



Medicine And The Artist

Ranice W. Crosby, John Cody



Medicine And The Artist:

Medicine in Art Giorgio Bordin, Laura Polo D'Ambrosio, 2010 Fully illustrated with hundreds of artworks this guide explores depictions of illness and healing in Western art *Medicine and Artist* Carl Zigrosser, 1970 **Art as Medicine** Shaun McNiff, 1992-10-20 A pioneering art therapist extolls the arts as a powerful tool in psychotherapy describing how activating the imagination can heal the mind heart and soul The medicine of the artist like that of the shaman arises from his or her relationship to familiars the themes methods and materials that interact with the artist through the creative process Whenever illness is associated with loss of soul writes Shaun McNiff the arts emerge spontaneously as remedies soul medicine Art as Medicine demonstrates how the imagination heals and renews itself through this natural process Author Shaun McNiff describes his pioneering methods of art therapy including interpretation through performance and storytelling creative collaboration and dialoguing with images and the ways in which they can revitalize both psychotherapy and art itself

The Medicine of Art Elizabeth L. Lee, 2021-12-30 In 1901 the sculptor Augustus Saint Gaudens proclaimed in a letter to Will Low Health is the thing Though recently diagnosed with intestinal cancer Saint Gaudens was revitalized by recreational sports having realized midcareer there is something else in life besides the four walls of an ill ventilated studio The Medicine of Art puts such moments center stage in order to consider the role of health and illness in the way art was produced and consumed Not merely beautiful or entertaining objects works by Gilded Age artists such as John Singer Sargent Abbott Thayer and Augustus Saint Gaudens are shown to function as balm for the ill providing relief from physical suffering and pain Art did so by blunting the edges of contagious disease through a process of visual translation In painting for instance hacking coughs bloody sputum and bodily enervation were recast as signs of spiritual elevation and refinement for the tuberculous who were shown with a pale chalky pallor that signalled rarefied beauty rather than an alarming indication of death Works of art thus redirected the experience of illness in an era prior to the life saving discoveries that would soon become hallmarks of modern medical science to offer an alternate therapy The first study to address the place of organic disease cancer tuberculosis syphilis in the life and work of Gilded Age artists this book looks at how well known works of art were marked by disease and argues that art itself functioned in medicinal terms for artists and viewers in the late 19th century **Max Brödel** Ranice W. Crosby, John Cody, 1991-08-16 This lively book with its spectacular illustrations tells the interesting story of the life of Max Broedel the pioneering medical illustrator and founder of the Department of Art as Applied to Medicine at The Johns Hopkins University in Baltimore **Perez on Medicine** Wayman Spence, José S. Perez, 1993 The oil on canvas paintings and drawings shown in this quality art book come from one of the most significant collections of satirical art to ever deal with the world of medicine Perez tongue in cheek work in the old master s style caricatures each of today s medical specialties Full color *Patients as Art* Philip A. Mackowiak, 2018-11-29 Patients as Art explores the capacity of art to provide a unique perspective on the history of humankind Featuring over 160 full color works of art this book offers a

pictorial review of medical history stretching from Paleolithic times to the present reflecting the ideals and sensibilities of the times in which they were created and communicating formal spiritual and scientific values Dr Mackowiak reveals what these works have to say about the status of the art of medicine in the past and its relationship to the medicine of today *The Alabama Medical Journal*, 1901 *The Republic* Plato, 1925 *The Republic* is a Socratic dialogue written by Plato around 380 BC concerning justice the order and character of the just city state and the just man It is Plato's best known work and has proven to be one of the world's most influential works of philosophy and political theory both intellectually and historically In the dialogue Socrates talks with various Athenians and foreigners about the meaning of justice and whether the just man is happier than the unjust man They consider the natures of existing regimes and then propose a series of different hypothetical cities in comparison culminating in Kallipolis a city state ruled by a philosopher king They also discuss the theory of forms the immortality of the soul and the role of the philosopher and of poetry in society The dialogue's setting seems to be during the Peloponnesian War In the first book two definitions of justice are proposed but deemed inadequate 14 Returning debts owed and helping friends while harming enemies are commonsense definitions of justice that Socrates shows are inadequate in exceptional situations and thus lack the rigidity demanded of a definition Yet he does not completely reject them for each expresses a commonsense notion of justice that Socrates will incorporate into his discussion of the just regime in books II through V At the end of Book I Socrates agrees with Polemarchus that justice includes helping friends but says the just man would never do harm to anybody Thrasymachus believes that Socrates has done the men present an injustice by saying this and attacks his character and reputation in front of the group partly because he suspects that Socrates himself does not even believe harming enemies is unjust Thrasymachus gives his understanding of justice and injustice as justice is what is advantageous to the stronger while injustice is to one's own profit and advantage 15 Socrates finds this definition unclear and begins to question Thrasymachus Socrates then asks whether the ruler who makes a mistake by making a law that lessens their well being is still a ruler according to that definition Thrasymachus agrees that no true ruler would make such an error This agreement allows Socrates to undermine Thrasymachus' strict definition of justice by comparing rulers to people of various professions Thrasymachus consents to Socrates' assertion that an artist is someone who does his job well and is a knower of some art which allows him to complete the job well In so doing Socrates gets Thrasymachus to admit that rulers who enact a law that does not benefit them firstly are in the precise sense not rulers Thrasymachus gives up and is silent from then on Socrates has trapped Thrasymachus into admitting the strong man who makes a mistake is not the strong man in the precise sense and that some type of knowledge is required to rule perfectly However it is far from a satisfactory definition of justice *The Republic of Plato*, tr. with an analysis and intr. by B. Jowett Plato, 1888

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