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**Reflection of Aesthetic in the Idea of Descartes**

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**Abstract:**

In the study, Descartes's philosophical point of view and his understanding of art and his thinking are discussed. It is emphasized aesthetic position, aesthetic ideas and views in her mind. The ideas and visions discussed in this work are preliminary research in terms of Descartes's aesthetic influence on the times.

In this context, presenting the problem situation in the introduction in order to deal with Descartes's thoughts, the definition of art has been handled on three different bases and supported by problem cues. The three different meanings of the art discussed in this chapter is as below: These are the creation of the artwork and examination actions of the art, apart from nature, however, objects and movements are consciously handled by man, analyzing to nature and these are related with a frame of an idea to revealed in basic idea by man and that people are aware of the beauty. For this reason, art is together with thought, and thoughts are together with art.

**Key Words:**

*Aesthetic, Art, Descartes, Philosophy of Art*

## **INTRODUCTION**

### **1. Problem Condition**

The word art has three meanings in its usual use. The first, it means the creation of objects called artworks by people called artists, or the pursuit of actions; they differ from other and movements not only because are outcome producing by human, but also because they are desirable products to be beautiful. The second it is the pursuit or creation of artificially called actions, the opposite of the natural; in other words, they are pursued actions or objects created by free people consciously about control their natural impulses and shape their lives on a plan. The third, it is frame of mind artistically called and be aware of beauty by human (Collingwood, 2011: 9).

It has idea in art of the source Not only idea manifests itself thought works, but also in artworks. We can't comprehend art without going down to the sources of thought, and thinking without going down to the sources of art (Transmitter: Demiralp, 2015: 12). In this study in which literature research technique is used, the effects of Descartes' thoughts on aesthetics was examined. Therefore, it has aimed to shed light on his contributions to aesthetics by taking into consideration. this philosopher's philosophical views.

### **2. Problem Sentence**

- Is there a meaningful relationship between Descartes' philosophical thoughts and aesthetics?

### **3. Subproblems**

- Does Descartes have philosophical ideas?
- What are the effects of Descartes' philosophical thoughts on aesthetics?

## **AESTHETICS IN DESCARTES' PHILOSOPHICAL THOUGHT**

Descartes reached to philosophy from mathematics. Because during his time, it was accepted that only mathematics had reached definite information. For this reason, it called for a general knowledge of mathematics which could take all sciences and comprehend them. For this, every knowledge should be as precise as mathematics. According to him, all of this information constituted philosophy.

Only when man realizes that he is a part of the all-encompassing being, he can retrieve self-knowledge and self-consciousness. Rationality, which expresses the universal rules of reason, is part of this imagination of existence. It is not possible to speak of an independent concept of reason and rationality in the ontological priorities of existence. Descartes, on the other hand, defined the 'I' knowledge as the clarification of the rules of rationality that the mind had to follow. Accordingly, knowing how the human mind works is the only way to have a "*clear and distinct*" opinion about reality. Thus the Cartesian, ontology of the mind, necessitates the emergence of a subjective epistemology (Kalın, 2017: 456-457).

Descartes, pass for the founder of analytic geometry, imposed analytic geometry with the arithmetic method instead of the imagination-based mathematics of the old. Descartes who said this method is the method that leads us to the last clear and distinct knowledge of "*things*", describes the clear and distinct information in this way: The information is clear and distinct if the final and non-unified simple elements of the object under study and their interrelationships are understood. Essentially, when there was a connection between the number of information obtained directly from the mind and the physical events of the outside world, a steady information method searched of Descartes would have been realized (Taşkın, 2013: 101).

Rene Descartes thinks to himself: Yes, the goal of man is to achieve happiness. We must use our minds to ensure our happiness. Good but how should this mind operate with a force capable of achieving this goal? Our minds are messy. Aristotle's logic is not enough for us to work it properly. We need to find a new method to operate our minds. This method should be a mathematical method. Finding and separating the main thoughts that make up that idea by dividing and breaking a thought with this method, then reconstruct that idea by combining these main thoughts (analytical geometry) ... All people's thoughts are interdependent, they come from each other, in other words, it is another idea that gives birth to one thought. In that case, if I chase the order meticulously, if I can avoid thinking of an inaccurate thought as right (in other words, if I don't mix a wrong thought between the chain of thought), there will be no information that I cannot find, no matter how secret. There is one thing that is certain: to doubt the accuracy of something ... To doubt is thinking. So then, it is no doubt that I am thinking. Thinking is being. In that case, it is no doubt that I exist. Here is my knowledge: "*I exist*". Now I must remove all other information from this durable knowledge. The method that makes Descartes the founder of the New Age philosophy is this method. Descartes comes to that conclusion by thinking with this

method: What is the purpose of my existence? Happiness. Now then, we must get the knowledge of good living (Hançerlioğlu, 1995: 190).

Until his own time, Descartes saw that the information expected to be correct and trusted was wrong, and therefore doubted all the information taught to him, even mathematics. But this doubt, as he himself stated, is quite different from the purposeful suspicion of the Septics. Descartes used suspicion as a method to obtain accurate and precise information. Therefore, his suspicion is not a spontaneous doubt, but a complete suspicion, is methodical suspicion, which is considered, desired, seeking the truth with the light of reason and the power of will, which leaves nothing out (without exception). After such doubt, however, an absolute and unshakable truth will be reached and this truth will constitute a solid basis for the establishment of the information building. Already, Descartes, who used doubt on the purpose of to seek truth and to reach his absolute knowledge, began by criticizing the science of his time aboard work (Öktem, 1999: 311).

Suspicion, why and suspicion counter to what? What is the object and the entity to be doubted? The simplest response to this will be in the form of suspicion from the sensory data and the world of objects. Descartes takes this action under the guidance of suspicion, while searching for the being that we cannot doubt his existence in any way. But after his philosophy's first basic existence as the Archimedes point obtained "*cogito ergo sum*" (I think therefore I am), basing on this, it reaches the existence of God and the outside world. Descartes does this with a return movement that is the opposite of the act of suspicion it applies. This return movement is now a movement *verification* what he had previously suspected from themselves (Tunalı, 2013: 138-139).

According to Descartes, the universe was a lifeless machine; the physical revel was stationary and dead. This revel not provide information about God. The only living thing in the universe was the human mind and this mind could only approached certain by turning to itself. We cannot even be sure that something exists outside of our doubts and thoughts (Armstrong, 2013: 117).

Descartes gives sensory material qualities for "*things*" outside the mind. These "*things*" that are described as objects; Besides general concepts such as substance, time, order, and number, there are also special concepts that availed to separate them. The philosopher accepts the sphere of being material about things and the sphere of being spiritual about thoughts. While spiritual qualities such as intelligence, knowing are belonging to the "*thinking spirit*"; quantity, length,

width, space, shape and movement belong to the material, that is the matter in a word. Descartes, while knowing the properties of the object in general, occurred to point out that the logical principles should be referred to as “*reality*”. These principles are also directly related to the doctrine of innate ideals (*ideae innatae*), one of the important points of Descartes’ philosophy (Taşkın, 2013: 110).

Descartes says in his book *Principles of Philosophy*: “*The idea that things are perceived as they are is a bias of our senses; color, tone, and smell, but not belong to matter originating from space; the stone that turns into sand, yes, is still stone; but it is no longer hard; there is no color at the core of the stone, because there are transparent stones; even weight is not essential, because there are objects without weights; for example fever, it means that only space remains...*” (Friedell, 2013: 223).

All perceptions come to the soul through nerves, and among these is the difference that we associate some of these with external objects that affect our senses, some with our body or parts of it, and others with our souls. These objects cause to perceptions (at least when we do not have the wrong opinion) that we associate with things outside of us, with the objects of our senses in short; while these cause to some movements in our external sense organs, they also cause to some movements that make the soul feel them in the brain through the nerves (Descartes, 2016: 28).

Descartes’ whole effort in his work called *Dioptrique* is separate what is seen and the sight, the object seen at the target of the act of seeing and the seeing subject and while doing this, he reveals the seeing subject as pure thought, which is outside the sensible area and exhausted from the visible area. It is topic to intellectualize as an thought in which is no longer outside the sensible field the person who sights, seeing phenomenon for Descartes (Farago, 2011: 103).

Perceptions associated only with the soul are perceptions whose effects feel as if they are in the soul itself and we usually don’t know any close causes that can be installed on them. These are feelings of joy, anger and so on that they are sometimes awakened by objects that move our nerves and sometimes by other objects (Descartes, 2016: 30).

“*Every substance has a basic attribute (attributum); the soul is thought (cogitatio) and the object is space (extensio). The essence of the soul is to think and is truly separated by the body; the powers to imagine and to hear belong to the soul. To replace, to be in other situations, and so on, never belongs to it, but belongs to the body. There is an ore that outside of us and can form the*

*ideas of things that are heard from us. This one is material. Thus objects are consists”* (Transmitter: Taşkın, 2013: 111-112).

The spiritual layer depends on the physical layer yet, it can't exist without it, but is fundamentally different from it; As Descartes has stated, *cogitatio* is one other than *extentio*. This shows how different the spiritual being from the organic and inorganic being layers on which it is based. The separation between the spiritual being and the other sub-existence layers is not, for example, a kind of separation between inorganic and organic (Tunalı, 2011: 28).

It should not be kept in view that Descartes explained metaphysical truths with the certainty of God's existence and that He was the creator of all things. *“There is a God who created all the objects in the world. Because God is the source of all truths, He has formed our thinking in such a way that there is no way He can be wrong in his judgments about the objects that He has clearly understood. These are the principles that I use in substanceless or non-physical objects; I clearly deduce the principles of physics objects from these principles, in short, objects that have various shapes, can move in various ways, have length, width and depth”* Descartes' rationalist attitude is valid in principle both in metaphysics and physics (Taşkın, 2013: 103).

In the fourth discourse of *Dioptrique*, Descartes proposes a theory of depiction by criticizing the idea that paintings made by carving-printing should be like paintings that are similar. He starts to work by breaking off the similarity relationship between what is depicted and depiction and he applies to dual argumentation (Farago, 2011: 104).

It is necessary to avoid from thinking that the soul should follow some images sent by the objects to the brain, as philosophers usually do, or at least to think of the nature of these images differently than the philosophers think. Because as long as philosophers cannot see anything other than these images in these images, if these images were not similar to the objects they represent, it is impossible for philosophers to show us how these images are formed by these objects, how they are perceived by external sensory organs and how they are transmitted to the brain through nerve cells; however, because a painting can easily encourage our thinking to grasp the object depicted in that painting, Instead of thinking that there are other things that can stimulate our thinking, such as signs and words that are in no way similar to what they represent, other than images, philosophers thought that could also easily apprehend the objects that touch our senses with some small paintings created by objects in our minds. In order not to go far from the ideas previously acquired, we must see that even if we accept that the objects we feel are actually sending

their images deep into our brains, at least there will be no images exactly like the object they represent; because, otherwise, there would be no difference between the object and its image. It is sufficient that the images are slightly similar to the objects they represent; or for the most part, the competence of images depends on that they are not exactly similar to the objects they represent. We see that carved-printed paintings on a piece of paper with a piece of ink spilled to hither and thither depict forests, cities, people, and even wars and storms; however, among the unlimited variety of qualities that the pictures in question enable us to grasp in these objects, the only feature that they are exactly similar to is the shape of these objects. Moreover, this is an extremely defective resemblance; because they depict objects that are embossed or engraved in various forms on a flat surface and even according to the rules of perspective, they show the circles better with oval shapes instead of other circles and the squares with equilateral shapes instead of other squares; the same applies to all other figures; so much so that, the images should not usually look like an object in order to be more proficient as an image and to better describe an object. We need to think about the same thing for all images shaped in our brains (Transmitter: Farago, 2011: 105-106).

Associated with Descartes, imagination becomes a piece of information about objects that we can know with the senses. Descartes accepts two kinds of imagination: Spiritual imagination and physical imagination, which is an ability of the soul. Physical imagination is divided into productive imagination, namely imagination and creative imagination that hides the traces of shapes. Descartes says: *“When I started that I have and to study material things, it can make me believe their existence the vision competence that I descried with the experiences that I benefited; because when I carefully examine what imagination is, I understand that it is nothing more than an application to the object that exists in itself and exists with itself everywhere... so the difference this kind of thinking than pure thinking, while the mind is turning on itself during pure thinking and is tackling one of the ideas in itself, it consists of turning it into an object during imagination and thinking it as something appropriate to the idea that it has created or received through the senses”* (Bozkurt, 2000: 270).

### **Conclusion and Evaluation**

Descartes tried to unite his ontological acts with the knowledge of truth by reaching philosophy with a mathematical perspective. Contribution of his philosophical understanding to aesthetics has seen his impact on philosophers in the intellectual context in the following periods.

By demonstrating that every sensory information causes to expansions suitable for pleasure, he has revealed the proportion that emerges in the relationship between the object and the sense that perceives it of this pleasure or pleasures. With the help of mathematical proportions and proportions, Can the reason for the emergence of beauty or the theory of beauty be created? In reply to this, Descartes mentioned as follows in a letter to Mersenne: *“You are asking whether the reason for the existence of the beauty can be established or can't established. Neither beautiful nor pleasant means anything other than the relationship of our judiciary to the object and since people's judgments are very different, it can be said that there is a precise criterion of neither beautiful nor nice”*. As it can be inferred from Descartes' words, he insists on the subjectivity of the judgment of taste. When viewed from this aspect, beautiful cannot be calculated and it is something that varies from person to person. This is due to the fact that science is the conventional, and the beauty differ from according to the result emergent with the effect on the person, with the level of emotion and with the outcome of the person's reception.

According to him, the depiction as a result is a phenomenon or appearance and this phenomenon is the spiritual and physical experiences that consist of other imaginations. Imaginations occurs when these phenomenon and experiences are handled in harmony with each other and these images are one apiece denote of the essences. The depiction universe according to this is a geometric reflection that arises from the relationships between concepts such as depth, height, width. This reflection is extension or cartesian area and it is reflection of thought. This cartesian area is homogeneous and quantitative. It is a space that be beyond all points of view. Each point can appear as a result of the position of God, that all points of view are accessible for God. In that case depth is a result of the inadequacy of human perception, which is handled with reasoning ability. Therefore, there is depth because man is not God.

According to him, the moment when the act of seeing takes place by separating the object and the subject is no longer a sensible thought for the subject. The reason for this is the perceptions that are felt and related that stemmed from itself of the soul. Because for him, everything immaterial is spiritual. Such ideas show the influence of the Platonic tradition on Descartes.



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