

# The Influence of Informal Organizations on the Construction of Aesthetic Education in Universities from the Perspective of Group Mechanics

Xinxin Zhang<sup>1</sup>

<sup>1</sup> Guangxi Normal University

Correspondence: Xinxin Zhang, Guangxi Normal University.

doi:10.56397/JARE.2023.01.07

## Abstract

With the development of society and the overall development of human needs, the state has proposed that the education system should form a balanced situation of “five educations”. In recent years, the work of aesthetic education has been greatly developed in colleges and universities, which cannot be achieved without the joint efforts of multiple subjects. The role of informal organizations in higher education organizations in the construction of aesthetic education cannot be ignored. Informal organizations are formed on the basis of the emotions, hobbies and interests of their members. The concept of human-centred aesthetic education urgently requires the dissemination and communication of informal organizations. This paper thus analyses how informal organizations influence the promotion of aesthetic education in universities based on Kurt Lewin’s theory of group mechanics, aiming to provide universities with a new perspective to study the management of university education, deepen the process of university governance system and governance capacity, and then promote the overall high-quality development of universities.

**Keywords:** group mechanics, informal organizations, aesthetic education, university management

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## 1. Introduction

Informal and formal organizations are intertwined, with formal organizations having more or less members of informal organizations. Formal and informal organizations also co-exist in schools, and the work of aesthetic education in universities is mainly done by formal organizations, while the integrity of the structure of aesthetic education is determined by various influences. Whether this influence is positive or negative depends on the management and guidance of the university administrators on the informal organizations.

## 2. Theory of Group Mechanics

The theory of group mechanics was developed by Kurt Lewin, one of the representatives of the behavioral sciences, and the groups studied in group mechanics refer to informal organizations. Like formal organizations, groups have the same three elements: activity; mutual influence; and emotion. The theory of group mechanics suggests that there are various invisible ‘force fields’ within a group, and that the ‘force fields’ of each member and the environment in which they live influence each other, thus affecting the overall behaviour of the group. The group’s

behaviour as a whole. The group should also have its own goals and rules to maintain its existence and to regulate the behaviour of its members so that it can continue to function. The goals and behaviors of the group can contribute to the achievement of the formal organization's goals and satisfy the needs of some individuals, so the 'force field' of the informal organization intertwines with the 'force field' of the formal organization to influence the behaviour of the organization as a whole, and the organization as a whole will in turn modify the behaviour of its members' behaviour.

In addition, Lewin's experimental analysis of group leadership styles concluded that there are three types of group leadership styles: authoritarian leadership, democratic leadership and laissez-faire leadership. The three types of leadership have different effects, and by choosing the right leadership style for the right situation, the group can achieve its goals more effectively. Lewin further emphasizes that the essence of informal organizations lies in the relationships between people and their roles, so the structure and size of the group affects the overall effectiveness of the group.

### 3. Overview of Aesthetic Education

Aesthetic education, also known as aesthetic education, beauty education or emotion education, is a process whereby the concept of aesthetics is infused into people's thoughts and behaviour through teaching, education and other activities, thus stimulating the creative abilities of individuals. Aesthetic education has been elaborated in both China and the West. In ancient China, the Duke of Zhou "made rites and music" in the Western Zhou Dynasty, and "music" in Confucius' Six Arts was essentially a lesson in aesthetic education. In the ancient West, Socrates, Plato and Aristotle all proposed aesthetic education and used music as the first choice for aesthetic education. In modern China Yuanpei Cai was an early educator who defined aesthetic education, mentioning in the Dictionary of Education that "Aesthetic education is the application of aesthetic theory to education, with the aim of cultivating feelings." In the modern West it was the bourgeois idea of aesthetic education, represented by Schiller, which proposed that a fully developed human being should be cultivated through aesthetic freedom and the return of humanity and nature.

## 4. Informal Organizations and the Construction of Aesthetic Education in Higher Education

### 4.1 Types of Informal Organizations in Higher Education

As an educational organization, the formal organization of the school is established according to the organization's establishment, constitution, etc., similar to the pyramidal structure of the section hierarchy, which aims at efficiency and rationality and has relative stability. The individual within the formal organization is a small part of the overall organization. Formal organizations have limitations and sometimes do not meet the needs of individuals, so some members in need come together spontaneously to form informal organizations.

Informal organizations in higher education are generally loose groups of people who are attracted to each other because they share the same or similar values, outlook on life, worldviews and temperaments. As the name suggests, these organizations are formed because of similar interests; secondly, they are formed for the purpose of defending or pursuing the greater good; thirdly, they are formed for the purpose of knowing one's own interests, which are relatively small in size and have little difference in values between members.

### 4.2 The Influence of Informal Organizations on the Construction of Aesthetic Education in Higher Education

Informal organizations exist within the larger community of higher education institutions and influence the management of formal organizations and the implementation of policies. Formal organizations in higher education are committed to promoting and improving the construction of aesthetic education, and informal organizations have an impact on the progress of aesthetic education throughout the process. This study will analyse the impact of informal organizations on the construction of aesthetic education in higher education from the perspective of group mechanics theory.

#### 4.2.1 Balanced Organizational Relationships Lead to Deeper Theoretical Research on Aesthetic Education

Informal organizations in higher education can

help to construct aesthetic education in higher education, and academic informal organizations in particular can play an important role in this regard. The collision of different “force fields” among members of academic groups will form more in-depth knowledge and theories, extend the concept and connotation of aesthetic education, and change the “force field” of the whole group, when the group tends to a relatively stable and balanced state is when the “force field” within the group. When the group reaches a relatively stable and balanced state, the “force field” within the group will reach a relative balance, thus improving the cohesion of the organization, which in turn will promote the study of aesthetic education theory and further improve the theoretical construction of aesthetic education.

#### 4.2.2 The Development of Aesthetic Awareness Depends on a Cohesive Group

Aesthetic awareness in formal school organizations is merely a directive that is passed down from one member to another; in formal organizations members are expected to be ‘rational’ and not every member is willing to participate in aesthetic work.

#### 4.2.3 Informal Organizations’ Power Change Thinking Drives Management Reform in Universities

The management of formal organizations in higher education is a pyramid-like hierarchy, and the relative stability of the organization as a whole means that aesthetic education can only be promoted in accordance with the organization’s rules. The flexibility and multi-layered nature of the approach facilitates the management of the university and increases the efficiency of the organization in carrying out its work.

#### 4.2.4 Strengthening the Practical Capacity of Organizational Members to Improve the Institutional Construction of Aesthetic Education

Courses are an important means of transmitting the idea of aesthetic education to formal organizations in higher education, which have a single method of transmitting the idea of aesthetic education. Informal organizations do not have a lot of rules and regulations, so members are free to participate in aesthetic practices and experience the true beauty of each thing. Within a group, changes in the ‘force field’ of members can influence the behaviour of other

members, and therefore the group as a whole. For curriculum development, formal organizations can draw inspiration from group behaviour to create an aesthetic education system.

#### 4.2.5 Integrating People-Centred Thinking into Campus Culture to Promote the Practice of Aesthetic Education

But in terms of the overall campus culture, in order to adhere to the important idea of people-centred in informal organizations and to integrate the spirit of aesthetic education into the behaviour of their members, it is still necessary for groups with an emotional base to play a role in promoting the spirit of aesthetic education.

#### 4.2.6 Irregular Behaviour of Members of the Organization Reduces the Efficiency of University Management

Some informal organizations in higher education can have a negative impact on the construction of aesthetic education, as they have their own group purpose that is contrary to the aims of aesthetic education on campus. Unlike formal organizations, which have strict rules and a clear hierarchy of authority and responsibility, informal organizations rely more on the same emotions, interests and interests. Unlike formal organizations, which have strict rules and a clear hierarchy of authority and responsibility, informal organizations are more often organized on the basis of the same emotions, interests and aspirations, and do not have a strong binding force as a whole. Some members of the group may seek to satisfy their own needs and seek unreasonable benefits, breaking the rules agreed upon by the formal organization of the school. In addition, formal and informal organizations are intertwined in the university, and if the goals of informal organizations are contrary to the goals of aesthetic education promoted by formal organizations, small groups will be formed in formal organizations to resist the work of formal organizations in aesthetic education, as if some group-type repulsion in the overall organizational ‘force field’ affects the stability of formal organizations. The stable structure of the formal organization affects the construction of aesthetic education in the formal organization and leads to inefficient management of the organization as a whole.

#### 4.3 Rationalizing Informal Organizations to Promote

### *the Construction of Aesthetic Education*

#### 4.3.1 Putting Informal Organizations in Perspective

It is important to look at the different types of informal organizations in a dialectical and objective way, in order to promote the construction of aesthetic education and disseminate the ideas of aesthetic education from a positive point of view and to curb its negative effects. When guiding informal organizations, the communication and cooperation between leaders of formal organizations and group advocates can also be brought into play, so as to guide the mutual cooperation between group organizations and formal organizations, better improve the construction of aesthetic education, and promote the completion of aesthetic education work.

#### 4.3.2 Sound Systems for Managing Informal Organizations

There are alliances among informal organizations with common claimants of interest, so this phenomenon, which can give rise to bad practices in informal organizations, requires the improvement of systems and regulations governing informal organizations as a means of eliminating the influence of such informal organizations on formal organizations. Laws and regulations are used to regulate the behaviour of members in informal organizations, and while governing by law, the importance of governing by virtue is highlighted. The concept of beauty is also embedded in the rule of virtue, which is therefore a catalyst for the improvement of organizational systems and the construction of aesthetic education.

#### 4.3.3 Creating a Good Organizational Culture

A good organizational culture can have an inculcating effect on the behaviour and thinking of the members of the organization as a whole, shaping their minds and meeting their needs. By strengthening the culture of school organizations and creating a positive atmosphere, the negative effects of informal organizations can be suppressed, the centripetal force of the members of the organization can be coalesced, the 'force field' between members can be balanced and the construction of aesthetic education in higher education can be promoted. Formal organizations can incorporate the characteristics of informal organizations, change the management structure and cultural environment of formal organizations, and create

an overall good organization that dilutes the negative effects of informal organizations.

### 5. Summary

The theory of group mechanics is based on the study of informal organizations, and there is still a division between formal and informal organizations in higher education. The behaviour of the school as a whole is the result of a balance between the 'force field' of formal organizations and the 'force field' of informal organizations. The construction of aesthetic education in higher education needs to be complemented and supplemented by informal organizations in order to better assist the work of formal organizations. In response to the positive and negative effects of informal organizations, formal organizations should adopt measures and methods to guide informal organizations to conform to the goals of formal organizations and to sincerely improve the awareness and philosophy of aesthetic education from the heart.

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