

Research About the Application of Wabi-sabi Aesthetics in Jewelry Design

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Abstract

At present, the society is fully developing into an intelligent society and human-computer interaction age, and the social competition pressure is getting fiercer and fiercer. The high-rises, the revelry and luxury, the materialized world and human feelings are weak, and the society is becoming more and more impetuous. More and more people are suffering from mental illness, and people are generally under great psychological pressure. In the busy reality, people make necessary information communication through the Internet for a long time. Face-to-face communication becomes especially luxurious in life, resulting in the lack of emotion of modern people. On the other hand, the development of economy, the material is becoming rich, people get rid of the condition that not have enough to eat or wear, quality of life is generally improved, people's attention on having only adequate food and clothing problem is transferred to the quality of life, pay more attention to the spiritual world of the rich and satisfying, jumped out of the materials such as for price, quality requirements, the pursuit of spiritual satisfaction in the process of purchase and consumption. Therefore in the modern design, in order to make consumers get spiritual world rich and satisfied, and design to express more than itself, more to express an emotion or a kind of idea. Therefore, the jewelry design works based on wabi-sabi aesthetics are in line with the consumption demand of contemporary consumers. Wabi-sabi aesthetics is applied in the jewelry design, and the feeling of wabi-sabi's simplicity, tranquility and nature is passed to the public through jewelry, or a philosophy of life that complies with nature and simplicity. This article make use of the existing wabi-sabi aesthetic literature study and generalization to summarizes the symbolic features of wabi-sabi aesthetic expression, the conclusion of study as a reference of jewelry design, break wabi-sabi aesthetics in jewelry design application blank deadlock relevant theories in the field of literature and try my best to do something for the breakthrough of modern jewelry design.

Keywords

Wabi-sabi, Jewelry Design, Symbolic features.

1. Wabi-Sabi

1.1. Research on the Concept of Wabi-Sabi Aesthetics

The core idea of wabi-sabi comes from Chinese "Chan", a Japanese aesthetic that embraces transience and imperfection. A literal interpretation of wabi-sabi, loneliness and despair of the meaning behind it. But to understand from the position of a "Chan" about wabi-sabi, wabi-sabi is not negative, but the interpretation of freeing from numerous and complicated world looking for quiet soul, people can check to feel a deeper meaning of life, has the same effect with the Chinese Taoist "advocate natural, quietism, nothing can not be, laissez-faire, and nature in harmony". From a philosophical point of view, what wabi-sabi aesthetics expresses is a way to return to nature through direct search for essence and pursue the harmony between human

heart and the natural world. Leonard Coren[1] use a sentence to sum up its essential spirit: to be reduced to the noumenon, but not to the poetry; Keep things simple, but don't let them go. Wabi-sabi aesthetics is a dynamic beauty that flows along the irregular flow of mind and nature, Is a kind of after years baptize, one thing is peeling off its appearance, reveal the nature of the quaint, frugal, convergence and poor image, is a kind of stress from the impetuous and noisy to return to the nature of all things spiritual, wabi-sabi is uncontrollable and unpredictable, any static point of view to understand with narrow attitude about understanding of wabi-sabi aesthetics as a kind of plane aesthetics and quiet dead already.

1.2. Characteristics of Wabi-Sabi Aesthetics

The characteristics of wabi-sabi aesthetics include asymmetry, rusticity or irregularity, disfigurement, sense of age, roughness, simplicity, humility, doing it without effort, everything as it pleases, familiarity, and the formation of natural change.

1.3. Wabi-Sabi Aesthetics in Life

In fact, wabi-sabi aesthetics is not far away from us, it has long existed in all aspects of our lives. Such as product of the beauty of wabi-sabi: Muji product, is the representative of wabi-sabi aesthetics of natural simple rustic, abandoned the flashy material, use of waste paper and cardboard, plastic and scrap metal, simplify the complex product modelling and process, only in a simple form of products and product function to design product, like the art director Branded Zai said: the most beautiful design is nothing. This coincides with the concept of wabi-sabi[2]: Nothing lasts forever, everything changes constantly, nothing is perfect, everything is unfinished, and there is something beautiful about plain appearance; The beauty of wabi-sabi in literature: Eulogy of the Shadow, this book repeated references to aesthetics in the physical and cultural context of "dark", the wear and shine of the rough original material surface and long use can achieve a very delicate aesthetic realm in such an environment, which is consistent with the idea that wabi-sabi aesthetics emphasizes the sense of age, imperfection and traces of nature; The beauty of the landscape: The dry landscape of Nanting, abbot of Longan temple, capital of Jingdu, focuses on the natural landscape, avoids the traces made by artificial axe, and creates a kind of simple, distant and tranquil extremely beautiful realm; The beauty of the church: Tadao Ando's the design of the church of light charm lies not in the outside, but in the church of light and shadow brought about by the shock; The beauty of the tea ceremony; The beauty of zen meditation Both contain wabi-sabi aesthetics. There are numerous examples like this. The beauty of wabi-sabi lies not in external appearance, but hidden in implication, beyond time, not empty voice, but old and new. Wabi-sabi is not only a aesthetics, but also a way of existence of everything in the world.

2. The Significance of the Application of Wabi-Sabi Aesthetics in Jewelry Design

The wabi-sabi concept would push people to dig into the meaning of life, people and things themselves. It's antagonism is the luxury, magnificence and perfectionism that the mainstream of our country is pursuing right now. The wabi-sabi concept will bring more and more attention to this aesthetic and lifestyle. However, in a society with extremely rich materials, we really need to be simple and simple to dilute the richness of reality.

3. The Symbolic Features of Wabi-Sabi Aesthetics

Through the study of wabi-sabi esthetics related literature, this paper analyzes and summarizes the presentation technique of wabi-sabi esthetics's symbol features from three aspects of color, material and form.

3.1. Colors of Wabi-Sabi

Wabi-sabi is the moment when all things start and die. The core of wabi-sabi's representation is nature, which emphasizes the beauty of the countryside and the craftsmanship of the nameless author formed by the artifacts in the process of creation. Liu Zongyue, founder of the "Folk Art Movement", paid special attention to the artworks made by unknown craftsmen. He believed that the artworks made by these people had the simple beauty, which was different from the exquisite beauty of artworks made by masters. These artifacts do not have much deliberate action, mainly following the laws of nature and the strength of technological skills formed art. According to Liu Zongyue, conforming to nature is the main reason for the formation of beauty of these artifacts. Once the creation is delivered to nature, creation activities can get new freedom and generate unexpected beauty. This is the embodiment of the "naturalness" of wabi-sabi. Therefore, the colors of wabi-sabi aesthetics are not specified in any particular category. All the colors that exist in nature are the colors of wabi-sabi aesthetics. (Figure 1, Figure 2)

3.2. Wabi-Sabi Material

Wabi-sabi aesthetics holds high esteem for elements such as sense of time, imperfection and traces of nature. "Cha" represent the simple and quiet with simple beauty, such as straw, bamboo, log, earth, stone patterns, "Ji" represent the luster of time, the mark left by time on the implement, the luster of human body fat after jade is wearing for a long time, and the tea stain left by the tea pot after making tea for a long time are the artistic expression of "Ji" on the implement, all reflecting the passage of time and the vicissitudes of the world. Therefore, products with aesthetic characteristics of wabi-sabi tend to choose natural materials such as logs and stones, with the texture of natural formation. For example: Japanese artist Mitsuru Koga make the beautiful miniature vases are made by polishing natural pebbles by hand while preserving their natural form. (Figure 1, Figure 2) Staying true to who you are, without any distractions, is the point of wabi-sabi aesthetics.



Fig.1



Fig.2

3.3. Wabi-Sabi Form

In terms of structure, wabi-sabi aesthetics pursues the beauty created by simple nature. Although the appearance is simple, it contains the essential features of things themselves, which can stand the carving of time and people's deep deliberation. Canadian psychologist Richard burwell[3] book "Wabisabi Simple" tell us that the wabi-sabi spirit of the new generation is "emphasizing nature, subtlety, openness, flexibility, seasonality, nature and handwork", which echoes the hand-feeling characteristics expressed by wabi-sabi. It is also the essence of wabi-sabi thought that do everything by deliberately. (Figure 3/4/5 America designer John Robohm's Handmade woodwork, wooden coat and hat hook, candlestick, spoon)



Fig.3



Fig.4



Fig.5

4. Conclusion

Wabi-sabi aesthetics is expressed through simple ways and plain materials, taking human feelings as the starting point and foothold, giving up affectation and emphasizing natural harmony. Wabi-sabi aesthetics, in essence, uses material "less" to seek spiritual "more", showing a beauty filled with a sense of age and modernity between delicate and rough collocation. We Revere nature and learn from it. This was the power of wabi-sabi. This is also the philosophy of "Chan" in wabi-sabi. Wabi-sabi aesthetics not only have great reference value for contemporary design, but also can enrich people's spiritual world. On the other hand, according to 2014 data:With a population of 4,664.3 billion, Asia accounts for about 58.185% of the world's population. It can be seen that Asia is the most populous continent in the world. As one of the four ancient civilizations in the world, China is located in the Middle East region of Asia, we have a nearly 4000 years of written history. China's Confucian culture is about 2,500 years old. Wabi-sabi aesthetics is a collection of Chinese "Chan" philosophy, literature, poetry, calligraphy and painting, which well interprets the local culture of Asia. The huge market demand and profound cultural background have led us to embark on an independent path of Oriental culture with Asian characteristics. We believe that wabi-sabi aesthetics will become the representative of oriental culture on the international stage in the near future.

5. References

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