

Dialectical Unity of Ugly Appreciation Education and Aesthetic Education in the Internet Age

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Abstract: Under the background of the phenomenon of appreciating ugliness on the Internet, the concept of ugliness in traditional aesthetics has evolved into a alienated network culture phenomenon. This paper discusses the dialectical relationship between appreciating ugliness and aesthetics. By analyzing literary works and real life cases, it is clarified that ugliness in aesthetic sense is a profound artistic expression with unique aesthetic value. This paper puts forward a "one core and two rings" structure, and clarifies the value of ugliness appreciation education. It holds that ugliness appreciation education and aesthetic education jointly focus on the all-round development of teenagers and promote the formation of their correct aesthetic concepts and critical thinking.

Keywords: judging ugliness; aesthetics; aesthetic education; internet

1. Introduction

In today's era, the "low threshold access, decentralized expression environment, and 'viral' communication mode brought by Internet technology make it easier for people to immerse themselves in some anti-mainstream 'ugly appreciation culture' carnival" [1]. When some digital teenagers are addicted to the lifestyle, dress and tone of the network ugly stars, they will gradually form self-cognition alienation in the circle, and this alienated mirror reflects not only the ugly behavior of teenagers in the cultural dimension, but also the deformity of self-consciousness and social consciousness. Therefore, more than ever before, we need to call for the restoration and strengthening of ugliness appreciation education.

2. The wings of a bird: the dialectical relationship between ugliness and aesthetics

(1) "Ugliness" in the aesthetic category cannot be separated from "beauty", and the expression of "ugliness" must obey "beauty" as the law. In 1853, Karl Rosencrantz, a German aesthetician, put forward for the first time that ugliness is the same as beauty in his *Aesthetics of Ugliness*, but when expressing ugliness, it must be subject to the law of beauty. The necessity of appreciating ugliness has its realistic roots. In art, the significance of appreciating ugliness is mainly reflected in "ugliness contains beauty" or "ugliness promotes beauty".

Therefore, appreciating ugliness is not simply rejecting or ignoring ugliness, but deepening the understanding and pursuit of beauty through in-depth analysis of ugliness.

(2) "Ugliness" in the aesthetic sense is not only reflected in the foil, but also lies in its more mainstream aesthetic connotation and artistic expression ability. Rodin, a French sculpture artist in the 19th century, first consciously applied ugliness to plastic arts, and clearly put forward aesthetic concepts such as ugly beauty, incomplete beauty and contradictory beauty. Therefore, "ugliness" is not only a foil, but also a profound artistic expression with unique aesthetic value and artistic charm.

First of all, beauty is ugly, and right and wrong are indistinguishable. The so-called "alienated ugliness appreciation" is not only related to the superficial form, but also reflected in the deeper distortion and deviation in ethics, social norms and spiritual cultivation. For example, a large number of "Buddha Gardens" have emerged in the network platform. They are simple and elegant on the surface, but in fact they use incense burning, sutra copying and meditation as a show means to "circle powder" and bring goods. The values they convey run counter to the mainstream social norms and eventually become buffoons.

Secondly, take ugliness as beauty, and judge ugliness alienation. "Taking ugliness as beauty" in the network platform is the infiltration and transfer of the irrational emotions and erroneous values of the artistic subject (including the creative subject and the receiving subject) by the creative subject through the unharmonious content output, and then it has a hidden but far-reaching negative impact on the cultural and moral values of teenagers. Mr. Guo, who was once a smash hit, deliberately pretended to be ugly in the name of "original ecology" in order to attract people's attention and reap benefits. The traditional

aesthetic concept has been subverted, and ugliness and strangeness have become new "aesthetic" objects.

3. One core and two rings: the relationship between ugliness education and aesthetic education

(1) From the educational form, both ugliness appreciation education and aesthetic education are based on perception and emotion as the network. Aesthetic education first triggers people's aesthetic perception. Without this intuitive and profound feeling, aesthetic education loses its cornerstone of existence. Similarly, ugliness appreciation education is not based on concepts and logical reasoning. It relies on the power of emotion to promote the awareness, understanding and judgment of the educated, thus enriching and sublimating the spiritual world of teenagers in a subtle way.

(2) From the educational content, ugliness appreciation education focuses on dialectics and criticism, while aesthetic education focuses on tasting and creation. Aesthetic education focuses on the form, law and value of beauty, aiming at cultivating teenagers' artistic accomplishment and creativity. The education of appreciating ugliness, by revealing and criticizing ugliness in social reality, cultivates teenagers' identification ability and sense of social responsibility, so that they can keep a clear head and correct value judgment in the face of ugliness in social reality.

(3) From the educational goal, ugliness appreciation education and aesthetic education are committed to the all-round development of teenagers. Through in-depth analysis and criticism of ugliness, ugly appreciation education provides a richer perspective and depth for aesthetic education, enabling teenagers to identify beauty, pursue beauty and shape beauty in comparison. Aesthetic education, on the other hand, provides a theoretical basis and aesthetic standards for ugliness appreciation education, so that teenagers can stick to the bottom line and principles of beauty in their understanding and criticism of ugliness. They complement each other and jointly promote the overall development of individual aesthetic ability.

4. The broad sense of supplement: the value of ugliness education is clear.

(1) First of all, ugliness appreciation education can enrich the educational extension of aesthetic education. The aesthetician Shaftsbury believes that people are born with the ability to judge beauty, ugliness, good and evil. "Beauty and ugliness can be seen in spirit and temperament, just as it can be seen in shape, sound and color." The author thinks that this kind of "natural judgment ability" is not completely subjective and isolated, and any cultural form can be more easily understood and accepted by people only under the discipline and shaping of mainstream social values. Only through in-depth understanding and identification of ugliness can we cultivate teenagers' aesthetic ability more comprehensively, and the education of appreciating ugliness expands the extension of aesthetic education from single beauty to the dimension of comparison and identification of beauty and ugliness by introducing ugly elements.

(2) Secondly, ugliness appreciation education can strengthen the cultivation of critical thinking in aesthetic education. Traditional aesthetic education focuses on cultivating students' perception and expression of beauty, but ignores the cultivation of deep thinking and critical spirit behind aesthetics. The introduction of ugliness appreciation education makes teenagers not only need to use their senses to experience ugliness, but also need to use their thinking to analyze and evaluate it. This critical examination of ugliness will undoubtedly stimulate young people's thinking ability and critical spirit, so that they can maintain independent thinking and not blindly accept all kinds of information and phenomena, thus forming mature and rational cultural views and values.

(3) The education of appreciating ugliness helps to strengthen the close connection between aesthetic education and real life. The goal of aesthetic education is not only to cultivate teenagers' aesthetic ability, but also to help them better understand and create a beautiful life. Both beauty and ugliness exist objectively in real life, and ugliness appreciation education is to guide young people to pay attention to and think about these phenomena, so that they can look at and deal with problems in life more rationally. This combination of theory and practice can not only enhance the practicality of aesthetic education, but also effectively improve the social adaptability of teenagers.

5. Conclusion

In the Internet age, the importance of ugliness education has become increasingly prominent. It is not only a necessary supplement to traditional aesthetic education, but also a brand-new educational concept, aiming at guiding young people to keep a clear head and stick to the bottom line of beauty in the complicated online world and real life. Let's work together to promote the integrated development of ugliness appreciation education and aesthetic education, and inject more spiritual nourishment into the all-round development of teenagers.

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