

Research on the Integration of Aesthetic Education into Daily Management of College Students from the Perspective of Life Aesthetics

Linyu Li, Zhicheng Guo*

The First Affiliated Hospital of Kunming Medical University, Kunming, 650032, Yunnan, China

**Corresponding author*

Abstract: *The daily management of college students continues to enter the life world of college students. Dormitories, student communities, campus public spaces, and daily interactions are not only management fields, but also affect students' feelings and judgments about the environment and lifestyle. Life aesthetics extends aesthetic attention to ordinary life, providing a theoretical perspective for evaluating the aesthetic value of students' daily management. This article is based on literature analysis, conceptual analysis, and logical deduction. It argues that the core of integrating aesthetic education into students' daily management lies in promoting the generation of aesthetic experience through real and continuous campus life. The life context provides the foundation for aesthetic perception, and the subject participates in promoting sensory experience to form aesthetic judgments. Continuous practice gradually brings aesthetic judgments into life choices. Its implementation requires addressing the structural tension between public management norms and students' aesthetic autonomy, as well as the efficiency of affairs management and the authenticity of aesthetic experience. Colleges and universities should improve the quality of experience in daily life scenarios, expand genuine participation and professional support, and evaluate practical effectiveness based on experience generation and student development.*

Keywords: *life aesthetics; daily management of college students; college aesthetic education; aesthetic experience; student development*

1. Introduction

College aesthetic education usually relies on public art courses, art exhibitions, and campus cultural activities, which have irreplaceable professional value but are only a part of college life. Students spend more time living in dormitories, classes, student communities, campus public spaces, and digital media environments, and their feelings and judgments about space, objects, interpersonal relationships, and lifestyles gradually form in the ongoing campus life. Therefore, aesthetic ability does not have strict classroom boundaries, and ordinary campus life also participates in the formation of students' ways of feeling and life interests.

Entering the perspective of aesthetic research in daily life provides a theoretical basis for understanding this issue. Qi [1] pointed out that the discussion of "aestheticization of daily life" reflects the shift of contemporary Chinese aesthetics from abstract to concrete, from epistemology to life theory. The aesthetic of life discussed in this article is not equivalent to the aesthetic of daily life in the sense of consumer culture, but mainly focuses on how people feel the environment, form judgments, and participate in creating life in ordinary life.

Existing research has discussed aspects such as life aesthetics, infiltration of aesthetic education in universities, aesthetic experiences and behaviors of college students, and aesthetic education in digital environments. Student affairs research has also continuously emphasized the connection between student work and student development. However, there is still room for further discussion on why aesthetic education can enter students' daily management, how it can play a role through daily life, and what boundary should be maintained between management norms and aesthetic autonomy when linking the two types of research.

The key to understanding this issue lies in aesthetic experience. There is no need to transform student daily management into another form of art education, let alone beautify the management behavior itself. Its aesthetic education may mainly come from the continuous integration of management work into students' real life, which in turn provides conditions for the repeated occurrence and gradual

accumulation of aesthetic experience. Based on this, this article adopts the methods of literature analysis, concept differentiation, and logical deduction to analyze from four levels: theoretical basis, empirical generation mechanism, structural tension, and practical orientation.

2. Theoretical basis for integrating aesthetic education into the daily management of college students

2.1 Daily experience orientation of life aesthetics

Life aesthetics focuses on how aesthetics occur in the real life of ordinary people. With the continuous expansion of the scope of modern aesthetic research, natural and cultural environments, living utensils, daily activities, and even digital life are gradually entering the field of aesthetic research [2]. Individuals are not just appreciators of existing aesthetic objects, but constantly shape their own living world through spatial use, object selection, daily communication, and life arrangements.

Chinese traditional aesthetics also has a distinct life orientation. Tang and Yang [3] pointed out that traditional life aesthetics integrates aesthetic spirit into daily life, communication, social interaction, and the use of objects, making daily practice an important carrier of aesthetic recognition. The focus of life aesthetics is not on the surface beauty and delicacy of life, but on the feelings, judgments, and creative abilities formed by people in their specific lives.

College students live in dormitories, student communities, and campus public spaces for a long time. These places, although not professional art education spaces, continue to enter into their sensory experiences. Daily life thus has the practical possibility of becoming a field for aesthetic education.

2.2 Educational implications of daily student management

College student work involves a wide range of areas. Li [4] pointed out that student affairs management is an important component of university student work, including non academic affairs such as life management and activity management; The work of college students has the characteristics of running through the growth process of students and integrating into daily life. The daily management of students discussed in this article is mainly limited to dormitory and student community management, daily affairs services, campus activity organization, and teacher-student daily communication, which continue to enter the management process of students' real life.

These tasks first undertake public management responsibilities such as safety, order, and affairs operation, but the management targets are young students in their growth process. Wang [5] pointed out that student affairs management is not only a transactional work, but also an educational activity, and is not purely transactional and managerial work.

Space use, public rules, interpersonal communication, and community life happen every day. How students handle the relationship between personal needs and public demands, individual choices and shared living, is gradually formed through these ongoing practices. The daily management of students not only assumes the management function of normal operation of campus life, but also includes educational implications for student development.

2.3 Experience direction of integrating aesthetic education

Wang and Zhao [6] pointed out that aesthetics can provide theoretical resources for aesthetic education, which requires the implementation of the understanding of beauty into human aesthetic ability and aesthetic practice. Based on this, this article understands the integration of aesthetic education into the daily management of college students as follows: in the process of fulfilling basic management responsibilities, universities explore aesthetic resources in life scenes, and provide continuous life experience for college students to form aesthetic perception, aesthetic judgment, aesthetic expression, and aesthetic creativity through environment, communication, activities, and student participation.

The core of this definition is life experience, not managerial power. The rationality of public rules should be based on safety, fairness, public interests, and boundaries of rights. Uniform arrangement or consistent behavior cannot become aesthetic standards just because aesthetic education is integrated.

The integration of aesthetic education can't be simplified as an increase in space decoration, cultural display boards, and artistic activities. Related research links the infiltration of aesthetic education in

universities with the continuous generation of aesthetic experience, emphasizing the interaction between daily experience and aesthetic experience [7]. The aesthetic significance of space depends not only on visual form, but also on whether students can truly use it and form an experience; Whether an activity can have a lasting impact also depends on whether students truly enter the process of feeling and judging.

3. The aesthetic experience generation mechanism of integrating aesthetic education into students' daily management

Ordinary life scenes do not automatically become resources for aesthetic education. From daily experience to relatively stable aesthetic judgment, it requires three interrelated processes: continuous perception, subject participation, and practical accumulation. This constitutes the core mechanism for students' daily management to play a role in aesthetic education.

3.1 Continuous living context: from environmental exposure to aesthetic perception

The connection between students' daily management and aesthetic education first stems from the continuity of life. Ma and others [8] believe that human self-education and self-development are closely related to real life practice. People create life through practice and constantly develop themselves.

Dormitories, student communities, and campus public spaces are used every day. Whether the space is comfortable, the facilities are convenient, the environment is suitable for staying, and the interaction is natural will repeatedly enter the student experience. Long term exposure makes the environment no longer just a living background, but also a reference for students to understand and judge the quality of life.

The specific context can further promote the educational significance of this direct experience. Yang [9] research on immersive teaching of aesthetic education in universities shows that situations that are close to students' actual situations help establish connections between sensory experience, discussion, and thinking. Block [10] discussion on the daily aesthetics of higher education suggests that daily aesthetics are not only related to the physical environment, but also to human embodied experiences and social interactions. The research on aesthetic education in universities from the perspective of body aesthetics also emphasizes the importance of sensory experience and physical presence [11].

These studies collectively demonstrate that life scenes can only be transformed into aesthetic experiences when they are truly entered, utilized, and experienced by students. The environmental aesthetic education in students' daily management should not only focus on adding visual symbols, but also pay attention to the real life relationship formed between students and space.

3.2 Subject participation: From direct perception to aesthetic judgment

Only environmental exposure is not enough to form a relatively complete aesthetic education. If students are always just recipients of established spaces and activities, their experiences are likely to remain in direct reactions of liking or disliking. To further transform feelings into judgments, students need to enter the process of comparison, selection, and expression.

Qu and Zhen [12] pointed out that aesthetic education for college students in a multicultural environment needs to emphasize practical participation and students' ability to independently identify and judge. For example, in the construction of student community spaces, if students only use completed spaces, they mainly gain environmental experiences; If practical needs can be identified, compared and adjusted, it is necessary to further determine what kind of space is more suitable for living together, and how personal preferences can be coordinated with the needs of others.

Ye et al. [13] found in their research on college students that self-expression, creative activities, and collaborative interaction in aesthetic education are positively related to students' autonomy, abilities, and relational needs, respectively. This result suggests that the significance of aesthetic education is not only reflected in the final outcome, but also in the process of expression, creation, and shared practice.

Truly educational participation should not only be manifested as attendance at activities, but also include expression of needs, discussion of plans, actual participation, and reflection on results. Student management personnel are mainly responsible for maintaining the boundaries of rules, coordinating resources, and providing process support. Specific aesthetic choices should reserve reasonable autonomy for students.

3.3 Continuous practice: From aesthetic judgment to life choice

Life art education can't be limited to one experience. The important characteristic of student daily management is repeatability: dormitories are used every day, public spaces exist for a long time, and the common environment needs to be maintained continuously. This repetition provides conditions for aesthetic experience to transition from immediate perception to more stable life choices.

Qiao and Jiang [14] research on college students shows that there is a positive correlation between aesthetic cognition and daily aesthetic behavior, with aesthetic emotions and aesthetic value tendencies playing a mediating role. This result cannot directly prove that students' daily management has the same causal mechanism, but it suggests that aesthetic cognition is more likely to enter real behavior only through continuous experience and judgment.

From the perspective of life aesthetics, the effectiveness of aesthetic education ultimately depends on how students face life. Whether one can pay attention to the environmental quality of the common space, whether one is willing to maintain the public environment, whether one can compare popular aesthetics, and whether one can form their own life expression, all reflect the extension of aesthetic experience to life choices.

Student daily management can't replace professional art education, but it has the advantage of continuously entering real life. It is through repeated life practice that aesthetic experience can gradually precipitate from occasional feelings into relatively stable judgments for students.

4. The dual structural tension of integrating aesthetic education into students' daily management

Aesthetic experience can be generated in students' daily management, but it does not mean that management and aesthetic education can be unconditionally integrated. Student management has standardization and transactional nature, while aesthetic experience emphasizes subjective feelings and autonomous judgment. The combination of the two requires handling two basic relationships.

4.1 Public management standards and student aesthetic autonomy

Clear public rules are needed for daily management of students. The requirements of fire safety, safe use of electricity, and not harming the rights and interests of others must be implemented, but these rules address the bottom line of common living and do not mean that schools need to further unify the aesthetic forms of individual life.

If neatness and uniformity are directly used as aesthetic standards, the convenience of management may expand into limitations on personal taste. Life aesthetic education can help students understand their environment and lifestyle, but it is not appropriate to establish uniform dormitory layouts, cultural expressions, and living styles.

The development of digital media has made this relationship even more complex. Wen [15] pointed out that while digital technology expands aesthetic resources and experiential methods, it may also bring about problems such as masking of aesthetic personality, polarization of aesthetic orientation, and detachment of aesthetic experience. Hu and Zuo [16] further pointed out that the deep involvement of intelligent technology in college aesthetic education may also be accompanied by the risk of subject loss.

Faced with these changes, universities need to help students improve their ability to compare and judge, rather than forming a unified aesthetic conclusion. Public rules determine the basic boundaries of shared living, and aesthetic education should reserve space for different feelings, judgments, and expressions within this boundary.

4.2 Efficiency of transaction management and authenticity of aesthetic experience

Student daily management emphasizes efficiency, procedures, and operability, while aesthetic experience often requires practical experience, comparison, and adjustment. Designing public spaces directly by professional teams may be more efficient, but if students only face completed results, their opportunities to form their own experiences will also be reduced.

This contradiction is more evident in the construction of campus space. Cultural walls, art installations, and spatial decoration can quickly create visible effects, but may not necessarily improve students' authentic experiences. If the space lacks practical value, even the most prominent visual form

is difficult to transform into a sustained aesthetic experience.

The emphasis on experiential authenticity in life aesthetics does not exclude professional design and management efficiency, but requires a return to students' actual lives. Whether the space is truly utilized and whether the activity provides students with real opportunities to participate can better demonstrate its aesthetic significance than just formal effects.

The integration of aesthetic education does not require sacrificing the basic efficiency of student management, but in matters closely related to student life, space should be left for practical experience, expression, and necessary adjustments.

5. The practical direction of integrating aesthetic education into students' daily management

5.1 Improving the quality of experience in daily life scenarios

The integration of aesthetic education does not require the establishment of a separate work system from daily management, but should first start from existing life scenarios. On the basis of ensuring safety, order, fairness, and efficiency, further attention should be paid to the practical experience that institutions, spaces, and services bring to students.

Student communities should not only fulfill management and service functions, but also be suitable for staying and interacting; The dormitory system needs to clarify the boundaries of public safety and rights, while reserving reasonable space for personal living choices; Campus cultural activities can reduce the mere display of achievements and increase opportunities for practical experience and expression.

The quality of life referred to here is not about pursuing a refined lifestyle in the sense of consumption, but about whether students can obtain basic convenience, respect, participation, and independent expression conditions in campus life. Improving these experiences itself is an important foundation for incorporating life aesthetics into students' daily management.

5.2 Supporting aesthetic practice through genuine participation and professional collaboration

If the deepening of aesthetic experience relies on the participation of the subject, it is necessary to allow students to enter the process of real choice and creation. Universities can carry out moderate scale space co construction, campus image recording, student curation and other practices around actual life needs, allowing students to experience problem posing, scheme discussion, practical implementation and subsequent adjustments.

There is no need for the student work team to undertake professional art teaching. Zong [17] pointed out that the sustainable development of aesthetic education in universities requires the formation of an open and collaborative resource ecosystem. The student affairs department can leverage its familiarity with student life and organizational coordination to connect art education teachers, student clubs, and other professional forces according to actual needs.

External cultural resources can also serve as a supplement to this collaborative system. Song et al. [18] research on college students' museum learning shows that informal art education spaces such as museums have certain characteristics in terms of self-directed learning and interactive experience. Its value mainly lies in expanding the channels for students to interact with and experience aesthetic objects, rather than adding new task-based activities.

The ultimate goal of professional collaboration should still return to student experience. The entry of different departments and resources should create more opportunities for students to feel, compare, and express themselves, rather than adding a new set of aesthetic standards predetermined by the school.

5.3 Evaluation of practice effectiveness based on experience generation and student development

If life aesthetic education is mainly evaluated based on the number of activities, participants, and visual outcomes, it is easy for practice to become formalized again.

Du and Chu [19] divided the quality of student affairs management into dimensions such as values, resources, processes, and outcomes, and included student participation in process quality and student development level in outcome quality. This approach suggests that aesthetic education evaluation in

students' daily management should pay more attention to whether students have truly experienced feelings, judgments, and participation, and whether these experiences have further entered practical life.

Evaluation can be conducted on two levels: one is whether students have truly entered the process, including whether they can express their needs, participate in discussions, and explain their own choices; The second is whether relevant experience has entered daily life, such as whether public spaces can be continuously used, whether students are willing to maintain a common environment, and gradually form more autonomous life judgments.

Evaluation should not be transformed into a hierarchical classification of students' specific aesthetic tastes. Compared to what style students prefer, what is more worth paying attention to is whether their feelings are more detailed, whether their judgments have reasons, whether their expressions are more autonomous, and whether they can understand and respect the different choices of others.

6. Conclusion

Life aesthetics provides a new aesthetic perspective for understanding the daily management of college students. The reason why student daily management can carry the function of aesthetic education is not because the management behavior itself has aesthetic attributes, but because it continues to enter the real life of college students, and real life is the field where aesthetic experience occurs and accumulates.

The core of integrating aesthetic education into students' daily management lies in the generation of aesthetic experience: continuous life situations provide a foundation for feelings, subject participation promotes the formation of judgments based on feelings, and repeated practice gradually brings judgments into life choices. This process cannot blur the boundaries of public management in the name of aesthetics, nor can it dissolve students' real experiences for the sake of management efficiency.

What universities need to do is to leave reasonable space for students to truly experience, participate, and make independent judgments on the basis of adhering to safety, fairness, and boundaries of rights. In this way, aesthetic education can truly enter ordinary campus life and be transformed into students' ability to understand, judge, and create life through continuous life practice.

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