

Research on Modern Art Education Thought

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Abstract: The Chinese modern art education thought was gradually formed and established in the process of the introduction of the concept of aesthetic education in the early 20th century. With the goal of transforming social life, the non-utilitarian nature of artistic aesthetics is integrated with the utilitarian purpose of education, forming a functional mechanism that is influenced by the aesthetic aesthetics and has no effect on the realization of social life goals. It has the theory of “useless use”. Connotation. Under the impetus of Chinese modern art education, the development of Chinese modern art education based on school education, including social education and family education, has been developed.

1. Introduction

From the national standpoint, the primary purpose of education is to cultivate the talents that society needs. Especially in the first half of the 20th century, Chinese society was in crisis and undergone changes. Education first aimed at improving people's hearts and transforming society. Chinese modern art education not only emphasizes the specific role of art education in enhancing interest, improving hobbies, conserving spirit, and cultivating sentiment, so as to wash people's hearts and improve nationality through the emotional role of art education, and proceed from modern and complete educational concepts, from modern times. The educational ideal of comprehensive understanding of personality, emotion and meaning begins, constructs the independent meaning of art education, emphasizes the limitation of avoiding the education of "master knowledge", and promotes the comprehensive development of cognition and morality through the coordination of emotional education. At the same time, in the historical environment of anti-Japanese salvation, art education has also been concerned and elucidated in the sense of inspiring national vitality, uniting the people, inspiring the spirit of struggle, and consolidating combat effectiveness. Generally speaking, the Chinese modern art education thought aims at transforming social life, integrates the non-utilitarian nature of artistic aesthetics with the utilitarian purpose of education, and forms a functionalization that is influenced by the aesthetic aesthetics and has no interest in artistic aesthetics. The mechanism has the theoretical connotation of “useless use”. Under the impetus of Chinese modern art education, the practice of Chinese modern art education, which focuses on school education, including social education and family education, has developed.

2. The background of the formation of Chinese modern art education thought

The universal establishment of Chinese modern art education in the ideological, institutional, and teaching practice is closely related to the educational policy of 1912 that was included in the “five-education”. Not only the "School School Order", "School of Education", "Teacher's Education Order" and "University Order" make a policy statement on aesthetic education, establishing the status of art curriculum in school education, and the relevant teaching rules are also clear from the meaning of aesthetic education and emotional education. The significance of the art curriculum "cultivating beauty and edifying virtue". By the 1920s, the idea of modern art education was generally accepted by the educational and ideological circles. The practitioner combines art teaching to further interpret and implement the significance of art education as aesthetic education, and links modern art education with the new cultural movement and the transformation of social life. In the same period, not only published art education publications, published a large number of art

education articles, published monographs on art education, but also established a "Chinese and literary education" composed of art teachers and advocated art education. The Chinese modern art education thought is generally established. The Chinese modern art education thought is continuously summarized and deepened in the process of combining with practice. Especially in the urgent situation of anti-Japanese salvation, art education faces the social theme of revolutionary struggle, theoretically discusses how art education undertakes the mission of salvation, proposes to stimulate the vitality of the nation by art, and develops in the practice of the struggle led by the Communist Party of China. The left-wing art education campaign, the Yan'an Art School of Yan'an was founded, and a series of art education activities for the revolution were launched.

3. Main contents of Chinese modern art education thought

On the goal, China's modern art education is committed to transforming social transformation into a national transformation, and strives to transform people through emotional and aesthetic education. Therefore, art education thinkers reflect on criticizing national character, put forward specific ideas for improving people's hearts with art education, and simultaneously emphasize art and science at the time when the new cultural movement advocates the rational spirit of science and democracy, emphasizing the use of art "auxiliary wing morality". In order to achieve the comprehensive development of knowledge, love and meaning. At the same time, in the specific struggle for salvation, explain and exert the significance of art to stimulate vitality and serve the revolutionary struggle. On the ideological resources, the introduction of Western modern aesthetics and aesthetic education directly constitutes the theoretical basis, logical framework and core proposition of the establishment of Chinese modern art education thought. The Chinese modern art education thought is thus different from the traditional, has a modern knowledge form and ideological connotation, and has become an educational thought in the modern sense. Among them, the introduction of the three-point structure of Kant, knowledge and meaning laid the theoretical foundation of the modern educational structure and also became the theoretical basis for the establishment of the status of art education. Kant uses aesthetics as a bridge of cognition and will in the "three-point" system. Schiller inherits Kant's philosophy and explains the theory of aesthetic education from the natural state through the aesthetic state to the free state. This logical framework of aesthetics as the core of cognition and morality, nature and freedom has become the theoretical basis for the relationship between art education and intellectual education and moral education in Chinese modern art education. The "no interest" proposition has also become a theoretical resource for defining the nature of art education in Chinese modern art education. At the same time, the Chinese modern art education thought also absorbed the theories of philosophers such as Schopenhauer, Nietzsche, and Bergson, as well as the Marxist art and literary views widely disseminated in China after the October Revolution. The Marxist view of literature and art has become the theoretical resource for the Communist Party of China to establish the art education thought and carry out the practice of art education in revolutionary education. It is worth pointing out that the deep structure and potential inertia of traditional art education still play a huge role. The modern art education thought discards and reforms the art education tradition based on Confucian rites and music. It is the moral content of moral education and the overall model of moral education. It is replaced by the comprehensive personality of emotion, cognition and ethics. Construction. However, it still attaches great importance to the mechanism of emotion and morality in ritual and moral education, and discusses the relationship between art education and moral education on the premise that emotional education has an independent status, and expounds the content of aesthetic and empirical significance in Taoism and Zen ideology.

In terms of theoretical content, Chinese modern art education thought first established the orientation of art education as emotional education and aesthetic education in the overall framework of modern education that cultivated "complete characters". In the composition of informed education, art education has acquired the meaning and value of emotional education related to the overall development of human beings. This is a transcendence of traditional art education as a virtue education. It is also a reflection on the education of knowledge and skills in the West and China in

modern times, and it is the construction of idealized education. At the same time, it deeply explains the emotional characteristics of art education, emphasizes the meaning of art education appealing to emotions, and specifically explains the value of art form in art education from the self-disciplined connotation of art aesthetics, and opposes limiting art education to art. , skills training, and further explain the relationship between art education and other education, advocating knowledge, love, and intentions complement each other and develop in an all-round way. Generally speaking, the Chinese modern art education ideology matches the modernization transformation and modernization pursuit of Chinese society, reflecting the demands of modern thought and scholarship. It is worth noting that the Chinese modern art education thoughts on the one hand draws on the self-discipline principle of the aesthetic aesthetics of Western aesthetics. In the educational framework corresponding to the division of the subject's psychological structure, it establishes the significance of art education as emotional education. Aesthetic activities have nothing to do with the transcendence of interest, in order to achieve the effect of appealing to emotions and making human nature comprehensive and coordinated development. In theory, establishing the independent status of aesthetics and emotions lies in the distinction between cognition and ethics. As a sensory experience related only to the representation of things, it is not related to practical and ethical considerations, and is opposed to the purpose of purposeful use of objects. Has no harm independent of the practical context. Applying artistic aesthetic activities to education and establishing the independent status of aesthetic education and emotional education lies in the significance of cultivating artistic aesthetic sensibility. On the other hand, in the practice of real society, the fundamental purpose of education is to cultivate the talents needed by the national society, to solve real social and life problems, to have practical goals related to actual needs, and to have utilitarianism based on needs. Moreover, in terms of the reality of China's modern society, the deep national crisis and dramatic social changes have linked education to the mission of "saving the country."

4. The main practice of Chinese modern art education

In the practice of school art education, in the first half of the 20th century, ordinary schools generally set up art courses with aesthetic education significance and emotional education significance. In the Education Act promulgated in 1912, the name, content, purpose and time setting of art courses at all levels and types of schools were specified in detail, and art education was confirmed and guaranteed from the legal system. It should be said that the argumentation based on academic rationality makes the system and teaching practice not follow the form of copying and emulation, and has achieved substantial development. The curriculum model of school art education has been affected to this day. With the establishment of the school art curriculum, in order to meet the needs of the education teachers, the Department of Professional Art was first established in the normal school. With Cai Yuanpei's ideological influence and practical promotion as the representative, specialized art schools are widely established. Among them, private art schools are mostly concentrated in Shanghai and other trading ports, which are related to the art education thought, and also related to the needs of industry and commerce, and the interests of private individuals. They exist in the purpose of running a school, the level of teaching, and the stability and continuity of school construction development. Individual Differences. The establishment of public professional art schools is regarded as the beginning of the "normalization" of modern professional art education in China. Based on the Chinese modern art education ideology, professional art education transcends the traditional ethical tendency and the technicalization and instrumentation limitations of industrial education in modern times. From the nature of art itself, the development of people with a focus on it has risen to a new level.

In the practice of social art education, the influence of the two main concepts is more prominent: First, the concept of aesthetic education advocated by Cai Yuanpei is actively promoted at the level of social practice, and second, the concept of art education linked to the revolutionary struggle, revolutionization, popularization, and nationalization. Extensive in the practice of social art education. The former intends to popularize art knowledge, improve aesthetic ability, cultivate

emotions, improve personality, give full play to the emotional significance of art education, enhance the spiritual interest of the people, reform and improve the personality psychology of the people, and ultimately achieve the goal of social transformation by improving the quality of the people. . The latter proceeded from the transformation of society by resisting aggression and removing social development obstacles. Art education was used as an auxiliary means of revolutionary struggle, and art education was used to stimulate people's struggle consciousness and class emotion, and to enhance ideological consciousness. Since art education is a wartime service, the center of education is mainly in the absence of the society, mainly determined by the policy of the revolutionary struggle rather than the ideal meaning of the thinker.

5. Conclusion

On the whole, Chinese modern art education ideology clarifies the logical relationship between art education and education, art education and life, art education and social development in the modern theoretical sense. In the social reality of the dramatic changes in modern China, it still achieved education. The practical achievements in the system and personnel training have played an important role in promoting the development of modern Chinese art. It should be said that the Chinese modern art education thought starts from the goal of cultivating a sound personality, and establishes the necessary position of art education to appeal to emotions and as emotional education in the framework of complete education, and elucidates the artistic interest and morality in the sense of emotional education. The comprehensive life value of sentiment and scientific cognition is still instructive for the current implementation of quality education, the cultivation of a sound modern personality, and the overcoming of the negative impact of modern development on life and humanity.

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