

Analysis on The Essential Provisions and Basic Compliance of Aesthetic Education

Jipin Li

Northeast Normal University School of Fine Arts, Changchun City, Jilin Province, 130,000

Abstract: The attention to aesthetic education and the realization of the aesthetic education function are the internal requirements of comprehensive improvement of the education quality. The essence of aesthetic education is to promote people's all-round development and students' social essence, cultural essence and spiritual essence. People's cognition of beauty is the logical starting point of aesthetic education. General secretary Xi Jinping made a brilliant speech in The Reply to The Old Professors of Chinese Central Academy of Fine Arts: We must adhere to the principles of moral education, take root in the life of the times, follow the characteristics of aesthetic education and promote the spirit of Chinese aesthetic education, so as to provide a healthy environment for the young generations to grow up in both body and mind, which are inherent conditions of aesthetic education. The adherence to the idea of morality establishment and people's cultivation, the inheritance of Chinese aesthetic education spirit, the theoretical consciousness of the Chinese aesthetic education spirit, the academic high ground, the control of discourse power, the development of aesthetic education curriculum and the general pattern of aesthetic education are the requirements of history and the times as well as the only way for the sustained, healthy and prosperous development of aesthetic education practice.

Keywords: Essential provisions; Logical starting point; Practical path

Fund Project: Major Project of Social Science Research from Jilin Provincial Department of Education: "Research on Art Media Communication Mechanism from the Perspective of All Media" (Project No.: JJKH20221181SK).

General Project of Jilin Provincial Youth League and Provincial Party Committee "The Theoretical Logic and Generation Mechanism of Teenagers' Political Identity in the Post-truth era" (Project No.: 2022jqy-028)

The definition of aesthetic education has been changing in China. Cai Yuanpei emphasizes that "aesthetic educators teach people by aesthetic theories, which aims at cultivating emotion". In addition, some scholars believe that aesthetic education is the education of the sense of beauty, the study of beauty and the recognition of beauty. "Aesthetic education is to cultivate people's ability of feeling beauty, recognize beauty, appreciate beauty and create beauty". "Aesthetic education is the education in aspects of the study of beauty.¹ etc. These views outline the definitions of aesthetic education in various degrees and perspectives, but the most respected definition of the author is from Du Wei that "aesthetic education is perceptual education, personality education and creative education". The "aesthetic education" mentioned in this paper is based on this concept.

The value of aesthetic education can be seen from two aspects: one is its ontological value, the other is instrumental value. Ontological value emphasizes the cultivation of free lives and vitality. As Schiller said, "aesthetic education provides people a complete return freedom so that they can be what they should be". Aesthetic education gives us an "most noble gift, that is, human nature", and as Liu Gangji said, "aesthetic education should make people enter a lofty spiritual realm". Instrumental value is a powerful mean in promoting intellectual education, physical education and moral education.

1. Essential Provisions of Aesthetic Education

Marxism regards the essence of human as production behavior and social practice with freedom and consciousness. Such a behavior is not an external activity of restricting man's freedom and all-round development like capitalism. In Marx's view, "everyone can develop himself in an all-round way indisputably." This all-round development is definitely not the development of doing whatever

you want in your imagination, but searching the direction with continuous self-improvement. And strengthening and improving people's aesthetic literacy is an important direction to achieve all-round development. Aesthetic education should take the promotion of people's all-round development as the ultimate goal, so that people can become a complete person in both spirit and ideology.

The value of aesthetic education in promoting people's all-round development is reflected in, on the one hand, the development of people themselves through aesthetic education, the multiple excavation of people's ability about aesthetics, which should be rooted in everyone's current ability to the greatest extent, the ability of cultivating, shaping and developing a comprehensive person with aesthetic ability, creative ability and moral ability. On the other hand, students can develop themselves and pursue "free personalities" through aesthetic education. Schiller, the father of aesthetic education respected by Marx, also gave his core view of aesthetics at the end of his second letter *Kallias* or *About Beauty*, that is, "the phenomenon of a pure form or free form is (in the broadest sense) beauty." In Schiller's view, beauty is freedom in phenomenon, which is a freedom form, but in our eyes, the trend of aesthetic education can be seen as the shaping of a free, independent and all-round developed person.

2. The Logical Starting Point of Aesthetic Education

Human beings, which, as the main body of the world, not only determines their own development, but also affects the progress of the world. And the key is the connection of people's own development and the progress of the world. Aesthetic education can be seen as the affection of people's temperament through a series of aesthetic activities, and then shaping personality according to the laws of beauty, which result in a conscious process of aesthetic activities instead of a passive one. Beauty is a kind of response of people, a pleasant response after their needs being met. Beauty can provide value guidance for shaping people's ideals. The ideal of shaping people by beauty points to the future, providing correct value guidance, which guide the masses to understand the function of the ideal in the process of its achievement, to firm the ideal and belief, to participate in the life activities of objectification, and thus improve the comprehensive skills of realizing the good desire. Beauty can influence people's sentiment, which is a kind of conscious emotional tendency as well as a kind of extremely stable and complex psychology. People's sentiments are shown by obvious differences in the process of social development.

3. Internal Conditions of Aesthetic Education

The purpose of aesthetic education is to establish morality for cultivating people. Xi stressed: "we should regard the effectiveness of moral education as the fundamental criterion for testing all the works at school, so that students can be educated through culture and morality in the real way and continuously promote students' ideological level, political awareness, moral quality and cultural attainment, and thus they would strictly keep their merits and virtues by knowing the moral standards." University is the place to establish morality and cultivate people. Therefore, we should internalize morality and cultivation into every field, aspect and segment of university construction and management with regarding the morality as the core and fundamental.

We should promote the spirit of Chinese aesthetic education. Traditional Chinese aesthetic education is not only the edification of artistic beauty to people, but more of the comprehensive thinking of the man-nature harmony in the Chinese philosophy thinking, which is then implemented into individual's perception of life and the exploration of the ultimate significance.

References:

- [1]Li Tian: Aesthetic Education is the Education of Beauty, Educational Research issue 11, 1990
- [2]Guo X W , Liu D F . On Cai Yuanpei's Aesthetic Education Concept in the May Fourth Period[J]. Journal of Dezhou University, 2009.

About the author :

Jipin Li, born in January, 1983, from Changchun in Jilin Province. Associate Professor of Northeast Normal University of the Academy of Fine Arts. Art theory is her main research direction.