

The Aesthetics Of Everyday Life

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Functional Beauty
The Aesthetics of Dress
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the aesthetics of everyday life originally developed by henri lefebvre and other modernist theorists is an extension of traditional aesthetics usually confined to works of art it is not limited to the study of humble objects but is rather concerned with all of the undeniably aesthetic experiences that arise when one contemplates objects or performs acts that are outside the traditional realm of aesthetics it is concerned with the nature of the relationship between subject and object one significant aspect of everyday aesthetics is environmental aesthetics whether constructed as a building or manipulated as a landscape others also discussed in the book include sport weather smell and taste and food

as a new trend in aesthetics appearing concurrently in the west and the east in the last ten years the aesthetics of everyday life points to a growing diversification among existing methodologies for pursuing aesthetics alongside the shift from art based aesthetics the cultural diversity manifest in global aesthetics offers common ground for the collaborative efforts of aesthetics in both the west and the east given the rapidly growing interest and its potential for attracting new audiences extending beyond the more narrowly focused traditions of twentieth century analytic and environmental aesthetics it stands to command its own share of attention in the future of aesthetic

studies the aesthetics of everyday life has become a stream of thought with a global ambition this interest has led to numerous systematic and in depth works on this topic some of which were conducted by the authors represented in this volume a salient feature of this book is that it not only represents the recent developments of the aesthetics of everyday life in the west but also highlights the interaction between scholars in the west and the east on this topic thus the project is a contribution toward mutual progress in the collaboration between western and eastern aesthetics what distinguishes this book from other anthologies and monographs on this topic is that it reconstructs the aesthetics of everyday life through cultural dialogue between the west and the east with a view to building a new form of aesthetics of everyday life as seen from a global perspective at present the aesthetics of everyday life as a newly emergent approach to aesthetics may encounter skepticism among aestheticians accustomed to the rigors of analytic philosophers who prefer to discuss aesthetics at the level of abstract concepts and argument and who tolerate the particulars of experience mainly as illustrations but there is no reason to abandon the pursuit of the aesthetics of everyday life in the face of such objections on the contrary there are many benefits to gain in bringing aesthetics to bear on a wider sphere of human life made possible through efforts to show the relevance of aesthetics to a broader range of human actions

everyday aesthetic experiences and concerns occupy a large part of our aesthetic life however because of their prevalence and mundane nature we tend not to pay much attention to them let alone examine their significance western aesthetic theories of the past few centuries also neglect everyday aesthetics because of their almost exclusive emphasis on art in a ground breaking new study yuriko saito provides a detailed investigation into our everyday aesthetic experiences and reveals how our everyday aesthetic tastes and judgments can exert a powerful influence on the state of the world and our quality of life by analysing a wide range of examples from our aesthetic interactions with nature the environment everyday objects and japanese culture saito illustrates the complex nature of seemingly simple and innocuous aesthetic responses she discusses the inadequacy of art centered aesthetics the aesthetic appreciation of the distinctive characters of objects or phenomena responses to various manifestations of transience and the aesthetic expression of moral values and she examines the moral political existential and environmental implications of these and other issues

this book explores the aesthetics of the objects and environments we encounter in daily life thomas ledly stresses the close relationship between everyday aesthetics and the aesthetics of art but places special emphasis on neglected aesthetic terms such as neat messy pretty lovely cute and pleasant the author advances a general theory of aesthetic experience that can account for our appreciation of art nature and the everyday

katya mandoki advances in this book the thesis that it is not only possible but crucial to open up the field of aesthetics traditionally confined to the study of art and beauty toward the richness and complexity of everyday life she argues that in every process of communication whether face to face or through the media fashion and political propaganda there is always an excess beyond the informative and functional value of a message this excess is the aesthetic following huizinga's view of play as an ingredient of any social environment mandoki explores how various cultural practices are in fact forms of playing since for the author aesthetics and play are siamese twins one of the unique contributions of this book is the elaboration and application of a semiotic model for the

simultaneous analysis of social interactions in the four registers namely visual auditory verbal and body language to detect the aesthetic strategies deployed in specific situations she argues that since the presentation of the self is targeted towards participants sensibilities aesthetics plays a key role in these modes of exchange consequently the author updates important debates in this field to clear the way for a socio aesthetic inquiry through contexts such as the family school medical artistic or religious traditions from which social identities emerge

the notion of everydayness is currently gaining momentum in scientific discourses in both philosophical and applied aesthetics this volume aims to shed light on some of the key issues that are involved in discussions about the aesthetics and the philosophy of everyday life taking into account the field's methodological background and intersections with cognate research areas and providing examples of its contemporary application to specific case studies the collection brings together twenty essays organised around four main thematic areas in the field of everyday aesthetics 1 environment 2 the body 3 art and cultural practices and 4 methodology the covered topics include but are not limited to somaesthetics aesthetic engagement the performing arts aesthetics of fashion and adornments architecture environmental and urban aesthetics doi 10.13134/9788055527789

yuriko saito explores the nature and significance of the aesthetic dimensions of people's everyday life everyday aesthetics has the recognized value of enriching one's life experiences and sharpening one's attentiveness and sensibility saito draws out its broader importance for how we make our worlds environmentally morally as citizens and consumers saito urges that we have a social responsibility to encourage cultivation of aesthetic literacy and vigilance against aesthetic manipulation yuriko saito argues that ultimately everyday aesthetics can be an effective instrument for directing the humanity's collective and cumulative world making project for the betterment of all its inhabitants everyday aesthetics has been seen as a challenge to contemporary anglo american aesthetics discourse which is dominated by the discussion of art and beauty saito responds to controversies about the nature boundary and status of everyday aesthetics and argues for its legitimacy she highlights the multi faceted aesthetic dimensions of everyday life that are not fully accounted for by the commonly held account of defamiliarizing the familiar

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building upon her previous work on everyday aesthetics yuriko saito argues in this book that the aesthetic and ethical concerns are intimately connected in our everyday life specifically she shows how aesthetic experience embodies a care relationship with the world and how the ethical relationship with others whether humans non human creatures environments or artifacts is guided by aesthetic sensibility and manifested through aesthetic means weaving together insights gained from philosophy art design and medicine as well as artistic and cultural practices of japan she illuminates the aesthetic dimensions of various forms of care in our management of everyday life emphasis is placed on the experience of interacting with others including objects a departure from

the prevailing mode of aesthetic inquiry that is oriented toward judgment making from a spectator's point of view. Saito shows that when everyday activities ranging from having a conversation and performing a care act to engaging in self care and mending an object are ethically grounded and aesthetically informed and guided, our experiences lead to a good life.

Applying aesthetics to everyday life surveys current debates in the field of everyday aesthetics, examining its history, methodology, and intersections with cognate research areas. Lisa Giombini and Adrián Kivokacka bring together an international team of renowned scholars who are shaping the present and future of the discipline. They demonstrate how the historical origins of everyday aesthetics emerge across the history of Western aesthetic thought from Renaissance thinkers to the modern German philosophers Baumgarten, Kant, and Heidegger. Chapters shed light on the field's methodological underpinnings, tracing its theoretical foundations back to epistemology and ethics, and assess the potential of everyday aesthetics as a theoretical tool. They reveal its interdisciplinary nature and how it assists various fields of inquiry, including environmental and urban aesthetics, conservation ethics, and the philosophy of art. Through fresh explorations of its origins, background, and contemporary developments, this collection advances a new definition of everyday aesthetics and provides a cutting edge reflection on the world we inhabit today.

Leading international scholars present analysis and case studies from different cultural settings, East and West, exploring aesthetic interest and experience in our daily lives at home, in workplaces, using everyday things in our built and natural environments, and in our relationships and communities. A wide range of views and examples of everyday aesthetics are presented from Western philosophical paradigms, from Confucian and Daoist aesthetics, and from the Japanese tradition. All indicate universal features of human aesthetic lives together with their cultural variations. Comparative everyday aesthetics is a significant contribution to a key trend in international aesthetics for thinking beyond narrow art-centered conceptions of the aesthetic. It generates global discussions about good aesthetic everyday living in all its various aspects. It also promotes aesthetic education for personal, social, and environmental development and presents opportunities for global collaborative projects in philosophical aesthetics.

Joseph Kupfer removes aesthetics from the exclusive province of museums, concert halls, and the periphery of human interests to reveal the impact of aesthetic experience on daily living. He combines philosophical aesthetics and critical analysis to indicate the status of aesthetic values in ordinary life, showing how aesthetic qualities and relations contribute to social, moral, and personal values. In examining the practical implications of aesthetic values for sports, sexual relationships, violence, and education, Kupfer also looks at the effect of aesthetic deprivation.

Human flourishing depends upon the mental health of the individuals. Throughout history, various cultural traditions have established and practiced diverse strategies to maintain their community members' mental health, treat their mental illness, and enhance their well-being. They range from spiritual disciplines, religious rituals, and philosophical training to communal activities, educational instructions, and community support. It is noteworthy that aesthetic objects and activities are frequently integrated into these strategies. They include visual arts, music, dance, story telling, theatre, and occasions and events made special by certain foods, drinks, decorations, clothes, and fragrance. This long-held and widely practiced integration of aesthetics into the promotion of mental health testifies

to the power of the aesthetic to affect the well being of humans and their communities the world's major philosophies and religious traditions have recognized this power of the aesthetic for example plato's proposed censorship of the arts in his utopian republic indicates his acknowledgement of and a respect for the power of the arts to mold the citizens' psyche and character confucianism also utilizes arts and rituals to promote moral virtues finally buddhism teaches the cultivation of mindful practice for human flourishing by developing an alternative relationship with present moment experience such as suffering and distress today the most dominant methods of treating mental illness in the west are psychotherapy psychology and psychiatry methodologies and practices established and developed in europe since the nineteenth century ever since the birth of art and poetry its purpose has been to inspire stir and move people this handbook addresses the valuable role aesthetics plays in psychotherapy and psychiatry exploring both theory and practice

glenn parsons and allen carlson offer an in depth philosophical study of the relationship between function and aesthetic value breaking with the philosophical tradition of seeing the two as separate they begin by developing and defending in a general way the concept of functional beauty exploring how the role of function in aesthetic appreciation has been treated by some notable thinkers in the history of aesthetics they then consider the relationship to functional beauty of certain views in current aesthetic thought especially what we call cognitively rich approaches to the aesthetic appreciation of both art and nature turning to work on the nature of function in the philosophy of science they argue that this line of enquiry can help solve certain philosophical problems that have been raised for the idea that knowledge of function plays an important role in aesthetic appreciation although philosophical discussions of aesthetic appreciation tend to focus largely and sometimes almost exclusively on artworks the range of aesthetic appreciation is of course much larger not simply art but also nature architecture and even more mundane everyday things cars tools clothing furniture and sports are objects of frequent and enthusiastic aesthetic appreciation accordingly in the second half of the book glenn parsons and allen carlson consider the place and importance of functional beauty in the aesthetic appreciation of a broad range of different kinds of things the final chapters explore functional beauty in nature and the natural environment in architecture and the built environment in everyday artefacts events and activities and finally in art and the artworld in each case parsons and carlson argue that functional beauty illuminates our aesthetic experiences and helps to address various theoretical issues raised by these different objects of appreciation

this book explores the relationships between how the body appears and feels in everyday life through aesthetics the recent shift away from kantian aesthetics towards a more enacted route places at its core the realization that the world is experienced as possibilities for action and critical to this understanding is how the body's movement generates multiple pre linguistic experiences and meaning this route therefore realizes the importance of the body's role in working in conjunction with cognition in generating these experiences nevertheless this attention has predominantly focused on how the body feels through engagement rather than how it appears this might be problematic as it is essential to appreciate that the body is not naked in everyday life and therefore through dress we look to restore the balance between appearance and feel we dress our bodies to communicate to express our confidence or not identity status aspirations affiliations etc we dress according to the situation audience etc it might be to attract attention to protect or to hide the body it might be to accentuate height or religious belief or simply to shock or conform essentially it is not

simply clothing that we wear that achieves this for example hair makeup jewellery handbags shoes piercings tattoos cumulatively these constitute how we dress our bodies thus the appearance as well as the feel of the body is significant if we are to appreciate an enacted approach to aesthetics

across these essays arnold berleant demonstrates how aesthetic values and theory can be used to reappraise our social practices he tackles issues within the built environment everyday life and politics breaking down the dichotomy between the natural and the human his work represents a fresh approach to traditional philosophical questions in not only ethics but in metaphysics truth meaning psychology phenomenology and social and moral philosophy topics covered include the cultural aesthetics of environment ecological aesthetics the aesthetics of terrorism and the subversion of beauty the corruption of taste by the forces of commercial interests as well as how aesthetics can advance our understanding of violence are also considered berleant's exploration is supported by his analysis of 19th century art to the present day starting with impressionism through to postmodernism and contemporary artistic interventions by critically examining the field in this way and casting new light on social understanding and practice this collection makes a substantive contribution in identifying and clarifying central human issues guided by an understanding of aesthetic engagement as a powerful tool for social critique

the aesthetics of design offers the first full treatment of design in the field of philosophical aesthetics aesthetic theory has traditionally occupied itself with fine art in all its forms sometimes with craft and often with notions of beauty and sublimity in art and nature in so doing it has largely ignored the quotidian and familiar objects and experiences that make up our daily lives yet how we interact with design involves aesthetic choices and judgements as well as practical cognitive and moral considerations this work challenges the discipline to broaden its scope to include design and illustrates how aesthetics helps define our human concerns subjecting design to as rigorous a treatment as any other aesthetic object exposes it to three main challenges that form the core of this book first design must be distinguished from art and craft as a unique kind of object meriting separate philosophical attention and is here defined in part by its functional qualities second the experience of design must be defended as having a particularly aesthetic nature here forsey adapts the kantian notion of dependent beauty to provide a model for our appreciation of design as different from our judgements of art craft and natural beauty finally design is important for aesthetics and philosophy as a whole in that it is implicated in broader human concerns forsey situates her theory of design as a constructive contribution to the recent movement of everyday aesthetics which seeks to re enfranchise philosophical aesthetics as an important part of philosophy at large

this book brings together two experienced educators from the fields of teacher education and arts education the authors richmond a photographer and snowber a dancer and poet see aesthetic education as aiming to extend creativity appreciation of the arts and nature and the sensuous qualities of everyday life to gain a more intimate understanding of the self and the world they include poetic narrative philosophical and artistic ways of writing to support a more embodied and holistic aesthetics landscapes of aesthetic education has significance for educators scholars students and artists and for all who would like to explore the connections between the arts aesthetics and transformation

what is a contemporary understanding of literacy practices how can literacy be explained and situated this book addresses literacy practices research understanding it as both material and spatial based in homes and communities as well as in formal educational settings it addresses a need to update the work done on theoretical literacy models with the last major paradigms such as critical literacies and multiliteracies developed a decade ago kate pahl draws on case studies to highlight experiences alternate from the traditional representations of literacy she argues that the affordances of home and familiar spaces offer fertile ground for meaning making these resultant literacies are multimodal and linked to space place and community an important evaluative resource this book details a range of methodologies for further researching literacy describing ethnographic visual participatory and ecological approaches together with connective ethnographies this volume will appeal to academics and professions in literacy studies and language and education

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