

# "Three-Full Education" Concept in the Public Aesthetic Education Curriculum of Universities: Teaching Practice and Exploration

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**Abstract:** Against the backdrop of educational reform, aesthetic education is pivotal to fostering well-rounded talents, and public aesthetic education courses for all students are highly significant for elevating educational quality and boosting students' all-round development. With the advancement of quality-oriented education, the demand for integrating aesthetic and moral education is pressing, yet traditional teaching models isolate the two, restricting the full exertion of aesthetic education's value. This study explores public aesthetic education courses in multiple universities through a combination of research methods. Practice has proven that such teaching under the "Three-Full Education" concept yields remarkable results, advancing educational orientation, teachers' competence and students' literacy, forming a synergistic effect of aesthetic and moral education, and providing theoretical and practical references for the development of aesthetic education courses and the reform of university aesthetic education.

**Keywords:** Three-Full Education; Public Aesthetic Education Curriculum of Universities; Aesthetic Education; Teaching Practice

## 1. Introduction

Aesthetic education, or aesthetic appreciation education, is a special educational activity that aims to cultivate people's correct aesthetic outlook and noble moral sentiment, improve people's aesthetic ability, and realize people's free and all-round development by virtue of the beauty of nature, society and art [1]. The concept of "aesthetic education" was first put forward by the German philosopher and playwright Friedrich Schiller, who believed that the purpose of aesthetic education is to cultivate all human perceptual and thinking powers to achieve

harmony as much as possible [2]. Aesthetic education and moral education are both important components of university education. Aesthetic education guides students to perceive, appreciate and create beauty, cultivate correct aesthetic concepts, and shape a beautiful mind and sound personality. Moral education focuses on shaping students' correct world outlook, outlook on life and values, and promoting their healthy and all-round development. The educational goals of moral education and aesthetic education are highly consistent, and their educational contents are highly compatible, both committed to cultivating responsible and promising talents for social development and national progress [3].

As Cai Yuanpei, a famous art educator, said: "Aesthetic education is the application of aesthetic theories to education for the purpose of cultivating emotions." In the current era of multicultural integration, college students are facing the impact of diverse values, which increases the difficulty of university moral education. The organic integration of moral education and aesthetic education, the introduction of the connotation, characteristics and educational methods of aesthetic education, and the infiltration of excellent traditional Chinese virtues can improve college students' moral and aesthetic literacy in a step-by-step manner. Integrating moral education into the whole process of aesthetic education and promoting the collaborative education of moral education and aesthetic education in universities to adapt to the changes of the times and promote the growth of college students is an inevitable choice for universities to implement the fundamental task of moral education. Under the background of the "Three-Full Education" concept (full-staff education, whole-process education, all-round education), exploring the integration points between the concept and aesthetic education courses, and discussing the practical path of curriculum education in

university public aesthetic education courses not only provides theoretical support for improving the quality of aesthetic education courses and promoting students' all-round development, but also offers a new teaching idea for educators. It is expected to cultivate students' good moral character and social responsibility while improving their aesthetic literacy, which is of great significance for the development of China's education cause [4].

## **2. Material and Methods**

### **2.1 Research Object**

This study takes the public aesthetic education courses offered in multiple universities as the research object, involving courses such as art appreciation, sculpture creation, traditional culture and art, and digital media art, covering different grades and professional backgrounds of college students, to comprehensively investigate the current situation of curriculum education in public aesthetic education courses [5].

### **2.2 Research Methods**

#### **2.2.1 Literature research method**

By consulting domestic and foreign academic papers, monographs, education policy documents and other materials, this study sorts out the theoretical research results of aesthetic education, moral education and the "Three-Full Education" concept, combs the development history and research status of the integration of aesthetic education and moral education, and lays a solid theoretical foundation for the research [6].

#### **2.2.2 Classroom observation method**

Conduct on-site observation of the teaching process of public aesthetic education courses in various universities, record the teaching content, teaching methods, teacher-student interaction and students' learning feedback in detail, and collect first-hand information about the actual implementation of curriculum education [7].

#### **2.2.3 Teacher-student interview method**

Conduct semi-structured interviews with aesthetic education teachers and students of different grades and majors. For teachers, the interview focuses on teaching difficulties, the cognition of curriculum education, and the expectation of teaching reform; for students, the interview focuses on the learning experience of aesthetic education courses, the perception of moral education elements in the courses, and the

demand for teaching content and methods.

#### **2.2.4 Case analysis method**

Collect and sort out the excellent teaching cases of the integration of aesthetic education and moral education in domestic universities, analyze the implementation path, effect and experience of curriculum education in these cases, and provide practical reference for the research [8].

## **3. Results**

### **3.1 Clearer Curriculum Education Orientation Based on the Fundamental Task of Moral Education**

After clarifying the fundamental task of moral education in the teaching of public aesthetic education courses under the "Three-Full Education" concept, the curriculum education orientation is more distinct.[9] All teaching links are designed around the goal of cultivating students' aesthetic literacy and moral quality, and the teaching content is screened and optimized to fully tap the moral education elements contained in art works, practical teaching and interdisciplinary integration. The curriculum design is deeply rooted in six educational dimensions: knowledge, application, integration, emotion, value and learning, forming a comprehensive educational ecology, which effectively connects the teaching of aesthetic knowledge with the cultivation of students' moral sentiment [10].

### **3.2 Improved Teachers' Ability to Integrate Aesthetic Education and Moral Education**

Through the implementation of targeted teacher training, the teaching ability of aesthetic education teachers has been significantly improved. Regular moral education training courses, interdisciplinary teaching seminars and the "double-teacher co-teaching" model have enabled teachers to master the methods of digging out moral education elements in art works and integrating them into classroom teaching. Teachers can organically combine aesthetic appreciation with moral education infiltration in the teaching process, guide students to perceive the moral connotation behind beauty, and realize the synchronous development of aesthetic education and moral education teaching goals [11].

### **3.3 Synchronous Improvement of Students'**

### **Aesthetic Literacy and Moral Awareness**

The teaching practice under the "Three-Full Education" concept has promoted the synchronous improvement of students' aesthetic literacy and moral awareness. In the process of appreciating and creating art works, students not only improve their ability to perceive, appreciate and create beauty, but also subtly accept the edification of traditional virtues and social responsibility. Through thematic practical activities and social practice, students can combine the aesthetic experience with the understanding of social reality, enhance their sense of identity with excellent traditional culture, and cultivate their social responsibility and sense of mission.

### **3.4 Synergistic Effect Formed Between Aesthetic Education and Moral Education Courses**

The organic integration of public aesthetic education courses and moral education courses has broken the isolation of traditional teaching disciplines, and formed a good synergistic education effect. Aesthetic education courses provide a vivid and intuitive carrier for moral education, making moral education no longer a simple theoretical indoctrination, but permeating into students' hearts through the experience of beauty; moral education courses provide a value orientation for aesthetic education, guiding students to establish a correct aesthetic outlook and making the aesthetic education process more targeted and directional. The two complement each other and jointly promote the all-round development of students.

## **4. Discussion**

### **4.1 The Representation Forms of Curriculum Education in Public Aesthetic Education Courses**

4.1.1 The moral education elements in art works  
Art works carry the cultural heritage and the spirit of the times of a country, and are an important carrier of public aesthetic education courses. The display and education of art works can deepen college students' understanding and recognition of Chinese culture and enhance their national self-confidence and pride [5]. In practical teaching, guiding students to appreciate and interpret the historical background, cultural connotation and social value of art works can make students accept moral education in the

experience of beauty [8]. Art works eulogize truth, goodness and beauty, criticize falsehood, evil and ugliness, which can purify the social atmosphere and promote positive development. At the same time, art works, as witnesses of history, record and reflect the social reality of specific historical periods. Learning art works can help people understand history better, learn from history and forge ahead. Patriotic art works can stimulate people's patriotic feelings and enhance national identity and collective belonging [12]. Historical theme art works and contemporary art works reflecting social reality can respectively cultivate students' national pride and social responsibility.

#### 4.1.2 The infiltration of education in practical teaching

Practical teaching is an important part of public aesthetic education courses and an important way of educational infiltration.<sup>[11]</sup> Through various forms such as artistic creation, appreciation, workshops, field investigations and community participation, practical teaching transforms theoretical knowledge into students' practical operation ability, and the experiential learning model greatly enhances students' initiative and enthusiasm. In artistic creation and appreciation, students deepen their understanding and perception of art, and imperceptibly accept educational elements such as collectivism in the emotional resonance with art works, which plays a positive role in the shaping of values. The cultivation of innovative ability and social connection in practical teaching enables students to understand and serve the society better in the practice of paying attention to and serving the society, realizing the purpose of moral education. Social practice activities such as voluntary services combine artistic practice with social responsibility, reflecting the social value of public aesthetic education courses [6].

#### 4.1.3 The expansion of education in interdisciplinary integration

Interdisciplinary integration effectively promotes the improvement of students' comprehensive quality through diversified forms, and is an important way to expand the curriculum education of public aesthetic education courses [9]. Characterized by comprehensive learning, interdisciplinary integration combines art with literature, history, philosophy, sociology and other disciplines, providing students with a multi-perspective to understand and appreciate

art works and deepen their understanding of moral education content. Cross-disciplinary research projects, thematic teaching and joint workshops can train students' critical thinking and innovative thinking, enabling them to learn to analyze and solve problems in the interweaving of different disciplinary knowledge. In addition, interdisciplinary integration strengthens the effect of cultural understanding and emotional resonance of art works. Combining knowledge of psychology and cultural research can help students interpret the cultural connotation and educational significance of art works more deeply. The integration of literature and art, science and technology and art, philosophy and art can respectively cultivate students' literary accomplishment, innovative thinking and thinking depth.

#### 4.1.4 The educational atmosphere in campus culture

Campus culture plays a vital role in value guidance, atmosphere creation, practice platform, resource integration, communication and interaction, cultural inheritance, emotional identity and behavior norms. It includes various campus art exhibitions, concerts, drama performances, literary creation, theme lectures and other activities, as well as the embodiment of material and spiritual aspects such as school spirit, school motto, campus architecture and landscape. These forms jointly constitute a three-dimensional educational space, providing a solid foundation for the development of curriculum education in public aesthetic education courses. Campus culture integrates educational concepts and school-running goals into students' daily study and life through the power of implicit education, cultivating students' moral sentiment and aesthetic literacy. It provides a rich platform for practical activities for students, enabling them to experience and perceive moral education content in participation and realize the unity of knowledge and practice.

## 4.2 The Practical Rationale for Implementing Curriculum Education in Public Aesthetic Education Courses

### 4.2.1 An important means to effectively improve the effect of education

Aesthetic education is the necessary way and basic skill of moral education. As an indispensable part of the school's professional talent training program, the core value of public aesthetic education courses lies in promoting the

dual leap of students' aesthetic ability and humanistic accomplishment, and then firmly supporting the core framework of the school's talent training goals, especially the realization of key indicators such as social responsibility, innovation and entrepreneurship spirit and sustainable development ability. The goals of aesthetic education courses are highly consistent with the cultivation of values, moral education and the promotion of social responsibility advocated by moral education [5]. The integration of public aesthetic education courses and curriculum education is an important measure to fully realize the educational goals. Excavating the educational elements contained in the curriculum and organically combining these moral education elements with the content of aesthetic education can guide students to accept moral education imperceptibly in the process of appreciating and creating beauty, and realize the dual educational effect of aesthetic education and moral education.

### 4.2.2 A useful exploration of the traditional teaching model

The traditional teaching model often isolates various disciplines and ignores their internal connections and mutual promotion. The organic integration of aesthetic education courses and moral education is a breakthrough to this shortcoming [8]. By organically integrating educational elements, students can comprehend the social responsibility, humanistic care and national feelings contained in art works while feeling beauty, thus accepting the influence of moral education imperceptibly. Classroom teaching is the key link to implement the curriculum education of aesthetic education courses. Ensuring that educational elements are organically integrated into classroom teaching is the core link to achieve its educational effect, and it is a practical exploration of the in-depth integration of the two dimensions of "excavation" and "integration", which complement each other and jointly constitute a complete picture of the implementation path of curriculum education. Integrating educational elements into the classroom teaching of aesthetic education can enable students to understand the close connection between art and society, history, culture and other aspects while learning art knowledge, thus building a more complete and comprehensive knowledge system.

### 4.2.3 An inevitable requirement to promote students' all-round development

With the continuous development of society, people's demand for education is getting higher and higher, especially for university education. University education should not only focus on the imparting of knowledge, but also on the all-round development of students, which requires the introduction of new educational concepts in university education to meet the needs of society and students [4]. The "Three-Full Education" concept is an important content of China's educational reform in the new era. This concept emphasizes that education should run through the whole process and all aspects of students' growth, focusing on cultivating students' comprehensive quality, so that students can achieve all-round development in knowledge, ability, morality, aesthetic education and other aspects. As an important part of university education, university public aesthetic education courses shoulder the important task of cultivating students' aesthetic taste and improving their comprehensive quality. Under the guidance of the "Three-Full Education" concept, the teaching practice of curriculum education in university public aesthetic education courses is particularly important. The moral education teaching in aesthetic education courses can help students establish a correct outlook on life and values, cultivate their moral literacy, improve their aesthetic ability, and make them make further progress on the road of all-round development.

### **4.3 The Practical Barriers to Curriculum Education in Public Aesthetic Education Courses**

#### **4.3.1 The marginalization of aesthetic education in moral education courses: the dual imbalance of value and resources**

Aesthetic education is an indispensable part of higher education, and its far-reaching significance is not only the imparting of artistic skills or the cultivation of aesthetic ability, but also the shaping of students' spiritual world, the establishment of cultural self-confidence and the stimulation of social responsibility. However, under the fast-paced modern society and utilitarian education orientation, aesthetic education has unfortunately fallen into an awkward situation of marginalization. This marginalization is not only an imbalance in the distribution of educational resources, but also a profound departure from the essence of education and the pursuit of values.

From the perspective of curriculum setting and teaching resources, the marginalization of aesthetic education is worrying. In the teaching planning of most universities, although aesthetic education courses are retained in name, they are often placed in a secondary position in practice, with problems such as few class hours, weak teaching staff and backward teaching facilities. In contrast, professional courses and moral education courses receive more resource inclination and attention because they are directly related to employment and further education. This imbalance in resource allocation not only limits the development space of aesthetic education itself, but also virtually weakens its important role in the all-round development of students. At a deeper level, the marginalization of aesthetic education in moral education courses reflects a bias in educational philosophy and value cognition. Some university administrators and teachers tend to equate educational goals with skill training and knowledge imparting, ignoring the cultivation of students' non-intellectual factors such as emotion, attitude and values. They fail to fully recognize the unique value of aesthetic education in improving students' aesthetic literacy, enriching their spiritual world and enhancing humanistic care, and fail to deeply understand the close and complementary relationship between aesthetic education and moral education. This narrow educational concept not only hinders the in-depth integration of aesthetic education and moral education, but also affects the actual effect of moral education, making it difficult to touch the deepest part of students' hearts and stimulate their moral emotions and national feelings.

#### **4.3.2 The profound gap between the supply and demand of teaching staff: the disconnection between theory and practice**

In the current higher education system, the contradiction between supply and demand of teaching staff is particularly prominent, especially against the background of the in-depth integration of aesthetic education and moral education, this contradiction is more acute. The weakness of teaching staff is reflected not only in the shortage of quantity, but also in the defect of quality, that is, the lack of ability and experience in interdisciplinary integrated teaching. This disconnection between theory and practice directly hinders the full play of the curriculum education function of aesthetic education courses and becomes a major

bottleneck restricting the improvement of educational quality.

To carry out the curriculum education of public aesthetic education courses well, teachers are required to be not only experts in the art field, but also generalists in multiple disciplines such as educational psychology and moral education. They must have profound professional accomplishment to dig out the educational elements in art works in depth; at the same time, they need to have keen educational insight to accurately grasp students' ideological trends and psychological needs; more importantly, they need to have innovative teaching design ability to skillfully integrate aesthetic education and moral education, so that students can accept moral education naturally in the edification of beauty. However, the reality is that such interdisciplinary talents are very scarce and difficult to meet the growing teaching demand. In addition, the lack of curriculum resources has further aggravated this contradiction. As an important carrier of teaching activities, the quality of aesthetic education curriculum resources directly affects the teaching effect. However, most of the current aesthetic education curriculum resources on the market focus on the cultivation of artistic skills or the imparting of a single aesthetic experience, ignoring the integration of moral education elements. This singleness of content and form makes teachers face many restrictions in selecting curriculum resources, and it is difficult to find high-quality materials and cases that meet the requirements of aesthetic education teaching and can integrate moral education. This not only limits the richness of teaching content, but also affects the depth and breadth of teaching effect. In addition, the backwardness of facilities and technical support is also an important factor restricting the in-depth integration of aesthetic education and moral education. With the development of information technology, the application of educational technology in teaching is becoming more and more extensive. However, in some universities, the investment in aesthetic education teaching facilities and technical support is obviously insufficient, which leads to the restriction of the innovation and diversification of teaching methods. This not only affects students' learning experience, but also increases the difficulty for teachers to implement curriculum education [12].

4.3.3 The lag of the integration of educational

methods and aesthetic education: the disconnection between innovation and demand  
In the new era, college students, as the future and hope of society, are experiencing unprecedented changes in their ideological concepts and behavioral patterns [11]. They advocate freedom, pursue individuality, and are eager to explore themselves and achieve all-round development in the integration of multiculturalism. However, in the face of this vibrant and innovative student group, our educational methods seem to be inadequate, especially in the exploration of the integration of aesthetic education and moral education, which is facing difficulties and showing obvious lag. First of all, there is a blank and ambiguity in theoretical connection. Although aesthetic education and moral education both pursue the all-round development of students in their goals, the construction of a bridge between the two is still weak at the specific theoretical level. The lack of a systematic theoretical framework to clearly explain how aesthetic education promotes the deepening of moral education and how moral education provides value orientation for aesthetic education leads to the lack of theoretical support for the integration attempts in practice, which are often scattered and unsystematic. The understanding and practice of the integration of aesthetic education and moral education are still superficial, lacking systematic and scientific theoretical guidance and practical paths. Secondly, the integration practice is superficial. Although some universities have begun to try to integrate aesthetic education elements into moral education and achieved initial results, on the whole, this integration process is still in the primary stage and faces many challenges. The integration of aesthetic education and moral education often stays on the surface, lacking in-depth excavation and organic combination, leading to the neglect of the internal connection between the two and the difficulty in forming a synergistic effect. In addition, the selection and application of aesthetic education elements are often random, lacking pertinence and effectiveness, and it is difficult to accurately connect with students' actual needs and interests, thus it is difficult to obtain rich aesthetic experience and emotional resonance, and it is also difficult to form profound ideological understanding and moral emotion. Finally, the lack of evaluation mechanism is also an unignorable problem in the

integration of aesthetic education and moral education. The current evaluation system mostly focuses on the assessment of knowledge mastery, while ignoring the comprehensive evaluation of students' ideological and moral quality, aesthetic ability and innovative ability. This single evaluation method can not fully reflect the actual effect of the integration of aesthetic education and moral education, nor can it guide students to form a correct outlook on values and aesthetics.

#### **4.4 The Optimization Path of Implementing Curriculum Education in University Public Aesthetic Education Courses Under the "Three-Full Education" Concept**

4.4.1 Full-staff education: construct a mechanism of collaborative education with multiple subjects

Strengthen the training of teachers' moral education ability. Hold regular moral education training courses, invite moral education experts and scholars to give special lectures for aesthetic education teachers, interpret educational policies, moral education theories and their practical applications. At the same time, encourage teachers to participate in relevant domestic and foreign academic conferences to broaden their horizons and improve their teaching level. Establish a teachers' moral education teaching research group, composed of aesthetic education teachers and moral education teachers, hold regular seminars to share teaching experience, discuss teaching difficulties, and jointly develop aesthetic education course cases with moral education characteristics. Through interdisciplinary exchanges, promote cooperation and understanding between teachers and form educational synergy. Implement the "double-teacher co-teaching" teaching model, and invite moral education teachers to teach with aesthetic education teachers in aesthetic education courses.

Formulate supporting policies for curriculum education in public aesthetic education courses. The school administrative department should issue relevant policies to provide financial support and teaching facility improvement for the moral education teaching practice in aesthetic education courses, set up special funds to support the moral education teaching reform projects of aesthetic education courses, and build aesthetic education training bases with moral education characteristics. Counselors should participate in the organization and management

of courses, guide students to actively participate in art exhibitions, lectures, workshops and other activities by assisting teachers, pay attention to students' moral performance and growth, and communicate with aesthetic education teachers in a timely manner to jointly promote students' all-round development. Encourage students to participate in curriculum design, set up student aesthetic education curriculum design groups or interest groups, and let students participate in the design and implementation of aesthetic education courses. Students can put forward art activity plans with moral education significance combined with their own interests and specialties, and implement them under the guidance of teachers.

Carry out student evaluation of teaching activities, let students become an important force in teaching quality supervision, and provide reference for teachers to improve teaching methods and teaching quality through students' opinions and suggestions. Establish a moral education feedback mechanism, regularly collect students' acceptance of educational elements in aesthetic education courses and feedback opinions, and adjust and optimize the teaching content and methods in a timely manner according to the feedback results.

4.4.2 Whole-process education: integrate moral education into the entire process of public aesthetic education courses

Clarify the moral education teaching objectives, and clearly define the moral education teaching objectives in the syllabus of aesthetic education courses to ensure that each chapter and each course can reflect educational elements [9]. Select teaching content combined with the times background, pay attention to social hot spots and the times background, and select art works and cases with moral education value as teaching content. Design moral education theme practical activities, and let students feel the power of moral education in practice by designing practical activities combined with the course content.

In the teaching of aesthetic education courses, teachers create situations related to art works to guide students to feel and understand the background, times and cultural atmosphere of the works. Select art work cases with moral education significance for in-depth analysis and discussion, guide students to think about the moral education elements in art works from multiple angles, and connect art works with real

life to explore the enlightenment and influence of art works on real society. Adopt a variety of teaching methods to cultivate students' critical thinking and innovative ability and improve their moral literacy.

Establish a diversified evaluation system that integrates aesthetic education and moral education. In the evaluation system of aesthetic education courses, in addition to evaluating students' artistic skills, creative ability and aesthetic level, special emphasis should be placed on the moral education elements and values reflected in students' art works. Set up the index of "moral education theme expression" to evaluate whether students can accurately understand and integrate moral education themes in the creation process. Evaluate the improvement of students' moral literacy by observing their emotional reactions and value judgments when appreciating art works. Implement process evaluation and pay attention to the dynamic process of aesthetic education and moral education learning. Regularly collect students' learning logs, creative experience, group discussion records and other materials in the teaching process, analyze students' thinking process, value orientation and emotional experience in artistic creation and moral education learning, and give timely feedback and guidance.

4.4.3 All-round education: expand the space of moral education teaching and realize the organic combination of theory and practice

Extend classroom teaching to extracurricular activities, and organize students to visit art galleries, museums and other art venues, especially those venues with a large collection of art works rich in educational elements. Carry out online moral education activities, make full use of network platforms such as school official websites, social media and online learning platforms to carry out a variety of online moral education activities, such as live online lectures, online discussion areas, and the development of multimedia resources such as moral education micro-lessons, animations and short videos, to transmit moral education knowledge in a more vivid and intuitive way [4].

Encourage students to participate in social voluntary services, cultural and art festivals and other activities, organize students to participate in various social voluntary service activities such as environmental protection publicity and community services, let students experience

social responsibility and the spirit of dedication in serving others, and provide students with a platform to show their moral literacy and talents through holding moral education theme art evenings, speech contests and essay contests. Strengthen cooperation and exchange with internal and external moral education resources, establish cooperative relations with local government departments, enterprises and institutions, social organizations, etc., to carry out moral education activities jointly, share moral education resources, broaden moral education channels, and strengthen exchange and cooperation with brother colleges and universities to jointly explore innovative models and methods of moral education [5].

Organize students to participate in social research, voluntary services and other practical activities, design targeted social research and voluntary service projects combined with the course content and students' actual situation, and incorporate social practice into the curriculum learning system, formulate detailed social practice plans and assessment standards, and take practical results as an important basis for evaluating students' comprehensive quality. Organize students to conduct feedback and summary in a timely manner after each social practice activity, review the entire practice process and summarize experience and lessons through group discussion, experience sharing and case analysis, and encourage students to put forward improvement opinions and suggestions to continuously optimize and improve the subsequent social practice activity plan [8].

## 5. Conclusion

The teaching practice of curriculum education carried out by university teachers is a specific practice and exploration of implementing the fundamental task of moral education, which is a long-term and arduous task. Aesthetic education is a comprehensive education and also an emotional education, which is an important way to cultivate all-round developed talents with moral integrity, intellectual ability, physical fitness, aesthetic taste and labor skills. Aesthetic education is not mainly the cultivation of specific artistic skills, but the cultivation of an aesthetic world outlook, which can also be said to be the cultivation of a healthy aesthetic attitude, and this attitude is a kind of world outlook, outlook on life and values.

The aesthetic education courses realize the

edification of students' emotions, the cultivation of healthy aesthetic ability and the shaping of sound personality imperceptibly through different artistic forms and with the artistic beauty contained in them as the medium, making them obtain ideological enlightenment and emotional edification while enjoying the beauty, and implementing the fundamental task of moral education in a subtle way. The practical path of curriculum education in university public aesthetic education courses under the "Three-Full Education" concept is a comprehensive, systematic and multi-dimensional process. The implementation of measures such as constructing a mechanism of collaborative education with multiple subjects through full-staff education, integrating moral education into the entire process of public aesthetic education courses through whole-process education, and expanding the space of moral education teaching to realize the organic combination of theory and practice through all-round education can effectively improve the effect and quality of moral education teaching in university public aesthetic education courses, and make positive contributions to the all-round development of students and social progress.

In the future, the teaching of public aesthetic education courses in universities needs to closely focus on the fundamental task of moral education, strengthen the goal of improving educational quality, continuously improve teachers' interdisciplinary teaching ability, deepen the integration of aesthetic education and moral education, innovate teaching methods and means, and establish a scientific and perfect teaching evaluation and improvement mechanism. It is necessary to keep pace with the times, constantly adjust and optimize the teaching content and practical path according to the changes of the times and the characteristics of college students, give full play to the educational function of public aesthetic education courses, and cultivate more talents with both moral integrity and professional competence for social development and national progress.

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