

Research on the Practical Path of Aesthetic Education in Local Universities from the Perspective of Lingnan Culture

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1. Introduction

Aesthetic education, as an educational category that encompasses aesthetic emotions and judgment, constitutes a crucial component of higher education. With the rapid development of society and the increasing diversity of cultures, the significance of aesthetic education in universities has become increasingly prominent. It is not only related to the comprehensive development of students but also serves as a key approach to enhancing the overall aesthetic literacy of the nation. Against this backdrop, diverse cultural backgrounds and regional characteristics have exerted a profound influence on the implementation pathways of aesthetic education in universities^[1].

Lingnan culture, as an important branch of traditional Chinese culture, is characterized by its ethnicity and historicity, providing local universities with rich practical and unique educational resources for aesthetic education. The region's art forms and intangible cultural heritage, such as Guangdong music and Guang embroidery, are invaluable resources for aesthetic education practice. Integrating Lingnan culture into university aesthetic education not only enriches the content and forms of aesthetic education but also enhances students' identification with and sense of belonging to their local culture, promoting the inheritance and innovation of regional culture^[2].

Currently, research on the practical paths of aesthetic education in universities has become an important topic in the field of education. Based on existing studies, various aspects have been explored, such as the creation of an aesthetic atmosphere through campus environment construction, systematic aesthetic education teaching through curriculum system construction, improvement of aesthetic education teaching effectiveness through teaching reform, and expansion of aesthetic education practical platforms through social practice activities^[3].

However, research on integrating the unique characteristics of Lingnan culture into the practical paths of aesthetic education in universities is still in the exploratory stage. This study aims to explore how to combine the existing practical paths of aesthetic education in universities from the perspective of Lingnan culture and to identify practical paths suitable for local universities^[4]. It conducts in-depth research on the characteristics and applications of Lingnan culture in aesthetic education and carries out systematic analysis and practical exploration in terms of methods and evaluation.

The significance of this study lies in providing theoretical support and practical guidance for personalized development. It helps to promote the in-depth implementation of aesthetic education in universities, enhance students' aesthetic and humanistic qualities, and offer

valuable experiences for aesthetic education in universities in other regions. Through in-depth research on the practical paths of aesthetic education in local universities from the perspective of Lingnan culture, this study aims to provide innovative talents with strong cultural support and spiritual motivation.

In summary, this study will explore the unique characteristics of Lingnan culture and align them with the current practical needs of aesthetic education in universities, aiming to identify practical paths suitable for local universities^[5]. The ultimate goal is to contribute new theoretical and practical insights to the development of aesthetic education in universities.

2. The Aesthetic Education Value of Lingnan Culture

2.1 History and Characteristics of Lingnan Culture

Lingnan culture is an important component of traditional Chinese culture, with a long history and distinct characteristics, exerting a profound influence on aesthetic education practices in local universities^[3]. When exploring the history and characteristics of Lingnan culture, it is essential to comprehensively consider its cultural connotations and other aspects.

Geographical and Historical Background

Lingnan, encompassing Guangdong, Guangxi, and Hainan provinces, is a significant region in southern China. Due to its unique geographical location, Lingnan has been a convergence point of Chinese culture since ancient times,^[6,7] embodying the essence of various cultures such as maritime culture. The history of this region dates back to the Neolithic Age, where multiple ethnic groups and cultures interacted and complemented each other, jointly shaping the diversity of Lingnan culture.

Cultural Characteristics

- **Architectural Culture:** Lingnan architectural culture is renowned for its unique regional characteristics and historical traditions. For example, the Diaolou in Kaiping, which blend Chinese and Western architectural styles, not only reflect the pragmatism and openness of the Lingnan people but also embody the integration of Lingnan tradition and modernization.
- **Language and Culture:** The Lingnan region boasts a rich and diverse linguistic culture. Cantonese stands as one of its most representative languages, exhibiting unique features in grammar and other aspects, and serving as a crucial component of Lingnan culture^[3].
- **Artistic Culture:** The region's artistic culture is extremely rich, with the Lingnan School of Painting being a prime example. These art forms not only possess high artistic value but also serve as important means for the transmission and promotion of Lingnan culture^[3].
- **Dietary Culture:** Cantonese cuisine, also known as Yue cuisine, is one of the eight major cuisines in China, renowned for its perfect combination of color, aroma, and taste. The exquisite Lingnan dietary culture and the meticulous attention to ingredients are also among its cultural characteristics.

Impact on the Practice of Aesthetic Education in Universities

The richness of Lingnan culture provides local universities with abundant cultural resources for aesthetic education practices. When conducting aesthetic education activities, universities can integrate the characteristics of Lingnan culture, such as the creation and performance of Guangdong music, enabling students to experience and learn the unique charm of Lingnan

culture through aesthetic education practice. Furthermore, the openness and inclusiveness of Lingnan culture also provide university students with a more diverse and international perspective, which is conducive to cultivating their innovative consciousness and cross-cultural communication skills.

In summary, the history and characteristics of Lingnan culture not only enrich China's cultural heritage but also provide valuable resources for university aesthetic education practices. By deeply exploring and innovatively applying Lingnan culture, the educational quality of university aesthetic education and students' cultural literacy can be effectively enhanced, promoting students' comprehensive development.

2.2 Aesthetic Education Thought in Lingnan Culture

Lingnan culture, as an important cultural branch in southern China, boasts a rich historical background and the characteristics of multi-ethnic cultural integration, which have nurtured a diverse and colorful aesthetic education philosophy. When exploring the aesthetic education philosophy embedded in Lingnan culture, it is necessary to deeply understand its cultural connotations and how these connotations have influenced and shaped aesthetic education practices in the Lingnan region.

Firstly, the aesthetic education philosophy of Lingnan culture is deeply influenced by Confucian culture, emphasizing the aesthetic concept of "harmony in diversity." The "harmony" in Confucian culture refers to harmony, specifically the harmonious coexistence among people. In the practice of aesthetic education, this philosophy manifests as the appreciation and protection of natural beauty, as well as the pursuit of a harmonious society. The Lingnan region boasts beautiful natural scenery, providing excellent external conditions for cultivating students' aesthetic taste and natural aesthetics literacy.

Secondly, the Taoist philosophy of natural authenticity has also had a profound impact on aesthetic education in Lingnan. The philosophical concept of governing by doing nothing, which resonates with the naturalistic aesthetic values advocated in Lingnan culture, emphasizes individual perceptual experiences and direct encounters with natural beauty in aesthetic education practices. It encourages students to seek spiritual purification and emotional release in natural environments.

Furthermore, the aesthetic education philosophy within Lingnan culture is also influenced by the unique regional culture of Lingnan. Intangible cultural heritages such as Cantonese music serve as valuable resources for aesthetic education. Through these culturally distinctive forms, students can develop a sense of identity and pride in their local culture, while also enhancing their aesthetic abilities and cultural literacy.

In terms of practical approaches, aesthetic education in Lingnan culture should emphasize the following aspects:

- **Course Setting:** Incorporate Lingnan cultural elements and distinctive courses such as Guang embroidery art into aesthetic education courses in universities, allowing students to deeply understand and experience the charm of Lingnan culture during their learning process.
- **Practical Activities:** Organize students to participate in practical activities related to Lingnan culture, such as celebrating traditional festivals, and deepen their understanding and identification with Lingnan culture through personal experience.
- **Teacher Training:** Strengthen the Lingnan culture training for art education teachers,

enhance their understanding and dissemination ability of local culture, and enable them to better integrate Lingnan cultural elements into art education teaching.

- **Interdisciplinary Integration:** Combine Lingnan culture with other disciplines, such as dance and other art forms, to develop interdisciplinary aesthetic education courses and enrich students' learning experiences.

Through the aforementioned pathways, the aesthetic education philosophy embedded in Lingnan culture can not only be effectively inherited and developed in educational practices in universities but also provide rich spiritual nourishment and cultural heritage for the comprehensive development of students.

3. The Current Situation and Challenges of Aesthetic Education in Universities

3.1 Current Development Status of Aesthetic Education in Colleges and Universities

In the current educational field, promoting comprehensive development has received widespread attention as an important component. With the increasing emphasis on aesthetic education by the state, aesthetic education in universities has also ushered in unprecedented development opportunities. However, despite some progress, the current development status of aesthetic education in universities still faces a series of challenges and problems.

Firstly, the curriculum setup and content design of aesthetic education in universities still need to be improved. Currently, there is a lack of interdisciplinary integration and innovation in the fields of art and other artistic disciplines. This limitation restricts the breadth and depth of aesthetic education, which is not conducive to stimulating students' creative potential and aesthetic ability.

Secondly, the teaching methods and means^[8]

of aesthetic education need further innovation. Traditional teaching models focus too much on knowledge impartation and neglect the subjectivity and creativity of students. Modern educational concepts emphasize student-centeredness, and interactive teaching methods such as discussion are of great significance for enhancing the attractiveness and effectiveness of aesthetic education teaching.

Moreover, the evaluation system for aesthetic education in universities is not comprehensive enough. The current evaluation system places excessive emphasis on the mastery of skills and performance outcomes, while neglecting the cultivation of students' aesthetic taste and the development of their creativity. This evaluation approach may lead students to place less importance on aesthetic education, thereby affecting their overall development.

Additionally, the quality of the teaching staff for aesthetic education is also a significant issue. The professional levels of teachers vary, which restricts the quality and effectiveness of aesthetic education. Meanwhile, the absence of a systematic mechanism for teacher training and continuing education constrains the professional development of teachers.

Lastly, the allocation of resources and the safeguard mechanism for aesthetic education in universities need to be further strengthened. The inadequate investment in aesthetic education facilities and resources in some universities has hindered the normal conduct of aesthetic education activities. Simultaneously, financial support and policy guarantees for aesthetic education also require further refinement to ensure its sustainable development.

In summary, despite certain achievements in the current development of aesthetic education in colleges and universities, there are still many areas that require improvement and optimization. In the future, the development of aesthetic education in colleges and

universities will require concerted efforts from all parties, including strengthening safeguards and other measures, to continuously push aesthetic education in colleges and universities to a higher level.

3.2 Main Problems and Challenges Faced

In the current practice of aesthetic education in universities, we are confronted with a series of major issues and challenges, which not only pertain to the implementation methods of aesthetic education but also to teaching evaluation and other aspects.

Firstly, the curriculum setup of aesthetic education in universities is highly arbitrary, lacking systematic planning and scientific top-level design. Although various universities have offered a certain number of aesthetic education courses, these courses often appear as elective courses, lacking coherence and hierarchical structure. Furthermore, the instability of the course structure and content, coupled with the absence of suitable teaching materials, has significantly impacted the quality of teaching and students' learning experience.

Secondly, the management and safeguard systems for aesthetic education in universities are not well-established. Although the government and education authorities have issued policies to strengthen aesthetic education construction, in practice, the lack of a unified decision-making and guiding body has led to insufficient implementation of aesthetic education work. There is a lack of dedicated funding support, and resources such as activity venues and facilities are scarce.

Thirdly, the construction of the teaching staff for aesthetic education in universities also faces challenges. Currently, the number of aesthetic education teachers in many universities is insufficient, and their professional levels vary, which restricts the widespread implementation of high-quality aesthetic education. Meanwhile, the lack of a platform for cooperation and communication among teachers restricts the sharing and improvement of teaching experience and methods.

In addition, the content and form of aesthetic education in colleges and universities need to be further enriched and innovated. Currently, aesthetic education courses often emphasize theory over practice and lack innovative teaching activities that are integrated with students' actual needs. In terms of content, it is also necessary to combine local cultural characteristics and resources to develop more aesthetic education courses and activities with local characteristics and cultural connotations.

Lastly, the social service function of aesthetic education in universities needs to be strengthened. While promoting the comprehensive development of students, aesthetic education in universities should also actively participate in social aesthetic education services. By sharing and integrating with social aesthetic education resources, the social influence and service function of aesthetic education in universities can be enhanced.

In summary, there is a lack of innovation in teaching content and format, as well as an inadequacy in social service functions. To effectively address these issues and challenges, systematic reforms and practices are needed in areas such as innovating teaching content and format and enhancing social service functions. Only in this way can we play an important role in enhancing humanistic literacy and promoting comprehensive personal development.

4. Aesthetic Education Practice Path Based on Lingnan Culture

4.1 Strengthening the Curriculum Development of Lingnan Culture

In the current educational environment, the importance of aesthetic education is increasingly

highlighted, especially in university education. It not only concerns the improvement of students' aesthetic literacy but also involves the needs for cultural inheritance and innovation. Lingnan culture, as an important part of traditional Chinese culture, can enrich college students' cultural horizons and enhance their confidence and identification with local culture when integrated into university aesthetic education curriculum construction^[4].

Firstly, the core objective of curriculum development for Lingnan culture should be to enhance students' aesthetic literacy and humanistic care. In this process, it is necessary to conduct in-depth exploration and integration of Lingnan culture, combining it with the teaching concepts and methods of aesthetic education to design a curriculum system for aesthetic education with local characteristics. This not only includes an introduction to Lingnan's historical culture but also encompasses learning and experiencing Lingnan's intangible cultural heritage, as well as appreciating and analyzing Lingnan's modern art.

Secondly, curriculum development should emphasize innovation in teaching methods. Diversified teaching approaches such as practical experiences can stimulate students' interest and enhance their engagement. For instance, organizing students to participate in practical activities related to Lingnan culture, such as performances of local operas, allows them to experience the unique charm of Lingnan culture through hands-on experience.

Furthermore, curriculum development should also focus on the individualized development of students. Based on respecting students' individual differences, diversified course selection opportunities should be provided for students with different interests and strengths, such as setting up Lingnan culture elective courses at different levels to meet the needs of various students^[5].

Lastly, in the process of curriculum development, emphasis should also be placed on enhancing the training and development of the teaching staff. By organizing teachers to participate in the study and research of Lingnan culture, we can enhance their understanding and grasp of local culture, thereby improving teaching quality.

In summary, strengthening the curriculum development of Lingnan culture can not only enrich the content of aesthetic education in universities but also promote students' understanding and recognition of local culture, laying the foundation for cultivating culturally confident talents with an international perspective. Through in-depth exploration and curriculum development of Lingnan culture, the educational quality and influence of aesthetic education in universities can be effectively enhanced.

4.2 Design of Aesthetic Education Activities for Innovating Lingnan Culture

In the current educational context, the importance of aesthetic education has become increasingly prominent. It not only relates to the improvement of students' aesthetic and humanistic qualities but also constitutes an important part of the construction of national spiritual civilization. Lingnan culture, as an important branch of Chinese traditional culture, possesses distinct regional characteristics and profound historical heritage. Integrating Lingnan culture into aesthetic education practices in universities can not only enrich the content of aesthetic education but also enhance students' sense of identity and belonging to local culture.

Design Principles of Aesthetic Education Activities in Lingnan Culture

When designing aesthetic education activities that reflect Lingnan culture, the following principles should be adhered to:

- **Incorporating Local Characteristics:** Leverage the rich cultural resources of the Lingnan region to design aesthetic education activities with regional characteristics, in order to enhance students' understanding and identification with Lingnan culture.
- **Combining Innovation with Inheritance:** Based on the inheritance of Lingnan traditional culture, continuously innovate to make aesthetic education activities both traditional and modern, retaining their roots while meeting the aesthetic needs of modern students.
- **Combining Theory with Practice:** Through in-depth research on Lingnan culture, integrate theoretical knowledge with practical operations to enhance students' practical and innovative abilities.

Design of Aesthetic Education Activities Innovating Lingnan Culture

Based on the aforementioned principles, the following innovative Lingnan cultural aesthetic education activities can be designed:

- **Workshop on the Fusion of Lingnan Music and Modern Music:** Organize students to learn Lingnan traditional music, such as Cantonese music, and attempt to combine these traditional music elements with modern music elements to create new musical works.
- **Lingnan Intangible Cultural Heritage Experience Activities:** Activities such as lion dance and lantern dance can be organized, allowing students to experience these activities firsthand, understand the cultural significance behind them, and cultivate their team spirit and practical abilities.
- **Lingnan Painting Workshop:** Invite local artists or professors to teach students traditional Lingnan painting techniques, such as Guang embroidery, and encourage students to innovate and design based on these techniques.
- **Creative Design Competition on Lingnan Culture Theme:** Organize students to engage in creative designs such as graphic design with the theme of Lingnan culture. This can not only exercise students' innovative thinking but also promote the integration of Lingnan culture and modern design.
- **Combining Lingnan Culture with Modern Technology:** Utilizing modern technological means such as VR and AR to create a virtual Lingnan cultural experience space, allowing students to learn and experience Lingnan culture in a virtual environment, enhancing the fun and interactivity of learning.

Implementation and Evaluation

In the process of implementing the aforementioned aesthetic education activities, a scientific implementation and evaluation mechanism should be established, including:

- Develop a detailed activity plan and schedule to ensure the smooth progress of the event.
- Establish a specialized organization for aesthetic education activities, clarify the division of responsibilities, and ensure the orderly implementation of activities.
- Regularly evaluate the implementation effects of the activities, including student satisfaction, and promptly adjust and optimize the content of the activities.

Through the aforementioned innovative design of Lingnan cultural aesthetic education activities, students' understanding and comprehension of Lingnan culture can be effectively enhanced. Meanwhile, it provides new perspectives and methods for the in-depth

development of aesthetic education in universities.

4.3 Utilizing

Lingnan Cultural Resources to Carry Out Practical Activities

In the current educational reform and practice, important avenues such as creativity and other comprehensive qualities have received widespread attention. Lingnan culture, as an important component of traditional Chinese culture, with its rich artistic forms and profound cultural heritage, provides abundant resources and practical paths for aesthetic education in universities.

Firstly, the uniqueness of Lingnan culture lies in its fusion of various art forms and diverse cultures, such as Guang embroidery, which are valuable resources for aesthetic education practice. Universities can leverage their own regional characteristics and organize aesthetic education workshops and other activities, allowing students to experience and appreciate the charm of Lingnan culture through personal participation, thereby enhancing their aesthetic ability and artistic cultivation.

Secondly, universities can offer related aesthetic education courses or workshops on traditional art forms such as Cantonese opera. Through systematic teaching and practice, students' artistic appreciation ability and creativity can be enhanced. For example, through participation, students can not only improve their own artistic cultivation but also enhance their identification with and pride in traditional culture.

Furthermore, universities can leverage the natural and cultural landscapes inherent in Lingnan culture to create a campus environment with aesthetic education value. By optimizing and integrating Lingnan garden art into campus construction, a campus environment that is both aesthetically pleasing and educational can be created, allowing students to naturally receive aesthetic education in their daily lives.

Lastly, art groups and other entities can establish cooperative relationships to jointly develop and promote Lingnan cultural aesthetic education projects. Through project collaboration, not only can students' aesthetic education practical activities be enriched, but also the implementation effectiveness of the projects can be improved, serving as an important platform for local socio-economic development.

In summary, utilizing Lingnan cultural resources to carry out aesthetic education and practical activities in universities can not only enrich students' learning and living experiences, enhance their aesthetic ability and creativity, but also promote the inheritance and development of Lingnan culture, achieving a win-win situation for both culture and education.

4.4 Constructing an Aesthetic Education Evaluation System for Lingnan Culture

In the current educational practice, aesthetic education, as an important pathway to enhancing students' aesthetic literacy and humanistic qualities, is increasingly valued by educators and educational institutions. Against this backdrop, by integrating the unique characteristics of Lingnan culture, constructing a regional aesthetic education evaluation system can not only enrich the content and forms of aesthetic education but also promote students' understanding and identification with local culture, thereby enhancing their cultural confidence and national pride.

Lingnan culture, as an important branch of Chinese culture, serves as a valuable resource for constructing an aesthetic education evaluation system in terms of artistic style and life philosophy. When constructing an aesthetic education evaluation system for Lingnan culture,

the following aspects should be considered:

Firstly, the construction of the evaluation system should be based on the core values and characteristics of Lingnan culture, both in terms of content and method. This implies that the content of aesthetic education should not only encompass traditional artistic fields such as calligraphy but also include the appreciation and evaluation of intangible cultural heritage, such as customs^[7].

Secondly, the evaluation system should emphasize diversified evaluation subjects, including evaluations from experts and social institutions. Such diversified evaluations can not only enhance the scientificity and comprehensiveness of the evaluation but also strengthen students' participation and autonomy in the evaluation process. For instance, a specialized Lingnan cultural aesthetic education evaluation team, composed of artists and education experts, can be established to comprehensively evaluate students' aesthetic education learning outcomes.

Moreover, the richness of evaluation methods and content is also crucial in constructing an evaluation system. We should combine qualitative and quantitative evaluation methods to not only assess students' mastery of artistic skills but also their innovation and expression abilities. At the same time, modern information technology can be utilized, such as establishing a "digital evaluation platform" for artistic quality, to achieve real-time monitoring and feedback on the implementation of aesthetic education for students.

Additionally, the construction of an aesthetic education evaluation system should focus on students' individualized development, encouraging students to choose different aesthetic education courses and activities based on their interests and strengths to fully develop their aesthetic and cultural literacy. At the same time, the evaluation system should also pay attention to students' process-oriented performance and emotional engagement, rather than solely focusing on the final outcome.

Lastly, the aesthetic education evaluation system for Lingnan culture should also possess a certain degree of flexibility and adaptability to accommodate evolving educational needs and social environments. It should address new issues and offer corresponding improvement suggestions and strategies.

In summary, constructing an aesthetic education evaluation system for Lingnan culture is a systematic and complex project that requires the joint efforts and wisdom of educators, cultural workers, and other stakeholders. Only in this way can an effective aesthetic education evaluation system be established to truly achieve the goals of aesthetic education, promote students' comprehensive development, and make a positive contribution to the inheritance and promotion of Lingnan culture.

5. Analysis of Successful Cases

5.1 Introduction to Relevant Cases at Home and Abroad

In the current educational practice, aesthetic education, as a pathway to cultivating students' comprehensive qualities^[9], has been increasingly valued by universities. This article aims to explore successful cases of aesthetic education practices in universities both domestically and internationally, with the hope of providing reference and inspiration for aesthetic education practices in local universities.

Firstly, universities in different countries and regions have their unique characteristics and approaches in aesthetic education practices. For instance, some American universities, such

as Harvard University and the Massachusetts Institute of Technology (MIT), have actively explored and practiced aesthetic education. They offer a wide range of art courses, including drama, to encourage students' comprehensive development. MIT, through its "Architecture and Planning" major, allows students to experience the charm of aesthetic education in design and planning.

In Asia, universities in Japan also have noteworthy practices in aesthetic education. Some Japanese schools regularly hold "aesthetic education festivals" in the form of exhibitions and performances^[10], making aesthetic education a part of students' daily lives. In addition, universities in South Korea and Singapore are constantly innovating in the implementation of aesthetic education. For instance, some schools in Singapore integrate aesthetic education into STEM education, combining science and art to cultivate students' innovative thinking.

In China, as awareness of the importance of aesthetic education continues to rise, an increasing number of universities are beginning to prioritize its implementation. For instance, the Beijing Film Academy^[11] not only focuses on cultivating students' artistic talents but also emphasizes the intersection and integration of aesthetic education with other disciplines. Through practical activities such as film production, students are allowed to experience the combination of beauty and art in the process of creation.

Additionally, some local universities are also actively exploring the practical paths of aesthetic education^[12]. For example, the "Huamei" art curriculum system construction project combines club activities and practical activities to comprehensively promote the implementation of aesthetic education. The success of such projects lies in their focus not only on content innovation in aesthetic education but also on the integration of aesthetic education with other disciplines and practical activities^[13], thereby enhancing students' participation and effectiveness in aesthetic education.

In summary, the cases of aesthetic education practices in universities both domestically and internationally demonstrate that interdisciplinary aesthetic education practices and effective aesthetic education evaluation mechanisms are essential. Through these practices, not only can students' aesthetic ability and artistic cultivation be improved, but also their comprehensive development can be promoted. For local universities, they can draw on these successful cases and experiences, combine them with local cultural characteristics and resource advantages, and explore aesthetic education practice paths that are suitable for themselves.

5.2 Inspiration from Successful Cases for Aesthetic Education Practice in Lingnan Culture^[14-17]

When exploring the practical paths of aesthetic education in local universities from the perspective of Lingnan culture, we can start from multiple angles and combine the successful cases and theoretical foundations provided in the aforementioned materials to extract beneficial insights^[14]. Lingnan culture, as an important component of traditional Chinese culture, is open and inclusive, providing abundant resources and possibilities for aesthetic education practice^[6].

Firstly, the uniqueness of Lingnan culture provides rich content and forms for aesthetic education in universities. For example, intangible cultural heritages such as Guang embroidery^[15] are valuable resources for aesthetic education practice. Universities can offer relevant courses and invite inheritors of traditional arts to give lectures and interact with

students on campus, allowing them to experience and practice the charm of Lingnan culture firsthand, thereby enhancing their aesthetic ability and artistic cultivation.

Secondly, the openness and inclusiveness of Lingnan culture provide the possibility for cross-disciplinary integration in aesthetic education in universities. Within this framework, aesthetic education is not limited to the field of art but integrates multiple disciplines such as sociology to form a cross-disciplinary aesthetic education curriculum system^[16]. This cross-border collaboration can not only broaden students' horizons but also stimulate their creativity and innovation consciousness.

Thirdly, drawing on the strategies mentioned in "Strategic Considerations for the Implementation of Aesthetic Education in the New Era," universities can establish the importance of aesthetic education through top-level design and institutional safeguards, and provide necessary resource allocation. For example, a special fund for aesthetic education can be established to support the development of relevant courses and teaching reforms. A platform for sharing resources between aesthetic education and social aesthetic education can also be established to promote the rational allocation and use of resources.

Furthermore, as stated in "Practices and Insights of Aesthetic Education at Redlands University in the United States," universities can draw on aesthetic education practices from abroad, such as the inquiry-based learning teaching model, to stimulate students' interest in active learning and enhance their research capabilities and innovative spirit. Through such a teaching model, students can not only acquire knowledge but also cultivate their critical thinking and independence.^[17]

Lastly, as seen in "Strategic Considerations for the Implementation of Aesthetic Education in the New Era," the participation of the entire process is crucial. Therefore, establishing an aesthetic education mechanism for "holistic education" and a comprehensive aesthetic education system are essential for enhancing students' overall quality and aesthetic ability.

In summary, the study of aesthetic education practice paths in local universities from the perspective of Lingnan culture should comprehensively utilize various resources and strategies to construct an aesthetic education curriculum system with regional characteristics. At the same time, it is necessary to strengthen interdisciplinary cooperation and international exchanges, and constantly innovate teaching methods and means to achieve the modernization and innovation of aesthetic education. Through such practices, not only can Lingnan culture be inherited and promoted, but also students' aesthetic literacy and overall quality can be enhanced, laying a solid foundation for their future personal development and social adaptation.

6. Conclusion and Suggestions

6.1 Main Findings of the Study

This article aims to explore the practical paths of aesthetic education in local universities from the perspective of Lingnan culture. Through an in-depth analysis of existing literature, we have found that the practical paths of aesthetic education in universities exhibit characteristics of diversification and systematicness. Specifically, the practical paths of aesthetic education in universities mainly encompass the following aspects^[18]:

Firstly, the optimization of the campus environment is an important component of aesthetic education practice. Universities integrate harmony between natural and humanistic

environments into campus planning and design. This not only provides students with a pleasant learning and living environment for both body and mind but also stimulates their creativity and imagination through the beautification of the environment, thereby promoting the improvement of their aesthetic ability.

Secondly, the organization of campus cultural activities serves as an effective means of aesthetic education practice. By organizing diverse cultural events, such as campus cultural and art festivals, not only does it enrich students' extracurricular lives, but also effectively cultivates and enhances their creativity and teamwork abilities through participation.

Thirdly, classroom teaching of aesthetic education is the main field of aesthetic education practice. Integrating aesthetic elements into various subject teachings and explaining aesthetic principles enable students to receive knowledge of beauty while acquiring professional knowledge^[19].

Furthermore, the institutional construction of aesthetic education in universities is also a crucial aspect of the practical path. Formulating policies and plans related to aesthetic education, as well as strengthening the construction of aesthetic education teachers' teams^[20], provide institutional guarantees for the effective implementation of aesthetic education.

Lastly, the application of modern information technology has provided new means for aesthetic education practice. Through the construction of online platforms, aesthetic education information can be effectively disseminated, expanding the spatial and temporal boundaries of aesthetic education and enhancing its interactivity and interest.

In summary, through the implementation of multiple aspects such as systematic institutional construction and information technology application, students' aesthetic and humanistic qualities can be effectively enhanced, promoting their comprehensive development.

6.2 Suggestions for Future Aesthetic Education Practices in Universities

In the new era, the importance of aesthetic education in universities is increasingly highlighted^[21]. It not only concerns the improvement of students' aesthetic and humanistic qualities but also serves as an important manifestation of national cultural confidence. Currently, there are still some problems and challenges in the practice of aesthetic education in Chinese universities, such as weak faculty strength. In response to these issues, we propose the following suggestions, aiming to promote the development of aesthetic education practices in universities.

Firstly, strengthen the research on the theory and practice of aesthetic education. Aesthetic education in universities needs to start with theoretical research, build a scientific theoretical system, and provide a solid theoretical foundation for the practice of aesthetic education. Strengthen interdisciplinary research, integrate education with other related disciplines, and form a theoretical system of aesthetic education with Chinese characteristics. At the same time, focus on the exploration of aesthetic education practice, use comparative research and other methods, summarize experience, and form a practical model that can be promoted.

Secondly, optimize the campus art environment and create a positive aesthetic education atmosphere. Universities should fully utilize campus culture to enrich the forms and content of aesthetic education activities, such as holding concerts. Meanwhile, new media platforms like official accounts should promote the importance of aesthetic education and enhance students' awareness and participation in aesthetic education.

Thirdly, optimize the curriculum setup of aesthetic education and improve teaching content.

Universities should establish a "compulsory + elective" aesthetic education curriculum system, enrich the content of aesthetic education courses, such as art history and theory. At the same time, practical teaching, performances, and other activities should be strengthened to enhance students' practical abilities and innovative consciousness.

In addition, we should strengthen the construction of the aesthetic education teacher team and establish a resource sharing mechanism. Enhance the professional quality and teaching ability of aesthetic education teachers, and improve their artistic cultivation and educational teaching level through seminars and other forms. At the same time, establish an aesthetic education resource sharing platform to promote the sharing and utilization of high-quality aesthetic education resources and improve the efficiency of their use.

Lastly, strengthen connections and cooperation with society. Aesthetic education in universities should not be limited to the campus but should be combined with social aesthetic education resources. Establish cooperation with museums, organize students to visit and learn, and conduct social practice activities to broaden students' horizons, enhance their sense of social responsibility, and national identity^[8].

In summary, the development of aesthetic education practices in universities requires systematic planning and efforts from multiple aspects. Measures such as strengthening faculty construction and expanding social cooperation can effectively promote the development of aesthetic education in universities, cultivate college students with high aesthetic literacy in the new era, and contribute to the cultural development and social progress of the country.

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