

¹The Further Integration Path of Chinese Guanyin Culture, Excellent Traditional Chinese Culture, and Socialist Core Values: Take Putuo Guanyin Cultural Park as an Example in Zhoushan, China

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Abstract: Guanyin's belief has a profound influence on the field of Chinese belief. Guanyin is not only the most popular object of god worship in China but also the Guanyin culture that accompanies the belief in Guanyin and the worship of gods has also given birth to the unique Chinese Guanyin culture in the long course of China's feudal history of nearly two thousand years. Chinese Guanyin culture has participated in shaping the spiritual world of the Chinese nation and the basic framework of Chinese traditional culture. The compassion, purity, equality, and harmony contained in it have become one of the cultural elements of China's excellent traditional culture, and are in line with the core socialist values of the country, society, and There is a certain coupling relationship between the three aspects of value pursuit at the three levels of individuals: what kind of country to build, what kind of society to build, and what kind of citizens to cultivate.

Keywords: guanyin culture, traditional Chinese excellent culture, socialist core values, integration paths

1. Introduction

China has experienced the introduction of foreign cultures many times in history. The introduction of Indian Buddhist culture into China evolved into a two-way convection process. Chinese Guanyin culture is not only the carrier of ancient Indian Buddhist culture, but it is also in the traditional oriental cultural environment and atmosphere. It will inevitably become localized and secularized, and with the changes in Chinese society, politics, economy, and culture in various periods, Changes have formed the Chinese Guanyin culture and Guanyin belief with Chinese characteristics. Studying the path for further integration of Chinese Guanyin culture, excellent traditional Chinese culture, and core

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socialist values will play a positive role in forging a strong sense of community for the Chinese nation, building a harmonious society, and realizing the great "Chinese Dream."

2. The Formation and Development of Zhoushan Guanyin Culture

Since the first year of Yuanshou of Emperor Ai of the Han Dynasty (2 BC), Yi Cun, an envoy from the Dayue Kingdom in Central Asia, dictated the Buddha Sutra to the Chinese disciple Jing Lu in Chang'an. Buddhism, an ancient tradition, appeared in the history of Sino-Indian cultural exchanges. Indian civilization and Indian Buddhism began to be introduced into China. But at the end of the 11th century AD, the invasion of Muslim rulers dealt a fatal blow to Indian Buddhism. Especially in the 12th century AD, the Turks invaded Bihar and Bengal, destroying Buddhist temples and Hindu temples. The Guanyin Ashram in South India disappeared and its existence in Buddhism which lasted for more than 1,700 years finally died out in India, and Buddhist exchanges between China and India were interrupted. [1] Since then, China has embarked on a centuries-long bold attempt to restore the sacred Guanyin Dojo from the coast of South India to the Zhoushan Islands in the East China Sea. It has gradually transformed from a Bodhisattva male into a kind-hearted Chinese female image, and gradually formed The belief in Guanyin, a unique belief that is a mixture of Buddhist culture and Chinese folk worship. Especially in the Han region of China, Guanyin culture has almost reached the point that "every household worships Guanyin" and "the thought is never centrifugal", which has deeply influenced the development of Chinese Buddhist culture.

2.1. Marine Culture: The Spiritual Carrier of the Development of Zhoushan Guanyin Culture

Human beings originate from the ocean, and human civilization also originates from the ocean. Marine culture is the spiritual and material achievements formed during the social practice of human development and utilization of the ocean. The strength, freedom, individual consciousness, and pioneering and innovation advocated in ocean culture originate from the mutual giving, exploration, and struggle between humans and the ocean. It is more inclusive and pioneering than inland culture.

Zhoushan fishermen go out to sea for fishing all year round, and the risks at sea are extremely high. Boat capsizes and deaths often occur. When "the sky does not work and the sea does not respond", they can only ask Guanyin for protection. Therefore, Island fishermen's belief in Guanyin is more urgent and sacred. [2] Additionally, Guanyin belief has played an important role in the exploration of the sea by the people of Zhoushan, who are both laborers engaged in the production and life of marine fisheries and the bridge and link for the inheritance of marine consciousness and the spirit of the sea. The devout belief of the coastal people in Guanyin demonstrated a rare spirit of bravery and resilience in the land of fish and rice in the south of the Yangtze River in the face of invasion by foreign enemies from the sea, becoming part of the precious marine military culture of the coastal areas of Zhejiang, and embodying the close connection between the belief of Guanyin and the development of the coastal society of Zhejiang. [3] Such as July 1840 and September 1841, the British invaders twice invaded Dinghai, Dinghai people and soldiers defied violence and resisted foreign invasion, triggering the most fierce resistance throughout the Opium War, the heaviest casualties in the major battles, the "Battle of Dinghai defense" struck the first sound of the struggle of the Chinese people in modern times to resist foreign barbarians and anti-invasion.

The shaping of the image of Guanyin and the spread of folk Guanyin stories all demonstrate the imagination and creativity of the Zhoushan people formed in the long-term practice of marine fishery production. When encountering harsh navigation conditions and dangers, human beings instinctively pray to their mothers for protection. The fishermen heard that Buddhist scriptures record that Guanyin can transform all living beings, can manifest 32 responses, and can save 12 disasters. Therefore, they

believe that Guanyin can also transform into a loving mother and sea god to protect all living beings. The scriptures record that Avalokitesvara Bodhisattva "does no evil, performs all good deeds, is compassionate, sympathizes with all, relieves people in distress, and saves all living beings. "Guanyin saves the dragon girl", "Guanyin points the stone turtle", "Short-headed Taoist nun", "Hui'e invites Guanyin" and other folk stories of Guanyin all describe the characteristics of Guanyin in the marine environment, fully demonstrating that marine culture is the integration of ancient Indian Buddhist culture and Chinese Guanyin. The spiritual carrier of the mutual integration and development of cultures.

2.2. Guanyin Dojo: The Basic Carrier for the Development of Zhoushan Guanyin Culture

The history of ancestors engaged in fishery production and reproduction in Zhoushan Islands can be traced back to the Neolithic Age 5,000 years ago. It is one of the birthplaces of China's maritime culture. Buddhism was introduced to Zhoushan, and the eminent monk Shao Zen Master lived in seclusion in the first year of Jianwu in the Eastern Jin Dynasty. It has been more than a thousand years since I meditated in Longfeng Mountain, Dinghai. With continuous development over the generations, hundreds of Buddhist temples have been built on various islands in the Zhoushan Archipelago, forming a Guanyin belief that "temples are built on every island, there are monks and nuns in the villages, Amitabha is recited everywhere, and Guanyin is worshiped in every household" [4]. Especially in the fourth year of Xiantong in the Tang Dynasty (AD 863), Putuo Mountain was opened as the Guanyin Dojo, which laid the foundation for the development of Putuo Guanyin culture. On the island, there were clouds, mountains, and foggy seas, and there was a constant flow of believers and good women worshipping Buddha.

During the Dazhong period of the Tang Dynasty, more Chinese and foreign Monks came to Putuo to worship Buddha. Putuo Guanyin Taoist Temple once had three major temples, eighty-eight nunneries, and one hundred and twenty-eight huts. It was known as "five hundred jungles and three thousand monks". There are three major temples, Puji Temple, Fayu Temple, and Huiji Temple, as well as more than 30 Zen temples such as Mahayana, Meifu, and Zizhulin for pilgrimage and sightseeing. There is also a 33-meter-high bronze statue of Guanyin in the South China Sea, using the style of Piaohai Guanyin. The image is compassionate and serene, and tourists gather to pay homage to it. It is a material expression of Guanyin's belief; there are also many treasure pagodas of the Yuan Dynasty, the "Yangzhi Guanyin Monument" of the Ming Dynasty, and the "Nine Dragon Hall" where the Ming Forbidden City was moved. In its heyday, there were many incense boats on the pier. The Haitian Buddhist Kingdom is famous far and wide.

During the incense festival, the Putuo Guanyin Dojo is at its most grand. Believers of Guanyin belief at home and abroad gather here. From the Jiulong Hall of Fayu Temple to the Xiangyun Mountain Trail with thousands of stone steps, believers pay homage and the abbot leads the group to offer blessings. Set up fasting for the public and follow the lessons to educate the Buddha; the public sings and chants in unison to pay homage to the names of the Buddhas and Bodhisattvas, and bows and wishes rise and fall, solemnly and solemnly; various sutras and repentances are recited and worshiped in the Pumen, Ksitigarbha, Samantabhadra, and Manjusri halls, the temple is brightly lit and stays up all night. This has also become a spiritual sustenance and bridge connecting overseas Chinese and patriotic people at home and abroad who believe in Guanyin to miss and love their hometown, and return to their hometown.

2.3. Guanyin Cultural Park: An Innovative Carrier for the Development of Zhoushan Guanyin Culture

Guanyin's belief is not only the spread of religious culture but also the integration and development

of local characteristic culture. As Zhoushan City strengthens the all-round and diversified development of cultural and tourism integration businesses, exploring the new connotation of Guanyin culture has become a cultural tourism project in Zhoushan. New directions and carriers for industrial development. On November 14, 2020, the Guanyin Cultural Park, a key provincial and municipal project built in five years, is a large-scale cultural-themed exposition with the theme of Guanyin culture that integrates art display, teaching research, international exchange, and cultural display functions. garden. This means that the development of Guanyin culture in Zhoushan has become a bridge and link to promote the development of the local cultural tourism industry. This is an innovative model that is different from the previous innovative model in which Buddhist culture drove the development of local tourism and cultural industries.

In the Guanyin Cultural Park, Avalokitesvara Dharma Realm and Putuo Mountain face each other across the sea, one to the south and one to the north. Geographically, they are perfectly natural. In terms of spatial pattern, they form the trinity axis of Folding Mountain (Huiji Temple) - Nanhai Guanyin - Guanyin Altar. The distance is 9 kilometers; at the same time, another natural axis 9 kilometers apart is formed between Foding Mountain (Huiji Temple) - Guanyin Altar - Zhujiajian Daqing Mountain. The main building of the Guanyin Cultural Park is the Guanyin Altar, which combines the characteristics of traditional Chinese pavilions with modern high-rise building technology. It integrates the culmination of culture and art from past dynasties, organically absorbs modern architectural elements, and highlights uniqueness, experience, and appreciation. Guanyin Cultural Park integrates statues, sculptures, calligraphy, paintings, patterns, garden design, traditional Chinese aesthetics, light and shadow art, and digital technology. It innovates art presentation methods and delivers Guanyin culture to tourists in an all-round and three-dimensional way. According to statistics, from November 2020 to January 2023, Zhoushan Guanyin Cultural Park received more than 1.5 million tourists; during the 2023 Spring Festival, it received more than 40,000 tourists, which is about 13.1% of the number of tourists received by Putuo Mountain, effectively driving Zhoushan cultural tourism Industrial Development. This is of positive significance for improving the construction of island cities, creating a "panoramic Zhoushan", building a "smart scenic spot", building a "high-quality, dynamic and unique maritime garden city", and helping island cities accelerate the construction of a pioneer demonstration city of common prosperity.

3. The Value Dimension of Putuo Guanyin Culture from the Perspective of Socialist Core Values

As a relational category, value reflects the relationship between the subject and the object, and is people's attitude and viewpoint towards the object satisfying the subject's needs. The socialist core values conceived in the excellent traditional Chinese culture are the core of the socialist core value system and a highly condensed and concentrated expression of the socialist core value system. The core socialist values clarify the Chinese people's hopes and aspirations for realizing the "triple dreams" of "national prosperity, national rejuvenation, and people's happiness" in the long history of struggle; it clarifies the Chinese people's future from the three levels of the country, society, and individuals. The goals, guidelines for action, and norms of behavior are the continuation of the value of China's excellent traditional culture in the new era. Guanyin culture is one of the outstanding traditional Chinese cultures. It has been deeply rooted in the hearts of the Chinese people for thousands of years, forming a long-standing Chinese Guanyin cultural tradition. It has had a profound impact on the beliefs, beliefs, and behavior of the Chinese people, and has become Chinese An important part of excellent traditional culture. Concepts directly related to Guanyin culture, such as cause and effect, compassion, wisdom, purity, equality, harmony, harmony and other values, have a coupling relationship with some value pursuits of China's excellent traditional culture and socialist core values. These values and concepts are not only the spiritual wealth of ancient times, but also

today and even in the future. They are not only for China, but also for other nations in the world. [5]

3.1. Prosperity, Democracy, Civilization, and Harmony: The Value Goals Promoted by Putuo Guanyin Culture

"Prosperity, democracy, civilization, and harmony" are the goals of building a modern socialist country in China. They are also the condensation of the basic concepts of socialist core values from the value goal level. They are at the highest level among the socialist core values and are important to other levels of values. Ideas have a guiding role.

A prosperous country and strong people are the proper state of economic construction in a modern socialist country. It is the long-cherished wish of the Chinese nation. It is also the material basis for the prosperity of the country and the happiness and well-being of the people. Democracy is the beautiful aspiration of human society and the life of socialism. It is also the political guarantee for creating a beautiful and happy life for the people; and civility and harmony are the important symbols of social progress, and are the basic concepts of traditional Chinese culture, which are centrally reflected in the vivid situation of having a place to learn, a job to earn, a place for people with disabilities to get medical treatment, a place for people with disabilities to get the care and a place for the people to live in.

The culture of "harmony" is one of the core categories of the excellent traditional Chinese culture, which has profoundly influenced the way of thinking and the way of doing things of the Chinese people. At the same time, however, the ancient Chinese also emphasized that "the gentleman is harmonious but different, while the villain is the same but not harmonious." Therefore, each one is beautiful, beauty and commonality, harmony and difference, and the commonwealth of the world has become the wisdom and bosom, pursuit and ideal of the Chinese people. Additionally, Guanyin culture also advocates harmonious and friendly coexistence between people. Based on truth and kindness, people should treat each other as equals and live in friendship with each other, people and nature, and people and society; mutual understanding, trust, support, and solidarity Relevant, share weal and woe; be positive, be grateful and forge ahead; distinguish right from wrong, love, and hate; all living beings in the world seek truth, goodness, and beauty, without disputes or attacks, without slander and killing, without disasters and wars. Harmonize all living beings, make the country prosperous and the people strong, and build a better world together. This is consistent with the answer of the core socialist values to the important question of "What kind of country should we build?"

3.2. Freedom, Equality, Justice, and Rule of Law: The Value Orientation Expressed by Putuo Guanyin Culture

"Freedom, equality, justice, and the rule of law" are the value orientation of the socialist core values at the social level, and are a highly condensed version of the socialist core value system based on the social collective level. It not only meets the development requirements of socialism with Chinese characteristics, but also inherits the excellent traditional Chinese culture and the outstanding achievements of human civilization.

Freedom is the ultimate pursuit of Marxism and the internal logic of socialism. It not only includes political rights and freedoms but also includes the rights and opportunities for everyone to develop and realize themselves. It is also a positive substantive freedom and Taking human freedom and comprehensive development as the core is the most comprehensive freedom. What it advocates is that on the premise of comprehensive human development, society should treat everyone as an equal member of society, ensuring that everyone's needs for survival and development are respected and taken care of to the same extent. What it advocates is the elimination of polarization, Achieving justice for common prosperity is a combination of democracy and the rule of law, and truly uses the power

given by the people to benefit the people. This coincides with the concept of equality embodied in love, compassion, charity, persuasion, and punishment.

In Guanyin's acts of care, charity and compassion, on the one hand, Guanyin is kind and compassionate to the good, giving to the good, rescuing the suffering and giving blessings and favors; on the other hand, Guanyin is persuasive and punitive to the evil and will not be lenient with them. This is to persuade all sentient beings to be kind and charitable, to do good and virtuous deeds, and not to do nothing for the sake of goodness; to exhort all sentient beings to refrain from all kinds of evils, and not to do nothing for the sake of evils; and to build up a beautiful world of truthfulness, goodness, and beauty for all sentient beings. This concept of right and wrong, which distinguishes between good and evil, and rewards and punishes appropriately, is the basic value orientation we are pursuing in building a society that is fair and just, impartial and unselfish, and where rewards and punishments are clearly defined, and it is in line with the socialist core values' answer to the major question of "what kind of society to build?".

3.3. Patriotism, Dedication, Integrity, and Friendliness: The Value Functions Displayed by Putuo Guanyin Culture

The thoughts of loyalty, forgiveness, and benevolence are the essence of Chinese civilization. They are the way of governing the country and the code of conduct of ethics and morality. Confucianism advocates "serving others wholeheartedly", "respecting oneself and others", "benevolent people love others", "honesty and harmony", and "all brothers in the world"; it advocates benevolent government, safeguarding the rights and dignity of people in the world, and respecting the survival and life of people in the world. This is the value practice of Chinese excellent traditional culture that places the thought of benevolence at the highest moral level. "Patriotism, dedication, integrity, and friendliness" are the basic moral norms of citizens and a condensation of the basic concepts of socialist core values from the level of personal behavior. It covers all areas of social moral life and is the basic moral code that citizens must abide by. It is also the basic value standard for evaluating citizens' moral behavior choices.

In 1942, the Chinese expeditionary force in Burma more than 1500 kilometers to rescue the Japanese siege from the British; the same year, the fishermen in the northeast rescued the sunken Japanese "Lisbon Maru" cargo ship hundreds of British prisoners of war. The fishermen were tortured by the Japanese army, but the secret of the three British prisoners in the "Children's Cave" was never revealed. Lisbon Maru research expert and retired British Major Brian Fearnqi once said in an interview with reporters: "These fishermen save people just because they feel that this is what they should do... On this ship, people can see the worst of Humanity and the best of humanity."

The rescue of British prisoners of war by Zhoushan fishermen is a vivid example of how the Chinese traditional culture nurtures the compassion and universality of the Guanyin culture. The fishermen's "generosity, loyalty, and forgiveness" and "benevolence and love for others" are not in pursuit of individualism and personal fulfillment, but rather, they take the initiative in rescuing those who need to be rescued, so that people can enjoy their lives and fulfill their wishes. This concept also centrally reflects the "compassion" in the Guanyin culture, which is concerned with a person's basic character and moral cultivation. When a person possesses the spirit of "compassion", he or she will be able to adhere to the right path, be compassionate to others, be kind to others, protect the country and benefit the people, and "be upright and sincere" and then "cultivate the body and the family, rule the country, and pacify the whole world", which is compatible with the answer of the Socialist Core Values to the important question of "what kind of citizens should be cultivated?".

4. Conclusion

The 18th National Congress of the CPC was held in Beijing in November 2012. Since then, China has entered A New Era of Socialism with Chinese Characteristics. In this new era, how to research, promote, and inherit the excellent traditional Chinese culture of Guanyin in Zhoushan, a modern island city? There are four suggestions for consideration.

4.1. Maintain Confidence in the Road and Tell the Story of Guanyin Well

On July 1, 2016, Chinese President Xi Jinping made it clear at the conference celebrating the 95th anniversary of the founding of the CPC: Chinese Communists must persist in staying true to their original aspirations and continue to move forward by adhering to the "four self-confidences", that is, "Road confidence, theory confidence, system confidence, and cultural confidence" under the socialism with Chinese characteristic [6].

Guanyin culture is the product of the combination of Buddhist culture and Chinese culture and is an important symbol of Chinese Buddhism embarking on the path of independent development. Guanyin culture has rich connotations of love, charity, equality, tolerance, harmony, truth, goodness, and beauty. It has a reasonable core of love, charity, and harmony, and a distinct value orientation of seeking truth, goodness, and beauty; It has the basic attributes of folk belief culture, national Buddhist culture, and excellent traditional culture and the distinctive characteristics of nationality, history, universality, and uniqueness; Guanyin culture and socialist core values are in essence, value orientation, goals, purposes, There is strong consistency in value and function [7]. Guanyin Cultural Park integrates statues, sculptures, calligraphy, paintings, patterns, garden design, traditional Chinese aesthetics, light and shadow art, and digital technology. It innovates art presentation methods and delivers Guanyin culture to tourists in an all-round and three-dimensional way.

Under such a design and architectural background, the Guanyin Cultural Park plays the role of telling the story of Guanyin, purifying the belief in Guanyin, promoting the spirit of Guanyin, adhering to the sinicization of religion, and "making the cultural relics collected in the museum and the heritage displayed on the vast land, The words written in ancient books come alive, so that Chinese civilization, together with the rich and colorful civilizations created by people from all over the world, can provide mankind with correct spiritual guidance and powerful spiritual power" [8]. Therefore, the Guanyin Culture Park must continue to enrich the study of Guanyin belief's contemporary characteristics. It should interpret Buddhist classics, promote outstanding traditions, and practice the core values of socialism. By doing so, it can promote the enduring and contemporary value of Guanyin culture, which transcends time and borders. Additionally, it actively conveys a value consciousness rooted in seeking truth, goodness, and beauty, in harmony with both outstanding Chinese traditional culture and the core values of socialism. This effort aims to strengthen the common spiritual home shared by the Chinese nation.

4.2. Adhere to Theoretical Confidence and Do a Good Job in the Dissemination and Research of Guanyin Culture

Chinese President Xi Jinping has emphasized on many occasions that "we must fully implement the CPC's basic policy on religious work, actively guide religions to adapt to socialist society, and adhere to the Chinese development of religions in our country"; religious figures and religious believers must "strive to Integrate religious teachings with Chinese culture" and "provide an interpretation of religious teachings that meets the requirements of contemporary China's development and progress and is in line with China's excellent traditional culture" [9]. In December 2021, Xi proposed at the National Religious Work Conference the "Socialist Theory of Religion with Chinese Characteristics", insisting that religion adhering to the direction of Sinicization, is the only way to ensure that religion

adapts to Chinese society.

Guanyin culture represents a successful sinicization practice of foreign Buddhism, transforming it into "Chinese Buddhist culture" with unique characteristics. The Guanyin Culture Park should uphold the boundless compassion and compassion of Guanyin Bodhisattva and strive to embody the spirit of "infinite compassion for all sentient beings" deeply. It should delve into the elements within the Guanyin classics that promote ethnic unity, social progress, and human harmony. Through creative and appealing forms, it should produce Guanyin cultural dissemination works that cater to the needs of believers from different social strata. Furthermore, the Guanyin Culture Park should engage in charitable activities in various fields, including disaster relief, education assistance, poverty alleviation, elderly care, and childcare. It should actively guide believers to establish a concept of righteous faith and conduct, encouraging them to participate in building a harmonious society. Ultimately, the Guanyin Culture Park should become an enduring masterpiece of Buddhist architecture, a prominent architectural landmark, and a cultural symbol of Guanyin belief in China.

4.3. Adhere to System Confidence and Improve the Management Efficiency of Guanyin Cultural Park

The policy of religious freedom advocated by the Communist Party of China (CPC) promotes the lawful management of religious affairs and upholds the principles of independence, autonomy, and self-management. It actively guides religion to adapt to socialist society. This represents the fundamental principles of the CPC's work on religion. Only by maintaining confidence in its own system and adapting it to new social realities can the CPC steadfastly implement this policy. Doing so allows for the unity and collective efforts of religious believers, non-believers, and individuals of different beliefs towards the grand goal of building a moderately prosperous society in all respects. It also ensures that religious affairs are brought into the orbit of the rule of law. This approach helps resist the infiltration of hostile foreign forces that may exploit religion to undermine China's interests. Moreover, it guides various religions in China to progress on their own terms and adapt to the historical trend of building socialism with Chinese characteristics.

The opening of Guanyin Cultural Park marks a new historical period in the development of Guanyin culture in Putuo Mountain. Guanyin Cultural Park includes Guanyin Sacred Altar, Guru College, Zhenfa Lecture Temple, and Putuo Mountain College of China Buddhist Academy, which is an unprecedented large-scale complex of Buddhist culture.

For a long time, Mount Putuo has explored the "Three Unifications" management model, adhering to the management principles of "centralized management, democratic decision-making, and scientific standardization." It has also innovated the talent cultivation model for the Sangha, based on "upholding precepts, studying and practicing, and promoting Buddhism," with organizational management as a guarantee. This has made it a beacon in the management of Buddhist sites in China. The Guanyin Culture Park, based on its existing management model, actively innovates management concepts, improves management systems, and enhances management efficiency to create a serene and solemn atmosphere, emphasizing moral education and human values, upholding the dignity of the nation, benefiting sentient beings, and guiding the faithful to uphold correct faith and practice.

4.4. Adhere to Cultural Confidence and Innovate the Export Model of Guanyin Culture

Guanyin culture is a unique and important line of Buddhist culture in China. For thousands of years, its broad spirit of compassion and benefiting the world has exerted a positive and far-reaching influence on building a harmonious society. It is a universal cultural identity and cultural consciousness, and a spiritual wealth jointly created by the long-term efforts of the Chinese people. This cultural identity is the "source code of meaning" for national members' rational cognition,

emotional development, and value guidance, and is the value reference for the Chinese nation's community consciousness. National identity and interconnection require the interconnection of hearts and cultural beliefs. The essence of building Guanyin cultural belief, the shared spiritual home of the Chinese nation, is a cultural search. Putuo Mountain, one of the four major Avalokitesvara dojos in China, not only has many believers and temples but also has a prosperous incense. Many literati and scholars such as Lu You, Zhao Mengfu, Dong Qichang, and eminent monks such as Hongyi, Taixu, and Zhuchan have successively stopped in Putuo Mountain, leaving a lasting impression on them. It has left behind poems, couplets that have been passed down through the ages, steles, pavilions, stone carvings, and rich Guanyin cultural classics and cultural heritage all over the mountain, making Putuo Guanyin culture the "ancestral temple of Guanyin" in the dissemination and exchange of Guanyin culture at home and abroad. " and the core and leading role of "holy land", which has influenced and promoted the inheritance and prosperity of Guanyin belief. The reason is that "Guanyin is at ease and compassionate" and "save all living beings, pray for peace" and seek truth, goodness, and beauty, spirit, in line with the excellent traditional culture of the Chinese nation and the ideals pursued by the destiny of mankind . [10]

The legend of Putuo Guanyin has been included in the second batch of the national intangible cultural heritage list (heritage number 1-40) announced by the State Council of the People's Republic of China. Through Guanyin stories, Buddhist classics, and Buddhist scriptures, believers learn about Guanyin's boundless compassion and benefit to the world. The spirit of benefiting living beings, the concept of equality of great kindness and compassion, the spirit of "praying in thousands of places, the answer in thousands of places", the enterprising spirit of bravery and diligence, and the use of compassion, wisdom, and courage to spread skills, which are in line with the excellent Chinese tradition The culture is inherited from one continuous line and embodies the national community consciousness of Chinese people at home and abroad.

The Guanyin Cultural Park in Zhoushan, Zhejiang, China should position its functions as a sacred place for worshipping Buddha, a place of practice, a Dharma propagation center, and a service base for believers. It should not only create a handed down work of Buddhist architecture and an architectural landmark, but also become an exhibition center for Chinese Guanyin culture, a research base for Chinese studies, The Guanyin Culture Academic Research Center, the Traditional Culture and Art Exhibition Center and the Multicultural Exchange Center must use cultural confidence to effectively respond to and interpret the experience of the sinicization of Guanyin culture, enhance the national influence and cultural soft power of socialism with Chinese characteristics, and build a Firmly consolidate the theoretical system and discourse system of the consciousness of the Chinese nation's community, and provide a new theoretical vision and successful practice sample for the study of Chinese Guanyin culture and the construction of a functional demonstration area for the shared spiritual home of the Chinese nation.

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Conflicts of Interest

The authors declare no conflict of interest.

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