

# Comparison and research on the development status of Chinese and Western Aesthetic Education in the new Era

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## ABSTRACT

This paper system analyzes the development status of the new era of Chinese and western aesthetic education, future trend and construction Suggestions, further discusses the globalization, scientific and technological progress and cultural diversity of aesthetic education, combing the Chinese and western aesthetic education in the theory system, practice mode and development goals and common differences, and put forward through the perfect policy system, rich course content and absorb the experience of Chinese and western specific path to build the new era of aesthetic education mode, for the optimization of the new aesthetic education system provides the theoretical support and practical reference. Chinese and Western aesthetic education has undertaken a new historical mission in the construction of ecological civilization and humanistic education. Through the in-depth exploration of the globalization relationship, it will promote the innovative development of aesthetic education in the global scope.

## KEYWORDS

aesthetic education in the new era; comparison between Chinese and Western culture; globalization; multi-culture; and ecological civilization

## 1 Overview of the development process of Chinese and Western aesthetic education

### 1.1 The Development course and theoretical basis of Chinese aesthetic education

Chinese aesthetic education has a long history, and its ideological origin can be traced back to the pre-Qin period. Confucianism and Taoism laid the philosophical foundation for the development of aesthetic education from the perspective of social ethics and natural noumenon respectively. The Book of Rites proposes to improve the moral cultivation of individuals and the society through the education of rites and music, and forms the characteristic of attaching importance to the combination of group aesthetic appreciation and moral education. This concept has lasted for thousands of years in the traditional Chinese cultural system. During the Tang and Song dynasties, Chinese aesthetic education reached unprecedented prosperity in the fields of poetry, painting and calligraphy, forming a tradition of artistic aesthetic education with "literature carries the way" and "poetry expresses ambition" as the core. In modern times, with the gradual of western learning to the east and the deepening of the reform of educational system, CAI Yuanpei and other educators emphasized the core role of aesthetic education in the cultivation of comprehensive personality education on the basis of absorbing western aesthetic education concepts, and put forward the view of replacing religion with aesthetic education, which made aesthetic education gain a theoretical position in modern education. After the founding of new China, the socialist core values gradually became the guiding ideology of aesthetic education, and put forward the educational policy of "educating people, beautifying people, and cultivating yuan" in the new era.

### 1.2 The historical evolution and the core thought of western aesthetic education

The origin of western aesthetic education can be traced back to the ancient Greek period, represented by Plato and Aristotle philosopher made clear that aesthetic education is a necessary way to cultivate virtue and rational, Plato in its "ideal", through music, poetry and other art forms of education can make the soul purification, and eventually to rational and emotional harmony, Aristotle emphasizes aesthetic practicality, think that through artistic creation and aesthetic experience can realize individual moral and emotional sublimation. In the Middle Ages, the leading role of religion in aesthetic education made the definition and education of beauty limited to the category of theology, and aesthetic education gradually became a part of religious rituals. However, during the Renaissance period, the artists represented by Leonardo Da Vinci and Michelangelo re-established the leading position of humanism in aesthetic education, and opened a new era of individual freedom and aesthetic creation. The Enlightenment injected the spirit of rationalism into western aesthetic education, and Kant and Schiller's theory pushed aesthetic education to the height of philosophy and pedagogy. Kant proposed that aesthetic judgment is the expression of human freedom, while Schiller regarded aesthetic education as the basis of social harmony and individual comprehensive development. In modern society, Chinese and western aesthetic education gradually breaks through the boundary of traditional art education, integrates psychology, sociology, culture and other disciplines, takes diversification and individuation as the core, and emphasizes the important

role of aesthetic education in scientific and technological progress, social equality and cultural inheritance.

## **2 Comparison of Chinese and Western aesthetic education in the new era**

### **2.1 Differences and commonness in the theoretical system**

Under the background of new era, Chinese and western aesthetic education show distinct differences on the theoretical system, also presents a certain degree of convergence, Chinese aesthetic education is rooted in traditional culture, emphasize the aesthetic education and the depth of moral, emotional education, with "smashing" education goal as the core, to cultivate students' moral cultivation and social responsibility as the fundamental task of aesthetic education. The guiding position of socialist core values further strengthens the important role of aesthetic education in ideological education, which is embodied in the aesthetic goal of emphasizing collectivism values, national cultural identity and social harmony. The construction of this system reflects the high combination of educational policy and cultural inheritance. Western aesthetic education is individual-oriented, and its theoretical development is deeply influenced by the enlightenment thought and liberal educational ideas, and it always puts the cultivation of individual independence and creativity in the central position. In the western education system, aesthetic education takes the cultivation of aesthetic judgment, critical thinking ability and interdisciplinary creativity as the core goal, and constructs the theoretical framework on the basis of "beauty is a symbol of freedom", emphasizing the realization of self-value and personalized development of individuals in aesthetic education.

### **2.2 Comparison of teaching methods and practice modes**

In terms of teaching methods and practice modes, the development path of Chinese and western aesthetic education is deeply influenced by their respective historical and cultural background and educational system, and presents different characteristics. In practice, Chinese aesthetic education pays attention to the inheritance and popularization of traditional culture, and the teaching content mainly includes traditional Chinese art forms such as calligraphy, painting, music and opera, and in the stage of basic education, the integration of aesthetic education and moral education is strengthened through the way of curriculum penetration. In addition to school education, through art festivals, traditional cultural experience activities and other forms, students' interest and sense of identity in local culture are stimulated, and an aesthetic education practice mode featuring group and systematization is formed. Western aesthetic education on teaching way more emphasis on personalization and diversity, the curriculum design usually centered on students, attaches great importance to the practice of creative and individual expression freedom, teaching content covers visual art, performing arts, design art, and other fields, and widely into the contemporary social discussion and the training of critical thinking. In terms of practice mode, western aesthetic education pays attention to the interdisciplinary integration and socialized aesthetic experience, for example, through community art projects, public art creation and other forms, prompting students to combine artistic practice with social responsibility.

## **3 The development trend of Chinese and Western aesthetic education in the new era**

### **3.1 The role of globalization and cultural integration in promoting aesthetic education**

In the context of globalization in the new era, the in-depth communication and interaction between cultures has become an important driving force to promote the development of Chinese and Western aesthetic education. The attention of education systems in various countries to cross-cultural understanding and international vision has also made a significant change in the content and form of aesthetic education. Globalization not only enables the aesthetic values and artistic forms of different cultures to spread and share in a wider range, but also encourages educators to re-examine the possible limitations in the traditional aesthetic education system, so as to explore new ways to realize the deep integration of multi-cultures. For China, the development of aesthetic education under the background of globalization is reflected in actively absorbing the excellent aesthetic concepts of other cultures while retaining the characteristics of local culture, so as to enhance students' ability to tolerate and identify with multi-cultures. For western countries, with the trend of cultural diversity of globalization, the aesthetic education system is becoming more and more attention to the value of Oriental philosophy and artistic thought, such as the Chinese traditional "artistic conception" in the calligraphy and painting thought gradually become the research object of aesthetic education, the mutual learning and absorption greatly promoted the diversity of aesthetic education and consensus. The interaction of aesthetic education between China and the West in the context of globalization not only reflects the cooperation potential of cross-cultural education, but also to some extent makes aesthetic education become an important force to promote cultural harmony and social progress.

### 3.2 New direction of the combination of science and technology and aesthetic education

In the new era of rapid development of science and technology, the influence of technical means on aesthetic education is not only limited to the innovation of teaching forms, but also reflected in the deep reform of the traditional aesthetic education mode. The development of modern science and technology makes aesthetic education can transcend the limitation of time and space, let the students through the virtual reality, augmented reality technology for more immersive aesthetic experience, aesthetic education practice in China, through the virtual reality technology to build historical culture scene, enabling students to feel the details of traditional art and cultural connotation, so as to enhance their aesthetic perception and cultural identity. In western aesthetic education, the extensive application of artificial intelligence provides technical support for personalized aesthetic education, and students can participate in the creation and experience of specific art projects according to their own interests and needs. This interactive teaching method greatly enhances the attraction and practical effect of aesthetic education. The application of science and technology in aesthetic education also brought new challenges, the development of aesthetic education needs to alert technology overuse may lead to weakening aesthetic ability and cultural tradition, in the process of relying on technology, students may ignore the depth of artistic nature and cultural connotation, making aesthetic education superficial and instrumentalized.

### 3.3 New role of aesthetic education in ecological civilization and humanistic education

In Chinese aesthetic education, the thought of “the unity of man and nature” in traditional philosophy provides a profound theoretical basis for ecological aesthetic education. By emphasizing the internal connection between the beauty of nature and the human spiritual world, students can re-understand the relationship between man and nature from an aesthetic perspective, and practice the concept of ecological protection in their daily life. Western aesthetic education is ecological aesthetic as the core, the combination of environmental protection and artistic creation, through art education inspire students; perception of the natural environment and respect consciousness, organize ecological art creation project in school education, let the students through the understanding of nature and emotion, so as to realize the organic integration of aesthetic education and ecological education. “Whether Chinese aesthetic education proposed; culture “, or western aesthetic education advocates” beauty is a symbol of freedom “, the aesthetic education as an important way to shape the social values and humanistic spirit, aesthetic education should be actively into the practice of labor education, through the artistic creation, process and cultural experience activities, cultivate the students; practical ability and innovative spirit. In the context of globalization, aesthetic education needs to shoulder the responsibility of cross-cultural communication, and improve students’ understanding and adaptability of multi-cultures through aesthetic education, so as to provide support for social harmony and cultural symbiosis. In the concrete practice of Chinese and Western aesthetic education, the theme of cultural identity and social responsibility is integrated into the art curriculum, and by cultivating students’ aesthetic judgment and creative thinking, they can think and act with a more open mind in the face of diversified social problems.

## 4 Suggestions on constructing the aesthetic education system in the new era

### 4.1 Improve the policy and system guarantee of aesthetic education

The construction of the aesthetic education system in the new era needs to start from the top-level design, take the improvement of policies and systems as an important basis, and ensure the comprehensive implementation of its content and form by clarifying the core position of aesthetic education in the education system. The policy formulation at the national level should be based on long-term and systematic principles, and put forward a scientific and standardized guiding framework for the training objectives and implementation path of aesthetic education in each section. Aesthetic education should be included into the overall system of compulsory education, higher education and lifelong education, and ensure the popularization and deepening of aesthetic education in the whole society through legislation and policies. The government needs to strengthen the fair distribution of educational resources, especially to establish a resource allocation mechanism between urban and rural areas to ensure the balanced coverage of aesthetic education resources. For remote areas or economically underdeveloped areas, a special fund support system should be established to provide sufficient teachers and teaching equipment for the development of aesthetic education courses in schools, so as to make up for the gap between regional aesthetic education, and promote the improvement of the overall aesthetic quality of the society. Policy guarantee should not only focus on the field of school education, but also pay attention to the creation of aesthetic education atmosphere in the whole society. The process of constructing the aesthetic education system requires the formation of an organic linkage between the education policy and the cultural policy, and extending the content of aesthetic education from the classroom to many fields of social life by promoting the construction of

public art and community art activities. Cultural and education departments need to jointly formulate a multi-party cooperation mechanism, unite with art groups, cultural institutions, non-governmental organizations and other subjects to enrich the social practice forms of aesthetic education, so as to form a good cultural atmosphere of "beautifying the environment and educating people" in the whole society.

#### **4.2 Enrich the course content and teaching methods**

New era of aesthetic education curriculum design should be based on the diversity of content and methods of innovative guidance, maximize the demand of students' aesthetic ability training and artistic accomplishment development, and emphasizes the organic integration of aesthetic education and labor education, through art practice to cultivate students' practical ability and craftsman spirit, make the students in the beauty of aesthetic education, the beauty of creation, and realize the comprehensive development of education goal. In the teaching of aesthetic education, practical courses such as handicraft creation, environmental design and community beautification can be introduced, so that students can feel the fun and sense of achievement of labor creation through hands-on operation and team cooperation. This can not only help to cultivate students' artistic aesthetic ability, but also strengthen their sense of responsibility and the spirit of social participation, and provide support for the all-round development of morality, intelligence, physical, beauty and labor. The design of the course content needs to take into account the balance between traditional culture and modern art, and introduce cultural and artistic forms with Chinese characteristics, such as calligraphy, opera and Chinese painting, to enhance students' cognition and emotional identity of local culture. The course content should actively absorb international elements, introduce western classical art forms and contemporary multicultural, and help them to establish cross-cultural aesthetic judgment ability. The richness of the content is also reflected in the wide coverage of art categories. Courses should not be limited to the traditional music and art fields, but need to integrate the emerging fields of film and television art, digital art and environmental art into the needs of the new era, so as to comprehensively improve students' artistic perception and creative ability.

#### **4.3 Draw lessons from the Chinese and Western experience to build a localized aesthetic education model**

The improvement of the aesthetic education system in the new era cannot be separated from the mutual reference and integration of Chinese and western aesthetic education experience. Through the deep understanding and absorption of each other's advantageous experience, it can provide important enlightenment for the construction of local aesthetic education mode. Chinese aesthetic education takes "virtue and art" as the core, and through the integration of moral education and aesthetic education, has formed a comprehensive attention on the cultivation within the individual, which provides an important humanistic value basis for the aesthetic education system in the new era. The advantages of western aesthetic education in individuation, innovation and interdisciplinary practice provide an important reference for the innovation of curriculum design and teaching methods of local aesthetic education.

The combination of the two is not only conducive to the improvement of the aesthetic education theory, but also can form a more adaptive and targeted implementation plan in the practical teaching. The construction of localized aesthetic education mode needs to be based on Chinese traditional culture, focus on the core connotation of Chinese aesthetic thought, and at the same time combine these traditional elements with contemporary aesthetic needs to avoid formalized or isolated content design. Integrating the expression form of modern art into the traditional art teaching, students can better perceive the internal connection with the contemporary art spirit on the basis of mastering the traditional skills.

### **5 Summing up**

The development of Chinese and Western aesthetic education in the new era shows a profound trend of integration and a unique development path. Under the background of globalization, multi-cultural exchange and scientific and technological progress, aesthetic education is no longer a single tool of art education, but shoulders the important mission of improving individual comprehensive quality, shaping social values and promoting cultural inheritance. Chinese aesthetic education emphasizes the inheritance of traditional culture and the cultivation of social responsibility, while western aesthetic education pays attention to the training of personalized development and creative thinking, which have their own characteristics in theoretical system and practical mode. On the basis of the innovation of teaching content and methods, the integration of modern scientific and technological means promotes the reform of aesthetic education, and also expands the connotation and value of aesthetic education. Aesthetic education plays a new role in humanistic education. By shaping the individual aesthetic ability and social responsibility consciousness, it promotes the harmonious coexistence of social sustainable development and culture.

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