

Research on Aesthetic Orientation of Chinese Traditional Academy Architecture

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Abstract

In the course of thousands of years' culture, the academy has infiltrated and blended with religion, official learning and secularism in culture, and produced complex influence relations with each other. Therefore, the academy embodies the artistic characteristics of "inclusiveness". The layout of the ancient academy in China is a typical embodiment of "harmony between man and nature" and "harmony between ceremony and music". The rigorous and regular main building and the lively and unique leisure garden complement each other. Solemnity is opposite to freshness, and ethics is in harmony with nature, thus forming an organic whole with harmony in order and harmony in order. This paper discusses the aesthetic orientation and cultural connotation of traditional academy architecture, and further discusses the aesthetic orientation. In the course of thousands of years' culture, the academy has infiltrated and blended with religion, official learning and secularism in culture, and produced complex influence relations with each other. Therefore, the academy embodies the artistic characteristics of "inclusiveness". The layout of the ancient academy in China is a typical embodiment of "harmony between man and nature" and "harmony between ceremony and music". The rigorous and regular main building and the lively and unique leisure garden complement each other. Solemnity is opposite to freshness, and ethics is in harmony with nature, thus forming an organic whole with harmony in order and harmony in order. This paper discusses the aesthetic orientation and cultural connotation of traditional academy architecture, and further discusses the aesthetic orientation.

Keywords

Traditional academy architecture; Aesthetics; Humanity.

1. Introduction

In modern civilization, the prosperity of material accumulation can not cover up the spiritual poverty and emptiness behind it[1]. The era of rapid consumption with abundant commodities and capital operation is shaping an unprecedented social pattern and social relations. In the context of a consumer culture characterized by economic globalization, scientific and technological standardization and media universalization, contemporary Chinese aesthetics presents new features[2]. Under the situation of efficient output and rapid renewal driven by technological progress and machine production, the commodity, commercial and consumer markets are creating a cultural illusion. The aesthetic culture presents the characteristics of sense, emotion and labeling, as well as the aesthetic tendency of vulgar thought, boring content, weak emotion, low interest and pleasure[3]. China's ancient aesthetic ideal pursues the great realm of harmony between man and nature. In order to realize its own value, it is the expression of ultimate concern for people[4]. It is an aesthetic ideal full of humanistic care. China lacks the guidance of this aesthetic ideal and calls for the return of aesthetics. The ancient academy in China itself is a prominent symbol of Chinese culture, and the academy education is a significant cultural phenomenon. The school architecture, rules and regulations system, education and

teaching, and the spirit of the academy all reflect the aesthetic orientation of Chinese culture to varying degrees, and have rich aesthetic cultural connotations[5]. By organically unifying man and nature, we can explore the laws of all things in the universe, establish a unified system of heaven, earth and man, and combine the theories of Yin, Yang and Five Elements to unify the cosmology, nature and life, and penetrate into all aspects and fields. Academies and garden buildings can be described as representative landscapes of this concept[6]. Ancient academy culture contains rich aesthetic connotation, which reflects the thinking of China philosophers on society, people and nature and the way of getting along with society, people and nature. Academy education provides an aesthetic paradigm that can be used for reference. This paper will take this as the main exploration content.

2. Preliminary study on the cultural connotation of Chinese traditional academy

2.1. Introduction to Traditional Academy and Characteristics of Site Selection

Academy is a cultural and educational organization of ancient scholars in China, which collects books, reads books, tells books, writes books and other activities, and accumulates, creates and spreads culture[7]. It is the product of the joint action of feudal social ideology and deep cultural concepts. Originated in the late Tang Dynasty and flourished in the Song Dynasty, it mainly developed in the form of private schools, choosing famous mountain resorts to build houses, give lectures and practice, showing the attitude of avoiding the world and the value pursuit of self-cultivation and harmony between man and nature. Many private academies have become official academies or official academies, serving the imperial examination system. Academies have gradually broken away from their original state of free development, become the materialized embodiment of orthodox values, and become the tool for the ruling class to control their thoughts. With the passage of time, the academy system has been silent in the long river of history, but the Confucian thought of "harmony between man and nature" and the teaching idea of "freedom and civilization" embodied by it, especially its success in virtue education and emotional education, still have a lot to learn from today. As the main representative form of ancient higher education in China, Academy has a history far longer than that of western universities, and its architectural space form has a very unique position in the traditional architecture of China.

2.2. Aesthetic connotation of traditional academy

The fundamental significance of architecture is to care for people. In the evolution and development of human society, cities and buildings bear the main production and life of human beings, and human beings have left an indelible mark on them[8]. The architectural space of the academy is permeated with strong feudal ethics[9]. The thought of the unity of heaven and man in China is not only a philosophical thought, but also an aesthetic spirit. The unique idea of traditional academies in site selection, focusing on the location and management of the scenic environment, and embodying enlightenment in the leisure are the prominent features of the academy culture[10]. This concept of site selection is mainly influenced by the Confucian idea of conforming to the laws of heaven in order to achieve harmony and unity between man and nature. Therefore, the traditional academies are generally located in mountain and forest resorts in the countryside, taking advantage of the beautiful natural scenery, and later combined with gardens to create a quiet and elegant environment, In order to adapt to the early academies to self-study, self-examination based education. From the cultural point of view, the garden is an artificial environment, or "artificial nature", which is a "second nature" artificially created to make up for people's relative alienation from the pure natural environment, and to some extent, it replaces the natural environment to meet people's physiological and

psychological needs. Garden is an important part of the ancient academy environment in China, which makes the architecture of academy extend in the environmental space and blend with the context. Because of the established educational function and cultural significance of academy, the academy garden has also gained a unique personality different from other types of gardens, and has become a special garden form integrating the spirit of academy.



Figure 1 Traditional Academy integrating nature and architecture

The ancient Chinese philosophy built its theory under the grand cosmic model of the unity of heaven and man, and gradually shaped an organic and continuous holistic view of the universe and the view of nature, which advocates the "unity of heaven and man", which advocates that the subject and object are not separated, things and people forget each other, and the "unity of heaven and man" is a philosophical metaphysics and an aesthetic realm. The concept of "harmony between man and nature" has been put into Chinese aesthetic culture, showing a unique aesthetic temperament. The elegant and quiet environment can not only make the scholars escape from the troubles of the secular world and devote themselves to learning, but also the Confucian school believes that the natural landscape has a form structure similar to the spiritual quality of human beings and has the role of moralization. In the ancient people's view, the relationship between man and nature is firstly the relationship of symbiosis, and then the relationship of development. On the one hand, they think that man is in natural resources, is a part of nature, has no conflict with nature subjectively, and does not regard nature as a purely conquered object, but can be called the cradle of raising himself; On the other hand, some people think that they should be protectors and admirers of nature, so they consciously or unconsciously protect nature. Therefore, traditional academies are mostly large-scale buildings with neat rules, and their styles are serious, solemn and rich in connotation. Most of its locations are scenic spots with quiet environment and beautiful scenery. Because of its unique, quiet and elegant environment, it has become a good place to study and cultivate one's temperament. Inheriting the tradition and characteristics of ancient private schools, the academy also draws on some advantages of Buddhist temple lectures and government-run schools. Therefore, its architecture not only has the essence of an institution of higher learning, but also has the characteristics of traditional dwellings, and achieves the goal of harmony and unity through the spatial combination of courtyards with different characteristics. In this way, there is harmony in dispersion, dispersion in harmony, and unity of dispersion.

3. Further exploration of aesthetic orientation of traditional academies

The previous section mentioned that the traditional academies were influenced by the thought of "harmony between man and nature", which shows the inherent characteristics of the aesthetic spirit of Chinese art. The vitality is the essence of beauty. Chinese culture is an aesthetic culture. It is an important way for Chinese people to grasp the world by taking aesthetics as the highest orientation of life and understanding foreign objects with their hearts. In terms of thinking mode of recognizing foreign objects, Chinese people prefer intuition and perception, which is different from Westerners' emphasis on logic and cognition. Intuitive thinking makes Chinese aesthetics have many unique imagery, poetic expression and aesthetic categories. In traditional Chinese culture, the realization of the value of the present life is far more reliable than the nihility of the afterlife or the heaven. "The efforts to pursue the source of value are inward rather than outward, not waiting for God to 'enlighten'. This spirit is not only seen in religious, moral and social aspects, but also dominates the field of art and literature."

The influence of Confucian culture on the aesthetic orientation of the layout of the academy can be reflected by the spatial layout of the academy. Academies usually adopt a balanced and symmetrical layout. Two to five courtyards are arranged in depth along the central axis, with arches, main gates, lecture halls, sacrificial halls, library and other important single buildings. The shape of the main buildings is higher than that of the general buildings, and even some of them adopt the official style approach, forming the main space sequence of the academy with orderly primary and secondary, clear hierarchy, and clear collection and release, showing the distinctive characteristics of the Confucian ethics of etiquette. Second, the secondary axis is set parallel to the left and right of the central spindle to organize sacrificial activities. Third, flexibly organize the living functions such as the dormitory to form a space environment that integrates living and learning. Fourth, ingeniously arrange the courtyard space to create a garden like academy environment. Academy education focuses on self-study, focusing on understanding and investigation in self isolation, and requires a quiet environment. The garden view of pavilions and ponds is arranged in the courtyard, so that people can realize the cultivation of sentiment and purification of mind in the communication with nature, and experience the thought of the unity of heaven and man.



Figure 2 The influence of Confucian culture on the aesthetic orientation of academy layout

Aesthetics is the result of the interaction between the aesthetic subject and the aesthetic object. The self needs of the aesthetic subject are confirmed in the object, resulting in psychological and emotional satisfaction and pleasure. This feeling of people is aesthetic feeling. Under the guidance of the Confucian "ritual system" thought and the traditional aesthetic thought, Chinese traditional architectural engineering stresses practicality, pursues beauty, attaches importance to the role of aesthetic art and ethics, emphasizes the unity of beauty and goodness, and presents a rising process from outside to inside, from function to form, and then to the beauty of ethics and morality. From the relationship between ancient architecture and beauty, the generation of aesthetic feeling is inseparable from the practicality of architecture. The Chinese people's thinking about architecture is often closely related to the corresponding life practice, which leads to the fact that the first thing Chinese traditional architectural thought has is functionality, and especially focuses on grasping architecture in the realization of functions. However, with the changes and changes of ancient architectural projects in China, it fully shows the efforts made by people to gradually break away from the functional use of architecture and try to link architectural projects with the formal features of beauty. Traditional academies have also been built from purely relying on natural scenery to buildings with practicality and aesthetic feeling. Academies are mostly presided over and participated by scholars, and their interests and elegant demeanour are all reflected from site selection, layout, modeling style and space artistic conception, with rich cultural connotations and inside information. These buildings show a strict hierarchical system, and different buildings are different in decoration and scale according to their different functions. In this way, the whole building group seems to be in the strict order of ethical dogma, so that teachers and students of the Academy can feel that the Academy integrates the concept of education and education into the order. Under the profound influence of the concept of hierarchy, the layout of the courtyards is axial symmetry and follows the basic characteristics of Chinese classical gardens; In terms of the scenery in the academy, plaques and inscriptions form a rich landscape embellishment to express the unique cultural heritage of the academy garden. Mountains, rivers, fields, horticulture and academies jointly build a complete world of academies, whose essence is a humanistic reconstruction of the natural world.

4. Conclusion

This paper discusses the aesthetic orientation of the traditional academy architecture. Through the analysis of the article, it can be seen that the aesthetic orientation of the academy is inextricably linked with the connotation of Chinese culture. The core of the Chinese aesthetic idea is the philosophical attitude of harmonious coexistence in the face of nature. Therefore, there is an artificial but unscathed representation of the natural landscape. The architectural style of the traditional academy is deeply influenced by the "harmony between heaven and man" and the "ritual and music system", "Harmony between man and nature" is also the pursuit of harmony. Under the guidance of the concept of harmonious beauty, the traditional academy construction is mainly manifested in the following two aspects: First, based on people's nature of pursuing natural landscapes and their love for nature, the traditional academy construction takes nature as a template to a certain extent, and the traditional academy management also follows the background of nature, borrowing nature as much as possible, or carrying out appropriate artificial simulation, so that the academy scenery can be integrated with nature, just like natural generation. Secondly, the designers of traditional academies try to integrate local cultural factors into the landscape of academies, so that it can be in harmony with the overall humanistic environment and connected with the context. Both Academy Garden and Academy Garden are cultural buildings that scholars are keen to build, which bear the cultural

ideas and life attitudes of the traditional literati class. For the former, it mainly plays the role of studying and giving lectures, among which the inheritance of classical culture is the core content; For the latter, the role of literati's elegant collection and leisure is more important.

Generally speaking, the architectural space model of academy is the product of the interweaving of various thoughts in traditional culture. The connotation of academy culture is very rich, covering many aspects such as value, ethics, morality, aesthetics, etc. It has profound social and cultural origins from form to connotation, and embodies the main characteristics of oriental culture. Despite the drastic changes in the history of modern China, the traditional higher education of academies the form tends to die out and be replaced by Western-style universities. However, the Chinese culture inherited by the academy still has strong vitality and is displayed in various ways in the construction of modern university campuses.

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