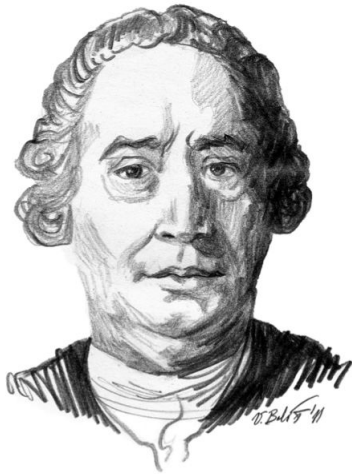


# Part 1: Foundations for Empathy



*David Hume*  
(1711-1776)

## Hume's Four Uses of Sympathy

1. Mental Mirroring: “Data-gathering capacity,” receptivity
2. Delicate Sympathy: Orienting disposition, re-focusing of senses
3. Delicacy of Taste in Aesthetics: Savouring the other’s experience
4. Benevolence in Ethics: Helping the other, imploring moral duties

## Kant's Aesthetics of Taste

“Possibility of relatedness”

1. Respect: Second-person approach to beauty
2. Reflective Judgement: Third-person perspective processing of beauty

**Caveat:** Unlike Taste, empathy does not assume that all people have the same capacity to use the senses in the same way.



*Immanuel Kant*  
(1724-1804)

## Part 2: Approaches to Empathy

### Lipps' Projective Empathy

Pros: emphasized the intrinsic value of consciousness in a body and gave us a convenient, linear mechanism

Con: fell into the logical flaw of “subreption,” falsely attributing someone else’s mental state to yourself.



*Theodor Lipps*  
(1851-1914)



*Edmund Husserl*  
(1859-1938)

### Husserl's Counterargument

We have the capacity to understand another without imitating them. This also respects and preserves the uniqueness of the “other.”

### Stein's Redemption of the *Sui Generis*

While the experience the other is sharing is their's, we have a unique, first-person access to the empathetic forum in which the experience is being shared. This supports the random, non-linear mechanism that occurs between people during empathetic sharing.



*Edith Stein*  
(1891-1942)

## Part 3: Understanding Our Relationships



*Alfred Shutz*  
(1899-1959)

### Types of Roles.

1. Professional/Indirect  
ex) empathizing with a mailman
2. Personal/Direct  
ex) empathizing with the mailman as your husband

### **Empathy Cue:**

Directness of relationship to the “other”

### Contexts of Bodily Expression:

1. Expressive Movements  
Not relevant to empathy
2. Expressive Acts  
Relevant to empathy

