
INFLUENCE OF VISUAL CARRIERS OF UNIVERSITY SPIRIT ON MENTAL HEALTH OF COLLEGE STUDENTS

Gengyang Xu

Abstract

The university spirit is a set of ideals, beliefs, values and codes of conduct accepted by teachers, students and the society. This paper aims to disclose the influencing of the visual carriers of university spirit on the mental health of college students. Firstly, the core status of university spirit in campus culture was demonstrated based on the theory of cultural dynamic system and the structural model of organizational culture. Then, the author discussed the influence of campus culture on the development of mental health of college students, and introduced the visual carriers of university spirit with rich educational values. Next, the inner relationship between the construction of these visual carriers and the mental health development of college students was summed up. On this basis, the author put forward several measures to build visual carriers of university spirit that are conducive to the mental health of college students. The research results shed new light on the mental health education in colleges.

Key words: University Spirit, Campus Culture, Visual Carrier, Mental Health.

Received: 14-04-19 | Accepted: 15-08-19

INTRODUCTION

The university spirit is the ideal, belief, values and code of conduct that is formed in the process of running a university and recognized by teachers, students and society. Its essence is a scientific and humanistic spirit. As a deep and spiritual campus culture, its essence has been infiltrated and attached to various materialized carriers and actors on and off campus. The aesthetic cognition of teachers and students is generally influenced by two factors: cognitive and emotional characteristics (Baltissen & Ostermann, 1998). These visual carriers are responsible for inheriting campus culture and leading students' growth mission. Thus, it's necessary to carry out the construction of its visual carrier around the university spirit, enabling the students and teachers in the

university feel the infiltration and inspiration of the university spirit, arousing and stimulating their emotion and recognition of the school, and promoting the development of mental health of college students.

UNIVERSITY SPIRIT AS THE CORE AND SOUL OF CAMPUS CULTURE

According to Zhang Dainian and Cheng Yishan's theory of cultural dynamic system and the American scholar Edgar Schein's structural model of organizational culture (Schein, 1990), campus culture consists of spiritual culture, institutional culture and material culture; with spiritual culture as the core, institutional culture centred, and material culture outside, the three form a cultural concentric circle, which are interdependent, complementary and mutually reinforcing, jointly affecting school education and the mental health development of college students. The university spirit is the core and soul of the campus culture. It usually includes

Art College of Anhui Jianzhu University, Hefei 230601, China.
E-Mail: xgy@ahjzu.edu.cn

the spirit of pursuing freedom, the spirit of advocating science, the keen spirit of the times, and the eternal moral spirit. Although it is not as visually visible as material culture or institutional culture, it is a highly abstract and sublimated campus culture often in the concise expression. World-class universities all have their own unique university spirit and cultural traditions, such as the liberal arts style of the University of Oxford and Cambridge University, the research atmosphere of Berlin University, Heidelberg University, the trend-setting style of Harvard University, Yale University, and the "Spirit of the college teachers" of the École Normale Supérieure... Mr. Jiang Menglin, the longest-serving principal of Peking University who is also student of the American educator John Dewey said in his speech in 1923, the spirit of Peking University means the spirit of "great tolerance" and "freedom of thought". This spirit enables the university to cover various disciplines and ideas and conduct the general principles of freedom of thought" so that it has brought together many scholars with very special characteristics who play a pioneering role in various subject areas. It has become a unique tradition in Peking university attracting the students from generation to generation and also the psychological identity of teachers and students.

THE INFLUENCE OF CAMPUS CULTURE ON THE DEVELOPMENT OF COLLEGE STUDENTS' MENTAL HEALTH

Abraham Maslow, a well-known American social psychologist, believes that education should adopt a "helpful and natural" approach to help people achieve the best that he can. Carl Rogers, the American psychologist and the main representative of humanistic psychology, also advocates fully mobilizing the individual's subjective initiative to realize himself through the exploration of his potential. It is an important method to promote the university education through the construction of excellent campus culture. Thus, students not only learn a lot of scientific and cultural knowledge, but more importantly, their self-consciousness is awakened to consciously and purposefully strengthen their self-cultivation, ultimately achieving comprehensive development. With reference to the basic theoretical viewpoints in general psychology and developmental psychology, it combines with the psychological

development characteristics of college students, the task of study and life, and the social role assumed to develop the criteria for mental health of college students, mainly including: correct self-awareness, positive emotional experience, good will quality, appropriate behavioural response, harmonious interpersonal relationship, positive adaptability, complete and unified personality quality, strong curiosity and curiosity. It's certain that these standards are the overall behavioural tendency of the individual in this state, but not requiring this state at every moment.

College students are the builders, the beneficiaries, and the inheritors of campus culture. Excellent campus culture has various functions of mental health education. Aesthetic cognition is an important psychological process of human beings. In the model of aesthetic experience proposed by Leder et al. In 2004, the importance of cognitive judgment for abstract art cognition was emphasized. In the model of aesthetic experience proposed by Leder et al. In 2004, the importance of cognitive judgment for abstract art cognition was emphasized (Leder, Belke, & Oeberst et al., 2004). It mainly includes four aspects: First, cultivate the taste of college students; as the soul of campus culture, the university spirit is the powerful source of promoting college students' spirit of aggressiveness, growth, overcoming difficulties, and innovativeness. Through the cultivation of the college students' personality and soul, its functions are intangible but omnipresent, so that college students living on campus gradually internalize campus culture into their own norms and styles, and consciously abide by the school rules and regulations in life and study. This shall cultivate their noble morality and sentiment, enhance their ability to distinguish between right and wrong, and promote the healthy growth of college students' mind and body. Second, make the psychological adjustment. Under the influence of campus culture, college students can increase mutual understanding, draw on each other's strength, and enhance emotions through colourful campus cultural activities, thereby fundamentally eliminating the psychological and emotional self-interference of the students. This shall help to coordinate interpersonal relationships, and enable the individual's potential to be creatively explored and played; help them to vent their emotions, release mental energy, and thus maintain a good

state of mind which is conducive to cultivating the college students' positive life attitudes and uplifting mental state. Third, perform the education and shaping function. On the university campus, university environment, university spirit, cultural traditions, architectural landscapes, etc., all are imperceptibly affecting the world outlook, outlook on life and values of college students, so that college students are immersed and educated unconsciously. Scientific management system, democratic education method, good school style, harmonious interpersonal relationship, and colourful cultural and sports activities stimulate the enthusiasm for knowledge, promote the ideological growth, maximize the potential, and promote the mental health of college students for the formation of their healthy personality. The fourth is the function of social cohesion. Psychological experiments show that the neural networks of aesthetic judgment and social and moral judgment are partially overlapped (Jacobsen, Ricarda, & Schubotz et al., 2006). The campus culture is closely related to the society. The orientation of campus cultural activities changes and develops with the society. Campus culture pursues an overall advantage, establishes a group's common values, and cultivates a sense of belonging and cultural identity among students, that is, the consciousness of "love the school as dearly as one does one's own home". The rich campus culture helps college students to establish harmonious interpersonal relationships, promote the receiving help - self-help - helping others transformation of difficult groups (Platow & Shave, 2006), and exercise the organizational ability and team spirit of college students, so that individuals intentionally or unconsciously cohere with the society in terms of ideas, behaviors, and value orientation, and achieve the goal of social integration. Therefore, there forms an invisible centripetal force attracting the students' behaviours to a common cultural spirit, promoting their individual socialization, which plays an important role in the healthy growth of college students' physical and mental health.

VISUAL CARRIER OF UNIVERSITY SPIRIT WITH RICH EDUCATIONAL VALUES

Studies on modern physiology and psychology have shown that the information received by human visual organs occupies 83% of

all information received by humans on a daily basis. Human memory is coherent and the information collected by visual organs has high recall values in human memory. The visual image is the carrier of visual information, and an artistic image directly felt by the human eye. It often consists of spatial materials, such as video, graphics, architecture, environment, character and other image media, which are the important components of visual culture. As early as 1976, visual arts master Daniel Bell said about visual culture, "visual concept is in the status of ruling at present. Sound and vision, especially the latter, organizes aesthetics and leads the audience. In a mass society, this is almost inevitable." "I believe that contemporary culture is becoming a visual culture, not a printing culture. This is a true fact" (Daniel, 1992). Visual culture is not a culture composed of pure visual image that has nothing to do with language, but of language and image. It's a new cultural paradigm for expansion and promotion through the historical context of language culture (Barnard, 2006). In 1973, Professor Lionel Steiner did a psychological experiment on graphics and memory. He asked the subjects to see 10,000 images in 5 days, each of which was displayed for 5 seconds. Afterwards, for the subject, two pictures were showed (one already seen, and the other not), and finally they can remember the 70% of the pictures. It can be imaged that if the subject had seen them in the text form, the memory effect must have been worse than the picture. Thus, the artistic visual carrier can directly act on the visual sense of the viewer in a more intuitive, vivid, creative, and unique way. The visual language has no borders, and sometimes it is faster, more powerful, and more accurate than the language.

Since the 1960s, the Western countries has paid more attention to the education of visual culture. Some educators have realized the importance of visual media, which sets off the "visual literacy movement". Integrating visual culture education into the field of university teaching has become a mainstream, and visual literacy education has begun to enter the university curriculum. For instance, visual culture courses of undergraduates at the University of Washington include: perception theory, visual knowledge and power theory, symbols, social semiotics, etc.; outside the classroom, environment, architecture, landscape, activities, etc. are all the objects of

visibility aesthetic study in campus culture. It is a useful attempt and supplement for classroom education to conduct aesthetic research on the visual carrier of university spirit. The wave of visual culture has profoundly affected the thinking, study, and life of university teachers and students, and even become a part of their daily life. The university campus is full of rich, vivid and specific visual culture forms such as school badge and motto, cartoon image, campus environment, architectural landscape, sculpture sketches, teacher and student activities, ceremony, etc. These excellent visual carriers all display, interpret and inherit the unique university spirit, with rich educational functions. They're also a potential power of education, with certain unique potential effects, to restrict the ideological, emotional, and moral levels of college students and transform their inner world.

THE INNER RELATIONSHIP BETWEEN THE VISUAL CARRIER CONSTRUCTION OF UNIVERSITY SPIRIT AND THE DEVELOPMENT OF COLLEGE STUDENTS' MENTAL HEALTH

When German art critic Friedländer, said about art and learning: "Art activity, whatever it is, first is an emotional spiritual process, so any scientific art research must belong to the category of psychology. It may also involve other fields, but will never change as one category of psychology (Friedlander, 1942). The visual carrier construction of university spirit as a kind of campus cultural and artistic creation activity will inevitably touch the teachers and students. It will selectively further process some aspects of the aesthetic object, activate memory, endow meaning and make aesthetic judgment(Chatterjee, 2004), and acquire each member's recognition of campus culture intentionally or unconsciously in terms of ideas, psychological factors, codes of conduct, value orientation, etc. through a certain material environment and spiritual atmosphere, thereby achieving the shaping of the spirit, the mind and the character. This plays a very good role in promoting the mental health development of college students.

First of all, the visual carrier construction of university spirit and mental health education are complementary and interdependent to each other. Both of them have the identity in terms of educational objects, fundamental tasks, and

educational approaches, that is, taking the human as the final research objects, they both have the basis task of serving the healthy growth of college students through the classroom education, campus activities, extracurricular practice, and environmental optimization etc. Meanwhile, the two interact with each other. The excellent visual carrier construction of the university spirit plays a guiding role in the healthy growth of students' psychology and has a positive impact, while mental health education can promote the visual carrier construction of university spirit and enrich the connotation of campus culture.

Secondly, the visual carrier construction of university spirit and mental health education follow different rules of development. There are significant differences in the system elements such as the main body, content, objectives, and methods of education. 1) In terms of the main body, teachers and students are the main bodies in visual carrier construction to create and enjoy the campus cultural achievements; while the main body of mental health education is the educator, and the students are the objects of education. 2) In terms of content, the visual carrier is constructed mainly through the material culture, institutional culture and behavioural culture to form a unique value, cultural tradition and academic atmosphere, which is reflected in the principal's school-running thinking and in the common concept, temperament and behaviour of teachers and students; mental health education is mainly to guide and educate students on psychological barriers, behavioural abnormalities, interpersonal relationships, study life and career choices, focusing on cultivating their good self-awareness and improving their capacities of self-confidence, self-control. 3) For the objective, the construction of campus culture focuses on creating a healthy and positive cultural atmosphere and producing positive educational results, while the objective of the mental health education is requiring students to properly handle the relationship with their surroundings in a peaceful attitude, and achieve the healthy development of mind and body. 4) In terms of methods, the campus culture emphasizes the internalization and self-development of culture by teachers and students, so as to form the thoughts and behaviours that are consistent with the campus culture and the mainstream cultural atmosphere of the society; it is implicit

suggestion, inspiration and motivation, being easily accepted; mental health education requires the psychological teacher to discuss the problem in an equal way, that is, the educator mainly guides the student as the counsellor, and generally adopts methods such as psychological measurement, psychological counselling and psychological training.

Certainly, the visual carrier construction of university spirit and mental health education both have the ultimate mission of cultivating outstanding college students with a comprehensive and harmonious development from the different perspectives. On the one hand, the visual carrier of university spirit needs the support and supplement of mental health education, because the visual carrier is very vulnerable to the impact of social and cultural impact. Without the support and supplement of mental health education, it may lead to one-sided development and even abnormal development. On the other hand, college students' mental health education requires the effective carrier and channel of university spirit. The construction of visual carrier has a subtle influence on the cultivation of educated people's noble moral sentiment, the formation of good spiritual outlook and the establishment of correct values. The colourful visual carrier plays a role in promoting the moral transformation of knowledge, emotion, meaning, faith and behaviour of college students (Huang, 2015).

THE COUNTERMEASURES FOR THE CONSTRUCTION OF UNIVERSITY SPIRITUAL VISUAL CARRIER THAT IS CONDUCIVE TO THE DEVELOPMENT OF COLLEGE STUDENTS' MENTAL HEALTH

The dialectical relationship between mental health education and the visual carrier construction of university spirit must be handled properly. In the process of campus culture inheritance and college students' mental health education, it will surely get twice the result with half the effort by making full use of the education, cultivation, orientation and cohesive functions of excellent campus culture.

Strengthening the creativity of symbolic visual carriers such as emblem and motto etc., and creating a spiritual totem for college students.

As a university-specific visual symbol, the

school emblem is the integration and enrichment of university image, characteristics, reputation and culture. It is the core symbolic representation of campus culture. Its role is to visualize the cultural elements such as university spirit, then pass it on to the teachers, students and the public, and help the society recognize the university and related products, as the totem of the special organization, the university. Psychological experiments show that beautiful visual works can stimulate specific activities in the inner prefrontal brain area, and beautiful and ugly pictures can activate different motor cortex (Kawabata & Zeki, 2004). In particular, the complex design of visual medium arousal is the most likely to cause people's aesthetic preference (Berlyne, 1974), people prefer this kind of graphics (Vitz, 2006). For the school emblem, the selection, formation and solidification of this totem symbol is also the process of cultivating, interpreting, identifying and disseminating the university spirit of this university, accompanied by the healthy physical and mental growth of students from generation to generation.

The school emblem is usually in the shape of a circle or a shield. The common feature of the two is the symmetrical figure. When people see half of them, they can know the other half's situation. The cognition of the symmetrical figure is much easier than that of the asymmetrical figure (Schwarz & Winkielman, 2004). The emblem of Harvard University is one of the earlier cases in the traceable studies. Founded on 1636, Harvard University advocates the Truth (Veritas), which was symbolized in its emblem that was born in 1643: there are three books engraved with "VE", "RI" and "TAS" on in respectively, and a shield pattern behind each book. Harvard uses the school emblem symbol to interpret and teach students to be educated for knowledge, learn for their abilities, learn and educate for the truth. They need not only to learn the existing knowledge from academic masters, but also have a critical and innovative vision, to constantly create new knowledge. Funded with part of Boxer indemnity, Tsinghua University was set up. The history of humiliation has created the university spirit of the Tsinghua students' self-improvement and education for prosperity". This is displayed on the emblem of Tsinghua University as "Self-discipline and social commitment" in the form of eight trigrams. As early as 1911, when the Tsinghua College was

first created, it proposed "the principle of education in the spirit of self-improvement and self-discipline" (Tsinghua School Charter). In the winter of 1914, Liang Qichao was invited to give a speech in Tsinghua University. He Cited two sentences from Book of Changes "As heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection," "As earth's condition is receptive devotion, a gentle man should hold the outer world with broad mind." to encourage the students of Tsinghua University. After the speech, "self-discipline and social commitment" was engraved into its school emblem, hanging high above the auditorium, directly hitting the heart depths of the teachers and students. Thus, it has become the Tsinghua spirit that teachers and students abide by.

Enriching functional visual carrier design of university carrier such as the architectural environment, and building a spiritual station for college students.

Psychological research has shown that people focus on pleasant vision (Tommaso, Peoraro, Sardaro et al., 2008). Campus architecture is the main component of campus material culture. On one hand, it can meet the needs of teaching, research, study, and life needs, directly affecting the range of activity and life of teachers and students; on the other hand, through its huge spatial image it expresses the specific era and national spirit, the art of style, thought and emotion and aesthetic taste, which affects people's visual feelings and emotions, and has a good psychological regulatory function. Shenyang Jianzhu University is located at 42 degrees north latitude, with long ice and snow time. Its campus architectures are designed to connect several buildings through a corridor. In this way, students have no need to walk outside the road from dormitory to classroom, canteen, library. This humanized plan fully respects the natural conditions in the north. Also, the planning map has become the main pattern of its school badge, which is a good interpretation of the humanistic thinking contained in its campus culture.

In addition, landmark buildings (or monuments) such as school gates, teaching buildings, libraries, and historical buildings, etc. are also the fine visual carrier of the university spirit, e.g., doors are often endowed with symbolic images, such as the door of science, the

door to success, and the ideal door. Cambridge University's Gonville and Caius College was founded in 1348. Funded by Dr. Keith, this college was reconstructed by designing three gates, and cleverly arranging their locations. The three doors were also carefully named with unique education value of mental health, to imply the growth history of the students in the college. The first door is called Humble Gate. It means that the students have just entered the threshold of the university with limited knowledge, so they should learn in a humble manner. The second door is called the Virtue Gate. After a period of study in the college, the students have made great progress, but this is not enough. Focus should be put on the cultivation of moral character. Only those with good academic performance and quality can contribute to human society. The last door is called the Honour Gate, leading to the Parliament Building of Cambridge University (the place where the university grants degrees). It means when the students have achieved the graduation requirements through their own efforts and the cultivation of the college, they can happily pass this gate to receive the degree certificate, while students who fail to meet the requirements are not eligible to pass this door.

Enhancing the quality of landmark visual carriers such as landscape sculpture, and building emotional space for college students.

Campus sculpture is an important part of campus culture. There are monumental sculptures with the theme of people or events in history or real life, the theme sculptures with the meanings of commemoration, education, beautification and explanation, and the decorative sculptures beautifying life and decorating space and so on. At Peking University, there is a sculpture of the Confucius icon. The connotation of the sculpture itself is not for everyone to worship the Confucius statue every day, but to memorize the great importance and profound impact of Confucius's Confucian cultural thought on later generations today. The inheritance of culture in the university is not only reflected in the in-depth development of academics, but also in the development in the spiritual sense, which is indispensable. At Sun Yat-Sen University, the bronze statue of Sun Yat-Sen symbolizes that what he is the pride of Sun Yat-Sen University.

There is a Fu Clock commemorating the fourth president, Fu Sinian, at the centre of the Yelin Avenue of Taiwan University. Every time it rings twenty-one times, meaning that "only 21 hours a day, and the remaining three hours used for contemplation." Its commemoration is not in the form, but in the bell, an invisible but clear voice that echoes in the symbolic space. In a sense, the specific landscape is a living sculpture. The image of the important campus landscape, the apple tree next to the main building of the Trinity College of Cambridge University, originated from Newton. Newton entered the college at the age of 18 and became a famous Professor of mathematics in Cambridge at the age of 26. He was here to find gravity because of the fall of the apple. Although the actual apple tree was already blown down by the storm in 1820, Trinity College later planted a crown-shaped apple tree next to the main building in the middle of a green grassland, which has become an important symbol for Newton's spirit to inspire and nurture generations of Cambridge graduates.

Shaping the personalized image of visual carriers such as the principal and university alumni, and setting up idols for college students.

The culture of principals determines the university culture. Mr. Tao Xingzhi said: "The principal is the soul of a school. To comment on a school, first comment on its principal". The principal is the leader of the school community, the manager of the school affairs, the educator of the teachers and students, the executor of the national education will, and the practitioner of campus culture construction. The principal's mission is to build a successful school, thereby enabling each student and teacher to gain the greatest development and promoting social progress. The facts also show that the principal of the university, as the top manager of the university, plays a key role in the formation of the university spirit. The university spirit was originally contained in the idea, theory and goals of running a school for the principals and founders. It is just because of these university principals or university founders who use their own school-running ideas, theories, and the unique model based on their understanding of the university nature in line with or even leading the trend of the history, that the university spirit emerged. Therefore, it is not difficult to find that

any famous university with a distinct university spirit must have a flag-bearer who has erected a spiritual banner in the history of the school. It will be passed down from generation to generation, and this pioneer is mostly the principal of a university or the founder of a university. For Harvard University's success, one of the most important experiences is the success of the principal. The successful principals loyal to the school, to education, to academics, to the change of the world, and they are fully leading the 'kingdom' to achieve the school's great goals with their decision and ability ". Without the outstanding principals in the history of Harvard, there would be no "truth" in the Harvard school emblem. Educational researchers in the United States generally believe that the role of the principal of a successful school has now transcended the traditional concept, and they all attach great importance to the campus culture. Ms. Alison F. Richard, Principal of the University of Cambridge, believes that as the principal of a world-class university, her role is first and foremost to be a good educator and creator of university culture... she acts as the principal to manage the university and its functions is to be the successor, creator and communicator of Cambridge University campus culture... Cai Yuanpei conducted reform and innovation on the old Peking University, and proposed the concept of "Imitating the general principles of the world's universities, following the principle of freedom of thought and taking the principle of inclusiveness", which laid the tradition of Peking University's inclusiveness, and formed the patriotic, progressive, scientific, and democratic Peking spirits. Peking University became a pioneer in democratic innovation. The American educator Dewey once commented on him: "among the principals, many have made outstanding contributions in some disciplines, but there is only one as the principle who can lead the university to change a nation, and even an era, that is, Cai Yuanpei (Gao, 1998). Thus, the principal's concept of running a school directly influences and even determines the characteristics of university talent training.

The university shoulders the inheritance of civilization and cultural education. The visual carrier of university spirit is an important carrier of cultural education. It rationally uses these visual carriers to carry out educational activities, cultivate university spirit, build a beautiful environment, nourish teachers and students,

lead social fashion, and improve the mental health. It should focus on the behavioural habits and cognitive characteristics of teachers and students, and introduce the visual carrier construction of the university spirit into the daily management and mental health education of college students, which gives full play to its intuitive and visual characteristics and truly liven up the university education work. The visual carrier construction of the university spirit can improve the teachers and students' appreciation, understanding and discriminating ability of different visual carriers, and cultivate their sense of identity, belonging and ownership of the university, so that students care about the school, love the school, take the initiative to participate in the school's democratic decision-making and university construction, and form a joint mechanism for education.

Acknowledgement

This paper is funded by the Key Project of Research on Humanities and Social Sciences in Colleges and Universities of 2017 Anhui Provincial Education Department - Research on the Construction of Visual Carrier System of University Spirit (SK2017A0566).

REFERENCES

- Baltissen, R., & Ostermann, B. M. (1998). Are the dimensions underlying aesthetic and affective judgment the same. *Empirical Studies of the Arts*, 16(2), 97-113.
- Barnard, M. (2006). Art, Design and Visual Culture. Translated by Wang Shengcai et al. Nanjing: Jiangsu Fine Arts Publishing House, 135.
- Berlyne, D. E. (1974). Studies in the new experimental aesthetics: Steps toward and objective psychology of aesthetic appreciation. *Washington, DC: Hemisphere*, 55-55.
- Chatterjee, A. (2004). Prospects for a cognitive neuroscience of visual aesthetics. *Bulletin of Psychology and the Arts*, 4, 55-60.
- Daniel, B. (1992). Cultural Contradictions in Capitalism, Translated by Zhao Yifan. *Shanghai: Sanlian Bookstore*, 154-156.
- Friedlander, M. J. (1942). On Art and Connoisseurship, tr. Tancted Bo renius (London), 145.
- Gao, P. S. (1998). Peking University in the Age of Cai Yuanpei. *Journal of Peking University (Philosophy and Social Sciences Edition)*, 2, 54-54.
- Jacobsen, T., Ricarda, I., Schubotz, R. I., Hofel, L., & Cramon, Y. (2006). Brain correlates of aesthetic judgment of beauty. *NeuroImage*, 29, 276-285.
- Kawabata, H., & Zeki, S. (2004). Neural correlates of beauty. *Journal of Neurophysiology*, 91, 1699-1705.
- Leder, H., Belke, B., Oeberst, A., & Augustin D. (2004). A model of aesthetic appreciation and aesthetic judgments. *British Journal of Psychology*, 95, 489-508.
- Platow, M. J., & Shave, R. (2006). Social value orientations and the expression of achievement motivation. *Journal of Social Psychology*, 135(1), 22-25.
- Platow, M. J., & Shave, R. (2006). Social value orientations and the expression of achievement motivation. *Journal of Social Psychology*, 135(1), 22-25.
- Schein, E. (1990). Organizational culture. *American Psychologist*, 45, 109-119 .
- Schwarz, R. P., & Winkielman, N. P. (2004). Processing fluency and aesthetic pleasure: Is beauty in the perceiver's processing experience. *Personality and social psychology review*, 8, 364-382.
- Tommaso, M. D., Peeoraro, C., Sardaro, M., Serpino, C., Lancioni, G., & Livrea, P. (2008). Influence of aesthetic perception on visual event-related potentials. *Consciousness and Cognition*, 17, 933-945.
- Vitz, P. Z. (2006). Preference for different amounts of visual complexity. *Behavioral Science*, 11, 105-114.