

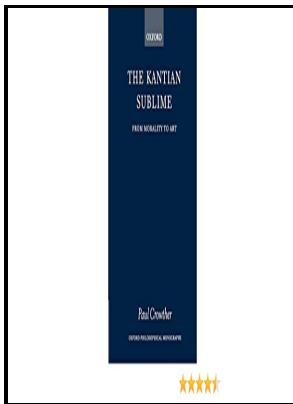
Kantian sublime - from morality to art

Clarendon Press - Immanuel Kant: more resources

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 Kant, Immanuel, 1724-1804. Kantian sublime - from morality to art

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 Vivlioθēkē tēs en Athēnais Archaiologikēs Hetaireias -- ar. 171.
 Archaeological Society at Athens library -- no 171
 Oxford philosophical monographs Kantian sublime - from morality to art
 Notes: Includes bibliographical references and index.
 This edition was published in 1989



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references found. An essay by an empirically-oriented psychologist or anthropologist would have rounded out the volume nicely. Cambridge: Cambridge University Press, 1993.

The Kantian Sublime : Paul Crowther : 9780198239314

Taking up roughly the first fifth of the Critique of Judgment, Kant discusses four particular unique features of aesthetic judgments on the beautiful he subsequently deals with the sublime. Part of the surprise lies in the diversity of topics Kant deals with. I will conclude with some considerations that connect this revision of Kant's analysis of beauty with some of Aristotle's remarks on the nature of tragedy.

Paul Crowther, The Kantian Sublime: From Morality to Art

In both cases the experience entails a confrontation with extreme anxiety that yields to a feeling of release and pleasure, which Kant calls joy.

Burke, Kant and the Sublime

The aesthetic alternative does not oppose, as is often assumed, autonomy to heteronomy. These are fascinating topics and I look forward to hearing more from her on them

Tags: #Kant, #Immanuel: #Aesthetics

The Kantian Sublime: From Morality to Art

Certainly, he dominates the last two hundred years in the sense that — although few philosophers today are strictly speaking Kantians — his influence is everywhere.

The Kantian Sublime

References found in this work BETA No

C. E. Emmer, Crowther and the Kantian Sublime in Art

With this, the first volume in the Oxford Philosophical Monographs series, Paul Crowther breaks new ground by providing what is probably the first study in any language to be devoted exclusively to Kant's theory of the sublime. Asking what this new and unique way is takes us to the second aspect. The second objection was made by Guyer 2005, p.

Immanuel Kant: more resources

Even though Kant does not write about the degrees of sublimity, this idea is implied in the following passage: «that which, without any rationalizing, merely in apprehension, excites in us the feeling of the sublime, may to be sure appear in its form to be contrapositional for our power of judgment, unsuitable for our faculty of presentation, and as it were doing violence to our imagination, but is nevertheless judged all the more sublime for that» 5:245, p. But when the object is overwhelming in physical power, thereby occasioning in us the feeling of danger, then the experience is called dynamically sublime.

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