

Research on the Synergistic Development of the Construction of the Aesthetic Education System and the Function of Ideological and Political Education in Higher Vocational Colleges in the New Era

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Abstract: The joint development of the aesthetic education system and the educational function at higher vocational colleges is now a problem of great importance for the development of vocational education in China. The Structure of the Aesthetic Education System in Higher Vocational Colleges and its Integration with Other Educational Functions are the subjects of this paper. Therefore, the three parts will be studied systematically: the theoretical foundation, the structural components and the method of synergy. The necessary relationship between aesthetic literacy and value construction is studied in this paper; the educational contents of aesthetic perception, aesthetic judgment and aesthetic creativity are identified, and reception aesthetics, pragmatist aesthetics, constructivist learning theory and humanistic educational ideas are taken as the theoretical basis, etc. According to the three levels of curriculum design, teaching activities and the campus cultural environment, this paper will investigate the overlapping mechanisms of aesthetic experience and value transmission, emotional awakening and identity formation, and the creation of environmental aesthetics and implicit educational functions. Next, it provides an organised way to implement this plan by combining the content of aesthetic education with educational goals in a very practical way to jointly cultivate students' aesthetic sense and educational ability in all subjects, and integrates aesthetic education with humanistic values in the evaluation system to provide a theoretical basis for the systematic construction of the aesthetic education system at higher vocational colleges.

Keywords: Aesthetic Education in Higher Vocational Colleges; System Construction; Educational Function; Synergistic Mechanism; Aesthetic Literacy

Introduction

Vocational education is a type of education that aims to foster both the practical skills and all-roundness of students. Aesthetic education is based on perception and the humanistic spirit, so it has gradually been added to the vocational education system. Hopefully, in addition to inspiring students' sense of beauty, aesthetics and creativity, it will also help them develop good moral character and a positive attitude towards life. At present, there is a problem of separation between aesthetic education and other educational activities in the construction of the aesthetic education system at higher vocational colleges, and a clear synergistic mechanism has not been established. Therefore, it is necessary to clarify the internal relationship between the two at the theoretical level urgently. Based on the above theoretical analysis, this paper studies the structure and synergistic forms of the aesthetic education system in higher vocational colleges, finds that there are connections between aesthetic experience and value inheritance, connections between emotional awakening and identity construction, connections between environmental creation and implicit educational functions, etc., and thus offers a theoretical basis for reorganising the fragmented aesthetic education system in higher vocational colleges.

1. Theoretical Basis and Educational Logic of the Aesthetic Education System in Higher Vocational Colleges

1.1 The Internal Link Between Aesthetic Literacy and Value Education

Aesthetic literacy is a person's general ability to feel and appreciate beauty, and in its development, all kinds of values are naturally acquired and absorbed. Aesthetic activity is not only the expression of emotions or appreciation of form; it is also a way for people to recognise and accept the system of meanings in an object through the experience of its formal beauty. At the same time, there are also agreements in aesthetic judgment and value judgment. By learning to recognise the categories of beauty, such as harmony, order and suggestion, one will be better able to appreciate life in one's own life and in society. Aesthetic literacy at higher vocational colleges mainly consists of perceptual experience and formal knowledge in the vocational field; thus, value shaping is more directly related to people's professional cognition and behaviour, and an internal mechanism has been developed to promote the mutual support and development of aesthetic consciousness and value identity.

1.2 The Educational Dimension in the Goals of Aesthetic Education at Higher Vocational Colleges

The purpose of aesthetic education in higher vocational colleges is to cultivate students' aesthetic sense and other abilities, as well as to help them achieve all-round development and excel in their fields of study. According to the educational nature, the goals of aesthetic education in higher vocational colleges can be divided into the following three levels. Training in the sense of aesthetics can help students be more aware of the formal beauty and humanistic values of vocational culture. Second, training the students' aesthetic judgment ability can help them form their own sense of beauty and think rationally about the world. Third, the stimulation of aesthetic creativity can motivate students to integrate aesthetic consciousness in their professional work and achieve the integration of technical skills and art. The three levels together form a special educational path for aesthetic education in higher vocational colleges, and they can meet the demands of applied and practical vocational education while integrating the humanistic spirit and value education functions of aesthetic education at all stages of talent cultivation^[1].

1.3 The Aesthetic Foundation and Educational Ideals of System Construction

The construction of the aesthetic education system in higher vocational colleges should be based on the theory of aesthetics and the deep logic of pedagogy. Reception aesthetics is the combined structure of the subject and the object in aesthetic activities at the level of aesthetics, and it offers a theoretical foundation for understanding the aesthetic experience of higher vocational college students in professional environments. Pragmatist aesthetics pays attention to the connection among aesthetic experience, daily life and professional practice, so it is very suitable for the contextual and embodied cognitive features of vocational education. In line with the constructionist view of teaching, students can actively build aesthetic knowledge based on their own experiences, so teaching activities should be grounded in real life and promote student participation. With the all-round development of learners, the idea of humanistic education is that aesthetic education should be added to the vocational education system. The aesthetic foundation and educational ideas mentioned above are in harmony, providing a theoretical basis for the all-round construction of the aesthetic education system in higher vocational colleges, and thus aesthetic education will no longer be an external addition to vocational education but an essential and intrinsic part of it.

2. Structural Elements of the Aesthetic Education System and Overlapping Mechanisms of Educational Functions

2.1 Aesthetic Experience and Value Transmission in Curriculum Design

2.1.1 The Structure Embedding of Curriculum Content

Select and organise the content of the curriculum to add aesthetic elements in line with the knowledge system. Through the modules of "Appreciation of Artistic Works", "Principles of Design Aesthetics" and "Application of Technical Aesthetics", learners will be able to experience and understand the humanistic values of objects naturally in the course of aesthetic experience. Embedding is to integrate the idea of beauty with professional knowledge; it is not added or applied separately. In

the particular arrangement of curriculum content, the introduction of aesthetic elements should be in line with the logic of cognitive laws and the laws of aesthetic occurrence. As the students learn professional knowledge, they are also beginning to form values for life through their own experiences with formal beauty. Therefore, at the level of the knowledge structure in the curriculum, the first intersection of aesthetic experience and value education has been achieved.

2.1.2 The Hierarchical Configuration of Course Types

According to how closely the goals of aesthetic education align with the demands of professional training, these courses can be divided into many types. The general purpose of the course at this level is to provide a foundation for aesthetic education and arouse the general interest of the public in beauty. At the intersection of art and technology is a new type of teaching and learning now. Based on the wishes of the students, some elective courses and topics will be added in different ways. The hierarchy will promote the development of aesthetics and the spread of cultural values at all levels of education.

2.1.3 The Two-Dimensional Integration of Curriculum Evaluation

The assessment of the curriculum will also take into account aesthetics and values; therefore, it will no longer be solely about whether students have acquired knowledge and skills. The three indices of the evaluation system are the depth of aesthetic perception, the accuracy of aesthetic expression and the clarity of value cognition. Therefore, in the entire chain of goal-setting, implementation and evaluation for curriculum reform, the aesthetic dimension and the value dimension are always together and work in harmony to achieve an overlapping effect at the curriculum level^[2].

2.2 The Dual Paths of Emotional Awakening and Identity Formation in Teaching Activities

2.2.1 The Emotional Awakening Path of Perceptual Experience

The first is a teaching activity that considers the aesthetics of objects. By creating contexts for artworks, exploring the aesthetic quality of technical operations, and making professional scenarios beautiful, one can move people's emotions and inspire emotions and aesthetics. Thus, it is possible to learn by doing and gaining experience in order to feel emotions and develop an aesthetic sense of life directly. The Degree of one's emotional awareness will affect how much one internalises the self. Only when it can move people's emotions will they be motivated to act. The truth of the construction of context in teaching activities and the art of presenting aesthetic objects together determine the actual effect of the path to emotional enlightenment.

2.2.2 The Path of Identity Formation in Rationalisation

According to the idea of emotional awakening, teaching activities lead students from perception to rationalisation through experience. Analysis, interpretation and reflection on the structure of meaning in an aesthetic object gradually change from external values to internal norms for judgment and behaviour in teaching activities. It will motivate students to think and make sense of the world; at the same time, they will be able to form their own values in learning and life, develop a sense of morality, etc.

2.2.3 The Dual Support Role of Teaching Interaction

Teachers organise and lead many kinds of teaching activities to help students grow emotionally and develop a sense of self in the classroom, such as dialogue-based teaching, experiential learning and project-based inquiry. Teachers' own aesthetic literacy and value systems can be used as an exemplary model for interaction, and by designing and adjusting the teaching situation, it is possible to maintain this connection and coordination of the two paths throughout the entire course of instruction and achieve an overlapping effect in the temporal and spatial field of teaching activities^[3].

2.3 The Aesthetic Creation of the Campus Cultural Environment and its Implicit Educational Function

2.3.1 The Aesthetic Infiltration of the Physical Environment

The Spatial Form of the campus buildings, the aesthetic imagery of landscape design and the artistic atmosphere of professional training areas are all parts of the physical foundation for environmental aesthetics. All kinds of senses have been continuously integrated to build the foundation of life in art. They have formal beauty and spatial qualities that can affect people's sense of aesthetics, space and behaviour. Aesthetic quality of the physical environment refers to not only the beauty that can be seen but also the functional logic of spatial organisation and the textural expression of materials. Non-verbal

education has had a lasting and wide-ranging effect on creating a good environment for fostering students' aesthetic literacy.

2.3.2 The Humanistic Nurturing of the Spiritual Atmosphere

Aesthetic ideals and the spirit of humanism in cultural activities such as club activities, art performances, professional competitions and academic lectures form the cultural atmosphere at the spiritual level of the campus. Therefore, in addition to what is taught in school, people can also learn and grow in their free time. Have students develop their own sense of beauty and values in a cooperative way by observing, experiencing and sharing; thus, they will learn how to live in a culture.

2.3.3 The Integrative Effect of the Physical and the Spiritual

The physical environment and the spiritual atmosphere are not separate parts of education; together they constitute the whole educational function of the campus cultural environment. Together with environmental pictures and symbols of values, space aesthetics and cultural activities can be used to help learners achieve a unified aesthetic experience and be aware of the whole cultural system. Together, they will enhance the effect of implicit education and create a very continuous and stable educational environment for campus culture in the aesthetic education system.

3. The Structured Realization of Synergistic Forms and Integration Paths

3.1 The Interactive Embedding Model of Aesthetic Education Content and Educational Orientation

3.1.1 The Two-way Infiltration Mechanism of Knowledge Content

The first kind of interactive embedding for aesthetic education content and educational orientation is a two-way absorption relationship of knowledge content. On the one hand, there are some humanistic traditions and value orientations in the aesthetic ideas, theories of art history and aesthetic categories of the system of aesthetic knowledge, and the process of their transmission is also an implicit way of conveying educational orientation. At the same time, the humanistic spirit and value ideas in the educational orientation are transformed into perceptible and experiential aesthetic education content through aesthetic expression, and thus gain perceptual presentation in the form of knowledge. The two-way infiltration is a joint constitution of the contents of aesthetic education and the educational orientation at the level of knowledge; thus, it is not a mere addition or mechanical placement of the two^[4].

3.1.2 The Combined Design Path for Teaching Situations

The construction of teaching situations integrates the presentation of aesthetic education content and the delivery of educational orientation at the same time and place for unified design. In the Design of the Situation, the choice of aesthetic elements is based on their formal beauty and artistic value, as well as their connection to the educational theme. The organisation of the situational structure is in line with the dual logic of the occurrence pattern for aesthetic experience and the generation logic for value identity; thus, learners will experience both aesthetic perception and value recognition at the same time upon entering the situation. Generally speaking, the Design expands the interactive embedding from the level of knowledge to that of a specific application in the teaching process and thus improves the operability and replicability of the synergistic form.

3.1.3 The Value Expression Method of Achievement Presentation

Another way to show the results of learning is to use interactive embedding. After the students have created works of art, taken on design projects, written aesthetic critiques, etc., and expressed their achievements in this way, it can be observed that not only have their aesthetic abilities improved, but they have also assimilated some of the values in the learned content. At the same time, formal quality in aesthetic expression and the clarity of value expression are given equal weight in the evaluation of achievement; thus, the presentation of achievements serves as a dual test for learning the content of aesthetic education and internalising the educational orientation, further enhancing the closure and completeness of interactive embedding.

3.2 Integrated Cultivation of Aesthetic Awareness and Educational Competence in Teaching Subjects

3.2.1 Structure of Components of Aesthetic Awareness

The first link in the structure of teaching subjects' aesthetic consciousness is aesthetic perception; the second is aesthetic judgment; the third is aesthetic creation. Aesthetic perception helps teachers of all subjects be mindful of beauty and other aesthetic qualities in life. Aesthetic judgment helps people feel the beauty of art and appreciate it rationally. Aesthetic creativity is the ability to apply aesthetic ideas in a new way in education. The three components mentioned above make up the whole system of aesthetic literacy in teaching subjects, and together they provide the perception foundation and aesthetic support for the development of educational competence.

3.2.2 The Hierarchical Generation of Educational Competence

Educational competence has the attribute of hierarchical generation in the integrated cultivation system. At the basic level, the teaching subjects should have the qualities of curriculum design and teaching organisation that can integrate the content of aesthetic education with educational goals organically. At the high level, they should be able to use all kinds of teaching methods and interaction techniques to teach and lead students in cultivating values through aesthetic experience. At a higher level, it is the ability to learn the laws of aesthetic education systematically and apply them creatively in teaching. The above hierarchy shows that cultivating educational competence can help promote the development of an aesthetic sense, and together they will support each other and advance together in the process of education^[5].

3.2.3 The Implementation Path of Integrated Cultivation

Integrated cultivation is the combination of aesthetic consciousness and educational ability, and it is not carried out separately. The direction of development should be to integrate the design of professional development activities, improve the aesthetic quality of school-based training and research, and build a dual-perspective system for teaching reflection. Both the enhancement of aesthetic literacy and training in educational competence are included in the same training module for the organised design of professional development activities. School-based training and research address the problems of aesthetics in education and teaching to foster students' sense of aesthetics in learning. Teaching reflection should be based on the norms of aesthetics and education to observe one's own teaching habits; thus, a dual-standard evaluation view will be formed, and continuous improvement in this area will be supported by the institution.

3.3 The Synergistic Presentation of Aesthetic Development and Humanistic Values in the Evaluation Mechanism

3.3.1 The Two-track Integration of the Evaluation Indicator System

The first case of the joint construction of the evaluation mechanism is the establishment of the indicator system. The two main directions of the evaluation index system are the development of aesthetics and the value of humanity. The size of aesthetic development refers to the degree of learners' aesthetic perception, the quality of their aesthetic judgment, and their capacity for aesthetic expression. The size of the dimension for humanistic values indicates how much students are aware of the humanistic spirit, respect the dignity of the individual, and accept all values. The two main lines correspond to and refer to each other in the setting of indicators, so the assessment will no longer distinguish between aesthetic literacy and value identity but will present the synergistic relationship of the two in the same framework.

3.3.2 Combination of Several Types of Evaluation Methods

All kinds of assessments are combined to achieve the aim of joint presentation. In process evaluation, we pay attention to how deeply students are involved in and feel about the aesthetic activities. Formative assessment can be in the form of work feedback, performance reports and other presentations of aesthetic achievements and values. Developmental assessment studies the changes in students' aesthetic ability and humanistic literacy as they grow and develop. Through all kinds of tests, one can obtain a general and reliable result for the whole presentation, so we do not need to rely on a single source of information^[6].

3.3.3 The Collaborative Participation Mechanism of Evaluation Subjects

Some groups of people are also covered by the scope of assessment in the evaluation system. The

teaching subject, the learning community and the learners are all different but complementary parts of the evaluation. Teaching subjects have professional aesthetic judgement and value orientation. Based on the peer evaluation, the learning community will provide materials and comments. Students can conduct self-assessment and reflection on their own aesthetic experiences and values through self-evaluation. Many people are participating, so the assessment will no longer be based on a single person's judgment; instead, it will be based on the combined results of aesthetic growth and values gained from various dialogues and affirmations among all parties, thus expanding the scope of evaluation and its teaching effect.

Conclusion

The first issue addressed in this paper is the joint development of the construction of the aesthetic education system and the educational function in higher vocational colleges. Systematically present the necessary isomorphic relationship between aesthetic literacy and value construction, clarify the educational attributes of aesthetic perception, aesthetic judgment and aesthetic creativity, establish reception aesthetics, pragmatist aesthetics, constructivist learning theory and humanistic educational ideas as the theoretical basis for the system construction. Research on the overlap in the mechanism of aesthetic experience and value transmission in curriculum design, the dual path of emotional awakening and identity formation in teaching activities, and the combined effect of the aesthetic creation of the campus cultural environment and its implicit educational function. It shows the internal relationships among all the parts of the aesthetic education system and the educational functions. Therefore, this paper proposes an interactive embedding model for aesthetic education content and educational orientation, an integrated cultivation mechanism of aesthetic awareness and educational competence in teaching subjects, and a synergistic presentation mode for aesthetic development and humanistic values in the evaluation system; thus, a complete synergistic framework from content to subjects and then to evaluation has been built. Future research can further investigate the different development paths of the aesthetic education system in various types of higher vocational colleges, deepen the empirical study of the working process of the synergistic mechanism of aesthetic education for educational purposes, and extend interdisciplinary research to add to the theoretical foundation and research methods for building an aesthetic education system at higher vocational colleges.

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