

On the Creative Transformation and Development of the Spirit of Huizhou Merchants in Rural Governance

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Abstract: In the policy of emphasizing agriculture and suppressing commerce in ancient Chinese feudal dynasties, Huizhou merchants developed and grew in the cracks, and gradually became one of the leading groups of local autonomy in Huizhou. The spirit of Huizhou merchants guides Huizhou merchants to actively choose to return to their hometowns to join the development of rural careers after becoming rich in business, and at the same time plays an important role in rural governance. The development and growth of Huizhou merchants not only contributed generously to rural governance materially, but also brought creative transformation to rural governance at the spiritual level, making great contributions to rural development. Although the once glorious Huizhou merchants have disappeared, the essence of Huizhou merchants' spirit still has a positive guiding role in the development of rural areas in today's era.

Keywords: Huizhou merchants, Huizhou merchants spirit, Rural governance.

1. Foreword

The feudal dynasties in ancient China, established by the development of agricultural civilization, adopted the protection policy of emphasizing agriculture and suppressing business in order to maintain their own ruling foundation. , the agricultural productivity is low, and the problem of food and clothing for the local people is difficult to solve. Due to objective reasons, the proportion of people in Huizhou region participating in agricultural production activities is relatively low, and many people have to choose to leave their hometowns to do business in order to seek a way of life. By the Ming Dynasty, people in Huizhou region went out to do business. Has become a scale, and occupy a place in the country's commercial strength.

As the hometown of Zhu Xi, Huizhou is deeply influenced by the Confucian classic culture, and generally pays more attention to their children's learning of Confucian classics than most other places. As one of the representatives of local Confucian culture, Huizhou merchants are influenced by the traditional culture of filial piety, They will choose to return to their hometowns when they become rich in business or when they are old. With their economic strength and Confucian culture, they quickly become the people who speak in rural areas of Huizhou, participate in daily rural activities and governance, and subtly bring them The spirit of Huizhou merchants was put into rural governance. Hui merchants know filial piety and devotion. After returning to their hometowns, they invested and started businesses in their hometowns to provide livelihoods for the local old and weak women and children who did not go out to do business. They also set up charitable undertakings to help the elderly and the young so that the local people who had had an accident would not be displaced, etc. Hui merchants returned. The actions after the hometown have directly or indirectly made positive contributions to the development of the hometown. The millennium stability of Huizhou society is inseparable from the contribution of Huizhou merchants. The spirit of Huizhou merchants formed subtly in their life and business experience plays an active role in their active choice to devote themselves to the development of their hometowns, promote rural

governance, and at the same time integrate the spirit of Huizhou merchants into the culture and development of local villages. Even in this new era of striving to achieve socialist modernization, the essence of the spirit of Huizhou merchants is still worth learning from.

2. Anhui Merchants and the Spirit of Anhui Merchants

2.1. Anhui Merchants

In the history of feudal dynasties, merchants were regarded as extremely underground existences, and not many people were willing to actively participate in commercial activities, let alone the situation that most people in a region chose to do business.

"I didn't cultivate in my previous life, I was born in Huizhou, I was thirteen or fourteen years old, and I lost it." This is an embarrassing folk song that was circulated in the Huizhou area. This profound folk song reflects the hardships and difficulties of the local people's life. The geographical environment of ancient Huizhou determined that even wealthy agricultural production families could not have surplus arable fields, and the income brought by agricultural production and operation activities could hardly meet the daily needs of a family. When there are two difficult choices in social status, the local people can only choose to leave their hometown in order to survive.

Although fertile land is scarce in Huizhou, there are abundant product resources out of the mountains. In addition, the bridges and roads built by Huizhou people for hundreds of years to communicate with other places have become a convenient condition for Huizhou people to go out and do business at this time. Not only that, but after the middle of the Ming Dynasty, with the progress of social productivity and the further expansion of the social division of labor, the commodity economy in southern China has developed to a certain extent. In this period, in order to solve the financial pressure of the central government, the system of conscription and collecting silver was implemented and promoted under the reform of Zhang Juzheng, which provided excellent social conditions for Huizhou people to do business.

2.2. The Reason Why Hui People Are Doing Business

As a business group that cannot be ignored in ancient Chinese history, the amount of capital owned by Hui merchants is difficult to measure. Their business trajectories covered most areas of the Chinese territory during the Ming and Qing Dynasties, and they can be found in almost all large, medium and small towns. Find the shop of the Huizhou merchant.

The reasons why Hui people can do business at this level can be divided into the following aspects:

1. Huizhou is located in the deep mountains of "eight mountains, one water and one field". The internal environment is relatively stable, and the local farmers' desire for fertility is high, which leads to the rapid population growth rate, thus facing the objective of having more mountains and less land. Environmental pressure, this is what the locals often say: "My county is in a valley, that is, the rich have no land to cultivate, and they can't wait for them." They can only go out of the mountains to seek a lifeline;

2. The mountains and hills in Huizhou are not suitable for agricultural production and business activities, but there are rich product resources and convenient waterway transportation, which also brings greater hope for Hui people to go out of the mountains to do business abroad;

3. Facing the possibility that Hui people either farm without fields at home, they may die of starvation; or go out to do business in order to seek a chance of life, which makes Hui people change their thinking. At the same time, due to the gradual economic focus in the Ming and Qing Dynasties The external environment of the shift to the south. Both internal and external changes forced Hui people to go out of their homes and go to the whole country.

Among the above-mentioned reasons, the most essential is the spirit of Huizhou people who want to change when they are poor. Faced with the embarrassment of being born, they dare to break their own limitations on "focusing on agriculture and suppressing commerce", and break through the secular This prejudice made many Hui people become Hui merchants, and it was this transformation that made Hui merchants flourish.

2.3. The Spirit of Anhui Merchants

Huizhou is the hometown of Zhu Xi, a master of Neo-Confucianism in the Southern Song Dynasty, and enjoys the reputation of "Zou Lu in the southeast". Confucianism occupies a dominant position in the ideological and cultural fields of Huizhou area, and penetrates into all levels of social life, playing an important leading role in the attitude and daily behavior of Huizhou people.

Huizhou merchants emphasize the integration of Confucianism and Jiaotong, and Huizhou area attaches great importance to education. Huizhou people who go out to do business in Huizhou have more or less studied Confucian classics, and they respect Confucian culture subconsciously. In the process of going out to make a living, their strong cultural knowledge and Confucian cultural background gave them the possibility to establish themselves in other places, and to be able to communicate better with the local official county government. A good legal concept can help them make full use of the time A variety of laws, to a greater extent for their own rights.

Huizhou merchants are pioneering and enterprising in their

daily business activities in other places. They are not afraid of hardships, and pay attention to integrity and public welfare. This and their Confucian cultivation have initially formed the spirit of Huizhou merchants. With this excellent spiritual quality, Huizhou merchants stand out from many business gangs. , to achieve three hundred years of glory, and the spirit of Huizhou merchants has continued.

3. The Connotation and Function of Huizhou Merchant Spirit

With the development of Cheng-Zhu Neo-Confucianism in the Song Dynasty and the inclusion of Cheng-Zhu Neo-Confucianism in the imperial examinations in the Ming and Qing Dynasties, Huizhou, as one of the birthplaces of Cheng-Zhu Neo-Confucianism, was more deeply integrated into Huizhou and accepted by the locals. From the perspective of history, the spirit of Huizhou merchants is rooted in the homeland of Xin'an, and has grown continuously in the business activities of Huizhou merchants. After hundreds of years of development, it has profound historical connotations and positive social functions, which is worthy of in-depth exploration by future generations. and interpretation.

3.1. Connotation of Huizhou Merchant Spirit

In the spirit of Huizhou merchants, some scholars once called them "Huixian camels", indicating that Huizhou merchants were pioneering and not afraid of hardships, but these qualities were not unique qualities that Huizhou merchants possessed alone, and some other merchants at that time could do it. The unique spiritual quality of Huizhou merchants themselves is to combine Huizhou merchants with Confucian culture, emphasizing their integration of Confucianism and Jiaotong, which is also consistent with their practice of first Confucianism and then Jia, and first Jia then Confucianism.

As a merchant group with high cultural quality in Chinese history, Hui merchants have strong Confucian cultural heritage. The Confucian classics they learn will affect their behavior consciously or unconsciously. They pay attention to the way of righteousness and profit, seek righteousness with righteousness and profit, pay attention to integrity and business ethics, and are good at grasping business opportunities, weighing channels, and being good at competition. [5]

The spirit of Huizhou merchants can be briefly summarized as the following points: the innovative spirit of thinking about change in poverty, the entrepreneurial spirit of not being afraid of hardships, the honesty spirit of seeking profits from righteousness, the dedication spirit of benevolence first, and the Confucian businessman spirit of Jia Erhao. The five-point spiritual quality not only helps Huizhou people achieve success in business, but also under the guidance of this spirit, makes them rich without forgetting their roots, always devote their hearts to their hometown, and use money to invest in the development of their hometown for future generations. seek happiness.

Huizhou merchants are different from traditional merchants. Most of them have studied Confucian culture before and after they started business. It can be said that they have three identities of business, Confucianism and officialdom. Doing business is not their lifelong pursuit. After they become rich in business, they will continue to return to their cultural careers. It is not like traditional businessmen

who keep their wealth hidden. They choose to build mansions in their hometowns, build ancestral halls, build roads and bridges, and set up schools. As well as the collection of books and revisions, all of which have left valuable cultural wealth to later generations.

It is very difficult for Huizhou businessmen to leave their hometowns and to gain a firm foothold in foreign countries. The traditional Chinese concept of patriarchal system is deeply rooted, and the local people are very resistant to foreigners. This is closely related to their Confucian concepts of "wealth comes from Taoism, profit and righteousness" and "Confucianism decorates Jia's affairs" in their daily business activities.

Huizhou merchants abide by the principle of "would rather be public and abide by the law to seek small interests, and never show off their talents to obtain temporary profits", put the label of honest business on all Huizhou merchants, and finally win credibility in the market. The reputation of Huizhou merchants by doing business with integrity was unique at that time, and this was the key to both fame and fortune for Huizhou merchants.

During the rule of China's feudal dynasties, most of the shops were external forces of the powerful at that time. They often used shoddy goods in the transaction process to grab more wealth, but Huizhou merchants resolutely did not adopt this method. In the Ming Dynasty, there was a Huizhou businessman named Hu Renzhi. He was in the grain business in Nanfeng, Jiangxi. During his business period, he encountered several years of famine, and even had a situation of "doing a thousand dollars", even in this Under the circumstance that he can seek huge profits, he will never mix the grains with fakes and harm the people, which reflects the principle of Huizhou merchants treating customers with sincerity and the business philosophy of doing business with truth.

Confucianism has long been regarded as the leading ideology of Chinese feudal society, affecting all levels and aspects of society, and Huizhou merchants have also been influenced and influenced by Confucianism for a long time. Especially in Huizhou, it was deeply influenced by Cheng-Zhu Neo-Confucianism. They not only read the Four Books and Five Classics, but also work hard to learn traditional business. At the same time, Confucianism is also in line with the fundamental interests of the business development of Huizhou merchants to a certain extent, so it can be accepted by Huizhou merchants. Therefore, it can be seen from the thoughts and behaviors of the Huishang group that the Huishang group was influenced by Confucianism and embodied the characteristics of Confucian noble thought, namely "Jia Shanru". This is also the social and ideological basis of "Confucian" Hui merchants.

3.2. The Function of the Spirit of Huizhou Merchants

1. The role of Huizhou merchants in the economic development of the South

In the heyday of Huizhou merchants in Ming and Qing Dynasties, the main industries involved salt industry, pawnbroking, forestry and tea. At that time, there was a folk proverb about Huizhou merchants that was widely circulated in Jiangnan area, called "Without Huihui, a town cannot be built". From this, it can be seen that the emergence of Huizhou merchants has brought great convenience to the lives of southern residents. Without the existence of Huizhou

merchants, it would not be called a town. He not only reflects the fact that Huizhou merchants are all over the place, but also shows that Huizhou merchants have made corresponding contributions to the construction of local towns.

During the Ming and Qing Dynasties and even in modern times, the economic level of the Jiangnan region was in a leading position in the whole country, which can be said to have a great relationship with the development of Huizhou merchants. During the Qianlong period of the Qing Dynasty, a Jixi merchant named Wang Taibang was engaged in commercial activities in Zhouzhuang. Later generations praised Wang Taibang: "My ancestor, Taibangong, was in Wuzhong. We set up a city in Zhouzhuang Town, and actually Duanmu Feng. In the spring, we sell tea, and in winter, sea goods are available." Wang Taibang is in Zhouzhuang Town. It has made a huge contribution to the commercial development of Zhouzhuang Town.

2. The spirit of Huizhou merchants guides Huizhou merchants to choose to join their hometown career

Huizhou merchants formed the innovative spirit of thinking about change in life and business, the entrepreneurial spirit that is not afraid of hardships, the integrity spirit of seeking profits from righteousness, the dedication spirit of benevolence first, and the Confucian businessman spirit of Jia Erhao. The spirit of Huizhou merchants not only helps Huizhou merchants to be successful in their careers, but also helps Huizhou merchants to be satisfied with their life values.

The rise and fall of Huizhou merchants have suffered from life hardships when they did not go out to do business. When they were poor, they chose to go out of their hometown to do business. Most of them achieved success with their Confucian culture and the quality of not being afraid of hardships. Faced with the phenomenon that they have money but no right to speak, they choose to be generous in gold and silver, support local development, improve their social status, and at the same time lay the foundation for more Huizhou people to come here to do business. Huizhou merchants who will choose to promote local development in other places will spare no effort to develop their hometown. The low status of merchants makes them suffer from extreme dissatisfaction in spiritual life while enriching their material life. They are eager to elevate their status through their clan. . The development of this kind of funding for their hometown is the result of the guidance of Confucianism and the need for them to improve their own status. They fund local infrastructure construction and social charities to gain the support of the local beneficiaries.

With the development of Cheng-Zhu Neo-Confucianism in the Song Dynasty, the power of the clan in the local area has also expanded into a snake-like existence. The clan has an absolute right to speak in the internal affairs of the clan. Sometimes the government needs to rely on the local clan power to maintain the local area. of long-term peace. It is almost impossible for merchants with low status to go out to do business through individual power and achieve success. Hui merchants can only rise rapidly by obtaining the support of clan human, material and financial resources through blood and academic relationships. Therefore, it is difficult for Hui merchants to get rid of the influence of the clan, and they will also help the clan to promote the construction of their hometown to obtain their own status and more help.

Huizhou merchants, deeply influenced by Confucian filial piety thought, are more evident in the old merchants who have suffered from exile all year round. They regard Huizhou as

their homeland. At the same time, the combination of filial piety and clan makes Huizhou a very suitable place for the elderly. When Hui merchants return to their hometowns in old age, they will try to join the clan forces, want to maintain their own authority and interpersonal relationships within the clan, and have fun with their grandchildren. It is precisely because Huizhou merchants need clans and actively participate in clan construction that Huizhou's clan living can survive for a long time. Huizhou is carrying out clan autonomy to a considerable extent, and it is difficult for the tentacles of the government to penetrate into the grassroots. Huizhou merchants used the clan's financial and human resources to do business, and used the clan's independence and autonomy to escape the government's exploitation. The clan played the role of protector for Huizhou society, including the merchants. [10]

3.3. Contribution of Huizhou Merchants to Rural Governance

The entry of some industries in which Hui merchants participated had to obtain permission from the government during the feudal rule at that time. Therefore, Huizhou merchants and feudal bureaucrats are a group that cooperates with each other and achieves each other. When Huizhou merchants succeed, they need to help feudal bureaucrats to improve their political performance in their own fields. Huizhou merchants either subjectively or objectively choose to support their hometown undertakings, and improve their performance. A large amount of money has been invested in the construction of ancestral halls and the management of schools. This kind of behavior is not only to improve the performance of officials, but also to cultivate the feudal talents of Huizhou merchants, so that these students can become their representatives in the feudal bureaucracy after they have achieved some success in their studies. Not only that, Huizhou merchants accepted the long-term influence of the Confucian filial piety culture in Huizhou when they were young, and had strong feelings for their hometown, hoping to build a better hometown. For this reason, countless Huizhou merchants have generously donated money and materials to help the development of their hometown.

1. Donate to set up educational and cultural undertakings

As one of the southern cultural centers, Huizhou has attached great importance to education since ancient times, and is known as "Zou Lu in the southeast". Although it is located in the deep mountains and remote rural areas, these cannot erase the local people's interest in culture and education. Pursuit, according to the records of Xiuning County Chronicle at that time: "From ancient times to the present, whether it is in the city, in the fields, or in the deep mountains and valleys, as long as there are people living there, there must be academies, teachers, and historical books preserved." "Wuyuan County Chronicle" also records that: "The village of ten households does not give up reading." From this, it can be seen that as long as the family has the slightest conditions, they will educate school-age children. At that time, the big clan families regarded education as the foundation of the family, and it was clearly established in the family rules. At that time, there was a Wu family in Mingzhou, Xiuning, which clearly stated in the "Family Rules": "The children and grandchildren enter elementary school at the age of six, become a foreign teacher at the age of ten, and enter the university as the crown, and they should be hired as masters. If you are ignorant, you will have nothing to do with

your career, and you will be able to manage your finances.”[3] 162-163 Families in Huizhou are proud of their children's education, and even poor families are not lacking as long as they make achievements in reading. There are local squires and nobles to support their studies.

For the people of Huizhou, who are in the deep mountains, it is the best source to get rid of the crisis of survival. Since the Song Dynasty, school-age children have been educated and entered the school, which is what every family hopes to do. In this environment where the vast majority of people attached great importance to education, education in Huizhou was among the best in the country at that time. The clan and the government sponsored the construction of schools and private schools. Clan and government forces can provide very limited funding for educational development, making it difficult for all school-age children to receive education.

Obviously, it is far from enough to rely solely on the rural gentry and clans for the education of Huizhou. At this time, the wealthy Huizhou merchants naturally entered Huizhou's education, and soon became the main force of Huizhou's education development. There was a great merchant in the Ming Dynasty, Ma Lu, who donated 300 gold to his hometown to build a school after he made money from business. In the Qing Dynasty, the Tangyue Bao clan, a big salt merchant in Shexian County, frequently donated generously in order to develop education in their hometown. Huizhou businessmen not only donate to education, most of the education funds established by Huizhou clans come from Huizhou merchants.

2. Hui businessmen's support for public welfare undertakings such as building bridges and paving roads in their hometowns

In the heyday of Huizhou merchants in Ming and Qing Dynasties, Huizhou merchants not only supported the development of local education in their hometowns, but also spared no money for the infrastructure construction of their hometowns.

Huizhou is located in the jungles of Wanshan Mountains, with turbulent water currents and bumpy roads. It is extremely inconvenient for local people to travel. The Huizhou businessmen who made their fortunes in poverty also felt this deeply, and they invested part of their business income on the roads of their hometowns. In the construction of other infrastructures, Huizhou merchants have donated money to build bridges as early as the Song Dynasty. Donation to infrastructure can be said to be a tradition for Huizhou merchants to get rich. There is Hu Guansan, a wealthy businessman in Xidi area of She County, who has done business in other places. After returning to his hometown, he spent 5,000 taels of silver to build Biyang Academy. He also independently invested in the repair of many local bridges, including Dengfeng Bridge. The Likou Liji Bridge, which connected Qimen with the provincial capital Anqing at that time, was also built by Qimen merchants and Huizhou merchants from other regions. It can be regarded as a typical bridge in Huizhou.

The contribution of Huizhou merchants to the infrastructure of their hometowns is not only in the construction of bridges, but also in the construction of roads. Li Changsen, the envoy to Jiangning at that time, once praised the contribution of Huizhou merchants to the road of their hometown, and said that any well-known and very reasonable things must have people who can be very reasonable; there are people who cannot be evaluated by common sense, then

He is sure to build extraordinary feats. I have always heard that at the junction of Huizhou and Chizhou, there is a mountain called Dahong. This mountain is the necessary place to connect to the provincial capital of Quzhou. In winter, the sky is full of snow, and it is difficult for pedestrians to walk. The weather is entering the deep winter season, the soil seems to be crispy, and people passing by are complaining. It has a history of more than 200 years since Zheng Jiefu, a merchant from Qimen in the Wanli period of the Ming Dynasty, provided funds to build the construction. People in the Huizhou area have wanted to rebuild this mountain road for a long time, but considering that the cost of building this important road is at least tens of thousands of gold, and it will take at least a few years to complete, there is no one to organize the construction, so let it go. up to now. At present, Shu Junchaoyu, a scholar from Yixian County, Jun Shichun, a candidate for Tongzhi envoy, and others have walked this mountain road. taking the repair of this important road as his responsibility, not afraid of the trouble to persuade people to raise donations, and gather the generous donations of good people in Huizhou to complete this kind of charity. It took more than six years to complete the success. Not only did they cut rocks in this mountain ridge, and built the original winding mountain road into a straight road, but also smoothed the dangerous road, and finally turned this important road into a delightful road. At the same time, because the newly built Jiao Ridge was swept away by the water, the pedestrians and passengers could only forget the river and sigh and could not move forward. Shu Junchaoyu and others came here again to organize and plan the construction. On the mountain opposite Jiaoling, they built a stone road and connected this road to Yongan Stone Bridge to facilitate pedestrians. It can be seen from this that Hui merchants donated money to build the complex and expensive roads in Dahongling, not to mention the roads in the hometowns of Hui merchants. The construction of roads by Huizhou merchants in their hometown not only facilitates travel, but also has a huge indirect impact on local commercial development and rural development. The construction of roads by Huizhou merchants in the six counties of Huizhou became a model among the merchants at that time.

3. Donations from Huizhou merchants to social relief and other causes

In ancient China's feudal rule, apart from the disaster relief of the imperial court, there was always a lack of corresponding basic measures for famine relief and social charities, not to mention the Huizhou area, which was isolated from the world in the deep mountains. In addition to porridge, social charitable undertakings such as people's relief are basically in a state of laissez-faire, with no support for old people and no support for illnesses, which was the norm in society before the emergence of Huizhou merchants. During the Ming and Qing Dynasties, Huizhou merchants rose up and consciously assumed the social charitable services in their hometowns. Huizhou merchants set up volunteer warehouses, made contributions to relief from famines and helped widows and loneliness, emphasizing justice over profit.

In the county annals and classics of Huizhou in the Ming and Qing Dynasties, the deeds of Huizhou merchants helping others are not uncommon. In the year of famine, Wang Taihu, a businessman from Shexian County in the Ming Dynasty, donated 600 shi of millet to the disaster-stricken households in the village at one time, and there were many living people. During this period of many famines and plagues in the

Huizhou area, Huizhou merchants played a huge role, and countless local people lived on this. Huizhou businessmen are well versed in the Confucian way of self-cultivation and family harmony. After being rich in business, they can almost always give back to their hometowns, setting an example for the locals to not forget to give back to their hometowns when they become rich. [3] 170-175

(3) The efforts made by Huizhou merchants for the stability of Huizhou region

In the heyday of Huizhou merchants in the Ming and Qing Dynasties, there were countless people who successfully returned to their hometowns in business from other places. When they returned to Huizhou, they also brought back some of their own industries to make them stand in their hometowns. Huizhou people have brought livelihood and employment to them, so that the people who remain in Huizhou can live a stable life, and also relieve the worries of Huizhou young and middle-aged people who have left their hometowns.

During the Ming and Qing dynasties, local disasters occurred frequently in Huizhou. If it were not for the help of Huizhou merchants, regardless of their wealth, the people in Huizhou could be said to have survived in five difficulties. In the sixteenth year of Wanli (1588), rare flash floods occurred throughout Huizhou, and soon plagues followed. In the face of this strange disaster and plague, Hui merchants have generously donated their money. Wu Wenguang, a businessman in Shexian County, "made porridge to feed the hungry, paid rice to feed the poor, and put coffins to cover up the funeral. Qianshi" [3]171, and Jiang Wenxi, a businessman from Jiangcun, who "donated medicines and made a great living" in the disaster-stricken area[3]171. In the face of this catastrophe, countless Hui merchants stepped forward, taking it as their duty to rescue the people and living people. Countless, without the assistance of Huizhou merchants, the consequences of Huizhou alone would be unimaginable. In the sixteenth year of Qianlong's reign (1751), there was a famine in Shexian County, and the local government was unable to do anything. An Huizhou merchant from Shexian County, Xichou, stepped forward to "contribute thousands of dollars to help build a Huiji warehouse, and also set up a school in the Benli, and those of relatives who could not marry, for the sake of it." [3] 172 In the era of relying on the sky for food and food, coupled with the geographical location of the scarcity of land, Huizhou did not occupy the right time and place. Only by relying on the people and conditions of Huizhou merchants, the ordinary people could save their lives and live in peace. It is precisely because of the unremitting help of Huizhou merchants that the Huizhou region can remain stable in the famine years.

It is precisely because of the unremitting dedication of Huizhou merchants that the remote Huizhou area has become a place that everyone yearned for during the disaster, and it has also made Huizhou a cultural center in the south during the Ming and Qing Dynasties. Numerous talents have been cultivated and the Huizhou area has maintained stability for thousands of years.

4. Remainder

Hui merchants, or first Confucianism and then Jia, or first Jia and then Confucianism, were deeply influenced by the Confucian ideology such as being poor and being alone, and being able to benefit the world. Huizhou merchants actively participated in rural construction and made outstanding contributions to the development of their hometowns. This is

closely related to the strengthening of Confucian filial piety and integrity education in Huizhou since childhood.

Huizhou merchants were able to develop because Huizhou people dared to think about changes in the feudal dynasty that emphasized agriculture and suppressed merchants, to break their disapproval of merchants, to build the reputation of Huizhou merchants, and to realize the status of Huizhou merchants in Huizhou and even in the vast majority of the country. leap. Paying attention to the guiding role of spirit, Huizhou merchants, under the subtle influence of Huizhou merchants spirit, devote themselves to the construction of their hometowns, and build the poor and backward Huizhou area into a cultural and economic city suitable for living and living, which has an important reference for the rural revitalization of today's era. significance. In today's era, there are many outstanding and successful people all over the country, but after their success, they rarely return to their hometowns to devote themselves to the construction of their hometowns. Therefore, we should pay attention to the guiding role of spiritual will, and subtly influence the political, economical and cultural aspects of success in big cities from a young age. Talents are attracted to return to their hometowns and build their hometowns.

In this new era dedicated to rural revitalization, it will be a long process to rely solely on the power of the government. If there are a large number of rural villages in the country, if they all rely on government investment to revitalize them, it will bring huge financial pressure. It is necessary to strengthen the orientation at the ideological level, cultivate the local feelings of local residents from an early age, and let outstanding talents who have achieved business, entrepreneurship and politics take the initiative to choose to return to their hometowns and actively participate in rural development.

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