

The Influence of Traditional Chinese Aesthetics on the Improvement of Aesthetic Musical Abilities

Jiani Gong¹, Krisada Daoruang²

Abstract

Music is a meaningful way to implement aesthetic education and an essential part of aesthetic education. This study aimed to study which traditional Chinese aesthetic ideas are essential in enhancing aesthetic emotions to determine which important traditional aesthetic thoughts influence the improvement of people's aesthetic connotation. The scope of the research is to systematically classify traditional Chinese aesthetic knowledge and explore the factors that influence the improvement of aesthetic ability. The focus of the interview is on how college students can improve their aesthetic inspiration when appreciating Chinese music works from the aesthetic factors of Chinese aesthetics, such as the beauty of the conception, the beauty of the situation, and the beauty of rhyme so that they can not only "entertain their ears" but also "empathize" after listening to music. The findings emphasize that traditional Chinese aesthetics seeks emptiness, charm, profundity, artistic conception, and vividness, emphasizing intuition and comprehension. This spiritual core can nourish people's emotions and enhance aesthetic emotions.

Keywords: *Chinese Aesthetics, Aesthetics, Influencing Factors.*

Introduction

Aesthetics is the exploration of the essence of beauty and the mode of thinking that demonstrates different aesthetic values. Ahmed, H. O. (1993). Different aesthetic systems can influence people to form different values, ideals, and tastes. Aesthetics is a complex social activity. Both the subject and object of aesthetics have a direct influence on aesthetics. Since Confucius' Spring and Autumn Period and the Warring States period, China has produced the earliest aesthetic thought. Confucius was the first in Chinese history to propose that the differences in people's talents and personalities are mainly due to the influence of acquired education and social environment ("similar in nature, but far apart in practice"). Journal of Aesthetic Education, 27(2), 1-13. He advocated "education without class," founded private schools, recruited students widely, broke the monopoly of school education by enslavers owners and aristocrats, and extended the scope of education to the ordinary people, conforming to the trend of social development at that time. His education aimed to prepare gentlemen for politics, emphasizing the importance of cultivating high moral qualities. Confucius emphasized that moral education should be the primary focus of school education, emphasizing that students should possess qualities such as filial piety, brotherhood, honesty, love for the people, benevolence, and the ability to work and learn literature. Ban, Z., & Hu, Y. (2022)

"Music aesthetic education" is a crucial component of aesthetic education. It provides a psychological foundation for individuals to comprehend music, with music art as its primary content and medium of execution. Hu, Y., & Zhu, Z. (2017). The view of aesthetic music education holds that listening to music from an aesthetic point of view is the most valuable, most appropriate, or most musical listening, and aesthetic factors such as the beauty of the idea, the beauty of the situation, the beauty of the rhyme, the beauty of the melody, and the beauty of the orchestration are the prerequisites for people to obtain aesthetic experience and aesthetic feeling.

Music has the function of making people "happy," which can be both "pleasant" and "empathizing." Liang, M. (2010). Music is an excellent teaching material for aesthetic education, and music education is aesthetic education in essence. Music aesthetic education is a crucial way to implement aesthetic education and an essential part of aesthetic education. Therefore, by analyzing the spiritual connotation of traditional Chinese

¹ Chakrabongse Bhuvanarth International Institute for Interdisciplinary Studies, Rajamangala University of Technology, Tawan-Ok, Thailand, Email: jiani.gon@rmutto.ac.th

² Ph.D., Chakrabongse Bhuvanarth International Institute for Interdisciplinary Studies, Rajamangala University of Technology Tawan-Ok, Thailand, Email: krisada_da@rmutto.ac.th, (Corresponding Author)

aesthetic thoughts, this paper will study how to reconstruct the aesthetic ability of college students when appreciating Chinese music works under the influence of traditional Chinese aesthetic thoughts. Simultaneously, applying Chinese aesthetic theory and the law of beauty guides college students, enhances their aesthetic and psychological framework, molds a flawless personality, and ultimately cultivates a keen aesthetic perception and appreciation for beauty and creativity. Magomeddibirova, Z. A., Alikhanova, R. A., Dzhamalkhanova, L. A., Dzhamalkhanova, M. A., & Navrazova, M. R. (2020).

Therefore, conducting background surveys on office syndrome-related muscle pain can aid in identifying its prevalence, influencing factors, and preventative measures and designing effective intervention strategies. It impacts workers' personal lives and contributes to the overall health management and productivity of organizations (JAMA). Office syndrome impacts both the organization and the individual, necessitating significant attention. At the same time, we can motivate employees to take proactive self-management steps, like regular exercise, maintaining good work posture, and implementing appropriate stress management strategies through educational outreach and raising awareness of this issue. Mihailovic, D. Z. (2021).

Research Objectives

This study explores a learning management model that fosters a deep appreciation for music, which involves studying Chinese and Western aesthetics, aiming to enhance the aesthetic appeal of relevant books and literature. The study aims to examine the courses, teaching methods, teaching contents, and teaching modes of two renowned domestic experts, identify their benefits and drawbacks, and further elucidate the content that needs supplementation in this study.

To study which traditional Chinese aesthetic ideas are essential factors in enhancing aesthetic emotions.

To find out which important traditional aesthetic thoughts influence the improvement of people's aesthetic connotations.

Literature Review

The history of Chinese aesthetic thought spans more than 5000 years. Different historical periods produce different aesthetic thoughts shaped by the influence of time and history. According to the research objectives, the existing studies aim to extract the essence of Chinese aesthetic thoughts from various historical periods and explore their ideological connotations to enhance aesthetic ability in the current era.

Chinese Traditional Aesthetic Education Thought

.During the Spring and Autumn period and the Warring States period, Confucian aesthetics, exemplified by Confucius and Mencius, focused on the internal norms and external shaping of people's temperament through traditional rites and music. Magomeddibirova, Z. A., Alikhanova, R. A., Dzhamalkhanova, L. A., Dzhamalkhanova, M. A., & Navrazova, M. R. (2020). However, they did not establish a specific aesthetic education theory. As Confucius wrote in the Analects, "Xing in poetry, standing in ceremony, success in music." According to the eighth chapter of Qin Bo in the Analects of Confucius, "the one who knows is not as good as the one who is good, and the one who is good is not as happy." "The Analects of Confucius. Yongya". It is about the three realms of personal personality cultivation. Mihailovic, D. Z. (2021).

Lao-Tzu represents the Home School, which pursues an aesthetic realm of inaction, emphasizes "natural Tao," and believes that people should fully embrace their autonomy, foster their development, and allow nature to naturally reach the realm of beauty without deliberately pursuing beauty. Pan, M. (2019). Zhuangzi raised Taoism's ideal personality to the height of "unity of heaven and man" and believed that beauty was super-utilitarian. Qiu, J. (2016). The emphasis on natural inaction has both purpose and no purpose, and the pursuit of freedom is also a unified personality of truth, goodness, and beauty.

Wang Guowei believes that aesthetic education has an emotional connotation. Sun, N., & Jia, J. (2018). He examines the fundamental components of personal psychological activities and suggests approaching life from an artistic perspective. It holds that artistic aesthetics can purify people's souls, sublimate their spiritual realm, eliminate desire and pain, and obtain aesthetic redemption. Artistic aesthetics can encourage people to go beyond personal interests and cultivate noble character; in other words, aesthetic education is an organic part of cultivating "perfect" people. In his 1904 commentary on *A Dream of Red Mansions*, Wang Guowei expressed the liberation of art over religion, echoing CAI Yuanpei's understanding of religion from a functional perspective and proposing the idea of "replacing religion with aesthetic education." Sarra Shubart. (2020). CAI Yuanpei believes that religion is persistent and coercive, and faith only plays an emotional consolation role for a few people. Sun, L., & Cai, Y. M. (2020). As *The Times* progresses, people's thoughts and emotions deepen, leading to increasingly more affluent content in literature and art. This richer content will eventually surpass the influence of religion, suggesting that aesthetic education has the potential to replace it.

After the founding of the People's Republic of China, Zhu Guangqian broke through the traditional epistemology and put forward the famous thought of "the art of life" in "Talk of Beauty," which started the aesthetic research on life, art, and the relationship between life and art, that is, the theory of "the art of life." Wang, M., & Zeng, F. (2017). Zhu Guangqian regards the cultivation of aesthetic sentiment and the improvement of aesthetic ability as the focus of aesthetic education research and practice and interprets "the art of life" as "the interest of life." Xia, X. (2020). He explained, "Art is an activity of interest, and the life of art is a life of interest and richness." The more abundant the interest, the more perfect life becomes; the so-called artistic life is the essence of life itself. Without life, beauty and art are out of the question. Beauty is not only in things, the mind, and the relationship between the mind and things; the mind expresses interest through the image of things. Therefore, human participation is necessary to produce beauty. Art cannot exist without life, as it expresses the interest that stems from life.

Zeng Fanren believes that aesthetic education cultivates emotions and healthy aesthetics, shaping healthy personalities through natural, artistic, and social beauty, particularly for the younger generation. Xia, X. (2015). Zeng Fanren proposed a theory known as "the intermediary of aesthetic education." Guan, P. (2003). People consider aesthetic education an intermediary education that connects scientism and humanism. Yan, J. (2020). It embodies the characteristics of multidisciplinary, coordinates the elements of the subject's psychological function, communicates science and humanities education, and facilitates the completion and promotion of individual psychological structures.

Du Wei believes that the function of aesthetic education is multifaceted. Yan, J. (2020). The individual function is the fundamental level of aesthetic education; within this level, Du Wei proposes the theory of "aesthetic development." Ye, B. (2009) "Aesthetic development" starts from the requirement of promoting individual aesthetic development and focuses on the psychological factors, characteristics, and laws that constitute individual aesthetic quality. Interpersonal relations embody the social function of aesthetic education, fostering harmonious coexistence among individuals and between individuals and society, ultimately leading to the establishment of harmonious and beautiful relationships. Aesthetic education's cultural role is the broadest, manifesting in developing individuals capable of appreciating and generating beauty, fostering the expansion of aesthetic culture, and enabling it to permeate other facets of culture. Du Wei emphasizes that aesthetic education's social and cultural functions are based on individual functions, and aesthetic education is the process of promoting individual education. Zhang, H. (2011).

Liang Qichao's aesthetic thought does not directly present the word "aesthetic education," and interpreting "beauty" with interest is a significant feature of his aesthetic education thought. Chen, X. (2020). Liang Qichao believes that fun encompasses happiness and interest and that ordinary people should frequently engage in enjoyable activities, recognizing the value of life. To maintain a solid foundation, the country must rely on the significant advancement and enhancement of individual literacy among its citizens. Zang, X. (2016). If emotion is inherently foundational, then fun is the key to realizing beauty. They can divide taste into higher and lower categories, with aesthetic taste being the essence of higher taste. Aesthetic taste can restore people's aesthetic instincts and provide them with aesthetic pleasure.

To sum up, Wang Guowei and CAI Yuanpei laid the foundation of modern aesthetic education in China, and Wang Guowei did pioneering and fruitful research and exploration of the construction system, the main body of education, the unique connotation, and methods of aesthetic education. CAI Yuanpei expanded the theory of aesthetic education and made significant contributions to system construction and school implementation. Their contribution to modern aesthetic education in our country is indelible. Zhu Guangqian, Zeng Fanren, and Du Wei's aesthetic education theories are also an essential part of the theoretical resources of aesthetic education in China.

Aesthetic Education Can Encourage Students to Inherit and Develop Traditional Culture

Research on aesthetic education in China displays the following characteristics: First, the understanding of aesthetic education is diversified; aesthetic education is equal to art education, quality education, personality education, taste education, and perceptual education. Each diversified understanding logically leads aesthetic education to a deeper and broader level of meaning, thereby guiding aesthetic education practice. Secondly, aesthetic education practice has strengthened to a certain extent as a discipline, showcasing its unique role in emotion, imagination, and creation and demonstrating a diminishing gap between aesthetic education theory and practical activities. Thirdly, understanding the importance of aesthetic education continues to deepen. In recent years, the national level has issued a series of documents on aesthetic education, consistently advancing the field of aesthetic education, enhancing its environment, boosting investment in aesthetic education, and elevating its standard.

In conclusion, the ancient traditional aesthetic thoughts and views believe that beauty is good, and Chinese scholars put forward the view that goodness is higher than beauty. Chinese scholars have also suggested that works of art and poetry can mold people's temperament. However, as modern Chinese society emerges, the Chinese people's aesthetic mindset promotes the idea that a beautiful life is an artistic existence that evolves with the times.

Methodology

This study employs the literature analysis method, which involves searching, sorting, and analyzing literature related to traditional Chinese aesthetic thought, music aesthetic education, aesthetic psychology, and related theories that promote physical and mental development. Simultaneously, this study employs the interview method to gather perspectives from college students about aesthetic education and the educational environment of these courses. We have strictly designed this study using interviews to define core concepts and their keywords.

Literature analysis: Chinese aesthetic thoughts have a long history and abundant literature materials. To comprehensively search the literature on Chinese aesthetic thoughts, this study sorted and classified the collected data by consulting relevant literature, including electronic resources.

Firstly, examine the guidelines and policies of the Party and the state concerning aesthetic education in colleges and universities. Gain a thorough understanding of the guiding ideology, working principles, key figures, and relevant measures of aesthetic education work to help ensure that aesthetic education work in colleges and universities is directed correctly. Secondly, by searching for keywords on CNKI, we can deeply understand the connotation, characteristics, function, and status of aesthetic education. We can also gain insight into the perspectives of aesthetic education both domestically and internationally, providing a theoretical foundation for the research in this paper.

Interview method: This study also employs the interview method to better apply Chinese aesthetic thoughts to today's society, as literature analysis only provides a historical understanding of their development. Through the interview process, we aim to understand college students' cultural understanding of traditional Chinese aesthetic thoughts and the typical problems that often arise in classroom learning.

Observation method: Contemporary college students are in a formative period of values, and their personality and behavior are characterized by externalities. Therefore, this study employs the observation

method to enhance the accuracy of research results. By combining the observation method with other research methods, the author comprehensively understands the impact and practicality of college students' core literacy in cultural understanding within the context of curriculum teaching.

This study will use a multifaceted approach to study the aesthetic abilities of college students under the influence of traditional Chinese aesthetics. This study aims to develop which traditional Chinese aesthetics are essential in improving aesthetic emotions and to find out which critical traditional aesthetics affect the improvement of people's aesthetic connotations. This study will use comparative analysis to compare the influence of these different factors. In addition, the interview research method also provides more practical cases as factual support for this study. Through this research and analysis, this study will find out which aspects of traditional Chinese aesthetics can improve aesthetic emotions.

Findings and Discussions

This study aims to enhance the aesthetic quality of music when listening to Chinese musical works influenced by Chinese aesthetic thought. After conducting a literature search and applying various research methods, this study has arrived at the following conclusions:

Table 1. Below Summarizes the Information Mentioned Above

Number	name	Principles
one	Confucianism and Confucius	The ideological system of aesthetic education, with "benevolence" as the core, "music" as the means, and serving society as the purpose, proposes that beauty serves goodness, and goodwill is higher than beauty.
two	Taoist Laozi	We advocate for nature, urging individuals to liberate themselves from material gains and losses and surrender everything to the natural world. Improvement in the aesthetic realm is an absolute spiritual freedom that transcends sensory enjoyment.
three	Modern and Contemporary Wang Guowei and Cai Yuanpei	Aesthetic education replaces religion; pure aesthetic education nurtures our emotions, making them noble and pure.
four	Zhu Guangqian	Zhu Guangqian regards the cultivation of aesthetic sentiment and the improvement of aesthetic ability as the focus of aesthetic education research and practice and interprets "the art of life" as "the interest of life."
five	Zeng Fanren	It posits that aesthetic education, particularly for the younger generation, cultivates emotions and healthy aesthetics, thereby shaping healthy personalities.
six	Du Wei	The function of aesthetic education is multifaceted. The individual function is the fundamental level of aesthetic education; at this level, we propose the theory of "aesthetic development."
seven	Liang Qichao	Fun is a source of pleasure and interest, and engaging in enjoyable activities is often necessary to make life worthwhile. To establish a solid foundation, the country must rely on a significant leap and improvement in its citizens' individual literacy.
eight	Qiu Chunlin	Aesthetic education is a combination of theory and practice. In his edited Principles of Aesthetic Education, he clearly states that the essence of aesthetic education is to instill aesthetic content in students through aestheticizing activities, with the aim of enhancing their aesthetic taste and fostering healthy aesthetic ideals.

nine	Li Zhou	Li Zehou divides aesthetic education into two categories: the broad sense and the narrow sense. The broad sense refers to the influence of various artistic forms, which can enhance people's ideological connotation and sublimate their spiritual realm. Aesthetic education, in its narrow sense, refers primarily to art education.
------	---------	---

The following four pictures are books about the history of Chinese aesthetics.



By studying traditional Chinese aesthetic thoughts, individuals can become more focused and dedicated to appreciating music in the context of music aesthetics. Zhu, Q., & Chen, L. (2021). This can stimulate an individual's innovative awareness and creative ability, as well as provide a source for creating and developing imagination and practice. Simultaneously, this process invigorates inner emotions and sustains them for an extended period. This process operates on an unconscious level, subtly influencing individuals. Because the aesthetic approach is perceptual, intuitive, image-based, and engaging, it can facilitate the comprehensive development of individual morality, intelligence, body, the United States, and labor through rich aesthetic value experiences in moral, intellectual, physical, and labor education.

Aesthetics can promote communication and understanding between people. The rapid development of modern science and technology has accelerated the pace of life, leading to a decrease in soul exchange, communication, and understanding among people. This has resulted in significant physical, psychological, and spiritual harm. Hectic education can promote interpersonal communication; for example, when we appreciate artworks, we can talk to the author; even if we do not understand German, it does not prevent us from having a spiritual resonance. The process of aesthetic education serves as a platform for the emotional exchange between individuals.

Table 2. Below Summarizes the Process of Aesthetic Education, Which Provides a Home for Emotional Communication Between People:

Topic	Representative figure
People's ears and eyes influence their aesthetic education through artworks.	Both Confucius and Wang Chong believed that music can educate people.
Goodness is higher than beauty.	Confucius proposed that goodness is higher than beauty.
Material, spiritual, and cultural aspects influence aesthetic values.	Agricultural society, non-religious culture, and philosophical aesthetics all impact aesthetics.

Due to differences in social background, religious belief, history, culture, and mode of thinking, Chinese scholars believe that kindness is higher than beauty. Therefore, when appreciating music, they focus more on the connotation of the music, actively pursue vagueness and far-reaching artistic conception, regard implicit and ethereal qualities as the ultimate goal, and emphasize lyric and far-reaching artistic conception as the primary characteristics. The virtual and vague concept of artistic conception often leaves a vast imagination space for the appreciator and leads to the sublimation of thought. Therefore, the aesthetic characteristic of Chinese music lies in its implicit use of infinite artistic conception, a style dominated by perceptual thinking. Conversely, rational thinking dominates the aesthetic style of Western music, emphasizing profundity and purpose. For instance, all forms of Western music, such as Western classical music, Western pop music, blues (jazz music), electronic music, and pop music, exhibit distinct stylistic characteristics and clear directionality, placing it within the category of rational music. Chinese aesthetics influence Chinese music, which falls under perceived music.

Discussion

The research results show that improving aesthetic ability through learning Chinese aesthetics can give students a more intuitive learning experience, help students use music aesthetic education courses, improve artistic quality, enable college students to master music knowledge and skills more solidly, educate and cultivate them from the aspects of spirit, mind, and intelligence, to improve students' artistic expression ability, artistic creation ability, and humanistic quality.

Through the above research on Chinese aesthetics, it is found that Chinese aesthetics emphasizes that aesthetic education is of great significance in cultivating students' noble moral sentiments and inheriting excellent Chinese traditional culture and then taking the excellent traditional Chinese culture as the root, deeply digging into the rich aesthetic education in excellent traditional culture, and conducting aesthetic education. Therefore, taking Chinese traditional aesthetics as the guide, conducting aesthetic education, and leading students to discover beauty, create beauty, appreciate beauty, and have a beautiful mind is to indeed play the educational function of aesthetic education and truly achieve the education of people with beauty and beautification of people.

To fully cultivate students' music aesthetic ability, the University of Surrey in the UK took the lead in opening a music appreciation course led by aesthetics, hoping that through the study of this course, students can learn to appreciate and evaluate music performances correctly. Aesthetic education can improve the aesthetic literacy of college students by appreciating music works guided by aesthetics. The aesthetic factors contained in aesthetics can influence the emotional interests of college students, enrich their imagination, warm their hearts, cultivate their sentiments, and promote their all-round development.

C College aesthetic education courses belong to public art courses. Music education courses have always been based on the practice of skills such as singing, dancing, and playing the piano. After learning, if students do not persist in practicing, they will almost forget it as if they have never learned it, and after graduation, they will have no use for work and life. Therefore, transforming the music education course, extracting the aesthetic elements in the music education course, using traditional Chinese aesthetics as a

guide, and allowing more students to complete the music course can have an impact on their life, study, physical and mental health, personality, interest, thereby reacting to the development and construction of society and the country, is one of the critical challenges facing the current music education classroom.

References

- Ahmed, H. O. (1993). Visual aesthetic education: its place in general education. *Journal of Aesthetic Education*, 27(2), 1–13. <https://doi.org/10.2307/3333408>
- Bakhurst, D. (2020). Teaching and learning: epistemic, metaphysical and ethical dimensions— introduction. *Journal of Philosophy of Education*, 54(2), 255–267. <https://doi.org/10.1111/1467-9752.12418>
- Ban, Z., & Hu, Y. (2022). Reflection on aesthetic education from the perspective of a better life. *Chinese Journal of Education*, (3), 64–68.
- Hu, Y., & Zhu, Z. (2017). Exploring the campus inheritance model of folk art based on aesthetic education in colleges and universities. *Chinese Higher Education*, (19), 58–60.
- Liang, M. (2010). Constructing aesthetic education and implementing aesthetic education - On the aesthetic education goals of school music education [Central Conservatory of Music].
- Magomeddibirova, Z. A., Alikhanova, R. A., Dzhambalkhanova, L. A., Dzhambalkhanova, M. A., & Navrazova, M. R. (2020). The role of traditions and culture in aesthetic education. *Eurasian Journal of Biosciences*, 14(2), 5773–5776.
- Mihailovic, D. Z. (2021). Aesthetic Education and the Aesthetic Experience of Music in New Modes of Teaching: Can Music be Taught Online. *Facta Universitatis-Philosophy, Sociology, Psychology and History*, 20(1), 87–96. <https://doi.org/10.22190/FUPSPH2101087Z>
- Pan, M. (2019). A brief discussion on aesthetic education in colleges and universities from the perspective of general education—Comment on "Contemplation of Beauty ." *Chinese Education Journal*, (12), p. 140.
- Qiu, J. (2016). Investigation and analysis of the current situation of Lingnan traditional music education in three universities in Guangzhou [Master's thesis, Guangzhou University].
- Sun, N., & Jia, J. (2018). The current situation of aesthetic education in contemporary colleges and universities. *Educational Modernization*, 5(27), 241–243. <https://doi.org/10.16541/j.cnki.2095-8420.2018.27.081>
- Sarra Shubart. (2020). 2020 Spring Media Arts and Sciences Course List. <https://www.media.mit.edu/posts/2020-spring-media-arts-and-sciences-course-list/>
- Sun, L., & Cai, Y. M. (2020). Feeling beauty through appreciation—Research on teaching methods and paths of aesthetic education courses in colleges and universities. *Art Grand View*, (8), 150–152. <https://doi.org/10.3969/j.issn.1002-2953.2020.08.036>
- Wang, M., & Zeng, F. (2017). Modernization of the aesthetic education system in colleges and universities. *China Higher Education*, (7), 7–10.
- Wang, D. (2017). Make aesthetic education in colleges and universities "high-quality and popular." *Chinese Higher Education*, (7), pp. 4–6.
- Xia, X. (2020). A preliminary exploration into the possibility of integrating aesthetic education with ideological and political education for college graduate students. *Popular Literature and Art*, (4), pp. 249–250.
- Xia, X. (2015). On the ways of integrating aesthetic education into the cultural education system of ordinary universities. *Journal of Jiamusi Vocational College*, (4), 189,191.
- Yan, J. (2020). Thoughts on building an evaluation system for aesthetic education in modern colleges and universities with Chinese characteristics. *Art Evaluation*, (19), pp. 109–111.
- Zang, X. (2016). Talking about the important role of music education in core literacy. *Music World*, (12), pp. 8–11. <https://doi.org/10.3969/j.issn.1003-4218.2016.12.002>
- Zhu, Q., & Chen, L. (2021). Research on the teaching model path of aesthetic education in colleges and universities. *Drama House*, (13), 96–97. <https://doi.org/10.3969/j.issn.1007-0125.2021.05.044>,