



# A Brief Analysis of the Development Process of Chinese Aesthetics and Aesthetic Education — Based on The Path of Beauty

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**Abstract:** The Path of Beauty by Li Zehou is a broad outline of the history of Chinese aesthetics and a classic of Chinese aesthetics. According to the law of beauty, human beings shape and form the unique process of aesthetic education which belongs to China, and aesthetic education also feeds back into the process of aesthetic development. The development of aesthetics should also be unified with the contemporary background. The ultimate concern of realizing people manifested in the historical logic and internal logic of beauty is rooted in reality.

**Keywords:** aesthetics, aesthetic education, path of beauty

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## 1. Introduction

The Path of Beauty was first published in 1981. Chinese society at that time was a desert of beauty, and the publication of series was not even appreciated. However, as a philosophical work, The Path of Beauty became the best-selling academic book in China at the time.

This book records the history of Chinese classical literature and art, but it is not just history. Because it contains the author's reflection on the thousands of years of history of the Chinese nation and doubts and dissatisfaction with the current situation. In this book, the author tries to solve the problem in his own way.

The Path of Beauty from a macro perspective of thousands of years of Chinese art and culture for general description and aesthetic grasp, a course of true beauty, different historical stages presented different forms of complex literary and artistic images. Ancient Chinese society often started from a point of view, which has remained unchanged for thousands of years: literature and art peak in a society with poor people's livelihood, while literature and art may shrink in a civilization with prosperous politics and economy.

## 2. A variety of aesthetic interweaving process of beauty

From the aesthetic point of view, the course of Chinese national beauty especially focuses on three kinds of aesthetics - formal beauty, natural beauty and artistic beauty. In each period, these three types of aesthetics have different degrees of influence on the overall course of Chinese national beauty.

### 2.1 Beauty in form

Formal beauty is the experience summary and abstract summary of the law of the form of beauty in the process of creating beauty. Studying and exploring the principles of formal beauty can cultivate people's sensitivity to formal beauty and guide people to create beautiful things better.

The formal beauty of the Chinese nation throughout the path of beauty. In ancient times, the progress of stone tools can be seen in the physical character of the initial feeling. In the bronze period, the pottery decoration had obvious characteristics of transition to the bronze ware decoration. The pre-Qin Dynasty began to bring primitive culture under the jurisdiction of practical reason. Chu and Han are the continuation and simulation of the legacy of ancient clan society. Wei and Jin expressed the persistence of life under the trend of skeptical philosophy. The prosperous Tang Dynasty is full of outstanding, elegant and noble style and easy to understand, more orderly and regular secular demeanor. The Song and Yuan Dynasties pushed the art of painting to its peak. The literature of Ming and Qing Dynasties is represented by novels and operas.

Although each period has its own representative art, it does not mean that the art form before it has declined or died, but the overall survival. The composition elements of formal beauty from the initial pure shape and quality to the final color, shape, sound, quality and taste. The basic laws of formal beauty from the initial appearance of symmetry and balance and diversity and unity to the gradual formation of harmony and contrast, proportion and scale and rhythm and rhythm.

## 2.2 Natural beauty

There are two connotations of natural beauty. First, the object is things, which are juxtaposed with artistic beauty and social beauty. Secondly, the object is the specific state of things, which is the description of an aesthetic state.

Natural beauty gradually flourished in the course of Chinese national beauty, reached its peak in the Song and Yuan Dynasties, and gradually weakened in the Ming and Qing Dynasties. From the perspective of natural beauty, the natural beauty of nature has been reflected in pottery decoration since ancient times, and continued to the landscape artistic conception of the Song and Yuan Dynasties until the Ming and Qing Dynasties.

## 2.3 Artistic beauty

Artistic beauty refers to the beauty of artistic works, which is the main object of human aesthetics. The beauty of art is the reflection of the beauty of life through typical generalization and the correct reflection of the artist's correct aesthetic consciousness to the beauty and ugliness of life.

In the course of Chinese national beauty, artistic beauty is the perfect representation of social beauty and natural beauty. With the development of the long history, artistic beauty gradually derived humanistic significance. Whether it is the positive and enterprising outlook on life shown by the rational spirit of the pre-Qin Dynasty, the yearning for immortals in the Chu and Han dynasties or the feeling and sigh to the short life in the Wei and Jin Dynasties, they all highlight the light of humanity.

The beauty course of the Chinese nation focuses on the three categories of formal beauty, natural beauty and artistic beauty, which interweave together to form the flowing long history of beauty and form the unique aesthetic development course of the Chinese nation.

## 3. Aesthetics and aesthetic education feeding and feeding

There is a close relationship between aesthetics and aesthetic education. The main difference is that aesthetics focuses on theory, while aesthetic education focuses on practice. The significance of aesthetics to aesthetic education is to put forward the goal of aesthetic education. The emphasis on aesthetic education is to realize the goal proposed by the Institute of aesthetics through aesthetic education.

### 3.1 Aesthetic feeding aesthetic education

Aesthetic education is both an educational activity of aesthetic mode and an aesthetic activity of educational mode. From the beginning of the development of Chinese beauty, aesthetic education gradually formed and gradually expanded and improved. From this point of view, the development of Chinese aesthetics promotes the continuous evolution of Chinese aesthetic education. It can be said that aesthetics feeds aesthetic education, and the development of aesthetic education follows the trajectory of aesthetic development.

Aesthetic education has existed since ancient times, because human beings have linked aesthetic education consciously in practice for a long time. Rationalism in the pre-Qin period began to lay down the cultural and psychological structure of the Han nation, and thus began to build the aesthetic system of the Han nation. It was from this time that the "rites and music" civilization was formed. With the specific aesthetic expression of "human theme" in Wei and Jin dynasties, the popularity of poetry and prose in Tang Dynasty and the flourishing of imperial examinations, and the peak of Chinese painting art in Song and Yuan Dynasties, it is not difficult to find the development process of Chinese national aesthetic system and aesthetic education system. With the development of the aesthetic trend, people gradually form the corresponding aesthetic education system from the realistic consideration or with the trend of The Times, and take the essence of aesthetic thought as the model of aesthetic education for the contemporary or the next generation.

### 3.2 Aesthetic education feeds aesthetics

Aesthetics feeds aesthetic education, and aesthetic education feeds aesthetic education in the course of history, making the aesthetic system of the Chinese nation more colorful and profound.

Since ancient times, ancient totems and primitive songs and dances were formed with strong colors of hero worship and ancestor worship. At this time, no independent aesthetic education system has been formed, but both of them have deeply affected people's aesthetic emotions through relatively intuitive forms of sensory stimulation, thus promoting the initial development of Chinese aesthetics. "Violence is the midwife of civilization". The Bronze Age formed the inevitable force of fate in history and the early childhood temperament of human beings through the harsh but still primitive, naive and humble bronze art, which laid the foundation for the initial formation of the aesthetic system. The educational policy of the Western Zhou Dynasty put forward the concept of "harmonious relationship between people" and took it as the educational purpose,

and took the six arts as the basic content. These initially formed aesthetic education system has effectively shaped a large number of people with higher cultural accomplishment. The Spring and Autumn period and the Warring States period saw an unprecedented academic situation in which hundreds of schools of thought challenged and argued with each other. This era greatly promoted the diversity of aesthetic development of the Chinese nation, which shows the strong counterforce of aesthetic education to aesthetics.

From the Qin and Han Dynasties to the Ming and Qing Dynasties, the two powerful forces led by the official and the folk further promoted the development of aesthetic education, and deepened the promoting effect of aesthetic education on aesthetics. These aesthetic education measures all promote the rise of the Chinese nation's academic ethos, promote the Chinese aesthetics to brilliant.

#### 4. Conclusion

"Heaven and earth have great beauty without words" (from Zhuangzi · Travel to the North), fortunately, human beings have a pair of eyes to find beauty. The Path of Beauty is not only about art history, but also about aesthetics, and presents the history of Chinese culture from a larger perspective. With the passing of time and stars, the unique aesthetic taste and artistic style of China have been immortalized in these classics.

In the long process of human history, "beauty" not only enables people to find beauty in the ordinary, but also is the driving force to promote social development and human progress. Beauty drives the course of development of the world, at the same time, the power of beauty in the world is constantly revolving.

Compared with aesthetics, aesthetic education is more smooth and silent. Although there is no direct impact, it leads people to feel the true meaning of aesthetics every day. Aesthetics and aesthetic education enrich and nurture each other, and jointly cast the brilliant beauty course of the Chinese nation.

From life, culture, art, history and other aesthetics to get the perception of beauty, experience the process of beauty. We knock on the door of aesthetics through The Path of Beauty, and the aesthetic world behind the door still needs us to slowly experience and discover. In the process of beauty, we need constant observation and introspection, long aesthetic life, practice with life. All gone, however, the process of beauty is pointing to the future.

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