

Thoughts on the Entry of "Aesthetic Education" Curriculum in Higher Vocational Colleges

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Abstract: "Aesthetic Education" (hereinafter referred to as "Aesthetic Education") is not only a compulsory course for art design majors, but also an important part of humanistic quality education in universities. Through the practice of aesthetic education courses, it can promote students to integrate the relationship between beauty and goodness, promote good moral development and perfect personality. The dissemination and practice of the concept of beauty in the aesthetic education curriculum has promoted students' self-consciousness to recognize beauty, understand beauty and create beauty, so that students can understand the traditional Chinese aesthetic system, and then gain cultural confidence in the practice of the aesthetic education curriculum, so as to consciously practice Chinese art Views, Chinese design concepts, to achieve the purpose of promoting the excellent Chinese traditional culture.

Keywords: Aesthetic education, Curriculum construction, Aesthetics and Aesthetic Education

Labor creates beauty itself, and it also makes people feel the enlightening effect of beauty. The continuous enrichment of beautiful forms gradually constructed the Chinese traditional aesthetic system. Artistic beauty can not only "please the emotions", but can also unblock politics and enlighten the humanities. Traditional professional painting academies focus on cultivating court painters and are not open to the public. This is why the academy has become its height. Nowadays, following the development of national politics, economy, and social culture, the dissemination of aesthetics and aesthetic education system has become a necessary factor for people to study, live, and work, focusing on enhancing aesthetics, cultivating sentiment, and internalizing the soul. "In the higher vocational education system, it is necessary to activate the internal vitality of ideological and political theory courses, but also to integrate the education of socialist core values into the entire process of quality education." [1] The image, emotion, and diversity of aesthetic education Orientation, making it one of the broadest and most effective means.

1. Issues and essence of "aesthetic education" in colleges and universities

1.1 Problems in Aesthetic Education

The aesthetic education curriculum system of colleges and universities can be summarized into

the following categories at present: First, art appreciation courses; including the combination of film and television animation appreciation, Chinese and foreign art works, contemporary Western literary thoughts, Chinese and foreign arts and crafts history and other courses. It also includes many concurrent courses in traditional ceramics, dyeing and weaving, painting, lacquer art, and clothing. These are basically derived from the curriculum system of art and design majors, but also continue to penetrate into other majors. The form of aesthetic education is highly related to students' extracurricular activities, mental health, and physical education. The node lies in cultivating interest, forming a perfect personality and identifying beauty and ugliness. The boundaries of art belong to the general class of art. Local colleges and universities also improve the humanistic quality of students based on local traditional culture and traditional handicrafts, fine arts, and folk arts. For example, the industrial culture, ceramic culture, and glass culture spread in many vocational colleges are related to the local social life, so the effect is better. The disadvantage is that it lacks a systematic and persistent penetration. Students understand ceramics, perceive local culture, and practice by hand.

Humanities quality courses. It mainly includes humanities and social sciences, Confucian culture-centered traditional culture and national conditions, life philosophy, literature and art, mental health courses, etc., aiming to improve the basic knowledge required for students to stand on the society and serve the society. However, the boundary between general education courses and professional courses limits the depth of such courses, and is quite different from ideological and political education in course linkage.

Expansion Course. The curriculum is based on practical operation, emphasizing practice and experience. Most of them start from the college's art and design majors, invite masters and famous teachers to create a cultural and creative center. Students mainly participate in elective courses, such as paper quilting, paper-cutting, ceramics, weaving and other easy-to-operate and high-safety courses; also Some school-based courses have been developed to focus on local cultural resources and expand the dissemination and application of regional culture, which is also in line with the contemporary development concept of "school-city integration" and serving the society. At the same time, in recent years, the rapid and effective development of "intangible cultural heritage" on campus activities, and the country's strategic thinking on promoting local regional culture to serve the local economy from the perspective of revitalizing traditional handicrafts; the blooming of "craftsmanship spirit" in vocational education has continued to promote excellence in the industry Thinking about the relationship between manual operation and mechanized intensive farming has played a great role in enhancing dedication to work, developing the real economy, and enhancing patriotism. At the same time, I understand that local culture has also continuously increased cultural self-confidence, making it my own and use.

However, it is not only through offering courses to understand beauty, but to guide students to form a perfect personality in the practice of beauty, such as truth, kindness, temperament, and cultivation. "The purpose of aesthetic education is to cultivate a lively and sensitive spirituality and cultivate a noble and pure personality." [2] The construction of courses is necessary, but the linkage of courses is lacking. The construction of humanities and art courses is spreading beauty. , The construction of the Chinese cultural aesthetics system and the dissemination of excellent Chinese aesthetics and culture have yet to be further developed, and the logical relationship among them must be identified. The form and content of beauty must not only exist in classroom teaching, but beauty ultimately serves the society. In terms of professional guidance, the formation of students' aesthetics and sense of morality requires curriculum instillation and learning, as well as the formation of a certain logical system, such as the linkage between ideological and political courses

and aesthetics courses, Chinese cultural general courses and morals, mental health and Relationship construction for professional development, etc. Its purpose is to cultivate the national emotion of cultural self-confidence and self-improvement through the establishment of concepts; and to stimulate imagination and innovation consciousness through professional learning, serve the work of art and design, and serve the society. At present, these are not in-depth. The humanities quality courses serve professional courses, and the sense of responsibility for supporting ideological and political classrooms has not been deeply established [3].

1.2 The Essence of Aesthetic Education

The essence of college aesthetic education professional courses is about the relationship between beauty and morality and about the relationship between beauty and goodness. It must also be developed around the three ability goals of aesthetic education: aesthetic perception ability, emotional experience ability and aesthetic evaluation ability. For many years, whether it is a comprehensive college or a vocational college, the many beauty courses in painting, music, dance and physical education have basically been included in the aesthetic education curriculum. At the same time, classroom education and extracurricular activities have been linked to form a "big art". The concept of communication covers multiple forms of artistic beauty, and in connotation mainly points to the relationship between beauty and virtue, and the construction of the relationship between beauty and goodness. However, the "virtue" here is actually a very illusory concept. From the perception of beauty to the understanding of beauty to the creation of beauty, it is vague and illogical how to transform from "de" to "action". The "goodness" here is also subtle, and it is not clear where it leads to "beauty and good deeds". Where to start the work of aesthetic education in colleges and universities is the subject that needs to be improved continuously. Under the goal of "Bacon Casting the Soul" in the new era, the education orientation of aesthetic education is gradually clear, the structure and layout coverage is expanded, the curriculum construction is steadily advanced, and the practice activities Everywhere. However, there are also "not compatible with the requirements of the current educational reform and development, not compatible with the construction of an education system that comprehensively cultivates morality, intelligence, physical education, and labor, and not compatible with meeting the expectations of young students for high-quality and rich aesthetic resources."

At present, most colleges and universities offer art and design majors, and many humanities quality courses in colleges and universities are also implemented by borrowing aesthetic education courses. Mr. Wang Guowei once said in the article "The position of quaintness in aesthetics" that "cute and playful but not usable, all art is fair". Aesthetic education not only includes the "hand feeling and understanding" and "inner sense" of art and design courses. "To transform the soul" will inevitably lead to the goal of ideological and political education: to foster morality and foster people. Compared with the practical value of engineering and management courses, the proposition of beauty and practicality has always existed. Liang Qichao put forward a point of view in aesthetics, "I am convinced that beauty is an element of human life, or the most important element of various elements. If the element of beauty is extracted from the whole content of life, it may be uncomfortable or even impossible to live. "[4] Exaggerated the social role of beauty, but also pointed out the relationship between beauty and life. Mr. Cai Yuanpei wrote an article on aesthetic education in the "Education Dictionary" in 1930, "Aesthetic educators, apply the theory of aesthetics to education, and those whose purpose is to cultivate feelings", and pointed out that "moral education is the center." Today's aesthetic education is compatible with and influencing each

other with virtue, intelligence, and body, and must be directed to the linkage of beauty and virtue, and beauty and goodness.

2. Approaches and Methods of Educating People in Contemporary Aesthetic Education Curriculum

The essence of aesthetic education is to establish a scientific and reasonable aesthetic view through the extension of the aesthetic education curriculum system, so as to better guide practice. The "Opinions of the General Office of the State Council on Comprehensively Strengthening and Improving School Aesthetic Education" stated: "Starting from 2015, we will comprehensively strengthen and improve the school's aesthetic education. By 2018, breakthrough progress will be made, the allocation of aesthetic education resources will be gradually optimized, and the management mechanism will be further improved. All kinds of schools at all levels have opened foot aesthetic education courses. By 2020, there will be a preliminary formation of the mutual connection of large, medium, small and child aesthetic education, the combination of classroom teaching and extracurricular activities, the mutual promotion of universal education and professional education, and the mutual connection of school aesthetic education and social family aesthetic education. A modern aesthetic education system with Chinese characteristics." [5] Under the guidance of this document, the construction of college aesthetic education courses and ideological and political construction, the inheritance of traditional culture and the establishment of cultural consciousness, the improvement of humanistic quality and the improvement of complete personality must be linked; High cultural awareness and cultural self-confidence, value and strengthen school aesthetic education.

2.1 Establish an Aesthetic View of "Taking the Source of Tradition, Keeping Up with the Times"

The "National Medium and Long-term Educational Reform and Development Plan Outline (2010-2020)" requires that "incorporate the cultivation and practice of socialist core values into the normative requirements of the whole process of school aesthetic education, root in the profound soil of Chinese excellent traditional culture, and draw on the outstanding human civilization. Results...". If the socialist core values "play the main theme in art education", from the specific operation, the relationship between the aesthetics curriculum and art education can be strengthened first, and it can be recognized from the conceptual point of view. Because aesthetics is about the concept of beauty and is theoretical, it must be stretched out in the courses of aesthetic education, such as vocal music, dance, painting, design and other courses. The dissemination of aesthetics is necessary. It is the crystallization of China's excellent traditional culture. At the same time, it is easy to cause speculation and logical argument in the study, so that students can express their ideas and express themselves freely. The aesthetic concept still has a profound impact on learners today.

Secondly, the coexistence of immersive experience and practice [6].

First, aesthetics can profoundly affect learning and life. For example, the pre-Qin Laozi's philosophy and aesthetics of "plainness" and "unsophisticated" teach students the philosophy of life, don't be high-minded, everything is reasonable, don't blindly pursue higher art, and ignore the people as our service objects. Understand that creating art and products that are suitable for the general public and beautify their lives is the ultimate goal of the service. On the relationship between beauty and human labor creation in "Huainanzi", it is pointed out that "the beauty of pure wine begins with Lei Lei, and the beauty of subdued beauty lies in expressing the axis" [7], pointing

out that people can create beauty by using tools and carrying out productive labor. thing. If you point to the creation of today's handicrafts, for the students of higher vocational colleges, they can see the origins of "work creating beauty", and then combine with today's "craftsman spirit" to enhance their working attitude of excellence, especially for vocational colleges. For the students, the problem of "good eyes and low hands", the problem of relying too much on computer-aided design, and the problem of creating materials from desktop and second-hand materials that are separated from daily life, must be resolved.

Second, create and practice artistically and freely. Creation comes from life, whether it is the way of painting or the way of design, the concept of "Dao follows nature" can be understood as learning from nature and obtaining ideas of creative principles and truths from natural objects; Ye Xie in the Qing Dynasty, a talent Courage teaches students the freedom and restriction of creation; the advocacy of Wang Fuzhi's poetic imagery also has a place in today's Chinese learning boom. The teaching model of "demonstration-copy-creation" in artistic creation is the norm, but the concept of "teach them to fish" has been continuously advanced. After decades of art and design education, most teachers have realized this Problems, and reform and practice, so that teaching methods and methods continue to improve. For example, in the painting course, the basic exercises of the "three major components" and the basic skills training of sketching and color are inseparable from this model, but it is worth noting that we must strengthen the understanding of artistic creation and focus on the creative situation. Improve their understanding.

Third, enhance the cultivation of humanistic cultivation. The ancients had a clear view on the dialectical relationship between poetry and character, art and character. In the Qing Dynasty, Liu Xizai's theory of poetry and morality points to the relationship between artistic creation and students' personal artistic cultivation. His view of "following nature" is exactly the same as today's concept of originating from and protecting nature; Wang Guowei's judgment on the formal beauty of art It teaches everyone to distinguish the elegance and vulgarity of art, and the specific reflection in the professional course is how to appreciate beauty and beautify oneself in the aesthetic appreciation class, how to have their own views in the elegant and vulgar art, rather than just what others say. In modern times, for example, Lu Xun summarized the "effect of literature and art on life" as: to cultivate people's feelings and to reveal the truth of life. Cai Yuanpei uses aesthetic education to replace religion, and among today's college student groups and religious groups, he can distinguish some unhealthy religions spreading illegal beliefs and doctrines under the guise of art. The forms of beauty are diverse, and the content of beauty is subtle. The distinction between beauty and ugliness must also have a standard. Under the influence of the excellent Chinese traditional culture, the students of vocational colleges are generally young and have incomplete values and morals. Students must be taught to distinguish between the basic forms of beauty and ugliness, and distinguish the East. Art and Western art are harmonious and different, identifying content forms that are beneficial to society and people themselves, and realize the integration of beauty and goodness.

2.2 Use Multiple Media and Use the "Aesthetic Education" Discourse System That is Easy for Students to Accept

Most students are easy to appreciate and understand beauty, but it is difficult to create beauty. Especially the full involvement of electronic equipment has its own two sides. Because the aesthetic education curriculum is a soft education form rather than a rigid education standard, it has become a favorite form of students and has a high degree of participation. In the daily information

dissemination platform, it is necessary to increase the combination of free art creation and professional art creation. There are rich cultural and entertainment activities, and handicraft activities are gradually increasing. Local traditional handicrafts are used in classroom activities, and local "intangible cultural heritage" masters enter classrooms. Teaching activities, setting up a cultural and creative center to encourage students to free time to create freely; thereby increasing the initiative of learning, but also to relieve the confused mind of the youth. In the dissemination of new media, the use of WeChat official accounts, Weibo and other forms, through the form of "Internet +" to continuously expand students' exposure to excellent traditional culture and understanding of the specific practical issues of socialist core values, and to refine my country's excellent traditional cultural factors Come out, let students organize and spread what they like spontaneously; design a flat visual reading process that is conducive to reading, try to use the discourse system of students from different ages after 90s and 00s, standardize the organization, and set up art and design activities they like to participate in. Publish their aesthetic education works. For example, Boshan Ceramics can expand students' thinking through teaching and research, that is, whether it can be widely used in the professional courses of interior soft decoration design, whether to promote Boshan black pottery to the direction of artistic pottery and life pottery, and create novel works of art ; Along with the advancement of research and study tours, let students participate and encourage autonomous creation and dissemination of this art form.

2.3 Constructing a Chinese Art View and a Chinese Design View

The problem to be implemented is to form a view of Chinese art and Chinese design, that is, to use my country's traditional excellent aesthetic concepts and creation concepts to coordinate, form cultural confidence in Chinese culture, and achieve cultural awareness. For colleges and universities, vigorously promote the introduction of "intangible heritage" into classrooms and art practice workshops; conduct experiential and situational teaching; attach importance to the role of aesthetic education in colleges and universities to improve personality, and serve the society and the people to a certain level high. For students majoring in art and design, constructing a view of Chinese art is to extract factors suitable for the development of contemporary art from the traditional aesthetic system, and to comprehend the inheritance of the craftsman's spirit and the inheritance of culture for thousands of years from the craftsmanship and design. The law. In the continuous activities of entering the campus with elegant art, various art exhibitions and performances are the important task of promoting aesthetic education. At the same time, schools are the most important dissemination carrier, and we must build a curriculum and aesthetic education system for cultivating art and design talents in my country to meet the needs of students.

3 Conclusion

Aesthetic education work can not only adhere to basic research to promote students' aesthetic perception, but also enhance applied research to promote students' moral development and personality improvement. The use of aesthetic education methods to strengthen ideological and political work and to integrate beauty into teaching is the mission of the times of aesthetic education courses. Its linkage with ideological and political and humanities courses will inevitably promote the dissemination of artistic beauty and social beauty, thereby enhancing cultural self-confidence and consciously applying and practicing beauty.

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