



The aesthetic construction path of harmonious beauty rural based on the theory of perspective aesthetic experience: A case study of Jiaba Tibetan Village in Ganzi Prefecture

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Abstract. The report of the 20th National Congress of the Communist Party of China proposed to build a livable, viable and beautiful countryside, which profoundly answered the question of what kind of countryside to build and how to build a countryside. This article from the perspective of aesthetic experience theory, through the understanding of the beautiful countryside and the specific combination of Jiaba Tibetan Village, to complete the construction of rural aesthetics path. The past experience of rural construction shows that if the artistic cause is separated from the rural social network, it will produce unsustainable problems. Rural aesthetics has the power to shape the sense of community, and its essence is to shape people's emotional relationship to the countryside, which coincides with the requirement of building a "harmonious and beautiful countryside". Through "aesthetic economy" and "aesthetic governance", the aesthetic elements can be formulated into the traditional economic relations and organizational relations in rural areas, which can shape the sense of identity of villagers pursuing beauty in the field of rural aesthetics.

Keywords: harmonious beauty rural, aesthetic experience, rural aesthetics.

1 Introduction

What kind of countryside to build and how to build the countryside is an important topic in front of people at present. The report to the 20th National Congress of the Communist Party of China put forward the idea of building a livable, viable and beautiful countryside, providing a profound answer to the question^[1] of what kind of countryside to build and how to build it. Building safe rural communities is one of China's important measures to promote the integrated development of urban and rural areas. Through a series of measures, in the past 20 years, rural areas have gradually realized the transformation from "getting rid of dirt, chaos and poverty" to "pursuing rural beauty". According to the social needs of different times, China's attempt to "harmonize the countryside" has also shown phased characteristics. From the perspective of

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actively supporting rural revitalization, we should vigorously encourage rural modernization. Creating a harmonious and beautiful countryside is the key to comprehensively promoting rural revitalization, and it is also an important part of developing an agricultural country and rural modernization. The No. 1 Central document released on January 2, 2023 proposed "Livable and working conditions and beautiful rural construction", which means that the development of rural aesthetics has entered a new stage, and has attracted great attention from many scholars.

Evaluation is a prerequisite for implementation. If an assessment is to be conducted, there must be an established protocol. Only a scientific and efficient construction direction can provide correct guidance for the construction of harmonious countryside. Although there is little research on rural areas at present, the construction of rural areas is an inevitable trend of rural revival and development to a new historical stage. By analyzing the connotation and extension of rural areas, thinking about the advantages and disadvantages of creating a harmonious rural area, and trying to use the theory of aesthetic experience to provide an aesthetic construction path for the growth of rural areas.

2 Analysis on the related concepts of "harmonious countryside"

The No. 1 Central Document in 2023 puts forward the latest indicator of rural construction -- "harmonious countryside", which is also a new stage of rural development. From "beautiful countryside" to "harmonious countryside", "beauty" covers "beauty", adding the concept of "harmony", although only one word has changed, its connotation has undergone significant development^[6].

First of all, the concept of "harmony" originates from the excellent traditional culture of the Chinese nation, which has long highlighted the concept of "harmony" -- respect for harmony and peaceful coexistence. It can be seen that to build a harmonious and beautiful countryside, we should highlight the harmonious and beautiful relationship between man and nature, and highlight the concept of harmonious and mutual assistance between people and the construction of a beautiful homeland.

Secondly, the concept of "harmony" endows rural architecture with individuality. The construction of "beautiful countryside" pays more attention to the external performance of rural buildings, while the current construction of "harmonious countryside" integrates "harmony" into it. In addition to the external performance, more attention is paid to the internal connection of "livable". It can be seen that "harmony" is the foundation of internal construction and the lifeblood of rural revitalization.

Finally, "harmonious countryside" pays attention to the construction of both inside and outside the countryside, "harmonious" pays attention to the inner heritage, "beautiful" pays attention to the construction of appearance, the two complement each other, and its goal is to build a perfect whole, not only requires the improvement of the living environment, but also industrial development, cultural inheritance, scientific management, etc., from a comprehensive understanding and grasp. Therefore, the livable and the beautiful countryside is the sublimation of the beautiful countryside.

3 The value evaluation of rural aesthetics based on the perspective of aesthetic experience

Many scholars have conducted research on tourism aesthetic experience from multiple perspectives, mainly including in-depth analysis and interpretation of its essence, as well as the variables and antecedents that affect aesthetic experience. The former mainly discusses the relationship between tourism experience and aesthetics through theoretical analysis, as well as the connotation of aesthetic experience from different perspectives. For example, through his research on the aesthetic spirit in tourism experience, Pan Haiying believes that tourism experience comes from individuals' pursuit of aesthetic realm^[2], and points out that the essence of tourism aesthetic lies in the sense of belonging to life and cultural value^[3] from the perspective of life aesthetics. The latter mainly adopts the empirical analysis method. Taking scenic spots closely related to Liangshan Mountain in Chinese classics as examples, Jiang and Yu point out that tourists' literary associations with tourist attractions in tourism experience can stimulate aesthetic experience^[4]. According to Zhang Shuping's research, folk music and dance art bring visual aesthetics and interactive experience to tourists in cultural tourism^[5]. In general, tourism aesthetic experience is different from art aesthetic experience. It reflects tourists' aesthetic initiative between inner and external things. Tourists are not only the feelings of the aesthetic experience, but also the creators. This makes us realize that the understanding of tourism aesthetic experience goes beyond the objective existence. Therefore, it is of great significance to explore tourists' aesthetic psychology in tourism experience from the perspective of aesthetic psychology.

Local aesthetics focuses on geography and constructs local aesthetics serving human beings. At present, there is no unified definition of local aesthetics in the academic circle. Through the collection and systematic sorting of relevant literature, we can understand the local aesthetics from the broad and narrow two aspects. The broad sense of local aesthetics refers to a kind of aesthetic activity carried out in rural areas from the Angle of historical regionalism. The narrow sense of local aesthetics means that the research object is based on the local aesthetic culture corresponding to the urban aesthetic culture, which has three aesthetic characteristics of history, regionalism and poetry. Rural aesthetics, as the structure of rural spirit and practice, has its unique connotation and aesthetic ability. It uses nostalgia to excavate people's local wisdom, local aesthetic and local belief, and realizes the integration of instrumental rational thinking and local aesthetic consciousness. From the perspective of aesthetic experience, this paper analyzes the value function of rural aesthetics from two dimensions of "both internal and external cultivation":

3.1 Internal function: shaping rural spiritual community.

The village is a community where people gather together, and the traditional Chinese village is a "natural community" linked by blood relationship. After the founding of the People's Republic of China, the state power penetrated into the countryside, and the grass-roots party organization replaced the traditional clan forces to directly manage

the rural society, resulting in the traditional village becoming a "political community". After the reform and opening up, with the development of the market economy, a "village interest community"[6] dominated by the interests of market resources was formed.

As a new aesthetic method, rural aesthetics came into being. In the planning practice, rural aesthetics is manifested as a spirit and vision, which can be concreted into various concrete forms through the creator's thinking, and is widely cited^[7] in the landscape industry. Therefore, in planning and design, local aesthetics should be reconstructed in the dual sense of time and space. From the perspective of time, the reconstruction of rural aesthetics is manifested as the pursuit of new forms, inheriting traditional customs through the treatment of site or natural conditions. This new form integrates the values, aesthetics and lifestyle of modern society, and embodies the historical characteristics of rural aesthetics. From the perspective of space, the reconstruction of rural aesthetics, as the space carrier and experimental site of rural aesthetics, should explore the factors of rural aesthetics from the perspective of geography, and reflect the geographical characteristics of rural aesthetics;^[9] The reconstruction of rural aesthetics from the perspective of time and space is to seek a new aesthetic way and accurately reflect the historical characteristics of rural aesthetics. Therefore, as a powerful and feasible perspective of design thinking, the formation of rural aesthetics is helpful to enhance the spiritual construction and practice of rural tourism.

3.2 External role: promote the integrated development of urban and rural areas

In the context of rapid urbanization, the countryside is gradually forgotten. However, the process of urbanization has occupied a large area of land, and the contradiction between rural construction and urban development is becoming increasingly acute. In rural construction, the construction of aesthetic level is particularly important. The "rural aesthetics" in the new era aims to restore the emotional connection between city and country, cultivate the "community" of urban and rural culture -- the harmonious relationship between rural people and nature, which can adjust the desire and anxiety generated by industrial civilization and consumerism in the city. Attaching importance to the construction of rural aesthetics and creating a unique atmosphere in the countryside, rural aesthetics is the recognition of the aesthetic value of "ancient and true, simple and clumsy, small and close"^[8]. To save the pressure and anxiety brought by urbanization, pay attention to the development of rural areas, promote the integrated development of urban and rural areas in the new era, and give full play to the role of local culture in the spiritual nourishment of Chinese society are also the inherent meaning of the problem of building a "harmonious countryside".

4 The aesthetic construction path of harmonious countryside based on the perspective of aesthetic experience

"Harmonious countryside" puts forward an important proposition for rural construction: how to weave "beauty" into the existing relationship network of rural society, so as to achieve the goal of "harmony"? In all kinds of relations in the current rural society, the economic network with market logic as the core and the social network with grass-roots organization as the core are the two main aspects that shape the habit of villagers. By weaving "aesthetic" elements into these two original relationship networks, a new "habit" can be formed. Two specific strategies can be derived from this assumption:

4.1 Make use of "aesthetic economy" to transform rural aesthetic resources into aesthetic capital.

The foundation of rural revitalization lies in the prosperity of industry. Only by realizing the prosperity of industry can we solve various problems facing the countryside. The construction of rural aesthetic field must be closely combined with the village industrial chain, in order to achieve long-term and sustainable development. The way to realize this combination is to transform the rural aesthetic resources into aesthetic capital through the basic principles of aesthetic economy, and then create and add value. In this way, the villagers can be encouraged to appreciate and construct the beauty of landscape, ecology, life and culture in the countryside.

The main component of rural industry is agriculture, and the aestheticization of agriculture is to endow the traditional industry with aesthetic characteristics. The consumption of agricultural products is no longer only pursuing the satisfaction of basic material needs, but paying more attention to the display of personal tastes and preferences to meet the aesthetic needs. By building the brand image of agricultural and sideline products, it can effectively meet the spiritual needs of consumers. In addition, agricultural innovation and development can also promote "agriculture +" by providing "aesthetic experience" services, such as through agricultural experience, creative farms and other forms, to establish an industrial system with leading industries as the core and radiation to drive related industries. This can not only improve the overall benefits of the agricultural industry chain, but also provide opportunities for the development of traditional agriculture from the perspective of aesthetic economy.

By integrating "aesthetics" into "industry", it can stimulate villagers' attention and emphasis on product aesthetics, design aesthetics, narrative aesthetics and other fields, thus forming spontaneous aesthetic creativity in villages.

4.2 Take aesthetics as one of the paths of current rural "cultural governance" to shape the aesthetic identity of rural society.

Aesthetic governance is a new form of social free governance, through the use of aesthetic activities as a tool or mechanism, so that individuals can examine, manage and shape themselves in the governance process.^[10] Its necessary for the rural consultative

organization to realize "aesthetic governance". At present, China's rural areas are generally promoting a new mode of work, that is, decision-making, development and co-construction, construction and co-management, effect evaluation, results sharing "co-creation" work. In this process, the party members have played a leading role, the villagers are the main force, and people from all aspects also actively participate in it, and jointly establish a platform for co-construction, co-management and co-governance. This model is gradually taking shape. By integrating rural aesthetic affairs into villagers' organizations, the goal of "aesthetic governance" can be realized.

The biggest dilemma facing villagers is people's lack of sense of identity. One of the main reasons why villagers do not want to engage in agriculture is the weakening of their local sense of identity. By guiding villagers to actively participate in rural aesthetic affairs, they can deeply explore their own village's aesthetic resources in ecology, settlement, culture and other aspects, and at the same time promote villagers to form a consensus on village characteristics and future development in specific affairs, so as to cultivate villagers' aesthetic identity of the village, and finally reshape villagers' rural identity.

From the above points of view, the construction of beautiful villages must integrate the "beauty" into the rural social relations. "Aesthetic economy" is the key way to promote the transformation of rural aesthetic resources into aesthetic capital, while "aesthetic governance" is the essential foundation to promote villagers to participate in the construction of beautiful countryside and cultivate aesthetic and

cultural identity. In the countryside, due to the mutual influence of economic and social factors, the aesthetic environment of the countryside is gradually established, which makes the villagers gradually form their own aesthetic pursuit and aesthetic judgment^[12] and also makes their traditional concepts and conventions gradually change.

5 Conclusion

The pursuit of aesthetics needs to take root in the countryside, and this needs to integrate aesthetic elements into the existing relationship network in the countryside through the way of "darning". In this process, economic and organizational relations are the most important fields, because they can shape the habits and behaviors of villagers. To sum up, the construction path of harmonious beauty rural in Jiaba Tibetan Village in Ganzi Prefecture can be constructed from the following aspects:

5.1 Focus on the needs of rural people's livelihood and promote the construction of supporting facilities in rural areas

In the construction of Jiaba Tibetan village, according to the characteristics of the culture of the Tibetan village to dig deep, to make a characteristic village construction. At present, the most pressing problem in Ganzi Prefecture is that the environment cannot keep pace with The Times, and the overall feeling of many villages is "dirty, chaotic and bad". The service is not fast enough to follow up, the coverage of culture, education, sports, health, elderly care, trade and other aspects is limited, the quality is not

satisfactory, and the degree of detail is not enough. In order to improve the living and working conditions of rural residents, we must pay attention to their real needs and promote rural development by creating new opportunities and vitality. Only through continuous improvements in infrastructure and software can we provide a more livable and developable environment for rural areas. We also need to provide more convenient and efficient services, and adopt more humane and warm management methods to meet the needs of rural residents. Only in this way can we truly build a countryside that is loved by the people.

5.2 Enrich the connotation of rural construction and enhance the sense of rural cultural identity

Excavating and inheriting the history and culture of Jiaba Tibetan Village, making full use of local resources in Ganzi Prefecture, skillfully using local materials, displaying unique local culture, telling moving local stories, continuously enriching the connotation of Tibetan village, integrating nostalgic historical features and cultural customs into the construction of livable, working and beautiful villages, and creating a village rich in memories and stories. To create a distinctive and overall harmonious rural style, highlight the rural spirit and rural civilization, and enable the masses of people to accept the influence of culture in a subtle way. Strengthen publicity and promotion efforts, actively plan and hold various cultural theme activities, including traditional festivals, commemorative activities and cultural years, to fully demonstrate the influence, cohesion and appeal of rural culture in diversified forms.

5.3 We will strengthen long-term governance in rural areas and promote rural reform and innovation

Strengthening long-term rural governance is conducive to achieving sustainable and healthy development of Tibet and Tibet, and is the key^[11]to building a livable, viable and beautiful countryside. First of all, we should strengthen the improvement of systems and mechanisms, always adhere to the guidance of Party building, and strive to create a livable and viable rural social environment to achieve the goal of co-construction, co-governance and shared benefits. Second, we should focus on the needs of the people, make every effort to realize the purpose of "I am a good person for the people", improve the setting of service Windows for the convenience of the rural people, and ensure that the handling process of livelihood matters is smoother and more efficient. Actively promote the reform of expanding the power of rural service management, comprehensive administrative law enforcement reform, and strengthen the construction of law enforcement platform facilities, and creatively implement law enforcement measures. Establish new social customs, vigorously promote socialist core values, advocate traditional virtues and village rules and folk customs, give full play to the role of the practice center of civilization in the new era, encourage the cultivation and formation of a good village style civilization that is suitable for living and working in the new era and a beautiful countryside, and actively promote the construction of a civilized countryside.

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