



Research on the Transmission Path of Kaizhang Sheng King Culture Under the Inheritance of Southern Fujian Culture

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Abstract. In the ethnic group in southern Fujian, the belief of the holy King is one of the most important folk customs. Folk culture is a kind of folk belief centered on "Kaizhang" and "holy king", which is a unique folk culture treasure in southern Fujian. By analyzing the cultural characteristics and values of Zhangzhou Shengwang culture in Yunxiao County, Zhangzhou City, this paper solves the current development status of Zhangzhou Shengwang culture, discusses the problems existing in the development process of Zhangzhou Shengwang culture communication, and then thinks about the effective communication strategies. Under the new situation, exploring and making good use of the rich cultural resources, inheriting, protecting and developing cultural heritage, and strengthening cultural external dissemination are the new connotations of the construction of cultural confidence.

Keywords: Minnan culture, Kaizhang Sheng King culture, cultural logo, communication strategy

1 Introduction

During his visit to Fujian in March 2021, General Secretary Xi Jinping pointed out that "promoting the creative transformation and innovative development of excellent traditional Chinese culture is the focus".[1]Fujian is an important province of intangible cultural heritage and the birthplace of southern Fujian culture, which is famous for its prosperity of folk customs. Folk belief culture is one of the representatives of Chinese excellent traditional culture, and also plays a pivotal role in the Chinese cultural system. To this end, we should not only understand the historical origin, development context, in the spread and inheritance of traditional folk culture, but also pay attention to the innovative development of culture, constantly enhance cultural confidence and values confidence, but also to develop problems. Many folk beliefs in Taiwan are derived from southern Fujian, and the culture also has a high popularity and influence in Taiwan. The development of southern Fujian culture plays a positive role in promoting cross-strait cultural exchanges and enhancing the friendship between compatriots on both sides,

and also provides strong support and strong guarantee for the deep, multi-field and all-round integration of Fujian and Taiwan.

2 The connotation of southern Fujian culture

Southern Fujian is based on the rites and customs of the Central Plains, and absorbs and integrates the folk customs of southern Fujian, forming a unique regional characteristics. In the long process of historical evolution and cultural running-in, Minnan people have formed a relatively stable social structure linked by blood, geography and love, and established the moral spirit of respecting the family, the ancestors, and the family. Generations of Minnan people have continuously accepted, identified and internalized the spirit of filial piety in the code of conduct of filial piety and respect for the elderly, gradually forming a distinctive religious culture in southern Fujian. It is precisely because of this broad mind of social morality that the Minnan culture is promoted to communicate and integrate with other cultures while constantly developing itself. This is also the embodiment of the extremely broad compatibility spirit of the Chinese excellent national culture. Minnan culture is an important part of Chinese culture, with unique regional characteristics and strong clan characteristics. Its influence is not only limited to Xiamen, Zhangzhou, Quanzhou and other places in Fujian province, but also extends to Taiwan and Southeast Asia.[2]Some scholars even believe that Minnan culture is not limited to a specific group or region, but covers the cultural essence of the whole Minnan people.[3]

3 The historical formation of Kaizhang Shengwang culture

Among the folklore of Fujian and Taiwan, the most rich historical sense and regional cultural significance is the "Legend of King Kaizhang", which reflects the deep roots of the belief of King Kaizhang in the folk society of southern Fujian. Fujian and Taiwan region "get a holy king legend" is Chen Yuanguang as the core, with his father Chen Zheng, grandmother wei and subordinate Ma Ren, Xu Tianzheng, Li Boyao as important legend object about "plain" "demon" series of folk narrative, mostly included in the Chinese folk story integration, Fujian volume, Zhangzhou open get a holy king story volume "" Zhangzhou folk story ", etc. [4]This cultural form not only retains the traditional folk customs and cultural characteristics left by the ancestors of Minyue nationality, but also preserves the living habits, language rhyme, cultural education, religious beliefs, customs and production technologies of the main culture brought by the soldiers from the Central Plains more than 1,300 years ago.

The culture in Yunxiao County, Zhangzhou City has retained many temple buildings with Qing Dynasty characteristics, and its appearance originated from the evolution after reconstruction in 1740. It mainly includes Chen Yuanguang's ancestral hall, the tombs of Chen family, Xu Tianzheng and other generals, sacrificial temples (including

temple buildings, statues, offerings) and various books and literature materials (including Chen family and Xu family genealogy). This temple information is particularly rich, the object of worship both Chen Yuanguang clan and Chen Yuanguang generals. The way of worship is both special temple worship, but also with other gods. According to statistics, there are more than 300 temples in Zhangzhou, and there are countless related buildings, couplets, plaques, inscriptions and so on, which convey precious historical and cultural information.^[5] As a cultural symbol with local characteristics, it shows that the spirit of King Kai Zhang came to the local area from beginning to end, worship the world, protect the descendants, inherit the spirit of Yuan Guang, and maintain the unity of China.

The genealogical materials retained by Chen and other southbound families and the compilation materials of "surname records" based on the 87 ethnic family names are also precious cultural symbols. The Genealogy of the Chen family in the library of Zhangzhou Normal University was compiled by Chen Zhenxiang, a descendant of the Chen family, from the first year of Xuantong (1909) to the fourth year of the Republic of China (1915). It not only recorded the migration of a family, but also recorded the family instruction and collections of the people, which became a precious historical data today. In 2007, China Literature and History Publishing House published the book "Zhangzhou Surname", which comprehensively and accurately introduces the origin, distribution, cultural relics and important historical figures of each surname in Zhangzhou, and provides a good reference footnote for understanding the history and culture of Zhangzhou today.

The customs mainly include sacrificial ceremonies, patrol folk customs, related legends, poems and songs and other belief types. Take Yunxiao County as an example, every year during the lunar Lantern Festival, Yunxiao County will hold the "Open Zhangzhou Holy King Tour" activities. Every year in the thirteenth, the sky people gathered to the temple held a grand ceremony, please out Chen Zheng, Chen Yuanguang, family, wei, ma, Chen Chen, Chen Huaiyu, Ma Ren, Li Boyao idol, Xu Tianzheng 9 statue and other such as god car, god bar, the equipment, tour king, king and a series of activities, on behalf of the king patrol border, do a big bowl of feast and open a sages mighty field spectacle.^[6] The cultural logo construction of the culture and its spiritual connotation complement each other, and jointly cast the current development situation of the culture.

4 The unique advantage of Kaizhang Shengwang culture

Nowadays, the Kaizhang Holy King is not only the Chinese sages, but also a symbol of popular cultural identity. The history of opening led by Chen Yuanguang also constitutes the historical origin of Chinese people in Fujian province and southern China. The surnames of Zhangzhou, especially the descendants of Chen, in the rest of south China and the South China Sea, often worshipped the incense of the holy king, pray for the spirit of the holy king with them, to protect the disciples of later generations to cut the thorns and expand the territory. The sacrifice to Chen Yuanguang, the holy king of Kaizhang, was proud of Chen Yuanguang's "Sheng Shengshi sacrifice", learned his

moral articles and pioneering spirit, united with others, including various ethnic groups, to complete the spread of branches and leaves, and spread civilization. In the process of individual investment in history, individuals must constantly "make new, new, day by day" to respond to the external world of "getting new, new, new day by day", which is not only the concrete expression of responding to the concept of "sheng".[7]

4.1 Attach importance to the main body of communication, and create characteristic folk custom activities

The folk activity of the king is the traditional festival custom of offering sacrifices to the king Chen Yuanguang. Every year, from the eighth day of the first lunar month to the Lantern Festival, people from villages and villages will gather in the local holy King temple to burn incense and worship King Chen, and invite the opera troupe to sing. The public also spontaneously organize various wonderful programs to add to the fun, and then raise the statue of the king parade, to express the public's respect and memory for the king. The folk custom activities include three links, namely, city patrol, king checking and king walking. During the period of the year from the eighth day of the first lunar month to the fifteenth day of the first lunar month, the people of various fu societies spontaneously went to the local temple of Weihui Temple to burn incense to worship King Chen Sheng. After the worship ceremony ended, the people carried the idol out of the temple and began to parade the idol along each main road of each village and community. Along the way, a variety of gun salute sound constantly, held a grand kneeling ceremony, eat honey gold jujube, taste oolong tea and other Minnan characteristic food. After the tour of the city, the people carried the idol to the "king shed" opposite the stage. The "king shed" was surrounded by colorful flags and auspicious flags. In front of the shed incense case is high, the table is connected, each household is put on a variety of offerings, piled up like mountains, commonly known as "do a big bowl", a variety of exquisitely carved handicrafts written "peace and people", "good weather", express the people pray for the holy king to protect peace and health, hope for life."Go king" needs to carry the idol, in a competitive way. Different villages have different ways of "walking king", some walk the ridge of fields, some waterways, some cross fire, some run mountain road, some only on the flat ground. The holy king through the water, meaning the fish in the water harvest; through the field road, meaning the grain harvest; through the mountain road, meaning fruitful; through the fire, meaning red fire.^[8] Different paths represent the roads who have experienced different situations. They are not afraid of difficulties and dangers to calm the "wild fang howling chaos", bringing a stable and peaceful life to the people.

4.2 Incense zong temple long sheng, rich cultural connotation extension

As a kind of ancestral culture, the culture permeates the Confucian concept of unity and integrates the signs of secularization. It is not only reflected in the culture of Kai-Zhang-zhou, but also reflected in the folk belief culture and root-seeking culture. It is preserved in the Fujian and Guangdong regions and all the states in South Asia. The internal and external union of the Chen clan exists in the form of a cross-sea network. There are

many holy and royal temples in Zhangzhou region, Taiwan Island and Nanyang region, all in the same vein, with 80 million believers at home and abroad. "Opening King" has become the spiritual sustenance for the descendants of Zhangzhou to miss their hometown and the spiritual motivation of patriotic reports, and to some extent, it is also the spiritual bond between com-patriots on both sides of the Taiwan Straits and overseas Chinese. This phenomenon of migration and god movement is not only the treasure of the honor of the ancestors, but also the spread and integration of the excellent traditional culture of the Chinese nation from the mainland to the overseas.

4.3 Diversified media, close inter-shore communication

In the mainland, Chen Yuanguang called the "King of Zhangzhou", "the ancestor of Zhangzhou", "the ancestor of Qing Zhang", "The King of Weihui and Taiwan", "Fujian and Taiwan", and "God of Chinese" overseas, which is the same ancestor of Chinese".^[9]The culture of the Holy King has folk nature, affinity and harmony, and a solid foundation for the people, and is an important ethnic group for the peaceful development of the Straits. The believers in Taiwan travel to the ancestral temple to find their roots and worship, meeting incense interaction and cultural forum, all praying for the holy king of Kitan and inheriting the ancestral customs. This is with the original complex of southern Fujian as the carrier, with the blood and divine culture as the foundation, to protect the country and bless the people as the god, is the joint force of the folk culture of the Chinese nation. With cultural interaction as the link and family kinship as the bridge, Fujian and Taiwan carry out various cultural exchange activities to display the cultural relics and academic achievements of Kaizhang. Through the event, giving full play to their own resource advantages, cross-strait cultural and people-to-people exchanges have achieved remarkable results.

5 The development status of Kaizhang Shengwang culture

In recent years, in order to promote the development of the folk culture of the holy king, Zhangzhou actively carried out the cultural festival activities. Since 2006, southern Fujian, Taiwan and Southeast Asia have jointly held seven inter-national Zhangzhou and King Fellowship conferences, and dozens of friendly temples. Since 2007, Yunxiao County has held 8 consecutive sessions of the Cross-strait King Cultural Festival, which has been listed as a national key planning and exchange project with Taiwan and included in the Straits Forum. Since 2009, the Chinese Federation of Overseas Chinese, the Taiwan Federation and the Henan CPPCC, based on the cultural sites, seeking roots, religion, united culture and tea culture, have jointly held nine Central Plains Cultural festivals in Gushi County, "hometown of Tang people and Fujian and Taiwan", to discuss the relationship between Gushi and Fujian and Taiwan and promote the cultural brand awareness. Since 2013, there have been other cultural root-seeking activities, such as the Cross-strait Youth Festival, the Minnan Culture Study camp, the youth summer camp, and the cross-Straits youth pairing, to inherit the Chinese nation and promote the spiritual harmony between the two sides. Held in 2018 Zhangzhou get a holy

king tour culture festival, with "universal with spring" as the theme, arranged get a Taiwan get a holy king tour theatrical performances, get a holy king tour folk culture exhibition, "one thousand people with ancestor worship spirit" worship open a holy king ceremony, "on both sides of the lamp reflected with dance" minnan Lantern Festival, "Zhangzhou get a holy king tour cup" football and other grand activities. The Taiwan Affairs Office of the CPC Central Committee and the Taiwan Affairs Office of the State Council approved the establishment of nine cross-strait exchange bases in early 2023, among which the Guandi Temple in Dongshan, Zhangzhou, Fujian, and the cultural ancestor of Yunxiao Zhangzhou Holy King in Zhangzhou, Fujian were on the list.[10]

The development of cultural activities has also driven the cultural and tourism industry in Zhangzhou city. Yunxiao County has the advantages of rich tourism resources, by vigorously carrying forward the culture of the Zhangzhou Holy King, enrich the tourist attractions, so that the ancestral tourism has been expanded, the construction of a number of scenic spots and historic sites has strengthened the reasonable layout of cultural scenic spots. Many temples, palaces, temples, such as Weihui Temple, Yanyi Palace, General Temple and Wei Ma Cultural Park, which worship the temple, make the natural landscape and cultural landscape reflect each other, and drive the structural adjustment and upgrading of the cultural tourism industry.

6 Problems existing in the dissemination of kaizhang Holy King culture

6.1 There is still a shortage of research and publicity

Open get a holy wang custom and other custom, its unique is worship is a group, and the existence of this group is a historical basis, people worship miss open get a holy king spirit, performance is the historical period people group memory, the memory comes from people to open get a holy king group cognition, and is closely related to the historical facts. At present, the research and propaganda of the holy king of Kaizhang is mostly conducted from the perspective of religious culture, and there is a lack of research on the historical group of Kaizhang. If we can strengthen the research and publicity of Chen Yuanguang and his historical figures, it can not only influence more social groups, but also make the foundation of the royal trust more solid.

6.2 At present, the work lacks the overall planning, to promote the momentum is insufficient

Take Zhangzhou Xiang City Chen Yuanguang tomb as an example, the protection and development of the cemetery is slow, in addition to the famous Songzhou Academy in the former temple was renovated, the academy site of the house is empty and dilapidated. In addition, most of the relevant studies revolve around the Chen family, and other studies are very rare. This situation may be related to the rich and scattered cultural performance of the Open Zhangzhou Holy King.

6.3 Open zhang scenic spots pilgrimage tourist routes supporting facilities are still not formed

The tomb of Chen Zheng and the tomb of Chen Yuanguang were announced by The State Council as the national key cultural relics protection units, but Yun-xiao County related scenic spots or tourism pilgrimage routes to create 4A level tourist attractions are still in the blank. The originally planned Xilin Kaizhang Old City project funds have not been implemented in place, and the Binjiang Kaizhang pilgrimage tourist routes have not been formed, waiting to better carry out investment operation and development and utilization, to form a clear and standardized well-known tourist routes.

7 Thinking on the propagation path of the wang culture

7.1 Explore the cultural connotation and improve the cultural quality

In the process of inheritance and development of the folk culture of Kaiwang, the relevant departments should deeply explore the core of the humanistic spirit contained in it, and organically integrate it with the socialist core values to further enrich its connotation and improve the cultural quality. Further excavate the humanistic spirit contained in the folk culture of the Holy King, further enrich its connotation on the basis of improving the cultural taste, and organically integrate it with the socialist core values. For example, to further condense the excellent traditional virtues contained in the folk culture of patriotism, loving the people, worship and relatives, and make it an important content of the socialist core values in the new era. At the same time can strengthen the open get a Holy King patrol the protection of traditional skills in folk culture, pay attention to get a Holy King cruise the traditional skills of folk culture, to the necessary mining and sorting, and their responsibilities into the relevant departments and institutions, through deep excavation related skills show open get a Holy King tour the charm of folk culture.

Integrating the intangible cultural heritage such as traditional etiquette and social customs into the folk culture of Kaizhang Holy King can not only show the core of humanistic spirit contained in the intangible cultural heritage such as traditional skills, folk etiquette and social customs, but also promote the protection and inheritance of these intangible cultural heritage. For example, the excellent traditional etiquette, social customs and other intangible cultural heritages contained in the folk culture of the Zhangzhou Holy King can be integrated into the local traditional festivals and folk customs to further enrich the connotation of the folk culture.

Kaizhang King folk culture is a unique traditional folk culture in southern Fujian, which is not only an important part of southern Fujian culture, but also an important part of the excellent traditional Chinese culture. Under the background of rural revitalization, the relevant departments should fully explore the humanistic spirit and values in the folk culture of King Zhang Zhang, and take it as an important boost to promote the local economic and social development, so that the folk culture of King Zhang will glow with new vitality in the rural revitalization. At the same time, the relevant departments and institutions should continue to strengthen the protection and inheritance of

the folk culture of Shanghai Saint King, and promote its better inheritance and development under the background of rural revitalization, so as to promote the continuous improvement of the local economic and social development level and bring more benefits to the local people.

7.2 Actively apply for the World Heritage Site to further enhance the cultural quality of Zhangzhou Shengwang Faith

On September 30,2009, Mazu successfully applied for the world intangible cultural heritage, becoming the first world cultural heritage in China, and providing an example for it to apply for the World Heritage Site.^[11] Like mazu letter custom, it also has rich cultural connotation and forms of expression, and the construction of cultural signs has achieved remarkable results, with a wide range of communication and influence. But at present, the concept of "faith and custom" has not yet been formed. Although there are many cultural heritages, there are only national Gushi General Chen Temple, which is regrettable. I feel that it is not consistent with the rich cultural content of faith and custom, but also affects the publicity and development of faith and custom. Therefore, all forces should be combined to fully explore the spiritual and cultural connotation of the belief, summarize and sort out various cultural manifestations of the belief, and actively apply for national intangible cultural heritage. I believe that with the rich connotation and content of it, success will be imminent.[6]

7.3 Create the integration of cultural and tourism industry and promote cross-regional interconnected development

Promoting regional linkage development is an important way to promote the healthy and rapid development of cultural industry and make effective use of cultural resources. In order to promote the culture to go out and become bigger and stronger, it is necessary to use our brains and efforts on how to start the cultural logo. Open get holy king culture although temporarily failed to have such as the world cultural heritage mazu culture propagation power and influence, but its strong historical background and blood, god pus unique advantages of mining potential, so can build mansion get a spring of minnan culture characteristic bri-gade industry linkage development, set up cross-regional brigade industry coordination mechanism, from pilot to promotion, first establish social practice base in minnan, then gradually expand to the province and even across the province. By coordinating the protection and utilization of cultural resources and the development of cultural and tourism industry, a win-win situation can be achieved, so as to build a scientific and reasonable cultural and tourism industry chain, solve various contradictions and problems in the development of cultural and tourism industry between regions, and avoid low-level redundant construction and the waste of cultural resources.

8 Conclusions

Into a new historical period, the xi general secretary under the banner of "cultural confidence" led, relying on open a holy king faith cultural resources advantage, actively implement the strategy of cultural project drive, promote open a holy land, build a holy king culture brand, to open a holy king culture, strengthen regional investment and soft environment construction and cultural exchanges, get a water yunshan contacts, expand Fujian and Taiwan and overseas exchanges and cooperation space, further promote the industrialization of open a cultural identity.

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