

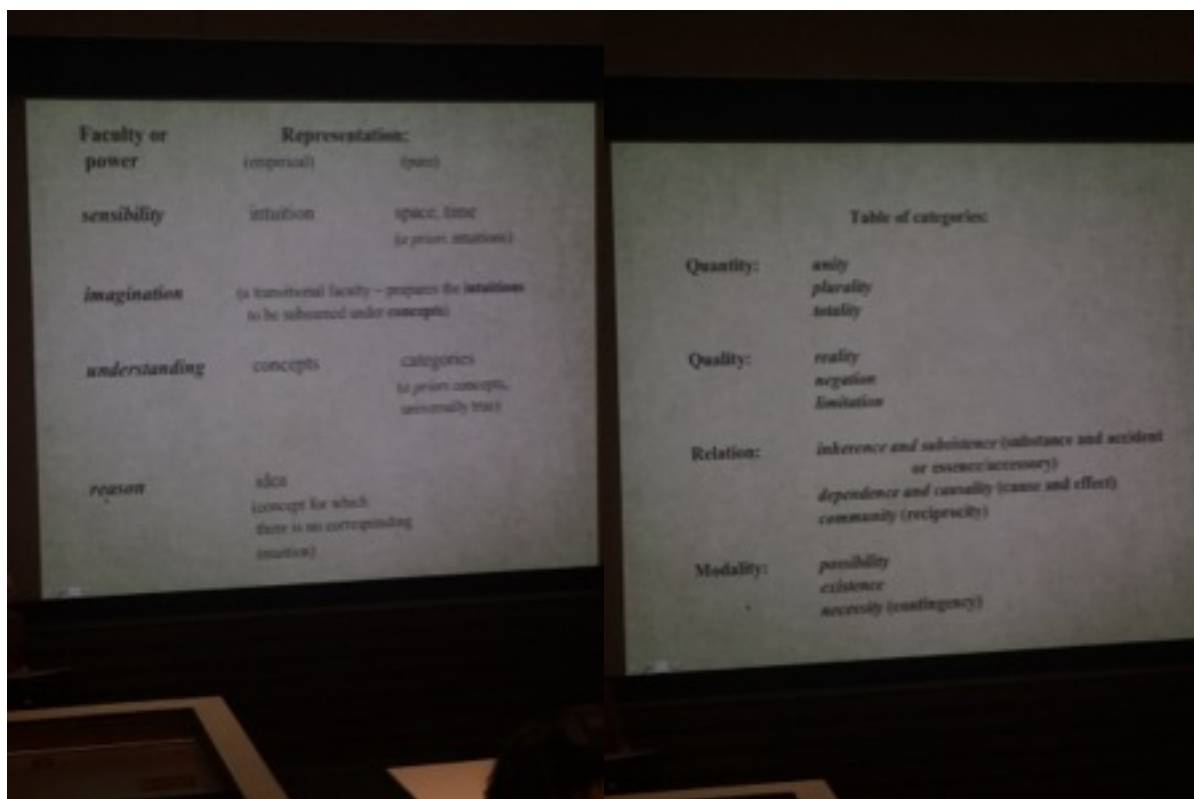
## ARTH 383 - Art & Philosophy

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### Lecture 3 - Critical Philosophy and the Question of Taste: Hume & Kant

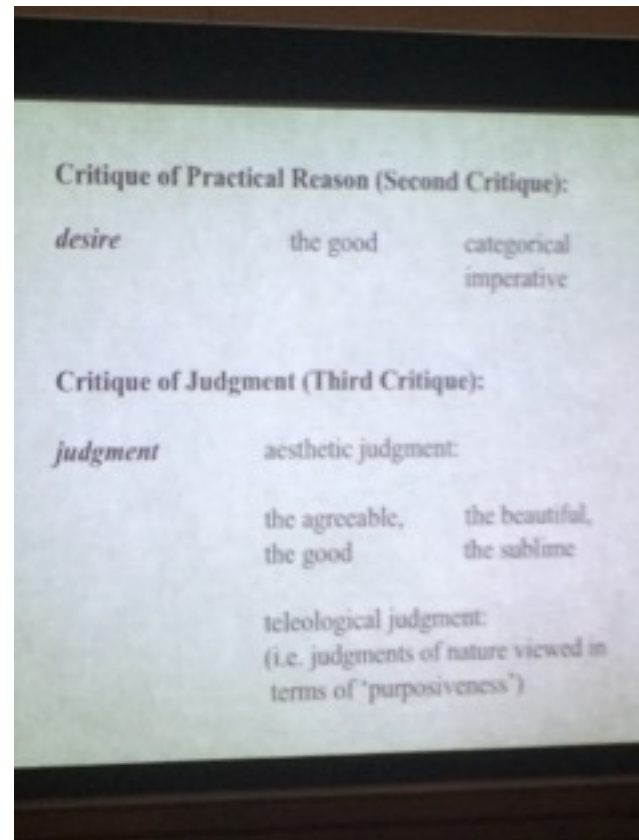
- 18th C - proliferation of texts on taste & beauty
- importance of judging shows destruction of power system (religious, monarchy, academy). Ancien regime > Modernity
- deny appraisal of beauty by rational rules
  - taste emerges as difficult question, difficult to define
    - important because social consensus of aesthetic judgment at stake, Move towards subjectivization of values, bear upon social coherence.
- Hume: how to correlate universality with subjectivization
  - Locke, Hume, and Berkeley associated with (British?) Empiricism
  - French Materialism: Diderot etc > argues for Descartes
- David Hume 1711-1776
  - Empiricism: the theory all knowledge is ultimately based on sensory experience
- A Treatise of Human Nature 1739/40
  - rewritten as An Enquiry Concerning Human Understanding 1748
    - The Passions
      - (Aristotle: Love, hate, ignorance)
- Hume attempting to resolve relativism in empiricism with a standard of taste (how to decide standard?)
- Descartes is a scepticist > trying to find truth
  - a doubt for sake of scientific method
  - doubting the sensory information he receives
  - can only be sure he thinks > 'i think therefore i am'
    - PROBLEM (empiricists): human rationality as centre of all knowledge
      - reason meditating on itself requires experience (language)

- Descartes > dualism: separate body and mind
  - can't be sure of ones own body (the thinking substance is drastically different from body)
- Kant - Pure Reason, dealing with metaphysics
  - Analytic: How do I know? What is the nature of knowledge
  - Dialectic: What can I know? What are the limits of my knowledge
- what is a subject? the subject possesses faculties (sensibility) and cognitive powers (thought, reason etc.)
  - understanding and reason, imagination (transitional)
  - opposition between thinking and feeling



- intuition = sensation
- idea example > infinity, God
- intervention of faculties provide concept of knowing
- Kant > how we perceive the world may not be how it actually is
  - Transcendental idealism
- our faculties in form our subjection of the world. everything we know is mediated through our sensory experience
- world outside of our possibility to experience it > numinum
  - opposite: the thing in itself
- Kant assumes our senses are peculiar, limited, formed by time and space
  - (are these objective concepts or a product of sensation?)
    - for Kant, they are PURE a priori
  - Space/Time: necessary conditions for all experience
- senses provide raw data for sensation
- sensibility forms and shape our sensory information
- understanding provides concepts for intuition our sensibilities furnish
  - language, memories
- imagination reconciles sensibility and understanding
- apprehension = temporal /// comprehension = simultaneous
- the Sublime: incorporates experiences beyond... (?)
  - manitude infinity > simultaneous pleasure and pain
  - conflict between imagination and reason
- understanding unify ideas to concepts > identify and conceptualize our experience
- a posteriori > beyond simple understanding
- a priori is independent of experience

- the categories > provides the condition of experience
- Antinomies of Reason > mind tangled trying to resolve 2 statements / ideas
- “Freeplay” between faculties allows resolve antinomies
- Kants dichotomy between
  - reflective judgement > (?)
  - determining judgement > precedes concepts



### Reading summaries- Hume

<http://web.mnstate.edu/gracyk/courses/web%20publishing/Hume%20on%20the%20standard%20of%20taste-LectureNotes.htm>  
[https://www.academia.edu/3018449/Summary\\_David\\_Hume\\_Of\\_the\\_Standard\\_of\\_Taste](https://www.academia.edu/3018449/Summary_David_Hume_Of_the_Standard_of_Taste)