

The Enlightenment of Cai Yuanpei's Aesthetic Education to Contemporary Higher Education

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Abstract

Nowadays, aesthetic education has become an important part of quality education and has irreplaceable practical significance in the situation of value diversification. Cai Yuanpei is the pioneer and founder of modern Chinese aesthetic education. Cai Yuanpei's thought is still of positive significance to the enlightenment of aesthetic education in colleges and universities, and the in-depth study of the aesthetic education thought of Cai Yuanpei has a profound guiding significance to solve the predicament of aesthetic education development today. Based on the study of the essential characteristics and ideological system of Cai Yuanpei's aesthetic education thought, this paper discusses how to practice aesthetic education in colleges and universities in the present age.

Keywords

List the keywords covered, in your paper.

1. The Background of Cai Yuanpei's Thought

The modern Chinese society at the turn of the 19th century and the 20th century is a dark, turbulent, corrupt and backward society. The failure of the Sino-Japanese War of 1894 and the Reform Movement of 1898 made Cai Yuanpei deeply feel that the reason why China lags behind the western countries is that the political system and science and technology are inferior to those of the West, while the quality of people is low, and the national character is very high. The backwardness of Chinese modern society and the imprisonment of human spirit are the fundamental reasons why Chinese modern society lags behind the West. Therefore, he actively advocated aesthetic education, through aesthetic education, to improve the quality of the whole nation, so as to achieve national prosperity and national independence. In this way, Mr. Cai Yuanpei linked aesthetics with social reality and took aesthetic education as a perfect one.

His thought of aesthetic education is full of strong sense of social responsibility and consciousness of helping the world. Cai Yuanpei is undoubtedly a maverick educator in China's modern history, a participant and revolutionist of the New Culture Movement, and a thinker who pioneered the theory of aesthetic education. Some of his expositions on aesthetics were not only the introduction and dissemination of aesthetic knowledge, but also his own unique opinions, which were the innovation of social educational philosophy at that time, as well as broadening the vision of modern Chinese philosophy and literary and artistic circles. It plays an important role in guiding and laying the foundation for the establishment and development of Chinese aesthetics. In his aesthetic thought, the most influential is the slogan of "replacing religion with aesthetic education" has played a positive role in shaking off the fetters of feudal superstition and feudal tradition, and this influence is evident in the new cultural movement had a profound impact.

2. The Theoretical Characteristics of Cai Yuanpei's Aesthetic Education

2.1. Formation of Ideas

Modern Chinese aesthetics is formed in the course of inheriting ancient aesthetics and absorbing western aesthetics. The influence of western aesthetic thoughts on the historical process of Chinese aesthetics is realized through the laws and needs of the development of Chinese aesthetics itself. The significance of the influence of western aesthetic thought on the new historical starting point of Chinese aesthetics is that it accelerates the process of the disintegration of ancient aesthetics and promotes its leap to modern aesthetics. Cai Yuanpei, as the founder and advocate of aesthetic education in modern times, whose theoretical foundation comes from the fusion of Chinese traditional culture and western aesthetic thought, creatively introduced and developed aesthetic education thought and theory in the experience of appointing the chief education director and the principal of Peking University. The combination of theory and practice enriches his aesthetic education thought and has guiding and practical significance, promotes the modern transformation of aesthetic education, and becomes the pioneer of "quasi-modern aesthetic education", which has an indelible position in the development history of aesthetic education.

Cai Yuanpei's aesthetic thought is not a system of its own. Because of its particularity of identity and the need of affairs, Cai Yuanpei is presented in various forms, such as exhibition inscriptions, school speeches, prefaces, and so on. The contents are rich and complete, and they are logically combed and organized. It can form a relatively complete aesthetic system.

2.2. The Theoretical Characteristics of Cai Yuanpei's Aesthetic Education Thought

Cai Yuanpei's "Great Dictionary of Education" expounds the theory of aesthetic education and its application practice, and puts ceramic feelings into the theory of aesthetic education for the first time. Secondly, aesthetic education is a system of aesthetic theory and aesthetic activity. Aesthetic theory actually refers to improving students' cognition of beauty, discovering and learning the ability of creating beauty. The main purpose of aesthetic education is to cultivate feelings. Cai Yuanpei put forward in *Aesthetic Education and Life*, "everyone has feelings, but not all of them have the behavior of Gao Shang, which depends on the weak emotional impetus." Weak, thin to thick, weak to strong, need to go through the beautiful pottery, pottery tools, for the object of beauty; the role of pottery, called aesthetic education. Cai Yuanpei defines aesthetic education as a comprehensive education based on aesthetic education, supplemented by cultivation of sentiment.

2.2.1. The Mission of Aesthetic Education--Fostering Healthy Personality

Aesthetic education is a concrete perceptual activity, feeling the essence of aesthetic feeling, not abstract rational activity, or some kind of fantasy. Aesthetic education is not rational thinking or argumentation, but perceptual appreciation activities. The tool to achieve aesthetic education is not abstract theoretical knowledge, but a specific aesthetic image. Education is the hope of national development. The development of society is not only the development of politics, nor is it limited to the development of culture, but the development of productive forces and the development of human beings. Because talent is the primary productive force. Thus it can be seen that overthrowing the Qing government can only solve the immediate contradictions, and does not solve the deep contradictions, class contradictions and even social contradictions. Only by overthrowing the rule of the feudal class and overthrowing the foreign aggressors can we truly liberate the people from feudal autocracy, obtain real freedom, acquire knowledge of the world, develop education and cultivate talents. This is what drives society.

Cai Yuanpei believes that to cultivate noble personality, to feel the beauty of life, to pursue the pure realm of life. Happiness is to do what you like, and happiness is to share your happiness

with others and learn to share. Cai Yuanpei advocates that people should carry forward noble behavior, share with others and break the prejudice of selfishness. The object of beauty is transcendent, detached from personal self-interest, and also universal, independent of personal prejudice, not from the inheritance of knowledge, but from inside and outside emotions, purifying feelings, only through aesthetic education can cultivate feelings. Of course, only perceptual aesthetic and irrational control, will indulge themselves, education will not be possible. Cai Yuanpei's Aesthetic Education Aesthetic education is defined as aesthetic education, and aesthetic sense is free and contains infinite pleasure, which is the characteristic of aesthetic education. Cai Yuanpei pointed out that Tao Yi-ren's sentiment and ability to cultivate sensibility. The pottery here is not hedonistic, but determined to learn. Because hedonism is pure emotional catharsis, and no correct rational guidance. It does not belong to the correct category of emotional guidance, nor can it be beneficial to the cultivation of sentiment and the improvement of cultivation and ability.

2.2.2. Infiltration of Intellectual Education in Aesthetic Education

Cai Yuanpei regards science education and art education as the two balance points of education. In view of the fact that social education generally attaches importance to achievements, scientific research, and not to moral character and morality, Cai Yuanpei emphasizes on explaining that he regards art education and science education as equally important, and integrates the two ideas into the educational policy. The author also published "Culture Movement do not forget Aesthetic Education", which emphasizes on the importance and guiding significance of art education, and also gives a brief explanation of the relationship between science education and art education. Cai Yuanpei believes that although art is only one aspect of beauty, in the process of pursuing beauty, people can learn both professional knowledge and knowledge. Know, still can edify person's sentiment. A person who loves beauty, a person with professional qualities, is a person of noble character, he in doing things and even in the aspect of man, the larger the creation, the greater the ability, the greater the contribution. On the other hand, if a person's moral character has a problem, then the greater his ability, the greater his harm, and the greater the negative impact on society. As the carrier of education, students should pay more attention to the cultivation of moral character in addition to examination-oriented painting. Cai Yuanpei, in Evolution of Fine Arts, said that while emphasizing science to make social progress, we should not forget to promote social civilization and pay attention to social morality. The reason why scientific research is free and fun, It is because it has the thought of aesthetic education in it. Scientists laugh at the idle artists, artists despise scientists tasteless, and the two are indispensable. Study in fun and work in enjoyment is the best state of learning and scientific research.

2.2.3. Aesthetic Alternative Religion

In 1917, when Beijing Shenzhou Society gave a lecture, Cai Yuanpei first put forward the theory of "aesthetic education for religion". His point of view of aesthetic education for religion fully shows that artistic aesthetics is more developmental and artistic than religion. There is a purpose, and the purpose of education is limited to educating people, this is a selfless purpose, but also a concept of freedom. Education should teach self-examination, rely on self-consciousness to learn. Yuanpei advocates that education should be guided by education, and that education should be viewed from the perspective of development. The future education is a new education, like the new cultural movement, it will change the old knowledge and the rotten system. Through aesthetic education reform, people can find their own fun, find their own ideal, to be a person with perfect personality and perfect career. The illusory belief of religion will no longer be needed. What people need is subjective initiative and objective opportunity. Recognize God's Buddha Existence, people will struggle, rely on their own ability to change the world, society is about to progress. Cai Yuanpei is the inheritor of Chinese traditional culture, but his aesthetic education thought has the thought of pre-Qin Confucianism.

It also transcends tradition and national boundaries, and is characterized by Western bourgeois democratic thought, freedom and respect for human individuality.

2.2.4. Combination of Family, School and Society for Aesthetic Education

Cai Yuanpei advocates the whole people and permeability of aesthetic education. He advocated carrying out aesthetic education in all stages of human growth and social levels. Cai Yuanpei divided education into three levels: family education, school education and social education. In the theory of family aesthetic education, Cai Yuanpei thought that it should be carried out from fetal education. The aesthetic education of children aged three to six is carried out in kindergarten, which means that this period is the transitional stage from family to school. Therefore, the form and content of aesthetic education should be constantly changed and developed. School aesthetic education is a theoretical thought with the greatest practical value in Cai Yuanpei's whole aesthetic education thought. He thinks that aesthetic education in schools can be divided into two kinds: ordinary and specialized. Middle ordinary aesthetic education refers to the period from primary school to middle school, and specialized aesthetic education refers to the period of university. In the theory of social aesthetic education, Cai Yuanpei mainly discusses the implementation of social aesthetic education from two ways, that is, special equipment and ordinary equipment. The special equipment he refers to mainly includes art galleries, museums, concert halls and so on, while ordinary equipment is landscaping of the environment, such as buildings, monuments, urban road layout, etc. He thought that the three aspects of family aesthetic education, school aesthetic education and social aesthetic education should be linked and combined organically.

3. The significance of Cai Yuanpei's Aesthetic Education thought to the Contemporary Times

Cai Yuanpei put forward the theory of aesthetic education with the characteristics of the times and nationalities. He combined the actual situation of modern China with the creative development of the Chinese traditional culture and the western modern thought: the first is its practicality. Cai Yuanpei is not only a scholar of cultural theory, but also an educator with practical spirit. Ordinary intellectuals always lack a kind of practical spirit of doing things by themselves, but Cai Yuanpei is not. He thinks that cultural movement should not stop on paper but should be down-to-earth. The second is that it is full of revolutionary and democratic spirit. Cai Yuanpei was the precursor of China's democratic revolution. He did his best to transform China into a democratic spirit. His educational thought and practice, especially aesthetic education thought, were rooted in democratic thought. As previously stated, his first educational policy and aesthetic education thought were based on class democracy, with equality, freedom and fraternity as his purpose. Third, Cai Yuanpei not only attached importance to the characteristics of aesthetic education thought, but also paid special attention to the surreal function of aesthetic education thought. He also often called aesthetic education ", which can be stimulated by human emotion. Hair can also improve human nature. The spirit of the realm, thus can achieve the purpose of education. Therefore, Cai Yuanpei especially stressed that aesthetic education must be diversified to educate, not by mere abstraction, nor by teaching in a particularly dull way, but with the most perfect, most suitable infection and to move the people's hearts, and to purify it. The important role of pure emotion is exactly what he calls "passion guiding desire," which he thinks is the most basic way to carry out aesthetic education thought.

Cai Yuanpei's thought of aesthetic education not only opened up a new way to save the nation at that time, but also had a strong reference significance to the society today. With the rapid development of society and economy, people's material living standard is improving constantly, but there are also some problems in spiritual and cultural construction. In the face of this

situation, we should constantly explore the advanced thoughts in Cai Yuanpei's aesthetic education and serve for modern education and social development.

4. The Enlightenment of Cai Yuanpei's Aesthetic Education to Contemporary Higher Education

4.1. Aesthetic Education Is Helpful for College Students to Set Up A Correct World Outlook and Improve Their Moral Cultivation

People-oriented, everyone is yearning for beautiful things in essence, aesthetic education can help people to find their own beauty and all the beautiful things around, thus can inspire people to see and enjoy the beauty in life. This is to enrich and satisfy the individual spiritual level, enrich the individual spiritual level and improve the spiritual progress. Therefore, through aesthetic education, colleges and universities can guide students to distinguish right from wrong, distinguish beauty and ugliness, form a correct world outlook, and thus improve the level of moral cultivation of college students and enrich their spiritual feelings.

4.2. Aesthetic Education Is Beneficial to the Cultivation of College Students'EQ

EQ is a very important factor in addition to IQ, it is the embodiment of spiritual strength. Aesthetic education itself is a subtle spiritual education, can make people form a rational, conscious force. Mr. Zhu Guangqian, a famous aesthetician, has put forward that "Aesthetic Education is the ultimate. We hope that through aesthetic education, every individual will be able to treat life correctly and establish values and outlook on life that are conducive to promoting people's spiritual beauty." In order to constantly improve their own cultivation and cultivate noble moral sentiment. A kind of emotional education "viewpoint, that colleges and universities can through some beautiful things, beautiful environment to influence the mood and psychology of college students, and then deep Turn emotion, finally harmoniously unify for their idea and consciousness, raise oneself EQ level.

4.3. Aesthetic Education Is Beneficial to the Development of College Students' Intelligence

Many scientific experiments show that aesthetic education can promote the improvement and development of human intelligence. Contemporary college students, if lack of good aesthetic quality, students can only mechanically recognize knowledge, simple repetition. But if we really have the pursuit of beauty, we can truly experience the beauty and delicacy of knowledge, learn it vividly and happily, and apply it flexibly to our life experience, and we will relax our hearts and relax the spirit of tension and fatigue. So as to improve the efficiency of learning, to promote their own intellectual development. The American poet Whitman said, "Wisdom comes from the soul."

5. The implementation of Aesthetic Education in higher Education

5.1. To Set Up the Course of Aesthetic Education and Strengthen the Students' Study of Aesthetic Theory

Aesthetic education plays a positive role in promoting the overall development of human beings, and can finally achieve the goal of aesthetic cultivation. In the process of aesthetic education, students are not passively accepted, but re-created after acceptance. Compared with other curriculum education, aesthetic subject's initiative and creativity are stimulated, consciously participate in it, and obtain resonance and sense of achievement. In the process of accepting aesthetic education to shape people, the pursuit of the realm is not the only, rigid fixed answer, but stimulates the students' latent, unique experience and opinion, encourages him to pursue consciously, and sets the direction of future pursuit voluntarily.

First of all, colleges and universities should set up relevant courses, pay attention to the study of students' aesthetic theory knowledge, especially to their grasp and understanding of the relevant theoretical knowledge of aesthetics. Secondly, colleges and universities can promote and supplement the aesthetic quality of college students through art appreciation, drama, film, art, music, and other art courses. In addition, let students directly participate in the practice of art appreciation and artistic creation, more effective cultivation of college student's aesthetic character and aesthetic cultural literacy. Art has the special charm, also has the very strong appeal, can with the emotion moving, causes the student's resonance, causes them to distinguish the life the true, the good and the beautiful and False evil ugliness, thus enhances the student's esthetic interest and the value.

5.2. Aesthetic Education Permeates Into Campus Practice Activities

Campus practice is different from the traditional education, which is one-sidedly pursuing the development of individual education. Practice provides a relatively independent ecological space for learning. Students are the dominant part of this space. Students have absolute dominance and dominance over the whole activity. They can take themselves and teams as the center to promote activities. In this process, students seek to complete the whole activity independently, rather than listening to teaching and guidance. Teachers in the ecological space of comprehensive practical activities are only an absolute guide, instructor and spectator. Therefore, aesthetic education needs to be carried out in the campus practical activities.

Colleges and universities can start hot extracurricular activities with a tendency to enable students to put theoretical knowledge into practical action. Stimulate the aesthetic feelings of college students, cultivate their ability to appreciate and create beauty. Such as "Microfilm shooting", "Campus Singer Grand Prix", "painting Exhibition" and other activities, and to evaluate outstanding works to stimulate students' interest and active participation consciousness. Let more students feel beauty, experience beauty in practice, promote beauty and cultivate their good aesthetic character. Finally, artists are invited into the campus to give special lectures, and relevant artists can guide students' activities and works.

5.3. Create Beautiful Campus Environment

Cai Yuanpei thinks that beautiful environment can not only give people beautiful enjoyment, but also edify people's emotion and purify people's soul. The inspiration of Cai Yuanpei's theory of environmental aesthetic education to the cultivation of talents in colleges and universities at present is that environmental construction is an important part of cultivating excellent talents in colleges and universities. The construction of the environment has strong implication meaning, the beautiful environment spreads the beautiful information to the student anytime and anywhere. The natural environment of the campus, which is beautiful, neat and full of educational implication, can make the college students in the beautiful environment after study, fully enjoy the edification of beauty, and get a subtle education. The beautiful environment accepts much more, learns the sensitivity and aesthetic interest of beauty will naturally be improved.

On the other hand, to create a healthy, civilized, harmonious human environment. To establish various cultural and recreational places conducive to the physical and mental health of young students; to strengthen the publicity, education and guidance of young students; and to encourage students to also participate in activities to create a beautiful campus environment. Create a beautiful environment for the school to do their part. Only in this way, can we truly create a clean and beautiful campus environment and improve the quality of talent training in colleges and universities.

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