

# Research on the construction of historical self-confidence and educational teaching paths in the genesis of Lingnan Culture

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**Abstract:** Lingnan culture, as an important part of the “integrated and diversified” cultural system pattern of Greater China, has maintained a “snowball” dynamic and multiple rotating relationship with Chinese culture for a long time. Under the new era and new mission, understanding the local culture and improving the identity is a compulsory lesson for the young generation to build cultural self-confidence and participate in national rejuvenation, and it is also an urgent need to vigorously carry forward the excellent traditional culture. It is also an effective path and means for higher education to keep pace with The Times and truly implement moral education and cultivate people.

**Key words:** Lingnan; Lingnan culture; Historical self-confidence; Ideological and political education; Teaching reform

Lingnan and Lingnan culture not only have regional cultural significance, but also contain the traditional Chinese culture that has long influenced Lingnan culture. In the process of the development and promotion of cultural construction, how to inventory the stock and stimulate the increment, we must consider and realize that in-depth, meticulous and systematic research on Lingnan culture and history should be carried out to correctly purify, refine and transform the outstanding parts of traditional culture and Lingnan culture, so as to find effective ways to promote and help the cultural development and construction and boost cultural self-confidence in the future.

## I. Problem awareness and the need to demonstrate the firm value position in cultural education

### 1. Pay attention to the drastic change of cultural “magnetic field”

Since the new era, the growing environment of the young generation has been undergoing drastic changes. With the rapid development of Internet technology, urbanization and electronic products between generations, teenagers have gradually revealed problems such as fragmented preference and shallow reading due to the improved convenience of information acquisition.

At the same time, the concepts of “network natives”, “social terrorism” and “i people” have become increasingly popular, and the irreplaceability of mobile phones, computers and the Internet has been greatly enhanced, which has gradually weakened the importance of traditional cultural Spaces such as libraries and museums and access to knowledge, and the overall magnetic field of youth culture has changed.

### 2. Be aware of the sharp decline of the cultural “scene”

When the network, electronic, intelligent technology sweeping society, when the urbanization, regional integration degree is getting higher and higher, many local cultures are squeezed to lose the carrying space, and retreat to the suburbs, outside the city, and a few natural villages, it is called “the loss of etiquette to seek the wild.”

Many actual forms of presentation and typical cultural scenes in Lingnan culture, such as Chaoshan Ying Master, West Guangdong do an annual example and other large folk gatherings, are important carriers of traditional culture, but also the practical object of the young generation’s cognition of culture. Under the background of urbanization, these cultural scenes, which are full of tension and appeal, are becoming more and more lacking of performance space. However, with the increasing popularity of electronic, media and video communication habits today, many of the most traditional cultural forms, which have a long overall time and large space span, will lose part of their original cultural information after being made into short videos and other forms, and the observable cultural scene is decreasing.

### 3. The cultural logic between the regional name and the space entity must be clearly defined

The “Five ridges” did not become an insurmountable natural condition in the process of the early historical and cultural development of China. As a sign of the division of regional culture, it played a role in the development of Lingnan. However, from a macro perspective, it did not become an obstacle to the interaction and contact between Lingnan culture and other regional cultures in the era of the formation of Chinese national culture. On the contrary, it formed a distinction with some different characteristics. Therefore, Mr. Fei Xiaotong used “snowball” to describe the formation process of the Chinese nation with the Han nationality as the core. This word vividly expresses the process of the Chinese nation forming a core, successively, continuously expanding, and finally forming a unified Chinese nation pattern. In particular, it should be pointed out that the formation time of this great national pattern is relatively early in the world, and it should be basically completed in the Han Dynasty. The Chinese culture, like the Chinese nation, advanced synchronously with the formation of the great integrated national system, and formed the pattern of the “integrated and diversified” Greater China cultural system. Understanding this is very important for understanding the history of China, which is an ancient civilization in the world, as well as the history of the Chinese nation and Chinese culture.

### 4. Further establish and adhere to the educational orientation of “cultural people”

According to the above discussion based on problem consciousness, it can be proved that with the increasing degree of urbanization today, many lively forms of Lingnan culture appear less frequently in modern cities and towns. However, for contemporary youth, there

are many cultural phenomena and cultural roots that are not often seen on the Internet or mobile phones. University education is the core of today's social education. In the stage of youth's growth, they should not only understand the history and culture of the country as a whole, but also correctly understand the local culture of the place where they live. Strengthening the study of traditional culture, correcting the style of study, improving national self-confidence, "eliminating the original source", and spreading the excellent tradition of Chinese history and culture are the requirements of The Times and important contents of the fundamental task of "cultivating morality and people".

## II. The construction of historical self-confidence in upholding tradition and cultural education

### 1. The original source: Answer the question of the fundamental belonging of culture

Although the spatial scope of "Lingnan" has expanded and changed in history, "Lingnan" as a cultural space has a long-term basis. The emergence and development of Lingnan culture is a process of dynamic evolution and interaction with the outside world. Between Lingnan culture and Chinese culture, there exists a relationship of "strong culture acculturation -- weak culture learning -- strong and weak position change -- cultural center rotation". In a word, the Lingnan culture is a part of the Greater China culture; The process of understanding Lingnan is the process of understanding traditional culture; The process of understanding Lingnan culture is the process of local scholars' identity and the construction of home and country consciousness.

Keeping the traditional Lingnan culture right, locating the source of Lingnan culture, and clarifying the ownership of Lingnan culture are the most important foundation of "transforming people" in Lingnan culture education and teaching. By directly locating the source of Lingnan culture from the excavations and discoveries in archaeological research, the question of "who I am and where I come from" can be clearly defined in the beginning. Lingnan is not only a region with a long history in the development of the Pearl River Basin and the southern region, but also the edge of the Chinese civilization and Chinese culture circle. This proves that in terms of civilization and culture, Lingnan and China are closely related by blood. Just as the scholars pointed out, the historical process of reconstructing the early social civilization of Lingnan with archaeological data is the process of restoring the original appearance of Lingnan culture, and it is also the connotation of moral education. To understand the roots of one's own history and culture is an important element of "not forgetting the original heart".

### 2. Clarify the context: clarify the stage of cultural development

The natural geographical conditions of Lingnan were "three seas and one ridge, closed and open" on the outside, and "dense hills and interwoven water network" on the inside. The dense waterways communicated the development and exchange of ancient towns in Lingnan, and the docks, commercial ports and ports were inextricably linked with the waterways. The connection between the inner ancient waterways and the outer seas also had two major influences on Lingnan culture. One is that the Fuluo people descended along the river, first gathered at the "Province Tail and country corner", then continued to spread along the river and moved to the west of Guangdong, and finally went out to the South Ocean, forming a very special and representative Chaoshan people system in the territory of Lingnan people system; The first is the war in the late Southern Song Dynasty, the ancient Cross men, ancient Chikan, Ancient Lingdingyang, ancient Hailing Island and other places of national disaster and Lingnan army and people's bitter enemy integrity, so that Lingnan in the Chinese culture to completely "check the right", but also become an important node of Lingnan local consciousness established, identity perfect.

From the pre-Qin period to the Tang and Song dynasties, Lingnan, under the influence of transportation, people and other factors, has determined the social subject in the region, so that the Confucian foundation of Lingnan culture and the self-cognition of Lingnan identity have been thoroughly improved. After the Southern Song Dynasty, Lingnan culture has "accumulated", its status has been upgraded, its pattern has changed, and its position has been updated. It not only became the new representative of regional culture, but also became a new starting point of Marine culture.

### 3. The formation and influence of Lingnan regional cultural pattern

The Sui, Tang and Five Dynasties period was the era when the regional cultural pattern of Lingnan was formed. As a regional culture, in addition to the influence of the natural geographical environment, there are also the cooperation of various social factors. Although the word "Lingnan" appeared as early as the Han Dynasty, Lingnan, as a cultural area, was finally formed in the Sui, Tang and Five Dynasties. In the Tang Dynasty, "Lingnan Dao" was one of the ten Dao in the Tang Dynasty. "Dao" was an institution used by the royal power to supervise local officials. "Daoyuan" was the presiding officer. His official rank was not high but his authority could not be ignored. His job was to inspect and supervise the work and performance of local officials, and then make a "small report" to Emperor Wang. We should also know that Guangzhou, the core city of Lingnan in the Tang Dynasty, was the largest port in the country. It had a "Shishuosi" directly under the jurisdiction of the court, which specialized in managing foreign maritime trade and formed a "tribute trade" system of "generous going but poor coming". If we study Lingnan III

It can be found that almost all of the large dialect groups (Guangfu, Chaoshan and Hakka dialects) were formed during this historical stage. After the formation of Lingnan regional culture, the status of Guangzhou, its core city, has remained stable. Guangzhou is an important foreign trade port in the country. It can be said that except before the Southern Song Dynasty, Yuan Dynasty and Wanli Dynasty in the Ming Dynasty, Guangzhou was second only to Quanzhou Port, and from the Han Dynasty to modern times., it was the largest port in the country. This factor has had an important impact on the cultural history of the Lingnan region. We can divide the history and culture of the Lingnan area since the Tang Dynasty into three historical stages: from the Tang Dynasty to the Wanli period of the Ming Dynasty (mid-16th century), the first stage, and its regional cultural core city was Guangzhou; the second stage, from the Wanli period of the Ming Dynasty to the 19th

century, Guangzhou and Macao (Guangzhou Outer Port) were important core cities; the third stage, from modern times to the return of Hong Kong and Macao to the motherland, with Guangzhou, Hong Kong and Macao as the regional core cities.

The development process of the core cities in Lingnan can be seen that Lingnan's history and culture have changed, but its most important city, Guangzhou, has remained unchanged. Therefore, we see that today's development blueprint of the Greater Bay Area has an important historical network continuation relationship with the Lingnan region.

From the history of cultural development in Lingnan, we can feel that the culture of this region has some historical and cultural factors that are different from other regions. What is very important is that it has formed experience with different types of countries and nations in the world in history, and has a personal experience of "harmony without difference" and "cultural integration"; There is another type of deficiency in the understanding and acceptance of China's traditional culture, which requires "remedial classes," especially traditional education in China's history and culture.

### III. Create a new path of "moral cultivation" in transformation and cultural education

#### 1. Historical restoration: From "Remembering Homesickness" to "Identifying with Confidence"

From the pre-Qin period to the Sui period, Lingnan culture and education were not obvious, and for a long time in the mainstream culture circle "aphasia" and suffered from many cultural misinterpretations. Under the effect of Huayi View, there were many stereotypes about Lingnan people's customs; In the Tang and Song dynasties, a group of demoted officials entered the mountains, presenting Lingnan to the world both truly and illusionously. The "truth" refers to the fact that Lingnan objectively developed out of sync with the Central Plains, while the "illusion" refers to the fact that many people wrote and even smeared the image of Lingnan on the basis of their subjective feelings. These stereotypes, which were passed down from generation to generation, became the deep cultural inferiority in the hearts of the later Lingnan intellectuals. There were scholars who were ashamed to mention their hometown of Lingnan. In their hearts, these cultural stereotypes have become a kind of contradiction that is difficult to solve themselves and "homesickness" that they do not want to face. The "homesickness" that once existed in Lingnan was a special influence relationship between regional culture and the overall culture.

After the naval battle of the Southern Song Dynasty, the patriotic image on the sea of Lingnan persisted for a long time, and the soldiers and people in one place were accepted by the Central Plains culture with their blood, lives and integrity. In the Yuan generation, Lingnan suffered cultural shame and national shame successively, and accumulated steadily in the Ming and Qing Dynasties. With the change of the overall pattern of the world, the industrial achievements and scientific achievements began to spread, and Lingnan continued to take the lead by virtue of its commercial and trade advantages. By the end of the Qing Dynasty, Lingnan people had accumulated more than 2,000 years of identity and feelings of family and country, which appeared in many kinds of loud and surging gestures. In particular, the huge power of overseas Chinese, as a kind of "sorrow of leaving home", contained rich family and country consciousness and root cohesion, and kept innovating and creating through many traditional cultural activities and carriers. It has become a new cultural expression facing the new century and new development.

#### 2. The historical context of "dare to be the first in the world"

In the late 1970s, the name "dare to be the first in the world" further became the label of Lingnan, implying that our opening up was the earliest, the highest and the broadest. Before that, due to the changes in the world pattern of the Ming and Qing Dynasties, the flourishing of trade in Guangzhou, and the hub status of Hong Kong and Macao, Lingnan had long been firmly established as the "reality" that it dared to take the lead in the world. In this expression, "Tianxia" refers to China, the motherland and the home country. The courage of Lingnan is the first in the region, the first in the south, the first in the whole country, the first in the Chinese people, and the first in the unified cultural habits.

The historical reason for this courage is, first of all, that the Lingnan people "had to be afraid" in the face of external circumstances in the long turbulent history. In the late Ming and Qing Dynasties, Lingnan was at the forefront of contact with the world, experienced many irreplaceable historical moments, and finally formed the characteristics of the hometown of overseas Chinese. This kind of courage at this level is almost fearless courage, which comes from the family, the country, and the family, and the agglutination has become a force beyond belief.

From a deeper perspective, as an inherent component of Greater China culture, Lingnan "will not dare" in the face of shocks and changes in cultural development. After the formation of the regional cultural circle in the Tang Dynasty, the traditional influence of the Greater China cultural Circle continued to expand, after the Southern Song Dynasty, people from the North moved to the south, the spread of Neo-Confucianism continued to deepen, the academy system appeared in Guangdong, and Lingnan's identification with Chinese culture had been firmly established.

#### 3. Contemporary transformation: from "self-confident identification" to "Moral cultivation"

When we talk about self-confidence and identity today, we are talking about a self-identity, group identity and family identity formed on the basis of understanding the development of the country. We are talking about a kind of identity to cultural confidence, and then to achieve the great rejuvenation of the Chinese nation's original driving force. Nostalgia, which once appeared in the history of Lingnan culture, can become an important basis and cognitive foundation for transforming identity today. The process of understanding Lingnan culture from barbarism to Confucianism is the process of understanding Lingnan culture catching up with the goal of advanced culture; To understand Lingnan's turn from "grand unity" to "local nature" is to understand Lingnan's own real regional character and group characteristics; To

understand the process of Lingnan becoming a frontal battlefield for the first time in the Southern Song Dynasty is to understand that the Chinese nation would rather die than surrender its integrity in the face of foreign enemies. The process of re-viewing Lingnan's great brilliance on the stage of modern revolution is the process of building cultural self-confidence and common pride.

In the process of studying and researching Lingnan culture, it is necessary to open up a new path of viewpoint construction, cultivate national feelings, innovate excellent traditional culture, and cultivate the "three views" of young people in the new era: Through understanding the basic concepts of Lingnan, establishing basic cognition of regional culture, understanding the background, evolution and regional characteristics of Lingnan culture, and clarifying the view of big culture; To understand the relationship between Lingnan culture and the unified Central Plains culture/Chinese culture, to understand the three major dialects and three major peoples of Lingnan, to understand the distribution and typical characteristics of the cultural and subcultural plates (Qiong, Lei, Gao, Lian, etc.) within Lingnan, and to form a grand historical view; To understand the multi-dimensional and multi-level cultural landscape of Lingnan, such as folk customs, ideology, literature and art; To construct the concept and consciousness of the Guangdong-Hong Kong-Macao Greater Bay Area community with a shared future through the overlapping of the culture of Hong Kong and Macao with the traditional culture of Lingnan, and to form our national view.

#### IV. The contemporary teaching mode and application space of Lingnan Culture

1. Define the cultural view, and build the "net - chain - point - line - surface" model

First of all, it is clear that cultural education "lies in people rather than skills", and history education "focuses on facts and is more valuable in understanding gains and losses", and fully integrates the reference line of literature and history education into teaching. Then build a three-dimensional matrix of cultural education. The "network" is to straighten out the cultural logic relationship at the level of curriculum standard formulation, and organically integrate cultural highlights into each module and knowledge point in a planned and prepared way. "Chain" is to link the first and second classrooms, internal learning and external practice, technical means and curriculum resources to form the practical application of cultural skills in front-line teaching and overall practice; "Point" is to dig the innovation and breakthrough points of each cultural phenomenon in the new era, new technology, new disciplines and new teaching methods, to form an effective teaching mode that students are happy to hear and see, and to realize learning and feeling; Finally connect the points into lines, with lines to surface, responding to the overall structure, forming a closed loop of culture.

2. Clear the task objectives, and further achieve "strong base - quality - efficiency"

In combination with contemporary cultural needs, the curriculum axis logic and learning path of "reading, practicing and thinking" should be clearly defined to form a virtuous cycle of "learning-doing-thought-comprehending-reform-advancing", and four types of typical problems existing in current cultural education should be solved: first, the pain point that the teaching content of cultural courses is difficult to enter the brain and not enter the heart; Second, the traditional classroom scene teaching method is too simple, not immersed in the key problems; Third, under the principle of "student-centered", the cultural class has few hands-on opportunities and small practice space. Fourth, in the process of high-quality development, cultural education is difficult to quantify, and cultural achievements are difficult to transform. Furthermore, a cultural reference system between the region and the whole, the edge and the center has been established to dynamically recognize and perceive the connotation of traditional culture, and to continuously transform and realize contemporary cultural innovation.

#### V. Summary

Lingnan culture, as an important part of the "integrated and diversified" cultural system of Greater China, has long maintained a "snowballing" dynamic and multiple rotating relationship with Chinese culture. It can be seen from the history that the South Vietnamese government, which made Guangzhou its capital in the Qin and Han dynasties, had a profound influence on the early formation and development of Lingnan culture. The establishment of the Bureau of Shipping in Tang and Song Dynasties further consolidated the core position of Guangzhou, and created the development mode of "province, Hong Kong and Macao" triangle core in Lingnan after Ming and Qing Dynasties; In the process of change, it can be found that since the new era, there have been many internal innovations and many breakthroughs in the extension of Lingnan culture, which should become the general cognitive basis for the study of Lingnan culture and history in the future, and an important content of Lingnan university cultural education.

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This paper is a research project of “Quality Engineering” education and teaching reform and Practice in Guangdong Province in 2023, “Research on the Cross-border Development Path and Practice of Curriculum Ideology and Politics in Guangdong-Hong Kong-Macao Greater Bay Area under High-quality Development”, the Ideological and political Education project of Universities in Guangdong Province, “Research on Infiltration Education of Socialist Ideology among College Students Based on Big Data Technology” (2021GXSZ154), Guangdong Province The phased research results of the joint project of Philosophy and Social Sciences Planning Discipline “Research on the Collaborative Innovation Mechanism of Government Affairs in Guangdong-Hong Kong Greater Bay Area Based on Blockchain” (GD22XGL45).