

Martin Heidegger's Viewpoint about Art

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Abstract: *Art, and nothing else, is the biggest tool for life and high motive for it. Aesthetics and art philosophy is always important for thinkers. This subject always has been studied. Ideal beauty concept is not concerned for existence art philosophy. This is a question for history of aesthetics. No philosophers ask "what is beauty?" now. Art making is assigned to artist intelligence in current aesthetics science. Heidegger studies and destroys western ontology to find way of creation of new concept of world and human to metaphysics to pave the way of thinking. Heidegger tried to find the origin of art in the thesis of "The origin of art working." Heidegger considers the truth as an essential way for art realization. Truth has a show in any art work. Heidegger considers the truth nothing except the showing. This article tries to study the historical way among most famous philosophers before Heidegger and after this type of viewpoint, he tried to assess this subject as much as possible referring to various art works.*

Keywords: Art, Artist, Truth, Aesthetics, Heidegger

1. Introduction

Aesthetics is the most interesting subject of philosophy for novice philosopher. Since poem and art is the best way of awakening of youth who like to study philosophy. For example, metaphysics or logic as parts of Philosophy is so firm and spiritless. They need scientific and introductions (Croce, 2008, p5). Knowledge is found by two ways: intuition / revelation and logic/ration. The first one is specific of aesthetics and sense which is found by individual and the second one is found by ration and this is the way to know the general thought. Art's independence is due to individual, who can get art viewpoint through sense knowledge and wisdom never find the truth of individual things but ration just precise the general thoughts and relation among the concept of one thing and other things (2008, p5).

Whenever we can not to transfer experience /event / fact through scientific/logic/philosophical /linguistic concepts, art will help us. Linguistics symbols refer to contract/ not to the fact. But Art, due to human sense or relying on revelation or any due to any other reason, can help for transferring experience in human life and can open the doors which could not be opened with any other keys. Art opens a path in human life which cannot be passed by wisdom. Art making has a high value for meaning full life and shows higher than logic/ science/ philosophy / morality in this respect (Ahmadi, 2013, p1).

Aesthetics can be grown by two ways: 1. Phenomenological 2. Physiological

The first duty for clarification of this subject is to determine the quality and properties which motive "beauty" or "love" sense without sensuous inside ours (Madadpour, 2006, p220). But the second duty is to ask: which quality of things enables us to remember the highness and answers that, these are possible by psychological effects such (2006, p22).

2. Art History

Art has a complex and attractive history with many scientific researches. But we mention some of aspects of this history to reach to the current concept.

Plato believed that origin of art should be inside of nature and sense. Art is imitation or metaphysics. Form is high sample natural thing is a prototype of imitation. For example, form of a human, is an imitation of a natural human, and therefore, this is an imitation of an imitation. But fact can be found in form, it means Art is far from the fact by two degrees (Copleston, 2002, p294). In other word, according to Plato recreation creates imagination and therefore his philosophy rejected the art (Soane, 2013, P43).

But according to Aristotle, this strong critic of Plato, considered ideal beauty far from mundane life. He tries to show that, at last Art should be found by mundane life, and element of "Infra-nature" is due to our longsighted viewpoint (Ahmadi, 2013, P66). Aristotle persist that imitation is nature of human, and therefore it is natural for human to enjoy from this (Copleston, 2002, p412). Aristotle distinct the beauty just as pure desirable things (2002, p410).

But here is a difference, Aristotle, spite of Plato, does not consider the art as a pure imitation of nature by human. But he considered art as mental recreation besides mimic, which can be an imitation of nature world and art can be beyond the natural world. So, Aristotle says that for poem art, they can use paint art as a prototype, because although painter uses the real face, but they make it more attractive: "therefore Portrayer can be used as prototype, because they use accurate line of face for painting, similar but more attractive" (Aristotle, 1999, p114). It means, painter can use and imitate from the fact and use mental and inside elements. Therefore, historian should transfer the fact without any change but it is not expected for poet to do the same "Poets' duty is not to mention occurred facts". but outside facts inspire and possible happenings can be found in his/her mind. The difference between poet and historian is not the same as poetry and prose, but historian

tell facts and poet tells about possibilities (1999, p83). Thus, artist tries to show his inside and correlate his imagination with external nature. Therefore, Aristotle does not consider the art just as a pure imitation of the nature, but according to him nature effects on artist's mind. Sometimes artist produce a higher viewpoint from nature and sometimes creates something at the same level. Therefore, theater, tragedy, comedic poem is showing higher than the nature, because tragedy shows lower and comedy shows higher than the fact.

So, it is possible to mention three origins for art creation: enjoy from beauty, encourage solving obsessive problems, or imitating, Aristotle just explain the third origin and is silent for second one and agree with Plato about the first one (Gomperz, 1997, p1658).

In middle age, Aristotle's poetic was unknown, but Plato's topic affected on art philosophy and beauty. Neo-Platina opened a new way, which was very useful for Plato's taught. He considered beauty as the first degree of art. Plotinus mentioned natural stone with a statue, this statue shows beauty Idea, because of artist's work. Beauty's form was for artist at first according to Plotinus (Ahmadi, 2013, p71).

Descartes, was founder of new philosophy. Although he did not explain philosophy of art in detail, but it is possible to find his viewpoint about art according to his philosophy basic (Madadpour, 2006, p172). In system of Descartes, just pure powerful can perceive certain understanding, although imagination and memory or sense sometimes make knowledge easier, but more often they deviate from the right way because God's essence can be understood without imagination and sense, and it is not possible to imagine the human soul, because sense has nothing for them. But in other hand, imagination is extent for sense and imagination. This means extension, for sense data is subject of wisdom and for imagination, it is impossible to sense heat, light, joy, pain, etc...independently and without form imagination.

Besides all, Descartes believe in the book of "thoughts": everything which we perceive by thinking, it has truth. In fact, his first order to reach to certain knowledge is rejection of any forejudges and any Prima Facie is fact for him. Descartes said that scientific forms are clear and distinctive imaginations which are obvious. Descartes, explain this in his book of "philosophy principle". He clearly says that: anything which is obvious for accurate mind, is the same as what we see, and strongly affect, we say that we clearly see them (Descartes, 1993, article47).

He, after explanation of this principle, says: what we say it is different from other is the same as what an observer can accurately see (1993, article48).

In other viewpoint, Descartes's thought about art is due to mental innovation. So, this art is an inside art, not objective and independent item. In ancient Greek or philosophy, art is innovation and existence, or inspiration, but for today, origin of art is subject. Human in the place of subject is creative of any arts.

Bacon, considered the basic of knowledge categorization as soul power which is specific for science. It means imagination is origin of poetry; memory is origin of history and wisdom as origin of philosophy. The first grade of knowledge according to Bacon is poetry in which imagination is its origin, the same as art human area. Bacon consider poem in three kinds: philosophy, narration, and symbolism.

According to Bacon, art means a human added to nature. Therefore, in his viewpoint, art work is higher than nature (Madadpour, 2006, p159).

John Lock in his chapter: "about Association" doesn't explain imagination role in detail. He added this chapter in fourth version of his book about human understanding in year 1700. Imagination orientation which associates with each other in min, is considered as features of imagination power according to John Lock. This means it can explain various type of mistakes and difficulties. According to John Lock, imagination power clearly shows itself in poetry. So as we are interested in "Enjoyment" this type of jewel cannot make problem for us, but whenever we are interested in the "truth", metaphor or similes are pure seductions. John Lock's viewpoint shows high suspicion about imagination role for science and art, in 17th century which was the wisdom- age (2006, p187).

David Hume was a practical philosopher who had essential role for romantic. He, opened wide ways of humanism with extension of practical epistemologist of John Lock. Hume believes that human knowledge about art, science and literature, shows different areas of human understanding in ordered form but all of them are combined form random sense. We perceive our sense in way they are, and then we make an artificial order for these senses which have no relation and then we call this as logic (2006, p191).

According to Hume, as human consider beauty conception as a result of sense and sensitivity, therefore it is not possible to say that beauty is inherent of thing. So we should accept that beauty is something because of mind and any mind can perceive beauty in a different way (2006, p192).

Kant says that: Joy of art is subject of our sensual not nature of art itself. This means pleasures or hate (Graham, 2005, p13).

Kant in his book "Kritik der urteilkrafts" explains the first complete topic of aesthetics as a distinctive act by wisdom mind.

Main elements according to Kant are as follow: Goo practice contradiction, emphasize on free imagination, Aesthetics experience without any concept. Object-orientation theory is not aesthetic axel but it is nature and this is moral description and aesthetics experience which gives us high sight about our world and enable us to see the world correctly. Kant senses this union between us and our nature as meth-sense area (Hospers, Scruton, 2007, p121).

Hegel's viewpoint about art is classified in four axioms: 1. Art's duty is to open the truth of beings similar to whole, i.e. absolute independent whole for history of human. 2. Majesty art, not any art but high art, is something for past and it was for the century between Plato and middle age. 3. Majesty art is dead but it should be so. 4. Art death is the same as growth of human from childhood although it may be nostalgic but no need for pity (Yang, 2006, p21).

Hegel believes that art is something like imitation but higher one which is the aim of philosophy, but this is not the same imitation of world. But it refers to spirit world. In this respect, there is no need for re-creation of sense world. It means he considers original art as a result of spirit innovation which is similar to Pythagorean theory. In other hand, philosophy, religious and science tries to find such aim, and they are in one way and are union in this point. In spite of Kant, Hegel doesn't consider art and beauty different from religious (morality).

According to Hegel, there is no way for Idea "Absolute" which can be found without middle and under cover of sensual things and they can be found in beauty form. Hegel considers beauty place in ideal beauty or complete beauty. According to him, art beauty is higher than nature beauty because art beauty is creation of spirit without middle and so spirit's effect is higher than nature's creation (Madadpour, 2006, p284).

Hegel considers "Aesthetic knowledge" as just art beauty in another distinct topic. He argues that art beauty is due to Subjective spirit and therefore it is better than nature beauty. According to Hegel, beauty is because of objective spirit and it is less important respect to art beauty. It means for travel into absolute, mental is more important. Spirit or absolute or truth which is born from soul world, sometimes form in concepts (philosophy), sometimes has showing from concepts (Religious), and sometimes is intuition from sense (Art).

Beauty concept needs sensitive object. The most important thing is about beautiful explanation of concepts which no needs for concepts but it is intuitive. Anyway, philosophy, art and religion are three showing of one absolute. Art associates with beauty which is nothing except than showing of absolute idea realization. Hegel believes that art is one of unifier of nature and mind and knowledge has no key role. If human mind has no way except to know the absolute, then it cannot find it the nature and it should find his own way to reach to the truth (Ahmadi, 2013, p99).

3. Heidegger and Art

Heidegger's thought was affected by Hegel's thought in 1930s for Art death. Heidegger agreed with Hegel that Majesty art (from Greek) or in best condition, in middle age is dead. Although Heidegger had another viewpoint and thought that Majestic art maybe sometimes revive and he seriously tried to do that, since he agreed with Hegel that current age has no art (Yang, 2006, p13). In other word, he agreed with Hegel for two first axiom but he rejects the third one. He says although the word "Majestic

art is dead" is right but it is not forever. Maybe this type of Art revives in future for the fact which exists in our history. This is a possibility which nothing made it impossible. Another reason for Heidegger to disagree with Hegel is about Hegel: Heidegger disagrees that history follows Hegel's rule or any other rule. There is no discoverable role for history. Heidegger rejects the fourth axiom. Art is nothing that its absence makes us, but if majestic art revives then it will be possible to challenge with poverty of this age. Therefore, we need majestic art revival (2006, p33).

Heidegger believes that art perception according to Hegel just turns art into other events and reduces its totality. Heidegger gives first role into Art and tries to revive poetry form. According to Heidegger, Art is the first thing which a nation can get; art is founder and creator of truth. He says, if Hegel's viewpoint about death of art be truth it means nations' death. Art is always nation's art because history of a nation depends on epiphany of an art (Locke, 2007, p90).

Essential feature of art is not beauty creation, but art is truth creator. In Heidegger's viewpoint, Truth is not the same as the fact. Truth is epiphany of existence and artist shows himself/herself in art-work. What he has considered as majestic art is not less than the truth occurrence. This occurrence should not be just a showing or accurate imagination of things and beings but it is an original opening to show beings/things in the way they are (Glendinning, 2003, p154).

Art is the preface of any art work or artist. Preface shows essence. Essence of any being gets form in preface (Heidegger, 2014, p40). But art is activated by effect. Therefore, we should start from activation. We know effect as a thing. But how thing it is? Heidegger distinguishes between three things in "art source". A thing which is a pure thing and it exists in a simple way, it means out of us. Second a thing which can be used and we make it. Third thing is an artwork. Heidegger exemplifies Look at Van Gok's masterpiece. There are villager's old shoe which are located in a corner. These shoes, at first are some objects outside of us which exist. Then we see them by our eyes, it shows items of life such as villager's life, hardworking, and problems. Then shoes are definition of a tool: reliable. Then shoes are art effects outside of our words and subjects, they are subject of paint, outside of us, outside of our words, without any need for definition. Art effect shows us truth of shoes. Shoes in a way they exist (Ahmadi, 2013, p531). It is useless to relate our definition to truth which exist. So, what Van Gok's paint show is not an alien thing.

But it is an art epiphany, as a whole in its nature. The simpler and original shoe, the more direct and attractive and the more degree and higher. So this is the way which thing which clarifies its hidden existence and be clarified. What is clarified lights its inside. This light is beautiful because of its reinforcement, since beauty shows in truth (Kockelmans, 2010, p298).

According to Heidegger, traditional viewpoint about art cannot discover these axioms. Aesthetics, prior to be a specific action or equivalent to moral and logic, is specific manner which accurately reduces anything to sense perception. He considers the artwork according to its effect not its nature. Heidegger doesn't consider sense subject or aesthesis for art. Heidegger mentioned for art, it should memorize and ask. The same as poetry which is from heart and reaches to truth (Ahmadi, 2013, p532).

Heidegger considers any art as poetry. Art of architectural, painting, music all of they are art. Poetry is not just composing of poems, but it is something with inherent of all art forms (Kockelmans, 2010, p262). According to philosophy, poetry is as widespread as language. Heidegger's interpretation about art is ontological. Poetry is language and language is for existence. Therefore, there is a usual imagination of language, which is the only way for communication and explanation of inside. Language means discovery of existence. According this viewpoint of language, any art (architectural, painting, music, etc.) is a language which explains and shows hidden aspects. Calling the beings is not the same as posing a symbol for a thing but it is calling and telling it and it means showing and presentation of that thing. Language is the origin of existence and poetry presents them (2010, p264).

Heidegger is great critic of modernism who disagrees with all of its basic thoughts and rejects any epiphanies of modernism. He refers today as night land and the time of poverty and rejects its philosophy, science and even material development. He often mentions that current situation and technological dominance, and over-emphasize on modern development and ignoring its problems just repress the freedom. Modern age is the pitch of forgetting and thoughts are machinery-oriented. Although he never rejected all epiphanies of modern but he objected about modern cultural orientation which he called it is going to die (Ahmadi, 2003, p843).

4. Conclusion

According to Heidegger, art is savior of modernism, the only savior of truth. Truth essence shows the existence which is so clear in its hidden side. Heidegger refers this non-instrumental art as "Majestic Art". He believes that origin of any art should be found inside it and it is possible to understand art as its truth. According to him, difference between truth and non-true can be found similar to earth and world challenge. Heidegger tries to know art as effective for nation's stability. Also, according to him art can be such effective, although art remained useless for our age, because our world is dominated by technology and science. In such world, arts are useless, and cannot show the truth. What Heidegger say, is not forever and not clear. This type of ontology of art should extend more. Heidegger's concept of art shows facing of aesthetic with traditional understanding and occurred changes in the world by these understandings. It Criticize the world by our understanding in this way. According to Heidegger, practical experience of aesthetic and facing with art, is great place for world. Do rank and art understand is unique to widening our understanding of

world and it is not possible to reach to such degree with any other tool. According to Heidegger, nothing can replace aesthetic experience. Truth of art is unique. Other events cannot replace especial truth of art.

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