

в педагогическом русле. В ходе такой практики будущие дизайнеры-педагоги учатся словами объяснить то, что видят, практикуются в передаче опыта, развивают коммуникативные и другие необходимые педагогу компетенции. Примерная программа занятий на пленэре по предложенной методике представлена автором статьи в методическом пособии [6].

Направленность предложенной методики на формирование профессиональной компетентности обучающихся показала хорошую результативность в профессиональной ориентации выпускников образовательных организаций. Исследование выявило, что 85% студентов, проходивших обучение по данной методике, высказали желание продолжать обучение по специальности дизайнера преподавателя.

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## **SPECIFICS OF UNDERSTANDING AESTHETIC EDUCATION IN THE HISTORY OF CHINESE PEDAGOGICAL THOUGHT**

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In recent years, the status of aesthetic education in China's education policy has gradually increased, largely due to the Party and State's support and guidance for aesthetic education in schools, so it is important to clarify the goals and tasks to be achieved by aesthetic education under the State's policy in order to better realize the nurturing role of aesthetic education for young people. The Third Plenum of the 18th CPC Central Committee put forward the proposal to «improve the teaching of aesthetic education and enhance students' aesthetic and humanistic qualities». Opinions of the General Office of the State Council on Comprehensively Strengthening and Improving the Work of Aesthetic Education in Schools made clear the guiding ideology, basic principles, overall goals and policy measures for strengthening and improving the

work of aesthetic education in schools in the current and future periods, with the overall goals of strengthening and improving the work of aesthetic education in schools, optimizing the allocation of resources for aesthetic education, carrying out a perfect aesthetic education curriculum, and forming a Chinese culture of aesthetic education.

Aesthetic education has been continuously integrated into the whole process of education, becoming an indispensable part of quality education. However, aesthetic education for young people is facing new difficulties in the new era. First of all, youth aesthetic education started late, both educators and educated people do not pay enough attention to aesthetic education, and colleges and universities tend to pay more attention to technicality and practicality under the orientation of economy-oriented society, ignoring the cultivation of humanistic qualities of students by aesthetic education. Secondly, because the development of aesthetic education is still immature, the lack of a complete and systematic aesthetic education theoretical system for youth aesthetic education makes the concept of youth aesthetic education appear a certain deviation; moreover, the problem of teachers' qualifications and the construction of curricula of youth aesthetic education are both important problems affecting the practice of youth aesthetic education. Finally, due to the negative influence of popular culture, students' aesthetic singularity, deviation of aesthetic value, and insufficient aesthetic ability have been caused. All these problems hinder the development and progress of youth aesthetic education, in this regard, we urgently need to find new countermeasures to solve the dilemma of aesthetic education, from theory to practice, from the concept of consciousness to teaching reform, the development of aesthetic education is not a one-step process, it is necessary to coordinate with many parties and invest a certain amount of time and energy to accomplish together.

The purpose of the scientific work is to identify the specifics of understanding aesthetic education in Chinese pedagogical thought.

Dating back to the Western Zhou period in China, the basic subjects of school education were the «six arts», i.e., rites, music, archery, imperialism, calligraphy, and mathematics, which were the six basic talents required to be mastered by the official school of the Zhou king. Mr. Wang Guowei in the Republican period once proposed, «Fine arts are the religion of the upper class» [1, p. 158].

Under the political and historical background of that time, Mr. Cai Yuanpei, the president of Peking University, also put forward the ideas of replacing religion with aesthetic education and fine arts and religion stand on the same emotional basis. The art here is art, and by utilizing the characteristic that both art and religion can work on people's feelings, he tried to awaken the ideology of the people at that time and rebuild the belief system of the country. The Dictionary of Modern Chinese explains aesthetic education as follows: «Aesthetic education is an education whose main task is to cultivate aesthetic ability, aesthetic sentiment and interest in art» [2, p. 864]. Aesthetic education is directly defined as education that cultivates students' interest in art. Thus, the view that aesthetic education is art education has been used continuously. However, with the continuous development of society and the improvement of people's thinking, aesthetic education is art education of this view there is a certain one-sidedness and narrowness, art can be said to be one of the manifestations of aesthetic education, but is by no means equivalent to all of the aesthetic education.

Cai Yuanpei in the «Dictionary of Education – Aesthetic Education» in this definition of aesthetic education: aesthetic education, the application of the theory of aesthetics in education, in order to cultivate feelings for the purpose of also» [3]. «Tao» means to cultivate people's personal sentiment, and «Nurture» means to cultivate people's sense of social responsibility. People's feelings and wills will be disturbed by external factors to a certain extent, so it is necessary to use aesthetic education to enrich people's spiritual world and improve their moral quality. Scholar Xing Xu Huan [4] thinks aesthetic education is in essence emotional education, which is a kind of guiding people to carry out healthy aesthetic activities through certain aesthetic media (mainly works of art, but also including social beauty, natural beauty, scientific and

technological beauty, etc.) to rationalize and aestheticize their emotions and sublimate them into a kind of high-level emotional process, and the ultimate goal is to establish a kind of aesthetic psychological psychology that takes aesthetic as the core and aims for the return of aesthetic. The ultimate goal is to establish an aesthetic psychological structure with aesthetic as the core, in order to cultivate a fully developed person. His viewpoint highlights the emotional education function of aesthetic education, which sublimates personal emotions and shapes a sound personality through various carriers or forms of beauty. Although the cultivation of emotion has a deeper meaning at the spiritual level, cultivation of emotion can only be said to be one of the educational purposes to be realized by aesthetic education, and it is not perfect if aesthetic education is only singularly defined as emotional education.

Beauty is everywhere in life, but the eyes to discover it are few and far between. According to Prof. Qiu Chunlin [5] notes that aesthetic education is the education to improve people's aesthetic ability and aesthetic interest consciously and purposefully through aesthetic activities, and to cultivate lofty aesthetic ideals. This point of view indicates that the task of aesthetic education is to cultivate people's aesthetic ability, which also includes aesthetic perception, aesthetic understanding, aesthetic evaluation and aesthetic creativity. Yanzhu Li [6], who studied the creativity of Jiang Kongyang noted that this researcher affirmed that the characteristic of aesthetic education is to cultivate a comprehensive human being. It is to cultivate people's love for beauty, so that they can feel the joy of life, improve their interest in life, and cultivate the purpose of reverence for life and the reverence for life. Good aesthetic ability can improve people's love and reverence for life and life, which in turn has a certain enhancement on people's spiritual level consciousness. This shows the importance of aesthetic ability to aesthetic education. However, aesthetic ability focuses more on the individual's sensory experience, and the goal and task of aesthetic education should rise to the perfection of personality.

The definition of promoting comprehensive development of human beings is reflected in Wang Guowei's «On the Purpose of Education», which puts forward that the purpose of education is to cultivate complete characters with comprehensive and harmonious development of abilities, and Cai Yuanpei's concept of «five educations at the same time», which both believe that education should ultimately cultivate people with sound abilities. They both believe that education should ultimately cultivate people with sound personality and comprehensive quality. Wang Xiaoxu [7] defines the concept of aesthetic education as: The so-called aesthetic education, fundamentally speaking, is to use aesthetic methods to achieve human self-modeling, self-improvement, and ultimately to promote the whole society towards the ideal of perfection and harmonious development. He believes that aesthetic education is important to the development of human beings. He believes that aesthetic education plays an important role in the development of the individual's body and mind, and that the development of the individual can effectively promote the harmonious progress of society. Qiu Chunlin [8] is even more direct in stating that "aesthetic education is a discipline for human beings to beautify themselves, and it is set up to promote the comprehensive and harmonious development of human beings. This kind of definition has a certain systematic nature compared with the previous ones, and ultimately focuses on the cultivation of the harmonious development of the comprehensive quality of human beings, so it is generally recognized at present, but it is easy to neglect the perception and recognition of beauty itself, so this kind of definition is not the most comprehensive.

To sum up, different scholars have their own perspectives and focuses when defining aesthetic education. With the progress of the society, the connotation of aesthetic education is constantly deepened and developed, through the elaboration of the concept of aesthetic education by different scholars, the concept of aesthetic education can be summarized to some extent: aesthetic education is based on the aesthetics disciplines, education disciplines and psychological disciplines as the main theoretical basis. Certain emotional education as a means, through certain educational carriers, educational methods and educational pathways, to cultivate people's aesthetic appreciation, imagination, expression and creativity, and ultimately to sublimate people's feelings,

cultivate people's sentiments, improve people's comprehensive quality, and promote the comprehensive and harmonious development of human beings. The study concludes that in Chinese educational thought, aesthetic education is seen as a factor of human emotional development; and that it is also an ethic education that harmonizes emotional perception with rational knowledge; aesthetic education influences the formation of a positive worldview.

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## **MODERN TRENDS IN THE DEVELOPMENT OF ART AND PEDAGOGICAL EDUCATION IN CHINA**

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The formation and evolution of art education in China has passed a long way of its historical development. The origin of fine arts took place in ancient times. The first art schools functioned at the imperial palace and Buddhist temples. Education in art schools was based on centuries-old principles, which were reflected in the treatise "Six Laws of Painting".

The emergence of modern art education in China dates back to the beginning of the twentieth century, which was the result of those social changes and cultural achievements that took place in the country. A significant contribution to the development of art education in China was made by the rector of Peking University Cai Yuanpei, thanks to the assistance of whom the National Beijing Art School was founded, that laid the foundation of modern art education. At that time, a group of artists who had studied in Europe, America, and Japan returned to China and announced their intention to support the formation of a new system of Chinese art education, laying the foundation for the unification of national traditions.

Kang Yuwei made a significant contribution to the Chinese concept of art education, proposing the integration of Chinese and Western ideas, which predetermined the entry of art education to a new level [6].

The beginning of the 1950s was marked by the establishment of basic pedagogical principles and institutional structure of Chinese art education, following the trends of Soviet socialistic realism. The international cooperation with the Russian school of painting allowed the young generation to add new techniques and to achieve progress in national culture [5]. Its influence was justified in the theoretical works of Chinese scientists: "The Influence