

Research on Aesthetic Education Practice in Higher Education

Jianqing Wang

School of Arts, Xizang University, Lhasa, Xizang Autonomous Region, China

Abstract: *One of the goals of higher education in China is to cultivate college students with comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor skills. Among them, cultivating college students with aesthetic ability and noble aesthetic sentiment is an important part of this goal. Based on the experience of a college student worker for many years, this paper discusses the situation of aesthetic education practice in higher education from three aspects: the analysis of the situation of aesthetic education practice in higher education, the discussion of the causes of aesthetic education practice problems in higher education, and the solutions to the problems in aesthetic education practice in higher education.*

Keywords: Higher education, Aesthetic education, Beautify daily life.

1. Introduction

In 2015, the General Office of the State Council issued the “Opinions on Strengthening and Improving School Art Education Work in an All round Way” with the document number Guobanfa [2015] 71, which pointed out that art education work should “integrate the cultivation and practice of socialist core values into the entire process of school art education, root in the profound soil of excellent traditional Chinese culture, and draw on the excellent achievements of human civilization”. Xizang is located in the inland border area, and its basic education and higher education are relatively behind the coastal areas in the east, where the economy is relatively developed. In the last link of Xizang’s education, higher education, through the investigation and research of aesthetic education practice, to fully practice socialist aesthetic education, is first conducive to cultivating a comprehensive person and promoting the growth and success of college students. A comprehensive person is not only someone with high knowledge and technical abilities, but also someone with comprehensive perceptual and emotional abilities. Only such a person is comprehensive and qualified. Secondly, it is conducive to inheriting and carrying forward the outstanding and unique national culture of Xizang’s ethnic minorities. One of the main contents of aesthetic education is to experience, feel, and comprehend excellent cultural and artistic works, and then stimulate students’ aesthetic consciousness and improve their aesthetic ability. Strengthening aesthetic education in Xizang’s higher education will inevitably inspire more people to appreciate, experience, protect, inherit and carry forward the outstanding and unique ethnic cultures of ethnic minorities in Xizang, which is of great significance for maintaining and developing the diversity and richness of the Chinese national culture. Finally, it is conducive to cultivating college students with socialist noble moral sentiments and aesthetic ability who are “able to stay, reliable and useful”, and has far-reaching significance for building a new socialist Xizang and realizing the great rejuvenation of the Chinese nation.

2. An Analysis of the Situation of Aesthetic Education Practice in Xizang’s Higher Education

The concept of “aesthetic education” emerged in the 1850s after Baumgarten established the discipline system of “aesthetics” and was proposed by Scheele. Schiller’s definition of aesthetic education in “The Book of Aesthetic Education” is: “To give freedom through freedom, to cultivate the overall harmony of our sensory power through artistic education, to achieve a state of freedom, and thus to achieve the unity of sensibility and rationality.” After the founding of the People’s Republic of China, combined with the actual situation of socialist construction in our country and the meaning of socialist core values, aesthetic education mainly refers to the combination of aesthetic teaching and beauty education, which enhances people’s ability to understand, comprehend, appreciate, and create beauty through education. It is an important focus of cultivating socialist builders and successors with comprehensive development of morality, intelligence, physical fitness, aesthetics, and labor in the new era, and plays a unique and irreplaceable role in “cultivating virtue and talent”. After a long time of exploration and analysis, combined with my own work, I found that the practice of aesthetic education in Xizang’s higher education has three main points: first, the awareness is not high; Secondly, there is insufficient emphasis on it; Thirdly, the level of popularization is not high.

Firstly, the level of recognition is not high. Art education in the higher education system does not have a separate curriculum structure or theoretical teaching. From teachers and leaders to teachers, students, and staff, they may all know what beauty is, but it is difficult to clarify a series of issues such as “what beauty is, can aesthetics be cultivated, and is there any pattern to follow in the formation of aesthetics...” This involves the theoretical literacy of aesthetics and art education. It is precisely the lack of this literacy that leads to a low understanding of art education; The second issue is insufficient emphasis. Due to the lack of awareness of aesthetic education and the low external practical value of aesthetic education courses, it is doomed to be ignored in the current higher education system in Xizang. At present, Xizang’s higher education still attaches importance to “moral, intellectual, physical and labor” education, and there is no specific place, time, staffing, etc. for “aesthetic education”. In addition, in the process of “moral, intellectual, physical and labor” education, the penetration and penetration of aesthetic education is also very limited; Thirdly, the popularity is not

high. Due to the limitations of the previous two situations, aesthetic education in Xizang's higher education must have a low degree of practice. There is no special curriculum in Xizang's higher education, and there is a lack of corresponding practical teaching equipment and resources. The cultivation of college students' aesthetic ability and awareness is relatively ignored.

3. On the Causes of Aesthetic Education Practice in Xizang's Higher Education

Firstly, there is a weak aesthetic awareness and a lack of knowledge in aesthetic theory. Theory is the forerunner of action, and thought is the guide of practice. Aesthetic education is an important part of higher education. Fully cultivating the aesthetic ability of college students can enable college students to have a positive outlook and an inexhaustible motivation to learn other knowledge. However, currently, college students in Xizang are generally weak in aesthetic awareness, and cannot consciously improve their aesthetic awareness and strive to improve their quality of life. The reasons for this phenomenon are multifaceted. The lack of curriculum education in universities is one aspect, and the overall lack of aesthetic atmosphere in society is another. In addition, the lack of aesthetic initiative and experiential experience among students in their learning and life is also an important reason.

Secondly, the number of aesthetic education courses is limited and lacks systematicity. According to the survey, Xizang's colleges and universities offer aesthetic courses in some art majors and literature majors, but there is no independent aesthetic education course. Art education is not equal to aesthetics, it is a small part of the aesthetic curriculum; Art education is not equal to art education. Art aesthetics is an important part of art education, but the two cannot be confused; Art education does not equal art education. Art education is a part of art education, and there is a clear gap between the two. The above are some obvious misconceptions. Aesthetic education should be guided by philosophical aesthetic theories to cultivate students' aesthetic perception of nature, life, and art, shape a sound personality, cultivate refined character, and enhance people's quality of life.

However, at present, Xizang's colleges and universities lack scientific understanding of the establishment of aesthetic education courses, unable to reasonably set aesthetic education courses and related experience activities, and the later evaluation of aesthetic education courses is also unreasonable. This lack of systematic curriculum setting is also an important reason for the unsatisfactory situation of aesthetic education in Xizang's higher education. Finally, there is a serious lack of guidance on the aesthetic values of daily life. Aesthetics of daily life refers to a cultural phenomenon in which aesthetic activities go beyond the scope of pure art and literature and penetrate into the daily lives of the masses.

This concept was first proposed by Mike Feather stone, a sociology and communication professor at Nottingham Trent University in the UK, in 1988. Specifically, the aestheticization of daily life should include two levels: one is that art and aesthetics enter daily life and are integrated into it;

The second is the aestheticization of everything in daily life, especially products and environments in large-scale industrial production. In universities, how to guide contemporary college students to treat their surroundings with aesthetic pleasure rather than always with a sense of value utilization is a general issue, which may involve the shaping of college students' mental health and correct values. Especially cultivating students to examine the environment from an aesthetic perspective and establish a good attitude towards learning and life is crucial for the success of college students. However, in the process of higher education in Xizang, no matter in the fine management of students or in the daily education and teaching, there is always a lack of cultivation and formation of students' awareness of "beautification of daily life".

4. Strategies for Solving Problems in Aesthetic Education Practice in Xizang's Higher Education

First, integrate and utilize the rich artistic and cultural resources of ethnic minorities in Xizang. Xizang has unique historical and cultural resources. The unique cultural outlook infiltrates the unique aesthetic outlook, which should be sorted out. Through classroom teaching and practical activities, college students of all nationalities in Xizang's colleges and universities should constantly understand, learn and melt into the aesthetic process of daily life. In addition, the unique culture and art of Xizang should not only exist in the majors of art colleges, but should be guided and integrated into the daily lives of ethnic college students in all Xizang universities, such as Tibetan opera, Thangka, dance, traditional literature, calligraphy, painting, pottery, etc. In addition, the traditional residential culture, unique food culture, rich and diverse clothing culture, distinctive natural geological landscape, etc. in Xizang should all become extremely important valuable resources for aesthetic education in Xizang's colleges and universities. How to reasonably apply and develop these resources to strengthen the strength of aesthetic education in colleges and universities is one of the issues that Xizang's colleges and universities should focus on.

Secondly, universities should reasonably establish aesthetic education courses, and aesthetic education courses should be included in the construction of the ideological and political curriculum system, and should also be an important part of ideological and political education. Firstly, we should strengthen and enrich the talent, faculty, equipment, and facilities for aesthetic education teaching. In universities, we should enhance the teaching of aesthetic and aesthetic education related philosophical theoretical foundations for college students, integrate aesthetic education content into the teaching process of the entire disciplinary ideological and political curriculum system, and set it up in the form of public elective or compulsory courses throughout the school to enhance the aesthetic theoretical literacy of college students; Secondly, the excellent and unique cultural resources of the local ethnic group can be utilized to establish aesthetic education practice bases and set up aesthetic education experience activities, combining theory with practice, so that college students can truly feel the existence of beauty, cultivate aesthetic awareness, and improve their aesthetic

cultivation and quality of life. Finally, it is necessary to establish a reasonable evaluation system for aesthetic education teaching and create a favorable environment for aesthetic education courses. Only with a positive, rational and scientific teaching evaluation system can there be continuous positive feedback, which can promote the improvement of subject construction. This is especially true for aesthetic education courses. In a reasonable teaching evaluation system, continuously creating an aesthetic education curriculum environment centered on art appreciation, artistic creation experience, natural scenery appreciation, museum exhibition visits, etc., can continuously strengthen the integration of theory and practice and improve the quality of aesthetic education courses.

The third is to establish an aesthetic campus culture atmosphere for daily life and actively guide college students to form an aesthetic life value system. The aesthetic creation of campus environment is an important content, including the integration of scientific design and overall aesthetics of campus architecture, the integration of deep connotation and external aesthetics of campus sculptures, and the integration of creative and fashionable aesthetics in green areas. These are all important links in creating a campus aesthetic atmosphere. In addition, in the process of student management and teaching, universities should vigorously guide and educate students on civilized etiquette, enhance their campus aesthetic ability, and create an overall aesthetic atmosphere. Cultivating college students with comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor cannot be lacking in aesthetic education for college students.

5. Summary

In summary, in a truly complete and scientific higher education system, aesthetic education, like other fundamental disciplines, is indispensable. To cultivate a true talent in university, it must include a comprehensive talent with keen aesthetic perception ability, and a talent with comprehensive development in morality, intelligence, physical fitness, aesthetics, and labor. Starting from three aspects: the analysis of the situation of aesthetic education practice in Xizang's higher education, the discussion of the causes of the problems in aesthetic education practice in Xizang's higher education, and the solutions to the problems in aesthetic education practice in Xizang's higher education, this paper comprehensively explores the situation of aesthetic education in Xizang's higher education, and puts forward some solutions, hoping to provide some reference for the improvement of the current situation, and also contribute to the cultivation of Xizang's college students with socialist noble moral sentiments and aesthetic abilities who can "stay, be reliable, and be used".

Acknowledgement

This study was supported by the Tibet University School-level Research Cultivation Program Project on the Practice of Aesthetic Education in Higher Education in Tibet (No: ZDQMJH22-10).

References

- [1] Schiller, Xuheng Chun (Trans.). *Letters on Aesthetic Education* [M]. Beijing: China Federation of Literary and Art Circles Publishing House, 1984.
- [2] Durkheim, Chen Guangjin, Shen Jie, and Shi Xiehan (Trans.). *Moral Education* [M]. Shanghai: Shanghai People's Publishing House, 2001.
- [3] Wang Gangfeng. *Aesthetic Education and Aesthetics* [M]. Xiamen: Xiamen University Press, 2009.
- [4] Yang Ping. *Aesthetic Education in a Multidimensional Perspective* [M]. Hefei: Anhui Education Press, 2000.
- [5] Du Wei. *On Aesthetic Education* [M]. Beijing: Education Science Press, 2000.
- [6] Zeng Fanren. *Ten Lectures on Aesthetic Education* [M]. Jinan: Shandong Education Press, 1985.
- [7] Zeng Fanren, Gao Xudong. *New Theories of Aesthetic Education* [M]. Beijing: Peking University Press, 1997.
- [8] Wang Yong. *Research on Aesthetic Education Strategies in the Context of Massification of Higher Education* [J]. *Journal of Handan College*, 2019, 4: 103-106.
- [9] Qin Junan. *Bridging the Last Mile of Aesthetic Education in Universities in the New Era* [J]. *Art Education Research*, 2019, 6: 173-174.
- [10] Xiao Baiyi. *Investigation on the Current Situation of Aesthetic Education Curriculum Development in Tibetan Universities* [J]. *Popular Literature*, 2018, 5: 200-201.
- [11] Xiao Baiyi. *Research on Several Issues in the Construction of Aesthetic Education Curriculum in Tibetan Universities* [J]. *National Education*, 2018, 9: 97-98.
- [12] Zidanjumei. *Analysis of the Value of Traditional Arts in Aesthetic Education in Colleges* [J]. *Art Science and Technology*, 2016, 1: 382.
- [13] Wang Yi. *A Survey on the Aesthetic Literacy of Vocational Students in Tibet—A Case Study of Vocational Technical Schools in Changdu City, Tibet* [J]. *Tibet Education*, 2020, 1: 31-35.
- [14] Qian Feng. *The Necessity and Implementation Paths of Strengthening Aesthetic Education Work in Colleges in the New Era* [J]. *Journal of Yanbian Education Institute*, 2019.
- [15] Ding Yuxian. *Cultivating People with Beauty and Beautifying People—Strengthening Aesthetic Education Work in Colleges* [J]. *China Higher Education*, 2018.
- [16] Li Wen. *Exploration of the Current Situation and New Paths of Aesthetic Education in Contemporary Colleges* [J]. *Journal of Shandong Agricultural Engineering University*, 2019.
- [17] Wang Shenshi. *Aesthetic Education Work Facing the New Era* [J]. *Art Work*, 2019.
- [18] Li Mingyu. *Research on Improving Aesthetic Literacy of College Students in the New Media Era* [J]. *Journal of Jilin Radio and Television University*, 2019.

Author Profile

Jianqing Wang (1990-), male, from Yibin, Sichuan, is a lecturer at the School of Humanities, Tibet University. He holds a Master's degree in Philosophy, and his research focuses on the theories and methods of contemporary ideological and political education.