

"Artistic Creation for the Public" Is the Mission of Art Education in the New Era*

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Abstract—The goal of public art education in the new era is to coordinate the realization of the "all-round development" of individuals with the overall progress of the people of the whole society. Taking "artistic creation for the public" as the ideological and theoretical basis, and aesthetic creation as the practical process, the education people satisfied will be run well, and the great rejuvenation of the Chinese nation can be promoted through establishing Chinese theory, developing Chinese art and constructing the Chinese model of art education.

Keywords—artistic creation for the public; aesthetic appreciation; creation of beauty; Chinese model

I. INTRODUCTION

In the traditional cognition of art education, popularizing art knowledge, perfecting aesthetic psychology and cultivating perfect personality are three missions. These three missions have always revolved around "people", and have strong humane concern and humanistic spirit, which are tremendous progress in the history of education and human civilization. At present, public art education should turn its attention from "individual person" to "the people of the whole society" and from elite skill education to aesthetic creation education. This is the natural mission of socialism with Chinese characteristics entering a new era, running a satisfactory education for the people, realizing cultural self-confidence and self-reliance of China.

II. "ARTISTIC CREATION FOR THE PUBLIC" IS THE STARTING POINT OF CULTIVATING A GOOD MIND

Good soul is the internal embodiment of sound personality and moral cultivation. Among the three main cultural thoughts in ancient China, Confucianism, represented by Confucius, pointed out that Confucians' accomplishment should start from learning poetry, stand on its own etiquette and finish in learning music, emphasizing

that art and etiquette complement each other in serving the cultivation of personality. Dong Zhongshu put forward "benevolence, righteousness, rites, wisdom and faith", which required loving others, justifying oneself, making the success, understanding and performing one's duties, and behaving oneself. Then, it will achieve inner integrity and goodness through external behavior. Kong Yingda, Zhu Xi, etc. also put forward the idea of "shendu", emphasizing that personal self-discipline and self-reflection could promote people to be kind and harmonious. Taoists use "no worldly desire", and "void and peace" to find inner peace. The Buddhist advocated the constant compassion and the accumulation of virtue and good deeds to achieve the state of Nirvana. Confucianism, Buddhism and Taoism all integrate the pursuit of personality, morality and self-cultivation in their artistic actions, so as to achieve the "good" spirit in their respective values.

Up to modern times, Cai Yuanpei, an educator, proposed that aesthetic education, such as art, should "cultivate feelings" while "envision the completion of moral education". Even, aesthetic education can replace religion, and it can be seen that it plays an important role. Wang Guowei simply called aesthetic education of art as "mental education", and expounded the unique influence of art on edifying the people. Liang Qichao advocated the cultivation of pure aesthetic feeling and interest through literary and artistic aesthetics, thus sublimating personality and life realm. Zhu Guangqian believed that sympathy and kindness could be cultivated through artistic imagination. Also, it is also an indispensable way to realize the "artistic life" of the "whole person". Li Shutong, Feng Zikai and others directly define the purpose of art as cultivating "good people", and the meaning of "good people" clearly refers to the people who have high moral cultivation. Zong Baihua believes that beauty lies in life and spirit, and there is no difference in whether nature, art or all the society. He regards the life as a noble creation like art, which can't exist without the beauty of soul.

As far as contemporary times are concerned, many thinkers and educators with insight combine "carrying out art", "art education" with spiritual cultivation of moral quality. Zeng Fanren believes that art education, as aesthetic education, is a kind of human education, which enables people to learn how to behave and how to live, thus becoming a "personality" education with all-round

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development and sound personality. In this regard, a sound personality means a perfect balance and coordination of human physiological, psychological and other factors, which naturally contains the cultivation of the mind. Zhou Xing holds that aesthetic education of art is a special kind of humanistic spiritual education, which aims at pursuing beauty spontaneously by urging people's essential emotions. Jin Ya puts forward the theory of "aesthetic feeling", and believes that aesthetic feeling is the promotion of people's own emotional quality and emotional ability through aesthetic creation activities, and it is still a kind of "spiritual education". Among the national policies, as the main means of aesthetic education, art education is clearly recognized as a kind of sentiment education and spiritual education. It can not only improve people's aesthetic quality, but also influence people's emotions, interests, temperaments, minds, inspire people's spirit, and moisten people's soul. From ancient times to today, there has always been the core issue of whether art is for oneself or for human beings, whether nurturing the soul is for the soul of individuals or for the soul of the public. Five thousand years of Chinese historical civilization has proved that art is only for oneself and limited to the "self-cultivation" of individual souls, which can only be "self-improvement" and lacks the noble feelings of "caring the world". If there is no "self-cultivation" basis for individual soul, how can the artists have the skills of "artistic creation for the public" and "artistic creation for the soul of the public"? Therefore, in art education, imparting the skills is important. In order to achieve the goal of socialist art education with Chinese characteristics, the starting point of education should be the cultivation of the mind and the ideal and faith of "artistic creation for the public".

III. "ARTISTIC CREATION FOR THE PUBLIC" IS THE SOURCE AND IMPETUS TO ACHIEVE THE CREATION OF BEAUTY

General Secretary Xi Jinping pointed out at the Symposium on Literary and Art Work: "The people are the source of literary and artistic creation. Once they leave the people's literature and art, they will become rootless duckweed, disease-free scorpion, and soulless shell." The intimate relationship among art, life and the people has existed since the birth of art. Cave paintings, one of the world's oldest art forms, is a symbolic creation that records scenes of life such as hunting, while the sculptural image in the Stone Age embodies people's hopes and recognition of life. Aristotle straightforwardly believed that art was the imitation of the real life of nature and society. Confucius compiled the Book of Songs, which was derived from daily life and higher than life. Dewey argued that grasping art must start with an undeveloped daily life and must resort to daily experiences without aesthetic value. Feng Zikai advocated "Buddhist nature" and "childishness", which aimed to "go to the public", and was still rooted in life, just as "seeing the world from the sand, and telling human feelings among the flowers." Feng Zhi didn't like Du Fu's poems in his early years. He felt that he was "unfamiliar with the poems." "Until the outbreak of the War of Resistance against Japanese Aggression, he witnessed the suffering of the country and the people, gradually approached Du Fu and

read his poems, understood his personality, admired him wholeheartedly, and wrote for him." All this illustrates the flesh-and-blood relationship among art and life and the people.

Art education far from the people and life has appeared in history. During the Wei, Jin, Southern and Northern Dynasties, China was politically sinister and socially turbulent. Many literati were sentimental to art, artistic works were either complicated or succinct, and the game life was far from the essence of life. There are very few works that truly reflect society. In the 19th century, Europe was also influenced by the literary and artistic concept of "artistic creation for art". On the one hand, the decline of religion and the rise of scientism, industrial civilization destroyed the original harmony and tranquility of society. People are eager to seek their own spiritual home. They are sentimental in art, and develop art forms and content that are too much about the law and out of life. Since the development of society, there are many literary works, such as tomb traversing, fantasy, performance art, and self-speaking. Songs of a highbrow type will find very few people to join in the chorus in frontier art. Video art is empty, and network art is uneven. Art education is also influenced by business culture. "Artistic creation for the money" and "artistic creation for self" have become the goal pursued by a small group of people and even educators, which has made art education deviate from the "artistic creation for the public" and embarked on the road of no return.

General Secretary Xi Jinping proposed: "Literature and art are deeply integrated into people's lives, career and life, good times and adversity, dreams and expectations, love and hate, existence and death. All aspects of human life can be found in literary and artistic works." If the literary and artistic works are full of decadence and negative energy, the people can't get the reference and positive energy of life wisdom. If the art education can't correctly impart the aesthetic principles and core values, the people can't form the correct aesthetics creation, and it is impossible to create beauty with the right standards. Therefore, the current art education should first choose and teach the audience to choose works that conform to the socialist core values, guide the audience to carry out the correct aesthetic appreciation and aesthetic experience, and form a correct and noble aesthetic cognition, so as to achieve the recognition of the socialist core values. At the same time, art education should go into the ordinary life of the people to carry out aesthetic experiences and aesthetic photos, discover beauty, feel beauty and create beauty. Although the times and the economic conditions have improved, there is no need to share the same food and houses with the people that in the past. The artistic creation should observe the life among the people, feel the equality and friendship, sing the truth faithfully, explain ugliness, do not resort to catering or aim at profit, truly understand the people's enjoyment, happiness, and goodness, and use their own professional and technical knowledge to process these source materials into flesh-and-blood literary works. And then, the people can feel the kindness, and also get good guidance and improvement.

IV. "ARTISTIC CREATION FOR THE PUBLIC" IS AN EFFECTIVE WAY TO BUILD WILD CHINA AND BETTER LIFE

According to Marxist theory, labor creates beauty and the world. Viewing the long course of China's historical development, it is the people who created history and China, and created a long and splendid culture of the Chinese nation. General Secretary Xi Jinping pointed out: "Culture is an important force for the survival and development of the nation. To realize the great rejuvenation of the Chinese nation, it is necessary to flourish the Chinese culture." The creation of this splendid culture is based on the achievements of "the vast number of literary and artistic workers committing to literary and artistic creation, performance, research, dissemination, and hard work in their respective fields, and serving the people". The literary and artistic workers here naturally include tens of millions of art educators who have worked hard for them.

Mr. Zeng Fanren pointed out: "Art education is not only for the training of full-time artists, but also for the training of "artists of life". That is to say, through timely and continuous aesthetic education from children, adolescents, youth, adults to the elderly, to establish a correct aesthetic and ugly outlook, and treat nature, society and oneself with an aesthetic attitude, and to cultivate strong ability of aesthetic creation will realize the aesthetization and artistry. The concept of "artist of life" makes people more deeply understand what is "better life" and "Wild China". General Secretary Xi Jinping has mentioned these two concepts many times. The former is a dynamic concept, which has both basic standards and dynamic requirements with the development of time and society. It mainly includes material conditions, political rights, social order, ecological environment and spiritual needs. The latter can be interpreted by the five development concepts of innovation, coordination, green, openness and sharing. "Better life" and "Wild China" complement each other and are mutually conditional. The realization of both requires more and more "artists of life".

A. Art Education Should Create Chinese Theory

The excellent traditional culture of the Chinese nation is the root and soul of the Chinese nation. It contains rich experience, profound philosophy, brilliant spirit and wisdom. It is composed of tens of millions of ordinary and extraordinary historical events. At the same time, it embodies the basic idea of the Chinese nation and the Chinese people to manage their country and conduct their affairs in the long history. It has become the unique theoretical thinking mode of Chinese people. Engels said: "If a nation wants to stand at the peak of science, it can not be without theoretical thinking for a moment." Since the introduction of modern western philosophy and humanities and social sciences theory into China, China has once been in an "aphasia" state in this field. There has been no interruption in the wrong ideological trend of denying history, tradition and Chinese culture. The westernization of the academic system of art, the westernization of concepts and the westernization of discourse has become an urgent problem to be faced and solved in art education. Therefore, in art education, we

should first link the traditional Chinese art theory and educational thought with the reality of contemporary China, creatively transform them from a broader theoretical perspective, conduct sustained and comprehensive theoretical research and demonstration on the truth and philosophy contained in traditional Chinese culture, and extract the discourse mode and theory belonging to China and the Chinese people, and construct the theoretical system of art with Chinese characteristics and the theoretical system of art education.

B. Art Education Should Develop Chinese Art

In Chinese contemporary works of art, "Ugly Chinese" repeatedly bid high prices in the international auction market, stirring up a number of "contemporary artists" followed suit. On the contrary, due to low economic efficiency and no inheritance and development, traditional folk arts such as iron blossom, micro-sculpture, Chinese shadow puppetry, hand-made paper and oral techniques are on the verge of disappearance. Viewing the entertainment circle, Chinese stars piled up scandals at Cannes Film Festival, and domestic sensitive forbidden films won awards frequently at the International Film Festival. At the same time, European and American blockbuster screens domestic cinema lines, reality shows and other foreign introductions of voyeuristic programs are highly popular. However, the market of high-quality folk art movies is cold and uninvited, and the mainstream ideology is squeezed and threatened. However, Chinese traditional handicraft represents the crystallization of the diligence and wisdom of folk artists for thousands of years. The film and television circles also pay attention to quality improvement rather than box office, and have a strong spirit of exploration to create works with Chinese flavor. They represent the inheritance and context of the Chinese national culture, and should become the cultural card representing the Chinese spirit. Lu Xun once said, "What belongs to the nation will belong to the world." With the continuous improvement of China's position in the world pattern, the image of big country and powerful country needs the support of corresponding cultural and artistic soft power. In order to improve this soft power, we must vigorously develop Chinese art with unique oriental charm, change its way of discourse, break through language barriers, open and widen international communication channels, and strengthen international cultural and artistic exchanges, so as to make China's art stand in the forest of world art.

C. Art Education Should Build a Chinese Model

In the basic and secondary education stage of exam-oriented education and the existing mode of higher education, children increasingly take the goal of "grading examination", which should be marketized. In the secondary education, there are many phenomena, such as "art specialists" or "art exam scores for cultural deficiencies". Higher art education has been crazily expanded into "art exam fever", which emphasizes the teaching of skills and ignores the humanistic spirit. Under this mode, the artistic workers cultivated in batches have no personality, tend to be profitable, and become popular. There are countless masters of Arts, but there is no improvement in the overall aesthetic quality of the

people. Doctors of art and professors not familiar with theory or creation are difficult to lead the development of disciplines and academic progress. The problems of "cultivation for whom", "cultivating who" and "cultivation ways" should be the top priority of art education. Zhang Daliang, director of the Department of Higher Education of the Ministry of Education, has used "12-time China", such as "accelerating the construction of a world-class art discipline system with Chinese style, forming an artistic discourse system with world-class identity of Chinese ideas, building a first-class art textbook system with Chinese value, building a world-class team of artists with Chinese style, and improving the cooperative education mechanism of resource sharing of Chinese model". The mode of art education with Chinese characteristics calls for adhering to the principle of "educating the people satisfactorily", stimulating the creative power and educational vitality of the whole society, promoting the rapid integration of art and science and technology, creating a better life with the artistic carrier and content closest to the aesthetic needs of the people, and realizing the beautiful Chinese dream of the great rejuvenation of the Chinese nation as soon as possible.

V. CONCLUSION

From "artistic creation for virtue" to "artistic creation for skill" and then to "artistic creation for the public", it shows that the deep reflection and vigorous practice of higher education on the sinicization, epochalization and popularization of Marxist art view and education view under the realistic circumstances have become the necessary action of public art education in the new era.

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