

# Study on the Cultural Communication Strategy of Zhenyi Academy from the Perspective of Cultural and Tourism Integration

-- Centered Around Stele Materials

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**Abstract:** As China enters a new era, people's spiritual and cultural life is constantly improving, and the role of cultural dissemination and integration has attracted social attention. The development of stele culture has also received increasing attention. Against the backdrop of the continuous deepening of Chinese culture, accelerating the orderly dissemination of culture is of great significance in enhancing the influence of traditional Chinese culture. Academies are an important base for contemporary people to experience traditional culture and a space for inheriting the excellent traditional culture of the Chinese nation. Spreading the culture of academies helps to make them an effective space for civilization preservation, cultural innovation, and cultural value dissemination in the new era, enriching people's thinking and culture, inspiring people to think, and achieving spiritual enlightenment. The article takes the inscription culture as the starting point, and takes the iconic representative of Wenzhou culture - Zhenyi Academy as an example to clarify the historical development and inscription cultural connotation of Zhenyi Academy, and to elaborate on the era value and advantages of the dissemination of inscription culture in the academy.

**Keywords:** The new era; Cultural dissemination; Zhenyi Academy; Stele Culture.

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## 1. The Historical Development of Zhenyi Academy

### 1.1. Zhenyi Academy - Former Life

When it comes to the Zhenyi Academy, the person I have to mention is Zhang Cong. Zhang Cong and Zhenyi Academy have a very close relationship, and the relationship between the two is similar to that between Lan Ting and Wang Xizhi, Shen Yuan and Lu You, Chi Shanglou and Xie Lingyun.

Zhang Cong (1475-1539), with the character Bingyong and the name Luo Feng. In the tenth year of the Jiajing reign (1531), Emperor Shizong bestowed the name Fujing and the name Maogong. Born on November 30, 1475, in Pumen Tang, Sandu, Huagai Township, Yongqiang (now Pumen Village, Yongzhong Street, Longwan District). In the seventh year of the Hongzhi reign (1494), he was admitted as a student of Wenzhou Prefecture at the age of 20, and at the age of 24, he passed the Wuwu Imperial Examination in the eleventh year of the Zhonghongzhi reign (1498). During the 19 years from the twelfth year of the Hongzhi reign (1499) to the twelfth year of the Zhengde reign (1517), Zhang Cong went through seven exams and was not named on the list. Until the 16th year of the Zhengde reign (1521), the imperial court responded and won the 78th place of the second class imperial examination. Zhang Cong was a high-ranking official during the Jiajing reign of the Ming Dynasty, serving as the head of the cabinet. He passed away with the posthumous title of Wen Zhong, and was given a special gift by Emperor Jiajing to the Grand Tutor. Zhang Cong was honest and devoted to public service. He was famous for his reforms such as cracking down on corrupt practices, abolishing eunuchs guarding the country, and cleaning up the fields of Xunqi. He was the founder of the Great Reform of the Ming Dynasty and a reformer in

Chinese history, after Wang Anshi and before Zhang Juzheng.

In the 13th year of the Zhengde reign of the Ming Dynasty, in the year of Wuyin (1518), Zhang Cong, who had never failed in the "seven trials", found Yaoxi, fifteen miles away from home, purchased land to cultivate a vegetable garden, built three tiled houses, and named it "Luofeng Academy". He began his farming and reading life of living in the mountains, teaching apprenticeships, traveling mountains and rivers, and writing books and speeches. From Zhang Cong's poetry and prose, his political ambition to serve the country and the people can be seen everywhere. After the completion of Luofeng Academy, he wrote numerous poems such as "The Completion of Luofeng Academy" in one breath, and the first one expressed his aspirations. As in the poem "Luofeng Academy Completed": "The academy under Wolong Pond has been completed, and the master of White Deer Cave is ashamed to be equally famous. The pine and chrysanthemums have become barren, and the streams have added to my voice. The mortal hopes to see the beauty of the mountains, and the white head wishes to see the world at peace. The green Jin climbs into the music of harmony, and the day listens to the clear water of the waves." The poem "San Dieyan": "Together with the northern mountain peak, it is unbreakable. It is strong and hard, and there is no doubt that it is still one. Do not deceive each other with the hammer, and strictly prohibit the wind from passing by. Please see the people in the middle of the mountain, lying in the midst of the mountains

In the seventh year of Jiajing of the Ming Dynasty (1528), Emperor Shizong of the Ming Dynasty named the academy "Zhenyi Academy". Zhang Cong was authorized to expand the academy, and built "Jingyi Pavilion", "Jingyi Pavilion", "Jingyi Pavilion", "Fanshi Temple", "Chengshi Temple", and "Shengyu". Six memorial archway were built around the academy. Later, side buildings, as well as buildings, gardens,

bridges, pavilions, etc., were built. The academy is located under Wolong Pond, by the edge of three stacked rocks, with a lotus pond in front and numerous clusters of bamboo at the back. Becoming a famous garden resort in Yongjia at that time.

In the tenth year of the Jiajing reign of the Ming Dynasty (1531), when Zhang Cong first returned to the fields after his liberation, he built a side house at the Zhenyi Academy in the middle of Yaoxi Mountain and closed his household. In the 14th year of the Jiajing reign of the Ming Dynasty (1535), Zhang Cong returned to his hometown due to illness and resided at the Zhenyi Academy in Yaoxi. In March of the 16th year of the Ming Jiajing reign (1537), Zhang Cong wrote the "Record of Watching the Lotus Pavilion" and placed the stone tree monument next to the lotus pond in front of the Zhenyi Academy. In the 37th year of the Ming Jiajing reign (1558), the Zhenyi Academy was destroyed due to the invasion of the county by Japanese pirates.

## 1.2. Zhenyi Academy - Present Era

In the early years of the Republic of China, a pair of bluestone lions were excavated from the academy site, with exquisite carvings and realistic shapes. In August 1980, when Zhang Chenghui and Xiansi, the village residents, were digging sand fifty meters north of the Langgan Bridge (place name Niukengkou), they saw a stone tablet about two zhang deep, so they gathered many people and relocated it to the shore. The stone lions, poems, inscriptions, and steles are all placed in the Zhang clan's small ancestral hall in Yaoxi. After identification, they are all items owned by Zhenyi Academy and Wen Zhong.

Nowadays, Zhenyi Academy is located in the beautiful Yaoxi Zhongxiu Garden. In order to deeply explore local cultural and tourism resources, a total of 9 historical buildings were relocated to Yaoxi Zhongxiu Garden from 2016 to 2018. In order to further revitalize ancient buildings, multiple intangible cultural heritage experience projects in Longwan District have been continuously introduced, and Zhongxiu Garden has gradually become a "Longwan Intangible Cultural Heritage Experience Base" including "one courtyard and two pavilions". Among them, three Qing Dynasty ancient residential buildings on Chongyang Road and Tuanjie Road in Huangshi Village, Yaoxi Street, and the Qing Dynasty entrance platform of the Xinlian Village Grain Depot in Yongzhong Street form a complete traditional courtyard. After multiple studies and inspections, expert discussions, and coordination of special meetings, Longwan has decided to build the courtyard into the renowned "Zhenyi Academy", which will be officially constructed and exhibited in 2020, and initially completed in early 2021. On the basis of not damaging the original structure of ancient buildings, minor renovations are carried out. Zhenyi Academy focuses on showcasing the history of the academy and the historical achievements of Zhang Cong, integrating the provincial intangible cultural heritage "Zhang Ge Old Folk Stories", actively exploring new ideas for the activation and utilization of ancient buildings, and turning Zhenyi Academy into a more humanistic cultural masterpiece.

After being renovated, the architectural style of Zhenyi Academy is mainly based on the Ming and Qing dynasties, with complete preservation of buildings such as halls, courtyards, corridors, and gateways. Entering the courtyard, what catches your eye is a reconstructed screen wall modeled after the specifications of the Ming Dynasty. In the middle of the courtyard is a sacred oracle monument, engraved with the

imperial edict issued by Emperor Jiajing of the Ming Dynasty when he built the Zhenyi Academy. The academy is divided into three areas: Lanju Pavilion, Binzhu Pavilion, and Baozhong Hall. At the same time, the academy can carry out a series of activities such as traditional cultural education, calligraphy and painting creation, traditional Chinese culture research, exhibitions, training, and external exchanges in the area. Citizens can study in the remote Yao River and experience the charm of traditional Chinese culture.

## 2. The Cultural Connotation of Stele Inscriptions in Zhenyi Academy

Steles are a common cultural carrier that can carry rich ancient social information and are an important component of traditional culture. Common types of steles include merit steles, chronicle steles, as well as tombstones and calligraphy and painting steles. Each type of stele can be further divided into various types based on its content and function, involving various aspects of social life. Inscriptions are the history on stones, and history is the life of memory. Inscriptions of important historical events can enrich our historical memory, with historical objectivity and credibility. Cicero once said that history is the life of memory. Steles, like the well-known historical books such as "Records of the Grand Historian," have the power of memory, especially those that make up for important historical events that are not recorded in historical books, which enrich our historical memory. More importantly, the inscriptions record the merits and virtues of the national sages, and this historical memory is an important source of shaping the soul of the nation, providing inspiration and strength for future generations. Stele inscriptions have become witnesses of the vicissitudes of history. Promoting stele culture, protecting stele resources, promoting national identity and belonging, highlighting the cultural heritage of national history, and also being an inevitable requirement for cultural confidence and national rejuvenation. Among the relics of Zhenyi Academy, there are also well preserved inscriptions, with three well-known ones being the "Guanhe Pavilion Record" inscription, the "Brother Rock" poem inscription, and the "Jinling Autumn Revival Eight Poems" cursive script inscription. The authors of these three inscriptions are all Zhang Cong, which provides us with sufficient historical resources for a deeper understanding of the history of Zhenyi Academy.

### 2.1. The Record of Guanhe Pavilion

The first one is Zhang Cong's stele "Records of Guanhe Pavilion". According to research, "Records of Guanhe Pavilion" was written by Zhang Cong when he returned to his hometown to recuperate at Zhenyi Academy, with a stone tree standing next to the lotus pond. On the stele of "The Record of Guanhe Pavilion" is engraved three poems by Zhang Cong, which recite the scenery around the Guanhe Pavilion and express his thoughts by chanting things: On the pavilion, there used to be three stacks of rocks. To taste, there was a poem that said, 'Together with the north mountain peak, it is unbreakable. The strength and hardness are integrated, and there is no doubt that they are still one. Do not deceive each other with the hammer, and it is forbidden to pass by several times. Please see the people in the middle of the mountain lying in the middle of the dragon.' There was a poem from the flag barrier rock that said, 'On the day of the small drama, incense is burned, and the mountain spirits are nourished. The

cliffs are fluttering in the wind, and the observation is like a flag barrier. I want to invite the mountain spirit to move on top of it. The wanderers lament that I have deceived, who is the mountain god.' The two mountains meet the creek pavilion, and the Xia Zizhongzhen, once tasted it as a gift for planting lotus, and the poem he gave said: 'On May 1st, plant the lotus separately, afraid that the flowers may not bloom this year.'. Next year when the flowers bloom, the owner is far away, and I should also remember to look at the flowers At that time, I am the son of a nobleman, and with the passage of time, I feel the order of things in my heart, and now my fruit has become a lotus pond. In the 16th year of the Jiajing reign, in the second month of the Dingyou reign, Zhang Fujing (named by Zhang Cong's emperor) was appointed as the Grand Scholar of the Huagai Hall, who served as the Minister of Personnel of the Zhu Kingdom and the Crown Prince.

## 2.2. Brother Rock

On the stele of the poem "Brother Rock", it is inscribed: "The three giant stones at the mouth of the river are opened up as brothers. The wicked work is against them, but who seeks great enlightenment? My brother has many reasons, and I often shed tears. May you two rely on each other and long at the bottom of the river and mountain." The inscription reads: "On the auspicious day of the third month of the spring of the eighth year of the Jiajing reign, the young master of Guanglu and the official minister of the Crown Prince's Grand Fu, the letter of Zhang Cong, a scholar from the university in the Hall of Jingshen. The poem "Brother Rock" was written by Zhang Cong at Luofeng Academy before he joined the government. After being named "Zhenyi" by the Jiajing Emperor in 1528, Zhang Cong handwritten this poem in March 1529 and sent it from Beijing to Zhenyi Academy. A stone tablet was placed on it to express his "longing for brothers".

## 2.3. The Eight Poems of Autumn Revival in Jinling

The stone carving in Zhang Cong's cursive script "Eight Poems of Autumn Revival in Jinling" is rectangular in shape, with a vertical height of about 33 centimeters, a horizontal length of about 80 centimeters, and a thickness of about 12 centimeters. It is gray white and has a relatively soft texture; The front and back sides are polished relatively flat, and four poems are carved on each side, with 27 lines carved from right to left; There is a fracture in the middle. Due to poor stone quality and shallow lettering, the front is currently relatively well preserved, while the back is mottled and difficult to directly identify. After rubbing, the content of the poetry can be basically copied completely. In the "Eight Poems of Autumn Revival in Jinling", One night, the sound of autumn reaches the blue Wu, and Zhongshan sharpens and stands alone in the thatched cottage. The Nine Xiao Jade Palace opens the divine ancestor, and the ancient capital of Jinling is strong. But for fear that only the ordinary can pollute the painting province, why ask the maid to hold the incense burner. The perch moves the boat several times to rise, and the white bird sees the lake in the Cangzhou. "" Xian Guan once captured the autumn Cao, and only then can the holy world regret not having encountered it Looking to the north, the sorrowful twilight scenery reminds me that I am the only one who pities me. The autumn light fills me with yellow flowers, and the frost letter follows the white geese first. Song Yu mourns the autumn and writes a poem, while Du Ling is sick and eager to ascend the stage. I have heard recently that

there are still many things happening in the border fortress, and the hundred and two heavy gates cannot be opened. "These lines express his melancholy feeling of not encountering talent. I have been harboring my parents for a long time now, and how can I repay my travail with sorrow and sorrow? "And" Recently, my younger brother Kun has been passing on few books, and I have rarely seen each other in social gatherings before. During the solar eclipse in Taicang, the rice and sorghum were rising, and I was thinking of getting rich in the mountains. "expressed their homesickness. It has been difficult since ancient times to meet someone who once resigned from the northern palace and went to the southern office. The end of a generation was spent in the same ceremony and music, and the two capitals still had their clothes and hats. The boat failed to return to Zhang Han, and the empty valley was deserted and Xie An rose. It was in the midst of chaos and decay in the grass, and the moon was silent and leaning against the trunk. This expressed his political aspirations. Upon closer examination of his writing, Zhang Cong's cursive script was influenced by the calligraphy of Huaisu, Zhao Mengfu, and Song Ke. The strokes were gentle and clear, the structure was rigorous, the characters were independent, and there was a slight touch of cursive writing. Zhangcao, one of the traditional calligraphy styles, is an early cursive script that originated during the Qin and Han dynasties and evolved from cursive official script into a standard cursive script.

## 3. The Cultural Communication Value of the Stele Inscriptions in Zhenyi Academy from the Perspective of Cultural Fusion

### 3.1. Historical value

As a new type of education system, academies have irreplaceable value in the history of Chinese education. Education is an activity of cultivating people and the self formation of their values. The value of education lies in discovering, excavating, exerting, forming, guiding, and limiting human values. In ancient China, the education of academies was separated from the imperial examination system, with the goal of cultivating moral character and a high level of attention to individual internal qualities, and with the spirit of freedom and autonomy in education and teaching. Zhang Cong taught as an apprentice at the Zhenyi Academy, and he wrote numerous poems such as "The Completion of Luofeng Academy" in one breath, the first to express his aspirations. As in the poem "Luofeng Academy Completed": "The academy under Wolong Pond has been completed, and the master of White Deer Cave is ashamed of his reputation. The pine and chrysanthemums have become barren, and the streams have added to my voice. Life is hopeful for the beauty of the mountains, and the white head is willing to observe the peace of the world. The green Jin climbs into the music of harmony, and the day listens to the clear water of the waves." From Zhang Cong's poetry, his political ambition to serve the country and the people can be seen everywhere. The culture of academies carries historical culture and a sense of patriotism, which plays an important role in today's cultural output and dissemination.

### 3.2. Cultural values

Academy education focuses on cultivating students'

thinking ability, critical spirit, and innovative spirit. The people-oriented model, the comprehensive development of individuals, and the cultivation of individual creativity are conducive to the comprehensive development of students and the cultivation of creative thinking. With the replacement of educational forms, the educational function of traditional academies has become mainstream, but academies still have important value for studying traditional Chinese culture and "Zhejiang studies". After experiencing prehistoric culture, ancient Yue culture, Han Kuaiji culture, Wu Yue culture, and the Six Dynasties, Sui, Tang, and Zhejiang culture, "Zhexue" gradually integrated its formation and development with academies from the Song Dynasty. Academies became important academic research institutions, and the development of academic schools was closely related to the rise and fall of academies. These schools, mostly based on academies, flourished and formed a regional academic tradition, which in turn further promoted the development of academies and continued to run schools. Therefore, sorting out the development of academy culture is also of great value for studying "Zhejiang Studies".

Studying the inscription culture of academies is beneficial for summarizing the educational characteristics of ancient academies in Zhejiang from several aspects, such as lecture content, teaching and research culture, educational concepts, teaching methods, teacher-student relationships, and academic exchanges, and providing positive responses to areas that can provide energy for modern talent cultivation projects. Chinese academies are the essence of Chinese traditional education. It comprehensively combs the cultural spirit and system construction accumulated in the development of Chinese academies over a thousand years, and then combines Chinese academies with modern universities in combination with the development of current universities. It is also an important part of the rejuvenating Chinese culture to learn the development and evolution of inscriptions and calligraphy from inscriptions.

## **4. Cultural Communication Strategies of Zhenyi Academy from the Perspective of Cultural Fusion**

### **4.1. Integrating cultural genes into modern life, enriching the spiritual and cultural life of the masses**

Zhenyi Academy is an innovative attempt and powerful measure taken by the Longwan District Culture, Radio, Television, Tourism and Sports Bureau at the beginning of the 14th Five Year Plan and at the centenary of the founding of the Communist Party of China. Based on excellent traditional culture, it deeply explores cultural genes, and enables the provincial intangible cultural heritage "Zhangge Old Folk Stories" to take root in the city. In addition to showcasing the history of Zhenyi Academy, Zhang Cong's historical achievements, and honesty and self preservation, it sets an example and inspires future generations, A series of lectures and cultural experience activities will also be held to enrich the spiritual and cultural life of citizens.

### **4.2. Deeply explore the value connotation of academies and inherit excellent traditional Chinese culture**

As the only folk academy in the history of Wenzhou that was built by decree, the Zhenyi Academy, with increasing attention from people, will reproduce its former style and further showcase Wenzhou's profound historical and cultural heritage through modern exhibition methods. The Zhenyi Academy focuses on showcasing the history of the academy and the achievements of Zhang Cong, integrating the provincial intangible cultural heritage "Zhang Ge Old Folk Stories", and actively exploring new ideas for the activation and utilization of ancient buildings, Building the Zhenyi Academy into a more humanistic cultural masterpiece can also provide visitors with a deeper understanding of the history of the development of Chinese academies and achieve the goal of inheriting excellent traditional Chinese culture.

### **4.3. Strengthen the protection of academies and highlight the cultural characteristics of local brands**

In order to effectively protect the relics of Zhenyi Academy, Longwan has accelerated the construction of "One District and Five Cities", creating a cultural highland and also helping Wenzhou become the happiest coastal new city. In order to relive the glory of the Ming Dynasty Longwan culture in Longwan, reshape traditional cultural education, and set an example of respecting teachers, valuing education, and promoting learning, the district committee and government spent two years re presenting this academy to the world, reflecting the emphasis on protecting and activating the use of ancient buildings in Longwan District. This not only provides convenience for citizens to visit and visit, but also more effectively showcases the local brand cultural characteristics.

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