury; they also try to cultivate a kind of human being through the aesthetics, which is desirable for the time of Enlightenment; Kant's ideas, which are partly based on English thoughts, give Schiller's thoughts their final form. On the basis of Kant's thoughts, man is reasoning, free and of free will, and on the other hand, a predetermined being. In this framework, Schiller considers the failure to realize the ideals of the Enlightenment period in the French revolution a result of the lack of ethics. Schiller's intention behind aestheticization of the transformation is to transform the ethical assumptions into everyday (psychological) life reality. From the viewpoint of Lukacs, Schiller's critique of the man during the French Revolution is the same criticism that he had towards the characters and heroes of the dramatic stories before Kant's studies. In fact, in these plays, more than anything else, the laws governing human beings as predetermined beings determine the behavior of heroes and characters in his plays. Lukacs finds the manifestation of this thought in Schiller's first dramatic works in *The Bandits* and *Dan Carlos* in the characters of Carl Moore and Marquis von Pussa. Otto and Johnson also find the link between aesthetic-educational anthropology and Schiller's literary works. In his view, Schiller, having studied Kant, is increasingly aware of the truth that, beyond the real-historical relations of power, the human institution determines social conditions, and realizes that the manifestation of the moral ideals in the world depends on establishing a unity between the morality and human nature, which is left to aesthetic education; it is in the state of creativity and aesthetic reception that peace and balance is reached between the soul and heart, reason and feelings, and thus between different aspects of existence of a human being. From Johnston's perspective, Schiller also tries to portray the dangers of the psycho-physical man, and thus the struggle between the

ethical implications and the psychological and physical human being. Helmut Copman points to this contradiction in human resources in his analysis of Fiske, which attributes Fiske's desire to establish a republic or the desire to seize the rule of an absolutist government to an internal struggle between power and morality, while he also considers power thirst as a psychological phenomenon. In his view, the concept of morality falls in the framework of the demands of the Enlightenment. A system of virtue and vice shapes of the story events in the Fiske conspiracy (in the context of the preview), which ultimately lead to the failure of Fox's ambitions against virtue. The way in which the psychological context of man is represented by Schiller is in full harmony with the psychology of his age. In other words, in Schiller's work, one should be less interested in the individual psychological characteristics and aspects, since the late eighteenth-century psychology was more based on the archetypes. Schiller also leads the way to the formation of a personality such as Catalina or Berotus, and when the hero is puts in a predicament, it can be attributed to psychological, mythological view of man. It can be said based on this way of thinking, Schiller portrays the existential boundaries of man and thus creates in his dramatic works a human being fluctuating between moral virtue and vice without any balance. This thought, as the contemporary research indicates, is the dominant attitude in Schiller.

Keywords: Lukács, the Standpoint of Contemporary Research, Viciousness, Virtue, Psychological Being, Moral Obligations.