

# Research on Collaborative Development and Integrated Innovation of Liaoning Cultural Resources from the Perspective of "Aesthetic Education Community"

Zhao Qi

*School of Art and Design, Dalian Jiaotong University, Dalian, China*

**Abstract:** In the dual context of cultural and tourism integration and the socialization of aesthetic education in the new era, the interactive relationship between universities and society is shifting from one-way service to two-way empowerment. This study adopts the "aesthetic education community" as the theoretical framework, focusing on how universities and local society in Liaoning Province can build a collaborative innovation ecosystem centered around core cultural resources, featuring "mutual support, service, and achievement." The paper explores how to deeply integrate academic wisdom, artistic creativity, and local resource endowments through institutionalized collaboration. On the one hand, this drives the high-quality and connotative development of Liaoning's cultural and tourism industry. On the other hand, it injects sustained momentum into social public aesthetic education, ultimately achieving a multidimensional win-win situation of cultural inheritance, industrial upgrading, and enhancement of social aesthetic education effectiveness. This provides a new model for the co-construction and sharing of Liaoning's cultural resources from the perspective of the "aesthetic education community," leading regional development.

**Keywords:** Aesthetic Education Community; Public Aesthetic Education; Liaoning Cultural Resources; Cultural Tourism

## 1. Paradigm Shift of the Role of Universities: from "Serving Society" to "Coexisting with Society"

As hubs of talent, intelligence, and culture, universities are undergoing profound evolution in their social service functions. Traditionally, universities' contributions to society have mainly been manifested in talent supply, technology transfer, and one-way cultural radiation.

However, in the face of the era's challenges, such as the urgent need to upgrade and enhance the cultural tourism industry and the increasingly strong demand for public aesthetic education, one-way "service" is no longer sufficient to unleash the full potential of universities and local society. Especially in regions rich in cultural resources like Liaoning, the profound industrial civilization and the legacy of Lei Feng spirit constitute unique assets for cultural tourism development and also provide rich nourishment for universal aesthetic education. How to overcome the bottlenecks of "lack of creativity, thin connotation, and homogenous experience" in the development and utilization of cultural resources, as well as the "limited coverage and weak sustainability" of aesthetic education initiatives, urgently requires a new collaborative paradigm.

The concept of "aesthetic education community" provides a key solution for this. It emphasizes the goal of creating shared aesthetic values and inheriting humanistic spirit, and builds an institutionalized symbiotic relationship between universities and diverse social entities, including local governments, cultural tourism enterprises, cultural and museum venues, and social organizations. In this network of relationships, universities are no longer isolated knowledge producers, but become deep interpreters of regional cultural values, core generators of innovative experiences, and key connectors of cross-sector collaboration; society is no longer just a resource provider and outcome recipient, but also the real field for aesthetic education practice in universities, the source of innovative inspiration, and an equal partner in collaborative education. Through resource sharing, joint project research, talent cultivation, and outcome sharing, both parties ultimately achieve synergistic growth in the social benefits of aesthetic education and the economic benefits of cultural tourism. This article will focus on this bidirectional empowerment model, delving into

its theoretical logic, practical mechanisms, and the Liaoning path.

## **2. The Deepening Connotation and Collaborative Logic of the "Aesthetic Education Community"**

The core essence of the "aesthetic education community" featuring bidirectional empowerment between universities and society lies in constructing an open ecosystem characterized by shared values, complementary resources, integrated processes, and shared achievements.

In the process of value reconstruction, the community transcends mere project collaboration and focuses on jointly exploring and reinterpreting the contemporary value of Liaoning's cultural resources, such as the "beauty of creation" embodied in industrial heritage and the "beauty of dedication" embodied in the Lei Feng spirit. Universities, leveraging their academic research and aesthetic theories, provide society with in-depth interpretations and value distillation. Meanwhile, society, with its authenticity of resources, place spirit, and practical needs, provides empirical foundations and problem-oriented guidance for theoretical innovation in universities. For instance, art scholars from universities collaborate with the Ansteel Memorial Hall, not only exploring the forms of industrial aesthetics but also jointly planning how to transform the physical process of "how steel is made" into an experiential and evocative aesthetic narrative of "spiritual forging," thereby infusing soul into cultural tourism products.

In the process of complementary resources and integrated processes, universities contribute their intellectual resources (teacher and student creativity, scientific research capabilities), talent resources (interdisciplinary teams), and platform resources (laboratories, workshops); society provides physical resources (historical sites, venues, neighborhoods), practical fields (tourist routes, community spaces), and market mechanisms (operational capabilities, audience feedback). The resources of both parties are deeply intertwined in specific projects. For example, in the development of the immersive research and learning product "Revisiting Lei Feng's Path", the professional team of art teachers and students involved in film and television art is responsible for script creation and VR technology implementation, while the

teachers and students of tourism management conduct market analysis and route design. The local cultural and tourism department of Fushun and the Lei Feng Memorial Hall provide historical material support, venue guarantee, and local operation coordination, and community volunteers can participate in interactive sessions. The entire process is an organic integration of teaching, scientific research, and social services. In the sharing of achievements and mutual accomplishments, collaborative outputs are diverse and mutually beneficial. For society, what is gained are cultural tourism products with deeper cultural connotations and more attractive experiences, professional public aesthetic education activity plans, and a sustainable supply of innovative talents. For universities, what is harvested are real project-driven teaching reforms and scientific research breakthroughs, comprehensive improvements in students' practical abilities and ideological and political education, and a significant enhancement of the influence of universities in serving the local community. Ultimately, Liaoning's cultural resources are creatively transformed and innovatively developed, the educational connotation and social value of universities are fully demonstrated, and "mutual accomplishments" are truly achieved.

## **3. Cases of Bidirectional Value Transformation of Cultural Resources in Liaoning**

Taking the two major resources of "the foundation of the Republic's industry" and "the birthplace of the Lei Feng spirit" from Liaoning's "six regions" as examples, universities and society serve as core carriers for mutual empowerment, and their values can coexist and promote each other in the two dimensions of aesthetic education and cultural tourism.

In terms of universities empowering society, based on "the foundation of the Republic's industry", universities with majors such as design, architecture, and digital media can provide revitalization and utilization plans for industrial heritage, design cultural and creative products, plan immersive exhibitions, and utilize technologies such as VR/AR and 3D modeling to restore historical scenes and develop digital tourism experience projects. Based on "the birthplace of Lei Feng spirit", scholars of literature, history, philosophy, and art in

universities participate in exploring contemporary narratives of Lei Feng's stories and artistic expressions of spiritual symbols, enhancing the spiritual connotation of related cultural tourism products, and planning in-depth experience routes of "situation drama + voluntary service + community interaction" to transcend single visits.

In terms of society empowering universities, based on "the foundation of the Republic's industry", industrial sites can provide unique and historically rich aesthetic spaces and teaching sites for social aesthetic education; the protection and revitalization of authentic industrial heritage can also become valuable topics in university project-based learning, graduation design, and artistic creation; based on "the birthplace of Lei Feng spirit", social resources such as the Lei Feng Memorial Hall can become fixed practice bases for ideological and political courses, art fieldwork, and social surveys in universities; the Lei Feng spirit can also provide inexhaustible inspiration and themes for artistic creation among university teachers and students.

Under the perspective of the "Aesthetic Education Community", university teachers and students can engage in resident creation at the China Industrial Museum in Shenyang. Their works not only enhance the museum's appeal but also serve as teaching achievements for exhibition. At the same time, universities can collaborate with Fushun City to create a theme study product titled "Youth Walking with Lei Feng". Drama works rehearsed by teachers and students can be regularly performed at the memorial hall's small theater, becoming a highlight of cultural tourism and teaching achievements.

#### **4. The Collaborative Path of Mutual Empowerment Between Universities and Society**

To achieve the aforementioned value transformation, it is necessary to establish a stable, efficient, and sustainable collaborative mechanism.

Firstly, we should jointly build a tangible collaborative platform. We should promote the establishment of the "Liaoning Cultural Resources Innovation and Transformation Alliance", led by local governments and jointly participated by cultural and tourism departments, education departments, key universities,

backbone enterprises, and core cultural and museum units. The alliance will set up a permanent secretariat to be responsible for coordinating project libraries, publishing demand lists, organizing annual forums and achievement matchmaking meetings, and ensuring the normalization and institutionalization of collaboration from an organizational perspective.

Secondly, we should co-create an innovative project-driven model, encompassing three major dimensions: joint project research and development, transformation and optimization of practical teaching bases, and social output of aesthetic education workshops.

Joint project research and development refers to the establishment of special topics in related fields, encouraging university teachers and experts from social institutions to jointly apply, focusing on tackling the value transformation challenges of specific resource points. The transformation and optimization of practical teaching bases refers to upgrading traditional internship bases into "industry-university-research cooperation bases". For example, establishing a base at the Ansteel Museum not only accepts student internships but also jointly develops normalized aesthetic education products for tourists, such as "steel art workshops", which are hosted by university teachers and students in rotation. The social output of aesthetic education workshops refers to the organization of teacher-student teams in university art departments to systematically export mature aesthetic education course modules, such as "industrial printmaking workshops" and "Lei Feng story shadow puppetry workshops", to communities, scenic spots, and commercial complexes, making them an organic part of cultural tourism experiences and a brand activity for universities to serve society.

Thirdly, we should jointly cultivate talents with cross-industry integration. In practice, we should implement the "dual-mentor system" model, where university scholars and industry experts jointly guide students' graduation design and innovation and entrepreneurship projects. All the courses offered should be based on real-life projects from Liaoning, and social mentors should participate in teaching.

Lastly, intellectual property rights and achievements should be shared. By establishing a clear mechanism for achievement sharing and

benefit distribution, the ownership of intellectual property rights and the method for sharing commercial profits should be clarified for jointly developed cultural and creative products, digital content, event brands, etc. At the same time, a "Liaoning Cultural and Aesthetic Education Innovation Case Library" should be established to transform successful projects into models that can be promoted, and through annual releases, exhibitions, tours, and other means, the influence of the community should be expanded to attract more social resources to join.

### 5. Conclusion

In the new era, constructing a "community of aesthetic education" to serve economic and social development represents a profound conceptual innovation and practical transformation. It demands that universities open their doors and proactively embed their development roots deeply in the fertile soil of local culture. It also requires society to adopt a more open mindset, viewing universities as indispensable strategic innovation partners. Through institutionalized collaboration, the hardcore strength of Liaoning's "the foundation of the Republic's industry" and the warm glow of "the birthplace of Lei Feng spirit" will not only be preserved in museums, but also live in the present and pass on to the future through creative cultural tourism products and deeply

rooted aesthetic education actions. This process is not only a vivid manifestation of Liaoning's cultural confidence, but also a paradigm of symbiotic prosperity and mutual achievement between higher education and regional society.

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