

Research on the Sharing of High-quality Aesthetic Education Resources in Liaoning Universities and the Integrated Value-based Education Mechanism from the Perspective of an Aesthetic Education Community

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Abstract: Against the background of aesthetic education immersion in schools, cross-stage education reform, and the comprehensive revitalization of Liaoning, university aesthetic education is shifting from internal curriculum construction to resource sharing, cultural transformation, and social collaboration. Universities in Liaoning have accumulated high-quality resources in public art courses, teaching teams, artistic practice, red culture interpretation, and local cultural communication. However, problems such as scattered resources, insufficient sharing, weak university-local linkage, discontinuity across educational stages, and incomplete evaluation mechanisms remain evident. From the perspective of an aesthetic education community, this paper integrates the sharing of high-quality aesthetic education resources in Liaoning universities, the transformation of Dalian local aesthetic education resources, the development of integrated value-based education across stages, and the co-construction and sharing of Liaoning red cultural resources into a unified framework. It proposes an operating mechanism based on resource mapping, curriculum sequencing, subject collaboration, digital platforms, and dynamic evaluation. The study argues that universities should collaborate with primary and secondary schools, museums, red cultural bases, communities, and enterprises to form an educational pattern characterized by provincial coordination, municipal implementation, university-local co-construction, and cross-stage continuity. This mechanism can enhance the effectiveness of aesthetic education immersion, strengthen the appeal of value cultivation, and support the creative transformation of Liaoning's local cultural resources.

Keywords: Aesthetic Education Community; Liaoning Universities; High-Quality Resource Sharing; Integrated Value-Based Education; Red Cultural Resources

1. Introduction

Aesthetic education in the new era undertakes the important mission of improving students' aesthetic literacy, cultivating humanistic spirit, and promoting all-round development^[1]. With the implementation of school aesthetic education immersion, aesthetic education has moved beyond the transmission of artistic knowledge and skills, and has entered a broader field involving curriculum-based education, culture-based education, practice-based education, and social education^[2]. For local universities and science and engineering universities, aesthetic education should not only improve students' aesthetic competence, but also connect professional education, local culture, and value cultivation.

Liaoning has rich red cultural resources, industrial cultural resources, marine cultural resources, historical district resources, intangible cultural heritage resources, and modern museum and art resources. These resources provide abundant content for aesthetic education curriculum development. Meanwhile, universities in the province have formed a foundation in public art courses, theatrical performance, art design, digital media, industrial design, transportation culture, and campus artistic practice. If these resources remain confined within universities, their educational coverage and social service functions will be limited. Therefore, how to transform university resources, local resources, and social resources into aesthetic education resources that can be taught, experienced, communicated, and evaluated has become an important issue in the reform of aesthetic education in Liaoning

universities.

From the perspective of Dalian's practice, local aesthetic education resources have distinctive urban characteristics. Dalian has red cultural remains, modern historical buildings, industrial heritage, marine cultural landscapes, urban public art spaces, museums, art galleries, theaters, school clubs, and social cultural institutions. These resources are close to students' lived experience and can make value cultivation more concrete, contextualized, and aesthetic. Cross-stage integrated education requires unified goals, connected content, coherent methods, and resource support rooted in local experience. Local aesthetic education resources can therefore serve as important carriers for integrated value-based education^[3].

2. Practical Dilemmas in the Sharing of Aesthetic Education Resources in Liaoning Universities

First, resource supply is relatively rich, while systematic organization remains insufficient. Liaoning universities have accumulated resources in courses, practice platforms, teaching teams, campus cultural brands, and digital teaching. Some universities have also developed distinctive aesthetic education resources based on engineering, transportation, machinery, architecture, and design. However, these resources have not yet been organized into a clear provincial catalogue or sharing list, making it difficult for other schools and primary and secondary schools to identify and use them effectively.

Second, the willingness to share has increased, while long-term mechanisms remain inadequate. Cooperation among universities, primary and secondary schools, museums, communities, and social institutions has continued to grow. Some schools have carried out aesthetic education immersion, artistic performances, study tours, and campus lectures. Yet many practices are still short-term and project-based. When university teachers provide aesthetic education guidance in primary and secondary schools, workload recognition, course ownership, evaluation feedback, and continuous improvement mechanisms remain unclear. After primary and secondary schools submit their needs, universities also lack convenient channels to match teachers, courses, and resources quickly.

Third, local resources have distinctive characteristics, while curriculum transformation

remains insufficient. Dalian's local aesthetic education resources are closely related to red culture, marine culture, industrial civilization, modern architecture, and intangible cultural heritage. They can be transformed into educational content integrating aesthetic education with value cultivation. However, local resources are often treated as visiting sites or case materials. After visits, students often lack classroom deepening, thematic creation, and value reflection. Cross-stage integrated education should follow students' cognitive development. Primary school students need perception and experience, secondary school students need understanding and inquiry, and university students need research and creation.

3. The Connotation and Educational Logic of the Aesthetic Education Community

The aesthetic education community emphasizes that multiple subjects jointly engage in resource co-construction, curriculum co-development, joint activities, and shared outcomes around common educational goals^[4]. It focuses on resource flow, value identification, responsibility sharing, and long-term cooperation. Within this structure, universities provide curriculum development, aesthetic interpretation, and teacher support. Primary and secondary schools provide stage-based needs and teaching contexts. Museums and red education bases provide authentic cultural spaces. Communities and enterprises provide practice platforms. Educational administrative departments provide institutional coordination and policy support.

For Liaoning universities, the aesthetic education community can overcome the limitations of individual schools and promote the cross-school flow of courses, teachers, platforms, and practice resources. For Dalian's integrated value-based education, it can connect schools, museums, bases, and communities, enabling local resources to shift from being merely visitable to being teachable. For the inheritance of Liaoning red cultural resources, it can promote the transformation of red culture from static display to aesthetic experience and creative expression.

Accordingly, the operating logic of the aesthetic education community includes three aspects. The first is resource sharing, which transforms scattered resources into public educational resources through platforms and institutions. The second is curriculum transformation, which

converts local culture, red culture, and university aesthetic education resources into curriculum content suitable for different educational stages. The third is collaborative education, which involves government departments, universities, schools, museums, communities, and enterprises in building a mechanism with shared values, clear responsibilities, and stable operation.

4. Operating Mechanisms from the Perspective of an Aesthetic Education Community

4.1 Resource Mapping Mechanism

Resource mapping is the foundation of sharing. At the provincial level, Liaoning universities should organize aesthetic education courses, teaching teams, practice spaces, digital resources, award-winning works, distinctive projects, and social cooperation bases to form a university aesthetic education resource list. At the municipal level, Dalian should organize red culture, industrial heritage, marine culture, historical buildings, museums, art galleries, intangible cultural heritage, and public art spaces to form a local aesthetic education resource map. The resource map should include resource names, types, applicable educational stages, educational themes, aesthetic characteristics, value implications, access conditions, cooperating subjects, and suggestions for curriculum transformation.

4.2 Curriculum Sequencing Mechanism

Curriculum sequencing is the key to bringing resources into the teaching system. Based on aesthetic education resources in Liaoning universities and Dalian local aesthetic education resources, a progressive curriculum structure can be constructed around basic aesthetic literacy, local understanding, value comprehension, and creative practice. At the university level, this structure may include public aesthetic education foundation courses, local cultural aesthetic education courses, professionally integrated aesthetic education courses, and practice-oriented innovation courses. At the level of cross-stage education, different courses can be designed for different educational stages around the same local resource. Primary schools can focus on perception and emotional formation, secondary schools on historical understanding and inquiry, and universities on theoretical deepening, social participation, and creative

expression.

4.3 Subject Collaboration Mechanism

The aesthetic education community requires clear responsibilities. Educational administrative departments are responsible for policy coordination, project organization, and evaluation incentives. Universities are responsible for curriculum development, teacher support, artistic creation, and resource transformation. Primary and secondary schools are responsible for student feedback, curriculum implementation, and activity organization. Museums, red education bases, and cultural institutions are responsible for opening spaces, providing materials, and participating in curriculum co-construction. Communities and enterprises are responsible for practical contexts and social service platforms. A collaborative model can thus be established in which universities take the lead, local actors participate, educational stages are connected, and society provides support.

4.4 Digital Platform Mechanism

Digital platforms are important tools for expanding resource coverage. Liaoning may explore the construction of a provincial university aesthetic education resource sharing platform that integrates course resources, teacher resources, venue resources, case resources, digital exhibitions, virtual simulation resources, and practical activity information^[5]. The platform should provide functions such as resource search, demand release, intelligent matching, course reservation, learning records, work display, and evaluation feedback, so that resource sharing can shift from static display to continuous use.

4.5 Dynamic Evaluation Mechanism

Evaluation determines whether sharing is effective. Evaluation of aesthetic education resource sharing should cover resource use, curriculum quality, student development, subject satisfaction, and social benefits. Resource use evaluation focuses on openness, frequency of use, coverage of educational stages, and matching between schools and local resources. Curriculum quality evaluation focuses on goals, content, activities, and local characteristics. Student development evaluation focuses on aesthetic perception, cultural understanding, value identification, expressive ability, and

practical participation. Evaluation results should serve improvement. Strong cases can be included in demonstration resource libraries, while weaker resources should be adjusted in content difficulty, activity design, and stage positioning.

5. Practical Pathways and Policy Suggestions

First, shared curriculum clusters for high-quality aesthetic education resources in Liaoning universities should be developed. Liaoning universities can build shared curriculum clusters around art foundations, local culture, technological aesthetic education, red aesthetic education, and creative practice. These courses can improve students' aesthetic competence, highlight Liaoning's regional characteristics, respond to the needs of science and engineering education, strengthen value guidance, and help students transform aesthetic understanding into works and actions.

Second, curriculum packages should be developed to use Dalian local aesthetic education resources in service of cross-stage value-based education. Such packages can be designed around resource themes, stage-based goals, course content, practical activities, and evaluation methods. For example, around red cultural resources, a themed course titled "Searching for Red Memories" can be designed. Primary school students can build emotional understanding through storytelling, drawing, and site visits. Secondary school students can deepen understanding through historical reading, situational discussion, and study reports. University students can form comprehensive expression through drama creation, video recording, volunteer interpretation, and social research.

Third, demonstration projects for an aesthetic education community based on red cultural resources should be created. Red cultural bases, memorial halls, museums, and university art teams can jointly build red aesthetic education practice projects, including red-themed curriculum development, artistic expression of red stories, immersive teaching in red venues, digital resource packages, and red-themed performances and exhibitions^[6]. Through joint creation and communication, the educational, aesthetic, and social functions of red cultural resources can be enhanced.

Fourth, university-local collaboration systems should be improved. A resource release system

should be established so that universities and local cultural institutions regularly release shareable courses, teachers, venues, and activities. A demand matching system should allow primary and secondary schools, communities, and educational departments to submit resource needs. An outcome recognition system should include curriculum packages, model lessons, study activities, artistic works, and social service outcomes in teaching achievement evaluation. Stable funding and incentives should also be provided for teams that participate continuously.

6. Conclusion

From the perspective of an aesthetic education community, the sharing of high-quality aesthetic education resources in Liaoning universities has multiple values in curriculum reform, value cultivation, cultural inheritance, and social service. Liaoning universities are important providers of aesthetic education resources and important organizers of the educational transformation of local cultural resources. Dalian local aesthetic education resources provide a perceptible, understandable, and participatory foundation for cross-stage integrated education. Liaoning red cultural resources provide a clear value theme and spiritual core for the construction of an aesthetic education community.

In the future, resource mapping should be used to consolidate the foundation of sharing, curriculum sequencing to promote cross-stage continuity, subject collaboration to improve co-construction efficiency, digital platforms to expand resource coverage, and dynamic evaluation to ensure educational quality. Through provincial coordination, municipal practice, and university-local collaboration, a resource sharing mechanism with Liaoning characteristics, Dalian identity, and university aesthetic education advantages can gradually be formed.

Acknowledgments

A phased achievement of the 2025 Liaoning Provincial Education Science "14th Five-Year Plan" Project: *Research on the Mechanisms and Pathways for Sharing High-quality Aesthetic Education Resources in Liaoning Universities* (Project No.: JG25DB079)

A phased achievement of the 2026 Liaoning Economic and Social Development Research

Project: *Research on the Co-construction and Sharing Mechanism of Liaoning's Red Cultural Resources Based on the "Aesthetic Education Community"* (Project No.: 2026lslybwzzkt-068)

A phased achievement of the First Batch of Research Projects Approved by the Dalian Federation of Social Sciences in 2026: *Research on Promoting the Integration of Ideological and Political Education across Universities, Secondary Schools, and Primary Schools through Dalian Local Aesthetic Education Resources* (Project No.: 2026dlskzd075)

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