

Digital media, Popular culture and Arts education: Idea of arts education in our society of mass consumption

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Reaching out to a diversity of socio-cultural contexts and specificities: 2.3 Digital media, popular culture and arts education
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Today we are living in the society of mass consumption, in which people desires and enjoys the consumption of various goods and fashion in every day. The information on these matters is transmitted at high speed all over the world through digital media. And people's desire is stimulated by it. In this society, such a huge merchandises and the information determine lifestyle of the mass and the cultural life drastically. And this society caused so-called Rehman Shock (2008) and brought financial panic recently. The aggressive and competitive situation overwhelmed us. The root of the problem consists in our egoism of the so-called "good citizens". Therefore modern society is the one in which competitive attitude and consequently meritocracy controls everything. What can we do for such alienated society ? That is our fundamental problem. In this concept of "modern idea—unfinished project", a social philosopher J. Habermas(1929 -) points out the contemporary importance of the theory of aesthetic education (this means plan for the social reformation through aesthetic education of man) by F. v. Schiller(1759 - 1805). He was poet and aesthician in the latter half 18th century of Germany. Habermas says as follows. "The art is able to touch the heart of individuals, but that's not sufficient. It must be able to transform the way of life of people. Therefore Schiller placed his hope on the communicative power of art, the power to form the sense of community and to realize the solidarity of people, namely on the public character of art. [...] Schiller criticized the civil society as < system of egoism > ." This system rules our society also. Consequently the idea of Schiller showed us our possibilities for future. Schiller planned to establish in our consciousness "a third joyous kingdom of play and of

semblance”, “the realm of aesthetic semblance”, in short “the aesthetic State”. According to him “man only plays when he is in the fullest sense of the word a human being, and he is only fully a human being when he plays.” “The object of the play-drive” is “living form,” namely “what [...] we called beauty.” And this “living form” is “aesthetic semblance”, which we can have through our free imagination. Schiller says “Beauty alone do we enjoy at once as individual and as genus, i.e., as representatives of the human genus.” And “the aesthetic State alone can make society real, because it consummates the will of the whole through the nature of the individual.” In short, “beauty resolves the conflict” of man, “or at least aims at resolving it [...].” We should establish “the aesthetic State”, namely the harmonious society through our free imagination, i.e., artistic activity. An idea was always the greatest reality, because the idea is our signpost, toward which we advance.

References

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