

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualifications:–

B.A. *B.Sc.*

Philosophy HAK1: Philosophy for Art Historians: Aesthetic Experience and Knowledge

COURSE CODE : PHILHAK1

UNIT VALUE : 0.50

DATE : 04–MAY–04

TIME : 14.30

TIME ALLOWED : 3 Hours

HAK1 2004 Aesthetic Experience and Knowledge

Answer THREE questions, at least ONE from each section. Avoid overlap in your answers.

A. Aesthetics

1. Is an aesthetic judgement simply the expression of an emotion? If not, why not?
2. In what sense, if any, do aesthetic properties resemble colours?
3. What does Kant mean when he tells us that aesthetic judgements are 'disinterested'? Is it an important philosophical point to make?
4. What is Hume's main aim in 'Of the Standard of Taste'? Does he, in your opinion, succeed in his aim?
5. What is the main contention of Mackie's argument from relativity? Does it have implications for aesthetic value, and if so, what are they?
6. How is 'simple subjectivism' to be distinguished from 'sensible subjectivism'? Which form of subjectivism, if any, gives the best account of the aesthetic case?
7. What, in your opinion, is the best philosophical argument in favour of the possibility of the objectivity of aesthetic judgements?
8. Imagine standing in front of a painting you greatly admire. Someone tells you 'I don't know much about art, but I know what I like, and I don't like this'. What would your response as a philosopher be to this claim?

B. Knowledge

9. Is knowledge true justified belief? Justify your answer.
10. Can induction be justified?
11. What is the 'New Riddle of Induction'? What does it show?
12. Which account of epistemic justification do you think is superior: an internalist account or an externalist account?
13. Do you need to be able to rule out sceptical alternatives -- such as being a brain in a vat -- in order to have knowledge?
14. What is the best way to respond to scepticism about the external world?

TURN OVER

15. What is the regress problem for epistemic justification? Is adopting a form of foundationalism the best way to respond to it?
16. Is there any a priori knowledge?

END OF PAPER