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## **An Analysis of the Possibilities of Using Automation to Reduce Labor Costs in Aimbridge Hospitality**

**Wan Jiaqi**

César Ritz Colleges Switzerland, University Of Derby, Brig 3904, Kanton Valais, Switzerland

E-mail: Wjq18811526575@163.com

### **Abstract**

Aimbridge Hospitality handles 84 different hotel brands in addition to over 90 other independent boutique and lifestyle hotels. As the largest third-party operator in the world, Aimbridge provides owners and associates with possibilities and value that no other hotel operator can match. In order to obtain greater profits and attract more customers, Using SWOT analysis, summarize the advantages of the benign development of the company, find out the external factors affecting the company's development, identify the external factors that affect the company's growth, put forward the idea of using automation technology to save labor cost, in response to the technological age to the company's hotel business challenges.

### **Keywords**

Hotel, Automation, Cost, Profits

### **1. Executive Summary**

Aimbridge Hospitality is a renowned international hospitality company that operates worldwide. The company offers first-rate hotel management services to a diverse range of franchise, branded full-service and select-service hotels, luxury hotels, destination resorts, conference centers, and lifestyle hotels. When the pipeline is included, Aimbridge's premium portfolio consists of nearly 1,500 properties in 23 countries and 50 states. Aimbridge handles 84 different hotel brands in addition to over 90 other independent boutique and lifestyle hotels. This gives them the most significant brand diversity of any company in the industry. Aimbridge is devoted to fulfilling its aim of leveraging its scale to provide owners and associates with possibilities and value that no other hotel operator can match. As the largest third-party operator in the world, Aimbridge has this ambition since it is the largest company in the world. By aligning with a targeted focus, agility, and knowledge for each vertical, Aimbridge supports market success for hotels and optimizes



investment returns for owners (Parsons et al., 2018). This is accomplished by focusing on one vertical at a time. In 2003, Dave Johnson founded the company with eight hotels as its first holdings. The combination of Aimbridge Hospitality and Interstate Hotels and Resorts becomes the industry's preeminent third-party hotel management services provider, with a portfolio of more than 1,400 branded, independent, and resort properties throughout 49 states and 20 countries. Advent International, a worldwide private equity investment organization, will purchase the primary ownership stake in Aimbridge Hospitality from General Atlantic and Lee Equity Partners, a private equity firm in the United States. This transaction will take place later this year. A significant portion of the company's stock will continue to be held by the senior management team of Aimbridge, who will continue to govern the company.

As a third-party hotel operator with headquarters in Dallas, Aimbridge oversees the operations of around 800 upscale independents, branded, and independent hotels totaling more than 100,000 guest rooms in the United States of America, Canada, and the Caribbean. Aimbridge provides various services, including consultation, asset management, property management, development, and restoration.

## 1.1 The Current Situation in the Company

Aimbridge Hospitality, a leading global hospitality company, is getting ready for 2023 and beyond by concentrating on hiring skilled industry veterans, expanding its strong portfolio, and modernizing its operational approach to support its plans for international expansion and ongoing innovation in the hospitality industry (Ivanov, 2020). Aimbridge applies its well-established operational expertise and efficiency throughout its portfolio via collaborative technology and people-driven engagement. Among the significant investments made in recent months is the hiring of key leadership positions and the evolution of its internal structure with the formalization of six operating divisions. These changes have been made to better leverage Aimbridge's unparalleled operational acumen, which is focused on delivering unforgettable guest experiences and bottom-line impacts to owners. Aimbridge acquired a concrete bench due to the newly formed roles played by Mark Tamis, President of Global Operations, and Allison Reid, Chief Global Growth Officer (Hao et al., 2020). Both newly formed roles play critical roles in further curating talent, growth, and innovation across the company. Tamis and Reid, who have a great deal of experience in the hospitality industry, will be in charge of leading projects to increase value for owners across the full spectrum of hospitality verticals, as well as discovering growth prospects and encouraging a culture that values dedicated employees in a company that is on the cutting edge of an industry that is undergoing significant change. Aimbridge Hospitality is a leading hotel management company, a trusted operator of more than 80 lodging brands and unique luxury and lifestyle assets (Nam et al., 2021). The company utilizes its size and operational excellence to reliably deliver results for hotel owners and provide employees from all over the world with opportunities that cannot be found anywhere else. Aimbridge Hospitality adds value by





maximizing owners' investment returns and driving hotel market success through its focused and expertise-driven operating divisions in Full Service, Evolution Lifestyle, Enhanced Select Service, and Select Service. These divisions all fall under the "Full Service" umbrella.

## 2. Analysis

### 2.1 Internal Analysis

The Aimbridge Operations Teams are in charge of all day-to-day property operations, and the owners of the underlying properties are heavily involved in the process. Taking advantage of Aimbridge's scale and high operational efficiency enables owners to save significant money. In terms of RevPAR, the firm has always performed well, and when compared to its counterparts on the RevPAR Index, we consistently do better. Because of the strategic manner in which it acquires and develops hotel assets, Aimbridge Hospitality has established itself as the market leader in this sector. The organization takes a very ownership-focused strategy. As a result, it is good at locating and capitalizing on opportunities to provide its partners with the highest possible investment returns. Aimbridge Hospitality has a team of specialists knowledgeable in all aspects of the development process. These individuals collaborate to determine whether or not a project is feasible and whether or not it would be profitable. Gain a comprehensive understanding of the elements that influence hotel markets and submarkets. Delivering returns above market value via optimum performance and value engineering, market feasibility, site selection, approvals, construction, and operational management. Strong brand alliances ensure that all needs are satisfied.

### 2.2 SWOT Analysis

The company has its strengths, allowing it to compete properly in the market. Some of these strengths include high-profit margins. The company enjoys high-profit margins due to its operations' nature and the products it offers its customers. These products lead to the company enjoying a global clientele who are satisfied due to the quality of products. There is also the well-trained staff. The company hires staff who are well-knowledgeable and trained. This helps the company to enjoy good strategies developed by this staff as well as to enjoy their productivity. A well-trained staff also prevents the business from obvious mistakes, which lead to loss of money and resources in the company.

The weaknesses include a high-cost structure. The company carries a structure which is high cost. This translates to the prices offered to the customers, making the services and products expensive. There is also the weakness of depending on international tourism. Therefore, in case of anything, for instance, a pandemic, the business faces challenges in making progress due to limitations and guidelines set aside by governments in different countries to protect their citizens. The business



can benefit from the following opportunities. They can develop personalized products. Different customers have different preferences. Therefore, developing personalized goods helps the company reach specific customers directly and meet their needs. When developing services, some needs may need to be addressed. However, when the services are personal, it is difficult to overlook the needs since the company is dealing with an individual customer. Another opportunity has a cross-selling strategy. This helps the business to have different selling models. If one fails, the business can still recover through another strategy. Having different selling strategies also helps the company to have different approaches to the selling problem (Belias et al., 2019). The threats faced include uncertainties which affect the business. Uncertainties such as economic recession, pandemics and the introduction of other business models, such as Airbnb, affect the industry. The company must be aware of the existing threats to develop strategies that help the business operate within these threats. There are also changes in consumer behavior which is a threat because it affects revenues. Customers may be influenced to cut costs in some areas of their lives. Hotels and vacations being non-necessities, are mostly affected when these trends occur.

## 2.3 External Analysis

The company faces different external factors, including political, economic, social, technological, and legal factors. Political factors include travel bans, which hurt the hotel industry. The government has a great deal of authority over the hotel industry. For example, if the political party now in power decides to limit travel, it might negatively impact the tourism and hotel businesses (Hua et al., 2020). It just takes one poor decision for a country to wipe out a significant portion of its GDP.

Another problem that the government oversees is fiscal matters, namely taxes. If a tax reform in the United States results in hotel owners paying lower taxes, it may be beneficial for the industry as a whole. Luxury hotels with lavish amenities could use the money they save to construct more bedrooms. Some economic factors include the strength of the country's currency in which the company operates. The local currency's strength or weakness can affect a particular location's allure. For instance, people from other countries will have a greater interest in visiting the United States if the value of their currency relative to the dollar in America is increasing. The other factor is the effect of recycling. The hotel industry is one of the most susceptible to economic upheavals. However, all businesses will feel their effects. It is the first to feel the economy's cycles, and it is the first to emerge. The number of unemployed people, the pace of job growth, and the number of people who travel all have a role in determining how successful it is. The sociocultural factors include changes in the hotel industry (Marković et al., 2020). The changes that have occurred, such as introduction of Airbnb, which is cheaper, affect the hotel industry. The technological factors include changes in technology. Hotels used to rely primarily on traditional forms of media (print and broadcast). However, now they must also consider the new forms of media that have emerged due to the rise of the internet (Zhang et al., 2020). Social media platforms like Facebook



and smartphone apps are some of hotel owners' most popular tools; nonetheless, it is essential to exercise prudence while using these tools. There are also legal factors, such as the crime rates, which lower the productivity of the hotel industry as many customers shun away from hotels for safety.

## 3. Entrepreneurial Opportunity and Value Proposition

The business can exploit the automation of labor to save on labor costs. Technology has changed many industries. The hotel industry has been impacted by different use of technology in day-to-day operations. Aimbridge hospitality can benefit from using technology such as robots, artificial intelligence and machine learning to lower labor costs. This is an opportunity that many companies in the industry are exploiting and enjoying benefits. Therefore, the company needs to adopt the idea of lowering production costs, which translates to low prices. Automation can be applied in cleaning, changing bedding, taking customer orders and serving customers. Employee salaries are expensive, and they translate to high prices for customers when they are trying to get the services and products of the company. Therefore, the company can lower this customer problem by reducing labor costs (El Hajal et al., 2021). Taking advantage of this entrepreneurial opportunity also helps the business offer customers quality services since machines make fewer mistakes. Computerizing operations can be God for the business to help it avoid mistakes and delays committed by employees. This also ensures an increased number of customers served, reducing the hotel industry's waiting hours and delays. Customers prefer hotels which offer quality services at affordable prices. It is not easy to do without automation because of the costs incurred in different departments.

### 3.1 The Problem

There is an issue of labor costs that must be dealt with in companies. Employees are expensive; their performance is also affected by different things, including compensation, engagement and training. This means that managers must put much effort into managing employees, which requires company resources. The problem continues to affect different areas of the company, such as profitability and the revenues earned from the company's competitive advantage. The problem can be solved by exploiting an entrepreneurial opportunity to ensure that different areas of the business are taken care of.

### 3.2 Solution

The solution is automating operations. Repetitive tasks and other tasks that can be assigned to the machines are given to the machines while the other tasks are left to the employees. Checking in and checking out of a hotel are both required steps in the regular operating routine. A self-check-in kiosk may automate these processes, which would result in cost savings since it would eliminate



the need for physical front desk workers. Customers will never have to wait in line for an employee to check them in or out since the check-in and check-out procedures are streamlined and straightforward. It is feasible to automate more routine processes, such as collecting feedback from customers. It is no longer necessary to fill out physical paperwork, which results in time savings and increased production. When management streamlines employees' day-to-day responsibilities, everyone on staff knows what is expected of them and can do them effectively. It is easy for workers at more prominent hotels to need clarification about which tasks they have performed and which ones remain. Using a hotel automation system, you and your team can keep track of the tasks that need to be completed and ensure that the workload is distributed in the most efficient manner possible across all of your employees. Your employees can remain informed about what is expected of them, which will result in improved performance on their part.

### 3.3 Target Market

The target market for this idea is hotels. Hotels can take advantage of this idea to benefit from it. The idea can increase hotel efficiency, improve group efforts, and maximize the use of resources, among other benefits. Therefore, hotels can be a customer of the automation systems to improve operations in the company. There are many areas the hotels can integrate automation. These include booking hotels, taking customer orders, and serving customers, and they can also be integrated into the business's operations for maximum results.

### 3.4 Why Now

This is the technology era. There are many advanced technologies which have been affected. Many companies are turning to the adoption of these technologies to benefit their business. Therefore, it is the best timing for the hotel industry to integrate these technologies to benefit. Utilize an automated revenue management system so your hotel's pricing and rate level utilization strategies may be as successful as possible. The RMS is set up to adjust the hotel rate levels provided to customers if high levels of demand are detected. This is done to foster optimal pricing patterns and make the most of the earning potential available.

In contrast, the RMS could strive to increase the number of discounts, extended stay specials, or other time-limited bargains when demand is low to attract guests to your hotel. These promotions might be for a more extended period. The goal of automation in the hotel sector is to reduce the amount of regular work performed by hotel personnel while enhancing the client experience.

## 4. Conclusion

As discussed above, the hotel business faces different challenges, primarily when operating globally. There is a need to reduce costs for the business to allow large margin profits. The proposed solution for this problem is automation. The business must assign repetitive tasks and



other tasks that machines can handle to machines. This helps the company to enjoy large profits since labor costs are reduced. When hotels adopt automation, it helps to lower the prices, which attracts more customers.

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## A Probe into the Way to Improve the Soft Power of Qi Culture Empowered Higher Vocational College<sup>①</sup>

**Jiang Hong**

Zibo Vocational Institute, Zibo 255000, Shandong Province, China

E-mail: 13964455551@163.com

### Abstract

In order to promote the construction of the national "Double High Plan" and the construction of the "New Highland of Vocational Education", Zibo Vocational College has built a new model of Qi culture "one lesson, two libraries and three platforms", starting from handling the three relationships, using two driving points and promoting the three goals, we will explore a new way to enhance the soft power of higher vocational education with a Qi culture, and help the school to build a "double high" culture education.

### Keywords

Qi culture, Higher vocational college, Soft power, Route

The composition of urban "hard power" needs excellent hardware facilities, while the construction of "soft power" cannot be separated from the spiritual charm formed by cultural heritage. If the two complement each other, urban development will be full of vitality and stamina. To this end, Zibo implemented the "Nine Empowerment" action to promote the regional economy shift and speed up. Among them, the "cultural empowerment" action proposed that we should make every effort to promote Qi's cultural heritage and innovative development, build a national historic and cultural city, and implant "stimulators" for high-quality development. [1] Zibo Vocational College actively connects with Zibo's "cultural empowerment" action, explores a new way to enhance the school's soft power with Qi's culture, and helps the school's "double high" cultural education construction.

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<sup>①</sup>This paper is one of the phased research results of the excellent project of ideological and political work in colleges and universities by the Ministry of Education in 2022, "Construction and implementation of Qi Culture's 'one, two wings and three main lines' education model".



## 1. Schools should Deal with Three Relationships First

In December 2019, Zibo Vocational College won the competition among 1418 vocational schools and 58000 specialties across the country, becoming one of the first schools to be shortlisted for high-level vocational schools with Chinese characteristics and professional construction plans. Although it has preempted the development opportunity, similar to other higher vocational colleges, the school also has problems such as unclear positioning, unclear characteristics, and homogenization of development. How to make the school distinctive and make the project a brand has become the key to whether the second support cycle can be continued in five years. In order to ensure the accurate positioning, the school conducts a careful and thorough data analysis of all the shortlisted schools from the market, users, competitors and other aspects. By checking problems, finding gaps, and tapping advantages, we have worked out a construction plan of "Double High Plan" that suits our own reality, proposed to take the implementation of Qi culture's "one lesson, two libraries, and three platforms" education model as one of the key projects of "Double High" cultural education, and explored a new way of traditional cultural education with "Chinese characteristics", "regional characteristics", "industry characteristics", "professional characteristics", and "campus characteristics", empower higher vocational soft power with Qi culture. To this end, the school should first deal with three relationships:

### 1.1 The Relationship between "Big" and "Small"

There are national, provincial and municipal competent departments above the school. All the latest policies, ideas, judgments, methods and measures they put forward are the foundation stone for the school to clarify the new coordinates, aim at the new positioning and create new horizons, so as to accurately feel the pulse of vocational education and find the right starting point. Only by consciously putting the "double high" cultural education construction in the overall situation of school development, regional development, and the development of similar schools in the province and even the whole country, can we see the "big" from the "small" and do the "small" things "big".

### 1.2 The Relationship between "First" and "Later"

When deploying the overall work and the overall construction plan, the school should learn to "play the piano with ten fingers". We will also include the soft power enhancement project of Qi Culture Empowered Schools, optimize the allocation of various resources, coordinate the deployment of all forces, and promote all work as a whole. Only when people do their duty, things do their best, and places do their best, can we handle the relationship between the overall development of the school and the construction of campus culture.



## 1.3 The Relationship between "Fast" and "Slow"

Before the outbreak of the COVID-19, higher vocational education was affected by the torrent of information development and was always in a rapid growth trend. However, reform practice has proved that education needs to be "slow". During the construction of the "Double High Plan", if higher vocational colleges excessively pursue the immediate benefits of "short, flat and fast", they will inevitably fall into the development dilemma of heavy scale, large investment, high cost and false data, and will easily cause unnecessary waste of resources. To enable schools to improve their soft power with Qi culture, we should first find the right direction, then determine the project, and try while walking. Only in this way can we "step fast and steadily", promote qualitative change with quantitative change, and achieve great success with small wins.

## 2. Schools Can Rely on Two Power Points

Policy is the wind vane of industry development. In July 2019, Shandong Province proposed to promote the inheritance and transformation of traditional culture, identified the goal of taking the lead in promoting excellent traditional Chinese culture and building a socialist core value system, and proposed to build five systems of research and interpretation, universal education, practical cultivation, protection, inheritance, and communication of excellent traditional Chinese culture. [2] Therefore, the improvement of the soft power of Qi culture enabled schools should also be based on the time and situation. With the help of two driving points, we should refine measures, pay close attention to implementation, highlight features, create highlights, make brands and highlight values.

### 2.1 With the Help of Top-level Design, Create a Professional Campus Culture Brand

When constructing the education mode of "one lesson, two libraries and three platforms" of Qi culture, the school should adhere to the combination of "crossing the river by feeling the stones" and strengthening top-level design. Starting from the highest level of "double high" cultural education construction, the school should make a design scheme with clear positioning, accurate purpose and moderate height in line with the promotion of cultural empowerment of higher vocational soft power. Set up a design team composed of the main leaders of the school, the main heads of each department, government leaders, industry experts, enterprise representatives, and scholars in the field. After fully investigating and analyzing the current situation of regional economic development, the demand for graduates' employment market, the problems in education, teaching and administration, the factors restricting the development of the school, and the existing campus culture and talent training model, according to the national vocational education policies and regulations, draw on the successful cases and advanced experience of higher vocational education at home and abroad, build the Qi culture "1+N" curriculum system, build a pool of





excellent traditional culture education teachers and Qi culture teaching resources, build a platform of "cultural education", "scientific research" and "practical activities", and constantly expand the connotation and deepen the extension, create a good campus cultural atmosphere, temper the high-quality campus culture, and improve the school cultural taste, improve the effectiveness of cultural education, cultivate the craftsmanship spirit of students.[3]

## 2.2 By Means of Implementation, We Can Make Efforts to Highlight the Contemporary Value of Regional Traditional Culture

In the era of "double high", higher vocational schools not only face the pressure of cultivating a large number of high-quality skilled talents with both morality and technology, but also face the challenge of cultural competition between the East and the West when carrying out traditional cultural education. Schools should pay attention to the cultivation and practice of socialist values, and resist the ideological infiltration of hostile forces into students' "color revolution"; We should strengthen the cultivation of Chinese excellent traditional culture and curb students' negative emotions arising from the epidemic; We should create high-quality online courses to prevent students from being psychologically disturbed by the "messy information" on the Internet; The campus culture system planning should be formulated from a strategic perspective to promote the integration and interaction of institutional culture, material culture, spiritual culture and behavioral culture; We should carry forward the regional culture, enhance the cultural style, expand the ideological realm, cultivate humanistic feelings, and establish cultural self-confidence in the vision of a community of shared future for mankind; We should tap the accumulation of school-based culture, extract the essence of campus culture, absorb the core concept of corporate culture, inherit and innovate the dimensions of regional culture, enhance the soft power of school culture, and show the achievements of the construction of characteristic campus culture; We should adhere to the two pronged approach of Qi culture theory teaching and practical activities, realize the "two wheel drive" of Qi culture research and dissemination, promote the deep integration of Qi culture and professional culture, improve the overall level of excellent traditional Chinese culture teachers, enhance students' ability to apply traditional culture to solve practical problems, and make Qi culture education transform from "teaching" to "education", and teaching from "teaching" to "learning". [4]

## 3. The School Needs to Promote Three Goals

A good goal is like a beacon, which can find the right direction for the school's "double high" cultural construction. The school needs to promote three goals to enable the promotion of soft power of higher vocational education with Qi culture:



## **3.1 With the Goal of Promoting the Inheritance, Innovation and Development of Qi Culture, We Will Create Cultural Boutiques**

Teachers and students are encouraged to practice the spirit of craftsmanship, work hard to describe, depict and eulogize the Party, the motherland, the people, heroes and the times, create, polish and interpret the campus cultural masterpieces in various forms, such as drama, music, dance, painting, photography, stories, poetry, novels, audio and video, which are friendly, ideological, artistic, appreciative, promotional and innovative. Let the education of socialist core values be integrated into school management, education and teaching, and student life, and promote the inheritance and innovative development of Qi culture.

## **3.2 With the Goal of Promoting the Transformation of the Value of Qi Culture in the Era, We Will Dig Deeply into the Connotation of Characteristics**

Qi culture is the "root" of Zibo's local culture, and its characteristics and connotation, such as openness, inclusiveness, reform and innovation, are the "soul" of Zibo Vocational College's campus culture. It is necessary to innovate and integrate traditional culture and professional culture, campus culture and enterprise culture, professional culture and characteristic culture, focus on the construction of the national "double high plan" and the construction of the national "new highland of vocational education" jointly built by Shandong Province, deepen the integration of industry and education, promote the cooperation between schools and enterprises, meet the regional industrial needs, coordinate the cultivation of talents in urgent need of the market, and continue to improve the attractiveness of schools and the core competitiveness of graduates' employment, Build a training base for high-quality technical and skilled talents. [5] The school should not only cultivate outstanding graduates with craftsmanship, exquisite skills and innovation skills, but also pursue the spirit of "model", select famous teachers, and highlight the model of the times with excellent politics, high business and superb technology. Deepen the cultural heritage of the school and the humanistic atmosphere with professional characteristics, and promote the value transformation of Qi culture in the era.

## **3.3 Strengthen Publicity and Promotion with the Goal of Promoting Qi's Extensive Cultural Exchanges and Cooperation**

In order to do a good job in online publicity in the new era, we must promote the construction of advanced network culture to develop in depth. To this end, the school adheres to the new strategic pattern of "mainstream website+mainstream new media platform+mainstream social platform", which is supported by advanced technology and based on content construction, and strives to build a new media campus platform with strong leadership, wide dissemination and great influence. On the basis of doing a good job in the construction of cultural network information content, actively



participate in the "double high" cultural competition, make full use of national, provincial and municipal television stations, radio stations, mobile terminals, various newspapers, magazines, books, movies, audio-video and other publications, skillfully take advantage of mainstream websites and new media platforms such as "Today's Headlines", "China Education Online", "China Shandong Network", "Popular Network", "Luzhong Network", as well as WeChat Microblog and other social platforms to form a "online+offline" in-depth integration, multi-channel efforts, and comprehensive coverage of the publicity system. Qi's cultural activities will be fully displayed in text, audio, video, animation, web pages and other forms, so as to achieve rapid information dissemination and value transformation among various users at the national level, community level, and industrial level, and promote extensive exchanges and cooperation of Qi's culture.

## 4. Conclusion

To sum up, in the process of building a distinctive campus culture, if Zibo Vocational College can handle the above three contradictions, use the two driving points, and promote the three goals, it will help to dredge and solve the difficulties in Qi's cultural popularization, inheritance and innovation. It is beneficial to keep the work goal of improving the soft power of Qi Culture Enabling School consistent with the overall goal of the school's "double high" cultural education construction and the long-term goal of Zibo's "cultural empowerment" action, which is conducive to the leapfrog development of Qi Culture's "one lesson, two libraries and three platforms" education work.

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# **On the Influence of Information Customized Personalized Service on the Competitiveness of Hotel Industry**

**Wan Jialin**

César Ritz Colleges Switzerland, University Of Derby, Brig 3904, Kanton Valais, Switzerland

E-mail: wanjialindd@163.com

## **Abstract**

Personalized service refers to offering and using client information to adapt hotel services to customers' preferences. personalization ensures that hotel industry offers services tailored to meet the needs and preferences of their target audience. The primary objective of the study it to explore the impacts of personalization in the hotel industry. The study explores different ways in which the hospitality industry collects client information and uses the information to customize their services to suit clients' preferences. hospitality industry is very competitive and therefore personalization of services remains one of the key aspects in order for the business to remain competitive.

## **Keywords**

Client information, Personalized service, Hotel industry, Competitiveness

## **1.Describing the Research Field**

The field of the research is the hospitality industry. The hospitality industry is a large subsection of the service industry and is comprised of four major areas including food and beverage, lodging, travel and tourism and recreation. The success of a business in the hospitality industry largely depends on how they achieve customer satisfaction. Hoteliers must stay relevant by offering services that meet customer needs and preferences. Hospitality industry offers accommodation services and catering services to travelers, both for corporate/business trips and travelers on vocation. Customer needs are constantly changing and thus hoteliers are required to keep up with the changing needs. Along with the overall economy, the global hospitality industry has experienced massive growth in the last one decade since the end of the financial crisis in the 2008 (EHL Insights, n.d.). However, the COVID-19 pandemic had profound effects on the hospitality



industry following the global lockdown and movement cessation measures that saw many businesses in the hospitality industry collapse. In the post-covid 19 period, the hospitality industry is recovering and shifting from the traditional service to personalized service. Like in other industries, offering what clients want is very critical for the success of the business. The hospitality has focused on leveraging consumer data to offer customized services.

## 2. Initial Literature Review

### 2.1 Personalized Service

Personalized service entails understanding what consumer needs are and their preferences in order to offer services tailored to meet those needs and preferences. Data collection and analysis is important in personalized service. Businesses perform data collection and analysis to uncover patterns related to consumer's consumption of their products and services. Data analysis helps inform marketing strategies as the business offers customized marketing ads that speak to the consumer at a personal level. The message is customized for the specific target audience based on their purchasing behaviors. The internet holds vast information about consumers and thus the hospitality industry is leveraging on the data to inform their personalized service (Chem, n.d.). For instance, social media platforms such as Facebook, Twitter and Instagram hold vast information about consumer behaviors. Businesses in the hospitality industry pull all these information for analysis to uncover similar themes about consumers.

Personalized service ensures that a business does not offer the same service to all consumers. Consumers have different tastes and preferences and thus the assumption that all consumers want the same service is what makes more businesses to fail. Personalized service leverages data collected from previous stays by customers to inform decisions regarding the services they need ((Lindecrantz & Zerbi, 2020). The hospitality industry collects all sorts of customer data to provide personalized services. For instance, when hoteliers send out reservation confirmation emails, they may ask the customer to provide preference data such as if they would prefer tea or coffee or a particular scent of shampoo. Research shows that personalized service fosters customer satisfaction as business offers services that the client needs.

### 2.2 Personalized Service Versus Traditional Service

Traditionally, customer experience with the hotel was defined with their interactions with the hotel staff and provision of a room that meets or exceeds expectations. Traditional service does not place much emphasis on customer needs since little or no information about the client is put into consideration when offering services to the client. Traditional service is based on the assumptions of clients might need or what services they used on their previous visit. However, customer needs are evolving and a client may not require the same services they used on their previous visit. On



the other hand, personalized service puts into consideration all client needs and preferences. Personalized services rely much on customer data to inform what services clients need (Tong et al., 2012). Traditional service offers a universal service to all clients. It assumes that all clients would need the same service.

The hospitality industry has made a profound shift from traditional service to personalized service. Businesses that have stuck to the traditional service model are more likely to be out of the industry in the near future. Clients are looking for services that give value for their money and that is personalized service because all their needs are catered for. Personalized service takes into account what the client wants and delivers a service that perfectly meets all client needs. The current hospitality landscape has outgrown the traditional service to create room for improved technology and enhanced personalized guest experience (Lindecrantz & Zerbi, 2020). More guests now expect customized service with a low-touch flair that allows them to express complete control over their hotel experience. Traditionally, guests expected to be greeted with cheerful front desk staff. However, they now prefer mobile check-in without much interaction with the hotel staff. Guests want much privacy and that is why self-service is on the pace to replace the traditional guest service completely. Self-service trend is the new thing in the hospitality industry because of the convenience and privacy it brings. The Air BnB, ecommerce platforms, Uber eats among others are example of how consumer purchase behaviors have changed (Lindecrantz & Zerbi, 2020). The hospitality is adopting the self-service trend to allow guests to do everything based on their preferences.

## 2.3 Customer Satisfaction

Personalized service has a direct correlation to customer satisfaction. Personalized service seeks to enhance customer satisfaction by offering services that meet customer needs. Customer data provides insights on customer needs and preferences. Hoteliers use this information to offer services that guests want. Personalization helps to bridge the gap between customer and brand effectively. Furthermore, personalized service allows a business to respond to customer queries and to respond to them as per the client's preference. Personalized service creates customer loyalty (Schaap, 2018). Customers are more likely to stick to a brand that meets their needs and exceeds their expectations. The hospitality industry is very competitive and thus businesses have to ensure that they maintain their existing clients by offering them quality services. personalized service improves return on investment if implemented appropriately. Customers feel valued and appreciated when a brand offers services that exceed their expectations (Chem, n.d.). Nevertheless, personalized service allows a business to deliver curated communications and responses to clients at every stage of the customer.

## 3. Research on Hospitality Industry



## 3.1 Research Justification

Hospitality industry is evolving and new trends are rolling out every day. The proposed study is critical provide insights regarding the benefits of personalized service in the industry. There is limited literature on the importance of personalized service. The findings of the proposed research is important to add more knowledge to the existing literature on personalized service. Furthermore, the research findings can be applied in different industries not only in hospitality since personalized service is almost the same across all industries. More information about personalized is important to help businesses understand the impacts it has over traditional service. The findings will inform businesses' decision on whether to shift to personalized service or to stick to traditional service.

## 3.2 Research Aims

The proposed research seeks to provide substantial information about personalization in the hotel industry. There is limited research on the impacts of personalized services in hospitality and thus the research findings would add substantial information to the current literature on personalized service in the hospitality industry. As technology continues to advance, businesses are leveraging substantial amounts of data on the internet on customer preferences and service use behavior. Data analytics is critical in the hotel industry as customer needs are dynamic and thus the hospitality industry has to adapt to the changing needs.

## 3.3 Research Questions

Compared with the traditional service model, the advantages of personalized service.

Customer Satisfaction of Personalized Service Preferences of Different Customer Groups in Hotels.

The impact of personalized service on customer loyalty.

## 4. Methodology

Research methodology outlines the methods used to collect data to respond to the research topic. Methodology informs the credibility and reliability of the research findings. The proposed research will collect qualitative data on personalized service in the hospitality. Qualitative research design focuses on obtaining data through open ended conversation. Interviews are the most effective method of collecting qualitative data. Face to face interviews, virtual interviews and phone interviews will be conducted to collect data needed for the research. The choice of the type of interview will be determined by the geographical location of the participants. For example, phone call or virtual interviews would be used for participants located far away. Qualitative research will allow to gain in-depth information related to the research topic. Open ended



questions allow participants to give more information related to the study topic. This allows the researcher to pick the most relevant information to respond to the research topic.

## 4.1 Participants

The target participants for the study are people within the hospitality industry as well as clients who use hospitality services. The participants in the hospitality industry will provide firsthand information about their experiences with both personalized service and traditional services. To avoid generalization of the findings and bias, the research will recruit approximately 200 participants for the study. Ethical considerations regarding the confidentiality and privacy of participants will be considered. Before engaging participants in the study, the researcher will seek their informed consent to participate in the study. The researcher will also inform the participants about the objectives of the research so that they can decide whether or not to participate in research.

## 4.2 Sampling

Sampling of the study participants will be non-random. Random sampling would result in recruitment of participants with little or no knowledge about the study topic. The selection of the participants will follow a criterion that ensures only participants with relevant knowledge about the research topic are included in the research. The study targets people in the hospitality industry including hoteliers and clients using the hospitality services. This will include visiting major hotels and asking the clients about their experience with personalized services.

## 4.3 Data Collection

Data will be collected using both questionnaires and interviews. However, the research will focus more on collecting qualitative data through interviews in order to gain in-depth understanding of participants' perception regarding personalized services. Questionnaires will be used to collect quantitative data. Online questionnaires will be shared using forms and shared with respective participants. Furthermore, questionnaires will comprise both open-ended and closed-ended questions. Both qualitative and quantitative data is critical to inform the research topic.

## 4.4 Data Analysis

For qualitative data, thematic analysis will be conducted to identify common patterns and themes in participants' responses. Thematic analysis entails identifying common responses by the participants to make a final conclusion about their perspective. For quantitative data, Statistical Package for the Social Sciences (SPSS) will be used to calculate standard deviation, mean and mode of the data.





## 5. Expected Research

### 5.1 Expected Research Findings

The study anticipates that most participants will agree that personalized service is better than traditional service. Also, the participants will report that personalized services result in customer satisfaction since customer preferences and needs are met through personalized services. Only a small number of participants will agree that traditional service is better compared to personalized services. Participants who are hoteliers will report that personalized services help them to attract more guests and also helps maintain customer loyalty because guests always come back following great services.

### 5.2 Expected Research Contributions

Comparing the advantages and feasibility of personalized service, summarizing the difference and connection between traditional service mode and personalized service.

To provide hotels with more detailed views of customers on personalized services, and put forward suggestions, so that service providers can improve service strategies and improve service quality.

Strengthen the application of research methods through information investigation and collection in the hotel industry.

## 6. Conclusion

The feasibility of the study depends on the following factors: necessity of the topic, literature review, design of the research method and data analysis. Since personalized service is a trend in the hotel industry and will have a positive impact on hotel reputation and revenue, it is useful and necessary to conduct research on it. In-depth review and analysis combined with previous literature to solve some research questions. The proposed research provides insights on the benefits of leveraging customer data for personalization in the hospitality industry. Businesses in the hotel industry that do not offer personalized services will be phased out of the business as consumers prefer services that are customized to meet their needs. The study also seeks to compare and contrast personalized service and traditional service. The comparison provides a clear and concise conclusion on the most beneficial service in the hospitality industry. Most businesses in the hospitality are still stuck in the traditional service. The research findings would help the businesses to evaluate the effectiveness of the traditional services versus personalized service.

The research seeks to collect information related to the hospitality industry, therefore, only participants with background knowledge and experience in the hospitality industry will be



recruited for the study. Therefore, findings participants who fit the above description may be a big challenge and thus the number of participants may be small. As a result, there will be high possibility for generalization of the research findings.

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# **Research on the Route of Qilu Culture Integrating into Higher Vocational Etiquette Education from the Perspective of Cultural Self-confidence**

**Mei Zhenhua**

Zibo Vocational College, Zibo 255300, Shandong Province, China

E-mail: 271305625@qq.com

## **Abstract**

On the basis of academic sorting and analysis, focus on innovating the realization path of Qilu culture integrating into higher vocational etiquette education, form a stable and systematic inheritance and communication mechanism from three aspects of establishing ideas, building mechanisms and building systems, and explore a diversified etiquette education path, it is conducive to promoting the comprehensive quality training of higher vocational students in the new era, enhancing their cultural self-confidence, and conducting research on the strategies and paths of Qilu culture integration in higher vocational etiquette education, with a view to providing reference experience for similar colleges across the country and promoting it within a certain range.

## **Keywords**

Cultural confidence, Qilu culture, Etiquette education in higher vocational education

As the essence of Chinese culture, Qilu culture is the crystallization of the collective wisdom of the Chinese people and the core strength of the Chinese nation. It is of great practical significance to carry out Qilu culture education in the etiquette education of higher vocational education, inherit and carry forward the excellent traditional culture of the Chinese nation, for higher vocational students to establish cultural self-confidence, improve personal accomplishment, strengthen the recognition and appreciation of Chinese culture, and realize the cultural rejuvenation of the Chinese nation. Taking the integration of Qilu culture and higher vocational etiquette education as the breakthrough point, aiming at the new problems in the development process of higher vocational students, such as insufficient recognition of traditional etiquette



culture, lack of etiquette literacy, nonstandard and unsystematic etiquette education, and the dominance of western discourse system, Qilu culture is closely centered on the fundamental task of establishing morality and cultivating people in the new era, and permeates all fields of higher vocational etiquette education. Strive to build a whole set of innovative ways for traditional Qilu culture to integrate into higher vocational etiquette, provide a new paradigm for the research of higher vocational etiquette education in the new era, and make the traditional culture infiltrate into higher vocational etiquette education.

## 1. Research Background

The report of the 19th National Congress of the Communist Party of China further pointed out that "Cultural self-confidence is a more fundamental, deeper and more lasting force in the development of a country and a nation." Cultural self-confidence reflects the cultural subjects' supreme love for their own national culture and their full recognition of national cultural values. It is a concentrated expression of national self-esteem, self-confidence and pride, and also a prerequisite and confidence for inheriting the spirit of Chinese excellent traditional culture and innovating the connotation of advanced socialist culture. The General Office of the CPC Central Committee issued the Opinions on the Implementation of the Project of the Inheritance and Development of Chinese Traditional Culture, which pointed out that "We should focus on the fundamental task of building moral character and cultivating people, and put excellent traditional culture through enlightenment education, basic education, vocational education, higher education, continuing education and other fields".

Etiquette is a ceremony that people observe together in social life, formed by customs and habits. With the help of it, certain social relations and social order can be established and maintained, the social structure can be complete and harmonious, and the activities between them can be orderly. Qilu culture attaches great importance to maintaining social harmony and stability, among which etiquette ideology and etiquette education are also very prominent. Qilu culture is an excellent traditional Chinese culture, among which respect, self-discipline and moderate etiquette are important principles for learning and using etiquette. Promoting the excellent Qilu culture and inheriting the essence of Chinese culture are the unremitting value pursuit of higher vocational education. Educators are charged with the mission of educating people with culture.

## 2. Research Status and Trend

### 2.1 Domestic Research Status and Trend

#### 2.1.1 Research on Qilu Culture and Etiquette Education

Since the Western Zhou Dynasty, the etiquette culture in China has developed with profound historical accumulation. Confucius took "etiquette" as the basis for governing the country. Xunzi



believed that "courtesy is the extreme of humanity". Guan Zhong also regarded ritual as the leading thought of life, and created the earliest student code in ancient times and even in the world, Disciple Duty. The Book of Rites and the Rites of Zhou Dynasty are classic works of ancient etiquette. Later, many scholars and thinkers focused on the study of traditional etiquette and wrote a large number of works, such as Qian Xuan's General Theory of Three Rites, Li Yunguang's Reflection on Rites, and Zou Changlin's Culture of Chinese Rites. Modern research on etiquette culture by Jiang Jingping and Jin Zhengkun infiltrated western etiquette culture into college textbooks; Recent domestic scholars' research mainly focuses on the following aspects: First, research on the contemporary value, influence and modern transformation of Chinese excellent traditional etiquette culture; The second is about the necessity, feasibility and relevant operation methods of Chinese etiquette culture to strengthen ideological education for college students.

## **2.1.2 Research on the Integration of Chinese Traditional Culture into Higher Vocational Etiquette Education**

In recent years, scholars have gradually begun to study the integration of etiquette culture into higher vocational education. It mainly focuses on the following two aspects: First, the research on the enlightenment, value and attraction of the integration of Chinese traditional ritual culture into higher vocational education. Li Haiqiang pointed out in On the Value of Chinese Traditional Etiquette Culture in Higher Vocational Education that Chinese traditional culture is an important means of ideological and political education in higher vocational education and an important supplement to skill centered higher vocational education; In the Research on Etiquette Culture Cultivation of Higher Vocational Students and Attractiveness of Higher Vocational Education, Xu Liying emphasized that the attractiveness of vocational education should be enhanced through the study of specific guidance methods. The second is to explore the practical path of integrating Chinese excellent traditional culture into higher vocational education. In the Practical Path of Integrating Chinese Excellent Traditional Culture into Campus Culture Construction of Higher Vocational Colleges, Cheng Tao proposed to improve the inheritance of Chinese traditional culture by building a platform and strengthening top-level design; Zhao Dongmei's Practice and Reflection on Etiquette Culture Education in Higher Vocational Colleges proposed that it would be more valuable for students if the etiquette norms required by the professional qualification certificate could also be included in the activity mode.

To sum up, domestic scholars have paid attention to the lack of understanding, lack of education, value orientation deviation and other current situations of traditional etiquette culture in higher vocational education, and have begun to explore relevant theories and practices, but most of them remain at the theoretical and macro levels, lacking empirical research, which is difficult to popularize and promote. There is still a gap in the research on the path of the integration of Chinese traditional etiquette culture and higher vocational education. To sum up, the research of this problem is urgent and has high practicability.

## **2.2 Research Status and Trend Abroad**



Foreign scholars from the perspective of Confucian culture to study the ritual culture. South Korea and Japan have made some achievements in this field. In his book *On Modern Japanese Family Morality*, Gaoqiao Jin of Japan emphasized the need to take Confucian ethics as the core in the process of strengthening social moral construction. Cui Gende of South Korea believes that the new Confucian ethics play a basic role in establishing the order of the earth. Generally speaking, foreign scholars' researches on etiquette are mostly related to moral education, and attach importance to the influence of Confucian culture on etiquette. However, there are not many research achievements abroad that can be used for reference in Qilu culture integration into higher vocational etiquette education.

To sum up, most of the current studies on Qilu culture and etiquette education are independent expositions of their respective connotations, which are largely based on theory and macro level. There is no cross discussion and analysis of Qilu culture's integration into higher vocational etiquette education, much less empirical research, and no universal path has been formed. There is an academic gap in the discussion of the integration path of the two, so this study is urgent and highly practical.

### 3. Basic Contents of the Study

Through the investigation on the current situation of etiquette education for higher vocational students, we analyzed the requirements for talent training, focused on the educational concept of establishing morality and cultivating people, and carried out research on the problems existing in etiquette education in higher vocational colleges to form a forward-looking and operable model. Guide students to learn and identify with Qilu culture, and ultimately cultivate socialist builders and successors with all-round development of moral, intellectual, physical, aesthetic and labor.

#### 3.1 Theory and Epochal Significance of Qilu Culture Integrating into Higher Vocational Etiquette Education

Based on the cultivation of high-quality technical and skilled talents, higher vocational colleges adhere to the fundamental task of establishing morality and cultivating people, take root in the fertile soil of excellent traditional Chinese culture, and build a etiquette education system that conforms to the actual situation of the school, which is an important guarantee for promoting the aesthetic education of the school. Exploring the era significance of the integration of the two has important theoretical significance and practical value in broadening the perspective and thinking of etiquette education research in higher vocational education, realizing the diversified development and innovation of etiquette education in higher vocational education, better shaping the perfect personality of students, enhancing the effectiveness of etiquette education in colleges and universities, improving the quality of talent training, and cultivating qualified builders and successors of the country.

#### 3.2 An Empirical Analysis of Qilu Culture's Integration into Higher Vocational Etiquette



## Education

Whether Qilu culture can be integrated into higher vocational etiquette education, how to integrate, what effect does it have, and what problems will arise in the process of integration, etc. These problems need not only to be analyzed and reasoned in theory, but also to be tested in practice. Based on this consideration, two special surveys were carried out, with the themes of "school teachers and students' understanding of Qilu culture's integration into higher vocational etiquette education" and "Qilu culture's impact on higher vocational etiquette education". On the basis of these research results, this paper analyzes the current situation of Qilu culture integrating into higher vocational etiquette education. The survey found that about 18% of teachers and students have learned the knowledge related to Qilu culture, while others have not learned or understood; About 95% of the students have learned etiquette, but the influence of Qilu culture on etiquette education in higher vocational colleges is insufficient.

### 3.3 Research Focus

3.3.1 Based on two surveys and empirical analysis on the current situation of Qilu culture's integration into higher vocational etiquette education, explore the entry point, combination point and innovation point of both integration.

3.3.2 Construction of the three systems of "curriculum - practice - evaluation".

3.3.3 The implementation of the four steps of improving understanding - integrating content - excavating details - cultivating feelings.

3.3.4 Exploring the innovative path of integrating Qilu culture into higher vocational etiquette education.

### 3.4 Research Difficulties

The construction of evaluation system in the three systems. The fundamental basis for measuring and evaluating the integration effect of Qilu culture and etiquette education in higher vocational education is the degree of realization of the goal of etiquette education for higher vocational students. The establishment of the evaluation system is the difficulty and breakthrough point to be broken through.

### 3.5 Research Method

3.5.1 Literature research method: Through consulting Wanfang resources and foreign language databases, we can understand the current research status of this topic, find out the current etiquette culture problems in higher vocational colleges, provide reference for determining research content, analyzing research problems, and learn from relevant research results to provide basis for proposing countermeasures and suggestions.

3.5.2 Survey research method: By designing interview outlines and questionnaires, go deep into vocational colleges and enterprises to extract the first-hand materials required by the subject, and lay a solid foundation for practical research.

3.5.3 Experimental research method: Carry out the reform through the pilot class, compare the



data, analyze the problems in the implementation process in time, then summarize and demonstrate, and provide effective feedback for the project research.

3.5.4 Case analysis method: Collect and analyze typical cases of etiquette culture education for students in various colleges and universities, learn from their effective achievements and experience, and then promote the in-depth development of project research and practice.

3.5.5 Action research method: Identify the problems in etiquette culture education, and repeat the process of feedback and modification according to the spiral process of "plan → action → observation → reflection".

## 4. The Innovative Way of Qilu Culture Blending into Higher Vocational Etiquette Education

4.1 Establishing a correct concept of integration consciousness is an important prerequisite for Qilu culture to integrate into higher vocational etiquette education. On the one hand, we should strengthen the integration consciousness, on the other hand, we should grasp the correct direction of integration and adhere to the scientific nature of integration; To build a comprehensive integration guarantee mechanism, the integration of Qilu culture into higher vocational etiquette education is a systematic project, which requires the establishment of an effective guarantee mechanism, including creating a good social atmosphere, campus cultural atmosphere, cultivating a good team of teachers, and providing good organization, system, and financial security.

4.2 Build a good integration and innovation system. According to the basic characteristics, learning habits and cognitive laws of vocational college students, the etiquette education in vocational colleges is divided into cognitive stage - acquisition stage - internalization stage, and create three major systems of "curriculum - practice - evaluation": improve the etiquette culture education curriculum system by means of enterprise craftsmen entering the classroom, professional role experience week, and increasing etiquette culture education practice; Forge the stability of etiquette culture and support the etiquette culture education practice system through off campus etiquette education practice base and on campus etiquette education activities; Through the qualitative and quantitative evaluation of etiquette culture education appreciation, emotional experience, educational will, belief, etc., we will constantly improve the evaluation system of etiquette culture education. The four stages of improving understanding - integrating content - excavating details - cultivating feelings will infiltrate Qilu culture into all aspects of etiquette education to achieve unity of knowledge and practice. According to the spiral process of "plan → action → observation → reflection", carry out feedback improvement in the whole process of "three systems".

4.3 In the context of the information age, cross time and space education is carried out through new media, mass media and the Internet to build a "five in one" etiquette education pattern





featuring school attention, teacher leadership, student orientation, parental cooperation and social support.

4.4 Pay attention to carrying forward the patriotism and aesthetic education spirit of Qilu's excellent culture, and guide students to deeply understand and practice the professionalism and professional norms of the industry. Refine the patriotism, social responsibility, cultural self-confidence, humanistic spirit and other value paradigms contained in etiquette, give full play to the role of "value" and "culture" leading, and achieve quality training, knowledge teaching, skill training and ideological upgrading. With the promotion of Qilu's excellent traditional culture as the starting point, we will introduce excellent traditional etiquette into the classroom, compare the differences between ancient and modern etiquette, increase the knowledge and interest of the curriculum, truly "integrate aesthetic education into the whole process of school education", teach with beauty, integrate teaching with beauty, constantly let students feel, appreciate and express beauty, truly achieve the goal of improving students' aesthetic and humanistic quality, and achieve the goal of educating people with beauty and virtue.

## 5. Conclusion

Higher vocational schools attach great importance to the etiquette education of college students, and include "cultivating humanistic etiquette", "promoting excellent traditional Chinese culture into textbooks, classrooms, and schools" into the school development plan. However, etiquette is easy to know but difficult to practice. How to cultivate students' etiquette accomplishment and improve their daily civilization; How to enrich the connotation of etiquette culture, integrate Qilu excellent culture into etiquette education, and form etiquette courses with college characteristics and recognition; How to give full play to the reputation role of etiquette so that students can know, believe, act and promote beauty is a problem worthy of further study.

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# **Research on Trinity Mode of Talent Cultivation for International Students from the Multimodal Perspective<sup>①</sup>**

**Zhai Zhaoyun**

Shandong University of Technology, Zibo 255000, Shandong Province, China

E-mail: 283510940@qq.com

## **Abstract**

With the advent of multimodal era of information technology and new media, the ways to acquire knowledge are becoming more and more diversified. This paper discusses how to use multimodal teaching methods in the learning and practice of Chinese language, business and culture to develop international students' comprehensive abilities, providing a new perspective for the cultivation of business Chinese talents.

## **Keywords**

Business Chinese, Multimodal teaching, Talent cultivation

## **1. Introduction**

With the deepening of economic and trade cooperation and cultural exchanges between China and other nations, and increasingly responses and support for President Xi Jinping's "Belt and Road" initiative (BRI), the demand for business Chinese talents has increased significantly, and the cultivation of business Chinese talents has also become a breakthrough point and a new growth point for the education of international students in China. However, the current focus of business Chinese talent training is mainly on classroom teaching, relying on textbooks and other single language symbols, emphasizing the learning of new words, grammar and other language knowledge and the dissemination of professional business knowledge, but ignoring the training of students' business skills and the improvement of cultural literacy. With the increasing enrichment of information means and the rapid development of new media technology, the world has entered

<sup>①</sup>The thesis comes from the key project of Art Science in Shandong province: The Research on the Practice of the Yellow River Culture Education from the Perspective of Cross-cultural Identity( 22YB09260003).



a multimodal era. Business Chinese teaching should also open up the connection between inside and outside the classroom in a multimodal environment, establish multiple practice places for international students, and innovate the trinity mode of Chinese, business and culture for talent cultivation.

## 2. Multimodal Teaching Theory

Modality is a very complex concept. A modality, in a broad sense, is a symbolic system, which is interpreted by a specific perceptual process. This definition relates modalities to the human senses, which are roughly divided into visual, auditory, olfactory, gustatory and tactile modality. Since humans can perceive a variety of symbol systems, which belong to different modalities, it is difficult for us to classify all modalities. Therefore, for the convenience of research, we subdivide the modalities into different symbols, such as image symbols, writing symbols, spoken symbols, gestures, sounds, music, smells, tastes and so on. Charles Forceville briefly defines modality as "symbolic systems that can be interpreted by concrete perceptual processes." Zhu Yongsheng, a famous scholar in China, believes that modality refer to communication channels and media, including language, technology, image, color, music and other symbol systems.

Language can be used to convey information, but it is not the only means. With the development of new media, information transmission is more accomplished through a variety of non-verbal symbol systems, such as pictures, music, videos, gestures, etc. As for language teaching, in addition to the textual modalities presented in textbooks, other modalities should also play an important role in teaching and learning. In this context, multimodal teaching comes into being.

In 1996, the New London Group proposed the multi-literacy method, emphasizing the use of multiple symbol systems and multiple media for multimodal teaching. It enables the students to develop professional knowledge and skills, cross-cultural ability, cooperative communication ability, critical thinking ability and digital network learning ability in the process of using multi-modal system learning.

## 3. The Coincidence of Multimodal Teaching and Business Chinese Talent Cultivation

Business Chinese is an interdisciplinary subject, which is a professional language education with Chinese as the target language, business activities as the special purpose, and mastering Chinese, economy, trade, management and other basic knowledge and skills, understanding business rules and other cultural factors as the compound training objectives. According to the three dimensions of teaching content, the trinity cultivation mode and target of Chinese language, business and culture should be established in the training of business Chinese talents, that is, to cultivate



compound and applied professional business Chinese talents who can speak Chinese, understand business and know culture. Based on the construction of talent training objectives, the curriculum system of business Chinese is being gradually improved, which is mainly shown in three aspects. Chinese knowledge is the basic content of business Chinese teaching, including general and special Chinese knowledge as well as the skills of listening, speaking, reading and writing. Business professional knowledge is the second major content of business Chinese teaching, which includes various knowledge and skills related to business in China, the world and the process of Sino-foreign communication. Business culture is the third part of business Chinese teaching, including Chinese culture in a broad sense, etiquette culture, thinking concepts, and common rules in business knowledge.

At present, with the frequent business exchanges between China and other nations, some multinational companies prefer to recruit international, high-level, compound talents who understand both Chinese and business. The survey also shows that nearly 85% of enterprises are willing to hire international employees who can speak Chinese, understand business and culture, because they have more advantages in international cooperation, such as being familiar with the culture, business customs and economic rules of the destination country. Business Chinese talents should not only have business professional knowledge and skills, but also have the ability to successfully achieve cross-cultural communication in bilingualism. Therefore, the core content of business Chinese, an interdisciplinary subject, should be established as improving Chinese application ability, cultivating business practice ability, and enhancing cross-cultural communication ability.

Thus it can be seen that the content of business Chinese courses and diversified characteristics of business Chinese talents are highly consistent with the multimodal teaching. Therefore, business Chinese course should not be turned into business knowledge lecture, but should be designed in a multimode way to mobilize international students to interact with various external environments and improve their comprehensive business ability. In this way, the trinity cultivation goal of business Chinese talents could be finally achieved.

## **4. The Application of Multimodal Teaching in the Cultivation of Trinity Business Chinese Talents**

### **4.1 Multimodal Design of Business Chinese Teaching Process**

Multimodal teaching is applied in the cultivation process of business Chinese talents, which enables international students to accomplish business communication through interaction and cooperation with others and the external environment during the process of business Chinese learning, so that they can master Chinese and business knowledge better, practice business skills



better, and understand business culture better. Specifically, multimodal teaching includes three aspects. One is multimodal information, which refers to information that contains two or more symbols, such as text, sound, diagrams, etc. The second is the multimodal context, which refers to simulating the elements of the actual business context with the help of multimodal information, so that the communicative subjects can focus on how to communicate in a close to real business environment, and think about how to effectively and smoothly complete business activities. The third is multimodal interaction, including the interaction of different modal symbols and the interaction of multiple perception modalities. The former enhances students' understanding and memory through the combination of text and video, while the latter can improve students' business practical ability through group activities, field research, and off-campus practice, etc.

## 4.2 Multimodal Design of Business Chinese Teaching Content

The multimodality of teaching content is the main body of business Chinese curriculum construction and the foundation of business Chinese teaching, covering textbooks, courseware and extracurricular resources. The teachers make full use of the audio, images and words in the textbooks, and collect, edit and make audio and video materials which are consistent with the text or similar to the text, and then integrate text, pictures, sound, and images to present Chinese knowledge intuitively and vividly in the classroom. In this way, it can provide international students with a more vivid experience and help them improve their perception and application of Chinese knowledge and skills. In addition, teachers also need to integrate multimodal resources, and use the synergy, reinforcement and complementarity of different modalities to improve teaching effects, such as strengthening multi-modal input through gestures, videos, sounds, actions, expressions, blackboard writing and slides to make real-scene learning software, so as to help students improve the input efficiency of Chinese knowledge and improve the output effect of Chinese listening, speaking, reading and writing skills.

## 4.3 Multi-modal Design of Business Chinese Teaching Methods

With the help of multimedia and computer network teaching platforms, teachers try multi-modal teaching methods, such as CBI, task-based teaching, group cooperative learning, and case teaching, fully mobilize the enthusiasm and initiative of international students to participate in the teaching process, and provide them with more freedom and opportunities to improve their communicative skills in Chinese and business. Taking the case teaching method as an example, when teaching the chapter "Job Recruitment", teachers release self-learning video cases and text materials containing words, key sentences, and grammar through the online teaching platform before class, allowing international students to complete pre-class preview independently, and then post Q&A and discussions in the group at a designated time, providing visual and auditory multi-directional guidance through text and audio explanations. Then, in class, the teacher will explain the key words and sentence patterns by combining the textbooks, courseware and cases, and realize the



immersive classroom teaching through the real business communication environment created by the case video. Students will be guided to tell the recruitment process, employment standards, points for attention and common words of each link, and simulate the recruitment and recruitment by groups and roles. Teachers go around and give appropriate guidance. These multimodal means can effectively improve the international students' Chinese knowledge reserve and business oral expression ability.

### 4.4 Multimodal Design of Business Culture Practice Activities

The ultimate goal of language teaching is to enable students to use the language they have learned to communicate. In the process of learning business Chinese, Chinese, business and culture are both knowledge and skills, which need to be practiced in real communication activities to continuously improve cross-cultural communication competence.

The multimodal design of business culture practice activities is reflected in the following aspects:

The first is multimodal classroom teaching activities. In other words, teachers design some practical activities based on the classroom teaching content to guide international students to apply business knowledge to business Chinese communication practice, so as to improve their business skills. Teaching methods can be flexible and diverse, and the common ones are as follows: (1) Content-expanding teaching. On the basis of completion of the course content, teachers guide the students apply it immediately, so as to deepen the understanding and memory of the business knowledge they have learned; (2) Classroom immersion teaching. Teachers create realistic business communication scenes in business Chinese classroom teaching, turning the classroom into a place for business drills; (3) Case-based teaching. Combined with the business teaching theme, teachers select business cases to supplement or replace the outdated or inappropriate examples in the textbook; (4) Task-based teaching. Teachers will divide business knowledge and skills into specific and operable tasks around business communication projects, and encourage international students to complete tasks through communication, inquiry, expression and other forms of language activities, so as to achieve the goal of practicing business knowledge and business skills.

The second is multimodal social practice activities. Relying on the resources and advantages, the school can establish a simulated business training laboratory or a simulated experimental teaching center for students to use, so that students can personally experience every process of business activities. For example, students are instructed to simulate D/P in groups in the International Trade circular Process laboratory, so as to concretize the international trade process learned in class through practical exercises. It is also possible to carry out transformational business practice activities on campus by holding business negotiation competitions, topic speeches, debates, academic lectures, business interviews, business surveys, business club, etc., so as to enrich the extracurricular business practice forms of international students and expand the breadth and depth



of their business knowledge. Meanwhile, schools also refer to the advantages of higher education "school-enterprise cooperation, combination of work and study, on-the-job internship, integration of industry, study and research" and other applied talent training models to organize international students to conduct social investigations, participate in social practice and business inspection activities, and go to off-campus practice bases for internships.

The last is multi-modal cultural experience activities. Culture teaching in business Chinese mainly includes structural culture, semantic culture and pragmatic culture. [1] Culture can not only be learned alone, but also be infiltrated in the process of imparting Chinese and business knowledge and improving skills. Therefore, the multimodal design of business culture experience teaching or activities includes the following aspects: (1) Enrich business culture courses. Schools offer cross-cultural communication courses and business etiquette courses, introduce conflict case analysis in cross-cultural business communication, use multimedia technology to present videos of Chinese and Western business etiquette, and guide students to observe the different facial expressions, bodies, and gestures of Chinese and foreign business practitioners in communication, and to feel and think about the differences between Chinese and foreign business cultures, so as to improve their intercultural communication skills; (2) Build general courses of Chinese culture. Schools offer Chinese culture courses such as overview of China, Chinese geography and culture, calligraphy, paper-cutting, Tai Chi, folk music appreciation, tea ceremony, knot weaving, etc., to improve students' understanding of Chinese culture; (3) Regularly hold second classroom cultural experience activities. For example, in our school, We organize international students to visit Zibo Cultural Center, Ceramic Museum, Chinese Ancient Car Museum, Chinese Football Museum, Qingzhou History Museum, Yangjiabu Folk Art Grand View Garden, and take students to visit Qufu, Taishan, Weifang and other cities, so as to create more space for international students to acquire language and culture and guide students to improve their cross-cultural communication ability through experience, perception and application of the knowledge and skills they have learned.

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## A Study on Zhenwei Culture in the Age of *the Book of Songs*

Fu Congmin

Shanghai Jiao Tong University, Shanghai 200030, China

E-mail: 2281298812@qq.com

### Abstract

"The Qin river and Wei river runs off into the distance(溱与洧，方涣涣兮)" As an important part of the culture of the Central Plains, the Zhenwei Culture gradually entered the field of study with the revival of the Central Plains culture. In this paper, we start from the Book of Songs · Zheng Feng(《诗经·郑风》), combined with the pre-Qin dynasty classical and historical texts, focusing on the background and cultural spirit of the Qin and River basin culture, which can be traced back to the Spring and Autumn period of Zheng, to explore the spirit of the people, the people, so as to unveil the mystery of the Qin and River culture.

### Keywords

Poetry, Zheng Feng, Zhenwei culture

## 1.A Background of the Creation of the Zhenwei Culture in the Era of *the Book of Songs*

"A territory is a geographical environment that exists outside of human society and contains not only the natural environment, natural scenery and natural resources, but also cultural remains. The so-called cultural remains are the natural products of historical and cultural accumulation." [1] Any literary work, which should carry the local material and spiritual civilization, should be influenced by the regional traits of culture, and the direct manifestation of this influence is the regional cultural ecological characteristics and regional features of literary works.

The four ancient civilizations were all adjacent to the great rivers, and water was the breeding ground for culture. Among them, the Central Plains culture of ancient China emerged from the Yellow River basin, and the primitive tribal civilization and clan culture emerged and grew on both sides of the Yellow River. Since the Neolithic period more than 10,000 years ago, Lijiagou



culture, Peiligang culture, Yangshao culture, Longshan culture, Erlitou and Erligang culture all emerged here, Yanhuang homeland, Xia Dynasty sites are located here. The Yellow River basin not only gave birth to the Central Plains civilization, is also the gobbling up of Chinese civilization. The Yellow River basin tributaries are numerous, at the confluence of two rivers can often witness the two civilizations collided with the brilliant sparks, Qinshui and river is one of them. The Northern Wei geographer Li Daoyuan(酈道元) in the Waterways Classic (《水经注》) on the Zhen river, the regional scope of the Wei river has a more detailed description: "Zhen river flows out of the northwest Jiluowu of Kuai City and flows through the west of Jiafu City in the southeast. Weishui flows to the southeast, and Qinshui pours(溱水出郟城西北鸡络坞下, 东南流经贾复城西。洧水又东南流, 溱水注之。)." "The Zhen River is located in the southeast Jiluowu, west of the Jingkui City, south of the Qinshui River, running into the ravine, collapsing and pouring more than ten meters. The water below the Qinshui River forms a pool, forty steps wide, deep and unpredictable, and south of the Weishui River..... The so-called Qinshui River and Weishui River in the Poem are also called the" Weishui River("溱水又东南, 历下田川, 迺郟城西, 溱水又南, 悬流奔壑, 崩注丈余, 其下积水成潭, 广四十许步, 渊深难测, 又南注于洧。.....《诗》所谓溱与洧者也, 亦谓之郟水也。)." [2] Hanshu Geography(《汉书·地理志》) also cloud: "Yangcheng Mountain, the river out of the river, southeast to Changping into the Ying, over the county three, line 500 miles. (阳城山, 洧水所出, 东南至长平入潁, 过郡三, 行五百里)" [3] Under the joint nurture of the Qin river and Wei river, the collision and integration of the culture that should be born is the Qinwen culture, if placed in the era of the Book of Songs (《诗经》) is the culture of Zheng.

Zheng was one of the late feudal covens of the Western Zhou Dynasty. The Historical Records - Zheng Shijia(《史记·郑世家》) contains: "(Zheng Huan Gong) The State of Zheng was initially sealed in the area of Hua County, Shaanxi Province, near the King of Zhou, and moved eastward to Henan in the later period.(郑桓公) 友初封于郑……河洛之间……东徙其民洛东。)" [4] Wang Yumin (王育民) describes the Zheng Kingdom as "With the capital Bianliang in the east, Xuchang in the south, Hulao in the west, and the Yellow River in the north, it reached the middle part of the northern half of Henan Province, covering an area of one to two hundred li(其疆域大致东有汴梁, 南包许昌, 西距虎牢, 北越黄河, 略有今河南北部半省之中部, 地处当时‘天下’的中心, 纵横约一、二百里之间)" The state of Zheng was located in the central state, and was powerful in all directions, first as caiyi(采邑 A territory assigned by an ancient monarch or vassal to his subordinates or subordinates), then transformed into a vassal state, and the state lasted for more than 400 years, laying a solid foundation for the profound and long-lasting culture of the Central Plains.

The rise of Zheng, from the regional geographic factors, because it is sitting on the Zhen River and Wei river, and backed by the Yangcheng Mountain, by the mountain and water is the prerequisite for the development of the regional economy. As the mother river of the people of Zheng, the Zhen River and Wei river, the land along the river basin was flat, well-watered and



fertile, which nourished the agricultural production of the Central Plains; the gentle flow of the two rivers was conducive to boating, which provided convenient conditions for the development of Zheng's transportation industry at that time. At the same time, with Yangcheng Mountain as a natural barrier, it could effectively resist foreign invasion and ensure that people lived and worked in peace and happiness and the country developed steadily. In addition, as stated in the article Zhu Zhiwu Persuaded Qin Troops to Retreat(《烛之武退秦师》) in Zuo Zhuan - Duke Xi's 30 Years(《左传·僖公三十年》), "If you forgive the state of Zheng and make it the master of the road to the east, and people come and go on emissaries and supply them with what they need(若舍郑以为东道主、行李之往来, 共其乏困)"[5]968, it is clear that Zheng was located in the throat, and the trade between Qi and Lu in the east and Qin and Jin in the west had to pass through Zheng, so the geographical location was superior and the transportation industry was very developed. As a result, Zheng merchants were active in various countries, which facilitated the development of the commodity economy and provided strong support for Zheng's politics. From the analysis of regional economic factors, the ruler of Zheng encouraged trade and commerce and gave policy protection. Zuo Zhuan - The Sixteenth Year of Duke(《左传·昭公十六年》) Zhaogong records a passage from the minister of Zheng, Zi Chan, at the time of his reign: "In the past, our ancestor Duke Huan and his merchants migrated from the Zhou land. They agreed to cultivate this land, root out the waste grass and cut down the unsiness of the grass, and lived here together. Generations have sworn to trust each other. Say, 'If you do not betray me, I will not force you to buy. By this faithful pledge, we have been able to support each other till this day(我先君桓公, 与商人皆出自周。庸次比耦, 以艾杀此地, 斩之蓬蒿藜蓼, 而共处之。世有盟誓, 以相信也。曰: 尔无我叛, 我无强贾, 毋或樛夺, 尔有利市宝贿, 我勿与知。恃此摯誓, 故能相保, 以至于今)" [5]1297 is talking about the political and commercial covenant between Duke Huan of Zheng and the merchants. The merchants of Zheng were "in a covenant of trust with the ruling class", that is, they were in a relationship of solidarity, and the relationship between the lips and the teeth, and the merchants determined the political direction of Zheng to a certain extent, so the interests of the merchants must be taken into account by the ruling class. Under the maintenance of the political and commercial covenant, the tradition of the court supporting the merchants and the merchants caring about the current affairs and loving the country was gradually formed, and a group of great patriotic merchants emerged, taking the honor and disgrace of the country as their responsibility. The story of a patriotic merchant who treated his teacher with a string high in the book Huainanzi - Human Training(《淮南子·人间训》) is recorded. It was thanks to the unique natural conditions and the philosophy of the wise ruler and wise ministers that Zheng was able to make friends from afar and attack from near and far, and to be a powerful and almost dominant power in the Central Plains at a time when the Zhou Dynasty was in decline and the Qin and Chu were not yet emerging.

In the more than 100 years since its relocation to the east, Zheng has naturally created a glittering regional culture along with economic prosperity and national strength. The history of Zheng's



transformation has also contributed to the diversity of Zheng's culture. Zheng was originally a region of Yin and Shang culture, and most of the Zheng people were immigrants from Yin and Zhou, and because of its barbarism and lack of "Zhou rites", the Zheng people maintained their relative cultural independence while inheriting the traditions of Yin and Shang culture. Because of the deeper penetration of Yin and Shang culture, and because the Spring and Autumn period was a time of ritual and music collapse, Zheng's regional folk culture came to the fore, forming a different mood of life from that of the Zhou rites. If future generations want to know more about the culture and folk customs of Zheng at that time, they have to enter the Book of Songs · Zheng Feng(《诗经·郑风》). Through the Book of Songs · Zheng Feng(《诗经·郑风》), we can see that the so-called Qindian culture was born under the collision of traditional and new culture, and presented the characteristics of virtuous, wise and martial.

## 2.The Spirit of Zhenwei Culture in the Book of Songs · Zheng Feng

According to statistics, there are 21 poems in Zheng Feng(《郑风》), except for 5 hymns, most of them are poems expressing the love between men and women directly or euphemistically, with gorgeous and beautiful diction and melodious voice. For example, the woman generously invited the man to sing with her, Tuo Xi(《蓀兮》) and Qin Wei(《溱洧》), boldly expressed her admiration for the object, Yeyoumancao(《野有蔓草》), Shuyutian(《叔于田》), Dashuyutian(《大叔于田》), Younvongche(《有女同车》), Zi Jin(《子衿》) and Dongmenzhishan(《东门之墀》), which were tactfully and affectionately showing their love for each other, and Shanyoufusu(《山有扶苏》), which were full of complaints about the failure to find the object of interest, As well as yearning for love and loyalty, such as Zundalu(《遵大路》), Jiaotong(《狡童》), and Chuqidongmen(《出其东门》). Although the purpose of these love poems is not only related to the love between men and women, they contain the thoughts and feelings of the people of the State of Zheng, display the life pictures of the people of the State of Zheng, epitomize the spirit of Qinwei culture, and highlight the spiritual connotation of Qinwei culture.

### 2.1 Worship of Force

During the Spring and Autumn Period, there were constant wars between the vassals and lords, and the state of Zheng, located in the hinterland of the Central Plains and in a major transportation hub, was often included in the places where warriors had to fight, and experienced more frequent wars. However, it can be seen from the fact that the state lasted for more than 400 years that Zheng remained strong militarily. In particular, during the reign of Duke Zhuang of Zheng, he invaded Wei and Song, defeated Yan and Chen, and even invaded the Zhou Dynasty, defeating the king's division, and almost became the hegemon at the beginning of the Spring and Autumn Period. This is closely related to the Zheng people's cultural tradition of advocating martial arts. The poems Shuyutian(《叔于田》) and Dashuyutian(《大叔于田》) in the Zheng Feng (《郑风》) are two poems reflecting the Zheng people's martial virtues. These two poems were both written by



the Zheng people to stab the Duke of Zhuang. The poem "叔" is interpreted as "Duke Zhuang's younger brother, Gong Shuduan" in Zhu's Biography(《传》) and Shixubianshuo(《诗序辨说》). Throughout Shuyutian(《叔于田》), the author praises "叔" as a man of unparalleled beauty, and does not portray the beauty of his appearance and costume, but focuses on his inner beauty from the side. It can be seen that the aesthetic fashion in the eyes of the people at that time was based on the beauty of health, which must have the attribute of "martial". Dashuyutian(《大叔于田》) is different from the hymn form of Shuyutian(《叔于田》). The whole article focuses on the vivid scene of hunting, focusing on the characters, and specifically describes the whole process of initial hunting, hunting, and finishing hunting, such as "The quivering silk bridles weave, and the horses dance on either side of the shafts", "Open the quiver and put it away. Pull the bag and put it away", and so on. It makes people feel like they are people. If something happens to them, the image of a strong and brave hunter who is good at riding can be seen on paper. The Qing People(《清人》) was originally a satirical poem about Gao Ke(高克) of Zheng people. "Zuo Zhuan(《左传》): 'The Duke of Wen hated Gauck and sent him to live by the Yellow River with his army. He did not call him back for a long time. The army scattered and fled home, and Gauck fled to Chen. The State of Zheng wrote the poem 'Qing People(《清人》)' According to Mao Xu(《毛序》), the people of Zheng who wrote Qing People(《清人》) are Dongzi Su. "[6] In the poem, "A armored horse is fast and strong. Two spears adorned with red tassels(驂介旁旁, 二矛重英)", "The armored horse galloped majestically. Two spears adorned with pheasant feathers(驂介麋麋, 二矛重乔)" are used to try to portray the strength of the horse and the delicacy of the weapon, which forms a sharp contrast with the fact of defeat, and is extremely ironic. The above three poems all reflect the aesthetic taste of Zheng people, which is the artistic portrayal of the realistic aesthetic concept of the Spring and Autumn Period, and also the proof that Zheng people advocate martial arts and attach importance to martial arts education.

## 2.2 Worship Wisdom

During the Spring and Autumn Period, the culture and education of Confucius was the "Six Arts": poetry, calligraphy, ritual, music, Yi, and the Spring and Autumn Period, among which the significance of "poetry" was more prominent. As a native folk song of the Zheng people, the Zheng people were very fond of and respected the Zheng Feng(《郑风》). According to scholars' testimony, Zheng Feng(《郑风》) accounted for as much as half of the poems written by the Zheng people, and what is even more remarkable is that at that time, the Zheng Feng(《郑风》), which was almost finalized, was only recited by the people of their own country, while no other country had assigned Zheng Feng(《郑风》) to them. According to Zuo Zhuan - The Sixteenth Year of Duke Zhao(《左传·昭公十六年》), when the six ministers of the state of Zheng were bidding farewell to Han Xuanzi(韩宣子) of Jin, they were invited by Han Xuanzi(韩宣子) to give poems on behalf of the state. Zi Chan(子产), Xuan Zi(宣子) and other six nobles without exception, Zheng Feng(《郑风》), modest but not inferior, beautiful but not flattering to express their desire to establish a good relationship with the state of Jin. It was also reflected in several other poetry



assignments. This shows the significance of Zheng Feng(《郑风》) in the education of Zheng, especially in the education of men and women in marriage. One of the poems in the poem is The Lady Said Rooster(《女曰鸡鸣》), which is a joint verse of a newlywed couple, in which the poem "Women play the piano, men play the drums, couples harmonize with beauty, how beautiful life is(琴瑟在御, 莫不静好)" is used to symbolize the harmony of the couple. The poem is in the form of a dialogue and a couplet, and through the couple's duet, it expresses the joyful and beautiful family life of a newlywed couple, and is respected by later generations as the ancestor of the couplet. Zhu Xi's(朱熹) Biography of Poems(《诗集传》) states that "this poet describes the words of caution between a virtuous couple(此诗人述贤夫妇相警戒之词)" [7], in the hope that the couple will be mutually supportive and respectful. The poem Chuqidongmen(《出其东门》) is a poem by a man who expresses his fidelity to his wife. Even outside the beauty clouds, in the heart of men are not as good as his wife, this is to teach the Zheng people to be steadfast in marriage and to have no second thoughts about their spouses. The Jiangzhongzi(《将仲子》) shows the contradiction between love and rituals, "Don't go through my house, don't break my berry tree(无逾我里, 无折我树杞)", "Don't climb over my wall, don't break my green mulberry(无逾我墙, 无折我树桑)" and "Don't cross my garden. Don't break my sandalwood(无逾我园, 无折我树)" are the female protagonists' refusal to men. The main character's refusal to the man's words is not because she does not remember, but because of the fear of human words, she has to advise her lover, which is also a reflection of the Zheng people's demand that emotions be governed by "rites". This is a reflection of the Zheng people's demand to subject their emotions to "rites". Under the teaching of "poetry" rites, there were very few people from the ruler to the people of Zheng who were extravagant and lascivious, which is the best proof of the significance of the teaching. In addition, the Zheng people attached great importance to school education, as it is said in Zuo Zhuan - The Thirtyone Year of Duke Xiang(《左传·襄公三十一年》): "The Zheng people traveled to the village school to discuss the ruling government(郑人游于乡校, 以论执政)." [5]1191 From this, we can see that Zheng carried out educational activities through schools, and often discussed court affairs in them, and spoke about the ruler's successes and failures, which was the best place to focus public policies and opinions. The fact that the ruling minister of Zheng, Zi Chan, did not destroy the village school is also held as a beautiful story for ages, which shows the importance of the Zheng court to the village school and the respect of public opinion. Thus, many of the poems in Zheng Feng(《郑风》) are considered in the Shixu(《诗序》) as a complaint against the upper government, and this argument is not unfounded.

## 2.3 Worship the Virtuous

Wisdom is followed by the ability to be virtuous. Under the influence of Zheng people's wisdom tradition, virtuousness became an inevitable trend. For a country, virtue should come from the top down, and a virtuous ruler should be followed by virtuous ministers. In the history of Zheng, there were two wise rulers who were respected by the people, namely, Duke Huan of Zheng and Duke Wu of Zheng. As the founder of the state, Duke Huan of Zheng decided to move to the east when





the Zhou Dynasty was in decline. According to Historical Records·Zhengshijia(《史记·郑世家》), Duke Huan followed the advice of Shi Bo(史伯) and moved his people to the east of Luo river, and the states of Guo and Kuai offered ten eups. The state of Zheng was able to grow and develop on the basis of the ten eups. This leap forward by Duke Huan of Zheng transformed the state from a narrow and confined place within the Zhou dynasty to a large state spanning between Ji, He, Luo, and Ying, and contributed to the continuation of the state of Zheng. As a minister of the Zhou dynasty, Duke Wu of Zheng was able to keep Zheng in a politically advantageous position for a long time by virtue of his power in the Zhou dynasty. Since Duke Wu was the minister of King Ping of Zhou, Duke Zhuang was also the minister of King Ping of Zhou and King Huan of Zhou, effectively holding the power of the Zhou royal family in his hands. Among the other vassal states, even though the Marquis of Jin was also appointed to assist the Zhou court, no one among the Marquis of Jin was appointed as a minister, and his influence on the Zhou court was still not comparable to that of Zheng. Duke Wu of Zheng started the heyday of Zheng, and was a true ruler of the state. It was because of their political skills and courageous strategies that they actively built up the country that Zheng became stronger and stronger, and they were respected by the people. Under the aura of the wise and saintly rulers, Zheng's subjects were also of good and virtuous people. The most famous of them was the wise minister Zi Chan(子产). During his reign, the state of Zheng was strong and the people were rich and prosperous, and he became famous among other vassal states. The story of Zizhang is recorded in Mencius - Wanzhangshang(《孟子·万章上》) as follows: "Once upon a time, someone sent live fish to Zi Chan(子产). Zi Chan ordered someone to keep them in the pond. The man boiled them and came back and said, 'At first, the fish looked very tired, but after a while they became free and swam quickly to the deep of the pond. Zi Chan said, 'I think I've found the right place.' The man came out and said, 'Who says sons are wise? I cooked it and ate it, and he said, 'Found the right place!'"[8]. Through this vivid story, Mencius admonished his disciples that even a wise man like Zi Chan could be deceived by a villain, and this is called great wisdom is foolishness. At the same time, it also proves the lofty image of Zi Chan in the minds of later generations. In addition to Zi Chan, there were still many wise and virtuous people in Zheng who were celebrated through poems written for them. The poem Yangqiu(《羔裘》) in the Zheng Feng(《郑风》) is a poem in praise of the upright officials. The poem uses the words "洵美且侯" and "孔武有力" to describe a man of integrity who has the courage and integrity to sacrifice his life, and praises him as "The country's outstanding choice(邦之彦兮)" and a model for the state. According to Zuo Zhuan - The Sixteenth Year of Duke Zhao(《左传·昭公十六年》), "Zheng Liuqing(郑六卿) sent Han Xuanzi(韩宣子) off in the suburbs. Zi Chan wrote a Fu called the Yangqiu(《羔裘》) as a gift to Zheng. Xuanzi modestly said, 'It's not worthy.'" [5]1296 It is evident that this poem was already widely popular in the court and country of Zheng at that time, and could serve as a testimony to the virtuousness of the Zheng people.

The Zhenwei culture in the era of the Book of Songs(《诗经》), relying on the geographical



advantages of the Zhen river and the Wei river, thanks to the prosperous development of the economy of the Spring and Autumn period Zheng, forged the spirit of martial, wise and virtuous culture, leaving valuable cultural treasures for the present. Today we revisit the Book of Songs(《诗经》) era of the Riverpark culture, not only respect for history, but also the civilization of the collection. Today's Riverpark and Riverpark, still flowing quietly on the land of Central China, irrigating the fertile soil of the Central Plains, nurturing the children of China, breeding a richer Qin and Riverpark culture.

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## **Study on the New Path of Cultural Development in the Yellow River Delta Efficient Eco-Economic Zone<sup>①</sup>**

**Yue Youxi<sup>1</sup>, Ma Chenghao<sup>2</sup>**

<sup>1,2</sup> Shandong University of Technology, Zibo 255000, Shandong province, China

E-mail: youxiyue@aliyun.com

### **Abstract**

The art of Lv opera in Shandong has been inherited for hundreds of years and has been recognized by people in Shandong and even across the country. The culture of Lv opera has a long history, and the town of Lv Yi (吕艺镇), the birthplace of Lv opera, has to usher in its own major changes in the present era after hundreds of years of inheritance and development of Lv opera. Under the impact of the Internet era, the interaction of short videos has become the main means of daily entertainment and communication, which has led to a great impact on traditional Chinese culture, people no longer love Lv opera as much as they did in the past, and the new generation of young people is not much interested in Lv opera. Then, how to use the Internet to restore the glory of Lv opera is a rather serious and should be taken seriously. In the era of new media, spreading Lv opera through live webcast and short video apps and changing the form of Lv opera are important ways to revive its glory. With the support of "Internet + culture", we believe that Lv opera will regain its glory in this era through its own improvement and development.

### **Keywords**

Internet, Shandong Lv Opera, Short Video, Live Streaming

LvYi town, the "Hometown of Lv Opera", is located in the eastern part of Boxing County, the hometown of DongYong (董永), the son of filial piety, in the east, near Guangrao County, Dongying City, with an area of 113.6 square kilometers, including 41 administrative villages, 46,000 people and 85,000 mu of farmland. In 1996, Luyi Town was named "Shandong Province" by the Department of Culture of Shandong Province. Lv Opera Art Township" in 1996, and further

<sup>①</sup> This paper is one of the stage research results of the key topic of Shandong Province Art Science, "Research on the new path of cultural development in the Yellow River Delta Efficient Ecological Economic Zone" (zd202008392).



named as "China Lv Opera In 2008, it was further named as "China's Art Township" and "China's Folk Culture and Art Township" by the Ministry of Culture. LvYi town is the birthplace of the traditional literary art of Lv drama, and the local party committee and government of LvYi town attach great importance to the cultural construction, trying to build the brand of "the hometown of Chinese Lv drama", making LvYi town a "strong cultural town", so that Lv drama can be inherited and developed and carried forward. In 1996, the Department of Culture of Shandong Province established Yanfang Town(阎坊镇) (now LvYi Town) as the "Township of Chinese Lv Opera Art", and since then, the culture of Lv Opera in LvYi Town has made a splash in the province and the country.

## 1.The Possibility of Developing Shandong Lv Opera Through the Internet

Although Lv Yi Town is the "hometown of Lv opera art", its development is still hindered by many factors. As for the current development of Lv opera, the lack of funds, aging equipment, the reluctance of young people to learn the heritage, the decreasing number of Lv opera works, and the deteriorating quality of Lv opera are inevitable factors that seriously hinder the inheritance and development of Lv opera. Moreover, in recent years, the new media industry has flourished, with more and more people starting from the self-publishing industry, and the explosion of short videos has seriously impacted the traditional opera art industry. Lv opera is an indispensable traditional art in China, and we must pay attention to it and inherit it. However, relying on the traditional way of performing Lv opera is really difficult to develop in today's society, and Lv opera cannot adapt to the trend of Internet development, and the impact of Western culture and trendy culture, if Lv opera does not innovate a new development path, I am afraid it will be difficult to pass on. Therefore, under the wave of Internet development, we should combine Lv opera with the Internet and make the Internet + culture an important way to pass on Lv opera culture.

Lv Opera, has always been considered the most representative opera art in Shandong. In the past, the most popular opera in Shandong was Lv Opera, which has been handed down and developed for hundreds of years, and the cultural history contained in it has a very high artistic value, even in contemporary times, the cultural and artistic value of Lv Opera cannot be underestimated. It is also beneficial to the personal artistic quality. Although our time is advancing rapidly, the Internet industry is developing rapidly, and the short video field is exploding, there are still many art lovers who still love Lv opera and make their own contribution to it. According to a survey, there are many Lv opera performers in Dongying, Shandong Province, and their troupes are equipped with advanced performance equipment, and they perform more than 100 shows a year at the grassroots level, and they are loved and welcomed by the local people. In addition to grassroots performances, Lv opera performances are also highly regarded by many audiences in large scale cultural performances.

In the previous years, 4G technology has become more and more mature, and the ways of cultural communication have become more and more numerous and faster. 2G era text, 3G era audio, 4G



era video, therefore, new media platforms have gradually become the most common way for people to disseminate information. In today's society, smartphones, tablets and computers have become the main media for people to obtain information. The emergence of these only devices has also facilitated people's access to information and provided them with great convenience. But on the other hand, the traditional news media: newspapers, TV, radio, these traditional news media have been greatly impacted, and the traditional opera, which is closely connected with them, has also been greatly impacted. Information access apps on cell phones: Weibo, WeChat, Tencent News, Zhihu and various short video apps, which allow people to access information anytime and anywhere.

In recent years, the self-media industry has started to rise, and short video apps can let people see the wonderful world outside. The era we live in is the era of "Internet+", the Internet information technology means is the main means of information dissemination of various new media, now the public more and more like to "surf" on the Internet, from the Internet to watch the news, so the webcast has become a popular industry in recent years. As a result, webcasting has become a popular industry in recent years, and a large number of webcasting platforms have emerged, Lu opera can take advantage of the east wind of webcasting and short video to develop and innovate itself by performing traditional Lu opera on air and innovating it by digitizing it. In the live streaming platform, the audience can watch the performance of Lv opera, the artists can perform at any time, and they can exchange and share their experience in the comment section, which is conducive to the improvement and development of Lv opera, and brings the audience a better audio-visual experience through live streaming, which cannot be achieved by traditional stage performance.

## **2.New Paths for the Development of Lv Opera in the Internet Era**

### **2.1 Short Video**

Jitterbug and Racer have become the two giants of the short video industry, with a total of one billion users of the two short video apps, which undoubtedly provides a huge traffic platform for the spread of Lv drama. Short videos mainly capture the fragmented time of ordinary people, with each short video lasting about one to five minutes. We can put a piece of Lv opera on multiple short video platforms to show the public the essence of Chinese opera culture, so that the audience will be curious about Lv opera and have the desire and idea to watch the complete Lv opera. Since short videos are "short" and most of the most popular short videos are less than 3 minutes, we need to improve Lu opera by streamlining the drama, eliminating the clips and keeping the exciting parts. Uploading the refined Lv opera clips to the short video platform will not only promote the development of Lv opera, but also get part of the economic income, so as to better develop the heritage of Lv opera.

### **2.2 Establish a Dedicated Live Streaming Platform**

It is because of the unique stage charm of opera that opera culture has been maintained over time. In this era of "Internet+", more and more people like to watch news and videos through cell



phones and computers and other network devices, but lovers of Lv opera still prefer the real opera stage performance. However, due to the unpromising development of Lv opera in recent years, Lv opera has been appearing less and less on the opera stage, and there are fewer and fewer Lv opera actors and venues to perform Lv opera. The problem of Lv opera performance stage can be solved by webcasting, which can better promote the development of Lv opera culture. Create a special Lv opera performance network literary theater, and then through the webcast or recorded video form of Lv opera publicity, so that watching this door will have a sense of immersion. Through the form of live webcast, the development of Lv opera culture, "Internet + culture" form is imperative, so as to broaden the publicity and dissemination of Lv opera, accelerate the development of Lv opera cultural construction and industrialization.

## 2.3 Development of Lv Drama App

The app can be developed in cooperation with relevant technical departments to integrate the inheritance, innovation and development of Lv opera, so that Lv opera can be better inherited, innovated and developed, and provide a good platform for those who want to learn Lv opera. The authority of the app will be greatly enhanced by inviting masters of Lv opera to the app, and uploading videos of masters' performances, streamlined and modified, as well as some teachers' teaching videos of Lv opera to the app, so that viewers can choose their own viewing content for a purpose. Create an exchange forum for Lv opera lovers, so that those who love Lv opera and like to watch it can communicate and share their experience cordially. Through the development of the Lvju app, we can make everyone understand Lvju better and find a large group of traditional culture enthusiasts. The development of Lvju app is also an important way to adapt to the development of the Internet, so that the development of Lvju can keep pace with the development of the times. In the app, you can promote the local products of Lvju town, promote and advertise the tourism of Lvju town, and never bring certain economic benefits to make Lvju industry develop better.

The combination of Lu opera and the Internet has provided a new way for Lu opera lovers and the people to enjoy Lu opera performances, making them more "grounded". Excellent Lüju works are presented through the Internet, which can easily arouse people's curiosity about Lüju, and some wonderful Lüju clips can become the talk of many people's daily life. Through big data, artificial AI analysis and other intelligent network tools, we can analyze the audience's preferences for different Lv opera performances, arrange suitable Lv opera performances appropriately, in order to seek the continued love of the Internet users for Lv opera, analyze different regions and different ages, so as to perform suitable Lv opera at appropriate times and enhance the love of the general public for Lv opera. In 2020, the Internet has come into the common people and into every family, and the emergence of the Internet has made it more convenient and richer for people to watch Lv opera. In general, it is more grounded, and people can experience the noble humanistic feelings, the noble aesthetic taste and the great charm of traditional culture brought by Lvju more intuitively and more graphically.



In particular, webcasting is a new form of social network that has only emerged in recent years. In 2019, the new crown epidemic broke out in Wuhan, and gradually they spread to the whole country, while webcasting has become more and more standardized, and a good network environment has brought great changes to the Internet. People can't go out, giving Lv drama webcast provides great opportunities, Lv drama webcast is divided into three main parts: real-time live broadcast, introduction of Lv drama culture, and product sales, Lv drama takes the form of webcast, which has the strong advantages of interactivity, low cost, and convenience. As early as 2017, the live broadcast was started in the form of Shandong Lv Theatre - "Shandong Lv Theatre LIVE", which was not expected to be well received by a large number of people and popular among theater fans as soon as it was broadcast. In 2018, "Shandong Province Lv Theatre LIVE" was officially renamed as "Network Hundred Flowers Theatre", in which many new services were added, including "live preview", "webcast", "webcast", "webcast", and "webcast". "The webcast", "reward for actors" and many other new functions. The audience can watch the live broadcast through the webcast platform. Without leaving home, you can enjoy the original Lv opera performance, and the price of each performance is only 10 yuan, many viewers are willing to buy a ticket to watch Lv opera, the economic benefits are quite good.

In the new era of the Internet, the Lv opera of Lv Yi town must pay attention to the quality and content of the works in the development process. The Lv opera works should conform to the aesthetic concept of the people and pay attention to the guiding nature of the works, which should be in line with Marxism, so that the value of the Lv opera industry can be continuously improved. Secondly, Lv opera performances should also meet the needs of different audiences: not used ages, different regions and different professions. It is important to maintain a good resource base of Lv opera, preserve the traditional Lv opera scripts, and keep creating new works so as to meet the needs of the public to watch, appreciate, and learn, and only by making the quality of the works good can we promote the continuous development of the Lv opera industry. It is important to maintain the ornamental nature of Lv opera videos, so that Lv opera can meet the aesthetic needs of the public and the public can feel the cultural connotation of Lv opera. It is for this reason that Lv opera should also continue to enrich its creative content in the process of its own development, to make the works more interesting and storytelling, and then again, Lv opera artists should also improve their business level, perform loosely on stage, and attract the audience into the story with the musical accompaniment. Overall, with the addition of the Internet, the Lv opera in Lv Yi town should reflect its cultural value and the charm of its works, so that it can better promote the development of the Lv opera industry in Lv Yi town.

### 3.A New Path to Focus on Communication to Young People

Although most young people today do not pay attention to traditional culture, there are still a considerable number of teenagers who love traditional culture, and many of them love Chinese opera and are very interested in opera culture. This means that it is very important for us to spread the culture of Lv opera to young people. We can open Lv opera art training schools, so that these



young people who love Lv opera can have a place to find and skills to learn, and we can invite Lv opera masters to instruct some young people who love Lv opera, so that they can improve their skills and increase their motivation to learn Lv opera. The teaching of Lv opera can be divided into online and offline, online through Lv opera teachers to record teaching videos, students can learn according to the video, offline by Lv opera teachers in the field teaching, combining online and offline, can better develop and spread Lv opera. By adding Lüju to the traditional culture classes at school, students can learn the basic knowledge of Lüju and develop a desire to learn Lüju.

Young people are the main force in the inheritance and development of Lüju, and cultivating a good love for Lüju among them is the key to the inheritance and development of Lüju.

In the process of attracting the attention of young people to watch Lv opera, we should combine the preferences of modern young people, try to make some wonderful clips and interesting clips of Lv opera, and make them into a video collection, so as to attract the attention of young people. To seize the characteristics of modern young people who love the Internet and have little time, we should make use of the fragmented time of young people and use the self-media platform to release the wonderful fragments of Lv opera, so as to receive the love of young people, which creates the "new Lv opera" loved by the young people. It can be made into MTV, combined with cartoon material, made into wallpaper, so as to firmly grasp the hearts of fans, and only in this way can promote the sustainable development of Lv Opera industry in Lv Yi town.

After a period of development, we can make effective attempts to market, promote and communicate Lv opera with the help of Internet technology to make the performance of Lv opera on stage more effective. The industry can also open websites, microblogs, and public WeChat numbers to publish performance announcements and introduce the main plot, actors and actresses, and behind-the-scenes footage of Lv opera performances, which allows Lv opera lovers to easily get the latest news about Lv opera performances, and also allows them to express their views and interact with each other so as to better improve Lv opera performances. With the help of the Internet, we can break the time and space barrier of watching Lv opera, so that Lv opera performance is not only limited to Shandong Province, but also allows the audience all over the country to enjoy Lv opera performance and feel the charm of Chinese traditional culture. Under the influence of the wave of Internet, the culture of Lv opera must be inherited and innovated to meet the aesthetic taste of modern audience, always pay attention to the new changes, new trends and new situations in the field of Internet communication, so that the traditional Lv opera can be injected with the vitality of the new era and be loved by young people, so that the inheritance and dissemination of innovative Lv opera culture can be widespread. Only by making good use of the Internet as a propaganda "tool" and making the culture of Lv opera conform to the present digital era, it is of great importance to the inheritance and development of Lv opera culture. We believe that with the strong support of the state for the excellent traditional culture, the continuous investment of human resources and funds, and with the increase of cultural self-confidence of the



whole nation, Lv opera will definitely usher in a better development in the new era, and Lv opera will bloom in more brilliant colors.

## 4.A New Path to Develop Tourism Based on Lv Opera

In 1996, Lv Yi Town was named "Shandong Province Lv Opera Art Township", and in 2008, it was further named as "China Lv Opera In 2008, it was further named as "the hometown of art" and "the hometown of Chinese folk culture and art" by the Ministry of Culture. Lv Yi Town is the birthplace of Lv Opera, which has been passed down here for hundreds of years, and the status of Lv Yi Town has been officially recognized, and the Lv Opera of Lv Yi Town is quite famous in the province and even in the country. Based on Lv opera, it is a feasible way to build a cultural tourism town and to create "the hometown of Chinese Lv opera".

The world civilization of Lv opera in Lv Yi town can build a new Lv opera stage, so that tourists visiting Lv Yi town can experience the traditional Lv opera culture, and fine handicrafts can be placed in the Lv opera theater, which can both decorate the interior and sell handicrafts. Establishing a Lv opera stage can not only drive local employment, allowing local idle people to come and work as attendants, but also give local handicrafts a way to be sold. It can also promote the culture of Lv opera. If the Lv opera artists perform well, the audience will naturally take the initiative to promote the culture of Lv opera. And, when the Lv opera artists perform Lv opera, they can make video recordings, and after post-editing, send them to various short video apps in the form of beautiful short videos, which can not only increase the theater's revenue, but also better promote Lv opera and Lv Yi town. The theater's revenue will increase, and so will the revenue of Lv opera artists, which will greatly increase their motivation to keep their energetic performances, and moreover, increase their creative motivation to create better and more modern Lv operas.

With the vigorous publicity through short videos and self media in the early stage, it will certainly attract a large number of tourists who come to Lv Yi town to enjoy Lv opera performance. Create a Lv opera culture commercial street, decorate the street with vintage decorations and make the street full of ancient charm. The local handicrafts and special agricultural products will be sold in the commercial street, so that the tourists who come to Luyi Town to watch the performance of Lv Opera can learn more about the regional characteristics of Luyi Town, and the local specialties purchased can also bring income to the local farmers. The one-stop service of drama appreciation and artwork purchase can greatly enhance the attractiveness of LvYi town to foreign tourists, and also bring considerable economic benefits to the local area, driving the development of local related industries, and good economic benefits can promote the development of Lv drama, promoting each other and teaching each other. However, in the sale of local handicrafts at the same time, to strictly control the quality, to those good quality, low price of good and inexpensive goods presented to the tourists who come to tourism, in order to ensure the longevity of the tourism industry in Lv Yi town.





## 5. Conclusion

With the advent of the Internet era, it has not only brought great convenience to our lives and schedule work, but also caused a great impact on our ancient traditional culture. In this Internet era, if the Lv opera of Lv Yi town wants to get a more long-term development and a more brilliant achievement, it has to expand the Lv opera industry with the power of the Internet, and it must combine Lv opera with the public's preference, and in the dissemination of works, it should try to use the forms of the Internet, such as: webcasting, short video of Shake, major social platforms and other kinds of information dissemination channels, in order to enhance In order to increase the popularity of Lv opera in the country, the industry can flourish.

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## **Hu Zongxian's Shogunate and Yangming's School of Mind**

**Su Chen**

Shanghai Jiao Tong University, Shanghai 200030, China

E-mail: suchensjtu@sjtu.edu.cn

### **Abstract**

After the Ming Dynasty Zhengde (正德) and Jiajing (嘉靖), the culture of literati travelling scholar gradually flourished. The general's love of literature became more and more prominent, and there were men of cloth in the general's office, in the grand secretary's shogunate, and in the prince's shogunate. Among the military shogunates in the middle and late Ming Dynasty, Hu Zongxian's (胡宗宪) shogunate was very powerful. Many famous literati in the southern part of Ming Zhili and Zhejiang such as Xu Wei (徐渭), Mao Kun (茅坤), Wang Yin (王寅), Shen Mingshen (沈明臣) and others were recruited into the curtain, and there were many talents. On the one hand, Yangming Xinxue, which was widely spread in this area, profoundly influenced the ideological tendencies of the curtain master Hu Zongxian (胡宗宪), and on the other hand, with the development of the Taizhou school, it formed a strong appeal to the curtain staff who were eager to realize their political ideals through their curtain service.

### **Keywords**

Hu Zongxian (胡宗宪), Shogunate, School of mind

After the Ming Dynasty Zhengde (正德) and Jiajing (嘉靖), the culture of literati travelling scholar gradually flourished, and a large number of those who failed to make a name for themselves in the civil service were invited to join the shogunate, or took the initiative to travel scholar, and their figures were found in the General Military Office, the grand secretary's shogunate, and in the prince's shogunate. Wang Yangming (王阳明) had invited local scholars and gentry to join the shogunate when he pacified the rebellion of King Ning. He said this when talking about the use of people: "If the sage recommended to the court, then the evaluation must be, such as black and white, in this period of advantages and disadvantages do not understand, who knows? (若以贤才荐之于朝, 则评品一定, 便如白黑, 其间舍短录长之意, 若非明言, 谁复知之?)" I have the power to employ people myself, so even people with bad morals can use them if they have talent 自



己用人，权度在我，故虽小人而有才者，亦可以器使。” [1] In his view, the court recruitment rules are complicated, but the Shogunate can give full play to the outstanding talent in a certain area, really only talent is the only way. The scribes in the Shogunate gave full play to their literary, military and political talents, participating in the planning of military affairs and helping the Shogun to deal with political affairs. The Wanliye Huobian (《万历野获编》) said: "Famous scholars since the Jiajing Dynasty, such as Tang Shunzhi, Zhao Zhenji and Zhao Shichun, were all great scholars who came out on top in the imperial examinations and were admired by scholars. They not only studied military warfare, but also galloped in the literary world, enough to add luster to the group of literati. (嘉靖以来名公如唐荆川中丞、赵大洲阁老、赵浚谷中丞，皆巍科大儒，士林宗仰，然俱究心武事，又皆出词林，足为文人生色)." [2] In addition to political affairs, there are also poetry and literature gathering organized by the curtain master, as well as the banquet between the curtain guests. The existence of the Shogunate made the interaction between the regions and different classes of literati more frequent and provided a wide space for the literati of all classes to communicate.

## 1. Hu Zongxian and Yangming's School of Mind

Although the Ming dynasty put an end to the traditional system of appointing officials to the central government, the military shogunate and the residences of marquis were still allowed to hire their own staff. With the development of the times, the general's love for literature also became more and more prominent, as they conquered the battlefield on the one hand and recruited literary scholars on the other, giving great moral and material support to the development of literature. The Wanliye Huobian (《万历野获编》) records that "Since the Jiajing Dynasty, Japanese pirates were rampant in the southeast of the country. At that time, high-ranking ministers such as Hu Zongxian and Zhao Wenhua started to set up shogunate in Jiangsu and Zhejiang. At this time, Emperor Shizong liked Xiangrui (love green Ci), Hu Zongxian, Zhao Wenhua and others in order to use the biao (ministers to the emperor's submission) praise to win favor, widely recruited literati Ci guests into the shogunate. There are Xu Wei and Shen Mingchen from Zhejiang in Hu Zongxian's mansion, and Zhu Chaqing from Songjiang in Zhao Wenhua's mansion. These men of letters were well paid in the shogunate, and the welfare extended to the warriors in the shogunate. The shogunate, with its emphasis on scribes, gradually became very similar to the Tang Dynasty's Fanzhen (藩镇 Fan Town, also known as Fang Town, was a military town set up in the middle and late Tang Dynasty) (自嘉靖朝以来，东南地区倭寇猖獗，当时受重用的大臣如胡宗宪、赵文华等人开始在江浙一带开设幕府。此时明世宗喜欢祥瑞（爱好青词），胡宗宪、赵文华等人为了用表、疏称颂、道贺博得宠爱，广招文人词客入幕府。胡宗宪府中有浙江人徐渭、沈明臣，赵文华府中有松江人朱察卿。这些文人在幕府中待遇优厚，福利也延及幕中武士。幕府以文士为重，渐渐和唐代的藩镇十分相似了)。" [2] It can be seen that after Jiajing, the military officials became more and more fond of literature. On the one hand, because of the frequent



Japanese invasion, they needed to recruit talents to help supervise the military affairs. On the other hand, the Emperor Jiajing was keen on Qing Ci and needed scholars to write essays on behalf of him, which was called "Bo Chong"(博宠 A very big favor).

In the anti Japanese military shogunate in the middle and late Ming Dynasty, the Hu Zongxian shogunate was very powerful. The History of Ming Dynasty(《明史》) said: "Hu Zongxian's prestige and power shocked the whole southeast region. He is good at employing people, and has attracted the scholar bureaucrats in the southeast region to participate in the planning of affairs, which has made him famous. Even the miscellaneous officials who are not from the right path are also supported to work for the shogunate(胡宗宪) 威权震东南, 性善宾客, 招致东南士大夫预谋议, 名用是起, 至技术杂流豢养皆有恩, 能得其力)." [3] Hu Zongxian (1512-1565), the word Ruzhen(汝贞), No. Molin(默林), Huizhou Province Jixi County, Jiajing 17 years (1538) Jinshi(进士) a successful candidate in the highest imperial examinations). At the age of seven, he was able to "reciting the classics and history once you read them(经史过目成诵)" [5] When he was a local official, he was also good at managing politics. He was a capable minister with both civil and military skills. In the 33rd year of Jiajing (1554), there were frequent Japanese invasions along the southeast coast. Hu Zongxian was appointed as the Xun An Yu Shi(巡按御史 governor of a province) of Zhejiang. In the 35th year of Jiajing (1556), his position is higher. Until the 41st year of Jiajing (1562), Hu Zongxian was impeached and dismissed. During the southeast period of the Governor, Hu Zongxian set up a shogunate to attract talents. Many famous literati in Zhili and Zhejiang, such as Xu Wei(徐渭), Mao Kun(茅坤), Wang Yin(王寅), Shen Mingshen(沈明臣) and others were recruited into the curtain. Huang Zongxi(黄宗羲) commented on the grand occasion at that time: "I learned that Zhou Shuxue in Hu Zongxian's shogunate was proficient in the Book of Changes and The science of Yin Yang Calendar., He Xinyin was chivalrous, Xu Wei and Shen Mingchen were good at poetry and prose, and Jiang Zhou (Zongxin), who was good at lobbying, were rare talents in the world. How could they be limited by the imperial examination!(吾观胡之幕府, 周云渊之《易》、历, 何心隐之游侠, 徐文长、沈嘉则之诗文, 及宗信之游说, 皆古振奇人也, 旷世且不可得, 岂场屋之功名所敢望哉)" [5] Hu Zongxian(胡宗宪) was quite appreciative of Wang Yangming's(王阳明) conduct and his theory of "sending conscience". In the Mr. Yangming's Piwujingxu(《阳明先生批武经序》), he once said: "When I was a Zhusheng (an enrolled student), I admired Mr. Yangming for his academic achievements. It is truly unprecedented. Unfortunately, I did not grow up in Mr. Yangming's hometown, nor did I worship Mr. Yangming as a teacher. Since I became an official, I have been lucky to come to Yuyao, Mr. Yangming's hometown, where I got his portrait and made friends with his disciples and descendants. I have finally met some of my previous aspirations(余诸生时, 辄艳慕阳明先生理学勋名, 前无古, 后无今, 恨不得生先生之乡, 游先生之门, 执鞭弭以相从也。通籍来, 幸承乏姚邑, 邑故先生桑梓地, 因得先生之遗像, 与其门下士及子若侄辈游, 而夙念少偿可知也)." The article also records that he once saw a part of the Military Classic(《武经》) written by Yangming at Wang Ji. "After taking a break from government affairs, reading this book late at



night is as instructive as you can get. So I collected this book solemnly to remind myself that I always remember my teacher's teachings(退食丙夜读之, 觉先生之教我者不啻面命而耳提也。敬为什袭, 以识不忘)." [1] Although he had never learned from Yangming, he had learned from Ouyang De(欧阳德) and Zou Shouyi(邹守益) of Jiangyou Wangmen(江右王门). According to the Guangxupinghuxianzhi(《光绪平湖县志》): "On April 16, the summer of the Guichou year of Jiajing (1553), Luo Hongxian (No. Nian Nunnery) returned from the north and passed by Qiantang. Zou Shouyi (No. Dongkuo) was invited by Hu Zongxian to teach in Wulin (another name for Hangzhou). So Tang Shu, Wang Ji, Tang Shunzhi, Fang Yizhan (No. Zhanyi) and Zou Shouyi, Luo Hongxian met in Wodanghu(我当湖) to enjoy the scenic spots along the lake(嘉靖癸丑夏四月既望, 念庵罗先生自北还, 道经浙河, 东廓邹先生赴梅林胡公之招, 馆于武林之间。于是一庵唐先生、龙溪王先生、荆川唐先生、黄州湛一方先生, 与邹、罗二先生咸会于我当湖, 将纵观海上之胜)." [6] In the summer of the 32nd year of Jiajing (1554), during his short time in Beijing, Hu Zongxian(胡宗宪) followed Ouyang De(欧阳德) in his spare time to study conscience. In the 33rd year of Jiajing (1555), Ouyang De(欧阳德) died of illness. Hu Zongxian(胡宗宪) personally took care of his funeral. He became ill because of his grief and recovered after more than a month. In the 34th year of Jiajing (1556), Hu Zongxian(胡宗宪) appointed a right capital as the imperial historian to patrol Zhejiang. Following the legacy of his predecessors, he built the "Yangzhi Temple(仰止祠)" with Ruan E(阮鶚), the deputy envoy of academic promotion, in the Innocent Academy. In addition to political affairs, he often discussed with the Wangmen Scholars. According to the records in the Hugongxingshi(《胡公行实》), "Hu Zongxian was very eager to learn, and he could not forget his books after official entertainment. When military affairs were urgent, he still wrote letters in person. Even thousands of miles away, he had to learn from Zou Shouyi, Zhan Ruoshui, Luo Hongxian and others(性尤嗜学, 应酬少暇, 即手不释卷, 当军旅倥偬之际, 尤手书百千言, 千里质疑于东郭邹先生、甘泉湛公、念庵罗公)." [4] In addition, he often conducts academic exchanges with Wangmen disciples in Zhedi Academy. In the 36th year of Jiajing (1557), "In the 36th year of Jiajing (1557), Hu Zongxian welcomed his teacher Zou Shouyi, set up a library in Wansong Academy of West Lake to give lectures, wrote letters to attract more than 300 lecturers from all sides, and spent nearly half a month under Zou Shouyi's door. The content of learning is mostly to explain the academic essence of Lu Jiuyuan and Yang Ming, and carry forward their theories(胡督府梅林胡公迎其师东廓邹先生, 馆于西湖之万松书院, 因折柬招四方讲学者三百人, 并侍邹先生之教几半月。大都宗象山、述阳明二先生之指, 而昌明之)." [7] In the 39th year of Jiajing (1560), "At the invitation of Hu Zongxian, Zou Shouyi paid a visit to Yangming Temple in Zhejiang and gave lectures in the 'Innocent Academy'(邹东廓应胡宗宪之邀, 入浙谒阳明祠, 会讲于‘天真书院’)" [8] In the winter of the 36th year of Jiajing (1557), Hu Zongxian(胡宗宪) contributed to publish Wang Yangming's essays. It is recorded in the Restated Narration of Mr. Yangming(《重刊阳明先生文录叙》): "The Innocent Academy is a place to worship and worship Mr. Yangming. All the scholars from all sides want to see Mr. Yangming's articles when they come here. It is always a pity that Mr. Yangming's articles



are rare. Qian Dehong and Wang Ji discussed with me: "The ancients said that they relied on horses to talk about Taoism. Even if the military affairs were urgent, they could not give up their pursuit of Taoism. They hoped that they could make corrections on the basis of the Gusu version of the Yangming Literary Record, and after it was published, it would be treasured in the Innocent Academy to benefit future generations of scholars. How about that?" I said, "Yes." So he donated a few liang of gold and ordered the Hangzhou government to supervise and manage the matter. The book was carved one day in September(真书院, 为先生崇祀之所, 四方士来游于此, 求观先生之文者, 每病其难得。钱子偕龙溪王子谋于予曰: '古人有倚马论道者, 兵事虽倥偬, 亦不可无此意。愿以姑苏本再加校正, 梓藏于天真, 以惠后学何如?' 予曰: '诺。' 遂捐俸金若干两, 命同知唐尧臣董其事, 以九月某日刻成)." [1] In his article, Hu Zongxian(胡宗宪) reviewed the development process of Confucianism and believed that "The Ming Dynasty has been prosperous for more than a hundred years, and literature education has been prosperous and developed, but the concomitant problems have also been growing. Mr. Yangming was also forced to put forward the view of "to the conscience" to warn the world. It is mainly for the purpose of saving people's hearts, further explaining Confucius's knowledge, and passing down the Confucian doctrine in one continuous line(明兴百有余年, 文教虽盛而流弊亦浸以滋, 先生亦不得已而揭 '致良知' 一语以示人, 所以挽流弊而救正之, 无非发明孔门致知之教, 而羽翼斯道之传)." Oppose to regard the psychology as "the Zen school pursues nihilism and extinction, breaks away from the" form "of reality and hates the world affairs". It holds that the theory of mind is based on the daily use of human relations, and teaches scholars to achieve self realization of returning to the mind body and returning to the highest good through practice under the guidance of the ontology of "conscience". It can be said that when Hu Zongxian was an official in Zhejiang, he contributed his own strength to the preservation and dissemination of Yangming Theory in the local area.

## 2. Hu Zongxian's Shogunate Scholars' acceptance of School of Mind

Hu Zongxian's(胡宗宪) huge military shogunate has many staff members. At present, scholars have verified that there are 29 staff members with names and surnames. Xu Wei(徐渭), Mao Kun(茅坤), He Xinyin(何心隐), Zheng Ruozheng(郑若曾), Shen Mingchen(沈明臣) and others have all been in Hu's tent. Taking the shogunate as the platform and the staff as the media, the thought of mind theory promoted the progress of literary ideas in the middle and late Ming Dynasty to a certain extent. On the one hand, Hu Zongxian(胡宗宪), the curtain leader, believed in the theory of mind, and on the other hand, most of his staff came from the regions where the school of mind was most actively disseminated. Many people were influenced by the School of Central Zhejiang and the School of Taizhou. How to hide the mind, Yan Jun was originally the left school of Wang learning. Cheng Xueyan(程学颜) learned from Yan Jun(颜钧) and recommended Yan Jun(颜钧) to the curtain. Xu Wei(徐渭) had close contacts with many figures of the theory of mind, Mao Kun(茅坤), the representative of the Tang and Song Dynasties, also accepted Yangming's school of mind to a certain extent. Wang Yin(王寅) and Shen Mingchen(沈明臣) got





to know Xu Wei(徐渭) and Mao Kun (茅坤) just after they entered the Hu Zongxian (胡宗宪)shogunate.

Yan Jun(颜钧) and He Xinyin(何心隐), who were once members of the Hu Zongxian (胡宗宪)shogunate, are the representatives of the Taizhou School. The two are masters and apprentices. They have been important figures in the Wang post school since they entered the shogunate. Yan Jun(颜钧) (1504-1596), Zihe(子和), No. Shannong(山农), Jiangxi Yongxin. In the 36th year of Jiaping (1557), disciple Cheng Xueyan(程学颜) introduced him to the shogunate. He Xinyin(何心隐) (1517-1579), Zhuqian(柱乾), No. Fushan(夫山), Jiangxi Yongfeng. In his early years, he traveled to study under Yan Jun's(颜钧) Sect. The Liangshanfuzhuan(《梁山夫传》) records: "Hu Zongxian knew that He Xinyin's talent was enough to relieve the crisis and pacify the troubled times, so he wrote a letter to Guizhou (He Xinyin was sent to the Guizhou garrison at that time), and invited him to participate in the military planning with generous gifts to pacify the Japanese pirates(浙江总制默林胡公稔知其才足以济艰拔乱, 遗书黔阳, 以礼聘之, 赞谋帷幄, 以平倭寇)." [9] In fact, in the 38th year of Jiaping's reign (1559), He Xinyin(何心隐), who set up a Juhe Hall in his hometown, was implicated in prison because his family members resisted paying taxes on imperial timber and silver and killed six people. It was his classmate Cheng Xueyan(程学颜) who persuaded Hu Zongxian(胡宗宪) to hire him to the shogunate.

Yan(颜) and He (何) failed to get due attention in the Hu's shogunate. Yan Jun(颜钧) had only been in the shogunate for seven days, and He Xinyin(何心隐) followed Cheng Xueyan(程学颜) to go north to Beijing after "living in the shogunate for more than years". But their influence in Taizhou School cannot be underestimated. Yan Jun(颜钧) was apprenticed by Wang Gen's(王艮) disciple Xu Yue(徐樾), and taught in Nanchang, Jiangxi Province after 1540. Li Zhi(李贽) worships He Xinyin(何心隐) very much. In Theory on He Xinyin(《何心隐论》), he said: "There is no one in the world who does not pursue a good life, but He Xinyin would not bother to make a living. He Xinyin has a rich family, but he doesn't care about money. He Gong's ideal of life is to coexist with sages and sages in heaven and earth. His way of nourishing and enriching life is different from that of secular people(凡世之人, 靡不自厚其生, 公独不肯治生. 公家世饶财者也, 公独弃置不事, 而直欲与一世贤圣共生于天地之间, 是公之所以厚其生者, 与世异也)." [10] Yan Jun(颜钧) once set up the Cuihe Club(萃和会) in his hometown. In his autobiography, he described the grand occasion of the lecture at that time as follows: "One month after the opening of the Cuihe Association, scholars, farmers, industry and commerce all came out of the sun and took a rest in the hall in the evening. After two months of operation, people from the age of 80 to 90 to the age of 12 to 13 can recite poetry and prose with ingenuity(会及一月, 士农工商皆日出而作业, 晚皆聚宿会堂, 联榻究竟. 会及两月, 老者八九十岁, 牧童十二三岁, 各透心性灵窃, 信口各自吟哦, 为诗为歌, 为颂为赞)." [11] The scholars of Taizhou School were unrestrained, practical and enterprising. Their theories were widely spread among rank and file, and most of the staff in Hu Zongxian's(胡宗宪) shogunate were affected by them. Huang Zongxi(黄宗羲) commented on Taizhou's later learning in this way: "Most of the descendants of



Taizhou School can fight with dragons and snakes with their bare hands, which has been spread to Yan Jun and He Xinyin. The famous religion can no longer bind them... The spirit of Taizhou's later learning can turn the world upside down, and there is no one before or after it... They are alone, free from the shackles of secular life, contempt for authority, and never give up their responsibility to save the world. Their maladies also stem from this(泰州之后, 其人多能以赤手搏龙蛇, 传至颜山农、何心隐一派, 遂复非名教之所能羁络矣……诸公掀翻天地, 前不见有古人, 后不见有来者……诸公赤身担当, 无有放下时节, 故其害如是。)" [12] Zuo Dongling(左东岭) believed that "the so-called 'fighting against dragons and snakes with bare hands' means that most scholars of Taizhou School are not limited by traditional classics, and they interpret the classics at will only by their own understanding, so they tend to belittle the classics and glorify the authority. At the same time, it also means that most of Taizhou's later scholars are civilian scholars, who are eager to save the world and achieve their ideals with their own efforts." [13] Wang Gen(王艮), the founder of Taizhou School, put forward that "There is profound knowledge in the ordinary things happening now, and 'Tao' is in it(即事是学, 即事是道)." "The sage governs the world from the point of daily use(圣人经世, 只是家常事)" [14] This concept connects the process of practicing Tao with participation in daily activities and daily affairs, that is, we can realize our own moral ideals in daily activities. Yan Jun(颜钧) had a strong sense of hardship and the spirit of using the world. He believed that the society at that time had been in a state of "the world was drowning" and needed to urgently open a good prescription to save the people from fire and water. Although the solutions he proposed in the Jijiunishifang(《急救溺世方》) did not seem to have much practical significance today, he was eager to reorganize the social order and restore the people's mind, reflecting the strong thought of using the world after Taizhou. Although He Xinyin(何心隐) is far away from the Jianghu(all corners of the country), he still cares about political affairs and wants to be the "master of the dao". He once put forward: "Just throw yourself into the big dao, if Confucius and Mencius were reborn in the world, the road would have a real ownership and the good people would have a home. Although he does not personally participate in the government, nothing is dishonest and good." [9] This kind of spirit of using the world, which advocates that every man can have the heart of Yao and Shun, is a further development of Yangming's "unity of knowledge and practice". It corrects the separation of knowledge and practice in traditional Neo Confucianism, and points the ultimate goal of practical practice to achievement virtue. In this way, even if the official career is frustrated, political ideals can still be realized through the shogunate.

The scholars in the Hu Zongxian(胡宗宪) shogunate were not empty hearted scholars. They went out of their study to serve in the battlefield, or fought against the enemy, or made plans, or compiled military books. In this process, the Taizhou School's spirit of being pragmatic and enterprising and doing things in line with the Tao will certainly have an impact on them. For example, Zheng Ruozheng(郑若曾), together with Wang Yangming(王阳明), Luo Qinsun(罗钦顺), Wang Ji(王畿), Mao Kun(茅坤), Wang Gen(王艮) and others, "Study practice and practical



knowledge, and do not separate the portal to study the knowledge that is empty and useless. The books written are all practical strategies for managing the world and helping the people, and do not deliberately pursue rhetoric and form(研摩实行。不角立门户为空言无补之学。所著书皆切实经济, 不以文词为工也)." [15] With the support of Hu Zongxian(胡宗宪), he, together with more than 70 people including Mao Kun(茅坤), Qi Jiguang(戚继光) and Yu Xianke(俞献可), compiled the important military work of coastal defense, Chouhaitubian(《筹海图编》). The book records the chronology of Japanese aggressors, the repeated victories of the Ming army, and various measures and strategies to defend against Japanese aggressors. It is the first truly coastal defense monograph in China's history. In the anti Japanese poetry and prose works created by the shogunate scholars, it is also common to admire and admire the soldiers with outstanding military achievements, as well as the courage and determination to fight against the enemy bravely. Hu Zongxian once wrote on his way to Fujian to fight Japanese invaders: "He rode to watch a group of soldiers crossing the river, but felt that the river bank was moving when he untied the boat. The people in the shogunate are very ambitious and like-minded. Therefore, I want to use my sword to carve outstanding achievements on the stone tablet(垂鞭倚马看兵渡, 引缆行舟觉岸移。幕客交游多意气, 因将长剑鐫丰碑)." [16] Full of heroic spirit. Wang Yin(王寅) wrote in his poem series Pingyidahegushiwushou(《平夷大合鼓吹十五首》): "Lord Hu (Hu Zongxian) was worried that the Japanese pirates in Huainan had not been pacified, and offered a reward to the strong soldiers led by heavy money to pacify the bandits in Xuzhou and Qingzhou. The bandits really arrived in Beihaikou. Duke Hu had already expected and arranged an excellent archer here. The bandits had to flee in a hurry when encountering this situation(公忧淮南尚未宁, 悬金健卒征徐青。果然贼入北海口, 先谋已负良弓手, 长箭星流敌遑走)." [17] Write about Hu Zongxian's(胡宗宪) sending troops to Huainan to pacify Japanese pirates in Jiangbei. Shen Mingchen(沈明臣) wrote the Nao Song(《饶歌》), "Five thousand soldiers went out quietly at night and received the military symbol order. In the narrow lane, the enemy and us approach and fight with short weapons, killing the bandits is as swift and silent as cutting grass(衔枚夜度五千兵, 密领军符号令明。狭巷短兵相接处, 杀人如草不闻声)." [18] Record a fierce fight with the enemy in a narrow lane. Xu Wei(徐渭) wrote in Banquet and Tour in Lanke Mountain - The Third(《宴游烂柯山·其三》): "The ferocious bandits were all exterminated in a short time. Since then, the wind and waves have been calm, the miasma that pervades the mountains has finally dissipated, and the world has returned to peace. All the soldiers under the army account are recommending those who have made outstanding achievements in this battle. The most brave soldiers in the Jiangnan area are those who are committed(群凶万队一时平, 沧海无波岭瘴清。帐下共推擒虎将, 江南只数义乌兵)." Write about the heroic and good fighting of Yiwu soldiers in the fight against Japan. Although there are many works of singing praises, these works reflect the practice of conscience in daily use, saving the people with personal talents, in exchange for a clear sea and a clear river and a happy life for all people. Although it is not "Learning good literary talent, martial arts worth mentioning, the ultimate goal is to contribute to the emperor, have to work for the court(学成文武





艺, 货与帝王家).", it is also the realization of personal value. Therefore, whether Taizhou School is an image of a fanatic who despises authority and is free from restrictions, or a pragmatic and enterprising spirit, it has strong appeal among the staff who are eager to show their ambition through the shogunate career.

In Hu Zongxian's shogunate, where there are many talented scholars and scholars, learning and lecturing are not the main business, but Hu Zongxian(胡宗宪), the shogunate master, based on the daily use of human relations and under the guidance of the "conscience" noumenon, returned to the highest good through practice, and made great efforts to spread and preserve the Yangming theory, which has formed an ideological vane and played a leading role in guiding the shogunate scholars from top to bottom. The relatively active and rich atmosphere of thought and literature exchange in the shogunate also made Yangming's mind study deepen through the platform of the shogunate, through the outstanding figures in the imperial school, and combined with the realization of the daily use and life value of the literati, which had a profound impact on the spiritual world of this literati group.

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## **Gender Relations in Sun Huifen's Series of Novels on the Villa of Xiema**

**Wa Yuqing**

Xiamen University, Xiamen 361000, Fujian Province, China

E-mail: 1518291611@qq.com

### **Abstract**

In Sun Huifen's novel series, the old gender politics still play out between the sexes. In relationships between men and women, the replacement of social power structure and the impact of modern urban civilization did not change concluded the relationship between the women as men, show a sign of victory and the object of dignity, tools and his position, the three dimension together, mutual reflect Sun Huifen's series of novels on The Villa of Xiema political connotation of gender relations in the novel, That is, the relationship between men and women is a power structure of relations and combinations.

### **Keywords**

Sun Huifen, Xiema Villa series, Gender politics, Gender relations

It has been forty years since Sun Huifen published her debut novel "Jing Zuo Xi Chuang" in the magazine "Haiyan" in January 1982. Over the years, she has published a series of works such as "The Villa of Xiema", "Civilian Workers", and "Ji Kuan's Carriage", etc. The world of "The Villa of Xiema" she has created with her broad cultural thinking has become a new landmark in contemporary vernacular literature, and she herself has become one of the most important women writers in today's literary history with her decades of persistent writing. She has also become one of the most important female writers in the history of literature. Most of Sun Huifen's works adhere to a female narrative perspective, and she always focuses on the fate of rural women and writes about their survival and spiritual state with her own personal experiences and perceptions. Although there is controversy among researchers as to whether Sun Huifen's works belong to feminist writing, this does not prevent us from analyzing her novels from the perspective of gender politics.

The word "sex" is usually interpreted in dictionaries as having an anatomical and physiological meaning, and is therefore usually accepted as a biological issue. However, in her book "The



Politics of Sexuality", American feminist Kate Millett suggests that sexuality is also a political issue. She defines the term "politics" as "the structural relationships and combinations of power used by one group of people to dominate another"[1] P32 and argues that "the ancient and pervasive pattern of one group of people ruling over another group of people by inherent power"[1]P33, has always existed in the field of both sexes. Based on this, she concludes that "in a patriarchal culture, the relationship between the sexes is essentially a political relationship". Taking this as the theoretical basis, this paper tries to reveal the political connotation of gender relations in Sun Huifen's series of novels from the perspective of gender politics.

## 1.A woman is the Bond that Men Enter into Relationships

In traditional gender politics, men, in order to affirm their subjecthood, resort to the strategy of objectifying and othering women and, through this otherness, linking themselves to others, "enabling the mutual recognition and solidarity between subjects of sexuality to be established"[2]P20.

In "Two Men in Xiema Villa", when the huge matchmaking team arrives at Ju Guangda's home with Black Peony, the first thing Ju Guangda sees is not his matchmaking partner, Black Peony, but her relationship with Liu Datou, which is not seen until they get married and does not change at all. In the text, the author depicts the makeup and dress of Black Peony, the bride on the day of Ju Guangda's remarriage. Despite the scrubbing, the dressed-up Black Peony is still uncommonly beautiful, like "a flower that has wilted and been blistered". However, her beauty did not attract the attention of the groom, Jiu, as the author explained in a clever metaphor: "She is a flower growing on a hundred-year-old tree, and she is connected to the trunk of the tree, which is closely related to her, with a thousand branches that block her, making her shadowed and not so clear." [3]P103 And was clearly seen, it is the trunk and branches of the other people, they are Liu Datou and his son back from the county tax bureau, in the township as the director of the Agricultural Committee son-in-law, in the reservoir reservoir as a patrolman's brother, and the township party secretary as well as the township government leadership team. Whether or not they are known to Ju Vast, they are easier to identify than the black peony who will spend the rest of his life with Ju Vast. Obviously, rather than marrying Black Peony to fill the emotional gap after his wife's death, Ju's remarriage was to gain kinship with the Liu family. The black peony is like a silk thread that connects Ju to Liu Daitou, and then to the huge Liu family, forming a genealogical network, and it is the thin, unseen women who connect the dots and eventually weave the network. In other words, individual women are hollow and have no subjective value, and their existence is given meaning only when they play the role of an object and successfully build a link between male subjects. This meaning ends once the relationship between the male subjects, who are not related to each other, is connected, and the value of the male subject can only be affirmed by men. According to Sedgwick's concept of "male homosocial desire," a man does not become a man by being chosen



by a woman; it is the recognition and acceptance of a homosexual group that qualifies him to become a man, and a woman is only one of the conditions for joining it or a reward for becoming a member. This explains why, after the death of his wife, Ju Guangda, who has lost his emotional comfort and therefore desperately needs the warmth of family love, feels the warmth that he feels on his wedding day, which he has heated up not from the arrival of Black Peony, but from the moment when he wants to light a cigarette for Liu Datou as usual, and Liu Datou modestly refuses and lights the fire himself, because it makes him feel that he has been recognized and accepted by Liu Datou and the Liu family. From now on, they are no longer worshipping and being worshipped, or having a different relationship of superiority and inferiority, but will become equal subjects, or even a community of interests. It was the conclusion of the relationship with other male subjects, not the bond that concluded their relationship, that drove away the bone-chilling sadness and brought him a bright prospect.

It is no coincidence that Cheng Maizi also tries to connect himself to the Hou family through Qingzhu in "The Villa of Xiema". The appearance of Qingzhu makes him naturally take the Hou family behind Qingzhu as his own family and put himself in its place. He hopes that the craft of the old man of the Hou family can be brought to the town by Qingzhu, and this will become the glory of the family itself, which is why he strongly encourages Qingzhu to open a barber shop in the town. town to open a barber store. And when Qingzhu did leave the mountain, he realized that being connected to the Hou family through Qingzhu was just a kind of wishful thinking; he had not gained the approval of the Hou family, and not only would no one credit him with the development of the Hou family, but the bond itself, Qingzhu, was not strong and could be linked to someone other than him at any time. Out of fear of losing this yet-to-be-gained family, he turns against Qingzhu running the barbershop in town.

## 2.The Woman is a Sign of Victory for Men to Show

When there is less change in a society, because few new issues arise and the culture is relatively stable, people can live based solely on the traditional set of methods. Ritual rule means that people obey the requirements of traditional rules in all aspects of their lives, using rituals, which are born from traditional rules, as the norms of behavior and governance. Individuals in society acquire these rules (that is, rites) and internalize them as their own habits by undergoing indoctrination, and the indoctrinator has indoctrinating power over the indoctrinated. Fei Xiaotong points out that this power, although most common and typical in the parent-child relationship, is not limited to the parent-child relationship; "all cultural, not political, coercion contains this power." [4] P69 It is important to note that both rituals and laws are also behavioral norms, but the difference between the two is that rituals are maintained by the power of indoctrination, which comes from the mastery and conscious observance of traditional rules, and thus is ultimately maintained by tradition, while laws are maintained by political power. Putting the above discussion together, we can reasonably infer that "a society living entirely under the rules of tradition, which society can



be said to be devoid of politics, has only indoctrination." [4]P70 Although this type of society does not really exist in reality, the traditional vernacular society is close to it, in other words, in the power structure in the traditional vernacular society, the power of indoctrination occupies a more dominant position compared to the political power. With the introduction of the judicial system in the countryside, the original ritual order of governance has been destroyed, but the new rule of law order has not yet been fully established. During this period of change between these two orders of governance, the power structure at the grassroots level was bound to change, and political power was destined to replace correctional power, and a contest was bound to take place between the two. The struggle between Liu Datou and Guo Changyi is embodied in "Two Men of Xima Villa," where the battleground is the body of Liu Jinxiang, a woman.

In the direction of grassroots power structure, Guo Changyi and Liu Datou represent the power of indoctrination and political power respectively. For three generations, Guo Changyi's family has been known for its "virtuous behavior" among the village people. They regulate their words and actions with propriety and strictly adhere to the traditional rules and ethical concepts of the village society, and neither profit nor beauty can make them waver in the slightest, thus their character is highly respected in the countryside. To a certain extent, they stood at the center of the ritual order of the mountain village, and were its unwavering supporters and defenders, and therefore the rightful holders of the power of indoctrination. For a long time, the power of indoctrination has been the most important power in the vernacular society. However, after the establishment of the village committee represented by the village chief, the power structure in the vernacular society began to change, and the weight of political power began to increase, and gradually formed the momentum of surpassing the power of indoctrination. Liu Datou, as the village chief, symbolizes the political power granted by the state, with the duty of maintaining legal norms. But in fact, Liu Datou is exactly what the villagers consider to be a "scum". He not only used his power for personal gain, seeking power for his own relatives, but also regarded all the women in the village as prey, "taking advantage of the opportunity to divide the saplings to enter the east and leave the west, especially to some of the young daughters-in-law who had lived separately, sitting all morning and all day"[3]P90. In addition to corruption and bribery, many of Liu Datou's actions are clearly not in line with the norms of etiquette observed by Guo Changyi people, but in accordance with the current law for the verdict, but does not violate any provisions of the law.

It is under the inertia of the traditional power structure of the native society that the women in the hill village regard Guo Changyi, who symbolizes the power of indoctrination, as the backbone of the village on the days when the men are out of work, respecting him and trusting him, and Guo Changyi even tastes the taste of being a leader and consciously takes up the responsibility of being a leader. Obviously, these circumstances that made the power of indoctrination increase its weight in the power structure of Xima Villa were not tolerated by Liu Datou, the other leader of the Villa and the wielder of political power. In particular, Guo Changyi, after noticing that Liu Datou often went to his young daughter-in-law's house and stayed away for a long time, used the metaphor of



"people should stand straight like trees" to try to indoctrinate him, which was a conflict with Liu Datou, and in Liu Datou's view, this was undoubtedly a manifestation of Guo Changyi's desire to use indoctrination power to overturn his political power. But out of scruples about the power of indoctrination, Liu Datou did not choose to clash head-on with Guo Changyi, and verbally agreed with him, but in his heart, he "challengingly hit the idea of Liu Jinxiang"[3]P94 .

Liu Jinxiang is "a good woman recognized by everyone in the village"[3]P94 , that is, the excellent results of the rites of the vernacular society, and the wife of Guo Changyi's best friend. Liu Datou's domination of Liu Jinxiang's body is a blatant declaration of war against the order of propriety defended by Guo Changyi, trying to prove that political power is the highest untouchable power in the mountain village today, and even the power of indoctrination has to submit to it. Guo Changyi tries to stop it, but it is too late. When he tried to advise Liu Jinxiang not to fall into Liu Datou's trap, Liu Jinxiang had already lost this high ground. In a fit of rage, the terrible thought of possessing Liu Jinxiang instantly seized Guo Changyi's consciousness and successfully pulled him to defeat in this power competition. As the saying goes, "A friend's wife cannot be bullied," Guo Changyi's action violates the norms of propriety and naturally loses the power of indoctrination gained by mastering and maintaining propriety, which is tantamount to surrendering one's weapon. Although in the novel, Guo Changyi explains his behavior as a rivalry with Liu Datou, we can clearly see outside the text that this is obviously not simply a rivalry between two people, but a fierce collision between two types of power, and the rivalry between them is accidental, but the power contest is inevitable.

In the days of her husband Ju Guangda out of the mineworkers, Liu Jinxiang has been Liu Datou and Guo Changyi two men to possess, but the two possessions are not out of love. Although Guo Changyi was moved by Liu Jinxiang's gentle and meek, what really made him rise to the crazy idea of occupying Liu Jinxiang was not the unquenchable love, but the desire to fight with Liu Datou in the arena of power - "If it were not for the fight with him, he would not have been able to say such words, and he It's impossible to hit Liu Jinxiang's idea." [3]P110 Whether to Liu Datou or Guo Changyi, possession of Liu Jinxiang is not their purpose, but only a means; Liu Jinxiang in their eyes is not an individual, but only a banner or medal, to show their identity as the victor.

### 3.The Woman is a Tool for Men to Maintain Self-esteem

Since ancient times, the most important gender function of women is to maintain the self-esteem of men. This gender role in the "interpretation of the name" has been elaborated: "the consort of the son of heaven said after, after, after also, said in the queen dare not speak in vice; vassal consort said wife, husband, support also, support their ruler also; Secretary of the consort said within the son, within the harem to rule the family also; Dafu's consort said the wife, woman, service also, service family affairs also, the husband was ordered to the court, the wife was ordered to the family also, the common people said wife, the husband is cheap Not enough to honor the name, so Qi and other words"[5]P13, it can be seen that, no matter what social class of





women, after, support, service, Qi men as a duty to maintain their unshakable dignity. On the other hand, it does not matter which gender individual it is, what matters is that she has to perform the function of maintaining the dignity of men. Despite the gradual promotion of the concept of gender equality, such a perception is still retained in the subconscious of many men.

In the two consecutive texts of "The Civilian Worker" and "Two Men of Xiema Villa", it seems that both Ju Guangda and Guo Changyi have love for Liu Jinxiang, but this "love" does not stand up to scrutiny. The love for his late wife Liu Jinxiang is mainly expressed after his remarriage to Black Peony: on the night of his wedding, he thinks, "Jinxiang never sleeps first, no matter how tired she is"[3]P118 ; on the way to burn incense and paper for Liu Jinxiang, what he wants to talk to her most is, "A good woman is better than a hundred good relatives. "[3]P134 . However, from Jiu's perspective, we do not see Liu Jinxiang's unique likes and dislikes, life experiences, and habits that distinguish her from others after she is stripped of the veneer of a virtuous wife and mother. Through Liu Jinxiang as a gender-specific individual, he falls in love with the gender role that all women should play - a virtuous wife and mother who upholds the dignity of her husband. As long as there is her, cooking and cleaning and other household chores should not be undertaken by him, because serving his wife will compromise his dignity; in his return from work, she must also be gentle and warm to give him unlimited affirmation and emotional comfort, and these, a woman in the platform of maintaining male dignity should assume the obligations. In other words, Juvast love is in line with the needs of male self-esteem "good woman", not Liu Jinxiang.

In contrast, Guo Changyi's nostalgia for Liu Jinxiang seems more heartfelt. Since the wedding night of Ju Guangda, Guo Changyi began to think deeply about Liu Jinxiang, he was haunted by his dreams, tossing and turning, and even lost a lot of weight, quite a bit of "the sash is getting wider and wider, and for the sake of Yi, people pine away" taste. However, if we look deeper into the origin of this longing, we will find out the real psychological demands behind this longing. As we have discussed above, Guo Changyi loses his power to teach and his prestige in the Xie Ma Villa due to his iniquitous act of possessing his friend's wife, but it is Liu Jinxiang's memory of "You are different from Liu Datou, I don't blame you"[3]P126 that makes him realize that he still has such a strong believer on the one hand, and on the other hand, he thinks that he has surpassed the power of Liu Jinxiang by virtue of his possession of her heart. Liu Jinxiang's soul possession beyond Liu Datou's mere possession of his body - "Liu Datou, you listen to me, you did not win, you lost a long time ago, although you took Liu Jinxiang's body, but you did not occupy Liu Jinxiang's heart, her heart is mine, my -"[3]P125 Liu Jinxiang's words and the idea they inspired reshaped Guo Changyi's self-esteem, he therefore changed his previous decadence, both in front of Liu Datou, or in front of other village people, there is a force to stand firm and straight.

However, it should be clear that under the system of a patriarchal society, women as objects can only play a role in maintaining the dignity of men, but not the ability to give it, male dignity is obtained through victory in the competition with the same sex. Liu Jinxiang's recognition itself is not important for Guo Changyi, it is she let Guo Changyi feel his advantage over Liu Datou, only



for Guo Changyi disappeared dignity injected living water, in the final analysis, the dignity of the giver is Guo Changyi's rival Liu Datou, rather than believers Liu Jinxiang.

From this, it is clear that what Juloves is not Liu Jinxiang (the gender individual), but the gender role of a virtuous wife and mother; Guo Changyi also loves Liu Jinxiang, but the only believer when he loses his authority in public life. Compared to Ju, this is just replacing one kind of inequality with another. At the root, they both see women as tools to maintain their dignity, and their love is ultimately directed to themselves.

In addition, we can also find examples in "The Villa of Xiema": Maizi was originally in the "no root, no tutor"[6]P134 inferiority and fear, but it was Yueyue's love that made him regain his self-esteem and pride. "Yueyue worked in the town for four or five years, Yueyue found an educated, cultured, rootless husband, and all of Yueyue's current situation moved and excited Maizi by Yueyue's demeanor, allowing him to see Yueyue's qualities." [6]P132 From this we can see the reason why Yueyue's married status did not pull the red thread in Maizi's heart: in Maizi's eyes, Yueyue's decent and stable job and her highly qualified husband and other resources together constitute her high quality, her husband Lin Guojun and her father-in-law Lin Zhigang as the village chief are perhaps still particularly important components of this, and it is this quality rather than some characteristic of Yueyue herself that captures his heart, her elegant and floating figure. The fact that she is so elegant and graceful, her gentle yet tough character is only icing on the cake, not the decisive factor in this relationship. In Maizi's perception, a high quality woman in love must also be a high quality person, so when he received the signal of love from Yueyue's affectionate eyes, the excitement that rose in his heart mostly came from the affirmation of himself, Yueyue's love is like a mirror, so that "Maizi can see his own excellence, his own value and charm." [6]P132 At the same time, through the equivalent substitution, Yueyue's feelings also let him as if he had a root, literacy, at least with a root, tutelage and Lin Guojun comparable. Imagine if it was not Yueyue who showed love to Maizi, but a rootless, stemless outsider from the hills like Maizi, or just an ordinary farming woman, I'm afraid it would not have stirred Maizi so much, because the inadequate qualities were not enough to give him enough dignity.

By analyzing the above-mentioned texts, it seems that we can conclude that these men love women's gender roles and their functions rather than a specific gender individual, while it is precisely the specific male individual that makes most women fall in love, which creates an emotional dislocation. In this dislocation, Sun Huifen deconstructs love to some extent.

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## A Comparative Study of *the Yuan Songs-Poems (Selections)* and the Study on *Thirty Plays Printed in the Yuan Dynasty*

Tian Jiwei

National Academy of Chinese Theatre Arts, Beijing 100073, China

E-mail: 1227001185@qq.com

### Abstract

The Yuan Dynasty was a golden period for the development of miscellaneous dramas, but due to a series of social and political factors in the Yuan Dynasty. As a result, there is almost no literature about Yuan miscellaneous dramas in the Yuan Dynasty. Now we can see the Yuan drama, almost are the Ming Dynasty scholars organized and spread. Among these books, the most representative ones are *The Yuan Songs-Poems (Selections)* (《元选曲》) and *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》), so a comparative study of the two is a very artistic and challenging task.

### Keywords

*The Yuan Songs-Poems (Selections)*, *The Study on Thirty Plays Printed in the Yuan Dynasty*, Historical Plays, Comparative Study

*The Yuan Songs-Poems (Selections)* is the most popular, representative, and at the same time the most comprehensive of the Yuanqu selections compiled by the Ming, containing a total of 100 repertoires. Its editor, Zang Maozhuan (臧懋循), a native of Changxing County, Zhejiang Province, served as a doctor in the Nanjing State Library and was also a collector of books featuring the collection and publication of opera and miscellaneous plays in the Ming Dynasty. The 100 plays included in *The Yuan Songs-Poems (Selections)* were compiled by him from his own family collection and from the collections of his friends. Therefore, for the study of Yuan opera, *The Yuan Songs-Poems (Selections)* must be the first and foremost work.

*The Study on Thirty Plays Printed in the Yuan Dynasty* was originally collected by the Ming Dynasty literary scholar and bibliophile Li Kaixian (李开先), then returned to the Qing Dynasty by the bibliophile Huang Pili (黄丕烈), and was acquired by the great scholar Luo Zhenyu (罗振玉) during the Republican period, and then finally formed by Wang Guowei (王国维) with a preface. What is worth mentioning is that there are 14 isolated copies of miscellaneous dramas included in this book, and for this alone, this book is a precious source for the study of Yuan Dynasty miscellaneous dramas.



Both books are compilations of Yuan operas, so it is natural that some people would compare them. What is puzzling is that since its release, *The Yuan Songs-Poems (Selections)* has been criticized by many opera researchers, including Wang Jide (王骥德), who was a contemporary of Zang Maozhuan (臧懋循), as well as recent scholars such as Sun Kaidi (孙楷第), all of whom coincidentally pointed out that Zang Maozhuan made a lot of changes in the process of compiling and tampering, which made the Yuan miscellaneous dramas lose their original color. This point has aroused the author's interest and raised a series of questions: Is it true that *he Yuan Songs-Poems (Selections)* were "self-applied by the master's heart" as Wang Jide (王骥德) and Sun Kaidi (孙楷第) have said? And are the *The Study on Thirty Plays Printed in the Yuan Dynasty* closer to the original Yuanju miscellaneous dramas than the *The Yuan Songs-Poems (Selections)*?

To solve this doubt, I think the most intuitive way is to compare the two books in the common historical themes of the Yuan miscellaneous drama, and then in accordance with the historical facts to deduce the restoration, may be able to answer the author's doubts, and even go further, to uncover a deeper connection between the two books.

## 1. Author Testimony

The author of *The Yuan Songs-Poems (Selections)* Zang Maozhuan (臧懋循), has been briefly introduced before. Here are a few things to note point. The first point is that he abandoned his official position at the age of 33 and returned to his hometown, and only at the age of 67 did he compile the 100 volumes of *The Yuan Songs-Poems (Selections)*, Figure 1, in which he had 33 years to collect and organize various Yuan opera scripts, which can be said to be a major factor in the wide collection of *The Yuan Songs-Poems (Selections)*. The second point is that his circle of friends is also very extensive, not only with Tang Xianzu (汤显祖), Wang Shizhen (王世贞) friendly, and Liu Yanbo (刘延伯) and other people, but also gathered the Jinling Poetry (金陵诗社) Society. He also formed the "Four Sons of Wu Xing" (吴兴四子) with Wu Jiadeng (吴稼登), Wu Mengyang (吴梦旸) and Mao Wei (茅维). With such friends gathered around him, the number of Yuan opera plays he could access and read would undoubtedly increase greatly, which is another major factor in the richness of the repertoire of Selected Yuan Operas (*The Yuan Songs-Poems (Selections)*).

We know very little about the origin of the book *The Study on Thirty Plays Printed in the Yuan Dynasty*, except that it appeared in the Ming Dynasty and was only reorganized and adapted in the Republican period and then officially named *The Study on Thirty Plays Printed in the Yuan Dynasty*. The editor of this book, Li Kaixian (李开先), known as Bohua (伯华), was a literary scholar and opera writer of the Ming Dynasty. Coincidentally, both he and Zang Maozhuan (臧懋循) had a brief experience as officials, and both resigned from their posts to devote themselves to compiling the repertoire of Yuan operas. This can also be seen as the common basis for these two books. Although we do not know much about the detailed sources of the plays in this book, we can deduce from them that they originated roughly from the lower middle class of the society at that time. Perhaps we can even venture to say that it came from the hands of the performers of the time. As to why this is so, we will have to look for the answer in the two books, *The Orphan of Zhao* (《赵氏孤儿》) and *Qi Ying Bu* (《气英布》).



## 2. Exploring the True Nature of History in the Orphan of Zhao

### 2.1 *The Orphan of Zhao in The Yuan Songs-Poems (Selections)*

*The Orphans of Zhao*, included in *The Yuan Songs-Poems (Selections)*, is longer, the narrative is more detailed, the characters have both *kobai* and sung passages, and the overall format of the play tends to be a complete whole. Its main structure is five folds and one wedge, one more than the four folds and one wedge commonly used in most Yuan miscellaneous dramas. Through it, we can imagine every movement of the play when it is performed, and for this alone, the play is a model for Yuan opera.

Specifically, the wedges in the play and each fold are followed by a small section called "Sound Explanation", which is dedicated to the interpretation of the sounds in the fold. For example, the section after the wedge is: "jia sounds gu, dun sounds dun, chu sounds chu, ni sounds yi, ao sounds ao, za sounds zha, sheng flat voice, shi falling tone, Long tone zhang, du sounds du (贾音古 盾音遯 鉏音维 麀音移 葵音敖 扎音札 胜平声 使去声 长音掌 蠹音妬).<sup>[1] P8</sup> The most useful purpose of this section is to enable the actors of the time to have a more accurate grasp of the sound and thus achieve a better performance. It is also a valuable source for later scholars of Yuan opera. This is something that *The Study on Thirty Plays Printed in the Yuan Dynasty* does not have.

In addition to the above "phonetic interpretation", the comprehensive detail of *The Yuan Songs-Poems (Selections)* version of *The Orphan of Zhao* is even more evident in the *kobai* of the characters in the play.

For example, in the first fold, the interrogation between Cheng Ying (程婴) and Han Que (韩阙) at the palace gate has all the elements of an opera play from a contemporary point of view. After the title of the song "Flowers in the Rear Court of the River West", we can clearly see that the singing and the reading have been perfectly combined. Han Que, after having discovered Cheng Ying's scheme to hide Zhao's orphans, sings "You were Zhao Dun's guest, I am Tu An Jia's men, you must be hiding that less than a month child (你本是赵盾家堂上宾。我须是屠岸贾门下人。你便藏着那未满月麒麟种)" <sup>[1] P15</sup> and then [speaking] "Cheng Ying (程婴), have you seen." <sup>[1] P16</sup> This arrangement of singing and reciting after the character sings and then sings again is very advanced and has a very good effect on the expression of the emotions of the characters in the play. Not only that, the dialogue between Cheng Ying (程婴) and Han Que (韩阙) is added after this: "[speaking] Cheng Ying (程婴). I think you have been favored by the Zhao family. [Cheng Ying speaking] Yes. Knowing kindness and repaying kindness. Why should I say that." <sup>[1] P16</sup> Such an arrangement can further increase the conflict between the two, thus reaching a better stage performance.

### 2.2 *The Orphan of Zhao in the Study on thirty Plays Printed in the Yuan Dynasty*

Compared with the *The Yuan Songs-Poems (Selections)*, *The Orphans of Zhao* included in *The Study on Thirty Plays Printed in the Yuan Dynasty* is undoubtedly much more modest, with a total of four folds and one wedge, which seems to be the complete format of Yuanju Miscellaneous Plays, but the content of the play is missing a lot. Even in *The New School Orphan of Zhao* in *The Study on Thirty Plays Printed in the Yuan Dynasty* (《新校元刊杂剧三十种》) published by the China Bookstore in 1980, the plot of *The Orphan of Zhao* is specifically mentioned: "In addition



to the Yuanzhuan version of this play, there is also a Ming engraved version. The Yuan version only contains the text of the song, but not the Kebai (科白 The movement and speech of characters in opera). The plot of the play is briefly described as follows, with reference to the Ming version. (本剧除元刊本外，尚有明刻本。元刊本只录曲文，科白全无。今参考明刻本，简述其情节如下)" [4] P15

As an example, the wedge of *The Orphan of Zhao* in the version of *The Study on Thirty Plays Printed in the Yuan Dynasty* has only two lyrics.

The first time I saw you, I was in the middle of Yunyang and I was beheaded.

[Lv Xian (吕仙)] [Enjoying the flowers (赏花时)] The King of Jin Ling was pacified. Tu An Jia, a treacherous official, was in power. He coerced the Son of Heaven to make the vassals behead me, so I had no choice but to end up (晋灵公江山合是休，屠岸贾贼臣权在手，挟天子令诸侯，把俺云中斩首，兀的是出气力下场头！)

[Yaopian (幺篇)] His body was buried in the earth, and tears flowed like rain on his cheeks, leaving no other words. I feared that when the son grew up, he would forget to avenge his parents (落不的身埋土一丘，分付了腮边雨泪流，将别话不遗留，怕孩儿成人长后，交与俺子父母报冤仇！) [3] P1

This wedge is fine for those who are familiar with the story of Zhao's orphans, but those who are not familiar with it may not understand it. There are no characters, no Kebai, no action, and the two sung lines alone are able to bring people into the story of Zhao's orphans. Such a script, it seems, can only exist around the actors, because they are the only ones who know the entire script of *The Orphan of Zhao* (《赵氏孤儿》) best, and therefore do not need to record all the full details on the script, but only need to remember the important singing words, and the rest can be achieved by skilled memory or the actors' on-the-spot play.

Except for the wedge, only the first and third folds have two short lines of Kebai. They are:

In the first fold, [Zui Zhong Tian (最中天)] If I seek fame for profit, it is to save myself and harm others. Over 300 family members were killed, all of them (我若献利便图名分，便是安自己损他人。三百口家属斩灭门，枝叶都诛尽).

(Daiyun 带云) If you see this boy, (singing)" [3] P3

And the third fold of the "[Water Fairy (水仙子)] The two of us agreed to let me confess first, but the words did not come out. I will tell you even if I die. How could I let it go unanswered (我们二人商量让我先招供，话到嘴边却咽下了，我就算死了也要把你这个程婴说道。我怎么可能让它无疾而终).

(Daiyun 带云) Don't fight! (Singing)" [4] P7

As we can see from the two short lines above, they were added to connect the following lines, in order to make the whole passage more fluent and free of mistakes, and perhaps to give the actors a chance to secretly change their breath. Even so, the version of *The Orphan of Zhao* (《赵氏孤儿》) in *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》) only has these two lines of kebai. So to speak, these two lines are insignificant and significant in the face of the entire play. What is insignificant is the number, but what is significant is the role it plays for the performance.





## 2.3 Summary and reflection on the two versions of *the Orphan of Zhao* (《赵氏孤儿》)

Through the analysis and interpretation of these two versions of *The Orphan of Zhao* (《赵氏孤儿》), the author's confusion about these two books has been tentatively solved.

First of all, let's make it clear that neither *The Yuan Songs-Poems (Selections)* (《元选曲》) nor *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》), of *The Orphan of Zhao* (《赵氏孤儿》), are not a true history. There are two versions of the story of *The Orphan of Zhao* (《赵氏孤儿》), one is the *Zuo Zhuan* (《左传》) version and the other is the *Historical Records* (《史记》) version. *The Orphan of Zhao* (《赵氏孤儿》) we discussed above all originated from the *Historical Records* (《史记》). Nowadays, it is generally accepted in the historiography that the account in *Zuo Zhuan* (《左传》) is generally more objective and fair than the one in *Historical Records* (《史记》). Therefore, *The Orphan of Zhao* (《赵氏孤儿》) that we have seen may not be the real Orphan of Zhao, but most of the episodes in it are true, which is useful for us to analyze *The Yuan Songs-Poems (Selections)* (《元选曲》) and *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》).

The biggest difference between these two versions is that *The Yuan Songs-Poems (Selections)* (《元选曲》) version of *The Orphan of Zhao* (《赵氏孤儿》) has one more fold than the one in *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》). The main story of this fold is that Zhao Gu (赵孤) captured Tu Aanjia (屠岸贾), and was punished by Wei Jiang (魏绛), a minister of Jin, for the crime he deserved. The king of Jin finally sent an order: "Zhao Gu regained his surname, gave his name to Zhao Wu, and remained the secretary of Jin, and all those who died for Zhao were commended." [1] P66 In contrast, the ending of the edition of *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》).

I want to repay my parents for their kindness, plus the support of a wise and brave emperor. If the King's army protects the orphans of Zhao, I will go to the king (欲报俺横亡的父母恩, 托赖着圣明皇帝副。若是御林军肯把赵氏孤儿护, 我与亢金上君王做的主)。[1] P10

This ending is a bit more abrupt than the one in *The Yuan Songs-Poems (Selections)* (《元选曲》), leaving some gaps for future generations to imagine. Perhaps because of this, there are those who doubt that the extra fifth fold in the version of *The Yuan Songs-Poems (Selections)* (《元选曲》) could have been written by Zang Maozhuan himself because of his feelings about the story of Zhao's orphans. In fact, such a suspicion is not unreasonable, Zang Maozhuan after all, is also thoughtful, ambitious literati, he also had in the twenty-seventh year of the Wanli *Sihai Book Matter* (《已亥书事》) a poem, accusing the court of insatiable greed, tax supervision four out.

But if you really think so, there are some shortcomings. Zang Maozhuan himself had mentioned in the preface of *The Yuan Songs-Poems (Selections)* (《元选曲》) that "I have many secret books of miscellaneous plays in my family collection, and I have borrowed 200 kinds from Huang Cong, Liu Tingbo. The cloud recording of the imperial opera supervision, and today's workshop book is different ....." Based on this sentence, combined with Zang Maocun's status and his circle of friends, we can conclude that Zang Maocun's Yuan Qu Selection is most likely a "secret book" circulated among the upper class. This is the reason why the scripts in *The Yuan Songs-Poems*



(*Selections*) (《元选曲》) are so perfect. Perhaps it came from the folk opera troupe, who wrote the scripts to achieve the best performance effect, with the ultimate goal of entertaining the public, and therefore did not have such high requirements for the literary and rigorous nature of the scripts. In this way, these two books can simultaneously let us feel the top-down obsession with Yuan opera and appreciate the different realms of Yuan opera scripts.

The above are some of the findings from the two versions of *The Orphan of Zhao* (《赵氏孤儿》), which may have many shortcomings and mistakes, so the author will compare *Qi Ying Bu* (《气英布》), which is also in the two books, to try to make up for the shortcomings in the conclusion, and hope to reap the benefits.

### 3.The Other Side of History from Qi Ying Bu

### 3.1 *Qi Ying Bu*(《气英布》) in the *Yuan Songs-Poems (Selections)* (《元选曲》)

The main story of *Qi Ying Bu*(《气英布》) is about Liu Bang(刘邦), the king of Han, who sent Sui He(随何) to lure Ying Bu(英布) to surrender with a diversionary scheme. Liu Bang(刘邦) is trying to frustrate Ying Bu's(英布) spirit, Liu Bang deliberately showed arrogance and received him by Zhuo Zhuo. Then he worshipped him as the commander of the broken Chu Army and made a toast in person to win over Yingbu. This play like "The Orphan of Zhao", is not based on historical facts, but on basic historical events, which reflects the direction of the creation of Yuan miscellaneous dramas with historical themes at that time.

The main structure of *Qi Ying Bu*(《气英布》) in the version of *The Yuan Songs-Poems (Selections)* (《元选曲》) is four folds without a wedge. In the first fold, the main character, Ying Bu(英布), is not the first one to appear, but the first one, Sui He((随何), who explain the causes and consequences of the incident. After that, Liu Bang(刘邦) and his subordinates appeared in the scene, and then Ying Bu((英布)) appeared. This arrangement now seems to be typical of "compliment after criticism", but in the Yuan miscellaneous drama is a not small highlight.

Secondly, the biggest difference of this version of *Qi Ying Bu*(《气英布》) is that there are many more [sound explanations] after each fold. For example, the sound explanation after the first fold is much more than the one in the author's list above, *The Orphan of Zhao*(《赵氏孤儿》).

[Sound explanations] "li sounds li,yue sounds shui,zhang sounds zhang,ni ni jiao qie,shi falling tone,chong level tone,wang falling tone,zhan sounds zhan,qie sounds qu,ju sounds sui,ying sounds ying,kuai sounds kuai,xiang xi jing qie,chuo shu yue qie,qing sounds qing,jian falling tone,shuo sheng mao qie,han yin han,lei falling-rising tone,yin sounds yin,ya sounds ya,chi chuang zha qie,mo mo falling tone,he sounds he,fen falling tone,chuang sounds chang,diao sounds cuo,cong sounds cong,po sounds po,zhan chang ran qie,ta sounds tuo,huo sounds he,fo fu bo qie,duo sounds duo,kuo ke falling-rising tone,zhuo sounds zhuo,mi mi falling tone,po yin po,kang gu heng qie,ren ren falling tone,hao sounds hao, zhan chi ran qie,xin xin falling tone,cuo cuo falling-rising tone,tuo sounds tuo,mo mo falling-rising tone,da sounds duo,lu dounds lu,huo sounds huo,duo dong na qie,duo yin duo(邨音历 说音税 长音掌 溺泥叫切 使去声 重平声 王去声 郴抽森切 栈音绽 且音疽 睢音虽 荣音盈 吟音快 降奚江切 啜枢悦切 黥音擎 间去声 搨声卯切 邯音寒 累上声 暗音音 哑音鸦 咤疮诈切 末魔去声 合音何 分去声 闾音敝 彪音磋 丛音从 泼音颇 贴昌染切 他音拖 活音和 佛浮波切 夺音多 阔科上声 抓音爪 谜迷去声 薄音婆



扛孤桁切 刃仁去声 壕音豪 颧痴髻切 蚌欣去声 撮磋上声 脱音妥 末磨上声 大音墮 鹵音魯 鏞音和 铎东那切 掇音朵)."[1]P4

We can see that there are a lot of out-of-the-ordinary words in the above. This has to be combined with the general historical context in which the play takes place. The play *Qi Ying Bu* (《气英布》) takes place mainly at the time of the Chu-Han dispute, which means that the story takes place mostly in the south, while the economic and political center of gravity of the Yuan Dynasty was in the north, so the gap between the south and the north is reflected in the dialect, and therefore a lot of notes on the sounds in the play are necessary. On the other hand, so many interpretations of the music prove that Yuan operas have full respect for history and use as much language as possible that is consistent with the time and place of the play, which is something our contemporary artists must learn.

### 3.2 *The Orphan of Zhao* (《赵氏孤儿》) in *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》)

Unlike *The Orphan of Zhao* (《赵氏孤儿》) in the same book, *Qi Ying Bu* (《气英布》) can be said to have considerably more kebai. At the beginning of the first fold we can see that:

"I am Ying Bu (英布), and now I am guarding Yangzhou, Liuhe and Huaihe under the command of Xiang Yu, the overlord of the Western Chu. Liu Bang, the king of Hanzhong, intended to move eastward. Zhang Liang, the prime minister, said: "Your majesty, it is not allowed. Some people said that Yu Ziqi had betrayed. He should not be allowed to sneak behind us." [2]P142

From here we can see that this is actually a historical science fiction for the Chu-Han dispute, and it works very well on stage, enabling the audience to enter the storyline better.

In addition to the first fold, the rest of the folds are also used to a greater or lesser kebai, which fully illustrates the difference between *The Orphan of Zhao* (《赵氏孤儿》) and *Qi Ying Bu* (《气英布》), the former focusing more on the expression of emotions, while the latter focuses more on the reflection of history.

### 3.3 Reflections and summaries on the two versions of *Qi Ying Bu* (《气英布》)

First of all, it is worth mentioning that both versions of *Qi Ying Bu* (《气英布》) are structured in four folds without wedges, but the content of each is more modified.

In the version of *Qi Ying Bu* (《气英布》) in *The Yuan Songs-Poems (Selections)* (《元选曲》), He comes on first to explain the causes and consequences to the audience, while Ying Bu (英布) comes on only after Liu Bang (刘邦) and his civil and military ministers have finished their deliberations. In the version of *Qi Ying Bu* (《气英布》) from *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》), Ying Bu (英布) is the first to come on stage and open the door to the audience. Such a difference is an even stronger proof of the reality of the different audiences for which *The Yuan Songs-Poems (Selections)* and *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》).

On a deeper level, the theme of *Qi Ying Bu* (《气英布》) is the king's test of his subjects. The version of *Qi Ying Bu* (《气英布》) in *The Yuan Songs-Poems (Selections)* (《元选曲》), which is likely to be performed directly for the imperial court, is likely to focus on belittling Ying Bu (英布) and elevating Liu Bang (刘邦) and others. In contrast, the version of *Qi Ying Bu* (《气英布》) in the *The Study on Thirty Plays Printed in the Yuan Dynasty* (《元刊杂剧三十种》) may have maintained a sympathetic attitude toward Ying Bu (英布), which is most likely the most plausible



## 4. Conclusion

Through the above analysis of the two versions of *The Orphan of Zhao*(《赵氏孤儿》) and *Qi Ying Bu* (《气英布》), the author's doubts have actually been solved. The difference in versions is due to their different audiences, and this is something that must be considered for the development of opera in today's time. *The Yuan Songs-Poems (Selections)* (《元选曲》) for the upper class and *The Study on Thirty Plays Printed in the Yuan Dynasty*(《元刊杂剧三十种》) for the middle and lower classes are in fact both proofs of the extension of Yuan Miscellaneous Plays and their prosperity.

The contrast between different versions of Yuan miscellaneous dramas is also a reflection of the profundity of the art of opera and shows the respect of its creators for history and art.

Likewise, a comparative study of the two compilations of works provides ample evidence of the complexity of the causes of the differences between the different versions of opera literature. *The Yuan Songs-Poems (Selections)* (《元选曲》) compiled by Zang Maozhuan is not the product of stubborn, as some believe, but rather a complete performance of Yuan opera scripts; while *The Study on Thirty Plays Printed in the Yuan Dynasty*(《元刊杂剧三十种》) is a valuable first-hand source for studying Yuan opera performances and is worthy of repeated study.

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## **Searching for Roots and Taking Root: Insights into the Overseas Dissemination of Huangmei Opera**

**Wang Kai**

Anhui University of Arts, Hefei 230033, Anhui Province, China

E-mail: 34144234@qq.com

### **Abstract**

In the process of spreading overseas, Huangmei opera has gained a good living space and gradually formed its own characteristics through various forms such as cultural exchange, immigration promotion and local development, which in turn have given a lot of useful inspiration to domestic people. In this paper, we try to analyze the forms of overseas dissemination of Huangmei opera, from the history of overseas Chinese "finding personal spiritual solace through Huangmei opera" and "popularizing Huangmei opera activities and forming their own characteristics", to cut into the successful experience of overseas dissemination of Huangmei opera, so as to provide a simple and rational basis for domestic opera. It provides a simple and rational reflection on the dissemination activities in China.

### **Keywords**

Huangmei opera, Overseas communication, Forms of communication

Huangmei opera, as the representative of Anhui local opera, has been considered as the cultural card of Anhui, because of its light and melodious music, lively and simple performance style, popular, widely sung, loved by the general audience, is familiar with the local opera genre. Throughout the history of Huangmei opera, the development process of its dissemination is reflected as a local small opera from the rural high stage to the urban stage of the difficult course, the dissemination of the scope of continuous expansion, the audience groups gradually expand, the genre itself to perfect. It can be said that during this process, Huangmei opera has tried to adapt to the changing environment, and has not only gained promotion, but also cultivated an audience, and even outside the national borders, it still maintains the character of a sea of tolerance. But in recent years, along with the development of the times and aesthetic changes, opera has been declining in China, and Huangmei opera is no exception, especially for the younger generation, which has a low level of acceptance and needs to be popularized again. This situation is similar to the reality that Huangmei Opera is facing a new audience group overseas. The background, environment and needs of both are familiar. Therefore, a careful analysis of the forms



of overseas dissemination of Huangmei opera and a rational consideration of how to gain audience and gain a firm foothold in the new atmosphere can also provide lessons for the current domestic dissemination of Huangmei opera.

## 1. The Overseas Spread of Huangmei Opera

Huangmei opera was originally in the countryside, but through the first national opera performance, Huangmei opera officially into the city, singing nationwide. He Lvting(贺绿汀), a musician and director of the Shanghai Conservatory of Music at the time, commented that Huangmei opera was "simple and healthy in music, drama and dance, but rich, lively and vivid. In their performance, I felt as if I could smell the smell of the soil in the countryside and the fragrance of mountain flowers." [1] With this gorgeous turn, Huangmei opera finally made its way into the hall and was widely recognized, and in 1953, it received the Polish Mazowszem Troupe in Nanjing, which opened the curtain of its exchange with foreign countries. After that, Huangmei opera continued to go out of the mainland, into Hong Kong, Macao and Taiwan, and even spread to the world.

Compared with other art styles, opera has its own characteristics. Fundamentally, it is "storytelling by song and dance" as the form, "singing, speech, acting and martial arts" are indispensable. Although there are more than 300 kinds of local operas in China, the stories are similar, and the performances also learn from each other, but the singing and reading are different, the fundamental reason is that the "singing" and "speech" rely on local music and dialects, so one side of the land nurtures one side of the people, people tend to The local opera of the hometown is more close, and local opera if you want to get out of the birthplace, can not be separated from the local people's extra-territorial activities. Huangmei opera artists have been rushing to the state, from the countryside to the city, from the city to the city, step by step, is clear evidence. And out of the country, Huangmei opera left a mark is China Anhui. Therefore, the overseas spread of opera represented by Huangmei opera often has a relatively strong common feature in the form.

### 1.1 External Communication

Foreign cultural exchange is the most common form of outbound performance of opera, starting from the exchange with the Polish Mazowszem Opera and Dance Company, which kicked off the prelude to the overseas spread of Huangmei opera.

Huangmei opera out of the country for the first time is to go to North Korea. At that time, when the Korean War was about to end, as a cultural condolence activity, Huangmei opera was performed from the Yalu River to the 38th parallel, which was highly recognized by the North Korean military and volunteer soldiers, and there were even moving stories of North Korean audiences who kept correspondence with Huangmei opera performers after they returned to their jobs in Hefei, Anhui Province.

Along with the classic work of Huangmei opera Tianxian Pei(《天仙配》) being brought to the big screen, the film has given wings to the spread of Huangmei opera





overseas. The film flew through time and space to Hong Kong, Macao and Taiwan, and spread to other countries. When France hosted an international creators' conference, the Chinese delegation introduced the film to international filmmakers. After that, Tianxian Pei(《天仙配》) continued to represent China at film festivals in European countries such as the Czech Republic and Finland, and even arrived in African countries such as Egypt.

Since then, the cultural exchange activities of Huangmei opera have become more diversified, not only with the wide dissemination of opera and movies, but also with various stage productions, which have spread to Greece, the hometown of Aeschylus, the home of the "Father of Tragedy", North America, where many Chinese and overseas Chinese live, and Singapore. In addition to Greece, where Aeschylus is known as the father of tragedy, and North America and Singapore, where there is a large Chinese diaspora, the plays have also blossomed in Japan and Korea, where traditional Chinese culture is deeply influenced.

It should be said that foreign cultural exchanges are mainly organized by the Chinese government and overseas private institutions, with purposeful activities and participation by professional troupes with certain governmental background or official color, and high professionalism. It can be said that this is the Chinese people's confidence in the roots of Chinese culture and the cultural journey of overseas Chinese who miss their homeland.

## 1.2 Migration Promotion

"Being alone in a foreign country is a foreigner", this is the most real feeling in the heart of all people who are wandering outside; and "Although the villagers don't know each other, they are very familiar with the local accent", the most can connect the homesickness of foreigners is also from the hometown of opera and music. Therefore, after many Chinese settled overseas, it became a natural choice to bring Huangmei opera to other countries.

As early as the 19th century, Huangmei opera followed Chinese immigrants to North America. In 2007, with his love for Huangmei opera, Chinese American Tan Chenglin(谈成林), a doctor, and a group of like-minded friends established the American Huangmei Opera Association in Los Angeles, and spent their spare time visiting famous artists in China to learn the opera, gradually bringing some classic Huangmei opera plays to the North American stage, and even performing with Zhang Hui(张辉), Liu Guoping(刘国平), Ding Ping(丁同) and other Huangmei opera He even performed on the same stage with Zhang Hui, Liu Guoping, Ding and other famous Huangmei opera artists. Every year, the American Huangmei Opera Association invites domestic Huangmei opera groups to perform in the United States to further expand the influence of Huangmei opera.

In the United States, there is also the North American Xiaofang(小芳) Huangmei Opera Art Troupe. The founder and director of the troupe is Chen Xiaofang(陈小芳), a famous actress from Anhui Province Huangmei Opera Theater. Chen Xiaofang(陈小芳) comes from a family of pear orchards. Her father, Chen Wenming(陈文明),





played Li Zhaoting(李兆廷) in the 1959 film version of The Lady's Consort(《女驸马》), and her mother, Hu Ruifang(胡瑞芳), was also a professional actress. She has also won the title of "Top Ten Actors" of the first Huangmei Opera Actors' Broadcasting Grand Prix in China, the National Huangmei Opera Television Grand Prix, and the first prize of Anhui Opera Youth Actors' Competition. With her unique artistic accumulation, the Xiao Fang(小芳) Huangmei Opera Troupe has become a bridge between local Anhui opera companies and North American Huangmei opera lovers. The troupe not only teaches Chinese to sing Huangmei opera, but also transmits Chinese culture to other ethnic groups. They have cooperated with Anhui Huangmei Opera Theater to film a public service film for the North American Huangmei Opera Art Troupe, and continue to enter communities and universities in the U.S. and hold online and offline performances, successfully exporting Huangmei culture to overseas. In addition, Xiaofang Huangmei Opera Art Troupe has cleverly combined Huangmei Opera and cheongsam to hold parties together, which are very popular among Americans and have become an important local cultural brand.

Here it is easy to find that immigrants do have an advantage in the process of cultural transmission that the official authorities do not have. Although they are overseas, they are all "born from the same root", so they have more empathy and empathy, know more about life and understand the real demands of fellow immigrants, and their cultural influence is silent but refreshing.

### 1.3 In-situ Construction

Being overseas, Chinese culture is often one of the subcultures, and integration into local culture has become a problem to be faced. Nourishing the soil, improving the opera, nurturing the audience, and building the local culture are the feasible ideas.

The Chinese in Singapore have been more successful in promoting Huangmei opera. The local Chinese account for about 74% of the country's total population, and the Chinese have a relatively high status in Singapore, and Chinese is also one of the official languages.<sup>[2]</sup> The natural advantages have given Chinese opera, including Huangmei opera, an excellent environment for survival, and the Chinese in Singapore have indeed taken an unusual path in spreading Huangmei opera.

Many art groups in Singapore have long maintained close ties with the Chinese Academy of Opera, the Shanghai Theatre Academy and the Anhui Huangmei Opera Arts Vocational College, the most prominent of which is the Singapore Traditional Arts Centre. It cultivates children's interest in Huangmei opera through its children's Huangmei opera classes, truly "starting with children". The classical Huangmei opera repertoire is mainly geared towards the aesthetic interests of adults, so the center has created a series of original Huangmei opera works adapted to children's tastes. For example, based on Journey to the West(《西游记》) and The Legend of Deification(《封神榜》), Monkey King Beats White Bone Spirit Three Times(《孙悟空三打白骨精》), Princess Iron Fan(《铁扇公主》), Nezha Haunts the East Sea《哪吒闹东海》, and the newly created Mouse Marries a Daughter《老鼠嫁女》, Hua Mulan《花木兰》, The Story of the Year《年的故事》, Zheng He(《郑和》), etc., the



seeds of Chinese culture are planted and waiting to blossom through children's favorite characters in the Huangmei opera repertoire.

There are many more such groups, but there is no doubt that the development is basically the same - efforts to integrate Chinese culture into Singaporean culture, so that it takes root and grows strong, and the Huangmei culture is born to flow in the blood of the Chinese community in Singapore, although a new branch is opened, but the branches flourish.

## 2. The Different Connotations of Searching for Roots and Taking

### Root

From cultural exchange to migration promotion to local construction, it is easy to find that the overseas dissemination of Huangmei opera also has the discernment of how to take root, presenting different connotations of "searching for roots" and "taking root".

From the perspective of cultural exchange, although Huangmei opera has gone out of the country, but ultimately based on the national people, whether it is the promotion, or exchange, more rely on the typical "communicator-centered" traditional model, that is, stand in their own position to tell our story to others. Objectively speaking, this approach has opened up new horizons and is of great value in opening up the wilderness of national art. Because of the opportunity to promote the performance, many people who do not know Chinese opera have fallen in love with it and are constantly looking forward to the next performance. But this form of stimulation is low, more importantly - "roots" in the country, miss and life are two skins, overseas Chinese emotional appeal, artistic needs should be developed simultaneously.

The immigrant culture makes Chinese people have their own circle, and Chinese culture is certainly easy to understand and accept in the circle. As a subculture, Chinese opera can find a foothold overseas. However, the problem is that overseas Chinese are after all a part of the whole society. Immigrants promote the popularization of Chinese culture in their own circles, but they do not easily integrate into the general environment, seemingly taking root, but actually being unstable, and it is difficult to gather into a larger cultural community. Therefore, immigrants promote Chinese culture like a kite flying high in the sky, but the end is still tightly gripped, and without self, it is even harder to "take root".

The construction of local culture has given a new impetus to the spread of opera, which links traditional Chinese culture with real life, fitting both the emotions and needs of adults and fostering the understanding and recognition of future generations, blossoming two flowers but sharing a common expression, not only achieving the popularity formed by cultural exchange and immigration promotion, but also providing a lasting impetus for subsequent succession, which is "based on the recipient. This is the choice of "based on the recipient", and is also a manifestation of wisdom. As Singapore's Prime Minister Lee Hsien Loong said in his 2022 National



Day mass rally speech "The Singapore Chinese are no longer returning to their roots, they are taking root." This time "rooting" will revitalize the big topic of "integration", and the art of Huangmei opera in Chinese culture will become an organic component that must be addressed and cannot be missed.

3. The stones on other mountains are hard and can be used to polish jade(他山之石，可以为玉)

It must be admitted that in the current environment, opera is in a relatively weak position in the face of the general public in China, and many people are unaware of the depth of its cultural heritage and the richness of its aesthetic approach. There is no need to say much about the restoration of the glory of opera, but there is a consensus to "start with children" and cultivate interest in it. The current practice of "opera in schools" and "elegant arts in schools" is very effective, but overall, the difficult competitive situation of opera is evident. The root of the problem, I think or in the "root" and "roots" of the understanding of the difference.

### 3.1 Searching for Roots: Symbolic Identity

For most people, the emphasis is on the fact that Huangmei opera is an integral part of China's excellent traditional culture and one of the major genres on the list of China's intangible cultural heritage. Although the words are justified, they reveal the limitations of symbolic identity.

It is undeniable that Huangmei opera has significant cultural value and is a symbolic presence of Chinese culture. At the same time, I also agree that the basic core of cultural symbols is cultural identity, and unique cultural symbols are important carriers for a country to show its cultural soft power and convey its core values.<sup>[3]</sup> However, the difference between cultural identity and cultural product acceptance is not equal, and in many cases there is a huge difference. Take opera as an example, whether they have seen it or not, there are certainly not many people who despise its cultural value and symbolic meaning, but in cities with stronger cultural consumption power, opera audiences are very scarce. According to the China Performing Arts Industry Association's 2021 National Performance Market Annual Report(《2021 全国演出市场年度报告》), the total number of opera performances in the country in 2021 was 17,900,000, with box office revenues of 769 million yuan<sup>[4]</sup>. From the data, it is easy to see that the opera is high and low, and it is also more speculative to conclude that the cultural content cannot fit the development needs of the times. The root of the problem is understanding and cognition. Because they know it's important, opera wants to remind people to hold on to this cultural bloodline and try to shove this idea into the hearts of the public. The audience doesn't need to be reminded of this, and it's hard to get others to accept it calmly by preaching from on high.

So, symbolic identity is more about thinking about the value of opera as part of the image of China, but in a different dimension from opera communication. Comparatively speaking, opera communication needs to think more from the audience's point of view and make them happy to approach.

### 3.2 Rooted: Immersion Reception



Precisely because of the need to focus on the audience, the case of overseas dissemination described earlier can be drawn upon. In the same way as Huangmei opera is overseas, not many young people are exposed to opera at home, even in rural areas. The first thing that needs to be done is no longer to show them how high the cultural value of opera is, but to bring them back to opera. Whether it is the "opera + cheongsam" in North America, which breaks down some of the elements of opera to deliver them to the audience, or the educational theater in Singapore, which uses complete opera to help children develop their interests, the core of the program is above the essence of opera, using a way that the audience can understand and listen to prompting them to first discover the fun and then enhance their taste. So adapting to the local context, planting the seeds and taking root is, in turn, a way to ground the audience, help them build perceptual awareness, and promote understanding and identity.

The country has been carrying out "opera in schools" activities, but there is a certain aesthetic disconnect between young audiences and the art of opera. On the one hand, it is difficult for them to understand the programmed performances based on agrarian civilization, and on the other hand, the subject matter of traditional opera plays or the opera stories themselves are far away from the audience, even if Huangmei opera is more story-oriented and less programmed, it is still affected by this rule. Therefore, creating new works that meet the psychological needs of children becomes a key to open up the world. When children are immersed in the joy that opera brings, it is clear evidence that new audiences are being developed.

There are not only "opera on campus", but also more diversified activities such as "opera in the community", "opera in the township", rural theater and opera culture week, which not only enrich the cultural life of the grassroots, but also popularize traditional opera. The activities have not only enriched the cultural life of the grassroots, but also popularized traditional opera. On the other hand, we need to think about how to cultivate the soil for the appreciation and consumption of opera. The hotness of opera was inseparable from the economic prosperity and cultural consumption, the need to survive in the state and the need to consume in the restaurants, including Huangmei opera in Anqing and Shanghai. The combination of opera elements and other Chinese cultural symbols in overseas Huangmei opera performances, and the creation of new plays emphasizing local cultural needs, are all positive responses to the cultural market. Then, whether it is festival theater or sending opera to the countryside, the associated market operation that allows opera to face the market challenges directly may be more desirable than the emphasis on promotion and preservation.

"The stones on other mountains are hard and can be used to polish jade". At present, domestic opera communication has come to a crossroads, one side is the top-down traditional education, the other side is the bottom-up personal experience, there is no difference between the two sides, but the overseas "rooted" experience can be understood as a kind of feed back, this may be the interaction between domestic and foreign theater can leave us after the inspiration.



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# **Analysis on the Construction of Vocational Basic Quality Training System for Higher Vocational Colleges<sup>①</sup>**

**Wang Yang**

Zibo Vocational Institute, Zibo 255300, Shandong Province, China

E-mail: wl4yang@126.com

## **Abstract**

Vocational basic literacy is the invisible literacy other than vocational skills, and it is also the core literacy of higher vocational students in the process of role transformation from school to society. Therefore, the most effective way to improve the basic vocational literacy of higher vocational students is to build a vocational literacy training system. In this paper, we analyze the current situation and problems of vocational basic literacy of senior vocational students, and break through the stereotypes from the aspects of cultivation mode, curriculum content and curriculum reform, and propose effective research methods and measures to provide reference for the subsequent research on the construction of cultivation system.

## **Keywords**

Higher Vocational Colleges; Vocational basic quality; Training system

Xi Jinping gave important instructions at the National Vocational Education Conference in 2021, emphasizing enhancing the adaptability of vocational education, accelerating the construction of a modern vocational education system, and cultivating more high-quality technical skill talents, skilled craftsmen and great craftsmen. Cultivating high quality technical skill talents is the cultivation goal of higher vocational education, and the cultivation of high quality technical skill talents is inseparable from the coordinated development of knowledge, skills and vocational literacy. The cultivation of basic vocational literacy is an important vehicle to promote the coordinated development of knowledge, skills and vocational literacy of higher vocational students. At present, the current situation of low vocational basic literacy in higher vocational education is difficult to provide strong support for the cultivation of high quality technical skill talents.

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## 1. Analysis of the Current Situation and Attribution of Basic

### Vocational Quality in Higher Vocational Colleges

At present, the basic vocational quality of senior vocational students can hardly meet the requirements of employers and society. There is a big difference between the vocational ability and professional quality of graduates and the expectations of employers, that is, the vocational quality of higher vocational students cultivated in schools is out of line with the needs of enterprises and society. On the one hand, the problem that the basic vocational literacy of higher vocational education is difficult to meet the needs of vocational positions is becoming more and more obvious; on the other hand, compared with the cultivation of vocational skills, the wide scope of basic vocational literacy, the long period and the difficulty of systematization have put forward higher requirements and challenges to higher vocational institutions. The current situation of poor systematization and low level of basic vocational literacy research results of higher vocational students is caused by many reasons.

#### 1.1 There is a Lack of In-depth Study on the Connotation of Basic Professional Quality in Higher Vocational Institutions

At present, institutions of higher education mainly focus on the cultivation of vocational skills, and the cultivation of vocational literacy is only at the initial stage of exploration. Vocational literacy is a comprehensive quality and ability that combines career planning and business exercise, and is divided into explicit literacy and invisible vocational literacy, which has become an important demand of society for talents. It is the most basic and core invisible literacy, which needs to be accumulated for a long time and gradually improved in the process of continuous personal growth, and is the basic literacy for the workplace and future career development <sup>[1]</sup>. However, there is no systematic and clear understanding of the definition of basic vocational literacy in the theoretical field, and there is a lack of theoretical guidance and practical support for its cultivation. This is the fundamental reason for the low basic literacy of higher vocational students.

#### 1.2 Higher Vocational Colleges do not Educate the Basic Professional Quality throughout the Whole Process of Talent Cultivation

Most institutions of higher education treat basic literacy education as a stage of the talent cultivation process and lack systematic design and implementation. Generally, vocational literacy education in higher vocational institutions is often implemented by offering courses, which lack systematization and continuity, just for one semester or a few weeks, and lack organic connection between courses, and it is difficult for course contents to be truly integrated with educational objectives. As a collection of individual personality qualities, basic professional qualities need to be formed and improved gradually through educational activities, social practices and acquired influences, and cannot be obtained by simple teaching, imitation, feedback and practice <sup>[2]</sup>. However, vocational institutions are trained through courses that are not closely related to the context, and individual behavior cannot be judged according to different contexts as to which specific occupational basic qualities, and thus cannot skillfully guide the corresponding behavioral activities. In particular, the vocational basic literacy closely related to the vocational context is not cultivated in a targeted manner, and the vocational institutions are unable to cultivate the complete vocational basic literacy as a unified whole, which is out of step with the actual work context.





## 1.3 Lack of Effective Targeting in the Process of Developing Basic Professional Quality Education

Although some institutions of higher education have "recognized the requirements of society for professional literacy, they have not formed more effective education contents and education methods, and the purpose and direction are not strong enough to meet the requirements of enterprises for the basic literacy of talents" [3]. Concordia Medical University proposed that the basic professional qualities of nursing majors include the ability to think independently, cooperate with others, social pluralistic development, and humanitarian spirit [4]. However, the content of education is not systematically designed and implemented according to the characteristics of higher vocational students, resulting in the fragmentation between the cultivation of basic professional literacy and real vocational activities, and the lack of relevance makes the education formal, which inevitably leads to the ineffectiveness of professional literacy education. The research results of undergraduate vocational basic literacy can provide the basis and reference for higher vocational colleges, but the scientificity, effectiveness and operability are not obvious because of the lack of in-depth excavation for the special characteristics of higher vocational basic literacy.

## 2. The Construction of Basic Vocational Quality Training System in Higher Vocational Colleges

The acquisition of basic vocational literacy requires the higher vocational students' own practice, and the systematic cultivation by higher vocational colleges is more crucial. From the viewpoint of the way of acquisition, the basic literacy of higher vocational students should be acquired through receiving systematic education and training, their own training and practical exercise, etc. Therefore, the design of the cultivation system of higher vocational institutions should cover these contents. The higher vocational schools need to establish a complete cultivation system through reform, incorporate the cultivation of basic vocational literacy into the talent cultivation program, realize the full coverage of the talent cultivation process, and provide a strong guarantee for the cultivation of basic vocational literacy in higher vocational education.

### 2.1 Theoretical Research is Used as a Carrier to Construct the Starting Point of the Basic Professional Quality Training Model

Higher vocational institutions should strongly promote the continuous and effective reform of the cultivation system through scientific research. In order to solve the problems encountered in the reform of curriculum system, after systematically sorting out and analyzing the relevant research results of basic vocational literacy, and then systematically researching the basic literacy cultivation system by funding the establishment of a series of research topics and applying for provincial and ministerial-level projects, the scope of research includes both macro-levels such as the connotation and components of basic vocational literacy, curriculum system, cultivation system and mechanism, evaluation system, and also includes The scope of research includes not only the macro level such as the connotation and components of basic vocational literacy, curriculum system, cultivation system and mechanism, evaluation system, but also micro issues such as professional ethics, professional thinking, professional behavior, information literacy, communication ability and other specific literacy cultivation modes [5]. The scientific research establishes the requirements of the elements covered by the basic vocational literacy in higher



education, explores effective paths for the cultivation of basic vocational literacy ability, provides theoretical guidance and practical basis for the construction and implementation of the curriculum system, and provides a logical starting point for the construction of the cultivation system.

## **2.2 Innovative Curriculum Design Methods to Build a Systematic and Effective Curriculum System**

The cultivation of vocational basic literacy of higher vocational students is the focus of education and teaching in schools, and must be systematically incorporated into the talent cultivation process, of which the construction of curriculum system is an important part of the cultivation system. Focusing on the cultivation of basic vocational literacy, we construct a curriculum system integrating theoretical and practical teaching, take various basic literacies as the criteria for selecting and organizing curriculum contents, and design the curriculum system in a holistic way according to the design method of "reverse decomposition, integration and reconstruction, positive implementation, dynamic feedback and cyclic improvement". Following the principles of "systematic design, hierarchical implementation, and cross-fertilization", we organize a special team to develop multiple courses that not only cover all aspects of basic literacy, but also highlight the systemic and interrelated nature of the courses and realize the systematization of the courses. It is also necessary to highlight the vocational orientation and professional tendency of the basic literacy courses, and the teaching materials should fully reflect the characteristics of vocational basic literacy of higher vocational students. Through the vocational orientation to change the traditional basic courses in the minds of students "useless, tasteless" situation, and will be difficult to effectively implement the "entrance education activities", students criticism of the "labor week", the "sheepish" "labor week". The curriculum has been designed to incorporate the "entrance education", "career role experience", and "extracurricular activities", which are difficult to implement effectively, into the "curriculum". "In the process of implementation, the curriculum is truly managed in a curricular way, so that "extra-curricular and in-curricular training are integrated, and vocational skills training and basic vocational quality development are integrated". In the process of implementation, the curriculum is truly managed in a curricular way, so that "the cultivation of extracurricular and in-class training is integrated, and the cultivation of vocational skills is integrated with the cultivation of basic vocational qualities".

## **2.3 Highlight the Orientation of Professional Professionalism, and Deeply Reform the Teaching Content and Methods of Basic Vocational Quality Courses**

Basic professional literacy is unique in that it should meet both the public demands and the individual needs of different professions. On the basis of satisfying public demands, we highlight the orientation of professional professionalism, align the teaching contents and methods of basic literacy courses with each specific profession, and achieve the unity of content innovation and form change. The characteristics and differences of each basic literacy course are considered, but also fully integrated with the needs of different majors. The content related to each profession requires highlighting the professional orientation and integrating the course content and teaching methods into the current needs of the job market. The teaching methods fully consider the characteristics of the courses themselves, but also combine the needs and characteristics of the higher vocational students themselves, reflecting the teaching according to their abilities and highlighting the centrality of students. The reform of teaching contents and methods should involve the issue of vocational literacy, purposefully combine with professional spirit, explore, improve and implement new concepts and requirements of ideological and political education,



reflect the characteristics of vocational education professions, link knowledge professions with value management, and meet the growth needs of students' basic vocational literacy.

### **2.4 Take Curriculum Reform as an Opportunity to Integrate Basic Vocational Quality Courses into the Talent Training Program**

The curriculum is an important carrier for the implementation of basic vocational literacy training implementation, and an important platform for cultivating students' basic vocational literacy. Therefore, the reform of talent training program is the premise of curriculum system reform, and the basic literacy course is taken as an independent module of talent training program, which strengthens the effective connection with vocational ability course and vocational development course. Curriculum development as the first link of curriculum construction, each major needs to build the basic vocational literacy curriculum based on the theoretical basis of curriculum theory according to the characteristics of the major, organize the team to adjust and optimize the integration of the content of the curriculum system, improve the relevance and personalized characteristics of the implementation of the curriculum, so that the curriculum can integrate the knowledge logic with the original curriculum system, so as to achieve the spiral of students' basic vocational literacy. The curriculum can integrate the logic of knowledge with the original curriculum system, thus realizing the spiral improvement of students' basic vocational skills. The reform of talent training program has realized the integration of basic literacy courses into the whole process of talent training.

### **2.5 Innovate Management Mode and Build a Perfect System for Cultivating Basic Vocational Quality Ability in Higher Vocational colleges**

Higher education institutions have implemented multi-level management reforms to build an efficient system for cultivating students' basic literacy skills. At the school level, a student basic literacy development committee is established to be responsible for the overall coordination of student basic literacy development. Reform the school's student management and teaching management mechanisms, integrating student management and teaching work. Each teacher is both a professional teacher and a tutor for students, and they design, implement, check and serve the standards from all aspects of basic literacy formation, so as to lay down the organizational guarantee for the development of basic literacy skills. All aspects of modern education are used to create a social practice platform for basic vocational literacy cultivation, which can be used to carry out various social practice activities and become a window for students to understand society, but also to use the platform for real-time supervision and focus on the whole process of students' thematic activities. Introducing a suitable enterprise management model, we can enhance students' ability to integrate into the workplace and strengthen their sense of collective honor and responsibility by means of carrying out the selection of annual models of labor and gold medal marketers.

## **3. The Effect of Basic Vocational Quality Training System in Higher Vocational Education**

### **3.1 Develop Self-awareness of Basic Professional Quality and Significantly Improve the Quality of Human Resources Training**

By incorporating basic vocational literacy education into the talent cultivation program, through years of reform and practice, the passive teaching of students is changed into self-cultivation, and



individual initiative is constantly brought into play to consciously cultivate the awareness of cultivating basic vocational literacy, so that the quality of talent cultivation is improved in all aspects, thus effectively improving the employment quality, employment rate and satisfaction of graduates with the current employment situation. The high satisfaction of graduates with their alma mater will also promote the cultivation of students' basic vocational literacy, and students will clearly define their own personal development goals and stage tasks, so that they can consciously cultivate various required basic vocational literacy and actively devote themselves to their professional studies, thus achieving excellent results in various national competitions at all levels.

## **3.2 Creating a Campus Culture of Basic Professional Quality and Obtaining Fruitful Scientific Research Results**

Campus culture will implicitly influence students' worldview, values and outlook on life, and make students develop good basic vocational literacy and positive outlook on life through excellent learning, school and teaching styles. Combined with the vocational education characteristics of vocational colleges and universities, the integration of vocational culture, corporate culture and educational culture will penetrate into all processes of talent training such as curriculum teaching, internship training and school management, gradually forming professional basic literacy with professional characteristics and consciously abiding by the professional ethics, code of conduct, professional norms and professional regulations of enterprises.

By carrying out the reform of the basic vocational literacy curriculum system and conducting systematic and in-depth research on the key and difficult issues in the process of reform, we can obtain the results of scientific research on topics related to basic vocational literacy in conjunction with the needs of the school's basic literacy training system.

## **3.3 Construct the Basic Vocational Quality Training System for Higher Education, and Lead the Demonstration of Industry-education Integration Training System**

The cultivation of basic vocational literacy in higher vocational institutions, as the focus of education and teaching in higher vocational institutions, should be incorporated into the talent cultivation process of vocational education, and vigorously developing school-enterprise cooperation is one of the important ways. With school-enterprise cooperation as a carrier, the process of cultivating vocational basic literacy is infiltrated into the teaching mode of industry-education integration according to the job requirements of enterprises, industry standards and students' growth needs, so as to realize the joint cultivation of students' technical skills and vocational basic literacy. Through close cooperation with enterprises, we build a mechanism of vocational basic literacy cultivation through the integration of industry and education. The school manages with the government, enterprises and industries, cooperates in educating people, realizes seamless integration of internship and employment, and cultivates students into high-quality technical skill talents such as those demanded by society and needed by enterprises.

## **4. Conclusion**

The construction plan of high-level vocational schools and majors with Chinese characteristics released by the Ministry of Education in 2019, which aims to build a highland of technical skill talents cultivation and a technical skill innovation service platform, is both a major development opportunity for vocational basic literacy cultivation in higher education and a great challenge for



its future development. The cultivation of basic vocational literacy depends on the joint role and mutual complement of family, school and society, making full use of various favorable resources, seizing opportunities, actively dealing with challenges, and continuously improving students' main awareness, so as to enhance the overall level of basic vocational literacy in society.

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# **The Practice and Path Exploration of Party History Learning and Education in Higher Education Libraries**

**Wu Xiaoqing**

Zibo Vocational Institute, Zibo 255000, Shandong Province, China

E-mail: wxq1129@163.com

## **Abstract**

This paper briefly introduces the advantages of the library to carry out party history learning education, and takes the library of Zibo Vocational Institute as an example to introduce its practical exploration of carrying out party history learning education. Using survey method, example method and comparative analysis method to study the party history learning education carried out by higher vocational libraries, the following three realization paths of party history learning education carried out by higher vocational libraries are explored: firstly, to increase the construction of party history resources, with equal emphasis on explicit education and implicit education; secondly, to strengthen internal and external linkage, to build a party history learning education alliance of higher vocational college libraries, and to realize the common construction and sharing of party history resources; thirdly, to form Party history learning and education innovation service team.

## **Keywords**

Higher vocational library, Party history learning education, Path

As a literature information center of colleges and universities, the library has rich resources of Party history learning and education, high-quality hardware and software service facilities[1], which can display the magnificent hundred-year history of the Communist Party of China in all aspects from the perspective of resources, space and technology, and is an important position for the Party history learning and education in colleges and universities. Under the leadership of the Party, libraries of higher education institutions must adhere to the correct political direction, deeply integrate the work of Party history learning and education with business, educate and guide teachers and students to remember the history of the Party, learn the great spirit of the Communist Party of China, stimulate the patriotic enthusiasm and sense of mission of teachers and students, and help improve the effectiveness of Party history learning and education in colleges and universities.



## **1. Advantages of the Library to Carry out Party History Learning and Education**

### **1.1 Rich Party History-related Resources Provide Resources for Party History Learning and Education**

"Into the various types of libraries at all levels, can see a large number of party history reading materials, not only the construction of the party, the development of historical materials, collective, personal deeds, ideas, theoretical treatises, party construction, party affairs literature.

And there are learning materials in different carriers such as books, newspapers, films, audio, songs and dances, paintings and calligraphy, and objects, which can really be described as diverse forms and colorful contents" [2]. Especially in university libraries, great importance has been attached to the cultivation of party spirit and political quality of teachers and students, so there are rich resources and precious materials related to party history preserved, and these resources and materials provide a strong resource guarantee for the library to carry out party history learning and education.

### **1.2 The Rich Cultural Atmosphere Infuses the Connotation of Party History Learning and Education**

As a cultural center, the library inherently carries a strong cultural atmosphere, and the "bookish" atmosphere in its bones makes the readers unconsciously put into learning and reading. Moreover, in recent years, the indoor environment of university libraries is designed to meet the tactile, auditory and visual needs of readers, creating a serious and harmonious reading atmosphere [3]. The emphasis of libraries on space design and environment creation makes libraries not only have the attributes of physical space, but also have the attributes of spiritual space at the same time. In the rich cultural atmosphere, the connotation of Party history learning and education takes root in the library and soaks into the heart of every reader through the Party history propaganda display, red space design, and propaganda slogans.

### **1.3 The Library's Intelligent Service Capability Meets the Diverse needs of Party History Learning and Education**

With the rapid development of information technology, the development of cloud computing, big data, Internet of Things, artificial intelligence and other emerging technologies, intelligent libraries have come into being, and the construction of intelligent libraries is the necessary road for the development of libraries in higher education institutions in the future. Smart libraries can not only provide readers with high-quality intelligent services, but also such services are more accurate, convenient and not restricted by space and time.

The wisdom service provided by the smart library can make Party history learning not limited by time and space, and the wisdom platform provided by the library such as Party history learning resource library and Party history learning forum can be used for learning and communication





anytime and anywhere. The wisdom service provided by the wisdom library can also realize the sharing and interaction of Party history learning resources, so that resources can be used to the maximum. For each learner, personalized learning recommendations can be tailored according to his or her reading and learning preferences. These intelligent services of the library can meet diverse learning needs and provide accurate and high-quality services for Party history learning and education.

## **2. Practical Exploration of Party History Learning and Education in the Library of Zibo Vocational Institute**

Zibo Vocational Institute Library has always practiced the responsibility and mission of cultural education and the fundamental task of establishing moral education in colleges and universities, always play the role of an important position of party history learning and education, aiming to make the library a new position of red education, and in the continuous exploration of the new ideas and new models of work of party history learning and education.

### **2.1 Form a Party History Learning and Education Team**

Zibo Vocational Institute library from the organizational structure of the main responsibility and division of labor, the establishment of the library party history learning and education team, party history learning and education team in the school and library leadership to carry out a series of party history learning and education activities, set up a special shelf of party history and party history learning and education exclusive area. And the division of labor is clear and the responsibility is assigned to someone, which lays the foundation for the regular development of party history learning and education.

### **2.2 Create an online Party History Learning and Education Brand and form a Regular Propaganda Mechanism**

Zibo Vocational Institute Library uses new media and website to carry out a series of online party history learning and education activities, creating an online party history learning and education brand and forming a regular publicity mechanism. It has carried out a series of brand activities of Party history learning and education, such as "the centenary of the founding of the Party" special book recommendation, "the centenary of the founding of the Party" special digital resources recommendation, and the centenary of the founding of the Party hundred questions knowledge.

Zibo Vocational Institute Library, in order to facilitate readers to better study the history of the Party, has launched Zibo Vocational Institute "the centenary of the founding of the Party" special book recommendations and "the centenary of the founding of the Party" special digital resource recommendations. According to the new democratic revolution period (1921-1949) book recommendations, socialist revolution and construction period (1949-1978) book recommendations, reform and opening up and the new period of socialist modernization (1978-2012) book recommendations, the new era of socialism with Chinese characteristics



(2012-present) book recommendations, comprehensive classical party history books and A total of 229 paper books and five digital resources are recommended in five parts.

The thematic recommendations are divided into different categories of Party history books and electronic resources, so that readers can find their favorite books and needed electronic resources more intuitively and conveniently, which greatly improves the efficiency of Party history learning and fulfills the library's original intention of providing high-quality services to readers.

The library of Zibo Vocational Institute also took advantage of the communication of new media and launched the "100 Questions Knowledge of the Centenary of the Founding of the Party" on WeChat public number. The library regularly launched the questions of Party history for everyone to learn, which not only promoted the initiative of learning the knowledge of Party history, but also facilitated the establishment of a new position of red education in the library. Since its launch, teachers and students have been very enthusiastic in answering the questions, and the activity has received unanimous praise.

### **2.3 Launch Offline Special Promotion Activities to Activate Enthusiasm for Learning Party History**

Zibo Vocational Institute Library has launched a series of offline special promotional activities, which include a special shelf of Party history books, an exclusive area for Party history learning and education, and a thousand people copying the Communist Manifesto by hand. The activities are based on party history education and red heritage, with offline colorful activities as a catalyst to stimulate enthusiasm for learning party history.

Zibo Vocational Institute Library launched a special shelf of Party history in the lobby of the first floor of the library of the north campus, "the wind and rain, the yellow century road, singing a new journey", selected books related to the history of the Communist Party of China, a total of more than 360 titles, covering the classical works of Marxism, the classical works of the main central leaders and proletarian revolutionaries, as well as works on the important figures and events of various historical periods in the course of the revolution and construction of the Communist Party of China. as well as writings on important figures and events in various historical periods in the history of the Communist Party of China's revolution and construction. The books are the latest edition of authoritative books, covering a wide range of contents and providing the most authoritative reference materials for the study of Party history.

Zibo Vocational Institute Library also set up in the first floor lobby exclusive area for party history learning and education, readers can read books, newspapers and other paper media party history materials in the special area, but also in the reading machine, electronic picture screen and tablet PC synchronized online reading new media form of party history materials, to create online and offline integration of learning space, to create a strong atmosphere of party history learning and education.

The activity of hand copying the Communist Manifesto held by the library of Zibo Vocational



Institute aims to promote the traditional red culture and call on all students and teachers to revisit the classics. According to the number of applicants, the Communist Manifesto was divided into corresponding parts, and each applicant completed a part of it. The copiers had to use the special paper issued by the library to copy it by hand and sign their names in the prescribed place. The library will organize, check and process the results into a book, and then include them in the library's special collection.

Zibo Vocational Institute Library, through the formation of the party history learning and education team, to carry out multiform innovative activities, with innovative thinking and mode to carry out the party history learning and education, set off a wave of learning party history, creating a good atmosphere of "learning party history, love reading, progress with", with a new position of red education as an opportunity to inherit the red gene, to Practice the original mission. Through a series of Party history learning and education activities, teachers and students have strengthened their ideals and beliefs and improved their political quality.

### **3. The Realization Path of Party History Learning and Education in Higher Vocational Libraries**

#### **3.1 Increase the Construction of Party History Resources, with Equal Emphasis on Explicit Education and Implicit Education**

Increase the construction of party history resources, for the existing collection of party history resources to strengthen the collation, excavation, classification, utilization, for the new publication and distribution of party history learning resources, we should increase the purchase of investment, the formation of a systematic system of party history literature, you can set up a special shelf of party history or open a database of party history, to provide a more comprehensive resource support guarantee for the development of party history learning and education.

Libraries should not only take advantage of their resources to carry out knowledge-based explicit party history learning and education. It should also fully rely on the library's own special promotional activities to carry out online and offline linkage of the party history learning and education type of activities, with a fun experience to subtle implicit education.

#### **3.2 Strengthen Internal and External linkage, Build a Party History Learning and Education Alliance in Libraries of Higher Education Institutions, and Realize the Common Construction and Sharing of Party History Resources**

Internally, the library should strengthen the linkage and cooperation with various departments in the university, pooling efforts to jointly promote the development of party history learning and education, and create a strong atmosphere for party history learning and education through various forms of publicity and activities. Externally, the library should strengthen the communication and cooperation with local party history departments to stimulate the enthusiasm of learning party



history with the rich materials of local party history and red education positions.

Libraries also need to build a party history learning and education alliance of libraries in higher education institutions to realize the common construction and sharing of party history resources. The higher vocational library alliance refers to the consortium formed by several libraries of higher vocational schools, based on information technology, to promote resource information flow and knowledge exchange and innovation for the purpose of sharing resources and mutual benefit, and through various contractual relationships[4]. Library consortium is an inevitable trend of modern library development. Then building the alliance of Party history learning and education in libraries of higher education institutions can not only maximize the utilization of Party history learning resources, but also learn and draw on each other's excellent experience and achievements in Party history learning and education, and consolidate the effect of Party history learning and education.

### 3.3 Forming a Team of Innovative Services for Party History Learning and Education

The formation of a party history learning and education innovation service team can guarantee the stable development of party history learning and education work. An excellent party history learning and education innovation service team needs to have a reasonable organizational structure and clear division of responsibilities, so as to ensure the effect of party history learning and education work. An excellent party history learning and education innovation service team is conducive to the "height", "depth" and "breadth" of party history learning and education, which is essential for the party history learning and education work.

## 4. Conclusion

To give full play to the role of the position in party history learning and education and actively promote the level of campus culture construction is an inevitable choice for the expansion and deepening of the functions of university libraries in the new era [5]. The library should give full play to its functions and advantages, be a good guide of party history learning and education, continuously explore new ideas, new modes and new paths of party history learning and education, escort party history learning and education with better services, enhance readers' party cultivation and political literacy, and better promote the development of party history learning and education in colleges and universities.

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## **Jiao Hong's Thought and the Shaping of the Ideal Author of the Late Ming Book Workshop**

**Yu Lei**

Shanghai Jiao Tong University, Shanghai 200030, China

E-mail: jingyigupeng@163.com

### **Abstract**

In the book publishing market of the Ming Dynasty, the books on the examination of the scholarly profession were the best-selling books published by the major bookshops. These books, which were used by scholars to prepare for the imperial examinations, were not published by the official authorities, but were the result of cooperation between bookshops and scholars. In the late Ming Dynasty, "Jiao Hong(焦竑)" was the best-selling author favored by the bookstore owners. The types of books under his name were not randomly arranged, but carefully considered. The book publishers portrayed him as a representative selector of Jiuye books who spread the ideas of Wangxue.

### **Keywords**

Jiao Hong(焦竑), Books for the imperial examination, Commercial publishing, Acceptance

Books for the imperial examination was one of the "troika" of commercial publishing in the Ming Dynasty, and its potential consumers reached hundreds of thousands in the middle and late Ming Dynasty. In the face of such a huge consumer market, the major bookstores have invested in it. The books of the examination industry sold well throughout the country, and a large number of scholars relied on such books to prepare for the imperial examinations. In the era of commercial publishing, all levels of people in different forms or active, or passive participation in it. Although criticized and of varying quality, they are an entry point for the study of the livelihood and style of the Ming scholars, the relationship between scholars and businessmen, the imperial examinations, and academic thought, and they also leave clues to the development of Ming literature. As an important commercial publishing book in the Ming Dynasty, it constituted a prosperous map of commercial publishing in the Ming Dynasty, together with popular books, practical books and children's books. Because the contents of the books were mostly based on the Four Books and Five Classics, there was nothing new, so the literary and intellectual history of the Ming Dynasty was mostly avoided, and the studies by writers were not involved. As a matter of



fact, the books of the imperial examinations were also one of the fields where the folk scholar groups competed with the official Ming ideology. The imperial examinations themselves were an important way to unify the ideology of the entire population under official control, and the books on the imperial examinations, through their diverse interpretations of Confucian classics, first influenced the candidates' answers in the examination hall, and then controlled the examiners' reading standards, gradually shaking the dynasty's ideology from the bottom to the top. The lax official censorship of the publication of examination books in the Ming Dynasty provided room for the freedom to compile and sell such books. A large number of scholars, regardless of the stage of the examination, were directly or indirectly involved in the preparation, operation, and circulation of books on the examination.

Jiao Hong, as a famous local scholar in Jinling(金陵), often appears among the compilers of jiuye books. Although it has been verified that most of the books are forgeries, the name "Jiao Hong(焦竑)" has a strong presence in the market of late Ming scholarly books, and the types of scholarly books under his name were not randomly compiled but carefully considered. Previous studies of Jiao Hong's thought have focused on deciphering the entries in his collections that discuss the ideas of mind and Buddhism and Taoism, or on finding discussions of Jiao Hong in the collections of other scholars. In addition to this line of research, starting with the commercial publishing market, which is the book industry, may provide another way to study the contemporary reception of Jiao Hong's thought. It is highly unlikely that Jiao Hong ever entered this field, but the name "Jiao Hong(焦竑)" as a cultural symbol has a certain appeal and a distinct academic character. Likewise, this path can be used to verify whether the position of Jiao Hong in the field of thought in later times is the same as his contemporary reception.

## 1. Types of books for the imperial examination entitled "Jiao Hong(焦竑)"

During the Wanli(万历) period, a number of books on the subject of the Imperial examination were circulated under the name "Jiao Hong(焦竑)". As to the attribution of these books, researchers believe that most of them were published by publishers who used Jiao Hong's Jiao Hong(焦竑) name in order to achieve celebrity effect and increase book sales. [1] These books were published by Jiao Hong's contemporaries and were mainly used for profit. In other words, both the booksellers as sellers and the scholars as consumers recognized Jiao Hong's Jiao Hong(焦竑) academic and cultural status and his appeal in the book market. Although the books are forgeries, the reception of Jiao Hong's Jiao Hong(焦竑) in his day as reflected in the book engravings is indeed authentic. The types and quantities of books for imperial examination entitled "Jiao Hong(焦竑)" are as follows.

Titled Jiao Hong(焦竑) compiled, proofread, revised four books class lifting industry ten kinds of books: Chongkeneifuyuanban Zhanggelao Jingyansishuzhijiezhinan(《重刻内府原板张阁老经筵





四书直解指南》) Chongkebian(verify) [real]Neifuyuanban Zhanggelao Jingyansishuzhijiezhinan (《重刻辩(证)〔真〕内府原板张阁老经筵四书直解指南》)Jiao's Four Books Commentary《焦氏四书讲录》Chongke Zhanggelao Jingyansishu Zhijie(《重刻张阁老经筵四书直解》)Understanding Collection of Huangming's Hundred Schools and Four Books(《皇明百家四书理解集》)Understanding Collection of New Engraving Huangming's Hundred Schools and Four Books(《新镌皇明百家四书理解集》)Direct Interpretation of Four Books(《四书直解》)Sishuzhinan Zuanxuhecun(《四书指南纂序合参》)Xinke(contrast) [North] Yong Erdasichengxianshengkedaxueduoshi Sishuzhushuopinjie (《新刻(比)〔北〕雍二大司成先生课大学多士四书诸说品节》) Notes on the Textual Research of the Characters in the Four Books of the Seventy two Dynasties(《新刻七十二朝四书人物考注释》).

History class lifts six kinds of books:Shijizongfenpinglin (《史记综芬评林》)lianghancuibapinglin (《两汉萃宝评林》)Shijicuibapinglin(《史记萃宝评林》)Qiliangzhuangyuanbiancihuangmingyaokao(《锲两状元编次皇明要考》)Shihanhechao (《史汉合钞》) Xinqi Guochaosanpinyuanjiebiaotigangjiandaguan(《新锲国朝三元品节标题纲鉴大观》).

Four kinds of books:Lianghanlin Zuanjiezhuzizhezhonghuijin(《两翰林纂解诸子折衷汇锦》)Xinqi Ertashihuiquanxuanzhushijiuziquanshupinglin(《新锲二太史汇选注释九子全书评林》)Xinqi Jiaozhuangyuanhuixuanzhushi Xujiuziquanshupinglin (《新锲焦状元汇选注释续九子全书评林》)Commentary on the Collection of Twenty nine Products Selected by the Three Top Scholars of Xinch Hanlin(《新锲翰林三状元会选二十九子品汇释评》).

Seven kinds of ancient literature books: Xinkan Jiaotaishixuxuanbaijiapinglinmingwenzhu(《新刊焦太史续选百家评林明文珠》)Xinjuan Jiaotaishihuiquanxuanbaijiapinglinidaiguwenzhuji(《新镌焦太史汇选百家评林历代古文珠玑》)Xinjuan Chongdingzengbumingwenzhuji(《新镌重订增补明文珠玑》)Zengzuanpingzhuwenzhangguifanzhengbian(《增纂评注文章轨范正编》)Zhengwenzhangfanguibaijiapinglinzhushi(《正文文章轨范百家评林注释》)Xuwenzhangguifanbaijiapingpingzhushi(《续文章轨范百家批评注释》)Xinqi Hanlinjingxuanzhushizuoguoopingyuan(《新锲翰林精选注释左国评苑》).

Second, third kinds of model text and test ink: Xinjuanshuanshilikechengmoyierchangyifuqunyu (《新镌选释历科程墨二三场艺府群玉》)Liketingshizhuangyuan(《历科廷试状元策》)Xinqi Hanlinbiaolvpanxuexiangshi(《新锲翰林标律判学详释》).

One kind of library class:Minghuangguankejingshihongcixuji (《皇明馆课经世宏辞续集》).

According to statistics, Jiao Hong(焦竑) compiled and proofread more than thirty books for the imperial examinations, covering a wide range of subjects, including scriptures, history, sons and scripts, and almost all areas of the imperial examinations except the Five Classics and current texts. From the number and variety of books, we can see the recognition of Jiao Hong's(焦竑) academic and cultural reputation by the book publishers at that time. His academic characteristics of erudition were also fully utilized by the bookstore owners. Jiao Hong(焦竑) was one of the most



popular official authors who signed the books for the workshop at that time. The reason for the qualification in status was to distinguish between professional literati and scholars, such as Feng Menglong(冯梦龙) and Chen Jiru(陈继儒), who specialized in the publishing industry. Jiao Hong(焦竑) and other scholars were in a different situation from professional publishers, and most likely were impersonated to join the editors of books in the publishing industry without their knowledge. The main person in charge of their behavior was the master of the bookstore, who titled the books based on the officials' personal reputation and academic expertise. The non-involvement of the titled person himself meant that the authorial business factor was excluded. This kind of publishing behavior dominated by others (the owner of the bookstore) can, to some extent, show the academic and cultural influence and market appeal of the person whose name is impersonated.

In order to satisfy the demand for scholarly books, the bookstore owner published a large number of books under the name of Jiao Hong(焦竑), thus creating a virtual author "Jiao Hong(焦竑)", who had more than thirty more books on scholarship than the real Jiao Hong(焦竑). From the perspective of commercial publishing, these books belonged to "Jiao Hong(焦竑)". At that time, there were both books written and compiled by the real Jiao Hong(焦竑) in the market, and books written by the owner of the bookstore under his own name. In the field of mass communication, all the books signed by Jiao Hong(焦竑), regardless of their authenticity, played a role in creating the academic and cultural image of Jiao Hong(焦竑) himself.

Book publishers do not arbitrarily title books with inappropriate authors in order to enhance credibility. Therefore, the bookstore owner often names the author of a book based on a combination of the author's own academic and cultural expertise, interests, and the market's recognition of the author's academic expertise, even avoiding the types of knowledge that the author is not good at or critical of. The virtual authors created by book publishers are the result of a combination of factors from the authors themselves, the consumer market, and the academic climate of the times.

## **2. The challenge to Cheng-Zhu Neo-confucianism(程朱理学) from the prevalence of Wang's study(王学)**

The authority for the imperial examinations in the Ming Dynasty was the Three Great Books, based mainly on the Cheng-Zhu school of thought, including cheng-zhu neo-confucianism and its heirs. If a scholar wanted to gain a political future, he or she had to study the Three Great Books repeatedly and could not involve other ideas. Since the middle of the Ming Dynasty, the imperial examinations in practice were biased in favor of the first examination, and further narrowed the scope of knowledge of the scholars, and Gu Yanwu(顾炎武) directly locked the key to the success of the imperial examinations as the "Four Books and One Classic. [2] Although the statement is not free of exaggeration, it is proved that during the Jia(嘉) and Wan(万) years, the second and



third examination of the imperial examinations, although less important than the first, still occupies an important proportion. However, limiting the understanding of the classics to Cheng and Zhu, which was still not conducive to the free development of academic thought.

According to Zhu Di's(朱棣) assumptions in promulgating the Three Great Books, the authority of cheng-zhu neo-confucianism would be maintained throughout. However, this was not the case, and since the middle of the Ming Dynasty, cheng-zhu neo-confucianism were challenged by other ideas. The book for the imperial examinations can be called the weather vane of the imperial examinations because it exists exclusively for the imperial examinations. The answer to the question of how Jiao Hong's(焦竑) scholarly thought was positioned in the imperial examination market should be found in the four books signed as Jiao Hong's (焦竑) edited and edited books.

In the early Ming dynasty, the candidates' answers were based on Cheng and Zhu's commentaries because they set cheng-zhu neo-confucianism as the guiding ideology for the imperial examination selection. However, since Long (隆) and Wan(万), the exclusive status of Cheng-Zhu Neo-confucianism constantly challenged, so much so that even the court officials were divided and had difficulty in reaching agreement. A large number of candidates did not take Cheng and Zhu's commentaries as the basis, but instead quoted a great deal from Lao(《老》), Zhuang(《庄》), Zuo Zhuan(《左传》), and Guoyu(《国语》), and even quoted statements from Buddhism and Taoism. Even within Confucianism, candidates no longer focused on Cheng and Zhu's teachings, and Wang's study began to enter the answer sheets of the scholar's imperial examinations. At the beginning, Wang's study was only spread among the scholars as a doctrine, but did not enter the imperial examinations. Since 1568, when Li Chunfang(李春芳) became the examiner of the imperial examinations, Wang's study and Buddhism were recognized in the imperial examinations. The path of Wang's influence was to influence the officials and scholars first, and then the officials, when leading the imperial examinations, admitted scholars who quoted Wang's study, and it became possible for Wang's study to enter the imperial examinations and thus shake the status of Cheng-Zhu Neo-confucianism.

The prevalence of Wang's study was closely related to lecturing, and lecture meetings throughout the country were an important way of spreading Wang's study. Lectures laid the foundation for the acceptance of Wang's study by scholars, but they alone were not sufficient for the influenced scholars to apply them to the imperial examinations. The Juye(举业) books, which existed specifically to deal with the imperial examinations, provided another important way for Wang's learning to enter the imperial examinations. At the beginning of the Kangxi(康熙) period, the famous eight-legged text selector Lv Liuliang(吕留良) had a clear understanding of the influence of the books on the scholar. The reason for the pervasiveness of Wang's study in the imperial examinations was directly attributed to the books of the imperial examinations. With the keen eye of a selector, Lv Liuliang (吕留良) recognized the important role of the books in changing the guiding ideology of the imperial examinations.



After the middle period of the Ming Dynasty, a large number of books related to the four categories of books were printed and published in the Bookshop, including expositions, collections and examinations of characters. Lv Liuliang (吕留良) is targeting sermon books, which include independent annotations and multi person collections. The Four Books(《四书大全》) is a typical sermon book. After Wang's study entered the imperial examination, the bookstore printed a large number of four book sermons with Wang's study's annotations. Some of them were written by scholars who were deeply influenced by Wang's studies, such as Zhang Huang's (章潢) Tushubian(《图书编》), Yuan Huang's (袁黄) Sishudiao Zheng(《四书删正》) and Shujing diao Zheng(《书经删正》). There are also a number of books that falsely use the name of famous people, including the four book sermons and chapters written by Jiao Hong.

Among the eight books on the Four Books under Jiao Hong's (焦竑) name, there are two kinds of lectures in which he is named as the first author or the leading author: Jiao's Four Books Lecture Record(《焦氏四书讲录》) and Huangming Hundred Schools of Four Books Understanding Collection(《皇明百家四书理解集》), of which the former is Jiao Hong's (焦竑) sole lecture, while the latter quotes the commentaries of the Hundred Schools. According to statistics, in Jiao's Four Books Lecture Record(《焦氏四书讲录》), Zhu Xi(朱熹) was quoted 220 times, and Wang Yangming (王阳明) was quoted 120 times, so that Cheng Zhu's philosophy obviously lost its exclusive status, and the author refuted Zhu Xi's views the most when he elaborated his personal views, with the purpose of compromising Zhu and Wang's two views to set off his own academic views. In the citation of the huHuangming Hundred Schools of Four Books Understanding Collection(《皇明百家四书理解集》), then "although it is said to comply with the Zhu note, for the system to raise the righteousness, but also take the Wang study, really want to be ready to collect the words of the famous scholars at that time, in order to continue the great book"(虽称遵朱注,为制举义,然亦兼采王学,实欲备集当时名家之言,以续大全). [3] Thus, the many editors of the book did not exclusively follow the commentary of Cheng Zhu, but took a variety of hundred schools. Among them, in the column of "one hundred surnames" cited in the text of the book before the introduction, almost all the representative figures of Wang Studies are included, including Wang Yangming(王阳明), Wang Gen(王艮), Wang Ji(王畿), Zhan Ruoshui(湛若水), Zou Shouyi(邹守益), Luo Rufang(罗汝芳), Ouyang De(欧阳德), Geng Dingxiang(耿定向), Geng Dingli(耿定力), Jiao Hong(焦竑), as well as Zhu Shilu(祝世禄), Pan Shizao (潘士藻) and others. [4]

### 3. Jiao Hong: Wang Study's Representative Writer of the Ideal Bookshop

In the Wang school of the Wanli(万历) period, Jiao Hong(焦竑) was clearly the representative figure favored by the master of the bookstore. The fact that Jiao Hong's (焦竑) name was used to publish lecture chapters on the Four Books with the color of wangxue indicates first of all that the



market of the late Ming imperial examinations recognized Jiao Hong's(焦竑) academic and intellectual status as the backbone of wangxue, and at the same time that Jiao Hong(焦竑) himself was favored by the bookstore owners because of his high commercial value compared with other scholars of the same period. Since the mid- to late-Ming period, a successful scholar in the imperial examinations meant success in the secular sense, but did not mean enjoying the status of cultural authority. As a result, the imperial examinations, a product of examination-based education and official selection, lost the power to establish a cultural elite. With the development of commercial publishing, more scholars who were not high-ranking officials or even non-officials became cultural authorities; Chen Jiru (陈继儒) and Li Zhi(李贽) were both famous scholars who led the fashion. A large number of scholars had already established a considerable reputation in the scholarly world before they became officials.

Jiao Hong(焦竑) was one of them, and before he became a scholar, he was already well known in Jiangnan's (焦竑) scholarly circles and was expected to win the scholarship. Although Jiao Hong's(焦竑) title of Scholar made him more popular in the scholarship market, Jiao Hong's(焦竑) commercial value was obviously more related to his reputation in the scholarly circle and his influence in the Jiangnan cultural market. Although Jiao Hong (焦竑) was a scholar, he had a short political career and was not a prominent official, so he had no political influence to speak of. In the absence of political influence, Jiao Hong (焦竑) still became a bestselling "author" in both the scholarly market and commercial publication, mainly because of his academic and cultural influence and the bookstore owners' precise positioning in the fields of history, ancient literature, and thought.

Jiao Hong's(焦竑) attitude toward the books on the scholarship can be seen in his criticism of the empty study style and the impetuous competition for scholarship caused by the eight-legged essays. Jiao Hong(焦竑) held Yang Shen (杨慎) in high esteem, and his erudite views were derived from Yang Shen (杨慎). Yang Shen (杨慎) had criticized the books for the imperial examinations because they were published purely for profit, and the level of editors varied, so there were a lot of shoddy quality and error-ridden books for the imperial examinations, which were regarded as the most precious by the candidates who lacked discriminatory ability. At the same time, the books indirectly led to the narrowing of the scholar's intellectual horizons, often specializing in only one scripture, and lack of a coherent vision. These problems became an important factor in the despicable style of scholarship. Jiao Hong(焦竑) and Yang Shen (杨慎) are in the same lineage, and his active Wanli period is more prolific than Yang Shen's (杨慎) Jiajing period, the publication of books on the Imperial profession is more widespread, the style of scholarship is more unpleasant. However, Jiao Hong's(焦竑) attitude did not seem to affect his establishment as a best-selling author by the book publishers. The reason for this is that none of the famous scholars of the time were spared, and Jiao Hong(焦竑), being in the midst of them, did not directly show a clear position of rejection or criticism.

With the aim of making profits, the bookstore owners positioned Jiao Hong(焦竑) as a famous



writer of ancient literature, an authority on history, and a representative figure of Wang Studies, and published more than thirty books in the corresponding fields, establishing Jiao Hong(焦竑) as a best-selling author in the imperial examination market. In the field of academic thought, the books published by Bookshop pried the position of Cheng and Zhu in guiding the imperial examinations by invoking the pluralistic ideas of Wang and Buddhism, and they were very successful. In the late Wanli(万历) period, a large number of books for the imperial examinations deliberately deleted or attacked the commentaries of Cheng-Zhu Neo-confucianism in order to be new and different. The court and the examiners had to compromise in the face of a large number of examination papers mixed with multiple ideas. The sole status of Cheng and Zhu in the imperial examinations existed in name only, and the candidates were the direct challengers to the authority of the imperial court and the examiners, and behind the candidates were the editors of the imperial books, who were an important part of the challengers. Commercial publishing gave the candidates the power to question the examiners, while those who actually influenced the candidates in the compilation and selection of books for the imperial examinations gained actual literary and academic intellectual power accordingly. [5]

During the Wanli period, when Jiao Hong(焦竑) was active, Cheng and Zhu were in a state of stalemate, and therefore Wang and Cheng and Zhu were in a position to fight each other in the lectures. After Jiao Hong(焦竑), the authority of Cheng-Zhu Neo-confucianism was further lost, and Cheng-Zhu Neo-confucianism was deleted or attacked in the sermons published at that time. In contrast, the official dominance of the imperial examinations gradually declined, and the authoritative electors of the bookshops and societies cooperated with each other in the late Ming Dynasty to manipulate the election administration, resulting in a large number of members of the societies gaining merit in the imperial examinations.

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# **The Application of Cooperative Group Learning in Elementary School Language Writing Teaching**

**Yue Ziyang**

Yunnan Normal University, Kunming 650500, Yunnan province, China

E-mail: 1659946499@qq.com

## **Abstract**

Cooperative group learning helps primary school students develop and improve their language writing skills, and it also helps promote the overall development of learners' comprehensive quality. Therefore, how to effectively integrate cooperative group learning into elementary school language teaching, so that students can master language writing knowledge in group cooperation, is an important issue worth exploring for teachers. In this study, the author summarizes and analyzes the problems and their solutions in the application of cooperative group learning in elementary school language writing teaching, suggests that the learning groups should be formed scientifically and reasonably before the classroom collaboration, the collaborative tasks should be assigned with strong operability, the teacher needs to play a leading role correctly, and the cooperative assessment after the assignment, and also makes a corresponding classroom case study.

## **Keywords**

Group cooperative learning, Elementary school language writing, Teaching methods, New curriculum reform

Since the first article on cooperative learning research was published in 1987, the number of papers in this field has been on the rise and has gradually become a popular topic for researchers. The reason for this is that with the progress of society, the development of the times and the rapid development of science and technology, people are increasingly emphasizing the importance of learning and the importance of cooperation. Researchers pay more attention to the relationship between teaching and learning methods and to the value of teachers' roles as a result of the development of educational reform. It has become the responsibility and duty of educators to master effective learning methods, organize students scientifically and improve learning efficiency.

## **I. Purpose and Significance of the Study**

Language writing ability largely considers students' language organization and logical thinking





ability. If we can scientifically apply cooperative group learning in elementary school language writing teaching, it will have positive significance in speeding up students' sorting knowledge, dispersing writing thinking, improving writing efficiency, cultivating study habits and strengthening cooperation, so as to achieve better learning results.

In a cooperative learning context, students interact and communicate with each other, and the collision of ideas with their peers helps them write more original, dynamic works that are free from stereotypes of thinking. The interaction within the group with each other, the collision of ideas, and the exuberant sense of empathy and accomplishment that grows out of it, all stimulate a vibrant imagination.

In the collaborative learning process, teachers can use questions to show the way to students' writing, so that students can actively expand their thinking under the guidance of questions. Questions should be designed to fit the logic of article writing, and in logical expression, students can clarify their thoughts based on the questions, and the questions can inspire students to eliminate the daunting [15] emotions and stimulate creative enthusiasm.

In cooperative group learning, students will learn how to communicate their real ideas to others in a clear and organized way, and how to combine their ideas with others' opinions. Students who are more articulate will have more opportunities to present their ideas, while those who are less articulate will be able to provide timely ideas for themselves while listening to others' ideas [3].

## 2. Current Status of Research

In the past twenty years after the full-scale launch of the new curriculum reform, the research on cooperative group learning has become increasingly hot in China, with more key subjects such as language, mathematics and English as the main research objects, and the learners involved are mainly primary and secondary school students. It is easy to find that there are a lot of references on the application of cooperative group learning to language teaching, but there are few studies on its application to language writing, and there are almost no studies on the application of cooperative group learning to elementary school language composition classrooms.

There are studies on the application of cooperative group learning strategies in classroom teaching [1], and the close integration of relevant theories with teachers' teaching practices, as well as the application of relevant theories to the study of specific teaching activities, are the main ways for educational practitioners to study cooperative group learning.

## 3. Advantages and Characteristics of Cooperative Group Learning

### 3.1 Give Full Play to the Main Role of Students in Learning

The new standard requires teachers to give full play to students' subjectivity in the classroom, which makes cooperative group learning increasingly important, and is in essence a change in the way of education. The traditional "teacher-centered" teaching method is blind and single-minded, and has long been unsuited to the requirements of the new standard. Students' knowledge intake in the classroom should be an active process, so teachers need to guide students to give full play to their own initiative and be the master of their own learning [5].



## 3.2 Stimulate Students' Learning Potential

Elementary school students have a strong need to explore knowledge, their minds are wild, they are receptive to new things, they are inquisitive, they like to ask questions, they are curious and malleable, and it is a good time to develop an interest in writing, which helps students to write more innovative, energetic works that are free from thinking stereotypes. The communication within the group with each other, the mutual collision of ideas, and the exuberant sense of empathy and accomplishment that grows out of it, all stimulate a vibrant imagination even more. In this process, not only students' interest in language writing is greatly enhanced, but also students' unlimited learning and creative potential can be tapped, and more exercise opportunities are provided for students to promote all-round development.

## 3.3 Create a Relaxed and Pleasant Classroom Atmosphere

We will get rid of the traditional teacher-oriented classroom, make the whole classroom active, create more opportunities for students to speak, and make the whole classroom fresh, vivid, lively and full of vitality.

## 3.4 Enhance Classroom Interaction, Learn to Work together and Develop Collective Consciousness

Cooperative learning can both abandon the traditional boring teaching mode and enhance teacher-student communication, so that students can actively explore common problems. Therefore, cooperative learning itself has a strong interactive nature. In the process of interaction, students will pay attention to the expression and maintenance of their own views and explore problems in constant communication and exchange. In addition, in the way of group cooperation and communication, each student's point of view is valued, which also enhances students' enthusiasm to participate in the language writing course and thus obtains more efficient teaching and learning results.

## 3.5 Improve Classroom Efficiency and Learning Motivation

Cooperative group learning is a teaching model that meets the needs of language core literacy cultivation under the new curriculum reform [2], which helps to build a more efficient and active classroom by reducing the learning difficulty and mobilizing learning motivation to a greater extent on the basis of giving full play to students' independent learning ability. Under the relaxed and active classroom atmosphere created by group collaboration, students are much more motivated to learn, apply better teaching methods, absorb more knowledge content and are less likely to forget in the same class time.

## 3.6 Enhance Learners' Self-awareness

In elementary school education and teaching work, only by following the law of their growth in teaching design work, can we guide students' positive growth and get good teaching effect. In the elementary language writing classroom, the correct application of group cooperation can give students sufficient opportunities to communicate. By creating problems to carry out the course teaching, students are actively guided to think and explore, so that they can understand what their strengths and weaknesses are compared with other members of the team in the problem discussion, and therefore it has important positive significance to enhance students' self-awareness level. In addition, collaborative group communication can create a good learning atmosphere within the



classroom, allowing students to build on their strengths and avoid their weaknesses in the process of continuous communication and optimize their learning habits, which also has a positive effect on improving their learning ability [4].

### 4. Learner Characteristics Analysis

Aged between six and twelve, with an active mind and a rich imagination, without the stereotypes of adult thinking.

Enjoy expressing themselves and desire and value the affirmation of peers and teachers [16].

Easy to accept new things, inquisitive, like to ask questions, curiosity and plasticity.

Being casual and not yet having developed a sound sense of rules, it is slightly difficult to maintain class discipline in an active classroom atmosphere.

Interest in learning is directly related to interest in the learning content and liking of the instructor.

Have a low starting point of knowledge, have some spelling ability and can read extended materials with the help of hanyu pinyin.

Be able to imitate, continue or write stories according to the prompt and enjoy expressing them.

### 5. Problems of Applying Group Cooperative Learning in Elementary

#### School Language Writing Teaching and Their Solutions

##### 5.1 Design Collaborative Tasks to Stimulate Writing Enthusiasm

Some teachers, in order to meet the requirements of teaching and learning reform, also organize students to carry out some superficial cooperative learning activities and lack relevance and purpose when asking questions. The classroom atmosphere just looks active, but the discussion does not serve any substantial purpose. Although the teacher prepares well before the class and the cooperative learning activities are well conducted, when the discussion is over, it is back to the traditional way of teaching. The teaching format still avoids the limitations of the "lecture style". Undoubtedly, this kind of cooperative group learning is only a formality, and the teaching effect can be imagined. This kind of blindness comes from the wrong interpretation of the spirit of group work, and the problem of unthinking and rigid cooperative learning has little operability.

Solution.

Teachers should ask questions in the classroom that have learning value and are adapted to the starting level of elementary school students' knowledge. Teachers' questions are an important part of promoting efficient group cooperative learning. Teachers must pay attention to the way they ask questions and the content of the questions to ensure that the timing of the questions is appropriate and that the content of the questions meets the cognitive level of the students. They should also pay attention to the fact that the tasks assigned are operable, appropriate in difficulty, purposeful and relevant, and that the content of the tasks can indeed be completed better and more efficiently with group work, rather than rigidly applying tasks that are not suitable for cooperative group learning to this teaching method.



## 5.2 Teachers Fully Guide and Clarify the Responsibilities of Cooperation

Some teachers are used to wandering around when organizing students to carry out cooperative learning. Although the essence of group cooperation is that students give full play to their subjective initiative as the main body and be the master of learning, the teacher, as the leading and guiding leader, also has an important significance in carrying out cooperative group learning. However, many teachers do not give students the right amount of guidance at the right time in the group work session.

Solution.

The teacher, as the guide of students' learning and the organizer of classroom activities [7], should give students the right amount of encouragement and affirmation at the right time during the collaborative learning process, participate in the communication of groups from time to time, and guide students' collaborative activities in the right direction.

## 5.3 The Development of Collaboration Rules to Eliminate Muddy Water

Individual members of the learning groups were not sufficiently involved in the discussions. This is because the group learning activities in the classroom are not carried out in a scientific and reasonable manner in terms of task division, rotating communication and group guidance methods to maintain the normal development of group activities. In the long run, it will develop inert thoughts and further pull the differences among students.

Solution.

Before cooperative group learning activities are carried out, it is necessary for teachers to scientifically form learning groups [8] to ensure that each group is largely parallel in all aspects of activity and knowledge levels in order to make the most of the benefits of cooperative group learning. The learning abilities and personality traits of all students are taken into account and grouped in parallel.

At the same time, in order to ensure that students follow instructions, efficiency and participation, and that there is no muddling through or "riding the wind", teachers should assign group leaders to each group, so that group members have a reasonable division of labor, everyone has a task, and everyone speaks, to ensure that group activities are carried out smoothly.

Develop a reasonable system of cooperation. Discussion system. Each person has the opportunity to speak, no interruptions when others speak, and if you have different opinions, wait until others have finished speaking; when there are different opinions in the group discussion, you can vote by a show of hands to determine the final plan. Division of labor system. After the task is released, the group arranges the corresponding members to discuss, communicate and record, etc. Each member has to contribute to the group and complete the learning task by brainstorming.

Listening system. When there are different opinions, you should listen to them with an open mind and not be bent on them.

## 5.4 Multiple Assessment of Essays to Protect Creative Thinking

Evaluation and revision after the assignment is an indispensable part of writing teaching. Effective evaluation can help students know themselves more clearly and has a positive effect on enhancing their self-confidence and improving classroom efficiency.



However, if teachers criticize essays dull and single, do not accept fresh ideas, and rarely appreciate the shining points of different works, it will directly lead students to resent, avoid and think stereotypically about essays. It is difficult for a teacher to find the shining points of dozens of essays at a time and give them targeted praise.

Solution.

On the basis of drawing on the concept of cooperative learning, teachers can make full use of mutual evaluation within the group and among its members. It makes students realize that they should have a collective consciousness in cooperative group learning, cut ideas with others and make progress together, give full play to students' subjective initiative, improve the problem of teachers' individual assessment of essays with a single standard [14], and also improve the efficiency and effectiveness of essay feedback and students' enthusiasm for their assignments.

The teacher should tell the students the evaluation criteria for this exercise before the group inter-evaluation begins. In the process of mutual evaluation and correction, the teacher should give students personalized affirmation and encouragement, as well as make secondary evaluations, select representative examples for further evaluation, and focus on face-to-face criticism of relatively poorly written essays. In such an assessment classroom, students are the main evaluators and subjects, and the teacher, as the host and guide, is the leader.

## 6. Conclusion

In the elementary language writing classroom, communication and collaboration should be emphasized. One of the driving forces of language writing is interest and confidence, which requires thinking while communicating with others and gaining a sense of accomplishment in doing so. In addition, teachers should strive to create a lively learning atmosphere in which students are willing to share ideas with their peers, read their work to other members, and pass on the joy of writing to each other. Emphasis should also be placed on post-assignment improvement and refinement, as well as on the unity and collaboration within it.

On the basis of reading a lot of relevant materials, the author has made a detailed research and design on the theoretical level of applying cooperative group learning to elementary school language writing teaching curriculum, summarized and analyzed the problems existing in the application, and concluded that cooperative group learning is of great help to elementary school students in the development and enhancement of knowledge and skills and emotions, attitudes and values in language writing and other aspects of competence. It is conducive to promoting the overall development of students' comprehensive quality.

Group cooperative learning not only effectively improves the learning efficiency in elementary school language composition classroom, stimulates students' learning enthusiasm, develops elementary school students' sense of teamwork and their ability to communicate with others, but more importantly, echoes the student-centered concept called for by the new curriculum reform, with students as the main body, teachers as the leading force, and training as the main line, giving full play to students' own subjective initiative, which is worth advocating and popularizing.



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## **Liaozhai Culture: Showing Vitality in Inheritance and New Changes**

**Zhang Yuxia<sup>1</sup>, Jia Meng<sup>2</sup>, Liu Shiguo<sup>3</sup>**

<sup>1</sup>Shandong University of Technology, Zibo 255049, Shandong Province, China

<sup>2</sup>Gongwangfu Museum, Ministry of Culture and Tourism, Beijing 100009, China

<sup>3</sup>Yiyuan No. 2 Middle School, Zibo 256100, Shandong Province, China

E-mail: hangyx91@126.com

### **Abstract**

Pu Songling's "Liaozhai Zhiyi" has attracted the attention of many literati and scholars as a collection of classical Chinese short stories that have been handed down to this day. The emergence of Liaozhai Zhiyi has developed China's ancient classical Chinese novels to a new height, which is indispensable. The excellent traditional culture presented by Liaozhai Zhiyi still has certain educational and guiding significance to us. In today's cultural environment, we advocate that traditional culture should change from time to time, adapt to the times, and know how to "abandoned". As an excellent Liaozhai culture, its internal cultural content and regional description are worth learning and inheriting. If Liaozhai culture wants to better spread and develop in accordance with the times, it must first integrate the current network trend and give Liaozhai culture a new vitality in the present. Promoting and developing Liaozhai culture has a good guiding role in people's current world outlook, outlook on life and values.

### **Keywords**

Liaozhai culture, Pu Songling, Cultural inheritance, Communication and new changes, Vitality

Liaozhai Zhiyi, as a collection of short stories in classical Chinese that has been handed down to the present, has always attracted the attention of many scholars. The appearance of Liaozhai Zhiyi has made great contributions to the development of ancient Chinese novels to a new height. Mr. Lu Xun once commented on Liaozhai Zhiyi in A Brief History of Chinese Fiction: "Tell strange things in a legendary way, and the changed shape seems to appear in front of you." [1] (P167) When readers contact this novel, they will be able to feel the human situation in the stories of fox





spirits and ghosts.

## 1. Liaozhai Zhiyi and Cultural Heritage

Liaozhai Zhiyi contains all kinds of things. It describes all kinds of human situations through fox spirits and ghosts. Pu Songling described the love between men and women with exquisite brushwork, attacked the destruction of the imperial examination system on ordinary people and exposed the oppression of the feudal ruling class on the people at that time. In these various stories, Pu Songling keenly captured the social situation at that time and presented it to the world in a metaphorical way. For example, Xi Fangping, the hero in Xi Fangping, experienced the cruelty of feudal society in a difficult and tortuous way in order to avenge his father. Pu Songling has created a Xi Fangping who is not afraid of power and brave to fight in the article. In addition, the plot of the novel is changeable in the narrative process, the language also pays attention to the rich and colorful writing, and the combination of parallel and prose makes the article more appealing and expressive. These all make the whole work get rid of the common drawbacks of classical Chinese novels, and promote the writing of classical Chinese novels to a new artistic height. This novel also caused various booksellers to reprint and became a "best-selling novel" at that time, which shows its influence. In addition, dozens of translations of Liaozhaizhiyi have been published abroad, which enjoy a high reputation. These are the best evaluations of Liaozhaizhiyi. It has been said that Pu Songling is the king of short stories in the world, which is of course reasonable. Pu Songling can show a strange world in his novels and melt traditional culture into it, which contains profound humanistic feelings. Therefore, he deserves this title.

In today's cultural environment, we always advocate that traditional culture should conform to the times. As an excellent Liaozhai culture, its internal cultural content and regional description are worthy of our study and inheritance. Through reading the novels, we can find that Pu Songling not only told the readers exciting stories, but also described the unrestrained Qi culture in this process.

In addition, from the perspective of academic research, Liaozhaizhiyi is also a collection of historical materials of the Ming and Qing Dynasties. From the content of the novel, we can see the author's portrayal of the politics, economy, customs, laws and other aspects of the society in the late Ming and early Qing dynasties. These aspects all reflect the artistic and cultural value of Liaozhai culture. Among them, many are still beneficial to today's society and need to be continuously excavated and inherited by future generations.

In today's era, we still need to cast the soul of the times with the light of literature and art. Therefore, in the whole Liaozhai culture, the ideas and contents that are in line with the times and can guide the current construction of spiritual civilization are worth "making the past serve the present". For example, the honesty, simplicity, enthusiasm and selflessness shown in Liaozhai Zhiyi are similar to the core socialist values currently advocated. Therefore, we should integrate them into the current culture and endow this part of Liaozhai culture with new connotation and



significance.

The Liaozhai slang music mentioned above is also a classic Liaozhai culture. Liaozhai Slang Opera is a local traditional opera belonging to Zibo, and it is also a national intangible cultural heritage. In addition to writing Liaozhai Zhiyi, Pu Songling also integrated the essence of folk music of the Ming and Qing Dynasties, and completed the creation of more than ten pieces of folk music.

## 2. The Spread and New Change of Liaozhai Culture

The development of the current network era provides a new way for the promotion and dissemination of traditional culture. With the help of microblog, WeChat and other clients, the audience can more easily receive relevant cultural information and understand China's excellent traditional culture. Liaozhai culture is also known to young people by virtue of the communication power and influence of the network. In addition, Pu Songling Memorial Hall in Zibo also often spreads some knowledge and content of Liaozhai culture through WeChat official account and video, which has promoted the spread and development of Liaozhai culture. As the birthplace of Liaozhai culture, local departments are also actively exporting the cultural card of Liaozhai.

However, in the post epidemic era, many domestic cultural and museum institutions have been suspended for a period of time, and there are few offline activities. Compared with online communication, public participation can make culture more widely spread. For example, the Liaozhai Culture Festival was held every year in Zibo to show the rich and varied Liaozhai culture to tourists here by means of local customs, Liaozhai stories, opera interpretation, etc. However, due to various reasons, the current Liaozhai culture needs to be strengthened. We suggest that Zibo, as the birthplace of Liaozhai culture, can once again seize the opportunity to make Liaozhai culture widely known, carry forward and continue to pass on under the background that the current country vigorously promotes the promotion of excellent traditional culture.

If Liaozhai culture wants to better spread and develop in line with the times, it must first integrate the current network trend, so that the past Liaozhai culture can also glow new vitality in the present. Secondly, Japan's research on Liaozhai Zhiyi has been deepening in recent two years, and we should not fall behind. We should not only continue to work hard in the promotion and dissemination of Liaozhai culture, but also strengthen the research and interpretation of this culture.

At present, with the increasing improvement of people's living standards, many people will choose to go out to study and travel. In this situation, cities are also constantly innovating their image and creating unique city cards to attract more people to visit. The shaping and development of this urban culture can not be separated from the local folk customs and cultural heritage. Culture is always the core part of a city. To a large extent, it reflects the cultural and historical characteristics and personality of a city, and is a concentrated reflection of the city's style and features. The culture and tourism industry is a big article. Whether it is built or not directly affects the image of



the city. In other words, it is both an opportunity and a challenge.

Zibo is the birthplace of Qi culture. The regional culture is rich and diverse, such as Liaozhai culture, Weaver Cowherd and other non replicable cultural resources, which have unique advantages. If you want to build a good cultural IP of "Zibo+Liaozhai", you need a leading enterprise or department to integrate resources, so that you can maximize the combination of tourism and Liaozhai culture. For example, we can create a tourism ecosystem with Liaozhai characteristics, integrate Liaozhai related literature, scenic spots, folk operas, food, etc., highlight the cultural nature of tourism ecology, and firmly grasp the main line of inheriting and promoting Zibo's excellent local traditional culture. In the process of vigorously developing culture, take the cultural IP of "Zibo+Liaozhai" as the core, use the operation and leading role of the market, integrate all kinds of resources, and truly create a boutique scenic spot and cultural feast that people like.

Of course, in order to make the cultural IP of "Zibo+Liaozhai" shine, there are many details that need to be promoted and implemented. What we envision is also an expectation for the future trend of Liaozhai culture. We believe that with the continuous development of Zibo's local culture and tourism industry, the cultural IP of "Zibo+Liaozhai" can play a vital role in shaping the city brand.

### 3.The Integration of Liaozhai Culture and Social Values

Those who have read Liaozhai Zhiyi should be able to appreciate Pu Songling's praise of truth, goodness and beauty and his attack on falsehood, evil and ugliness. The novel reflects the vast real life, and also puts forward many social problems. Pu Songling exposed the darkness of the society at that time with a clear attitude, attacked the decadent system at that time, with rich and profound connotation. The ideal society that Pu Songling yearned for in his novels coincides with our current socialist core values. Therefore, the promotion and development of Liaozhai culture has a good guiding role in the current people's world outlook, outlook on life and values.

If you want to make good use of the commonness of Liaozhai culture and socialist core values, you can do it from education, film and television culture adaptation and other aspects. For example, in the education of primary and secondary schools, we can select the classic chapters of Liaozhaizhiyi to let students understand the author's praise and yearning for the truth, the good and the beautiful, guide children's values from the ideological aspect, and help them to establish correct ideas on the road of life. Moreover, since the last century, there have been countless movies and TV plays adapted from Liaozhaizhiyi. Even now, we can still innovate the stories in novels and show the core of truth, goodness and beauty to the audience through the screen. In addition, there are also some excellent traditional cultural heritages. For example, Liaozhai slang songs from novels can be developed and maintained by entering schools, classrooms, communities, cultural festivals and other forms. This not only echoes the current cultural values, but also allows these traditional cultures to maintain vitality and continue to pass on.



In a word, the excellent traditional culture presented in *Liaozhaizhiyi* and this novel still has certain educational and guiding significance for us. As Feng Zhenluan said in the Qing Dynasty, this novel: "As like a famous Confucian lecture, such as an old monk talking about meditation, like an elder of the township song reading and reciting persuasion articles, it is actually beneficial to the body and mind and warn of stubbornness"[2](P564).

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