

# Current Situation of Local Culture Development and the Optimizing Strategy in Wuyishan

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**Abstract**—With historical and cultural background, Wuyishan enjoys rich local cultures, which are the embodiment of China's excellent traditional culture worthy of inheriting and carrying forward. However, the development of local culture in Wuyishan has been relatively slow compared with other sectors in this region. This paper mainly studies the current situation of Wuyishan in terms of people's perception of its local culture, finds the existing problems and proposes corresponding optimization strategies.

**Keywords**—Wuyishan; local culture; perception

## I. INTRODUCTION

As a mixed site of world cultural heritage and world natural heritage, Wuyishan has been a famous historical and cultural mountain since ancient times. The cultural landscape and historical relics formed over 4,000 years can be summarized as follows: the ancient Yue culture symbolized by the ship coffin suspended from a cliff, Minyue culture marked by the Minyue Capital City of Han Dynasty in Chengcun Village, Zhu Xi's Neo-Confucianism culture and the tea culture, as the birthplace of black tea in the world. There are also many colorful folk activities, like "han shan (shouting across to mountain for sprouting of tea trees)", "kai shan (making a quite sacrifice to the tea making patriarch within three days before the Beginning of Summer)", "ba zhuqiao (parading with a hundred lanterns and a hundred wooden frames for candles and then burning them together in hope of peace and harvest)", "chaitou hui (a commodities fair selling bamboo and wood sticks, farm tools and daily necessities in memory of a peasant movement led by Chen Shunguang)", and "leap month meal (in every leap month of the leap year, parents, brothers must invite daughters and sisters home to eat together)", etc. These cultures are the embodiment of China's excellent traditional culture that is worthy of being inherited and carried forward. However, the development of local culture in Wuyishan is not optimistic at present.

## II. INVESTIGATION METHOD

This survey adopts questionnaire method. According to the issues studied, the questionnaire includes three parts:

people's understanding of local culture of Wuyishan, perception of local cultural publicity of Wuyishan, preference for local culture of Wuyishan, etc. The questionnaire was conducted in the form of electronic questionnaire and on-site distribution by means of convenient sampling. The on-site distribution was mainly conducted in Wuyishan Scenery District and Wuyi University. In this survey, 100 questionnaires were distributed and 100 were recovered, among which 100 were effective and the effective rate was 100%.

## III. CURRENT SITUATION AND DEFICIENCY OF LOCAL CULTURAL DEVELOPMENT IN WUYISHAN

### A. Most People Have a Certain Understanding of the Local Culture of Wuyishan, but the Level of Understanding Is Relatively Shallow

Through this survey, it is found that both tourists and people who have never been to Wuyishan have certain understanding or impression of the local culture here, which are limited to some local cultures that can be directly perceived by the senses, such as the tea culture, and their perception of the tea culture is also relatively superficial. When asked about the tea culture in Wuyishan, most of the tourists only know about the dahongpao tea of Wuyishan, but what they know is just that there is such a thing, not even the cultural story behind it. As for local cultures of deeper level, such as Minyue culture and Zhuzi culture, the degree of perception is low.

However, according to "Fig. 1", it is also found that the local residents of Wuyishan have very little understanding of the local culture, even less than the tourists. They know well about the local culture of Wuyishan is the tea culture, which may be related to the fact that many people here are engaged in tea production. They know least about the Zhuzi culture, with only 14.29% of them knowing it is Zhu Xi's hometown. This is extremely adverse to the promotion and protection of the local culture of Wuyishan.

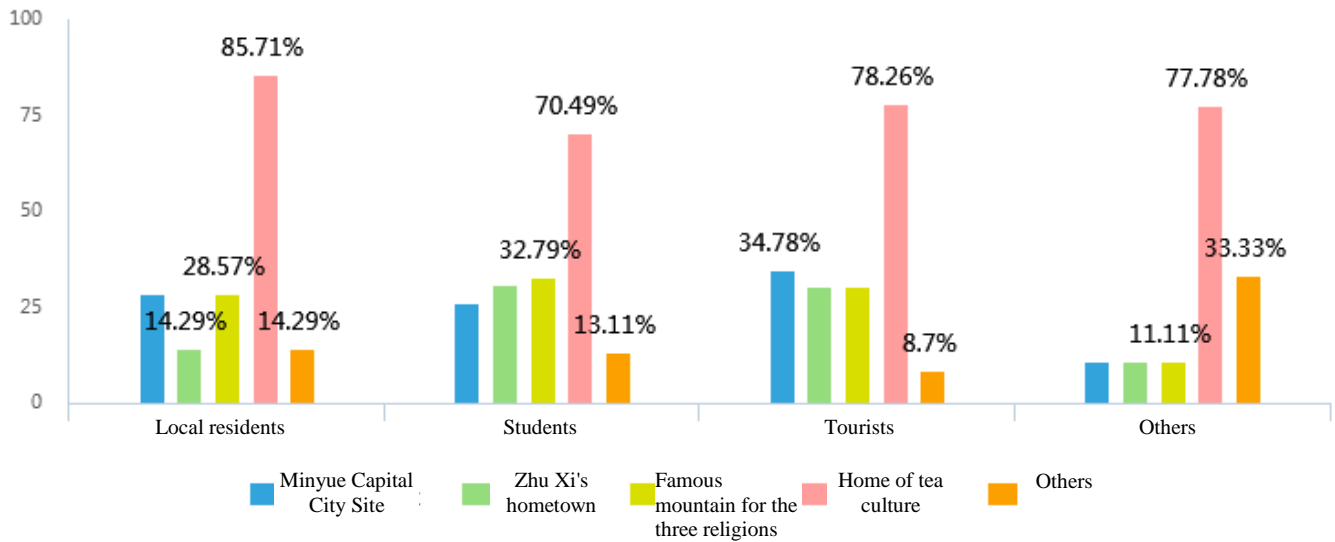


Fig. 1. People's understanding of the local culture of Wuyishan.

**B. People Have a Certain Preference for the Local Culture of Wuyishan, but the Distribution Is Not Balanced**

People will have some preference for the cultures in Wuyishan after they have a certain understanding of the local culture here. It can be seen from "Fig. 2" that people have a high preference for the tea culture in Wuyishan. Especially for people who have not yet been to Wuyishan, their preference for tea culture reaches 100% and tourists reach 91.3%. Some tourists even express that they come to Wuyishan because of tea culture, from which the attraction

of culture to tourists can also be seen. According to the survey, middle school students have a better understanding of the local culture of Wuyishan and a more balanced preference, which may be related to school education. From this, it can also be seen that schools in Wuyi pay more attention to the popularization of local culture. Other groups prefer tea culture, which is related to their incomplete understanding of local culture of Wuyishan. Therefore, relevant departments should carry out comprehensive publicity of local culture of Wuyishan.

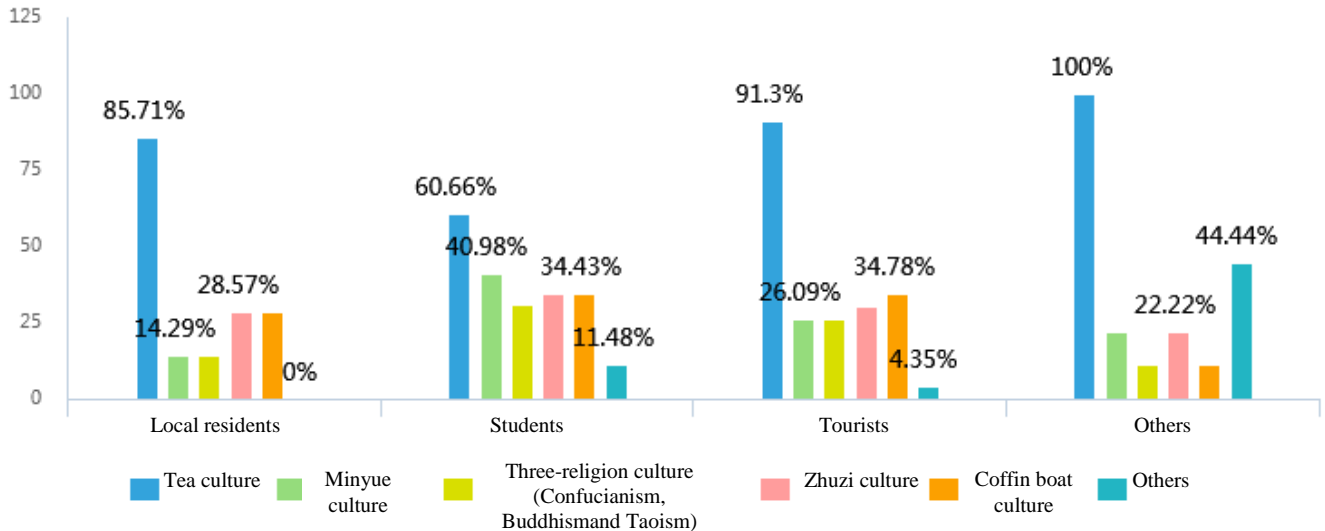


Fig. 2. People's preference for the local culture of Wuyishan.

**C. There Is a Certain Local Cultural Atmosphere, but the Perception Is Not High**

Although people have different degrees of understanding and preference for the local culture of Wuyishan, the local cultural atmosphere they feel here is not very thick. When tourists visit Wuyishan, tour guide's explanation, experience of the tour process, relevant tourism products and visual

impact of scenic spots all create a cultural atmosphere for them. People who have never been to Wuyishan know the local culture through relevant materials and publicity on the Internet, so targeted materials can also create a cultural atmosphere for them.

However, neither the local students nor residents rated the cultural atmosphere highly, as can be seen from "Fig. 3".

Most of the students in this survey are students from Wuyi University, who are supposed to live around the most intensive Zhuizi culture in the local culture of Wuyishan. However, their understanding and perception of it are not high. Only a few students majoring in tea science believe that there is a strong tea culture in their daily life. Local

residents who have been living in Wuyishan for a long time and are supposed to be most familiar with the local culture of Wuyishan also express that they do not feel the atmosphere of these cultures in their daily life, except in some special occasions like "chaitou hui" and "han shan", etc.

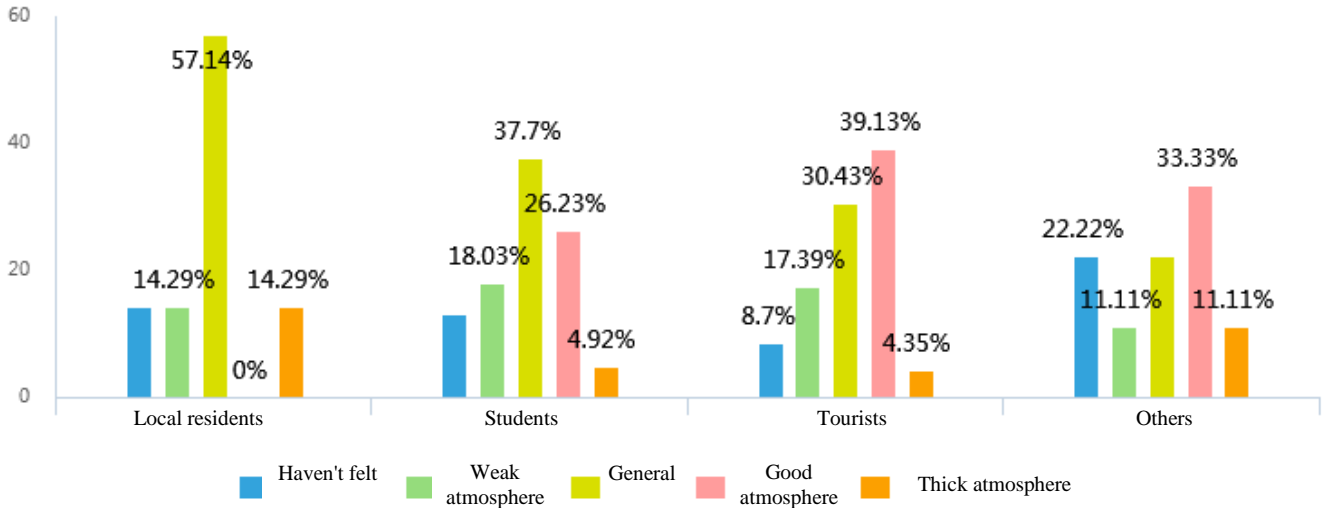


Fig. 3. People's perception of the cultural atmosphere in Wuyishan.

*D. Publicity Is Not Strong and Comprehensive Enough*

With the development of cultural tourism in recent years, the promotion of local culture in Wuyishan has been strengthened, but the effect of the promotion seems not to be very good. Student groups rated the publicity relatively highly, mainly due to the frequent mention and explanation of their teachers in daily life. However, among the people who have not yet been to Wuyishan, as can be seen from "Fig. 4", 55.56% of them think there is some publicity and it has effect, while 44.44% do not feel the publicity to local culture in Wuyishan. And even the group of tourists that is most sensitive to publicity rated it relatively low. 33.47%

think there is little or no publicity; some tourists said that the information they received about Wuyishan was mostly about scenic spots in scenic area, but little about local culture; and some even showed that they had never heard of it, and guides rarely mentioned it in their presentations. They mentioned that, they had very rarely seen the publicity of such cultures as Minyue culture, ship coffin culture and three-religion culture, etc., and they didn't found these cultural treasures until they came here. At the same time, they also said that these cultures were very attractive to them. It can thus be seen that not enough efforts have been done in this respect in Wuyishan.

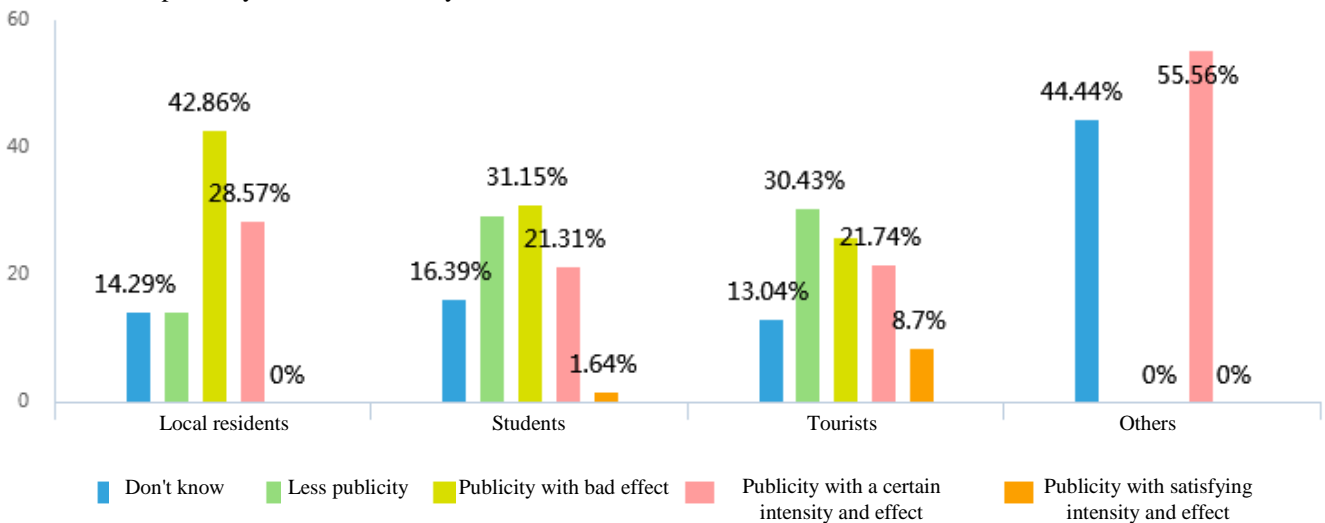


Fig. 4. People's feelings on the cultural publicity of Wuyishan.

IV. IMPROVEMENT STRATEGIES

A. Strengthening the Exploration of Local Culture in Wuyishan

The local culture of Wuyishan is profound and diverse, but so far the information received by the public about the local culture of Wuyishan is relatively simple. Taking Zhuzi as culture as an example, in addition to the students, nearly 70% of them knew that "Zhu Xi was a great thinker", but only 30% of them had heard of his Neo-Confucianism thought of "preserving the principles of heaven and destroying human desire", and only three of them had a certain understanding of the position of Neo-Confucianism in the late feudal society.

Zhu Xi's Neo-Confucianism, as the orthodox ideology and culture in the late feudal society, covered various fields of thought, history, religion and culture and penetrated into all levels of social life. Well known to everyone, it has become the norm of all human behavior and once represented the peak of Chinese culture that ruled China for more than 700 years. [1] As the birthplace of Zhu Xi's Neo-Confucianism, Wuyishan should carry out in-depth exploration of this culture, so that the public can have a deeper understanding of its connotation, instead of just staying at a superficial level as it is now. Only when people understand it can they have a sense of identity. Only when they have such a sense of identity can the Zhuzi culture of Wuyishan be better inherited and carried forward. Apart

from Zhuzi culture, it is also true of other cultures in Wuyishan.

B. Strengthening Publicity Efforts to Enhance the Image and Public Praise

Through the investigation, it can be seen that people have a certain perception of the local culture publicity of Wuyishan, but the degree of perception is not high, which shows that the local culture publicity is not strong enough. With the continuous development of Internet technology, except for local people, people receive the most information about the local culture of Wuyishan through the Internet, followed by descriptions from friends and relatives (as can be seen from "Fig. 5"). Therefore, a good job of publicity can be done in these two aspects: on the one hand, increasing the network publicity so that people who do not know the local culture of Wuyishan can have access, and people who have a certain understanding and preference of the local culture of Wuyishan can also look for relevant information on the network, and on the other hand, building a good image of public praise, so that tourists who have visited Wuyishan can have a good impression of the local culture and can play a role of publicity from mouth to mouth.

As for the students, except the Internet, the classroom is the place where they receive the most relevant information. Similarly, they are also the people who know the local culture of Wuyishan better. Therefore, schools can set up corresponding courses to better and comprehensively publicize and promote the local culture of Wuyishan, so that it can be better inherited.

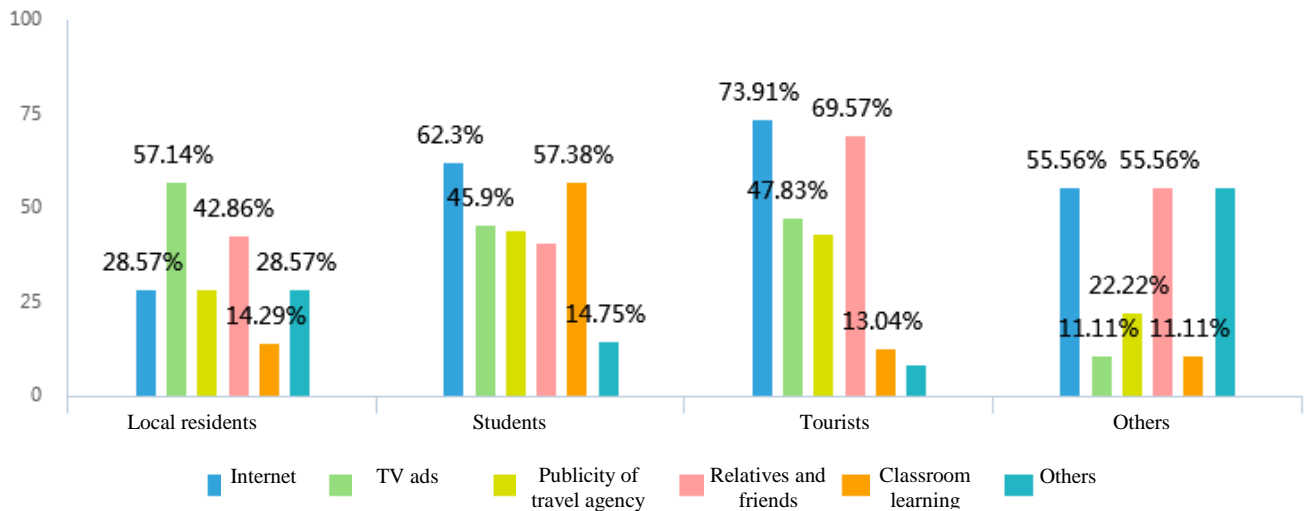


Fig. 5. Channels through which people get to know the local culture of Wuyishan.

C. Enhancing the Local Culture of Wuyishan

Through this survey, it is found that local residents in Wuyishan have a low level of understanding of local culture and perception of cultural atmosphere, indicating that local residents in Wuyishan do not pay attention to local culture. Their knowledge of their local culture is limited to "tea culture", and few people even know the local culture with profound historical connotation, such as the Minyue culture

and the three-religion culture, which are only understood to some extent by students in school through the teacher's explanation. However, during the inquiry, the researchers also noticed that the local primary and secondary schools did not offer relevant courses, which also reflected that the government here did not pay enough attention to the local culture of Wuyishan.

However, many cultures of Wuyishan can be combined with daily teaching. Taking the stone carving culture as an example, there are many cliffside carvings in Wuyishan, over 500 pieces, dating from Wei and Jin dynasties to modern times. Many character phenomena involved in them are the living resources of "character" teaching in the course of "ancient Chinese". There are also a large number of word meaning and vocabulary teaching cases in the local literature of Wuyishan. [2] For example, the "Rowing Song on the Qiuqu River" carved on the cliff along the Qiuqu River, is a well-known classic. However, there are more than 20 variant characters in the work, in which "终日 (zhong ri, meaning 'all day long') is used as "镇日 (zhen ri, meaning the same)", as variant synonyms, represent the relationship between new characters and old ones and between written and spoken language, which are ideal cases for ancient Chinese teaching. [2]

By integrating local culture into the classroom, the next generation's appreciation and understanding of local culture can be cultivated, which is not only conducive to the protection of local culture in Wuyishan, but also conducive to the further exploration of local culture and the creation of atmosphere.

#### *D. Enhancing the Understanding and Experience of Local Culture*

For tourists, their perception and recognition of cultural tourism products are mainly limited to the most visually striking and intuitive cultural tourism products. [3]Therefore, strong visual impact and intuitive feeling is beneficial to improve the perception of the local cultures. The visual impact and intuitive feeling of tea culture is higher, and people have a higher understanding and preference for it. So it is feasible to enhance the perception degree by enhancing the experience of other cultures in Wuyishan, so as to promote people's continuous understanding of these cultures. Taking "han shan, kai shan" and "ba zhuqiao in Fengpo Village", both of these activities are highly visual, and people can participate in them to enhance their experience.

So is "chaitou hui". These folk cultural activities are only known to some local people, and all other groups, except a small number of students, have not heard of them. Yet these activities play a very important role in the publicity and promotion of local culture in Wuyishan. Through these activities, people's perception and experience are enhanced, which are conducive to improving their understanding and recognition of local culture in Wuyishan.

#### V. CONCLUSION

The local culture of Wuyishan is reflected in every aspect of daily life. Resources, activities, facilities, services and festivals are all carriers and display channels of these cultures. They interpret the local cultural connotation of Wuyishan together, and people also experience and feel the characteristics and culture of the tourist destination through them. As is often said, "Culture is the soul of tourism". While developing tourism vigorously, Wuyishan can develop these cultures as tourism resources, and interpret deep-level

culture into cultural products that can be easily perceived by tourists through the display of various cultural carriers. [4] Such cultures are more attractive to tourists and can truly play the role of "soul". And in this process, these excellent local cultures can get more attention and recognition, and be better protected and inherited in the development.

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