http://researchspace.auckland.ac.nz

ResearchSpace@Auckland

Copyright Statement

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

This thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author’s right to be identified as the author of this thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from their thesis.

To request permissions please use the Feedback form on our webpage. http://researchspace.auckland.ac.nz/feedback

General copyright and disclaimer

In addition to the above conditions, authors give their consent for the digital copy of their work to be used subject to the conditions specified on the Library Thesis Consent Form.
JUDGEMENT AS PLAY:
revealing analogies between aesthetics
and ethics

Vanya Kovach

A thesis submitted in fulfilment of the requirements for the
degree of Doctor of Philosophy in Philosophy,
University of Auckland, 1993.
This thesis is about the similarities of process between aesthetic experience and ethical judgement. I claim that in both cases the activity is best described as a type of play in which elements interact in mutual adjustment and transformation. This conception of play has its roots in Kant's aesthetic theory. Describing aesthetic experience as play results in emphasis on three central characteristics. These characteristics become the basis of constraints on judgement. In the case of ethical judgement these are important because they save from subjectivism a moral theory, particularism, which relies on individual judgement rather than moral rules. Seeing the activity of judgement as play suggests a conception of the outcome of judgement as picturing. This conception helps to make sense of reason-giving within the particularist model. A further analogy with the grounds of aesthetic qualities is used to illuminate the problem of justifying the values put into play. These values are ultimately defended in terms of their relationship to human flourishing. Perennial problems for theories based on human flourishing are avoided by my account because prescriptions for action are not derived from the characterisation of flourishing but from the process of individual judgement which values based on flourishing merely inform. One positive effect of adopting my model of judgement as play is the reduction of problems concerning the motivation to act on ethical judgements.
ACKNOWLEDGEMENTS

I owe the greatest debt of thanks to my supervisors Christine Swanton and Stephen Davies and to my advisor Julian Young. I would also like to thank for their various contributions Denis Robinson, Paul Windeatt, Cristelle Leaf, Jan Crosthwaite, Stephen Turner, Megan Claridge, Mark Thomas, Shirley Angela, Andrew Fisher and Richard Joyce.
TABLE OF CONTENTS

INTRODUCTION ......................................................... 1

PART ONE

I. KANT'S FREE PLAY OF THE IMAGINATION AND THE UNDERSTANDING ........................................ 9

II. THE TRUTH BEHIND AESTHETIC ATTITUDE THEORIES ...................... 45

III. MY CONCEPTION OF AESTHETIC EXPERIENCE EXPANDED AND DEFENDED ........................................ 76

IV. AESTHETIC JUDGEMENTS, QUALITIES AND EVALUATIONS . 108

PART TWO

INTRODUCTION TO PART TWO / ART AND MORALITY .............. 135

V. WHY I AM NOT AN ARISTOTELIAN — CHARACTER AND CONTINENCE ........................................ 147

VI. CONSTRAINTS ON THE PLAY OF JUDGEMENT ...................... 156

VII. PERCEPTION, PICTURING AND REASON-GIVING .................. 184

VIII. VALUES DEFENDED - HUMAN FLOURISHING .................... 202

CONCLUSION ......................................................... 230

BIBLIOGRAPHY ...................................................... 237