

Acknowledgment

My great thanks goes firstly to My Lord who is My only helper and supporter in this present study.

Second in degree my thanks goes to my professor Dr. Mohamad Aziz Nazmy Salim for his valuable advice and help. The student also wants to thank the following Staff:

- Prof. Dr. Mohammad Atif El-Eraqy.
- Prof. Dr. Alaa Hamroush.
- Prof. Dr. Abd-El-Fatah Ghenemy.
- Prof. Dr. William Farag.
- Prof. Dr. Abd-El-Kader El-Bahrawy
- Prof. Dr. Mohammad Fathy.
- Prof. Dr. Zeinab Afify.
- Prof. Dr. Mona Abu Zaid.
- Prof. Dr. Mohammad magdy El-Giziry.
- Dr. Hany El-Halawany.
- Dr. yasser Qunsawah.

For their insistence and ecouragement.

The Student, moreover, acknowledges the great services which The Official Libraries and organizations offers him in his present thesis.

To them all, a great thanks and indebtedness goes from the student.

The Importance of Art and Beauty

It's true that, it is very difficult to deny the importance of Art and Beauty, And it is true also if we attempt to study life from the pure individual or social aspects, We can't ignore its beautiful aspects. Life without beauty is a life of boredom and barrenness. Suppose that we didn't have the green grass and tress, and suppose also that the sky was always grey without change, and that all the human faces are one without change and that there was no music, and voices didn't have musicality, then we can say, we don't have life.

Life and beauty, then, are two aspects of the same coin. We can't imagine the first without the second. And this explains man's search for the meaning of Beauty. And this search itself is actually a search for man's identity and spirituality. The need for beauty, then, is a modern need to face the recent problems. In an age where there is materialism, and anxiety prevails and wars everywhere, and corruption, every where the search for beauty is the salvation from all these sins. Beauty is the way for better education, and morality. It is also a way for peace, peace in which security happeness and love will hover over the whole world.

The Aesthetical Values in Herbert Read's Philosophy of Art

Summary

This thesis deals with one of the most important philosophers of modern age: Herbert Read, He is a philosopher, a poet, a novelist and a critic. As a philosopher which is the scope of the thesis. He wrote any philosophical works which deal with Art.

Read's Philosophy is characterized by the contemplative tendency. Where as, in Art his tendency is that of individuality. H. Read paid much attention to the importance of Art and Beauty in our life. Read's Philosophy of Art is for change and Revolution for rebuilding the aesthetic values Harmony, Balance, Rhythm and symmetry, in an international society where love, happiness and peace prevail.

The study is divided into four chapters, besides the introduction and the conclusion.

The first chapter is entitled "An Introduction to Herbert Read's Philosophy of Art". It deals with the most important influences on Read's thought, and the principles on which he established his philosophy.

The Second chapter is entitled "The Aesthetic Values in The Philosophy of The History of Art". It attempts to make a historical survey for the aesthetical values through

history.

The third chapter is entitled " The Aesthetic Values in the Philosophy of Education ". It tries to pinpoint the meaning of the philosophy of Education and its Aestheticism.

The fourth chapter " The Aesthetic values in the philosophy of the criticism of Art ".

In this chapter Read criticizes some of the tendencies in Art, Such as expressionism, Realism, Abstraction and surrealism, for discovering the aesthetic values.

The conclusion, which the student points out his findings.

The Findings

- (1) The student finds out that there must be a wide interest in the Aesthetics and in the Aesthelical values in order to face the problems of the modern age.
 - (2) The necessity for rebuilding the aesthetical values and the return for the old meaning of Art where Art was associated with skill, and from that comes the aesthetical factor to control our life.
 - (3) That the dialectical method is a method full of contradictions; reality and unreality; sense and Imagination, however, this method is the essence of the aesthetical experience.
 - (4) The neessity of the philosophy of History of Art in developing the aesthetical consciousness.
 - (5) He also finds out that here is an originality and up-to-date thraits of the Egyptian Art; especially the ancient and the Islamic Art.
 - (6) That Education throuth Art for the full development of the individual's idintity, and the development of this ability to pass his experience to others.
 - (7) Art and Beauty are both an important entrance for values.
 - (8) Read criticized some of the modern schools of Art for their improvement and discovering there real aesthetical values.
 - (9) The modern aesthetical nessity for the function of Art.
 - (10) Read was not an fanatic in his philosophy, which wasn't in itself atransitional philosophy.
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