



Expressing Beauty and Reproducing Beauty: the Construction of aesthetic function of art education

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Abstract: This paper analyzes the construction of aesthetic function of fine arts education, the cultivation of aesthetic appreciation ability, aesthetic sensitivity ability and aesthetic perception ability in aesthetic ability, and the shaping of aesthetic realm of feeling pleasure aesthetic realm, understanding pleasant aesthetic realm, spiritual pleasure aesthetic realm and cultivating temperament. On the basis of being faithful to the particularity of fine arts, the aesthetic function of fine arts education should be rebuilt.

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I. cultivate aesthetic ability

The education of fine arts majors must emphasize their comprehensive self-cultivation of traditional art temperament and soul, showing the following two aspects: One is to strengthen people's conscious psychology when carrying out various art activities in the process of aesthetic art creation and practical life, art educators must strengthen this tradition of performing activities in various forms of media A comprehensive observation, analysis, understanding and systematic grasp of the order law of the aesthetic art form, so that the further understanding of the law of the art general expression form of a kind of conscious aesthetic psychological ability to get comprehensive and conscious education and systematic practice training, transform the artistic ability into a kind of psychological and aesthetic art creation ability, ultimately is to achieve people can be more free to go The application of the psychological order of beauty and the application of art to create this order of social forms of beauty require a certain degree; The other is that people should be good at making profound and intuitive feelings and understandings of various life forms through aesthetic means, so that people can be strongly shaken and purified at the emotional and spiritual level, and cultivate and establish such a correct attitude towards beautiful life which is beyond any reality and has utilitarian color.

1.Cultivate the ability of aesthetic appreciation

As the most advanced organism in the evolutionary sequence, human has a more complex brain structure than other organisms. The more evolved a creature is, the more open it feels, the bigger its world will be, and the more it will be able

to touch non-practical things beyond the needs of the body, so as to perceive things without actual utility. Art education cultivates and enhances people's aesthetic appreciation of art works through educational forms.

2.Cultivate aesthetic sensitivity

The ability of intuitive and sensitive grasp of aesthetic emotion is the special ability of human to grasp the emotional characteristics of aesthetic things intuitively and sensitively. Its special psychological existence mode is that human can directly take the object of beauty as one of the perceptual objects in the aesthetic emotion according to the social characteristics of aesthetic emotion and the freedom of feeling. The innate formation of its ability is bound to have certain innate physiological factors formed a certain object congenital with a natural case, temperament, some psychological aspects of the feeling of particularly sensitive or particularly insensitive, will deeply affect the object of beauty keen intuitive feeling keen grasp ability. For example, as far as "natural symbols" are concerned, professional painting artists who often have to deal with various color materials for many years obviously have a very prominent and strong emotional experience on the artistic emotional performance of this color material, while professional sculptors obviously have a much higher visual sensitivity to all kinds of clay, stone, bronze, stainless steel and other colored materials. In the eyes of most other artists, they may only be in some objective existential meaningless state, while in the eyes of professional sculptors, they may be the most living and emotional experience.

Therefore, art education can cultivate the sensitive ability of the educatees to the object in a

planned and purposeful way. This ability is a necessary condition to improve the quality of life and survival level of educatees, and can have a significant impact on their overall life concept and behavior mode.

3. Cultivate aesthetic perception ability

Perception ability is equivalent to human intuition, which is greater than perception, but not equal to perception. The so-called perception includes vision, smell, hearing, taste, etc. Aesthetic perception ability is an intuitive judgment of all kinds of perception. Marx said : " The object of art creates a public that knows and appreciates art -- the same is true of any other product." This is enough to prove the importance of their perceptual abilities. The cultivation of gestalt perception ability of symbols in art education is firstly reflected in the familiarity and application of symbols. Art symbol is an acquired creation of human beings, and the educatees realize the evolution of civilization from familiarity to application of art symbol. Painting, for example, can transform three - or four-dimensional reality into two - dimensional form. Sculpture uses static objects to express the displacement, change, vitality, ideological conflict and so on. There is a process of clear understanding and mastery of the different symbols.

Art professional education is able to comprehensively cultivate a good musical aesthetic and perceptual artistic ability of the educatees, and transform the works of art into art symbols. People's perception of symbols is to directly perceive the whole, extract the constitutive relationship from the object that echoes the psychological structure, and feel harmonious and happy through a series of experience organization. This artistic ability itself is a kind of innate basis to produce its inherent spontaneity, and aesthetic education, as a kind of acquired aesthetic education ability, is also a result of training and development through acquired art traditional education and other activities. For example, the statue of Venus, many artists tried to restore her with both arms, but were not very successful. In fact, we do not always seem to regret for her incomplete, her body full of unique charm has its perfect personality, beautiful and smooth human contour curve, subtle and varied body combination, smiling lips, slightly bent down the body, convey the longing for people for a long time the eternal love and pursuit of happiness. Thus, it is completely superfluous for a person to feel any kind of hand in her hand in a certain fixed posture, and this is perhaps where the power of gestalt perception comes into play. This ability is realized consciously in art appreciation activities, which is

the result of art education.

II. Shaping aesthetic realm

The realm of aesthetic artistic freedom refers to the artist's individual freedom through various folk art traditional culture education and training and personal conscious quality training to self-nature, temperament and other abilities of self-cultivation, to achieve and form an aesthetic realm beyond the free development of the artist's own aesthetic artistic personality. Both the aesthetic and the free state are the structure of psychological synthesis, the best combination of the aesthetic state and the free state of psychological structure, and the best manifestation of the mental form. The two main social factors of infiltration and cultural blending in the aesthetic and cultural consciousness of the whole human spirit and the psychological structure of the realm and its changing rules, mainly reflect the human social cultural aesthetic consciousness of the subject concept, aesthetic consciousness emotional taste, aesthetic consciousness cultural consciousness ideal and taste of human society involved in the formation of aesthetic and cultural consciousness of human society, social cultural science, Moral and cultural concepts and other cultural factors permeate each other, and even it may be itself or even it can also include the interaction of various human factors involving various political, economic, cultural factors and other factors. Therefore, the structure of aesthetic cultural realm is the common result of the mutual blending and mutual infiltration of multiple value psychological factors of aesthetic culture inside and outside. The so-called natural formation process of aesthetic value realm structure is often not completely or spontaneously or naturally formed by people, but gradually and freely or consciously formed by generations of students in the long-term artistic activities or learning work such as music, art, science and culture education labor.

1. The aesthetic realm of feeling pleasure

This kind of aesthetic realm is more from the human perceptual thinking ability and the ancient art of the painting form, style, structure, rhythm and so on an intuitive feeling, in the process of enjoying this kind of aesthetic realm, often do not need to go through the art object content essence further in-depth and understanding and can be obtained. Its overall main characteristic should be to produce pleasure through the emphasis on sensory stimuli.

The education of fine arts cultivates the ability of aesthetic transcendence of the practical desire of

the social reality, so that all eductees can obtain the physiological pleasure of super beauty beyond the aesthetic reaction of human animal instinct when learning the reference art, and feel the renewal and change of art forms, colors and sounds freely. In this way, it is necessary to focus on the art aesthetic and operation teaching activities, such as in the basic skills of calligraphy, wood carving and clay sculpture teaching activities, to focus on the law of the internal combination of material form art, material material aesthetics of social emotional nature and characteristics of two aspects of the theoretical education, so that all the art educators should have social psychological function gradually coordinated and developed, cultivate students A kind of scientific aesthetic attitude which surpasses social reality utilitarianism consciously.

2. Understanding the aesthetic realm of pleasure

The medium of art education is not through the simple combination of painting forms, but in the process of this combination implies artistic meaning everywhere. The ultimate aesthetic value realm of understanding and pleasure in life is more focused on the in-depth understanding and aesthetic taste of the object of aesthetic appreciation and its implied cultural content meaning value, so as to truly produce such a spirit and pleasure.

In this art thinking education mode, it cultivates and further exercises the aesthetic psychological functions of the vast number of eductees, such as keen spatial understanding, imagination and creation, so that the learners' brain can truly comprehend the infinite and broad artistic essence content in the limited thinking form space of beauty, causing more profound, extensive and rich and vivid visual aesthetic thinking feelings. In this aesthetic and feeling process, the active and flowing image is bound and limited by various norms of understanding. The internal logic of understanding is the interrelation, progression and mutual conversion of subjective imagination, and the trend of objective perception, perceptual cognition and empirical rational thinking blend and penetrate each other in a harmonious activity. The educated educators will acquire a brand new aesthetic attitude and life attitude beyond the consciousness level of daily life.

3. The aesthetic realm of spiritual pleasure

In the practice of art media language education, in the process of pursuing the artistic image of the media language form, it needs to contain a variety of social life thought moral content, philosophical content, cultural knowledge content, which is a very important spirit to promote the

majority of the educated themselves to gradually cultivate a kind of social moral spirit, positive, optimistic and enterprising spirit Conditions, whether it is a great struggle in the magnificent, outstanding achievements in heroes, or the sublime greatness shown in the pursuit of ordinary life, will directly make all the educated people in the world yearn for this kind of spiritual motivation and a kind of upward And enterprising truth, in the process of emotional agitation can consciously get rid of and can actively overcome their own body those small, petty, mediocre kind of negative psychology, so as to finally realize the great leap of upward spirit, in the upward spiritual power of higher flying process will get a kind of inner emotional to get the great satisfaction and joy . On the basis of the uplifting of the subject spirit, it moves towards another kind of harmonious spiritual integration between the spirit of moral humanity and the humanistic society and nature, and between the spirit of individual personality and the individual real social life, so that a modern college student educated can completely and rationally transcend the utilitarian consciousness of human society, and devote himself to the humanistic nature, social human and nature in the aesthetic appreciation of his life spirit In the human world, another perceptual space and time, to truly seek for the pursuit of human ethical spirit of the spiritual transcendence and immortality.

No matter what level of spiritual aesthetic life realm is successfully shaped, it is also inseparable from the human individual's inner conscious efforts, and from the eductees' own unique art and life experience to the art media. The temperament of different people is affected by life experience and cultural knowledge, and the forming process of aesthetic realm is bound to be marked by individual efforts. Of course, it is particularly necessary for all art eductees to actively pursue and make unremitting efforts to gradually transform their personal aesthetic art experience into their inner rich artistic spiritual life, into conscious aesthetic consciousness needs and rational aesthetic consciousness attitude, and into a part of their own intrinsic value orientation, so as to achieve their own ideal demand for social life and pursuit sense of artistic life value To realize and realize the high level of sublimation, so as to gradually realize the healthy and harmonious development of our individual mind.

In a word, the direct sign of the final unification of aesthetic education realm is formed by the eductees themselves or another kind of freedom of thought and attitude to transcend practical utility. The final preliminary formation of the realm of aesthetic pedagogy is not only the

natural result of free reference imagination and free grasp of creation of the object of aesthetic education by the educatees themselves, but also the acquisition of a more specific, profound and rich artistic aesthetics and feelings, improving the ability of reference imagination creation and free grasp of beauty, so as to freely create aesthetic forms and create such a reference imagination creation The sine qua non of aesthetic freedom in the world. It will enable all educatees not only to observe and cope with, but also to create and express themselves, transcend the compulsion of utilitarianism and move towards freedom, transforming it into material activities to transform society and nature, and having a profound impact on human social practice.

4. Pottery nourishes temperament

Tao nourishing temperament refers to the cultivation of human nature in art education. Animal survival means that human beings survive in the way of natural law. In this state, the survivors are under the pressure of nature, and the value orientation is the satisfaction of lust. If animal nature is applied to animals, there is no good or evil. If it is applied to human beings, its unlimited extension will be the planting of harm to truth and kindness, the destruction of social order, and the threat to human existence. The evolution of human nature means that compared with the evolution of any other animal in the society, human nature has always been completely dependent on the social natural law based on human social instinct and human social rationality to independently carry out the struggle for social survival and evolution. The evolution of human nature ultimately means that human nature has completely and effectively controlled and self-guided all the instinctive behaviors of social passion. In order to achieve the ultimate establishment of a modern human society completely different from any other social natural conditions, bid farewell to the state of the human biological chain and re-enter a return to the ordered human evolution and development of the Chinese new Chinese social history. The formation of human nature is a long process. Its foundation lies in the labor practice of human making and using tools. It is the labor practice that makes human nature obtain a solid foundation. The full perfection

of human psychology is naturally inseparable from the basic consciousness and construction of morality in many aspects such as social economy, politics, law, culture and art education, so that it can really play a role in all the material civilization production and the development of various spiritual civilization brought to the whole society as such a spiritual culture and psychological structure that can directly affect the law of psychological behavior of all people The due function.

In a word, the education of fine arts should emphasize the systematic and scientific construction of social aesthetics and the concept of human value. It does not mean to suppress any emotional thoughts and exclude any sensibility with a rational thinking mode, or to deny some human value and exclude all kinds of rationality with a perceptual thinking method With a kind of spiritual motivation necessary for its own rational development, these moral and ethical laws beyond the external constraints can really gradually acquire some aesthetic rational meaning in line with its own human and natural nature and a rational posture required by its own initiative and self-rational development, and at the same time try to avoid or even make it become a certain kind of Too empty and abstract moral doctrines and some too abstract, false forms of external expression. Therefore, aesthetic or creative activities, as a social activity beyond the scope of human nature, are a kind of social characteristics that constitute a human group life beyond all other animal categories.

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