THE REALITY OF AESTHETIC EDUCATION IN PUBLIC JORDANIAN UNIVERSITIES FROM FACULTY MEMBER’S PERSPECTIVE (QUALITATIVE STUDY)

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ABSTRACT
This study aimed at investigating the reality of aesthetic education in Jordanian public universities from the perspective of faculty member. The sample consists of (31) faculty members. They were chosen from local Jordanian universities. Those universities are: the University of Jordan, Al Yarmok University, and Mu'tah University. To obtain data, interviews were carried out via the phone due to Covid-19 pandemic.

Based on the results of the data analysis, the Jordanian public universities don’t provide adequate attention to the concept (aesthetic education), the higher-order thinking skills, and the aesthetic sentiments. The important role of the faculty members who are specialized in aesthetic education is represented in promoting a good model. Based on the results, there isn’t attention provided for aesthetic education and methodological courses and activities in Jordanian public universities.

The researchers recommended providing students with courses that aim to deliver aesthetic education in universities. They recommend recruiting faculty members who are specialized in teaching aesthetic education in universities. They recommend conducting training workshops to improve the quality of aesthetic education in universities.

Keyword: Aesthetic Education, Jordanian Universities.

INTRODUCTION
Education is the right way to provide one with knowledge, values, and goals. It contributes to promoting creativity and allow one to discover his/her talents. It contributes to developing one’s thinking. It contributes to making a renaissance in all societies. Aesthetic education is a branch of education. Much attention has been provided to aesthetic education throughout time. That is because such education aims to examine aspects of beauty.

Aesthetic education contributes to promoting harmony between one and society. It developed one’s personality and behavior. Thus, social institutions in general and educational institutions in particular has been providing much attention to aesthetic education. Aesthetic education has been developing much. Thus, institutions must dedicate effort to deliver aesthetic ethics, behavior, awareness and aesthetic vigilance, in an integrative form towards true integration in a world with true beauty values, and affecting the growth of societies that aspire beauty from a lofty, not inferior direction (Al Dousary, 2018, Hatahet & Alquda, 2016).

In addition, some educational institutions have been showing poor performance in delivering aesthetic education. Such poor performance is represented in the weakness of delivering and strengthening the moral dimensions aesthetic education (Mohammed, 2019). Abd al-Rahman et al. (2019)add that delivering aesthetic education in educational institutions has become a moral responsibility. That is attributed to its impact on the development and creation of the integrated and balanced personality. Such a personality is needed in the light of the contemporary era.

Educational institutions play a significant role in refining and developing one's personality in all aspects through encouraging one to show the desired behaviors. They teach one the way he/she ought to think. They do that in the aim of making a balanced and integrated change to one’s values. If one reaches this stage, he/she has gone a long way in psychological and intellectual preparation. That shall generate a sense of security, tranquility, and justice that contribute to developing all nations and people (Al-Tamimi and Al-Qudah, 2019, Al-Turk and Al-Qudah, 2017).

Furthermore, one sees and tastes the beauty of nature. That helps one to formulate a life that is full of beauty. Delivering aesthetic education shall lead to having beauty in one’s appearance, clothing, housing, drink & food. It shall lead to having beauty in one’s way of acting and talking. It shall have positive impact on one. It shall raise one’s satisfaction with life and happiness. These things are the goals of aesthetic Education (Hassan, 2018).
The sense of aesthetic taste is one of the types of behavior desired by individuals. It’s a tool of urbanization, which grows and acquired through the learning process. There is a need in educational institutions to train people about the way of adopting an aesthetic vision for things. Such education aims to promote joy, pleasure, and satisfaction and make one live in comfort (Ammar, 2016).

Aesthetic education provides young people with an aesthetic sense. It contributes to developing people’s imagination. It promotes creativity in the way of dealing with living and non-living assets. It promotes ethics and makes one pay attention to details. It invites one to think about any issue in a detailed and creative manner.

Societies during the 21st century have been facing many challenges due to competition in the field of technology. Hence, they have to promote positivity. Life without an aesthetic sense is boring and tasteless. Through aesthetic education, it is possible to instill delicate feelings within one. Such education aims to fight against conflicts and grudges. It aims to create healthy psychological relationships between one and the environment around him/her (Al-Rashid, 2018 and Al-Qudah, 2006).

Furthermore, delivering aesthetic education is one of modern life requirements. Learners need to experience emotional fulfillment, and a sense of beauty because it gives life meaning and joy. Therefore, educators have a great responsibility in developing young people and allowing them to appreciate everything that has aesthetic aspects. Such education aims at allowing one to have a taste in describing, selecting and arranging things. It aims at allowing one to have a taste in using modern teaching approaches, instead of the conventional teaching approaches. One is born with a basic, inherited and innate need for enjoying aesthetic aspects. That is a need for enjoying high mental well-being. Aesthetic works aim at developing one’s sensory perception and creative abilities. It offers opportunities for exercising productive and innovative imagination. It offers opportunities for raising concentration and ability to observe (Musa, 2018).

Aesthetic education is the key to promote morals and values. It develops one’s personality in spiritual and cultural aspects. It affects the way one defines and perceives beauty in the fields of art, nature, society and human relations. It develops one’s ability to feel, appreciate and share aesthetic concepts, judgments and ideals, needs, tastes and artistic imagination (Shiriyeva, 2020).

The acquisition of aesthetic education requires a concerted educational attitudes and decisions, to be implemented and applied in educational institutions so that aesthetic trends are instilled in student’s hearts. Also to avoid everything is boring and rigid (Hassan, 2018). Various educational institutions and universities have been exerting effort to develop students’ personalities in all aspects. In addition, they have been exerting effort to deliver knowledge, promote positive behaviors, and develop students’ creative thinking. They have been exerting effort to make the expected the desired changes to one in intellectual, psychological and educational aspects (Fallouh & Al-Qudah, 2020, Al-Musa, and Al-Qudah, 2021).

In universities, student activities are activated. In such activities, the student is the targeted goal. Universities in general play an important role in preparing the youth in intellectual, practical and emotional aspects. They are responsible for providing students with knowledge and values that regulate their behaviors. Instilling moral responsibilities within university youth by following all educational strategies is needed. It is necessary to activate the conscience of university youth and provide them with the desirable values, behavior, and responsibilities. That shall contribute to raising up a generation who acknowledge their future and the future of their homeland. It shall contribute to raising up a generation who can carry out their responsibilities that are related to scientific research, teaching and community service (Al-Qudah, 2017 and Hammadneh).

Aesthetic education aims at developing one’s culture and the dominant culture in society. It aims at promoting acceptance for changes. It aims at providing people with aesthetic taste. It contributes to promoting social cohesion. It aims at developing one’s moral relationship with the environment. It is necessary to perceive the world as being more aesthetic. It allows one to solve problems. It allows one to solve problems in an unprecedented manner.

**The Statement of the problem and the study’s question**

Aesthetic education is in agreement with the dominant way of thinking in society. It direct one’s behaviors. It should be taught in educational institutions and addressed through curricula. That is because such education
contributes to solving the problems that may arise in institutions. It fosters students’ development. It is necessary to develop people in a manner that allow them to notice that aesthetic changes that occur to nations and peoples.

Some manifestations of violence, selfishness and indifference towards the environment and property trespass have been observed. They reduce aesthetics space and time in schools and the universities. There is a crisis in moral and human values. There is a lack of knowledge about aesthetic values and the significance of showing respect to each other. That shall lead to having obstacles in educational work due to the lack of commitment to positive, ethics, values, and trends within educational institutions. Schultz (2017) adds that aesthetic education has a marginal presence in the current curricula. It’s necessary to change those curricula and the current teaching methods to deliver aesthetic education. Fallouh and Al-Qudah, (2020) add that there is a strong correlation between aesthetic values and the behavior of students in Jordanian universities.

In the light of the aforementioned information, the present study aimed to examine the reality of aesthetic education in Jordanian public universities from the perspective of faculty members. To be more specific, it aimed to answer the following question:

- What is the reality of aesthetic education in Jordanian public universities from the perspective of faculty members?

The study’s objectives:
- The present study aimed to explore the role of Jordanian public universities in delivering aesthetic education. This role involves the creation of an aesthetic environment of beauty and harmony. This study aimed to explore this role from the perspective of faculty members.

The study’s significance:
The present study is significant in the theoretical and practical aspects due to the reasons shown below:

First: The theoretical significance:
1. This study addressed a significant issue. This issue is represented in the delivery of aesthetic education. The delivery of such education leads to having the highest levels of inner peace and self-reconciliation in various countries. That shall positively affect all aspects of life, including educational aspects in various educational institutions.
2. This study sheds a light on the role of Jordanian public universities in delivering aesthetic education. It improves one’s understanding for the daily practices of the staff in those universities in this regard.

Second: The practical significance:
1. This results of this study are beneficial for Jordanian universities.
2. This results of this study contribute to promoting knowledge among students about aesthetic concepts
3. This study is beneficial for researchers. For instance, it provides researchers with a reference about the delivery of aesthetic education

Definitions of terms:
Theoretical definition of aesthetic education:
Aesthetic education: It refers to “the educational aspect that softens the individual’s conscience and feelings, also it makes him sensitive to the senses and awareness of taste and beauty. This brings happiness and comfort to himself, improves his conscience and refines his emotions. Which helps him to have strong will and sincerity of determination” (Boushteh, 2020, p:244).

Operational definition of aesthetic education:
Aesthetic education: It refers to set of means and methods that are used for developing one and educating him/her in aesthetic aspects. It involves developing one’s aesthetic taste in a manner that fits with the surrounding environment.
The operational definition of Jordanian universities aesthetic education reality: The extent of application and existence of current directives and warnings that make a person pay attention to the aesthetic presence in aspect of life in general, and in Jordanian universities. They are measured in study’s instrument.

The study’s limits:
The present study was conducted during the second semester of the academic year of (2020/2021). It was conducted in Jordanian public universities. The researchers selected a sample that consists from several faculty members.

Previous Studies:
The researcher reviewed several studies. Those studies are presented below based on the year of publication from the oldest ones to the newest ones:

Al Balehi (2017) aimed to explore the reality of aesthetic education in secondary schools from the teacher’s perspective. She adopted a descriptive approach. She distributed the questionnaire forms to (366) teachers in the secondary schools in Riyadh. She found that the respondents show positive attitudes towards the reality of aesthetic education and the methods of delivering it.

Al-Dosari (2018) aimed at investigating the extent to which the image of Islamic education curricula in Saudi Arabia and Kuwait include aspects of aesthetic education. He used the content analysis method for analyzing the Islamic education curricula of the second, fourth and sixth grade. He prepared a list that includes the most prominent features of aesthetic education. He found that there are statistically significant differences – at the significance level of (α = 0.05)– between the features of aesthetic education included in the pictures of Islamic education books due to the variable of the academic grade and in favor of the lower grade.

Abu Tabeikh (2019) aimed to identify the role of aesthetic leadership behavior in achieving organizational integrity, in Kofa, Iraq. He targeted the following; dimensions: (sensitivity, aesthetics, aesthetic approach, aesthetic communication, aesthetic application, aesthetic support, and aesthetic honesty). He passed (511) questionnaire forms to the sample. He used a descriptive approach. He found that there is a direct and significant correlation between the aesthetic leadership behavior and the organizational integrity in all the dimensions jointly and separately.

Shaw and Abdel-Jalil’s study (2020) aimed to identify the reality of delivering moral and aesthetic education. They aimed to identify the most important obstacles facing kindergarten teachers in Tripoli, Libya. The sample consists from (5) schools and (138) teachers. A questionnaire was used. The researchers used the descriptive approach. They found that there are some obstacles faced by teachers. Such obstacles include the ones related to the location of the kindergarten, and the administration. There isn’t any obstacle related to the aesthetic and moral features that must be present in the kindergarten teacher.

Schultz (2017) aimed at reformulating the concept of curriculum theory, to be more aesthetically in light of these technological and economic developments. He carried out the study in Georgia, the United States of America. He used quantitative and qualitative approaches. He used a questionnaire to obtain data from (23) students. He used interviews to obtain data from three (3) students in a public secondary school. He found that the student participants conflate schooling and education, economic concerns were most prevalent in the data collected.

Ünluer and Zembat (2019) aimed to identify the impact of the aesthetic education program on aesthetic judgment development of the five-year-old children. They used pre-test and post-test. The sample involves control and experimental groups. It involves 36 children who are five years old and attending at the Kocaeli University Application Kindergarten at the academic year of 2016-2017. The researchers found that aesthetic education program has a positive effect on the five-years old children’s aesthetic judgment development.

Miralay and Egitmen (2019) aimed at examining the amount of awareness about the significance of aesthetic education. They explored the perceptions of the academics specialized in art education towards such education in several higher educational institutions in the Turkish Republic of Northern Cyprus. They used a qualitative and descriptive approaches. They used interviews. They found that there is a relatively high level of aesthetic
competence among the art educators. They found that art classes can promote creativity and positive attitudes towards aesthetic education. Such classes promote awareness about the significance of aesthetic education.

Krasovska and Miskova and Veremchuk (2020) aimed at developing peculiarities of the subject artistic competence of future preschool teachers in the field of artistic and aesthetic education of children by means of contextual education technologies, at the Ukrainian University of Economics and Humanities, a (606) students of the year (3-4-5-6) participated in the "Pre-school Education", the experimental method was used with interviews and questionnaires as tools for the study, the results of the experiment brought about a need for the implementation of contextual learning technologies into the development of future preschool educators’ subject competence.

Detmers (2020) aimed at identifying the nature of teachers’ practices, motives and thinking about the use of aesthetic and emotional methods in their education, in a secondary school in Michigan in the united states, the qualitative method was used, an interview for 27 teachers were held, the results of the study showed that the sensory and aesthetic teaching pushes education in a more comprehensive and humane direction, It emphasizes the senses, feelings, and desires that teachers and students have with them in education.

Fallah and AlQudah (2020) aimed to explore the extent of adopting aesthetic values and doing good behaviors by the students enrolled in Jordanian universities from the perspective of faculty members. A descriptive analytical approach was adopted. In addition, a correlative approach was adopted too. A questionnaire was used for collecting data from 364 female and male faculty members. It was found that the extent of doing good behaviors by the students enrolled in Jordanian universities is moderate from the perspective of faculty members.

**Comments on the Aforementioned Studies:**
Most of the aforementioned Arabic and Foreign studies have conducted aesthetic Education and the reality of aesthetic education, the present study’s objective is similar to Al Balihi (2017), also with Shoo and Abdel Jalil (2020). The present study is different from (Fallouh and Al-Qudah, 2020) in methodology which they used descriptive quantity method. Some of the aforementioned studies used the qualitative method, Schultz (2017), and Detmers (2020). Also studies samples were varied, Abu Tabiekh (2019) sample was employees, while Miralay and Egitmen (2019) were interviews.

The present study aimed to explore the reality of aesthetic education in public Jordanian universities from faculty member’s perspective. As far as the researchers know, the present study is the first study that shed on this subject in Jordan. It should be noted that the aforementioned studies assisted the researcher of the present study in developing the instrument, writing the theoretical framework and interpreting the results.

**The study’s methodology**
The researcher adopted a qualitative method to collect data from study’s sample, through open interview to explore the reality of aesthetic education in public Jordanian universities from faculty member’s perspective.

**The Study’s Population:**
The study’s population consists from all the faculty members who work at public Jordanian universities. Based on the statistics issued by the Ministry of Scientific Research and Higher Education for the academic year (2020/2021), the population consists from 3397 faculty members.

**The study’s Sample**
The study’s sample was selected through using the purposive sample. It consists of 31 faculty member from public Jordanian universities, three universities were selected from North region, Al Yarmok university, Mid region, The university of Jordan, and South region, Mu’tah university.

**The Study’s Instrument**
To meet the study’s goals, the research developed the study’s instrument based on the relevant literature and previous studies. Such studies include the ones conducted by Miralay and Egitmen (2019). The researcher developed the instrument based on the experts’ opinions. The study’s instrument sheds a light on four areas: (faculty members role in developing the aesthetic education, the role of students activities, the role of curricula, and the role of university Media).
Reliability and Validity of the Instrument
The researcher checked the face validity of the interview questions. That was done through passing the preliminary version of the questions to a panel of experts. Those experts are faculty members who work at Jordanian universities. Those experts were asked to assess the interview questions and provide their opinions about it in terms of language, clarity and relevancy. In the light of the experts’ opinions, several modifications were made. The validity of instrument was for three of faculty member, and a written report, analysis the answers, then presented to them, and they agreed on the analysis presented.

The Study’s Results and Discussion:

Results and Discussion related to Study’s question:

What is the reality of aesthetic education in public Jordanian universities from Faculty member’s perspective?

The present study aims to explore reality of aesthetic education in public Jordanian universities from Faculty member’s perspective, the interviews with faculty members were transcribed and coded using the qualitative data analysis program MAXQDA. The data has been classified and generated several axes according to the frequency of the codes, the main areas of the study, which contributed to the analysis of the results of the study, were as follows:

The first axis: the concept of aesthetic education among faculty members

The result of faculty members interview showed an agreement among all of them that aesthetic education concept in universities is determined by specific criteria, When the interviewees were asked about their concept of aesthetic education, the answers focused on “It is a system of morals, religion and contemplation of the surrounding environment, which results in a natural and personal aesthetic sense, art aspects and graphics, a person's acceptance of others, seeing beauty in everything in the universe and what man has been able to create”, the interview sample answers agreed, as shown in Table (1):

<table>
<thead>
<tr>
<th>No</th>
<th>Aesthetic Education concept among faculty members</th>
<th>Repetition</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A system of morals, religion and contemplation of the surrounding environment, which results in a natural and personal aesthetic sense</td>
<td>17</td>
<td>55%</td>
</tr>
<tr>
<td>2</td>
<td>Seeing beauty in everything in the universe and what man has been able to create</td>
<td>10</td>
<td>32%</td>
</tr>
<tr>
<td>3</td>
<td>a person's acceptance of others,</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td>4</td>
<td>art aspects and graphics</td>
<td>2</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>31</td>
<td>100%</td>
</tr>
</tbody>
</table>

Through the answers to the first question, it was found that the concept of aesthetic education relates to moral, religious, personal, and cognitive aspects of a faculty member, and the refinement of students’ higher skills of critical thinking, creativity and tasting beauty in various knowledge’s. Most of the faculty members interviewed referred to the religious and ethical aspects, also of aesthetic education as a system of morals, religion and contemplation of the surrounding environment, Where the percentage reached (55%) which is a high percentage in agreement with the study of Al-Bulayhi (2017). This is confirmed by Kh. A (He attributed the concept of aesthetic education to humanity, morals and religion and that it is the basis for the interaction between the faculty member and the student and between the students themselves, as religions complement ethics).

This result may be attributed to the fact that religions are a major component of education and social development, and are closely linked to noble morals, besides ethics is related to everything that is socially acceptable and promotes humanism and positivity in all matters, whether in the educational, environmental, moral and material aspects, which are closely related to the benign and beautiful values. Reliance on reliable sources to transfer information.

While the definition of aesthetic education came as seeing beauty in everything in the universe and what human beings were able to create .N.H confirmed in her explanation that (it is the vision of beauty in everything in the
universe, in everything that God has created, and what man has been able to invent, accustoming the child to seeing beauty in everything). This explanation goes with the findings of Fallouh and Al-Qudah (2020), which came at a rate of (32%), this may be due to the faculty member’s high intellectual and emotional level in terms of attention to the surrounding environment, and having a high ability to deal with the different students in different classes, and accordingly, the vision of beauty is relative and varies from one individual to another.

While the definition of aesthetic education as human acceptance of others came in a very small percentage of (6%), Kh.A confirmed that (Aesthetic education belongs to humanity and respect for all sects, also the Civil Constitution legislates freedom in all sects), this differs from Al Dousari (2018) study. Perhaps this small percentage is attributed to the cultural heritage rooted in individuals minds about other humanism, also is different in morals, customs and traditions and should be avoided, it may also be due to the fact that the curricula at various stages may lack a proper construction that includes vertical integration of concepts of acceptance, respect for the other party and features of beauty.

As for the considering aesthetic education as art aspects and drawings, it came to a very small percentage of (6%), While B.T linked aesthetic education (to art, caricatures, and artistic aspects, to me, I linked it to art and folklore), this differs from Miralay and Egitmen (2019), this may be justified by neglecting the art education curriculum in school stages and marginalizing it and compensating the other classes in the art education class, this is also due to the fact that generations were raised up that arts and graphics are formal matters and are considered luxuries in life.

**The second axis: the role of faculty members in promoting aesthetic education**

As for the role of a faculty member in public Jordanian universities, the results of Table (2) shows variation in methods of promoting aesthetic education in universities, the sample interview answers were about "enhancing and developing the personal characteristics of students, Linking education to multiple aspects through groups and teamwork, good role model, and the various methods and concepts through programs, teaching beauty methods, and the interactive activities”, as shown in Table (2), the percentages were as follows:

<table>
<thead>
<tr>
<th>No</th>
<th>The role of faculty members in promoting aesthetic education</th>
<th>Repetition</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Good role models</td>
<td>13</td>
<td>42%</td>
</tr>
<tr>
<td>2</td>
<td>Linking education to multiple aspects through groups and teamwork</td>
<td>7</td>
<td>23%</td>
</tr>
<tr>
<td>3</td>
<td>various methods and concepts through programs, teaching beauty methods, and the interactive activities</td>
<td>6</td>
<td>19%</td>
</tr>
<tr>
<td>4</td>
<td>enhancing and developing the students personal characteristics</td>
<td>5</td>
<td>16%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>31</td>
<td>100%</td>
</tr>
</tbody>
</table>

The results of the interview focused on the answers to the second question about the role of faculty members in promoting aesthetic education which interpreted to several ideas, enhancing and developing the personal characteristics of students, and the idea was centered around good role models and came at a rate of (42%), for Z.J conducted that “the first thing is to be a good role model through implementing good behavior’s, so that the student loves to imitate his doctor, and this is the most thing we notice about the students imitating the character of the doctor.”, this goes with Shoo and Abd Al Jalil (2020), the researchers attribute this to the fact that the faculty member is a role model for the students. Also, some students are trying to imitate the faculty members in behavior, so faculty members are good role models.

For Linking education to multiple aspects through groups and teamwork, R.F. mentioned that participation is, “I can let them participate in the activities, they take part of the college walls to paint it, at least, these walls can be painted nicely, by cooperation with each other, and I taught them to work in groups.” It came by (23%), and this may be due to the difficulty of students adapting and integrating into the university environment and trying to overcome difficulties, also their lack of willingness to work together. This may be due to the difficulty of the
faculty member participating with their students in university activities, and consequently weak perception of
teamwork between them and the students. Consequently, the percentage was less than the idea of a good role
model, but it is remarkably close to the idea that followed, which is represented by the various methods and
concepts through programs, teaching beauty methods and the interactive activities. As A.A conducted “It opens
horizons for students and gives them a key to an aesthetic view of things.” that came with a rate of (19%), differs
from Detmers (2020) and Krasovska, Miskova and Veremchuk (2020), The researchers also attribute this to the
lack of use of the beauty concepts in teaching process and focus on the scientific material, and the lack of
aesthetic exercises accompanying the curricula material.

As for the idea of enhancing and developing the student’s personal characteristics, it came to 16%, also
enhancing students through marks, M.A conducted “I don’t think it’s a good idea to connect marks with
students, what really matters is learning, the last thing you should think about is mark” this differs from Abu
Tabekh (2019), This may be due to the lack of university activities that involve students in dealing with others,
how to manage situations, self-discipline, and increase aesthetics. Perhaps this is due to the faculty member’s
conviction that developing the student’s personality is not one of his tasks, this is why to change these ideas in
university administrations. The faculty member has an effective and important role in developing the student’s
personality positively, this must be stipulated in the university instructions for faculty member duties.

The Third axis: achieving aesthetic education in universities

As for the axis of achieving aesthetic education in public Jordanian universities, the results of Table (3) appear
variation in methods of investigation, where the answers were focused on "curricula and teaching methods
offered, lectures and scientific research, as well as courses, workshops, seminars and meetings, systematic,
extracurricular activities, and achieving an aesthetic environment” as shown in Table (3):

<table>
<thead>
<tr>
<th>No</th>
<th>The role of achieving aesthetic education in universities.</th>
<th>Repetition</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Courses, teaching methods, lectures and scientific research.</td>
<td>10</td>
<td>32%</td>
</tr>
<tr>
<td>2</td>
<td>Administrative procedures, laws, regulations and legislation.</td>
<td>8</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>Systematic and extracurricular activities to achieve an aesthetic environment.</td>
<td>7</td>
<td>23%</td>
</tr>
<tr>
<td>4</td>
<td>Courses, workshops, seminars and meetings.</td>
<td>6</td>
<td>19%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>31</td>
<td>100%</td>
</tr>
</tbody>
</table>

Courses, teaching methods, lectures and scientific research had a percentage of (32%). Whereas, R.K pointed out
that "Aesthetic education is achieved through lectures and good model role, as the faculty member must use
various methods within the courses, also supported in workshops related to the study subject", the present study
results similar to (Miralay and Egitmen, 2019).Perhaps this is due to these academic issues that build bridges
with youth and the cultures they perceive, aesthetically pleasing in general, and a faculty member and university
administrations can complete building university student’s personality in all aspects, especially aesthetic
education, by continuing on what was done in secondary stage. For this reason, academic issues represented by
university courses, teaching methods and scientific research had this percentage in the reality of aesthetic
education from faculty member’s perspective.

As for the administrative procedures, laws, regulations, and legislation, Z.A emphasized that” The importance of
senior management role in achieving aesthetic education, as it is the official and basic interface in dealing from
the top of the pyramid to its broad base, as all employees represent moral values and possess good qualities.”
The result came with (26%), perhaps due to the lack of clarity in the policies and procedures applied to all
working individuals and the lack of linking aesthetic education with legislative issues, which reduces their help
to realize aesthetics in all fields.

As for the methodological activities and the achievement of an aesthetic environment, the result came with
(23%) differ from (Schultz, 2017).L.A. pointed out, "In terms of community participation through cooperation,
local councils and educational development programs in the Ministry of Education, and electronic
communication channels networks, where there is an effective impact through dialogues in the discussion.
circles, which enables us to invest them in distance education, which enhances moral values through them, also through volunteer work as an extra-curricular activity. Likewise, the researchers find that the systematic activities ranked third, after laws, regulations and legislation, is surprising, it appears blurry among faculty members regarding the achievement of aesthetic education, because the curricular activities on the campus and the activities of social practice are both to enhance the aesthetic awareness of university students, this indicates the necessity of training faculty members on the concepts of aesthetic education, also giving them the requirements for achieving and developing aesthetic education, whether in the university environment or among university students. Here comes university administrations role which represent the Quality Assurance Centers, who are concerned with training and qualifying faculty members. Or the Deanships of Student Affairs, which are concerned with the rehabilitation of university students from all aspects through student clubs and student unions.

This also applies to courses, workshops, seminars and meetings, which the result came with a rate of (19%),While M.S. pointed out the comprehensiveness of all aspects that we need in achieving aesthetic education through faculty members, students and administrative, through seminars and meetings, as there is a deficiency in the understanding of aesthetic education, which differs with (Krasovska and Miskova and Veremchuk, 2020), this may be due to the lack of practical application through the students’ focus on field work and the lack of using imagination, creativity and critical thinking skills for doing business and realizing the areas of beauty, also the weakness of aesthetic courses and workshops, both quantitatively and qualitatively.

The Fourth axis: weakness reasons of aesthetic education in universities

As for the last axis, it focused weakness reasons of aesthetic education in universities and why it’s not up to the level of other sciences, the most important answers were“the absence of a clear concept, higher-order thinking skills and empathy, avoiding the practical application of them, putting effort and attention on material aspects only, using traditional method teaching and focusing on knowledge, blind imitation and a marginalized view of art and beauty” as shown in Table (4).

<table>
<thead>
<tr>
<th>No</th>
<th>The concept of Aesthetic Education</th>
<th>Repetition</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The absence of Higher Order Thinking and Empathy</td>
<td>9</td>
<td>29%</td>
</tr>
<tr>
<td>2</td>
<td>using traditional method teaching and focusing on knowledge</td>
<td>8</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>putting effort and attention on material aspects only</td>
<td>7</td>
<td>23%</td>
</tr>
<tr>
<td>4</td>
<td>blind imitation and a marginalized view of art and beauty</td>
<td>7</td>
<td>23%</td>
</tr>
</tbody>
</table>

It is noted from Table (4) that the ideas of faculty members are similar in this part, as the percentages ranged between (29%) and (23%); also the absence of higher order thinking and empathy results came with (29%) which differs from Al Balhi (2017). A.F confirmed “The concept of aesthetic education is not deeply entrenched among students, meaning they do not have much information about it. The aesthetic concept with this term may be a little obstacle in this respect.” This may be due to the fact that the concept of aesthetic education is a concept closely related to higher-order thinking skills, which include creative thinking and critical thinking that students lack in schools firstly, and ends in universities that complement the strengthening of traditional teaching. Or the lack of higher skills such as critical thinking and creative thinking skills to reach knowledge and the main pillar in aesthetic education, which is to taste aesthetic knowledge.

The other reason is the use of the traditional method of teaching and focus on knowledge (26%), this was confirmed by F. K. "The faculty focus on science, knowledge, and too many exams, for example, in the Faculty of Medicine. We do not have a mark for participation in lecture." This result seems reasonable and acceptable, for the fact that the traditional methods do not develop nor achieve the students’ aesthetic education development and therefore do not build a self-commitment that enrich aesthetic environment. In addition to a clear neglect in the educational grades of aesthetic education, as for putting effort and attention on material aspects only, it came with a rate of (23%), where A. T confirmed "my idea about students and universities now, memorize the curricula and take an exam, we do not have applied curricula at the university." this is due to the educational curricula’s lack of a comprehensive understanding of the aesthetic contents, a lack of aesthetic expertise practice.
and training, which is an obstacle for a large number of students from implementing aesthetic education, expressing feeling the pleasure of aesthetic, and developing imagination and creativity.

Blind imitation and a marginalized view of art and beauty came with the result of (23%), N.SH added on "the reasons, that the most concerned issues what is related to basics of life, and therefore this is considered by luxury and an important issue also on the one hand, and people are still dominated by the roughness of their lives, and the nature of the Arab Bedouin who may not be connoisseurs of beauty and the aesthetics of life”, this is due to the fact that university courses are mostly theoretical and are not applied in practical life, also because interest lack in many aesthetic education specialists in this field of aesthetic education which is considered one of the fields of luxury and not one of the basics individuals lives, besides causes a lack of aesthetic culture among people. Or because access to aesthetic, behavioral and cognitive education requires, in the first place, getting rid of confinement to a particular specialty, this differs from Detmer (2020) and Al Dousari (2018).

**Recommendations:**

In the light of present study results, researchers recommend:

- Adopting educational courses to develop aesthetic education in universities.
- Providing specialized competencies for teaching aesthetic education in universities.
- Conducting training workshops that promote aesthetic education in universities.

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