



The Value Implications of Aestheticization of Ideological and Political Education for College Students in the Era of Intelligent Media

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Abstract: In the era of intelligent media, intelligent media technology, under the coercion of capital, has led to the "sensory carnival" and "absence of rationality" among young people. The spread of Western cultural hegemony through intelligent media has triggered a crisis of mainstream value identification among young college students and threatened ideological security. In the era of intelligent media, it is particularly necessary to carry out ideological and political education for college students around the aesthetic dimension, correct the alienation of sensibility and rationality brought about by sensory aesthetics, restore the transcendent attributes and value connotations of aesthetics with the truthfulness of ideological and political education, reshape the spiritual home of college students, correct the deviation of college students' values, and strengthen the identification of mainstream values.

Keywords: intelligent media era, ideological and political education, aesthetics

1. Introduction

As the aborigines of the Internet, contemporary college students have become the main force of Internet and intelligent media users. However, in the tide of the Internet, the contemporary youth living through media are faced with such realistic problems as the decline of ideological quality, confusion of value orientation, and shaking of ideals and beliefs. The value orientation and ideological and political quality of young people are not only related to their own development, but also to the future of the country and the destiny of the nation. Combining the background of the era of intelligent media to do a good job in ideological and political education for college students is an important proposition that cannot be avoided.

2. Aesthetic alienation of college students in the era of intelligent media

(1) Intelligent media technology, under the control of capital, leads to a "sensory carnival" and "lack of rationality" among young people.

With the advent of the era of intelligent media, technologies such as artificial intelligence (AI), big data, cloud computing, the Internet of Things (IoT) and extended reality (XR) are being fully applied to the media field. Driven by the profit-seeking nature of capital, a large number of images and video entertainment products have surrounded young people. Intuitive and eye-catching image symbols and the "sensory enjoyment" of visual aesthetics have been greatly expanded and deeply explored with the help of digital technology and algorithm rationality. With the continuous iteration of digital technologies such as VR (virtual reality), AR (augmented reality) and AI (artificial intelligence), the experience brought by intelligent media is more "embodied", full-sensory and immersive", forming a "sensory hegemony". Under the control of capital logic, in order to shorten the capital realization cycle and please people's desire for sensory enjoyment, cultural producers often fabricate "spectacular" events and shallow and vulgar literary and artistic works, further exacerbating the enchantment of the public spirit by sensory enjoyment and material desire. Young college students can harvest sensory pleasure without expending energy under the external penetration and internal erosion of the sensory aesthetics of intelligent media, which leads to the rejection of rationality by young people and their indulgence in the satisfaction of sensory desires. Sensory aesthetics brings physiological, short-lived, and superficial pleasure, losing the aesthetic ideal and value pursuit of enlightening people and cultivating souls, obscuring the subjectivity and deep thinking ability of young people. Under the enslavement of the senses, the spiritual world of young people falls into desolation and their ideological cultivation is eroded. From a social perspective, individual sensory pleasure consumption has converged into a social trend, leading to the prevalence of consumerism and pan-entertainmentism, and constantly eroding people's pursuit of ideals, beliefs, and noble spirits.

(2) The spread of Western cultural hegemony through intelligent media has triggered a crisis of mainstream value identification among young college students.

On the one hand, the ever-changing intelligent media technology means that the power of cultural production is no longer in the hands of the elite class. The public can produce content at low cost through media platforms such as Weibo, WeChat, short videos, and live broadcasts, and is given the power to produce and express values. The center-margin position relationship of discourse power has been subverted. Under the powerful footnote of postmodernism, the "centerless", "depthless" and "joking" tendencies have continuously deconstructed the value connotations of classical culture and advanced culture, and social consciousness has increasingly shown a tendency towards value nihilism that is de-ordered, de-valued, and de-moralized. On the other hand, intelligent media brings fragmented time states and spiritual experiences, presenting interruptions with time, memory, and history, creating a sense of separation between individuals and history, resulting in ambiguity, confusion, and falsehood in the aesthetic contemplation of history by young people, triggering historical nihilism. Furthermore, intelligent media visual products have the characteristics of blurred boundaries and difficulty in tracing and distinguishing in terms of identification and management. Western hegemonic countries often use intelligent media technology to carry out "visual colonization" and transmit visual products with ideological information in a subtle and invisible form of infiltration, causing ideological crises.

Therefore, in the era of intelligent media, it is particularly necessary to carry out ideological and political education around the aesthetic dimension, correct the alienation of sensibility and rationality brought about by sensory aesthetics, restore the transcendent attributes and value connotations of aesthetics with the truthfulness of ideological and political education, reshape the spiritual home of college students, correct their value deviations, and strengthen the identification with mainstream values.

3. The lack of aesthetic dimension in ideological and political education makes it difficult for people to understand and remember it

Ideological and political education aims to promote the free and all-round development of people, and aims to cultivate students to form the ultimate value pursuit of truth, goodness and beauty. When creating the concept of "aesthetics", Baumgarten, the father of aesthetics, gave it the meaning of "sensibility". Aesthetics acts on people's emotions and unconsciousness, and can have a deep connection with people. Compared with rational cognition, the advantage of aesthetic cognition is that it can not only "enter the brain", but more importantly, it can "enter the heart". Ideological and political education is precisely a pure knowledge education that not only needs to "enter the brain", but also a value education that must "enter the heart". Aesthetic activities are the hub of communication between value concepts and behavioral practices, and the intermediary of the unity of knowledge and action. Baumgarten and Kant have analyzed and confirmed this. Only by linking abstract concepts with real life through sensibility can values inspire the life emotions of the educated, establish a flesh-and-blood connection with the educated, and achieve a fusion of emotion and reason, thereby driving the educated to practice the values that they care about and wish for, promote social development, and give full play to the effectiveness of ideological and political education in improving the realm of life and cultivating patriotism.

The lack of aesthetic dimension in ideological and political education makes it difficult for ideological and political education to be effective. On the one hand, the current ideological and political education system focuses on explaining the truth of value through classroom teaching and practicing goodness through social practice activities, but it is relatively lacking in the perceptual activities of cultivating life emotions through aesthetics. Ideological and political education without perceptuality is empty and boring. Theory without perceptual filtering can only be dogmatically explained and criticized, and cannot be internalized and guided by practice, resulting in the inconsistency between knowledge and practice and hypocrisy among the educated. On the other hand, ideological and political education shoulders the dual responsibilities of humanistic literacy education and ideological maintenance. Faced with the alienation of college students' sensibility and rationality under the coercion of digital media and capital logic, ideological and political education cannot play the role of building a spiritual home for college students and maintaining mainstream ideology. Therefore, exploring how to grasp aesthetic sensibility for ideological and political education is the due meaning of discipline development.

4. Marxist historical materialism, humanism and aesthetics prove the indispensability of the aesthetic dimension of ideological and political education

(1) From the perspective of Marxist historical materialism, sensory activity is the source of truth.

Ideological and political education is an activity to spread the truthful values of Marxism. In his criticism of German classical philosophy, Marx launched a philosophical revolution, deeply criticized the a priori rational thought in the old philosophy that regarded absolute rationality as the source of truth, and revolutionarily realized that value truth comes from

practice, not abstract logical rationality. Practice is an irrational "sensory activity", but this irrationality is different from that of animals. It is a "sensory activity" that embodies the "objective essential power" of human beings. Marx's historical materialism philosophy repositions sensibility and believes that sensual activities are the source of truth. The nature of ideological and political education under the guidance of Marxism determines that ideological and political education must break through the abstract theoretical discussion in the ivory tower and must return to human sensual activities and social reality. General Secretary Xi Jinping emphasized that ideological and political education "must inspire students with the power of truth" [1]. Truth cannot lack the support of sensual activities, otherwise it is rigid bookism. Although it is rigorous and seemingly truthful in logical thinking, it may lose its truthfulness without a practical basis in its content. Ideological and political education can only lead and change the world by linking people's life emotions and body temperature through aesthetic activities.

(2) From the perspective of Marxist humanistic thought, aesthetics has a special significance in promoting human integrity.

The ultimate concern of Marxism is the free and all-round development of human beings. The nature of ideological and political education determines that it should be an activity to construct the integrity of human beings. The natural attribute represented by "sensibility" and the spiritual attribute represented by "rationality" are the two major aspects of human integrity. Aesthetics has a special significance for promoting human integrity. On the one hand, aesthetics can make people get rid of the slavery of natural sensibility, obtain the sublime sensibility sublimated by rationality, and make sensibility fit social ethics. Schiller first proposed the concept of "aesthetic education", pointing out that aesthetic education is the "only path" to "transform emotional people into rational people"[2]; on the other hand, aesthetics can make people break free from the shackles of "instrumental rationality" and obtain life rationality enriched by sensibility. Marx emphasized that aesthetic activities can "make human feelings become human," and "create human feelings that are compatible with the full richness of human nature" [3]. The internal connection between aesthetics and ideological and political education lies in that aesthetics is the "hub" for communicating sensibility and rationality. In aesthetics, ideological and political education can unify natural sensibility and spiritual rationality and achieve human integrity. Why can aesthetics communicate sensibility and rationality and be compatible with human integrity? This is determined by the special nature of aesthetics. Aesthetics is between the laws of sensibility and the laws of rationality. It is different from the natural sensual activities of conditioned reflexes. It is a sensual activity based on life emotions and is the sublimation of sensibility to rationality through truth and moral concepts. On the one hand, aesthetic function is the ability of people to construct rational values in the field of sensibility. The more advanced aesthetic activities are related to noble spiritual rationality, the more they are consistent with the truth values such as ideology, morality, politics and ideology pursued by our ideological and political education. On the other hand, aesthetics is closest to human instinct, and truth is directly presented in the form of sensibility in the aesthetic process. These two characteristics of aesthetics make it possible to communicate the two aspects of natural sensibility and spiritual rationality and achieve human integrity.

(3) From the perspective of Marxist aesthetics, aesthetics has the nature of ideology.

Marx believed that aesthetics is a superstructure, with the reaction of social consciousness to social existence, and clearly affirmed that aesthetics has the nature of ideology. On the one hand, art and aesthetics not only reflect the social life of the country and nation, but also transcend life. They depict the world picture in a way that transcends reality, guide people's values in the form of thoughts and emotions, and are people's desire, pursuit and yearning for a better life. On the other hand, the ideological nature of aesthetics also brings class, revolutionary and social functions serving politics, rule of law, morality and ethics. In socialist countries, aesthetics and literature are the practical program and battle banner of the proletariat, showing strong ideological, revolutionary struggle and social reality. Aesthetics and art are social events that directly participate in the struggle for truth. They should serve to promote communist ideology and the free liberation of the broad proletariat and the people. Marx and Engels first proposed that the proletariat should master aesthetics and world literature and art to oppose capitalist private ownership. They explored the revolutionary literature and art and aesthetic ideals of the proletariat to reflect the struggle of real life.

Ideological and political education should use aesthetic ideology to inspire the educated to directly participate in real-life actions and practice values. The direct purpose of ideological and political education is to maintain social ideology, especially in the current world where there are still ideological differences and struggles. The invisible infiltration of pan-entertainmentism, historical nihilism, neoliberalism and other tendencies in Western capitalist society, as well as the dissolution of the sublime by postmodernism, is to whitewash and reconcile the contradiction between private ownership and large-scale socialized production with aesthetic ideology, paralyzing the proletariat or the masses, and these thoughts are precisely what ideological and political education focuses on vigilance, struggle and correction.

5. Conclusion

In summary, the emotional shift in cognitive methods brought about by the era of intelligent media, the dual alienation of sensibility and rationality, the lack of morality and the siege of subjectivity, as well as the erroneous thoughts and Western ideology that have been infiltrated and spread through intelligent media, have all had a huge impact on ideological and political education. Whether it is to eliminate the alienation of sensibility and rationality, promote the free and all-round development of people, care for the spiritual home of the subject, or to build a strong ideological main camp and lead the value trend of the country and the nation, the aesthetic return of ideological and political education has important value implications.

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