

COLERIDGE'S

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Coleridges Aesthetics

Vinayak Krishna Gokak



Coleridge's Aesthetics:

Coleridge's Aesthetics Vinayak Krishna Gokak, 1975 *Aesthetics, Poetics and Phenomenology in Samuel Taylor Coleridge* Tom Marshall, 2020-11-23 This book re-evaluates the philosophical status of Samuel Taylor Coleridge by providing an extended comparison between his work and the phenomenological theory of Edmund Husserl. Examining Coleridge's accounts of the imagination, perception, poetic creativity, and literary criticism, it draws a systematic and coherent structure out of a range of Coleridge's philosophical writing. In addition, it also applies the principles of Coleridge's philosophy to an interpretation of his own poetic output.

A Study of Coleridge's Aesthetics with Some Kantian Parallels June Anne Hicks, 1972 **Coleridge, Schiller and Aesthetic Education** M. Kooy, 2002-02-07 This is the first book of its kind to consider at length Coleridge's relationship to his near-contemporary Friedrich Schiller. Contrary to received opinion, the author shows that Schiller's notion of aesthetic education was indeed valuable to Coleridge at an early stage in his career and that it helped to shape much of his work, from his theory of imagination and his notion of the clergy to his views on women and his account of historical change. Combining close readings with historical research, this book challenges readers to rethink the radical potential of idealist aesthetics.

Studies in Coleridge's Aesthetics Elinor S. Shaffer, 1967

Coleridge and Emerson Sanja Sostaric, 2003 This work elaborates R. W. Emerson's modification of S. T. Coleridge's central philosophical aesthetic notions such as imagination, reason, genius, and symbol. Although Kant's and Schelling's idealistic philosophy, various pantheistic theories, and Neoplatonism are identified as Coleridge's and Emerson's congenial intellectual and spiritual background, the author draws yet more attention to subtle differences between the English Romantic Coleridge and the American transcendentalist Emerson, which allow us to recognize that we deal with two distinct philosophical and poetic theories. The first part concentrates on Coleridge's intellectual development from the eager empiricist disciple to a philosopher dedicated to the impossible enterprise of formulating the unified theory of life, which would incorporate Kant's transcendental philosophy, pantheism, and Christianity. Coleridge's letters, diary entries, and notebook citations reveal a thinker unwilling to sacrifice either the fervor of his Christian belief or the poetic potential of pantheistic doctrines to the cool intellectuality of any single philosophic system. The outcome of Coleridge's synthesizing effort was thus the Romantic aesthetics, which was not a substitute for religion but religion artistically redefined. Within this context, particular attention has been given to Coleridge's radical adjustment of Kant's differentiation between reason and understanding on the one hand and of the neoclassicist differentiation between imagination and fancy on the other hand to his own needs. Coleridge's tendency to use Christian arguments as the cohesive force that would secure the unity of his theory made Coleridge over-emphasize the spiritual dimension at the cost of the intellectual and thus facilitate a significant shift in thinking, which was responsible for the creative misinterpretation of his theories by the next generation of thinkers in the United States. As it is shown, James Marsh's publication of Coleridge's *Aids to Reflection* in which Coleridge elaborates his

concept of the spiritual religion and of the notion of reason which approximates the inner light theories and nearly erases the Christian balance between the Creator and the Creation plays an exceptionally important role in this process In the second part the author delineates Emerson s transformation from the Unitarian to the transcendentalist and explores in detail to what extent Emerson s formulation of his transcendentalist philosophy derived from his inclination to read Coleridge as a mystic that is to regard Coleridge s Christian bias as a whim which does not essentially affect the core of Coleridge s theory It is shown that Emerson neglecting flatly Coleridge s careful distinctions aimed at preserving the balance between dualism and monism resolves Coleridge s theoretical ambiguity by exclusively concentrating on the part of Coleridge s system which favors the irrational and the unconscious dimension As a consequence Emerson s philosophy and aesthetics with their emphasis on reason and imagination understood as inspiration that is the inflow of the divine into the mind of the artist represent a radicalized version of Coleridge s neatly suppressed monistic tendencies In Emerson s interpretation Coleridgean imagination becomes equated with Plotinian soul that is Coleridgean reason becomes a synonym for the utter mystical depersonalization Finally the delicate and easily overlooked Emersonian shifts with regard to Coleridge s theory point at the significance of Emerson s theoretical solutions in the transition from romanticism to modernism a transition to which ironically enough Coleridge himself unintentionally and indirectly gave valuable contribution

Coleridge's Shakespearean Criticism Samuel Taylor Coleridge,1930 *Reports of Coleridge's lectures* Samuel Taylor Coleridge,1930 *Romanticism, Aesthetics, and Nationalism* David Aram Kaiser,1999-11-13 This ambitious study first published in 1999 argues that our conception of the aesthetic sphere emerged during the era of British and German Romanticism from conflicts between competing models of the liberal state and the cultural nation The aesthetic sphere is thus centrally connected to aesthetic statism which is the theoretical project of reconciling conflicts in the political sphere by appealing to the unity of the symbol David Kaiser traces the trajectory of aesthetic statism from Schiller and Coleridge through Arnold Mill and Ruskin to Adorno and Habermas He analyses how the concept of aesthetic autonomy shifts from being a supplement to the political sphere to an end in itself this shift lies behind the problems that contemporary literary theory has faced in its attempts to connect the aesthetic and political spheres Finally he suggests that we rethink the aesthetic sphere in order to regain that connection

The Critical Principle of the Reconciliation of Opposites as Employed by Coleridge Alice Dorothea Snyder,1918

Routledge Library Editions: Wordsworth and Coleridge Various,2021-07-14 Beginning with the publication of their joint collection of poems *Lyrical Ballads* in 1798 William Wordsworth and Samuel Taylor Coleridge were instrumental in helping to establish the Romantic Movement as a major force in nineteenth century British literature Two of the movement s greatest figures they were responsible for composing some of the most well known poems in the British literary canon and influenced generations of acolytes They were also the foremost literary critics of the period contributing influential writings on literary theory and philosophy exemplified by Coleridge s *Biographia Literaria* Routledge Library Editions Wordsworth and Coleridge

assembles a wide range of scholarship and criticism that covers all aspects of their diverse output and charts the vicissitudes of their lives examining their poetry criticism philosophy and sources of inspiration It will also help introduce them to newer readers and explain notoriously difficult to understand works like Wordsworth's *The Prelude* This set reissues 14 books originally published between 1960 and 1991 and will be of interest to students of literature and literary history [The Wordsworth-Coleridge Circle and the Aesthetics of Disability](#) Emily B. Stanback, 2017-10-25 This book argues for the importance of disability to authors of the Wordsworth Coleridge circle By examining texts in a variety of genres ranging from self experimental medical texts to lyric poetry to metaphysical essays Stanback demonstrates the extent to which non normative embodiment was central to Romantic era thought and Romantic era aesthetics The book reassesses well known literary and medical works by such authors as William Wordsworth Samuel Taylor Coleridge and Humphry Davy argues for the importance of lesser studied work by authors including Charles Lamb and Thomas Beddoes and introduces significant unpublished work by Tom Wedgwood *Coleridge's Religious Imagination* Stephen Happel, 1983 *Encyclopedia of Aesthetics* Michael Kelly, 1998 This major reference work surveys how philosophers art historians and others reflect critically on art and culture It presents articles on the history of Western and non Western aesthetics along with accounts of the contemporary debates **Coleridge's Afterlives** James Vigus, Jane Wright, 2008-07-24 The afterlives of Samuel Taylor Coleridge 1772 1834 appear in a vast spectrum of writers throughout the nineteenth century and reach into the heart of modern literary theory In this volume fourteen commissioned essays examine for the first time the breadth and variety of Coleridge's afterlives Topics include philosophy gender education American literature South Asian literature aesthetics narrative literary criticism and poetry Coleridge's Afterlives offers new research to the scholar maps complex territory for the student and constitutes a significant resource for study across a number of literary movements genres and periods

Coleridge, Shelley, Goethe: Biographic Aesthetic Studies George Henry Calvert, 1880 **Contributions to Rhetorical Theory**, 1918 *Linguistic Transformations in Romantic Aesthetics from Coleridge to Emily Dickinson* Morag Harris, 2002 The work of Morag Harris is firmly grounded in the domain of aesthetics Her interests lie in the linguistic transformations that take place when the received signs of conventional poetic language metamorphose into the idiosyncratic symbols of a new poem At the same time this transformation reflects an increment of increase in the identity of the poet as a poet a fusion of objective and subjective to create a third thing *Coleridge's Theory of Imagination Today* Christine Gallant, 1989 **The Journal of Aesthetics and Art Criticism** Dagobert David Runes, 1959

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