Nature, Judgment and Art: Kant and the Problem of Genius

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n \$46 of the Critique of Judgment Kant defines genius as 'the innate [angebornes] mental predisposition ▲ [Gemütsænlage] (ingenium) through which nature gives the rule to art." It is not immediately obvious how one should interpret cryptic remarks of this sort. It is clear that Kant is making a connection between the creative powers usually associated with artistic genius and the laws that nature mechanically obeys. It is also clear that Kant thinks such a connection is important because he takes nature to be the paradigm case of beauty. (§42) If art is to be considered beautiful - if fine art is to be possible - then it must in some way be 'natural'. Kant needs a conception of artistic genius that can account for art objects that are at once products of artistic intention and yet conceal this intention by appearing as necessary products of natural mechanism. The problem can be understood in terms of the vague relation between the

^{1 5: 307; 174.} For comments on various drafts of this paper and for encouragement to pursue the project, I would like to thank Brigitte Sassen. Parts of this paper were presented in another form at the 11th International Kant Congress in Pisa, Italy, forthcoming in the Proceedings. I thank the audience members at that meeting for some very helpful and insightful comments. Earlier versions of this paper were presented at meetings of the ARPA and the CPA. I thank my commentators and audience members at those meetings. Two appropriates readers at Kant Studies Online provided extensive and very helpful comments. I also extend my gratitude to the SSHRC, under the financial support of which this research and writing was completed. All references to Karnt's texts are to the Köninliche Pressissische Abademie der Wissenschaften (Berlin: Walter de Grunter, 1968) edition of Kant's works, followed by the pagination from the appropriate translation. In the case of the Critique of Judgment and the unpublished First Introduction to the Critique of Adament I refer to the Werner S. Pluhar translation (Carabridge: Hackett, 1987). In the case of Anthropology from a Praymatic Point of View I refer to Robert Louden's translation (Cambridge: Cambridge University Press, 2006). In the case of Kamt's unpublished Reflections, I refer to the translation, Noers and Fragments, edited by Paul Guyer, translated by Curtis Bowman, Paul Guyer and Frederick Rauscher. (Cambridge: Cambridge University Press, 2005).

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