

Expand the theory of aesthetic attitude with
Special Interest to Schopenhauer's view.

Introduction

Definition of terms

Aesthetic Attitude.

Feature of Aesthetic Attitude.

Schopenhauer's view of Aesthetic attitude.

Evaluation.

Conclusion.

INTRODUCTION.

CLARIFICATION OF TERMS.

It is a term used to denote the object of aesthetic contemplation.

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AESTHETIC ATTITUDE

Aesthetic Attitude can be defined as the framework of mind in which one asserts aesthetically on an object. It is the framework of the mind that gives room for appraisal of any given work based on its artificial value or nature of the its beauty.

Aesthetic attitude is not only applied to artistic enterprise, it can also be applicable to other spheres of life and as such the object involved becomes an aesthetic object.

Aesthetic attitude can be applied to both an ugly object and a beautiful object. For an object to be termed beautiful or ugly means that an aesthetic evaluation has been subjected on it.

Features of Aesthetic Attitude.

There are two major features of Aesthetic Attitude

1. Attitude of disinterest.
2. Appreciation for its own sake.

Attitude of Disinterest.

Here, one does not view an object for any sort of personal interest or what he would gain from the object. He freely views an object setting aside all forms of gains or interest from the object.

This attitude of disinterestedness is in affirmation to many theorist because it gives room for an effective aesthetical evaluation and aesthetical judgement through

any unbiased aesthetic attitude.

This is another essential feature of aesthetic attitude. This feature considers the appreciation of any given work of art for its own sake, for its being an art-work.

Here we experience a work not to fulfill any feeling of something else but because we really want to ~~experience~~ a work of it. For instance, a woman takes her son to Egyptian shopping centre to make him happy and later goes to a muslim mall to experience what it is like to be there.

Schopenhauer's View on Aesthetic Attitude.

Schopenhauer's view of aesthetic attitude is contained in the book III of his work "The World as Will and Representation". He likened aesthetic attitude to aesthetic contemplation. For him aesthetic attitude is a state of disinterested contemplation that allows individuals to temporarily escape the suffering driven by the will.

In his Aesthetic, Schopenhauer argued that the world is moved by the will and there exist an unending quest for desire. For him the quest for desire in the world is the basis for suffering and misery.

He argued that humans are suffering, since we always desire something, and when ^{one} the desire one is faced with boredom which is of more suffering to him.

His ^{idea on} aesthetic attitude can be outlined as follows.

1. Escape from the Will.

He argued that in everyday life, individuals are driven by the will, which causes endless striving and suffering. For him when one engages in aesthetic contemplation, they momentarily break free from desire and suffering.

2. Disinterested Contemplation.

For Schopenhauer, aesthetic attitude involves a state of disinterested contemplation. This means appreciating art and beauty.

without any personal desires, needs or utilitarian

considerations.

3. Sublime & Beautiful.

He distinguished Beautiful and Sublime in his idea of aesthetic attitude. For him, Sublime involves recognizing something overwhelming or terrifying, while Beautiful involves a harmonious, ~~restful~~ restful contemplation of an object.

4. Ethical Implication.

For Schopenhauer, by fostering a disinterested and compassionate view of the world, it cultivates a sense of detachment from the self and a greater sympathy for others, aligning with the ethical roots on compassion and asceticism.

Evaluation and Conclusion.