

Artistic Innovation of Ideological and Political Education Based on Marxist Aesthetics

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Abstract

In recent years, people have paid more and more attention to ideological and political work. In addition, new changes have taken place in the environment, content and carrier of ideological and political education in the new era, and the innovation of ideological and political education has higher requirements. Properly adopting the viewpoints of the essence, law, and aesthetic function of Marxist aesthetics in the innovation and development of the art of ideological education can not only enrich the existing theory, but also enhance the use of art.

Keywords

Marxist aesthetics, the art of ideological and political education, innovation.

1. The Enlightenment of the Essence of Beauty to the Art Innovation of Ideological and Political Education

The essence of Marxist aesthetics emphasizes that beauty comes from practice or from labor, and practice itself is the process of creating beauty and externalizing beauty. The innovation of the art of ideological and political education is not only the change of ideas and concepts, but also the change of the reference to the art of education and the change of title. It is not the fine-tuning and introspection in the traditional art of ideological and political education. Innovation cannot be changed. medicine. On the one hand, we should jump out of the microscopic scope of the art of ideological and political education to consider the feasibility of artistic innovation in ideological and political education. On the other hand, we should grasp the core essentials of the art of ideological and political education and promote artistic innovation. Staying on the surface of artistic application can only solve some external forms of superficial problems, and can not fundamentally reform the art of ideological and political education, and easily fall into the quagmire of educational art metaphysics. The art of ideological and political education should pay attention to its own reflection and test. Whether the use of ideological and political education art is appropriate, it is necessary to return to the activities of ideological and political education to verify, so that the educational object can be voiced, but not subjectively judged.

The essence of Marxist aesthetics emphasizes "the essential power of man", that is, emphasizes the powerful role of human subjectivity and initiative in the object, and the innovation of ideological and political education art also emphasizes this point. "The emergence and development of any thing depends on its own internal contradictions." The main body of education must correctly understand and focus on the contradiction between the lag of the use of art and the lack of artistic innovation in ideological and political education activities. The main body of education fully mobilizes its inner emotional will, gives full play to its own initiative to mobilize enthusiasm, and gains insight into the changes in the cognitive style of educational objects in the information age and big data era, and correctly grasps the current national "big thoughts" pattern and ideological work. The status quo, adapt to the changes of the ideological and political education environment and the small environment, under the

premise of respecting the law of ideological and political education, with the help of new educational carriers and modes of communication, such as the network and new media, through the internal and external thrusts to explore the innovation of the education subject itself. Potential to enhance the era, affinity and attractiveness of the art of ideological and political education.

The first thing to note is that the specific content of the "form" referred to here is not formalism, the form is greater than the meaning of the derogatory nature of content, formalization. The form here refers to the specific "presentation" or "presentation" of the art of ideological and political education. Marxist aesthetics emphasizes the objectification of human essential power, and an important content of the object in the process of transformation is in what form and in what way. The art of ideological and political education is an explicit manifestation of the "intrinsic essential power" of the subject of education. After the substantive research and practical achievements of the ideological and political education art innovation, how to apply it to the education and teaching of ideological and political education is another important issue. The process of applying art to the actual process itself requires an external form to be linked and presented. Therefore, the innovation of ideological and political education art must incorporate this "presentation form" into its own research system and practice dimension. It is important to pay attention to the innovation of the artistic content of ideological and political education. However, it is more important to use the form of art and how to more subtly match the reality of ideological and political education. Therefore, optimizing the practicality of the use of art in ideological and political education in order to realize the practical effect of artistic use is the only way for the artistic innovation of ideological and political education.

2. The Enlightenment of the Theory of Law of Beauty to the Artistic Innovation of Ideological and Political Education

"Human productive labor is a purposeful conscious activity." Marxist aesthetics theory of beauty about beauty believes that human practice is not limited to the satisfaction of basic needs, but also to achieve the free realization of essential forces with reference to various laws. According to this inference, the artistic innovation of ideological and political education is also to adapt to the actual needs of ideological and political education, but the innovation of ideological and political education art is not blind, nor is it based on any principle. In the artistic innovation of ideological and political education, we must follow the basic laws of ideological and political education, such as the law of the formation and development of human ideology and morality, the law of ideological and political education, etc. We must see the universal significance of the basic laws of ideological and political education for ideological and political education. The restriction and influence of art avoids the deviation of artistic innovation from the scope of ideological and political education. The basic law of ideological and political education is an important condition for the innovation and development of ideological and political education. Only when innovations in the context of ideological and political education can adapt to the basic requirements of ideological and political education can the internal motivation of artistic innovation be stimulated and sustained.

Marxist aesthetics not only emphasizes the law of respect for the creation of beauty, but also emphasizes the positive effects of human initiative. Therefore, respecting the objective and basic laws is a necessary premise, but it does not mean to lose the creativity and initiative of the people themselves. Similarly, the innovation of the art of ideological and political education must not only follow the basic laws and objective requirements of ideological and political education, but also exert the creativity and initiative of the main body of education as much as possible. Motivation should be reflected in the reflection and reflection on the reality of the use of art in ideological and political education. In the process of applying ideological and political

education art, the main body of education should use the ideological and political education art to implement the ideological and political education activities, and use the relevant educational art to ensure that the educational activities can meet the educational goals. Whether the object of education agrees with the art of ideological and political education used by the subject of education, and how well it accepts it.

3. The Enlightenment of Aesthetic Function Theory to the Art Innovation of Ideological and Political Education

The aesthetic function theory of Marxist aesthetics aims at "human liberation" and points out the direction and destination for the creation of beauty. Similarly, the goals and tasks of the art of ideological and political education are also closely related to the development of "people." The innovative development of the art of ideological and political education must clearly define the goal, which is the question of determining the direction. Only by clarifying the goal of artistic innovation and development of ideological and political education, can we avoid blindness in our series of practical activities. Defining the goal of artistic innovation and development of ideological and political education should be grasped from two dimensions. First, we must clarify what the goal of artistic innovation in ideological and political education is. In other words, we must understand what the artistic innovation of ideological and political education is for and what kind of effect we want to achieve. Second, we must clarify what the goal of ideological and political education is, that is to say, what is the goal of ideological and political education after the innovation of the art has reached its expectations. Only by dealing with the relationship between these two goals, recognizing the hierarchical and progressive nature of these two goals, the innovation of the art of ideological and political education can be targeted. The use of education and art should pay attention to the actual situation of the object of education, including its acceptance and recognition of the art of ideological and political education and its adaptability and satisfaction to the art of ideological and political education in the process of accepting ideological and political education. In the process of innovation and development of the art of ideological and political education, we must pay special attention to the resistance of the benign interaction between the educational object and the art of education. We must grasp the unfavorable conditions that affect the educational object to accept the art of education. This requires the education subject to stand on the stand that the educated person can accept, and to understand the appeal of the educational object and collect favorable information. The aesthetic function theory of Marxist aesthetics emphasizes the liberation of man himself. In the final analysis, the place to rest here is man. Therefore, in the process of innovation and development of the art of ideological and political education, we must always pay attention to people's needs and ideas, and fully understand the attitude of educational objects to the art of education in the process of accepting ideological and political education, and systematically summarize and summarize the influence of educational objects. Accept the unfavorable conditions of the art of education, and timely adjust, improve or change the operation mode and specific content of the art of ideological and political education.

The aesthetic function theory of Marxist aesthetics inherently reveals the relationship between aesthetics and human beings, and then proposes its goals. The innovative development of the art of ideological and political education also needs to deal with a relationship: the relationship between the art of ideological and political education and the object of education. Can be grasped from the following aspects: First, the relationship between service and service. The art of ideological and political education is to serve the real needs of the educational object to accept ideological and political education. Any kind of ideological and political education art is oriented to promote the content of educational objects to better form the goals of ideological and political education. Second, reflect the relationship with the reflected. The object of

ideological and political education reflects and reflects the relationship between the art of ideological and political education. The former's reflection is objective and an important basis for further perfecting the art of ideological and political education; the latter will be fully and deeply practiced in the process of being reflected. And application, which is conducive to enhancing the internal and external dynamics of artistic innovation. Third, the two promote each other and develop each other.

4. Conclusion

The essentialism, law theory and aesthetic function theory of Marxist aesthetics provide a reliable reference for the artistic innovation of ideological and political education from different theoretical perspectives, such as paying attention to the practical dimension of artistic innovation, handling the relationship between subject and object in ideological and political education, and correctly understanding art. The dialectical relationship between the law of innovation and initiative, the humanistic purpose of artistic innovation, and so on. The reference of these subject knowledge is of great significance for further optimizing the ideas of ideological and political education art innovation, enhancing the affinity and pertinence of ideological and political education, and improving the sense of acquisition of educational objects.

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