The Immutability of Online Course in Art Education

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ABSTRACT

The signifier and signified of symbol representation in art works can generate and reflect reality. However, it can never produce the absolute truth. This paper mainly discusses the relationship between immutability with arbitrariness, sociality, and continuity in art education, both online and in outline. Overall, it is recommended that practical art teaching should be guided by artistic achievements. In addition, we clarify immutability of network teaching mode in art education, and recommend exploration of conscious, independent and self-discipline modes.

1. Introduction

The art of online teaching from home, has become the norm during this period. Consequently, focus has shifted on how to improve this art. When compared to face-to-face teaching methods, network art education requires more conscious, autonomous and self-disciplined recipients, to ensure creation of spiritual works, and awaken another soul through the power of spiritual nourishment. This has always been the basis of research on the immutability of art education. However, this has not received much attention from educators. There is a need, therefore, to perform art training of self-consciousness, autonomy and self-discipline in the network art teaching, and clarify signifier and signified of art works. Further research on the immutability of University art education does not exclude the generation and concept of change.

2. The Relationship between Immutability and Arbitrariness

In college art education, most students inherit learning of art symbol elements and the imitative learning of technical effect symbols. However, coherence between these symbols remains a challenge. In the past paintings, such as logo design works, a signifier and the signified are closely related.

However, arbitrariness is evident in the relationship between the signifier and signified, such as in part of the so-called "art" in modern and contemporary art works. Specifically, this relationship is "irrefutable", and subsequently creates certain impacts on the direction of "meaningful expression" advocated by educators during teaching. It seems like the more arbitrary the work, the more creative genius. In this paper, we suggest that the nature of art should not be judged from the art's review perspective.

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Instead, the art's core elements should be carefully observed at the macro level, and the constituent elements of actual departments analyzed from the specific categories or forms of art. This will allow accurate determination of whether the art has quality characteristics [1].

Art education mainly aims to cultivate artistic talents, in those who serve the society, and improve the works. In fact, art is present, irrespective of the political environment. Art is different from politics, in that it is not used to fight, but to serve the society. However, some dehumanizing forms of art, such as Chinese Yuan Dynasty art, medieval Gothic art, and Nazi art among others, often gradually deviate from normal social changes. Of course, online art education makes the educated no longer passive recipients, but interact in negotiation, choice and conflict [2]. In particular, the service value embodied in the form of new media art works needs educators' positive meaning guidance based on traditional cultural symbols. The immutability of art education is mainly reflected in serving the society, with immutability of network teaching in University art education reflected in this.

In the art education reform of undergraduate visual performance course, this paper attempts to put forward the general theoretical knowledge of online art education teaching method under the guidance of He Zhuang Heng Yuan art education thought and theory. It is hoped that it will improve awareness of the current art works and generate achievements. These teaching networks can facilitate collection of information and expand learning approaches for improved acquisition of artistic expression skills, such as Aftereffect, Mugeda and other software skills. It is hoped that people who receive art education can be conscious, independent and self-disciplined. Looking for the visual expression, between modern art and interactive technology. The main advantage of network teaching is that it can remotely communicate, and accurately transmit voice expression. However, works of art need spiritual education. Therefore, I recommend that trainers should use the method of "art works present the things around", an approach that requires symbolic meaningful expression of elements, to express works. A combination of this approach with information technology, can create meaningful works that improve synchronous development of logical thinking and creative thinking.

3. The Relationship between Immutability and Sociality

Social expression of art works often entails placing the fictional world above the real world. Consequently, a number of problems are associated with this art of teaching in Universities. The art project-based curriculum has become a one-stop service for enterprise production, teachers' naming and students' miscellaneous work. Therefore, such so-called project-based courses are not in line with the original intention of University art education. Art project-based curriculum should aim to serve societal needs, by becoming a dominant positive media communication to guide purpose, balance the utilitarian value, and promote construction of socialist spiritual civilization. Overall, art project-based courses' final works not only create thought-provoking outcomes, but also generate educated University talents in the society. These works of art originate from life and can be higher than life.

There is a close relationship between immutability and variability of the symbol expression of art works with transfer between the signifier and signified. In addition, the artistic works of social groups are greatly influenced by the cultural values of various social groups. However, immutability does not rule out the possibility of change during development of information.

In other words, Chinese art works, such as the immutable symbolic expression in Japanese documentaries shot after World War II, may have changed local expression. For example, in order to effectively distinguish historical facts and media reality after World War II, Japanese documentaries shot in China are collectively referred to as "semi observation" documentaries. Here, "semi observation" means that high efficiency can show the ideal life an activity organization wants under the guidance of a personal mission statement. In this context, a personal mission statement can be your motto. In this paper, we unravel the direction of "semi observation" College Art Education from the research of "semi observation" documentary.

After World War II, Japan continuously improved her quality of education. Generally, this suggests the need to exploit the talents of the younger generation to achieve economic development. Currently, a rapid economic development has turned Japan into one of the leading countries in economic growth across the world. This indicates how big the pattern is and how far life can go. Being a branch of East Asian civilization, the question remains on how Japan fundamentally changed with regards to survival, life and even ultimate happiness, in a century. A key player in this development comprises a combination of international education and improvement of both local and regional civilization.

As early as the Tang Dynasty, Japan sent students to study in China. However, after the Qing Dynasty, Japanese students no longer studied in China. Instead, they turned to the forefront of Science - the United States. In fact, it is no accident that Japan dares to attack Pearl Har-

bor. Based on this, modern documentaries should be enlightening, and should cultivate the broad sense of leading the world. Instead of hating, reverence for life needs to be adopted as a common ideology for world civilization.

Future documentaries need to clearly illustrate the Japan's rise after World War II, from a theological, metaphysical, scientific perspective of the meaning of life. In addition, they should classify and clarify functional orientation of the current art documentary, and focus on building students' sense of awe for life, in order to promote consciousness of self-examination of Chinese civilization, and encourage the country to forge ahead. In previous documentaries, most of the cases have focused on physical and material support. Therefore, modern-times works need to pay more attention on cultivating spirit. For example, Tsinghua University was founded because of Boxer Indemnity. This is a masterpiece of spiritual upbringing.

Firstly, to highlight the core position of positive thinking of socialism with Chinese characteristics, we should have a sense of problem and wait for the corresponding position.

Art Documentary layered education and teaching quality improvement. From a philosophical perspective, we need to understand Japan's universal values, as well as those of China and the rest of the world. Studying these values, using existing works of art, might reveal some traces of cultural consciousness. In this paper, we discuss the problem of hierarchical education by combining international cultural view of life and death embodied in the film "Coco" in the peace era. Most of the impressions of the Nanjing Massacre, by Japanese invaders, came from documents and documentaries. The current advancement in science and technology has provided the "one mirror to the bottom" shooting technique, which can be used to recreate the past World War II theme "the Rape of Nankin". However, we need to clearly realize that the hatred towards Japan also needs stratification. Chinese public taxpayers' money should be spent on improving education that will enlighten the Chinese public to distinguish right from wrong, and establish a sense of hardship, rather than planting seeds of hatred by blindly recording the past history, reviewing and recreating the World War II theme.

Secondly, we should highlight the international leading role of "Chinese culture" and build practical tools for teaching art and design using Chinese characteristics.

This is needed in order to encourage college students to learn the "four correct understandings", which comprise correct understanding of the development trend across China and the world, Chinese characteristics and international comparison, responsibility of the times and historical mission, as well as being ambitious and down-to-earth.

In addition, firmly establishing the "four self-confidence" pillars, namely, self-confidence socialism with Chinese characteristics, theoretical self-confidence, system self-confidence and cultural confidence, is needed. Furthermore, it is important to strengthen top-level design of University education, as well improve research targeting self-consciousness, self-discipline and independent modes in the context of immutability of network teaching mode.

Here, combining the project-based curriculum oriented by Outcome Based Education achievements with its own school running characteristics and professional advantages of digital media art is carried out, based on Chinese practice. This also tells Chinese stories. In the present era of mobile Internet, interactive art works can help people eager for a free and happy life and actively fill in their own stories, including reviews. From the story describing Japanese invasion in China, this platform allows identification of pain points, and motivates professionals to work hard.

Finally, based on the art theory, the distance between ancient and modern culture and art needs to be shortened, by making rational use of special effects of modern technology in traditional art, which will boost cultivation of both morals and art.

Generally, Japanese documentaries always start from a national standpoint. Consequently, a vast majority of the Japanese have the most dignified character, and promote the resonance of knowledge teaching and value education. This is their national stand on values. However, a "Semi observation" documentary film can reshape the "voice" way, thereby constructing a new world.

In 2019, under the guidance of teachers of crystal digital vision department and the Department of media arts, students of Applied Science and technology college, who were upgraded from junior college to undergraduate in the Ideological and political project course practice, achieved their goal. In this paper, we carefully analyze one of the projects, a silk color painting "Qianli Jiangshan Tu" created by Wang Ximeng at the Northern Song Dynasty. A digital long volume creation project of "Beijing Cultural overview Wencheng 49" was completed by combining three-dimensional modeling as well as film and television special effects (see Figure 1).

Figure 1. A representative interface for creating digital long volume film and television

In the project, performance of the theme of thousands of miles of rivers and mountains, combined with the modern man-made scene, uses the special effect processing method called "one mirror to the bottom", generating a creation that promotes characteristic values of the Chinese culture.

The creation is not only a spiritual culture that the Japanese people should have, but an international shared culture, regardless of whether it is from learning advanced knowledge, having advanced scientific and technological ability, or the spirit of striving forward.

4. The Relationship between Immutability and Continuity

Art can help individuals connect with their communities, ethnic groups, and even society. In the present time of life at home, the community is largely dependent on art. Consequently, the art of reflecting community life has become a key product of recognized laws and traditional practices. In order to promote the benign promotion of the image of "a good government in the city", as an urban and applied university, when training digital art and design professionals, it develops the educatees' personal sense of self-efficacy in art [3]. In the network art education, it is very important to carry out the new mode of teaching and research from the aspects of self-consciousness, autonomy and self-discipline, and carry out art education guided by works of art.

4.1 An Artist's Professional Spirit is Unified with the Viewer's Aesthetic Experience

During socialization of human professional roles, art educators unconsciously expect an artist' creativity to be reflected in the skills of artistic works, defamiliarization cognition, narrative philosophy, among others. For example, the project in the online teaching of interactive visual expression course starts with construction of a digital community (see Figure 2). One of the aims is to cultivate a high level public taste, through the established cultural and artistic modules in the digital community. To effectively promote mutual growth, the artists' professionalism needs to be mutually benign and common with the user's aesthetic experience of digital community. Previous studies have shown that "Knowledge acquired through art" depends on recognition of the symbols and patterns that generate audience's experience [4]. Therefore, people in the community need to receive better cultural education and cultivate high-level public taste, to enable the public know why they like art. During the learning process, every art professional needs to accumulate and acquire the symbols

and patterns that generate audience experience, including auspicious symbols, golden section, symmetry and balance, and color contrast among others.

In a digital community project, artists derive their professionalism from effective art education inspiration and technical training. This is followed by technology-based training, including film and television software, interactive, as well as three-dimensional modeling. For network art teaching, most of the results-oriented projects can choose the "love home" content. Therefore, artists are encouraged to awaken feelings of loving themselves, their relatives and homeland, and cultivate a future love for their country. This is because it is only in the presence of professional and technical effects that artists can express their inner ideas, and have certain eternal values of art.

Project-based teaching methods have been extensively followed for network courses, especially during the present home-based learning caused by the epidemic. This is an excellent guide for students to actively build their own digital community.
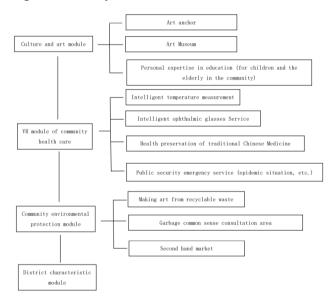

Figure 2. construction of virtual digital community

4.2 The History of Artistic Value is Consistent with the Craftsman's Spirit in Fact Presentation

Artistic symbols are easy to solidify, but also most afraid of solidification [5]. Repeated quotation of symbol elements in art works inevitably bring about changes in the symbolic elements. For example, the "Qianli Jiangshan Tu" in the reference part of the elements of mountains and rivers helps to portray the motherland as magnificent and colorful, thereby expressing the modern social environment of Beijing culture. This treats the graphic elements and color elements of ancient paintings in some

form of inert knowledge. In addition, the original historical and artistic value is combined in a non-deductive way. Here, "signifier" refers to the graphic and color expression of artworks, whereas "signified" denotes the concept of things reflected in paintings. By using metaphors, images and symbols to describe the problem, we can more accurately reflect the essence of the problem [6].

In modern online education, the individual educated, art educators, art works and other participants in education constitute a complete process of art education through interaction. For example, in the film "White Snake 2 green snake robbed" in 2021, the green snake's love for her sister became an obsession, so she fell into the Shura city of "asking for no". This is a new interpretation of historical mythological events. It can be metaphorical that many people can't settle down to do innovative research, are eager for success, and fall into the anxious situation of "not seeking". This wonderful artistic spirit education, with the help of new media, constructs the theme with time, and creates visual rhythm, expresses creativity and tells stories through various relationships of images [7]. Training is an isolated activity. Online education is an activity in which people agree with people's spirit and culture can be transmitted [8]. For example, online art works such as film and television works, as a kind of mass cultural consumer goods, bring spiritual training and self-influence, which can have a subtle effect on contemporary people's consciousness. Online art education can better realize the unity of historical art value and craftsman spirit.

4.3 Unity of Distance and Temperature of Audio-visual Effect

In an online art course, audio-visual cases are usually introduced for discussion and analysis. To provide an understanding into the meaningful expression of art works, educated people need to adopt the mode of self-consciousness, autonomy and self-discipline. For example, integrating into the author's consciousness enables identification of ways for sharing the cognition of a certain part of the author's art work. In addition, it enables self-access to art works in the author's life, creative background, and the social significance of the described events. The rhythm of nature allows one to rhythmically perceive the deep information, and identify their own insights of temperature between symbolic meaning and aesthetics. For example, in paradise lost, Junichiro Watanabe once said, "love too close will become a negative thing". The establishment of digital community, through the construction of meaningful formal topics, has encouraged people in the community to discuss and deeply learn the network. This will indirectly enable the neighborhood to meet and chat at a distance, especially during an outbreak such as the current pandemic.

5. Conclusions

An online art course should be based on its immutability, that is, art education that adheres to the principle of "survival by coding meaning symbols". In cases where we are forced to balance between unchangeable and changing events, we should constantly create variable factors, to enable realize the continuity of sustainable development with the social changes. Network art teaching has the indeterminacy of self-consciousness, autonomy and self-discipline. Under the influence of the socialization variable, people are encouraged to actively use media works to reflect the reality.

Through project-based teaching practice guided by art works, this paper has comprehensively explored the training scheme of art applied talents, with focus on research in art practice teaching with Chinese characteristics. In future, Chinese youth are encouraged to seek the guidance of the education thought of gratitude to the country for better understanding of their life vision, and strive to develop the country through science and technology, for guaranteed artistic achievements.

Funding

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