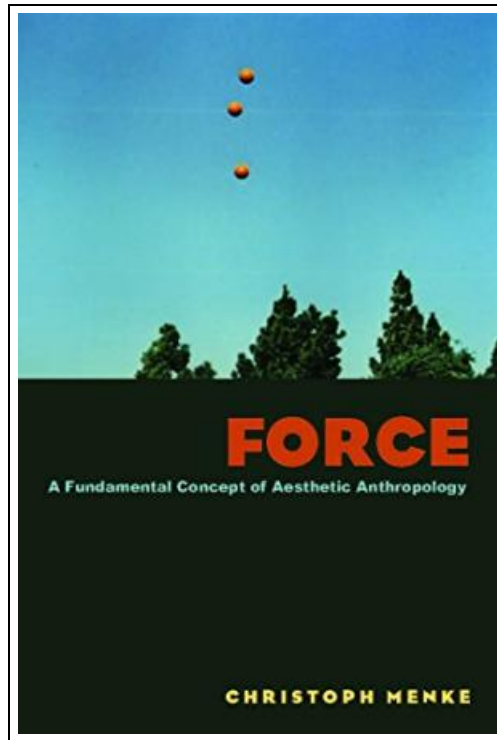


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Fordham University Press, United States, 2012. Paperback. Condition: New. Language: English . Brand New Book. The book aims at a new exposition of the basic idea of modern aesthetics by way of a reconstruction of its genesis in the 18th century, between Baumgarten's Aesthetics and Kant's Critique of Judgment. The claim is that the historical invention of aesthetics was not about expanding the range of legitimate objects of philosophical inquiry—these objects all existed before aesthetics. Rather, aesthetics, by introducing the category of the aesthetic, fundamentally redefined these objects. But most importantly, the reconstruction of the historical genesis of aesthetics shows that the introduction of the category of the aesthetic required nothing less than a transformation of the fundamental terms of philosophy. What begins in- or as-aesthetics is modern philosophy. More precisely, Force shows that in- or as-aesthetics modern philosophy began twice, in two different, even opposite forms. On the one hand, Baumgarten's Aesthetics is organized around the new concept of the subject: the concept of the subject as the totality of faculties, as the agent defined by his capabilities; of the subject as one who is able. By conceiving sensible cognition and (re)presentation as the exercise of subjective faculties acquired in practice, Baumgarten has framed the modern conception of human practices (and of philosophy as the inquiry into the conditions that enable the success of these practices). That is why aesthetics, the reflection upon the aesthetic, is a central pillar of modern philosophy: in aesthetics, the philosophy of the subject or of the subject's faculties assures itself of its own possibility. Yet here, in the aesthetic and the reflection on it, the aesthetics in the Baumgartian manner (Herder), as the theory of the sensible faculties of the subject, at once faces a different aesthetics: the aesthetics of...



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