

Research on the Shaping and Implementing Path of Taizhou School's Cultural Brand

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Abstract

Taizhou School has left a rich ideological heritage for future generations and has great academic and social value in the fields of philosophy, economy, education and so on. This paper concentrates on the cultural connotation and expression of Taizhou School beyond time and space, aiming at project, branding, systematization and modernization, and puts forward the ideas and measures of shaping Taizhou School's cultural brand.

Keywords

Taizhou School; Cultural Brand; Traditional Culture.

1. Introduction

Taizhou School, as one of the important schools of Yangming School, is rooted in Chinese excellent traditional culture. Most of his ideological positions tend to "ready-made philosophy" and "holy fool" of Yangming's philosophy of mind, which is not only a creative transformation and innovative development of Yangming's philosophy of mind, but also an ideological appeal of "return to Confucius and Mencius" and "advocating sage". Thus, it greatly promoted the extension of Neo-Confucianism value system as elite culture to civilian culture, that is, the "civilian" process of Confucianism, and left a rich ideological heritage of pursuing truth, pioneering and innovating, caring for the world and paying attention to people's livelihood for future generations, which highlighted the core value of Chinese excellent traditional culture.

2. Academic Value, Inheritance and Innovation of Taizhou School

Taizhou School is the inheritance and innovation of Yangming's thought, and their differences are caused by the changes of the times, and are by no means betrayal.

2.1. Philosophy Field

Wang Gen's "Huainan Gewu" is the most famous. "Huainan Gewu" emphasizes that he takes his own body as the "moment" to "grid" the world, so as to correct himself, an upright person, self-cultivation and self-protection. This thought of "cultivating oneself" and "calming the world" is a profound change and expansion of the Confucian thought of "inner sage and outer king". Moreover, from the perspective that "body" is the "foundation" of all things in heaven and earth, Wang Gen puts forward the ecological philosophy of "taking nature as the religion" of the integration of "body" and all things in heaven and earth, and actually advocates a concept of "people-oriented". On the basis of Wang Gen's philosophical thought, Wang Zhe put forward the proposition that "frankness is the Tao", which turned the "Tao" of the elusive "natural reason" of Taoists into the "Tao" to realize the "harmony" from individual to nature and society.

2.2. Social Field

It is prominently reflected in the people-oriented governance of the country and the people's worry about diligence and honesty, which advocates "people's daily use is the way". Starting from the theory of natural human nature to meet the daily needs of the people, the Taizhou School requires the rule to cultivate benevolence, respect benevolence and education,

administer benevolence and comply with the people's will. Therefore, the people want to oppose his tyranny and greed. The rulers are required to rule the world with filial piety, first virtue, then literature and art, and maintain and meet the aspirations of the people. The ruling party should respect the wishes and concerns of the people and govern the world well.

2.3. Economic Field

Reflected in the Taizhou School, from the perspective of respecting the body and establishing the foundation, it emphasizes the use of this section and the development of social production, so as to safeguard and meet the rights and interests of agricultural, industrial and commercial businessmen. Among you, Yan Jun was persecuted for the thought of "system is not body benevolence". Why did Xinyin spend all his money for the ideal society of "gathering and hall". Li gift is regarded as "heresy" for advocating various economic high evaluations such as "people must have privacy" and the rationality of commodity market competition.

2.4. Scientific Field

Wang Gen began to put forward the practical learning concept of "learning is learning, which is the way". Later, Xu Guangqi, Li Zhizao and Wang Zheng paid attention to absorbing western advanced scientific knowledge and technology in the field of practical learning, combined with Chinese traditional science and technology, made great achievements in astronomy, mathematics, biology and agriculture, and set off the trend of scientific enlightenment in the late Ming Dynasty.

2.5. Education Field

Taizhou School's advocacy of the popularization of Confucianism is the most important feature, which has been unanimously affirmed by the historians. Wang Gen's saying that "if you go out, you must be a teacher of the emperor, where you must be a teacher of all ages", the teaching style of "teaching without class" taught by voluntary scholars, "the style of" Musicology "of" unhappiness is not learning, not learning, not music ", the educational ambition of" everyone gentleman "and Wang Dong's sense of social responsibility and mission of" melting and casting the world "are still talked about by people today.

2.6. Cultural Field

Wang Gen advocates the satisfaction of "nature"; Li's "children's heart theory" raised the banner of the Renaissance in the late Ming Dynasty; The public security school "expresses the nature and spirit alone" and forms the literary and artistic theoretical characteristics of "expressing the mind directly and not rigidly"; Tang Xianzu boldly praised people's true nature and feelings, and showed great brilliance in the literary and opera circles of the late Ming Dynasty.

Looking at the academic evolution of Taizhou School, since Wang Gen fled to an fengchang to worship Master Wang Yangming, Taizhou School began to be widely spread. Mr. Qian Mu believes that Taizhou School is "the only true biography of Wang School" among the postgraduates of Yangming Dynasty. In 1905, Mr. Liu Shipai published the biography of Wang Gen in the tenth issue of the Journal of quintessence of Chinese culture. It is that Wang Gen's thought is consistent with Yangming's theory. His "effect of educating the people is not under my control." I, Mr. Liang Qichao, once pointed out, "I am an outstanding person... Other students, such as Qian Xushan, Wang Longxi and Wang Xinzhai, have great courage and can carry forward the tenet of the teacher's school and spread its influence over the whole country." whether it is those who value time, such as Wang Xiaodong and Luo rufang, or "Surpassing the Dharma" Characters like Yan Jun, He Xinyin, Li Zhi, etc. the basis of his values has not changed, but the acceptance of everyone in the world, because the essence of scholars has turned to the general public. Other people's ideas and narrative methods have changed from abstract metaphysics to

daily life. They strive to advocate that "people's daily use is the way", and hope to find "more and more common and more natural" and "fools and fools can go with him" In the process of popularizing Confucianism, realize the value and significance of ethical life.

In recent years, in order to further promote the creative transformation and innovative development of Taizhou School, domestic relevant research results have been enriched, memorial venues have been gradually improved, and academic discussions have increased year by year. However, from the perspective of systematicness, exploration and innovation, how to shape the urban cultural brand of Taizhou school is still in the exploratory stage. At present, the academic value of Taizhou School Incompatible with the social impact, there is still a gap between the cultural communication power and reputation of Taizhou School and the requirements of the times and mass complaints for the development of urban modernization.

3. The Implementation Way of Shaping the Cultural Brand of Taizhou School

How to refine the cultural connotation and expression of Taizhou School beyond time and space in the new era and new stage? The more Taizhou School is trying to realize the culture of Taizhou School, which is more obvious with urban modernization, firm cultural confidence and the beauty of Taizhou. Through three to five years of efforts, we have systematically planned and carefully planned the urban cultural brand building project of Taizhou School, and strive to make the Taizhou School "hidden in the boudoir and unknown" fly into the homes of ordinary people, and further highlight the Taizhou urban cultural brand with display and recognition, creating a unique cultural symbol of the Yangtze River Delta.

In view of this, the following ideas and suggestions are put forward:

3.1. Set up High-end Research Institutions

The Yangming Studies Research Association of the Confucius Institute of China, established in April 2016, is a milestone in the study of Yangming Studies in Zhejiang. Confucius Institute in China, international confucian association and china confucius foundation are the three national Confucian organizations. It is suggested that the municipal level should take the lead, negotiate with the Institute of Philosophy of Chinese Academy of Social Sciences, Confucius Institute of China and other research institutions, and establish Taizhou School Research Association under its jurisdiction. Accelerate the preparatory work for provincial research institutes or institutes of Taizhou School, and employ domestic senior experts and scholars as presidents or deans.

3.2. Establish High-end Academic Journals

Organize and publish Taizhou Confucianism (Newspapers), and carefully select publishing houses, such as Commercial Press, China Social Science Literature Publishing House, etc. The magazine should employ top experts and scholars at home and abroad as consultants, director of editorial board, editor-in-chief, etc., and strive to make it into a CSSCI source journal showing the academic research of Taizhou School through 3-5 years' efforts, and become the "golden business card" of Taizhou academic circles.

3.3. Organize High-end Academic Activities

Learning from Shaoxing's experience in hosting the "China Yangming Mind Summit Forum", it is suggested to work closely with the Confucius Institute of China and the Society of Chinese Philosophy History for a long time to create the "China Civilian Confucianism Summit Forum", which will be permanently settled in Taizhou. Once a year, "Chinese Common People Confucianism Summit Forum" is held regularly, inviting well-known experts from Taizhou

School at home and abroad to exchange ideas, so as to help Taizhou build a highland of Chinese traditional culture with "people for daily use" as the core.

3.4. Planning Cultural Festivals

"Culture is man-made, and culture is also human". Drawing lessons from the practices of the International Yangming Culture Festival (Guiyang), the Taizhou School Culture Festival and the commemoration of the 480th anniversary of Wang Gen's death will be held in 2021, and academic seminars and cultural exhibitions will be held to showcase the new measures and achievements of "culture for the people and people's daily use".

3.5. Organize Regular Academic Salons

Strengthen cooperation with well-known universities in the Yangtze River Delta, such as Nanjing University, Fudan University, Zhejiang University and Guizhou Confucius Institute. 2-3 small academic salons are held every year, and "Anding Lecture Hall" is co-founded. 3 public welfare lectures on Chinese studies are held for the public every year, inviting domestic and foreign cultural scholars, celebrities and celebrities to give lectures and spread Taizhou's excellent traditional culture.

3.6. Collaborate with Literature and Classics

It is suggested to organize a team of experts, hire well-known domestic experts with certain influence as the chief experts, and actively apply for the "collection, collation and research of Taizhou School literature" to the National Social Science Fund Project. At the same time, in collaboration with experts and scholars from well-known universities in the Yangtze River Delta region, we organized a seminar on the collection, collation and research of Taizhou School's literature, accelerated the work of "collecting, collating and researching Taizhou School's literature", actively implemented the digitization project of Taizhou School's research literature and data, and provided appropriate financial support, striving to make Taizhou an influential "Taizhou School Literature Center" at home and abroad.

3.7. Popularize Taizhou School by Steps

Implement Taizhou School's "Five Enters Project" step by step: enter the campus, institutions, communities, enterprises and rural areas. As the most important carrier of undertaking education, campus education plays an important role in the whole country's education system. Traditional culture entering the campus is a project of strengthening the foundation and casting the soul. In view of this, it is suggested that the municipal level should study and issue documents, vigorously promote Taizhou School's entry into the campus project, and universities in Thailand should take the lead in holding Taizhou School Cultural Activity Month. Secondly, by selecting the pilot, the relevant primary and secondary schools have accelerated the formation of the school-running philosophy based on Taizhou School culture and the campus culture based on Taizhou School culture. At the same time, organize forces to compile and print popular science books of Taizhou School, and speed up the exploration and implementation of the realization form and specific path of Taizhou School culture from "minority" to "mass".

3.8. Concise Expression of Taizhou School

Borrowing the reasonable "core" and positive factors of "the unity of knowing and doing" put forward by Wang Yangming in Guiyang, and endowing it with the connotation of the times, it will be upgraded to Guiyang city spirit, so that it can adapt to contemporary society and coordinate with modernization. In view of this, it is suggested that Taizhou organize experts and scholars at home and abroad to further consolidate the cultural connotation and time expression of Taizhou School culture beyond time and space, base itself on the requirements of the times, focus on the future of the city, and decode cultural genes. You can hold a "People's

Daily Use" LOGO design competition, concise such as "People's Daily Use, Taizhou Way", etc., and combine with Taizhou's regional cultural characteristics, and upgrade it to Taizhou's urban spirit, showing Taizhou's self-consciousness and self-confidence in Taizhou School culture, instead of being immersed in "old paper piles" and indulging in "scholastic style" research.

4. Implement Safeguard Measures

4.1. Strengthen Organizational Leadership

Establish a leading group of Taizhou School's urban cultural branding work, make overall plans to promote the work, study and solve problems regularly, and promote the implementation of various tasks. Set up a leading group office to take charge of leading coordination, liaison service and overall promotion.

4.2. Strengthen the Implementation of Responsibilities

According to the objectives and tasks planned systematically and carefully, the responsible units should be defined, the work responsibilities should be implemented, and the key tasks should be managed by nodes and promoted by projects.

4.3. Strengthen Financial Guarantee

Increase the funding for Taizhou School's urban cultural brand building, and the required funds shall be borne by the municipal finance. Increase support for the inheritance and utilization of cultural resources, literature collection, collation and research of Taizhou School.

4.4. Strengthen Atmosphere Building

Encourage non-governmental organizations and social organizations to participate in Taizhou School's urban cultural branding. Promote libraries, museums, cultural centers and other cultural units and universities in Thailand to effectively spread and carry forward the culture of Taizhou School. Give full play to the important role of cultural volunteers, literary backbone and cultural operators, and promote the formation of a good atmosphere and social environment for everyone to pay attention to Taizhou School.

5. Conclusion

Shaping the urban cultural brand of Taizhou School is a continuous project. We should "end his work in one service", avoid "a thousand things" and "shallow once stopped". We don't need much ink. It's important to be vivid. The key lies in systematic planning, careful planning, drawing up plans, perseverance, continuous efforts and long-term success. Adhere to integrity and innovation, further inherit the essence, constantly enrich and expand the connotation of the times of Taizhou School, strive to build an urban cultural brand with distinct recognition, realize that the culture of Taizhou School is more obvious with urban modernization, and help Taizhou culture develop with high quality and firm cultural confidence.

Acknowledgments

This topic is the phased research achievement of the Philosophy and Social Sciences of Higher education in Jiangsu "From geographical space to cultural space: Yunyan River and Taizhou social change" (2020SJA2425) and Jiangsu Students' Project for innovation and entrepreneurship training program (202013843006Y).

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