**Aesthetics and ethics in pragmatism.**

**A videogame experiment and its educational virtues.**

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**Introduction**

Our approach of pragmatism attempts to anchor the philosophical approach and pedagogical of Dewey in our own teaching practices. This is an entry by "the small door" that we propose, the pedagogy is revealing finally often secondary[[1]](#footnote-1): "pragmatism is a philosophy, but it is also a science, an ethic and a policy of daily life. " (Cefai, Quere, 2006, p. 15), but also, or even first a pedagogy - would potentially add-we. The pedagogy therefore appears as the poor relation of the pragmatism today, and even if the work of Dewey is discovered and rediscovered in France, it is the more often from the philosophical point of view and conceptual and of its potential beneficial effects on pedagogy, that of a point of view as such practice. However, as the recall Cefai and Quere: the school of Dewey has been a "laboratory philosophical" which has nourished the pragmatist philosophy (Cefai, Quere, 2006, p. 15).

**Questioning**

In this communication, we will focus our comments on the ways in which the pragmatism philosophy could feed the current education practices and this more particularly among young adults and in higher education. If there are more numerous pedagogical experiences with children (including the work of Lipman), they seem to be pretty rare in regards the adults[[2]](#footnote-2). Yet at the time of pedagogical innovation and then that French universities are enjoined to renew their practices, we can ask ourselves what place could have the pragmatism to help to think and rethink the teaching practices in higher education.

Our recent researches are attached to show the links between game and ethics (Vari, 2011, 2014). The game appears as one of the first spaces of experimentation of emotions and social ethics, offering to the child, but also to the adult, the possibility of developing a reflexive consciousness. If Dewey is little attention on the game and its educational value[[3]](#footnote-3), it is more Mead who emphasized instead the game in the moral and social education. It is from these considerations, we designed a serious game for students forming to become educators and psychologists to help them contextualize, training, professional ethics, and develop ethical questioning in from concrete situations. Building on the technological tool of video games, we are also working links between aesthetic and ethical dimensions raised by Dewey (2005) and Shusterman (1992). In what ways the aesthetic experience offered by the video game can arouse emotions opening on ethical questions ? This will be the question that we would bring food for thought in this communication.

**Methodology**

To do this we will rely on both a sociological questionnaire survey on the playful profile of students testing the serious game in training time and part focuses on the graphics; on the data collected during the phases of play by the bais of development (particularly on the choice of avatars) Finally on observations filmed during game times and analyzed using the ELAN software.

We will discuss at first how video games can be regarded as a popular art in the sense pragmatism (Shusterman, 1992) and in what ways it can be an educational tool to raise ethical questions. We then return to serious game design and the difficulties in keeping a pragmatist horizon in its realization. Finally, we return to the results and methodological issues raised to measure the links between emotions, aesthetic and ethical questions.

**Illustrative bibliography**

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1. This little interest ultimately teaching practice is undoubtedly linked to the low value placed on it in teacher-researchers careers in France. [↑](#footnote-ref-1)
2. There is some work including on the impact of research on teaching practices (eg Hagström & Lindberg, 2013). The practice of investigation in the early years of training has been introduced for several years in training in the humanities and social sciences, would it still further investigate ways to teach them. [↑](#footnote-ref-2)
3. Dewey was not a difference in kind in the game and work, both of which are intentional activities, however, the game has a shorter temporality in its aim as work, and therefore requires less reflexivity and continuing efforts work (Dewey, 2011). [↑](#footnote-ref-3)