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EDITOR'S INTRODUCTION

Schizophrenia and the Conflict of Reason

The altar of reason appears to have numerous nooks and crannies that allow learned people and laypersons alike to outsmart one another in an attempt to justify their own agendas. The coronation of science as a panacea to cure misinformation, malinformation, pseudo-information, disinformation, and dare I add, intentional misunderstanding, is claimed by so-called fact-checkers and evidence-based rhetoricians as being the unquestioned arbiter of truth. Being in one's right mind one cannot question the efficacy of scientific methodologies. Likewise, being in one's right mind one cannot deny that reason is a merciless weapon that is always one step behind solving the problems it continuously creates. Yet is it exclusively reason to recruit and generate heroes, in a mischievous effort to save a privileged life; or is the impulse of risking one's own life for saving another's life a force that cannot be reduced to reason? Only a lectern hero who is immune to this impulse will now bring Charles Darwin into the conversation. The conflict of reason manifests in different forms.

In this issue of *Existenz*, three of these numerous conflicts are being discussed, namely mannerism art, schizophrenia, and Immanuel Kant's transcendental philosophy.

Otto Doerr-Zegers (Santiago, Chile) links labyrinthine phenomenology and mannerist art in an effort to map aspects of the schizophrenic way of existence. His essay includes depictions of sixteen art pieces, five of which are from the renown Prinzhorn Collection of Heidelberg University (*Existenz* thanks the director of the Prinzhorn Collection, Dr. Thomas Röske, for his generous permission to use these images here). Laura Matthews (Pittsburgh) draws a sharper distinction between bizarre and non-bizarre delusions than is currently given in the DSM-5-TR. Partially referring to Martin Heidegger's work, Matthews describes the phenomenology of mental states that are commonly viewed as being pathological when in fact they might express the noetic quality of mystical experience.

On the subject matter of reason, Kant is certainly one of its towering philosophers. Three critics, namely, Richard Eldridge (Knoxville, TN), Alexandra Newton (UC Riverside), and Katharina Kraus (Johns Hopkins) review critically Karin Nisenbaum's (Syracuse) book *For the Love of Metaphysics*. The author presents a new perspective on the history of German Idealism, the principle of sufficient reason, and on the Kantian idea of the primacy of practical reason. The nuanced dialogue between the critics and the author is of great value especially for Kant scholars; it is also a reminder to all readers that reason cannot be reduced to scientism, especially in the context of transcendental idealism.

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