

On the Ideal and Reality of Dewey's Aesthetics in Rebuilding Democratic Society

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Abstract:

As the last domain of Dewey's empirical philosophy of art, it is very important to understand the whole Dewey theory. Art brings the quality of experience and expresses the way of experience. The artist's creative self-realization is the paradigm for things to acquire meaning. That is, artistic experience is a public life mode, which prompts the transformation of individual life culture, and broadly refers to the civic art and moral art of human participation in democratic culture. Dewey's view of art shows his great verve towards real life. He shows that only when the overall quality of human beings is improved, and when art becomes an effective way to build community experience, can a truly democratic society be realized.

Keywords: Dewey; Experience; Moral art; Real life

I. INTRODUCTION

As the last domain of Dewey's empirical philosophy, art is so important for understanding the whole Dewey theory: art is experience, and in art, it is experience itself. Dewey believes that the creative process and potential expression in art works are so vivid that it becomes an exemplary process, which teaches us how to intelligently experience and shape our world. Artistic behavior proves the integrity of experience itself, which provides ideas for reconstructing experience, or making it an experience, and making the characteristics of experience clearer and more prominent. That is, artistic experience is the strongest theme in all Dewey's works, and this theme is most in line with his democratic vision. Therefore, "the core of Dewey's artistic and aesthetic experience is his thinking about universal quality [1]." Dewey aesthetics will guide the reconstruction of human experience and the realization of democratic life.

II. DEWEY'S AESTHETIC EXPRESSION OF EXPERIENCE

In experience, art fully reflects the nature of things. "Art is art because it brings the quality of experience [2]." Art is rich and intense experience. "It is realized by processing the raw materials of experience into orderly materials [3]." The change and promotion in the law of art is in line with the law of experience development that Dewey seeks, which reflects that the understanding of experience should be deeper, wider and more comprehensive. It can be said that the quality represented by art leads the development of experience. It makes experience meaningful and valuable by choosing the intrinsic potential of things, and reveals and enhances the significance of people's existing experience through aesthetic expression.

Artistic experience exemplifies that in the process of human experience with the world, the interaction is never static and simple, on the contrary, it is full of rhythm and balanced order. Dewey believed that "rhythm existed before poetry, painting, architecture and music [4]." Rhythm shows forward drive and motivation, just like rhythm in music, even if it is paused, it is only rhythmic silence, which indicates forward impulse and strength. Rhythm is not only a beat in music, but also an interesting number. It is a dominating process, a process that dominates the complete organization of form, movement, energy and meaning. "Balance implies control or restriction without sacrificing the richness and freedom of experience. It is opposite to both arbitrary and non-directional behaviors and repressed and undeveloped behaviors [5]." This balance implies the full development and restraint of experience. It takes direction as the goal of action and the perfection of experience as the guide. An event full of individual experiences and results is a balanced state of experience results. Perfect in space, the object acts on rich relationships, which are mainly manifested in the application of the relationship between conditions and results, purpose and means. Therefore, "an experience must develop naturally, with climax, ending, middle and beginning, but as long as it completes a mode of satisfaction, it will rise to the aesthetic level [6]." It is precisely because of the balance of interaction in space and the rhythmic development in time that experience develops forward. In the end, perfection is the verification of experience results.

Here, art is defined as a perfect form, that is to say, as long as the perfect stage of the form determines and controls its generation and structure, it meets the conditions of becoming art. Artists rely on design, through selection and organization, to transform materials into strong experience media and present them. Dewey thinks that the word "design" has double meanings, because "it means both the purpose and the arrangement and combination mode [7]." Art design is characterized by closely linking the relationships of various elements. Only when the integral components help to complete a unique end of conscious experience, will the design and form lose the overlapping nature and become a form. The object has formal significance. When this form is liberated from limitation to special purpose, that is, to serve a direct and enjoyable experience purpose, the form becomes aesthetic. Or, when the elements of a work of art can be produced from human experience, in which there is emotional excitement and behavior at the end, it has a form. As Dewey said, "Form only appears when all these elements play their due role in the realization of experience [8]." Artists are always conceiving such a form to manipulate human forces-*imagination and action, perception and concept, cognition and aesthetic consciousness*-in order to build a lasting form and make the results of these forces sensitive.

It can be seen that the art form is to combine materials perfectly and make them expressive. Dewey said, "Finding the nature of form is consistent with finding the means to push an experience to its successful realization [9]." The unique feature of form is Dewey's deep understanding of art as one of the examples of experience. Form always participates in the creation, practice, conception and satisfaction of the subject. In essence, in the purposeful result, subject, object and emotion are interrelated and enter the whole of time and space. Perhaps unconsciously, artists have a tendency to associate artistic objects and audiences with a certain scene or process that they experienced in their previous experience. Therefore, art is actually a state of continuity that nature has with the help of inner and rational choices and arrangements. Satisfactory enjoyment of any object is consistent with pleasant and direct aesthetic appreciation of art, which is to expand and strengthen the satisfaction of supplying natural things to us, so as to treat natural things rationally. Dewey believes that aesthetic experience is the result of the skill and wisdom of dealing

with natural things, so as to strengthen, purify, extend and deepen the satisfaction naturally generated by daily experience. He said that aesthetic experience is the refined and strengthened form of daily life experience, which is applicable to everyone, and it belongs not only to museums and concert halls. He always believes that "aesthetic impulse comes from the interaction between the power and conditions of ordinary experience, and aesthetic experience is the expansion and deepening of daily experience [10]." Obviously, the background of daily life experience is the premise that it constitutes "aesthetics". Experience condenses into aesthetic experience, which is full of emotions of daily life: such an experience existed as a whole before we admitted it. "It is impossible to discuss Dewey's aesthetics without putting aesthetic experience and daily experience in the same context. Dewey's aesthetic experience is a high understanding of the elements that constitute daily experience and the epitome of experience [11]." It should be said that aesthetic experience is not independent of the familiar concept of "experience", it is the integration and highest form of experience, and it is the characteristic of experience when it is perfect, so as to show the significance of daily experience.

Dewey chooses the aesthetic expression of experience to explain experience, which is intended to prove that the artist's creative self-realization is the paradigm for anything to get meaning. He believes that "art works have complete and intense experience, which keeps the experience in the daily world full of vitality [9]." Art is experience, which makes experience full of vitality, is the perfection and expansion of human experience life, and truly has a rich life, moving towards its own perfection. Dewey explored the meaning and value of art in philosophical sense from artistic experience to guiding general human things. "Art has unique value because it clarifies and condenses the original scattered and broken meaning [11]." In real life, human experience is often fragmented, incomplete and incomplete. Dewey put forward the concept of art as experience to mark the perfect stage of experience development, and to illustrate the high degree of unity and integrity that experience may have. It can be said that art is experience is an original idea in Dewey's empiricism. It is an example of the integration of all artistic experiences through impulse. It clearly explains the way of experience and makes it realize the meaning and value of expression. Dewey's aesthetics occupies an important position in his general experience theory, and the artistic quality of experience is the key to understand Dewey's philosophy [12].

III EMPIRICAL AESTHETICS POINTS TO THE MORAL ART OF DEMOCRATIC CULTURE.

Dewey said, "If art is once again placed in the common environment of mankind, it will not only gain respect and influence, but also show that it has entered human activities and turned it into an artistic value factor [13]." If art enters human experience, it will guide human beings towards richer meaningful life. Then, it is urgent to rebuild the common experience of the community with the great social cohesion of art, so that people can have a good life. In Dewey's view, art can and should be an important force in building a truly free and democratic society. Dewey's view of art shows his great verve towards real life. In fact, only when the overall quality of the community is greatly improved, and only when art becomes an effective way to build community experience, can a truly democratic society be realized. Obviously, art, that is, experience, is a mode of public life, and the art of life is a reformulated human experience, which is expressed in a collective way, prompting the transformation of individual life culture. The art of life, as a reformulated human experience, is not to surpass the experience, but to make it clearer and more

meaningful. The art of life refers to the art of managing organism's attitude and adjusting behavior. The cultural force that transforms the current situation through intelligent inquiry is itself "art". In the broadest sense, this is the civic art or moral art that participates in democratic culture.

In fact, many activities related to behavior in real life are called art by Dewey: for example, the art of wisdom, the art of communication, the art of inquiry, the art of humanity, the art of thinking, the art of education and so on. At this time, the concept of art has broken through the previous traditional narrow understanding, and has become an ideal and lifestyle. Dewey's philosophical essence thoroughly proves that artistic experience, as an example of all experiences, can be completely extended to all fields of life. Human wisdom action is the pinnacle of natural development. Why does Dewey use art to represent all human wisdom actions? Because narrow sense art can be done. As mentioned earlier, the forms that constitute narrow sense art have been spontaneously provided by nature. We only need to select and collect these forms to strengthen and sustain these perceptual experiences. In Dewey's view, the aesthetic ideal thrives with the diversity of participation value; There, practical and social functions are integrated in the aesthetic form.

Therefore, aesthetic experience is what people want at all levels of life. "Art is the ideal of life, and art is what any experience and all life must become [14]." We can't ignore the importance of art because it provides the possibility of democratic ideals: "It is precisely when we rationally recognize these thoughts and act according to them that they become 'ideal', just like colors and canvases become ideal only when they are used to increase the meaning of life [15]." Ideality is for revealing the meaning of things, not for effectiveness; Ideal lies in the guiding significance of real life, rather than sticking to rigidity. Art makes our life truly free and humanistic, and makes ideal, value and meaning become the characteristics of our life world and practical experience world in a concrete form. Dewey tried to make art return to the development of social culture and social reality, so that the aesthetic experience was out of the scope of elite and indifference, and more suitable for the experience of daily life. For him, the origin and fate of aesthetic experience and works of art belong to the common people. That is, artistic experience is the strongest theme in all his works: art, when full of aesthetic feeling, is the representative of "complete experience".

To understand the essence of art clearly, we must first understand that art not only has aesthetic ideals, but also has the value of freedom and cultural accomplishment. At the same time, we should not forget that art also helps people understand the practical value of human activities and human relations. Secondly, Dewey's emphasis on the ideal and true wisdom of artistic democratization was discovered through deliberate observation and experiment, which was bred in nature and communicated in communication. He thinks that communication is the most wonderful thing that nature sends out, and in a similar way, nature enters art-paper and ink, paint and canvas, sound and musical instruments, all of which come from "nature"; Organizational principles, design ideas and ideals come from "humanity", and everything is natural in essence. The ideal duty of art is to arouse such operations and hints, and only when such operations and hints are forged into the organization of our lives can they be improved and consolidated. Only when the ideal of democracy is combined with other "instrumental" purposes and interwoven in the world of daily life can it be firm and reliable. That is to say, only when ideals, values and meanings truly serve the real life, will they become the direction that people strive for. It can "give individuals more freedom and

liberate their potential. This concept and ideal are the core of the spirit of freedom forever [16]." Creating such ideals and concepts is consistent with seeking a new personality consistent with reality, cultivating sincere integrity, truth and beautiful taste, and is complementary to seeking personality development and social progress. Personal personality determines that artistic ideals can be interwoven in daily life through concrete actions. It can be seen that the democratic ideal lies in the pursuit of expressive, creative, free and rational life.

Art accelerates the significance of experience with dynamic, interactive and growing trends by forming examples of experience; Through the instrumental role of art and exemplary enlightenment, it has an impact on human life and experience, so as to produce a successful ending experience. The instrumentality of art mainly means that it is enjoyed by themselves in the sense of communication. Dewey said, "If art has both aesthetic and intrinsic value and instrumentality, then art is more effective [17]." As a powerful experience, art is most likely to be felt in public, providing an instant and shared sense of social life. According to Dewey, artistic communication through various forms reflects the maximum communication of human beings, which can most effectively transcend limitations and break through barriers. "Art and aesthetics are 'ontological', just like the meaning for Heidegger, because they can show the meaning of our existence and the meaning of the world [12]." Aesthetic experience is due to its own goodness-communication and communication with members of the whole society. "Art, as a communication, has fully realized the community, and it embodies the real requirement of democratic community: it creatively explores the meaning and value that experience is realizing. In other words, the democratic community discovered the tasks and possibilities of real communication through art [12]. "Art reveals the meaning of community in the most familiar way of human beings with the closest communication way to people's hearts.

With the help of the significance of artistic experience sharing, Dewey intends to transform nature into meaningful, lasting and expanded experience with the wisdom and rational method of action. Taking artistic experience as an example of all experiences, it extends to all levels of life, and enlarges the understanding of ordinary traditional artistic beauty. Dewey tries to use artistic experience to expand the understanding of general human activities: "Art has fixed the standards of enjoyment and appreciation, and these standards are the basis for comparing other things, and it chooses the objects it hopes for in the future; It stimulates people's efforts [18]. "In the end, mankind's reward for art is the result of putting wisdom into action, and it can be enjoyed directly. "Enjoyment is the success of art construction [19]." But it is not anything that can be enjoyed, not any experienced enjoyment, in short, it is the result of action and wisdom choice. The spontaneity of art and its freedom from external needs enable them to refine meaning and give it life. Dewey's aesthetic theory holds that although direct assimilation is the initial component of aesthetic experience, this kind of experience can only become a complete aesthetic experience when its meaning is perceived. Only after the incident can we distinguish between pure excitement and real aesthetic experience. Therefore, Dewey said that it is in the perception of meaning that things have value, while in the perception and prediction, experience can become aesthetic.

IV EXPERIENTIAL AESTHETICS IS INTENDED TO TRANSFORM HUMAN LIFE STYLE

On the interpretation of experience, Dewey stood on the human position, cut into human nature-life and experience, regarded art as an example, expounded meaning from the aesthetic point of view, and then returned to all aspects of life and life with the obtained meaning as a way to deal with other things. The understanding of experience reflects Dewey's deeply rooted philosophy of life and democratic ideal. This philosophy comes from practical actions, from deep understanding of the relationship between nature and human beings, and is the most essential and perfect understanding of people's participation in nature. Here, people feel common meaning through communication and realize human value through purposeful life. Dewey thinks that art as the object of experience indicates the best experience of mankind. It reveals the meaning of life, and it is an enlightening insight into the kindness of life relations. Therefore, he said that the best experience for human beings is art, which is the enhancement of daily experience and the idealized reappearance of nature and life events.

The greatest significance of Dewey's aesthetics lies in transforming the way of life of human beings, treating life artistically, using imagination and reflection to explore various possibilities at present, and applying artistic ways and ideals to life. Dewey believes that even ordinary behaviors in life have artistic tendency, and can also train human artistic talents and cultivate their aesthetic nature. After all, life can be beautiful everywhere. "Sewing clothes and weaving cloth let him know how our clothes are made; Therefore, the artistic tendency of all this has taught him that even the simplest things in life can be done beautifully, besides providing a necessary method of self-expression, by making models and painting [20]. "Aesthetics is to realize the beauty of human life from the level of spirit and taste. When Dewey discussed the aesthetic characteristics of experience, he answered the question, "If the quality of art and aesthetics is contained in every daily experience, how should we explain why it has not become an obvious and popular thing so universally? [21]" The implication is that the aesthetic things have not been restored to the daily life experience, and have not received due attention. In this sense, nothing can stop us from approaching all kinds of beauty in life in this way.

He further pointed out that the engineering of human cognition should be explored in a broader and richer context of human life, and he extended the pragmatic view of cognition to the specific field of human life. As an act and operation process of perceiving meaning, it is closest to human use. In order not to discuss experience mainly as a cognitive form, nor to deal with experience subjectively or reductionistically, this requires a theory to maintain all the situational features and transaction features of experience in a panoramic way. From then on, it is necessary to start. The meaning and value of human life, which can reflect the essence of experience, provides a context for the pursuit of ideal knowledge. Knowledge is possible because we respond to the world as a project to construct human meaning. In this process, human's natural instinct participates in the world with aesthetic perception and realization of meaning, which just happens to be clarified in aesthetic experience. In this way, if we propose to measure how well Dewey's philosophy grasps the essence of experience, and if we answer this point with Dewey's treatment of art and aesthetic perception, it is not an exaggeration. Aesthetics marks that experience becomes the expression of accumulated experience and the realization of the possibility of internal value. Therefore, "aesthetics becomes the ultimate concern for any philosophical understanding [12]." It is the empirical aesthetics to meet the needs that promotes the development of Dewey's philosophy.

Aesthetics is the way to find Dewey from within Dewey's philosophy, which can explain Dewey particularly well. Finally, Dewey's intention is to promise a creative and critical vision of human life. Dewey thinks that the reformed philosophy should be a way to deal with people's problems. He thinks that philosophy must be practical, effective, experimental and scientific. He said, "We always miss it with the attitude of a painter instead of a painter [22]." The so-called attitude of science and experiment should be the attitude of participants and the attitude of practice and operation: "Painting is a real personal thing, which is the result of the interaction between paint and canvas through the artist's unique imagination and power [23]." Good painting is the result of human participation in imagination and creation, and good life should also be the result of natural interaction between human and environment. The experience constructed by taking art as an example is always the result of interaction and mutual participation. In a word, the course of communication, communication and growth is the most important for life. Real communication can only be achieved by creatively exchanging experiences with each other. "This involves rich cultural base, critical use of intelligence, and active efforts to establish continuity and growth. In other words, experience accumulates all the potential of human life with meaning and value, which is always a dangerous ideal, because this ideal is the highest ideal [12]." Facts show that Dewey's aesthetics recreates the ideal and reality of experience, because it focuses on people's life and is rooted in people's world.

V. CONCLUSION

It is the last field and the apex of Dewey's aesthetics. It is worth mentioning that Dewey's redefinition of aesthetic experience and pursuit of life art give a theoretical way to realize a reasonable life, while Dewey's philosophy of art is meaningful only when it is placed in its overall ideological background: that is to say, Dewey's advocacy of aestheticization of daily life is guided by the socialization goal of people's democracy and social equity. In Dewey's view, democracy, as an individual's way of life, is nothing new at all, but when it is applied, it has brought new practical significance to the old ideas. Democracy means that it is not only controlled by human nature, but also stimulates human's intellectual judgment and action to the maximum extent by providing appropriate conditions. As a common way of life, democracy is controlled by personal beliefs and the joint efforts of individuals and others.

Throughout the analysis of this paper, we think that Dewey's aesthetic theory has abundant modern significance, and the theory of aesthetic experience provides Dewey with the most solid foundation for reconstructing human experience-its role in the reconstruction projects of philosophy, education and morality. Dewey extended the view of pragmatism to the specific fields of human education and life, pointing out that the engineering of human cognition should be explored in a broader and richer context of human life, and knowledge should be regarded as a process of learning and exploring, rather than a process of accepting facts. In order not to discuss experience mainly as a cognitive form, nor to deal with experience subjectively or reductionistically, this requires a theory to maintain all the situational features and transaction features of experience in a panoramic way. From then on, it is necessary to start. The meaning and value of human life, which can reflect the essence of experience, provides a context for the pursuit of ideal knowledge. Knowledge is possible because we respond to the world as a project to construct human meaning. In this process, human's natural instinct participates in the world with aesthetic perception and realization of meaning, which just happens to be clarified in aesthetic experience. It can be

seen that Dewey's intention is to promise a creative and critical vision of human life. Today, the aesthetic essence of Dewey's philosophical thought will still accompany modern people to a better tomorrow!

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