

The psychology of aesthetic communication

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The Psychology of aesthetic Communication is also related to the psychology of the artist, the person who actively creates by expressing beauty, and to the psychology of the art lover, the person who passively appreciates. Aesthetic Communication, one of the many, perhaps countless forms of communicative relationships, cannot therefore be separated into objective and subjective. Beauty is to be found not only in conceivable or visible objects, but also in the persons who conceive or create. Aesthetic Communication is another way of life which takes place both “in the world” and at the same time “outside the world”. It is something like a sanctuary to which someone may withdraw in order to cut himself off. It is an “escape of the solitary to isolation” where he continues living a quiet, intellectual life. Aesthetic Communication has the duality of Janus that is, it functions firstly as relaxation from thinking and as a guarantee of the internal strength and spiritual health of ‘frenzied’ modern man. Secondly, the psychological Aesthetic is a Communication of appreciation of beauty and critical thinking. The artist and the art lover judge themselves and their creations that is, what they create in every field of art, as an expression of beauty. Aesthetic Communication leads to what is called psychological truth. Because nowhere else is the soul of the artist, for example, imprinted with such clarity and purity. In a portrait the internal life of the creator as an object and that of the sitter as a subject are portrayed with great power. Aesthetic Communication discloses and at the same time realises certain main relationships and aims such as the purpose of enjoyment, of catharsis of passions, the accomplishment of technical activity (i.e. the execution by a musician of a musical idea), the perfection and idealisation (i.e. what is missing from our real life) and finally, the aim of empowering and strengthening of life. The psychological aesthetic Communication functions as a “herald of happiness” and as “state of mind during a festive day”. It increases in Silence and Solitude. It is a silent communication and pleasantly accompanies quiet people. For example, Prayer is taken to be the highest form of communication or metaphysical relationship, where the sound of Silence rules. Karl Jaspers observes both in the “Allgemeine Psychopathologie” and in the “Die Psychologie der Weltanschauungen” that “Schweigen ist das Letzte”! (:Silence is the final, the supreme!)

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- *After completing her secondary school education, Spiridoula Gr. Kostara attended the School of Philosophy at the University of Athens, from which she graduated with First Class Honours, obtaining the highest grade amongst all the students at the University. Having been an Honours student throughout her studies, she was granted a scholarship from the State Foundation of Scholarships, at the same time, following written examinations, she was also granted a scholarship from the Papadakis Endowment Fund, coming first among all the students of all the Schools of Athens University. Following her post-graduate studies and the writing of the requisite thesis on the subject of “Psychology of Sympathy and Attraction”, duly approved, she sat for oral examinations at the University of Athens, School of Philosophy (department: Philosophy, Pedagogy and Psychology) and she was awarded the title of Doctor of Psychology (First Class Honours). Further Education: Fluent in German and English. She graduated with First Class Honours from the Higher School of Piano and Music Theory of the National Athens Conservatoire. She has been a regular member of the choir of the Athens University. Teaching Experience: In 1990 she was appointed as High School teacher at the Arsakeion School. From 2004 she has*

been teaching Psychology at the School of National Security which, in accordance with P.D. 380/96, FEK A 251/4-11-96, is of post-graduate level. Since 2010 she has been teaching Psychology at the Police Academy, School of Retraining and Further Education. In 2007 she was employed by the Supreme Ecclesiastical Academy of Athens in the position of Assistant Professor in accordance with the procedure for employment of supply teachers (article 10, paragraph 3B of the relevant law 3442/3-2-2006) where she taught Psychology up to 2010 (i.e. Introduction to Psychology, History of Ancient Greek Psychology, Contemporary Psychological Trends, Depth Psychology, Psychology of Dialogue etc). In April 2010 she was unanimously elected to the position of Lecturer in Psychology of Communication. In November 2013 she was appointed to the vacant position of Lecturer in the gnostic subject "Psychology of Communication", at the Supreme Ecclesiastical Academy of Athens (FEK 1328/19-11-2013). She attended many conferences where she participated actively as well as Programmes for Further Education.