

Research on Aesthetic Principle Based on Natural Order and Law of Life

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Abstract: Aiming at some vague and ambiguous issues such as art and philosophy, modernity and tradition, reality and history, peace and war, historical evolution, order change, cultural distortion, etc., according to Ruskin's aesthetic theory, natural laws, characteristics of The Times, we study the life essence of aesthetics, the natural order of aesthetics, the ethical and moral attributes of aesthetics, and deepen our understanding of aesthetics. We should fully understand the significance of ecological aesthetics, speed up the construction of social spiritual civilization, and enhance cultural literacy. We should fully recognizing the significance of ecological aesthetics, accelerating the construction of social spiritual civilization, and enhancing cultural literacy.

1. Introduction

With the progress of science and technology, the contradictions between production and environment, culture and nature, economic development and happiness index need to be coordinated, and it is necessary to study whether culture still conforms to the rhythm of nature and the order of nature. It is necessary to learn from traditional aesthetic theories, study the characteristics of aesthetics in The Times, and promote the construction of socialist spiritual civilization.

John Ruskin (1819-1900) was an English aesthetic thinker and art critic in the 19th century. [1] He asks questions about the nature of the world and existence from a more rational perspective. We firmly believe that the order of the natural universe is the fundamental standard of aesthetics, and whatever conforms to this order is beautiful. Truth is typical of beauty. [2] All life activities are intrinsically driven by this order and manifest the beauty of life through the full realization of their own life functions. [3] Morality is understood as the observance of this order, and therefore the activity of life must naturally be moral. It is in this sense that he criticizes the immorality of industrial capitalism and accuses commercial art of lacking beauty. [4] Ruskin studied aesthetics from a theoretical perspective, including the laws of nature, life, ethics and morality, which had systematic significance in promoting the peaceful and healthy development of society, especially in leading and promoting the development of British art and social civilization [5,6,7].

This paper further expands the applied research of John Ruskin's aesthetic thought, combines the development state of modern technology and culture, and puts forward the view that beauty is the improvement of living state, aiming at deepening the understanding of aesthetic practice, strengthening the improvement of ecological environment, and strengthening the construction of socialist spiritual civilization.

An in-depth study of Ruskin's aesthetic theory and 19th century British aesthetic practice can help us balance the contradictions between economic development and environmental problems, social progress and social equity, scientific and technological development and human dignity in the current social environment [8].

2. The original theory of aesthetics

2.1 Nature of aesthetics

The essence of beauty is a complex and diversified concept, involving philosophy, aesthetics and

other fields. The nature of beauty can be understood from many perspectives, including its philosophical basis, historical evolution, and its expression in different cultures.

The essence of aesthetics is the philosophy that takes the order of the universe as the aesthetic standard, which is called natural aesthetics. Conformity to the supreme cosmic order is "beauty", the exact expression of this order is "reality", and the concrete form of this order is "nature", which is also the typical beauty that can be perceived by human beings.

All life processes are governed by the cosmic order, fully realizing their own life vitality and life function, and displaying the beauty of life. Morality is the observance of the order of the universe, so the activity of life should naturally be moral. It is in this sense that he criticizes the immorality of industrial capitalism and accuses commercial artworks of lacking beauty. The results of industrialization have abandoned the dimension of life, repressed the need for human freedom, and torn apart the harmonious natural order.

Great art should be able to reflect the divine order by truly depicting nature, and truly show the vitality of life. Based on this standard, the paper discusses the utility of art. Art has the social responsibility to enhance people's moral sense and improve social ethical conditions, and art is closely related to human living conditions. Therefore, aesthetics and its political economy and social reform thoughts complement each other. Aesthetics explains the world in an aesthetical way, and political economy is the concrete practice of its aesthetic idea.

The aesthetic philosophy, the judgment of life and society, leads the trend of art development, promotes the change of social culture, expands the theoretical dimension of aesthetics, and makes aesthetics have the significance of existential philosophy.

The theoretical source of Ruskin's aesthetics: inheriting the English aesthetic tradition of deism and empiricism, the results of rational research on the nature of the world and existence. Ruskin's aesthetic theory and practice have made outstanding contributions to the development of British social civilization, promoted the development of British society, and can provide references for the construction of Chinese culture. Ruskin's thought provides important ideas and methods for reflecting on the predicament of contemporary survival and realizing the all-round development of human beings. Today, Ruskin's aesthetic thinking still has important enlightenment significance for us to realize our own survival value and build an ideal life.

2.2 A broad manifestation of the natural order

Aesthetics does not refer first of all to art, but to the whole field of human perception and sensation as compared to the more exalted field of conceptual thought. What aesthetics should deal with internally and originally is the relationship between man and the world. It can be said that every step of aesthetic development does not leave philosophical, thinking about the world.

In order to unify the various definitions of beauty, beauty is divided into two types.

Type beauty: emphasizes the forms, characteristics and attributes of things themselves, which are born without human intervention and exist naturally, and are the manifestation of the divine and harmonious metaphysical order.

The beauty of life is concerned with the intrinsic value, practice and achievement of the living body, and it emphasizes the practical activities of the living body in achieving its own goals and functions. Therefore, when the living body properly plays its function, especially in accordance with its own life force to make efforts to realize the value of life and creativity, it will produce a pleasant experience of beauty. The beauty of type and the beauty of life reflect the harmonious and complete divine order from two different levels of generality and particularity.

Life forms and living activities are important links to show the sacred order. Aesthetics is applied to the field of ethics and morality. The perception and expression of beauty must require respect for life, care for living conditions, and the pursuit of social justice and order. Criticize industrial capitalism and find a way to build a better life after industrialization.

2.3 True philosophical significance

True definition: In the creation of great art, the essence of nature is faithfully presented to the mind or senses. The essence of nature is the manifestation of divine order, and faithfulness is not

only an accurate description of phenomena, but also an understanding, grasp and expression of the metaphysical content of divine order.

The criterion of the greatest art is to conform to the rules of nature and to inspire the viewer to think about the mysteries and divinity of the universe. The artist, with an honest kindness of heart, experiences the order of the universe from clouds, leaves and waves, and then presents that pure impression to the world in a very real way. Artists understand the vitality and beauty of nature, and use natural scenery as a medium to carry their own expression and emotion. With the principle of being faithful to nature and the goal of presenting the divine order of nature, through careful observation and deep understanding of nature, the pure impression of it is transformed into a painting.

Metaphysical meaning of artistic reality: reality is not only limited to the form of art works, but also includes the basic order and fundamental source of nature. It is truth in thought, not just in expression. It is metaphysical, not phenomenal.

2.4 True natural scientific significance

The structure of natural objects is the basis of the operation of the order of the universe, and strict anatomical reality is a necessary condition for artistic reality. For example, good rock painting, a realistic representation of a rock's geological structure, allows us to infer the past and future of a rock as if we had the actual rock in front of us... The geological laws, which include the entire process of water erosion of a rock, allow a geologist to infer the past and future state of a particular point as exactly as if he were standing there and being splashed with water.

Artists should reproduce nature as accurately as possible, especially the laws of natural science, and the more close to the original appearance of natural things, the better the works of art. Whether it is landscape painting or figure painting, it should perfectly represent the specific characteristics of the object, and the painter should be familiar with the unique nature of each object he wants to represent.

3. Aesthetic essence of life

3.1 Life as the core concern of aesthetics

The feeling of beauty cannot be without an appreciation of the process and value of life. Good artistic creation should be a full display of vitality. Beauty can be understood as the character of imagination and individual expression. Express everything in your life.

At the end of the life cycle, the leaves of the herb moss thistle (see FIG. 1) do not fade or decay significantly, but slowly turn into the "soil" for the growth of new leaves, silently supporting the bloom of new life. This is not only a presentation of beauty, but also a reflection of the "morality" of life. Beauty and life are inseparable. The reason why natural things can arouse the aesthetic feelings of aesthetic subjects is that they truly present the divine, whole and harmonious cosmic order based on vitality.



Figure 1 The moss thistle is a wild flower of the genus thistle in the composite family

Aesthetics is the synthesis of expression and content. Content refers to the process and movement of natural things or works of art, and beauty is the essence of "expression" by these specific contents. External appearance and form contain the formation and growth mechanism of content.

What is beautiful art? Only when the creator's mind and soul are reflected in it, only when the concept of harmonious natural wholeness is displayed, the work of art is beautiful. Vitality is the

expression of the wholeness of nature. Every important quality related to beauty depends on whether it can express the life energy contained in natural things;

If we look at life from the view of nature of the divine order, we will have a more emotional understanding of life. Whether it is human life, animal and plant life, are the elements of harmonious order; The process of life is not only the birth and death of material elements, but also the expression of beauty, because it carries the whole and harmonious cosmic order. Therefore, artistic creation should also fully display the emotional elements based on vitality.

In particular, he emphasized the "natural" attributes of artistic works, paying attention to whether the brushwork of painting or the technique of carving was natural rather than artificial, and asked the artistic expression to be sincere and resonate with nature. In other words, the work of art should be able to convey the breath of life.

Painting creation is not only for practicality, but more importantly, it can convey the artist's understanding of nature and life through his works. The purpose of the creation is to make the public accept, to let the public know more about religious facts or teachings in a simple and direct way. Superb artistic skills can well achieve the artist's purpose of creation.

3.2 The vitality of artistic creation

It is only by creating with an artistic purpose, as Michelangelo did, showing not only sympathy for his contemporaries but also the mutual understanding of people of all ages, and only by focusing on universal human concerns, that the value and achievement of works of art can be revealed. This universal human concern is a profound understanding of the beauty of life, a full expression of the emotions of life.

Great architecture contains a rich emotional element. Ancient buildings may have been built for the purpose of sacrifice and sacrifice, and the selection of stone and raw materials in such buildings tends to be precious and rare. For only then can the human feeling of sacrifice and sacrifice be satisfied. Generally speaking, the works of architects are often not perfect, but the innovation must be carefully thought out, invested in sincere and deep emotions.

Health is both mental and physical health. Staying healthy is not only an instinctive need for survival, but also an ethical one.

The phenomenon of life can be compared with beauty because it internally reflects the laws of the cosmic order and the laws of natural growth. The expression of beauty is accomplished in a proper manner and in accordance with the inherent requirements of the divine order.

3.3 The status of art and life

The idea that beauty is useful is based on a false understanding of the word useful. It is the most depraved and dangerous assertion of the idea of beauty. It conflates admiration with hunger, love with desire, life with feeling, and asserts that human beings have no thoughts, no feelings, except those desires associated with animal instincts. If usefulness is beauty, then the most beautiful things in nature are seeds and roots, and the most beautiful works of art are spades and millstones.

Art can be divided into two kinds: art that is subject to life and art that is subject to objective existence. Art that serves life is useful; Art as the goal of life or as a theory is useless. However, the distance between applied art and theoretical art is the distance between bricklayer and architect, the distance between practice and theory. The so-called useless part of the theory is correct and authoritative by man, and occupies a superior and higher position. Theory is superior to practice.

Art should pursue noble human spirit and abandon pragmatism and utilitarianism. Beauty is the expression of the divine, harmonious, complete order, tending to the absolute, tending to the objective, it should be completely free from the interference and influence of practical considerations. Aesthetics is not about painting, but about the nature of the natural world.

3.4 The pushing role of art

The usefulness of art is as follows: first, to strengthen the belief in the natural law and the divine order of mankind; Second, to improve the moral level of human beings; Third, to provide material services to mankind.

The phenomenon of life can be compared with beauty because it internally reflects the law of the divine, harmonious, and whole cosmic order.

Art achieves the expression of beauty in a proper way, in accordance with the inherent requirements of the divine order. When the painter captures the great beauty features common to higher life, he also captures the specific characteristics of the objects in the painting. The foundation of beauty is intangible, but beauty should not be abstract, beauty should be concrete, it is closely related to human survival.

Encourage the reproduction of God's beloved, divine, natural order in a more natural way. Art is committed to jumping out of certain constraints and actively approaching the rationalized divine order. In reverence for the divine order, people experience "the joy and power of life." Art contributes to the perfection of human morality. Artistic activities can record facts and shape culture. Human mental health and physical strength are derived from nature, from the perception and observance of the divine order. Artistic activity is the perception and record of the source of spirit and power. Knowledge of botany, geology, and zoology can be obtained through the faithful recording of artistic activities.

Artistic activities also accumulate, interpret and transmit culture. It embodies the historical, political, social and cultural conditions of the creator as well as the spiritual conditions of his contemporaries. The whole great era of history is summed up in a single noble work of art, in which the passions of hundreds of millions of dead people are concentrated." Great art is the product of a healthy and vibrant age, which provides ideals worth emulating in later ages. Art also unlocks the limitations of our own time, revealing to humanity truths that have been overlooked and obscured, and providing humanity with the necessary lens through which to look at itself. To enhance the aesthetic interest is also to enhance the moral standard of the public.

What art always thinks about is the possibility of realizing a good life, and it is a way for art to serve the ideal living situation.

4. The ethical and moral attributes of aesthetics

4.1 The ethical attributes of artistic activities

Artistic practice, like philosophical thinking, is a way to the origin of the world, and therefore has moral character. Artistic activity is an important form of survival activity. The aesthetic experience of artistic creators shows the basic understanding of existence and the cognitive way of the world. The content of aesthetic view is ethics. Ethics, refers to the various moral principles of human relations.

Art is not only a simple aesthetic description of natural scenery, but also contains ethical and moral content, which is the guide of the subjective intention of the aesthetic subject and the yardstick for examining the social system and social conditions.

Artistic activity is the most direct means to approach beauty, its goal is not only to pursue aesthetic taste. In the process of artistic practice, the artist needs to be in awe of the divine order, at the same time possess an accurate self-knowledge, a healthy body, the virtues of humanity, the capacity for reflection and imagination, the perception of beauty, and the sensitivity to a harmonious ethical state.

4.2 The concrete expression of art ethics

All art comes out of the whole human nature and aims at the whole human nature. Artistic activities serve the wholeness of human life. The meaning of the beauty of life refers to the proper realization of the function of life, and all practical activities of human beings are directed to this goal. The purpose of teaching people to paint is not to make people become a camera to copy colors, but to let them express humanistic knowledge and perfect thoughts through painting. Artistic activities depend on physical and mental health, and the full state of life vitality is manifested through artistic activities.

Language art: "Only language that evokes empathy is clear." The power of language lies in its

sincerity and truth, not in how gorgeous it is. All great languages, without exception, try to express great things. The beauty enjoyed by the language of every nation reflects the essential law of its existence. Language arouses empathy because it is true, which is the ethical goal that language art should pursue.

The love of beauty is the opposite of jealousy, greed and cruelty. People who have a strong love of beauty are usually passionate, fair and have excellent insight.

4.3 The unity of artistic soul and ethics

The quality of artistic works is essentially the embodiment of human spiritual good and evil. Take music, for example. Some pieces are harmonious, restrained, well-structured, creative, complete, pure, and pleasing, while others are chaotic, wild, unimaginative, mutilated, and jarring. The former is naturally good, the latter is bad.

The spiritual content and the art form are the same. The malevolent art symbolizes what the malevolent soul produces. Just and healthy people do not create evil works of art; The works created by just and healthy people must be elegant, effective, and magnificent.

If art wants to pursue the goal of providing spiritual resources for future generations, it must present itself in real life and intervene in the spiritual construction of the real world.

4.4 The traditional concept of picturesque

Picturesque is a kind of power to construct the sense of picture. With this power, painting, like poetry and debate, can provoke a reaction in the mind. In aesthetics, picturesque refers to a visual quality, ushering in the relationship between art and nature, marking the association between the two. A unique aesthetic expression, in which personal experience, emotional elements and natural ecology are brought into being, is different from philosophical aesthetics.

Picturesque aesthetics is an aesthetic thought developed in the west at the end of the 18th century, which emphasizes the mutual influence between nature and art. It broadens the definition of beauty and takes a big step down the road of impracticality. Naturalism has influenced the English idyllic poetry, garden design and architectural trend from landscape painting. It became an important aesthetic trend in the west at the end of 18th century and the beginning of 19th century, and also became the prototype of the landscape pattern of natural aesthetics in the 20th century. How to coordinate the difference between nature and artificial planning, and how to show nature in the form of art, has become a topic of enduring discussion among estheticians.

The creation of the hand of nature is elegant and casual, even if those natural objects are uneven, but still give people a "happy-go-lucky" pleasure. Wild plants, natural rivers, irregular land, hills of different shapes, in such an environment, people do not want to see clean walls, straight roofs. In the stones of the farmhouse and the cliffs, look not for artificial carving, but for traces of nature.

4.5 The ethical connotation of the concept of picturesque

Successful architecture is about fitting in with the natural landscape around it, and of all the modifications that people use to enhance the beauty of the natural landscape, the most effective are those that add vitality to the landscape, and the ethos they impart is consistent with the overall style of the landscape. Successful architecture should also be integrated with the cultural ethos: "We cannot expect ease, because everything around us looks sad and decayed." We can't expect tidiness, because the beauty of nature is associated with being neglected. But we naturally look for a sense of grandeur and richness in design or form, and the building before us is just a farmhouse, which may still have an aristocratic quality, a beauty that looks, though decayed, like it was once in splendor.

In the framework of divine order-nature-beauty, the noble character of divine harmonious order is in the basic position. The so-called truth of artistic creation requires the artist to arouse people's appreciation and reverence for the sublime harmony and order more accurately. The traditional picturesque is confined to the external form of the natural scenery, and the aesthetic subject only chooses a certain side of the natural scenery to construct the ideal image that loses its authenticity and is subjectively beautified, and its aesthetic interest and thinking are superficial. The sublimity of Michelangelo's works is based on the spiritual essence of the characters, and the sublimity of the

works comes from the spiritual core, not from the artistic skills.

Whether sublime, beautiful or picturesque, they are all supported by vitality, and the emphasis on vitality and living conditions is the core of aesthetics. Nature is the most vigorous field, and the life phenomenon in nature is the source of aesthetics.

5. The construction of ecological aesthetic order

5.1 Political and economic theory based on the value of life

The hope is to construct an aestheticized political and economic order to complete the redemption of industrialized society. A true political economy should be concerned with how to improve the welfare of society as a whole through economic activity, rather than merely pursuing the accumulation of material wealth.

When people's life process, value needs, emotional needs, etc. are added to the political and social order, people should not be reduced to "economic" and "mechanical", but have emotions and morals. The purpose of economic activities is to support people's aesthetic and moral activities and pursue the full presentation of the meaning and function of human life, rather than the endless pursuit of the accumulation of material wealth.

Value is not closely linked to material benefits, it is essentially the utility of things to maintain human life. Value is beneficial to people's life and life. The true "value" of a thing is neither the price paid for it, nor the degree to which it satisfies any consumer need, but the benefit it can provide to human vitality. Objects that can meet the needs of human health are "wealth", and there is no wealth without life. The ultimate goal of economic activities and social development is to improve and safeguard the quality of human life.

5.2 Art ecological labor welfare

Life encompasses the well-being and strength of the whole human being, both physically and spiritually. The task of political economy is to identify those resources and commodities that are really beneficial to people or have vitality, determine their value to society and the economy, and then decide what degree of labor and how to obtain them, and make effective distribution.

Cost is the amount of labor involved in the production of goods, and it is a kind of consumption of life. The accurate cost measurement method should be based on the actual life condition of people, rather than on the abstract and general human basis. The physical strength and skills of workers vary greatly in different life conditions. When labor that should be easily done by adults is imposed on minors, the cost to individuals and society is incalculable.

If the working hours are too long, even the most relaxing and interesting tasks can become painful and harmful to health. Conversely, even the most strenuous physical or intellectual activities can be relaxing and rewarding if the labor time is moderate. Social welfare system: labor that enhances the quality of human life, with low cost and high returns.

5.3 Education of aestheticizing social order

The ideal social model is an aestheticized social order, and only by shaping people's perception of a good life through education can society continue to develop in a better direction. It combines aesthetic education with moral education, emphasizing the cultivation of moral qualities such as honesty, integrity and compassion.

The utilitarian education concept promotes the social status of students in the social class through utility-related education. If a man does not have a wise attitude, he can hardly benefit from whatever he reads; No matter what he writes, he may do harm to the reader. The harm of utilitarian education is first that people replicate commercial competition into the field of education, and constantly encourage the "vice of envy." The pursuit of "vain praise", which causes a kind of "tension and anxiety", is not good for learning itself.

Education not only means the acquisition of knowledge and skills, but also an organic process of enriching the human soul. True education should lead the human soul to the path of beauty and bring

out the best in it. All in all, an education that brings happiness and pleasure to the individual will also be the most beneficial education for him.

As a part of the harmonious and sacred order, only by integrating into the order can people accurately recognize themselves and realize their full growth. In interaction with nature, people become more aware of the nature of their own existence and of our state of being in a larger and more active overall order.

Art education and beauty education are very important. The education of beauty consists, first of all, in letting the children see the kindness on the faces of the gentlemen around them. Next, there is the grass, the water, the wild animals, the flowers and the sky. The cultivation of closeness to nature and taste for art is fundamentally the awakening of the good content in the depths of human nature. Education, therefore, must conform to the natural state of development, to human nature.

What teachers can do is to discover the potential in children, develop and use this potential to the best of our ability, and then change our methods of education and training to ensure the healthy development of children, so that they can devote themselves to the work for which they are best suited, and develop their full potential.

5.4 The education of virtue social order

Virtue should be a common element in all education. It is indecent and inhumane to try to achieve any temporary prosperity by sacrificing ecology. Ecology is seen as a symbol of morality, equivalent to purity, immaculate, and integrity. Cleanliness reflects a person's respect and care for himself and others, and it also helps to create an orderly, harmonious and beautiful social environment that provides beneficial conditions for people's spiritual and moral growth.

Honesty is the best human virtue. The widespread popularity of business consciousness makes the conflicts of interest between individuals become frequent. The realization of altruistic moral concerns is impeded. Teachers must get children used to accurately stating facts, which is both in keeping with the principle of honor and a linguistic achievement. Let the children speak in the closest way to the truth, state the truth without concealing or exaggerating it, use words accurately, make truth the test of perfect language, give words a strong moral purpose, and then integrate this accuracy into all thinking and observing activities in order to think things as truly as possible, to see things truly from the bottom of their hearts.

The education of virtue should be the main object and mission of education, the aim of which is to equip students with the ability to perform their duties and to carry out the daily work of life in the healthiest, happiest and most complete manner. By raising the status of virtue to an ideal level, people's lives can be restored to a healthy state. However, this recovery will be impossible if education continues to be promoted as the only path to success.

Education is for the pursuit of an ideal state of existence. Education should enable individuals to understand their environment, including what the world looks like, what it is made of, and what it can do for people. Education should help individuals define what they are best suited to do, including understanding social conditions and needs, their place in society, and the best ways to achieve and spread happiness.

5.5 An ethically-oriented economic order

In the face of social injustice, utilitarianism and the lack of morality, action should be taken: an ethically-oriented economic order, a struggle against capitalism, radicalism, environmental destruction and materialism.

To advocate the construction of strict ethical and moral norms to alleviate the survival anxiety brought about by mechanization and industrialization. It is good to cherish everyday life, to work close to nature, to work together and evaluate others objectively. Firmly supports sustainable land management, environmental protection, crafts and the arts, practical social intervention, ethical retailing and production, education, public policy debate and academic research with the goal of promoting the development of traditional virtues and the arts, promoting the educational and cultural dissemination of crafts, and promoting a critical spirit of modern industry and business. The organization is committed to combining aesthetic, ethical and social values with practical life to

create a more meaningful and beautiful society.

Green conservation: Nature is portrayed as pure and sublime, and he firmly believes that natural beauty and morality are inextricably linked. He often expressed his admiration and awe for nature by depicting its magnificent scenery and moving scenes. However, with the advance of industrialization and urbanization, he witnessed the destruction and pollution of natural landscapes by humans, as well as the abuse and waste of natural resources.

Nature is a complex and interconnected system in which every organism and element plays an important role. Shallow ecology is anthropocentric environmentalism, which opposes pollution and resource depletion, and the central goal is human health and prosperity. Deep ecology, by contrast, considers an interconnected, holistic scenario that views the relationship between the human economy and nature as a network or whole with intrinsic relationships, and considers environmental considerations such as pollution and resource management as part of larger issues of natural systems and human-nature relationships. The ecological view is not only interrelated on the natural level, but also interrelated on the moral level. If you want to control external pollution, you must first start from within. To deal with environmental problems, individual moral responsibility and conscience play a crucial role.

6. Conclusion

The essence of nature is the divine order, the natural attributes of things themselves, the forms, characteristics and attributes they have. Alternatively, the proper functioning of living beings, and especially their efforts to achieve the value and creativity of life according to their own life force, are manifestations of the divine order.

Reality is not limited to the forms of works of art, but also includes the basic order and fundamental source of nature. It is the truth of thought, not merely the truth of expression; It is metaphysical, not phenomenal.

The phenomenon of life can be compared with beauty because it internally reflects the laws of the cosmic order and the laws of natural growth. Aesthetics is not about painting, but about the nature of the natural world. The unity of artistic soul and ethics.

The aesthetic experience of artistic creators shows the basic understanding of existence, the way of cognition of the world, and the content of aesthetic view is ethics.

The ideal social model is an aestheticized social order, only through art education to shape people's cognition of the good life, the society can continue to develop in a better direction.

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