

ART AS EXPERI ENCE



JOHN DEWEY

Art As Experience John Dewey

Peter Henry Mahler



Art As Experience John Dewey:

Art as Experience John Dewey, 2005-07-05 Based on John Dewey's lectures on esthetics delivered as the first William James Lecturer at Harvard in 1932 *Art as Experience* has grown to be considered internationally as the most distinguished work ever written by an American on the formal structure and characteristic effects of all the arts architecture sculpture painting music and literature

Art as Experience John Dewey, 1934

The Later Works of John Dewey, Volume 10, 1925 - 1953 John Dewey, 2008 *Art as Experience* evolved from John Dewey's William James Lectures delivered at Harvard University from February to May 1931 In his Introduction Abraham Kaplan places Dewey's philosophy of art within the context of his pragmatism Kaplan demonstrates in Dewey's esthetic theory his traditional movement from a dualism to a monism and discusses whether Dewey's viewpoint is that of the artist the respondent or the critic

Art as Experience John Dewey, 1935

The Later Works of John Dewey, Volume 10 John Dewey, 2008

John Dewey The Later Works, 1925-1953 Jo Ann Boydston, Harriet Furst Simon, 2008-04-28

John Dewey's Theory of Art, Experience, and Nature Thomas M. Alexander, 2012-02-16 Thomas Alexander shows that the primary guiding concern of Dewey's philosophy is his theory of aesthetic experience He directly challenges those critics most notably Stephen Pepper and Benedetto Croce who argued that this area is the least consistent part of Dewey's thought The author demonstrates that the fundamental concept in Dewey's system is that of experience and that paradigmatic treatment of experience is to be found in Dewey's analysis of aesthetics and art The confusions resulting from the neglect of this orientation have led to prolonged misunderstandings eventual neglect and unwarranted popularity for ideas at odds with the genuine thrust of Dewey's philosophical concerns By exposing the underlying aesthetic foundations of Dewey's philosophy Alexander aims to rectify many of these errors generating a fruitful new interest in Dewey

John Dewey's Art as Experience Peter W. Esser, 2002

[John Dewey's Theory of Art, Experience, and Nature](#) Thomas M. Alexander, 1987-01-01 Thomas Alexander shows that the primary guiding concern of Dewey's philosophy is his theory of aesthetic experience He directly challenges those critics most notably Stephen Pepper and Benedetto Croce who argued that this area is the least consistent part of Dewey's thought The author demonstrates that the fundamental concept in Dewey's system is that of experience and that paradigmatic treatment of experience is to be found in Dewey's analysis of aesthetics and art The confusions resulting from the neglect of this orientation have led to prolonged misunderstandings eventual neglect and unwarranted popularity for ideas at odds with the genuine thrust of Dewey's philosophical concerns By exposing the underlying aesthetic foundations of Dewey's philosophy Alexander aims to rectify many of these errors generating a fruitful new interest in Dewey

Art as Experience, by John Dewey John Dewey, 1934

Art and Science in John Dewey's Art as Experience Peter Henry Mahler, 19??

John Dewey and the Lessons of Art Philip Wesley Jackson, 1998-01-01 Annotation In this provocative book Philip W Jackson examines John Dewey's thinking about the arts and its implications for educational practices Jackson discusses Dewey's

aesthetic theory considers the transformative power of the experience of art and shows in specific instances how the application of Dewey's view of the arts would improve learning experiences

The Later Works, 1925-1953 John Dewey, 1981 John Dewey's *Experience and Nature* has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925. Irwin Edman wrote at that time that with monumental care, detail, and completeness Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings whatever their explicit themes. In his introduction to this volume, Sidney Hook points out that Dewey's *Experience and Nature* is both the most suggestive and most difficult of his writings. The meticulously edited text published here as the first volume in the series *The Later Works of John Dewey 1925-1953* spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history: Dewey's unfinished new introduction written between 1947 and 1949, edited by the late Joseph Ratner, and Dewey's unedited final draft of that introduction written the year before his death. In the intervening years, Dewey realized the impossibility of making his use of the word "experience" understood. He wrote in his 1951 draft for a new introduction: "Were I to write or rewrite *Experience and Nature* today, I would entitle the book *Culture and Nature* and the treatment of specific subject matters would be correspondingly modified. I would abandon the term 'experience' because of my growing realization that the historical obstacles which prevented understanding of my use of 'experience' are for all practical purposes insurmountable. I would substitute the term 'culture' because with its meanings as now firmly established, it can fully and freely carry my philosophy of experience."

Art as Experience John Dewey, Edward Sagendorph Mason, 1958

John Dewey and the Artful Life Scott R. Stroud, 2011-01-01 Aesthetic experience has had a long and contentious history in the Western intellectual tradition. Following Kant and Hegel, a human's interaction with nature or art frequently has been conceptualized as separate from issues of practical activity or moral value. This book examines how art can be seen as a way of moral cultivation. Scott Stroud uses the thought of the American pragmatist John Dewey to argue that art and the aesthetic have a close connection to morality. Dewey gives us a way to reconceptualize our ideas of ends, means, and experience so as to locate the moral value of aesthetic experience in the experience of absorption itself as well as in the experience of reflective attention evoked by an art object.

Imagining Dewey, 2020-11-09 Awarded an Honorable Mention for the 2022 Society of Professors of Education Outstanding Book Award. *Imagining Dewey* features productive re-interpretations of 21st-century experience using the lens of John Dewey's *Art as Experience* through the doubled task of putting an array of international philosophers, educators, and artists' researchers in transactional dialogue and on equal footing in an academic text. This book is a pragmatic attempt to encourage application of aesthetic learning and living ekphrastic interpretation, critical art, and agonist pluralism. There are two foci: a Deweyan philosophy and educational themes with analysis and examples of how educators, artists, and researchers envision and enact artful meaning-making. This structure meets the needs of university and high school audiences who are accustomed to

learning about challenging ideas through multimedia and aesthetic experience Contributors are James M Albrecht Adam I Attwood John Baldacchino Carolyn L Berenato M Cristina Di Gregori Holly Fairbank Jim Garrison Amanda Gulla Bethany Henning Jessica Heybach David L Hildebrand Ellyn Lyle Livio Mattarollo Christy McConnell Moroye Mar a Isabel Moreno Montoro Mar a Mart nez Morales Stephen M Noonan Louise G Phillips Scott L Pratt Joaquin Roldan Leopoldo Rueda Tadd Ruetenik Le sa Sasso Bruce Uhrmacher David Vessey Ricardo Mar n Viadel Sean Wiebe Li Xu and Martha Patricia Esp ritu Zavalza

From Absolutes to Aesthetics Kenneth A. McClelland,2000 In this thesis I sought to capture something of the integrity of John Dewey s larger vision While recognizing this to be a difficult challenge I needed to clear some of the debris of an overly narrow reading of Dewey s works by students of education The tendency of reducing Dewey s larger philosophical vision down to neat theoretical snap shots in order to prop up their particular social scientific research was in my estimation slowly damaging the larger integrity of Dewey s vast body of work It was in short killing off the desire to read big works because doing so was not necessary to satisfying the specialized interests of social scientific research In this thesis then I made a plea for returning the Humanities to the center of higher education It is there that students learn how to read and to think skills required to take on someone of Dewey s stature I set out in this thesis to do just that I took Dewey s notion of experience as the main thread connecting all of his philosophy and focused on two large areas of inquiry science and its relation to philosophy and aesthetic experience By exploring in depth Dewey s understanding of human experience as it pertains to day to day living my call was for a heightened mode of artful conduct within our living contexts By calling on the necessity of appreciating the more qualitative dimensions of lived experience I was hoping that students engaged in the Social Sciences might begin to bolster their research interests with more breadth and depth of reading and critical insight I expressed this as being important to the survival and intelligent flourishing of democratic conduct

John Dewey's Aesthetic Philosophy Philip M. Zeltner,1975-01-01 [Mono no Aware and Gender as Affect in Japanese Aesthetics and American Pragmatism](#) Johnathan Flowers,2023-03-20 Mono no Aware and Gender as Affect in Japanese Aesthetics and American Pragmatism places the naturalistic pragmatism of John Dewey in conversation with Motoori Norinaga s mono no aware a Japanese aesthetic theory of experience to examine gender as a felt experience of an aware or an affective quality of persons By treating gender as an affect Johnathan Charles Flowers argues that the experience of gendering and being gendered is a result of the affective perception of the organization of the body in line with cultural aesthetics embodied in Deweyan habit or Japanese kata broadly understood as culturally mediated transactions with the world On this view how the felt sense of identity aligns with the affective organization of society determines the nature of the possible social transactions between individuals As such this book intervenes in questions of personhood broadly and identity specifically by treating personhood itself as an affective sense In doing so this book demonstrates how questions of personhood and identity are themselves affective judgments By treating gender and other identities as aware this book advocates an expanded

recognition of the how to be in the world through cultivating new ways of perceiving the affective organization of persons

Distracted from Meaning Tiger C. Roholt, 2022-10-20 When our smartphones distract us much more is at stake than a momentary lapse of attention Our use of smartphones can interfere with the building blocks of meaningfulness and the actions that shape our self identity By analyzing social interactions and evolving experiences Roholt reveals the mechanisms of smartphone distraction that impact our meaningful projects and activities Roholt s conception of meaning in life draws from a disparate group of philosophers Susan Wolf John Dewey Hubert Dreyfus Martin Heidegger and Albert Borgmann Central to Roholt s argument are what Borgmann calls focal practices dinners with friends running a college seminar attending sporting events As a recurring example Roholt develops the classification of musical instruments as focal things contending that musical performance can be fruitfully understood as a focal practice Through this exploration of what generates meaning in life Roholt makes us rethink the place we allow smartphones to occupy in the everyday But he remains cautiously optimistic This thoughtful needed interrogation of smartphones shows how we can establish a positive role for technologies within our lives

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