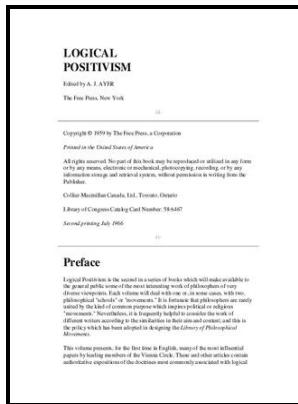


O.K. Bouwsma commonplace book--remarks on philosophy and education

Edwin Mellen Press - Academic Author: Bouwsma, O.K.



Description: -

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Teaching.

Education.

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Studies in the history of philosophy (Lewiston, N.Y.) -- v. 58.

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Notes: Includes bibliographical references (p. [251]) and index.
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deathofphil8branches

This was not the basis on which the apprehension of pure beauty was obligatory, however. But someone who cares about art, someone who does art, ought to try to understand.

O.K Bouwsma's Commonplace Book: Remarks on Philosophy and Education (Studies in the History of Philosophy)

An aesthetic judgment cannot be an empirical judgement. From a single metaphor up to a complex art work, inexhaustibility of interpretation is a mark of authentic art. In Friedrich Schiller's writing on aesthetic education, a concept of play is central and highly elaborated.

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It is a happy contingency that we can at once represent and express and construct new configurational unities in and through the skilled handling of paints, inks or crayons, carved wood or chiseled stone.

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What possible feature could a proof and a fragrance both share in virtue of which they both count as beautiful? When called upon in philosophy to illuminate puzzling Christian concepts, he drew on his lifelong participation in the community of faith and on his reading of the Scriptures to dramatically bring to life their meaning. Khutaza Park, Bell Crescent, Westlake Business Park. Like the Russian Formalists and French Structuralists in the same period, the New Critics regarded what could be gleaned from the work of art alone as relevant to its assessment, but their specific position received a much-discussed philosophical defense by William Wimsatt and Monroe Beardsley in 1946.

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For an artwork to represent something a person, a mythological creature, an abstract idea , what is necessary? Therefore, not all works of art are physical objects. Kant is sometimes thought of as a formalist in art theory; that is to say, someone who thinks the content of a work of art is not of

aesthetic interest.

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Attempt to construct or find arguments for positions -- and also against -- positions. One can make aesthetic judgments about things which are not art, such as sunsets and hands. Moore and ended up attending Wittgenstein's lectures.

Abraxaz Temple: Conversas com Wittgenstein (Wittgenstein Conversations, 1949)

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Thus aesthetics is broader in scope than the philosophy of art. Note: mere speculation by means of philosophical notions.

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