

Research on Higher Vocational Chinese Aesthetic Education from the Perspective of Aesthetic Culture

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Keywords: Aesthetic culture, Vocational chinese, Aesthetic education

Abstract: Aesthetic education not only has a very important position in higher vocational education, but also an important content of higher vocational Chinese teaching. However, the current imbalance between material and spirit and the dissolution of cultural spirituality have seriously affected the implementation of aesthetic education in higher vocational education. Because aesthetic education and higher vocational Chinese teaching have a very good fit, from the perspective of course content and the implementation of aesthetic education, the higher vocational Chinese course does have certain unique advantages. Therefore, from shaping the beautiful mind, creating the beautiful character, improving the understanding of beauty, enhancing the perception of beauty, cultivating the taste of beauty, cultivating the emotion of beauty, and the ability to create beauty, All can enable students to get the cultural influence of truth, goodness and beauty in the subtlety of higher vocational Chinese.

1. Introduction

The concept of “aesthetic culture” is an important concept first proposed by Schiller in “Aesthetic Letters”. Aesthetic culture includes not only perceptual aesthetic events and activities, but also rational aesthetic discourse and aesthetic thoughts. The higher vocational Chinese course has a unique natural advantage in conveying aesthetic thoughts to students and conducting aesthetic education activities. At present, the state vigorously advocates the concept and direction of “connotative development” in higher vocational education^[1]. Under the guidance of this concept and direction, aesthetic education under the perspective of aesthetic culture has become an indispensable part of comprehensive quality education for students Part. Although aesthetic education has received general attention and attention from the academic circle, in the practice process of “skills training” and “employment orientation” in higher vocational colleges, the cultivation of students' moral and humanistic qualities has not received enough attention. Education has been weakened, virtualized, and marginalized. From the perspective of aesthetic culture and talent training, this is extremely detrimental to the all-round development of vocational students, which runs counter to the overall development of moral education, intellectual education, physical education, and aesthetic education.

2. Problems in Higher Vocational Chinese Aesthetic Education from the Perspective of Aesthetic Culture

2.1 The Confusion of Imbalance between Material and Spirit Brought by Science and Technology

In this era of explosive growth of information, the new technological revolution has not only changed our way of life, but also accelerated the process of industrialization of the entire society. Although the entire human civilization has developed by leaps and bounds, mankind has encountered unprecedented confusion in this high-tech era. With the rapid development of science and technology, human abilities are degrading, because the division of labor is becoming more and more refined, resulting in more and more single abilities. This reality makes people have an illusion

that a person only needs to have one skill It is possible to make a living and live well. This concept of one-sided development and single development runs counter to the concept of all-round development of people. At present, the exchange of ideas between people is often separated by technology, the transmission of emotions between people is often blocked by the industry, and the life dialogue between people is often suppressed by work. It is difficult for people's spiritual life to surpass material life. Instead, they are often enslaved by material, bought by material, and assimilated by material. This is the imbalance between material life and spiritual life caused by the rapid development of technology, and the contradiction between rich material life and empty spiritual life is increasing. Therefore, seeking a reasonable balance between high-end technology and deep feelings ^[2], and realizing the harmonious symbiosis between flexible emotions and rigid technology, has become the most prominent topic we are currently studying and solving.

2.2 The Spirituality of Culture Brought about by Technology is Seriously Dispelled

The current cultural background and cultural characteristics are very different from any era in history. Although on the surface, popular culture has been deeply rooted in the hearts of the people, this is a culture with a serious lack of spirituality, and a culture in which spirituality has been severely dispelled ^[3]. Because the manipulating hand behind the current mass culture is not personal power, let alone natural rationality, but the technological revolution leading the economic take-off, but the instrumental rationality that supports the development of science and technology. Therefore, the spirituality of current culture is being influenced by technology, market, and Severely eliminated by tools, the materiality of culture is slowly replacing its spirituality, the humanistic content of culture is decreasing, and the technical content of culture is increasing. Culture is the root of all social phenomena, and culture is the source of all practical problems. At present, the deepest causes of many problems that have occurred among contemporary college students can be traced back to the level that the spirituality of culture is severely eliminated. This extremely fundamental and contemporary issue has launched a new challenge for every current educator.

2.3 Various Problems in Aesthetic Education of Higher Vocational Chinese

In addition to the universal and fundamental problems caused by the imbalance of material and spirit and the serious dissolution of cultural spirituality, there are also many problems in the aesthetic education of higher vocational Chinese. First, the goal of aesthetic education is not clear enough, and the content is not specific enough ^[4]. Under normal circumstances, what teachers focus on in classroom teaching is the cultivation of students' artistic appreciation and the improvement of artistic creativity, but there are no specific goals in terms of humanistic orientation. In terms of shaping the new cultural character, many teachers do not even know that they have this goal. The level and effect of the implementation of aesthetic education in higher vocational Chinese have not achieved expectations. aims. Secondly, the implementation of aesthetic education in higher vocational Chinese teaching is not strong enough. There are two main reasons: On the one hand, the teachers themselves are not yet in place. For example, how to define the concept of aesthetic education in higher vocational Chinese? How to understand its connotation? How is its nature clear? What are its outstanding features? What are its important functions? Teachers' understanding and knowledge of these issues often affect the intensity of aesthetic education. On the other hand, the negative factors in the social and cultural environment are too strong. The powerful negative factors in the social and cultural environment are much stronger than the implementation of aesthetic education in higher vocational Chinese. Coupled with the insufficient knowledge of teachers themselves, the role and effect of aesthetic education in higher vocational Chinese are very limited. Third, the impetuous psychology of students and the deviation of understanding. Nowadays, vocational students are affected by the social environment, and they often have some impetuous and high-spirited psychology. Many new students think that higher vocational Chinese is a course that can be learned or not, and this indifferent attitude determines that they will not take the initiative to learn Chinese. In addition, most students have a relatively poor foundation, thinking that the main

purpose of coming to a higher vocational school is to learn a skill well. This impetuous psychology and the deviation of understanding are bound to seriously affect the teaching effect of higher vocational Chinese and the implementation of aesthetic education.

This shows that to solve the problem of material and spiritual imbalance, we must focus on the construction of spiritual civilization. To solve the problem that the spirituality of culture is seriously dispelled, we must focus on improving the humanistic content of culture, allowing students to walk with traditional virtues, and to solve the impetuous psychology of students, we must focus on shaping the perfect personality of students, and correcting students' We must pay attention to the cultivation and improvement of students' humanistic quality. These are actually major issues related to national development, national prosperity, and the cultivation of craftsmanship. Especially today when the Chinese dream and cultural self-confidence are vigorously promoted, the implementation of aesthetic education activities in higher vocational Chinese education is an effective way to solve these problems that currently exist.

3. From the Perspective of Aesthetic Culture, the Compatibility of Higher Vocational Chinese and Aesthetic Education

At present, because people's understanding of aesthetic education is not enough, aesthetic education has been absent for a long time, and there are deviations in the aesthetic objects, aesthetic goals, and aesthetic development of college students^[5]. Regarding the importance of aesthetic education, as early as 1999, the Central Committee of the Communist Party of China and the State Council stated clearly in the "Decision on Deepening Education Reform and Comprehensive Promotion of Quality Education": "Moral education, intellectual education, physical education, aesthetic education, etc. must be organically unified in all links of educational activities^[6]". Incorporating aesthetic education into higher vocational Chinese teaching is an important aspect of integrating aesthetic education into the whole process of education and teaching. Because the higher vocational Chinese course not only plays a very basic role in improving the comprehensive quality education of college students, but also has some unique advantages in the implementation of college aesthetic education, and has an irreplaceable role in any other discipline.

3.1 From the Perspective of the Permeability of Aesthetic Education, Higher Vocational Chinese Teaching is Completely in Line with the Law of Aesthetic Education

In ancient my country, the "poetry education" and "music education" in the pre-Qin period, the "being in music" and "playing in art" advocated by Confucius^[7], these important educational thoughts are exactly what ancient people carried out through poetry and music. The best embodiment of aesthetic education. In the West, the ancient Greek philosophers believed that: "Sports forms the human body, and music forms the human soul"^[8]. This idea of equal emphasis on sports and aesthetic education shows that the ancient Greeks understood the importance of the harmonious development of body and mind. On the other hand, it fully reflects the outstanding characteristics of aesthetic education through music appreciation. The great educator Rousseau in the eighteenth century clearly pointed out that the content of aesthetic education should include three aspects: aesthetic feelings, aesthetic interests, and aesthetic contexts^[9]. In higher vocational Chinese teaching, the content learned is ancient and modern Chinese and foreign. Literary masterpieces, and through the study and reading of these masterpieces, students can have very good aesthetic situations. In these situations, through the correct guidance of teachers, students' aesthetic interest can be very well cultivated and stimulated, Through repeated reading and explanation of different famous articles, the effect of drawing inferences from one another can be achieved, the students' aesthetic feelings can be continuously improved.

3.2 From the Perspective of the Artistic Characteristics of Aesthetic Education, Higher Vocational Chinese Teaching is Completely Conforms to the Core of Aesthetic Education

Kant believed that everyone has the ability to be aesthetic, and everyone also has the ability to judge beauty^[10]. In the process of higher vocational Chinese teaching, every student can continuously improve his aesthetic ability and judgment of aesthetic feeling from the classics he has learned. Schiller said in “Aesthetic Letters” that “the means of aesthetic education is the art of beauty^[11]”, and the art of beauty is in real life, all in the classics of vocational Chinese. Liang Qichao believes that aesthetic education is actually A very interesting education^[12]. Therefore, through the study of the most beautiful classics, we can let students linger in the fascinating story, let the students have a lot of fun experience in higher vocational Chinese class, and let students form the habit of holding on to beautiful literary works. Therefore, in higher vocational Chinese teaching, Let us transform the humanity of the students without any trace, and realize the goal of aesthetic education without knowing it.

3.3 From the Perspective of the Functional Characteristics of Aesthetic Education, Higher Vocational Chinese Teaching Fully Conforms to the Function of Aesthetic Education

The great educator of the former Soviet Union Suhomlinsky once said: “Beauty is a kind of gymnastics for the soul-it makes our spirit upright, heart pure, emotions and beliefs correct^[13].” Aesthetic education not only has the function of spiritual orientation, but also has the role of humanistic guidance. Aesthetic education can not only improve students' ability to distinguish good and evil, distinguish beauty and ugliness, and distinguish between true and false, but also can cultivate students' spiritual qualities of lofty, sincere, truth-seeking, kindness, integrity, and selflessness, and can also complete the shaping of students' new cultural character. Therefore, in the process of higher vocational Chinese teaching, carrying out aesthetic education to students, mobilizing students' enthusiasm for learning from the perspective of beauty, letting the light of aesthetic education illuminate the spiritual world of students. This is an important mission of higher vocational Chinese education. Therefore, the function of permeating aesthetic education in the teaching process of higher vocational Chinese courses is exactly what aesthetic education needs to achieve. This permeation is not only very important, but also completely feasible.

4. The Path to Implement Aesthetic Education in Higher Vocational Chinese from the Perspective of Aesthetic Culture

In the “Manuscript of Economics and Philosophy in 1844”, Marx said that “people create things in accordance with the laws of beauty^[14].” Therefore, in the process of higher vocational Chinese teaching, The classic articles we focus on in class are the best embodiment of the author's creation in accordance with the laws of beauty. A Chinese textbook for higher vocational education is a beautiful world. Therefore, the implementation of aesthetic education in higher vocational Chinese teaching is not only completely necessary, but also completely feasible. The feasible path can be roughly summarized as the following four.

4.1 Through the Analysis of Literary Images, Shape the Beautiful Character and Soul of Vocational Students

The beautiful character and the beautiful mind all refer to the beauty that a person shows in the spirit, and it is a kind of beauty hidden deep in the heart. Although this kind of beauty is invisible and intangible, we can judge it through one's language, actions, pursuits, and taste. Chernyshevsky said: “Image occupies a major position in the field of beauty.” In many classic works, the literary images full of beauty and tension are all writers who follow the laws of beauty and use certain artistic skills to pass certain Created by artistic techniques, this kind of literary image full of beauty and tension is actually a perceptual embodiment of beauty. The texts selected in the Chinese textbooks for higher vocational colleges are all very classic literary masterpieces, both ancient and modern, both at home and abroad. These classic masterpieces not only create many brilliant literary images, but also have many beautiful elements in these brilliant literary images. such as beautiful

morality, beautiful thoughts, beautiful language, beautiful behavior, and beautiful demeanor. It is these beautiful elements., Aroused the ripples of beauty in the hearts of every reader. In the process of higher vocational Chinese teaching, if teachers are good at making full use of these glorious literary images in the texts to guide students to correctly perceive and understand the inner world of characters, students' imagination can be cultivated and students' emotions will be produced, the students' emotions will resonate, the students' hearts will be nurtured, and the brilliant literary images in the works will become the idols of the students' worship and the role models in the students' hearts. On this basis, students will pursue the noble character and the most beautiful soul of the idol in their hearts, and then create the humanistic content and pure life of the role models in their hearts. Under the influence of these brilliant images, students will gradually become A person with lofty ideals and noble taste.

For example, Yu Minhong's "Speech at the Opening Ceremony of Peking University in 2008", Through his own personal experience of studying in the university, Yu Minhong encourages students to practice in reading, making friends, entrepreneurship, generosity, humor, not afraid of losses, and willing to help others. Yu Minhong's record of reading more than 800 books in five years can become a goal of our students; For four years, Yu Minhong has been responsible for cleaning the dormitory sanitation every day, and he can become a good example for students who are not afraid of losses. The person in the dormitory who is responsible for opening the water every day, this helpful detail can become a model for the students to help others... Through the guidance of the teacher and the discussion of the students, Yu Minhong's glorious example can be vividly established in the students' minds. Of course, under the influence of Yu Minhong's "soul beauty", the students will also unconsciously and naturally have a beautiful heart.

There are many more glorious images like this in higher vocational Chinese textbook, which requires our Chinese teachers to carefully explore. Use the unearthed literary image full of beauty and tension to higher vocational Chinese teaching, especially when analyzing the literary image of the text, We must be good at exploring the humanistic content from the perspective of aesthetic education, and guide students to perceive and understand the spiritual world of these literary images, students can get the silent edification from the process of perceiving literary images,, and then form an aesthetic consciousness of walking with traditional virtues. This not only mobilized the students' interest in learning higher vocational Chinese, but also encouraged them to take the glorious images in literary works as models and examples, and deepen their dreams and pursuits for the beauty of the soul and the beauty of personality, and in real life take actions.

4.2 Through the Appreciation of Literary Language, Improve the Comprehension and Sensitivity of Vocational Students to Beauty

If literature leaves language, it cannot become literature. Therefore, In "Wen Xin Diao Long • Confidant", Liu Xie said: "The husband who writes the literary affects and resigns, and the observer writes the essay to enter the sentiment, and discusses the source along the wave, although it is quiet, it must be obvious." The profound meaning of this sentence shows: the process of literary creation is actually the author's real life, after triggering the inner heart and producing "emotions", will he have a strong desire to "resign"; Therefore, each reader understands the emotion expressed by the author (in sentiment) based on the language and rhetoric (piwen) of the work, and explores the original meaning of the work (seeking the source) along the language and rhetoric (along wave) of the work. If you learn to read according to this line of thought, then the profound thought content in literary works can be understood and understood. It is precisely because literary works are created in accordance with the order and law of "from the inside out", so the reading of literary works can only be read in accordance with the order and law of "from the outside in", can we understand the profound thoughts and feelings of literary works through the medium of literary language, and obtain advanced aesthetic enjoyment on the basis of emotional resonance.

Gorky believes that language is "the first element of literature", and language is not only the material of the article, but also the warehouse of the article. From this perspective, if a writer does not have enough linguistic skills, his works will not be able to create beautiful language, It is even

more impossible to accurately and vividly reflect the social life at that time. Therefore, in the process of higher vocational Chinese teaching, through the appreciation of literary language, students can not only improve the understanding of beauty and temper the sensibility of beauty, but also cultivate students' humanistic qualities and enhance their aesthetic taste.

The appreciation of literary language can start from four aspects: neat beauty, musical beauty, condensed beauty, and image beauty. The most prominent manifestation of neat beauty is the excellent use of parallel sentences and the clever use of antithetical sentences. Parallel and laid-back sentence patterns, circumflex syllables, reading is catchy, students can feel the neat beauty.

The beauty of music is often used to express the beauty of the author's heart, the beauty of live, and the beauty of life. This beauty is mainly manifested through the sonorous phonology, the ups and downs of the rhythm, the height of the pitch, and the coordination of voice and emotion. Therefore, in the process of higher vocational Chinese teaching, we must pay attention to the musical beauty in our works, stir students' heartstrings through beautiful words, and arouse students' resonance through beautiful emotions.

Condensed beauty is to use the simplest words in literary works to express complex content; use the simplest sentences to express the deepest philosophy; use the most accurate language to express the richest emotions. Therefore, the poet Pi Rixiu of the Tang dynasty said, "the classics need to be tempered thousands of times." Only the most condensed language can highlight the power of beauty.

Image beauty is to use literary language to depict landscape paintings with fresh style and beautiful artistic conception, and to depict elegant, moving and witty genre paintings with the simple language of "all the luxury is exhausted, and the true purity appears", Not only give people an image of color and movement, but also give people a realistic texture and smell.

4.3 Through the Grasp of Literary Imagery, Cultivate the Beauty and Emotion of Higher Vocational Students

If you leave the aesthetic education, then it is an extravagant talk to cultivate one's emotions, and it is even impossible to cultivate one's advanced emotions. A.H. Luke, a psychologist in the former Soviet Union, once said: "High-level emotions do not rely on heredity, but on cultivation." Therefore, emotional education is a very important content of our current school aesthetic education. The ancient and moderns in China and abroad' literary classics and famous essays in the textbook of "Higher Vocational Chinese" are excellent materials for teachers to carry out aesthetic education. The analysis of literary classics and the appreciation of famous essays are the aesthetic education process with emotion as the core. In this very comprehensive process of literary appreciation, the most prominent feature is actually "resonance." In the process of higher vocational Chinese aesthetic education, the artistic beauty (including language beauty, image beauty, image beauty, structural beauty, etc.) displayed by the excellent classics we learned, As well as the beauty of human nature, spiritual beauty, social beauty, and natural beauty reproduced by art forms, they are all very rich and useful aesthetic education materials. The main task of teachers is to actively, proactively, comprehensively, visually, interestingly, and creatively convey the truth, goodness, and beauty in higher vocational language textbooks to students, And take the students to the true, good and beautiful artistic conception created by literary works.

The biggest characteristic of aesthetic education is to move people with emotion and blend reason with emotion. In the process of higher vocational Chinese teaching, teachers should be good at using beautiful articles, beautiful images, beautiful languages, beautiful images, and realize the purpose of educating people with emotion, culture and beauty. Teachers should carefully consider and carefully design the way of conveying beauty according to the different characteristics of different styles when designing instruction. If it is a lyrical prose, it is necessary to think about how to create a true and pure emotional atmosphere to infect and edify students; If it is a narrative article, then it is necessary to think about how to use the brilliant literary image to influence and inspire students; If it is writing scenery articles, you must think about how to use the most true and beautiful scenery to nurture students, and use the majestic and open artistic conception to soak the

students. Therefore, in teaching practice, teachers must try every means to maximize the unique natural advantages of the higher vocational Chinese course, fully interpret the profound principles elucidated in classic articles, and fully understand the deep feelings placed by the author of the article. Through the true feelings conveyed by the author in the article, the richest emotional chord in the hearts of the students is drawn, so that the students can burst into the spark of beauty in the soul and obtain the enjoyment of beauty in the emotions. For example, in the process of teaching the poem “Homesickness”, we can guide students to follow the chronological order of “childhood → grow up → later → now” to grasp the typical images of “stamp→ship ticket→grave→strait” in the poem, deeply understand the author’s very long and deep yearning for the motherland. Finally, through reading aloud teaching, especially through repeated chants and shouts like “I am here, the mainland is there”, students are brought into the deep and beautiful artistic atmosphere and artistic conception created by poetry. The students not only fully felt the profound patriotism in the poetry, but also experienced the remote and long-lasting feelings in the poet’s heart. If we combine our deep feelings, the true feelings of the works, and the feelings of students, then the emotions of the students will resonate, the taste will be cultivated, and the taste will be improved.

4.4 Through Practice and Application, Cultivate the Ability of Vocational Students to Create Beauty

The ability to create beauty means that students learn to use beauty, conceive beauty, express beauty, and create beauty by observing beauty. To achieve this goal of aesthetic education at the highest level, in the classroom teaching of higher vocational Chinese, In addition to imparting knowledge, cultivating sentiments, and learning aesthetics, we must allow students to continuously strengthen the practice and application of beauty in real life and learning, learn to use the language of beauty, construct beauty forms, express beauty skills, practice the pursuit of beauty, and create the ideal of beauty. In other words, our requirements for students are: Our requirements for students are: not only to let students understand what is good, but also to understand what beauty is; in daily life, there are not only actions of “promoting goodness” but also actions of “creating beauty”.

Cultivating students' ability to create beauty mainly focuses on the three tasks of cultivating students' discovery of beauty, conceiving of beauty, and expression of beauty. The first thing that needs to be cultivated is the student's ability to discover beauty, that is, the ability of students to observe and discover beauty, because “beauty is everywhere. For our eyes, it is not a lack of beauty, but a lack of discovery.” Therefore, discovering beauty is Our key link in aesthetic education. The second is to cultivate students' ability to conceive beauty, that is, the ability of students to conceive and imagine beauty. Students should understand the conception of beauty, Let students master the vivid and concrete literary images of works during the reading process, and learn to creatively reorganize or reconstruct familiar images during writing training. The third is to cultivate students' ability to express beauty. In the process of higher vocational Chinese teaching, the most critical task is to allow students to practice reading and writing, supplemented by teacher’s explanations of classics, plus teacher’s writing on students’ composition Comment, in the analysis and comparison, let students learn to distinguish, learn to judge the superiority of composition, and then master the skills of writing, familiar with the way of expression, learn the ability of famous artists to express beauty, and form their own style of expressing beauty.

5. Conclusion

In short, from the perspective of aesthetic culture, higher vocational Chinese teaching attaches great importance to aesthetic education for students, which is not only the inherent need for the overall development of students, but also a new way of “entertainment and fun” in Chinese teaching. As a higher vocational Chinese teacher in the new era, we should earnestly implement the party’s education policy, give full play to the disciplinary advantages of higher vocational Chinese, actively explore the elements and information of beauty in teaching materials, and put aesthetic education in the classroom as an important part of teaching Position, through the effective way of aesthetic

education, let the higher vocational Chinese teaching get out of the dilemma of marginalization, and create a new world of higher vocational Chinese and aesthetic education.

6. Acknowledgment

2018 Guangdong Provincial General University Key Scientific Research Platform Innovation Team Project “‘Five-dimensional One’ Ideological and Political Education Innovation Team” (2018GWCXTD001); 2017 Innovative and Strong School Engineering Team Building Project “High Vocational Ideological and Political Course Group Teaching Team Building Based on the “Six in One” Model” (NY-2017CQITD-03); 2018 Party Building and Ideological and Political Education Research School-level Key Project “Private Higher Vocational College Students Research on the Path of Ideological and Moral Education--Based on the Perspective of Big Data” (NY2018DJZD01); the 2019 school-level “Innovative and Strong School Project” teaching reform project ““Student-centered”: Innovation and Practice of Chinese Traditional Culture Teaching Mode” (NY-2019CQJGYB -01) phased results.

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