

A Brief Analysis of the Value Implication of School Ecological Aesthetic Education Thought in the New Era

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Abstract: Ecological beauty not only means the beauty of nature, but also refers to the balance between living things on earth. Ecological aesthetic education takes the holistic ecological view as the philosophical basis, advocating appreciating nature and caring about life with an aesthetic attitude, realizing the coexistence of man and nature, and promoting the harmonious development of man and society. In view of this, the current school ecological aesthetic education should deepen the integration of large and small ecological aesthetic education discipline system construction, improve the comprehensive quality of ecological aesthetic education teachers, combine social aesthetic education to enrich ecological aesthetic education extracurricular practice, and train new people for the construction of Chinese modern ecological civilization.

Keywords: Ecological Aesthetic Education; Natural Beauty; Man and Nature; Ecological Civilization Construction

Introduction

With the rapid development of modern industrial society, instrumental rationality fills every corner of social life, and the usefulness of things determines their full value. "Anthropocentrism" has broken the link between human and ecological chain. Human beings seem to be at the top of the biological chain, but in fact, they exist alone in the "center of the world". The destruction of ecological system leads to human being in a state of "homelessness". As an aesthetic subject with "free and conscious activity consciousness", man's aesthetic vision has gradually narrowed to human society, and the aesthetic object has become single and one-sided. Therefore, how to treat nature with an aesthetic attitude and construct the ecological aesthetic education concept of harmonious coexistence between man and nature is an important topic to realize the construction of Chinese-style modern ecological civilization.

1. The construction of ecological aesthetic education thought

The Sixth Plenary Session of the 19th CPC Central Committee emphasized, "In the construction of ecological civilization, the CPC Central Committee has made unprecedented efforts to promote ecological civilization construction, and a major step has been taken in the construction of beautiful China. China's ecological environment protection has undergone a historic, watershed and overall change." ^[1]Under the background of the new era, ecological aesthetic education is an important starting point of ecological civilization construction, and one of the important paths to realize the Chinese-style modernization of prosperity, civilization, harmony and beauty.

1.1 Two connotations of natural beauty

Nature, in its literal sense, is the existence in itself, while natural beauty is the beauty of the existence in itself. The difference between Chinese and Western cultural traditions makes the word "nature" have different value purport, but the same is that both Chinese and Western cultures divide the concept of "nature" into two basic connotations: external nature and human inner nature. External nature also includes the material world in a broad sense and the real world after human transformation. The inner nature belonging to man is divided into the physical nature and the inner nature. The "natural beauty" constructed under the different meanings and concepts of "nature" also has multiple connotations. First, based on the practical activities of human beings, the external

natural beauty can be understood as the natural beauty of the material world transformed by non-human beings, such as jungle and desert, mountains and rivers, and flying sand and rocks; As well as the humanized natural beauty after human transformation in the real world, such as garden flower art, architectural carving, rice field dam and so on. Second, with biological nature and spirituality as the boundary, the inherent natural beauty of human includes the beauty of human body, such as the beauty of body shape and the beauty of body structure; It also embodies the spiritual beauty of man, such as the natural state of being in itself, the transcendent state of freedom and the supreme good state of consciousness.

The relationship between these two kinds of natural beauty is complementary but distinct. The difference lies in the fact that external natural beauty is based on the objective material world outside human beings and has specific aesthetic objects, aesthetic ways and aesthetic judgments; Inner natural beauty is a subjective aesthetic dimension that pays more attention to human self and ultimate concern, internalizes the aesthetic vision into the natural beauty of spiritual growth, takes understanding and nourishing spiritual emotions as the basic form of aesthetic experience, and pursues the essential state of freedom, freedom and consciousness of human beings. It is an aesthetic activity form integrating subject and object, and it is also the internal requirement of treating nature with an aesthetic attitude.

1.2 The philosophical foundation of ecological aesthetic education

The philosophical basis of ecological aesthetic education is the holistic ecological view, that is, the holistic ontological ecological model of viewing man and the world from a philosophical point of view. The traditional industrial revolution produced by the "subject and object duality" of the opposite mode will inevitably lead to the opposition between human and nature, and "anthropocentrism" rationalization of human's excessive use of nature. Ontological philosophy, on the other hand, advocates the whole concept of harmonious coexistence between man and nature, that is, the value unity of man and nature. "Nature, insofar as it is not a human body, is the inorganic body of man. The connection of man's physical and spiritual life with nature means no more than that nature is connected with himself, for man is a part of nature."^[2]The holistic ecological view dispels the dualism of subject and object between man and nature brought by anthropocentrism, and restores the integrity of ecological aesthetics. Human beings should treat nature like human beings themselves, protect, respect and appreciate nature with an aesthetic attitude. To treat life with aesthetic vision, to pursue the realization of the inherent beauty of nature as the ultimate goal, to experience the wonderful process of life as the highest ideal.

Natural beauty is a natural scene and natural scenery with aesthetic value, and also contains profound cosmic truth and life philosophy, such as Zhuang Zi said: "Heaven and earth have great beauty but do not speak, four times have clear laws but do not discuss, all things have reason but do not speak." Sages, from the beauty of heaven and earth, reach the principle of all things." Natural inaction is the highest level of beauty. As Pythagoras said, "The beauty of the universe is the measure of all human beauty."^[3]Man's observation of the universe is the observation of the beauty of the universe as a noumenon. In this sense, the beauty of nature is also the beauty of the realm of heaven.

2. The value meaning of ecological aesthetic education

Engels pointed out that "man himself is a product of nature and develops in and with the environment in which he finds himself."^[4]Nature is not only the basis for human survival, but also the condition for the common existence of all things in the world. Harmonious coexistence and coexistence between man and nature is the premise of aesthetic and aesthetic education.

2.1 Ecological aesthetic education takes the harmonious coexistence of man and nature as the value purport

The report of the 20th National Congress of the Communist Party of China clearly points out: "Nature is the basic condition for human survival and development. Respecting, adapting to and protecting nature are inherent requirements for comprehensively building a modern socialist country." Whether we regard man as the existence of nature or nature as the objectification of man, nature is of great significance to man. As the self-sufficiency and sustainability of the ecological chain determines the continued development of human beings in it, therefore, any harm and tramples of human beings to the ecological environment will be the destruction of human beings themselves. The degree and time of such destruction are gathered in the historical process of human society development. The emancipation of nature and the emancipation of human beings are essentially the same. According to Marcuse,

"This material pollution of the existing system must be fought at all times and everywhere, just as it must be fought against the spiritual pollution of the existing system." [5]As Marx put it, "Society is the complete essential unity of man and nature, the true resurrection of nature, the realized naturalism of man and the realized humanism of nature." [6]The ultimate goal of ecological aesthetic education is to cultivate people's ecological aesthetics, guard the external beauty of nature, pay attention to the internal beauty of nature, and pursue the realization of self-richness with aesthetic vision, and "poetically inhabit" the world with free and conscious aesthetic activities.

2.2 Ecological aesthetic education promotes the healthy development of harmonious society

Aesthetic education, namely aesthetic education or emotional education, aims to cultivate people's ability to perceive beautiful things and realize their own perceptual richness, so as to achieve the perfect combination of truth and goodness, create beautiful things or nourish beautiful minds. Ecological aesthetic education is one of the specific ways of aesthetic education, which aims to cultivate people's inner natural beauty with ecological aesthetic values. It is not only necessary to create the material world with the law of beauty, but also to transform one's spiritual world with an aesthetic attitude.

Marx believed that man is a social being, and the essence of man is the sum of all social relations. [7] The development of man is closely connected with the development of society, so nature, man and society are a trinity of total existence. The healthy relationship between man and man and between man and society must be based on the harmonious symbiosis between man and nature. Before the Industrial Revolution, man's attitude toward nature was mainly reverence and worship. With the rapid development of productive forces, science and technology disenchant nature, conquest and utilization of nature have become the theme of human social development. The antagonism between man and nature not only harms nature, but also limits his own development. Therefore, rebuilding the relationship between man and nature is the key to human's own development, which extends to the harmony between man and man and between man and society, eliminates the alienated relationship and indifferent social environment brought by instrumental rationality, and creates a big environment full of positive energy for social development. Ecological aesthetic education aestheticizes people's attitude toward nature, endows nature with a sacred ontological status, and re-regards the harmonious symbiosis between man and nature as the premise of all development, so as to form a beautiful picture of social harmony and benign development.

3. The practice path of ecological aesthetic education

Ecological aesthetic education consists of ecology, pedagogy, aesthetics and other interdisciplinary, so it has the characteristics of interdisciplinary, inclusive and pluralistic. The seemingly ordinary things all contain the ecological aesthetic sense. The autumn leaves, the bright full moon, the magnificent sea, the wind-eroded rocks, the sand outside the jams, these different objects can become the foothold of ecological aesthetic education. Ecological aesthetic education, like the natural ecosystem, has the characteristics of integrity and integration. Through dialogue and coordination, ecological aesthetic education connects various disciplines together, broadens the educational horizon, and is conducive to the cultivation of multi-level and composite talents.

3.1 Deepening the construction of integrated ecological aesthetic education discipline system

Ecological aesthetic education is a form of education that combines theoretical teaching with ecological aesthetic practice. It is necessary to establish a targeted discipline system of large, medium and small schools for students with different educational contents and emphases at each age. When children aged 6-12 begin to receive primary school education, it is an important period for their all-round development of morality, intelligence, body, beauty and labor. Their thinking mode gradually transitions from concrete image to abstract logic, and their cognitive mode changes from game mode to learning mode. However, interest is still the main driving force for children to consciously learn. Therefore, cultivating school-age children's good ecological interest is an important way in line with their character development characteristics. The methods mainly include graphic and video explanation of the earth's ecological operation rules, simulation of ecological chain cyclic games, etc., in order to understand the importance of ecological environment to

earth creatures, especially human beings, and cultivate children's ecological aesthetic perception ability and early ecological protection consciousness. 13-18 years old students enter the teenage years, strong sense of autonomy, like challenges, high requirements for self-control but limited ability. The critical period of moral and aesthetic education is the further maturity of mental development and cognitive level. Therefore, the classroom teaching of ecological aesthetic education should focus on theory teaching and ecological aesthetic appreciation, investigate their grasp of the scientific principles of the earth's ecological operation and ecological ethics, increase the course of ecological aesthetic appreciation and strengthen the cultivation of ecological aesthetic values. After entering the university stage, students tend to mature in all aspects and possess basic values and ecological aesthetic ability. Ecological aesthetic education courses can be carried out across disciplines and in multiple fields, such as adding public courses such as ecological philosophy, aesthetics and ecological art, setting up ecological aesthetic laboratories and publicity societies, and so on.

3.2 Improve the comprehensive quality of ecological aesthetic education teachers

Good education cannot be separated from good teachers, and the quality of aesthetic education in schools is determined by the quality of aesthetic education teachers. The Opinions on Comprehensively Strengthening and Improving Aesthetic Education in Schools in the New Era, released in 2020, pointed out that "the ideological and political quality, teaching quality, educational ability and professional ethics of aesthetic education teachers should be comprehensively improved." Nowadays, aesthetic education has been promoted to the national strategic level, and it is still a long way to go to improve the comprehensive quality of the overall aesthetic education teachers. To cultivate excellent aesthetic education teachers, they should receive good aesthetic education from childhood. Therefore, first of all, excellent literary and art workers can be encouraged to take up the part-time work of aesthetic education teachers; Secondly, the professional discipline of aesthetic education in normal universities can be set up; Finally, the aesthetic education teachers will be included in the teaching achievement awards and other awards to open up the channel of high-quality aesthetic education teachers.

Ecological aesthetic education belongs to the discipline of aesthetic education university. Aesthetic education includes ecological aesthetic education. The discipline specialty of aesthetic education teachers can be subdivided into art aesthetic teacher and ecological aesthetic teacher. Art aesthetic education focuses on cultivating students' ability of appreciation and creation of art works, which requires teachers' art professional skills to be higher; Ecological aesthetics focuses on cultivating students' ecological aesthetic ability and ecological protection consciousness. Teachers need to master the basic knowledge of ecological philosophy and ecological ethics, and have high requirements for teachers' comprehensive quality. Good psychological quality and ecological comprehension ability are also very important.

3.3 Enrich extracurricular practice of ecological aesthetic education

The study of ecological aesthetic theory can strengthen students' ability of abstract logical thinking, but only in combination with practice can it be transformed into ecological aesthetic accomplishment. The disciplinary characteristics of aesthetic education decide that its teaching methods should be based on extra-curricular aesthetic activities. As mentioned above, ecological beauty mainly includes external and internal natural beauty, and extra-curricular practice can be started from two aspects. On the one hand, aesthetic activities of external natural beauty mainly focus on appreciating natural scenery. To experience the natural state of nature. On the other hand, the beauty of the inner nature belongs to the recessive category, which goes beyond the appearance of the beauty of the outer nature, and requires the aesthetic subject to have a certain ability of introspection and comprehension. Schools can combine the means of social aesthetic education and organize visits to natural history museums and history museums to understand the development history of the universe and the earth, observe their own small universe, realize the insignificance of human beings to the universe, calmly and calmly cope with the challenges and adversities of life, and stimulate the positive energy of the inner universe. The second is to expose them to the development process of world civilization and Chinese civilization, understand the uniqueness and greatness of the force of nature, and change the opposite attitude between man and nature into a full reconciliation between man and nature.

4. The conclusion of language

The relationship between man and nature inevitably includes the relationship between man and society, and the ecological value

orientation of individuals has a great impact on the relationship between man and society. Therefore, treating nature with an aesthetic attitude and protecting nature is the historical unity of man and man, man and society, naturalism and humanism. In the process of Chinese modernization, the construction of ecological civilization is an important key to open the door of "beautiful China". School ecological aesthetic education, as the main place for aesthetic education, combines social aesthetic education, life aesthetic education and other practical means to train people to treat nature with an aesthetic attitude, protect the earth's ecology, and observe the inner beauty of nature, repair the harmonious relationship between man and nature, and find another solution to the problem of ultimate concern for man.

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