

FORMATION OF AESTHETIC VALUES OF COLLEGE STUDENTS IN AN INCLUSIVE ENVIRONMENT

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Environment is «an internal and external thing that surrounds the individual, has some influence on it and forms a certain situation. Specifically, it refers to all the conditions that affect the formation of people's psychological consciousness outside of people's psychological consciousness»(Chongde, Lin;Zhiliang, Yang;Xiting, 2003) [1, p. 498]. In other words, the environment includes both material factors such as air, water, land, plants and animals, and intangible factors such as ideas, systems and codes of conduct. The environment I mentioned here refers to the latter.

After the concept of «inclusiveness» and related policies entered the field of vision of the researchers, the related concepts of «inclusiveness» were different, and different research fields and scholars had different definitions. Giddens first put forward the concept of «inclusiveness». Based on his understanding of equality, he believed that «inclusiveness» meant citizenship, opportunities and participation in public space. Corresponding to «inclusiveness» is «exclusion», which includes two types, one is to exclude people at the bottom of society from mainstream opportunities, and the other is to exclude resources at the top of society(Ge, 2000) [2, p.1 05-114]. However, inclusiveness is not unlimited connivance, and sticking to oneself does not mean excluding others.

With regard to inclusiveness in values education, Zhu Hongxia believes that teachers should be persistent and inclusive scientifically in teaching practice. On the basis of adhering to the basic principles in values education, we should affirm the reasonable part of the different views around students,

shelve the controversial part, clarify the wrong part, and appropriately tolerate original opinions of students that do not directly conflict with mainstream values (Zhu, 2016) [7, p. 46-47]. Teachers should be good at dealing with opinions different from students, and should not oppose obliteration across the board. They should further discuss the views that do not violate specific principles with students in an academic freedom manner, and support and encourage the flashing opinions to stimulate enthusiasm and wisdom of students for independent exploration and self-discovery.

Li Yong believes that many new values have put thoughts of people in confusion and contradiction, and have produced many negative effects, such as the division between social classes and social groups, the diversity of social behaviors of people and the uncertainty of social choices, and the differentiation of values in economic, political, ideological and cultural fields. Therefore, we should strengthen the moral values of a harmonious society, strengthen the integration of value differentiation, and strive to build common values and a harmonious society according to the requirements of achieving harmony among people, interpersonal relationships, people and society, people and nature(Li, 2009) [3, p. 48-51].

Yang He further pointed out that in the context of globalization, it is not only an important theoretical issue, but also an urgent practical issue how to adjust the changes of values, develop and shape young people and build national homes. The exchange of values and education of values in the process of globalization is a process of «harmony but difference», and more living space and opportunities should be created for all values. Facing the new era background, exploring values education should achieve the unity of nationality and world, and the combination of democracy and practice (Xiao, 2010) [4, p.1]. That is to say, we must have just and positive values that people all over the world agree to follow, and also have our own unique values that are in line with our national conditions.

As a part of values, aesthetic values are an important part of aesthetic education. «It is a set of psychological structure system that guides the aesthetic subject to be caused by aesthetic needs, meets aesthetic needs through the aesthetic relationship between subject and object, and reaches the peak experience of aesthetic pleasure» (Zezhou, 2023) [6, p.109]. In other words, aesthetic values are the process of constantly changing and processing aesthetic psychology, which is related to solving the big problem of how to train people and what people to train. Needless to say, in the era of globalization of network science and technology information, under the impact of various heterogeneous cultures, college students from different majors show diversification, individualization and richness in terms of interests, hobbies, abilities, world view, outlook on life, values, etc., which inevitably determines the diversification, personalization and complexity of college students' aesthetic values.

Therefore, regarding the formation of the aesthetic values of Chinese college students, at the macro level of university policy and management, we should continue to strengthen the cultural self-confidence of «Chinese characteristics», not to be complacent and arrogant, but to further cultivate a world vision and an international vision, integrate and tolerate various foreign civilization achievements, actively introduce many successful experiences and practices in international higher education into China's educational practice, and explore an effective education mechanism that meets the actual and social demands of students under the new situation with the spirit of innovation and openness; At the level of teaching practice of teachers and students at the micro level, we should build an inclusive environment for the formation of college students' aesthetic values, break down various barriers, integrate various effective resources, integrate and draw on multidisciplinary research results and research methods, and explore a set of music aesthetic education programs for the formation of college students' aesthetic values in an inclusive environment according to the growth law of students and the talent training

goals of higher education, so as to guide college students to respect each other's aesthetic values with the concept of inclusiveness and an equal attitude. Jointly build a harmonious society of «everyone has their own beauty, others have someone else's, beauty is common, and the world is harmonious»(Xiaotong, 1990) [5], form an inclusive and harmonious cultural atmosphere, and build a multicultural ecology of mutual respect and learning.

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