



The Value of Tea Culture under the Social Background of Chengdu Sichuan Province  
of China

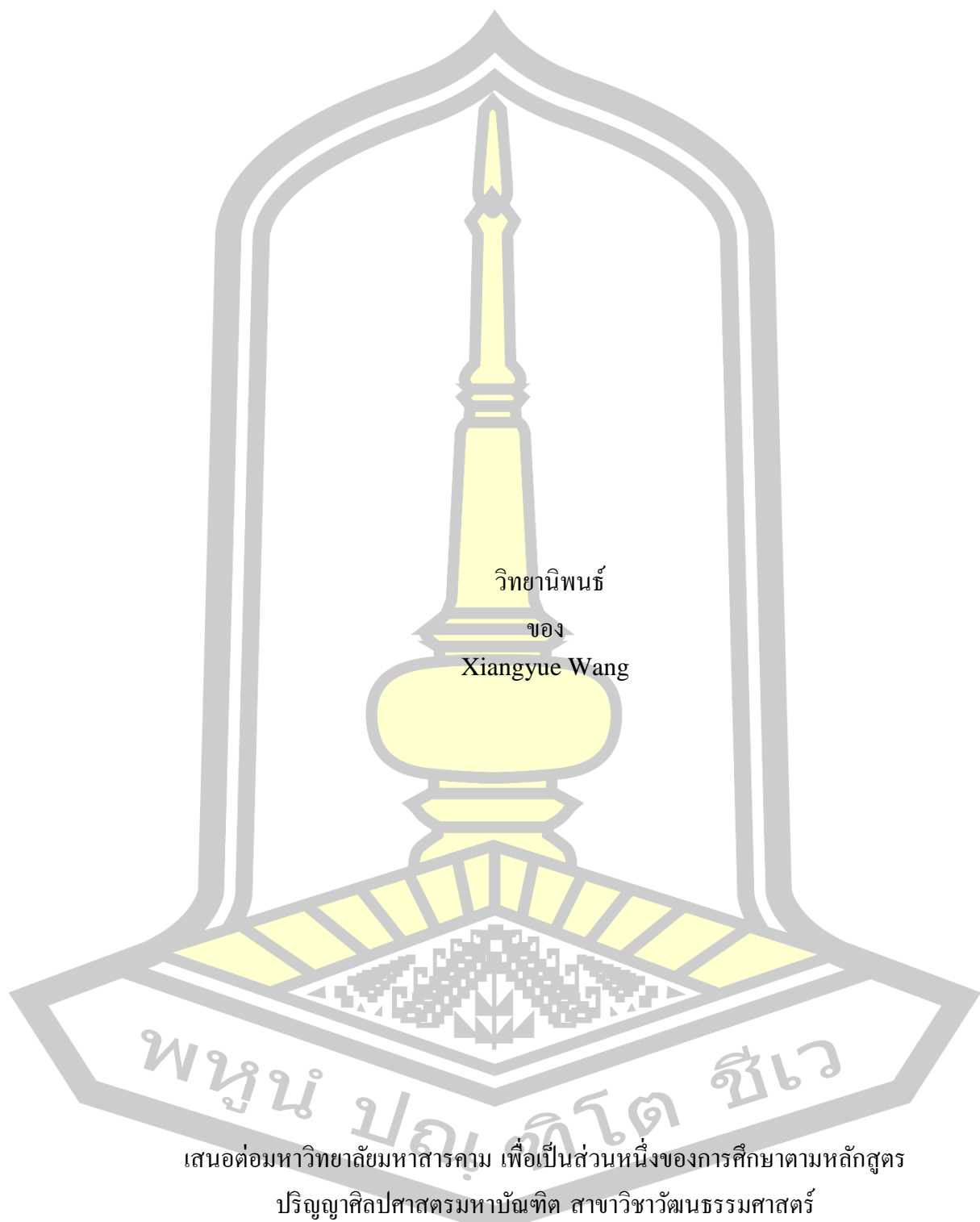
Xiangyue Wang

A Thesis Submitted in Partial Fulfillment of Requirements for  
degree of Master of Arts in Cultural Science

September 2024

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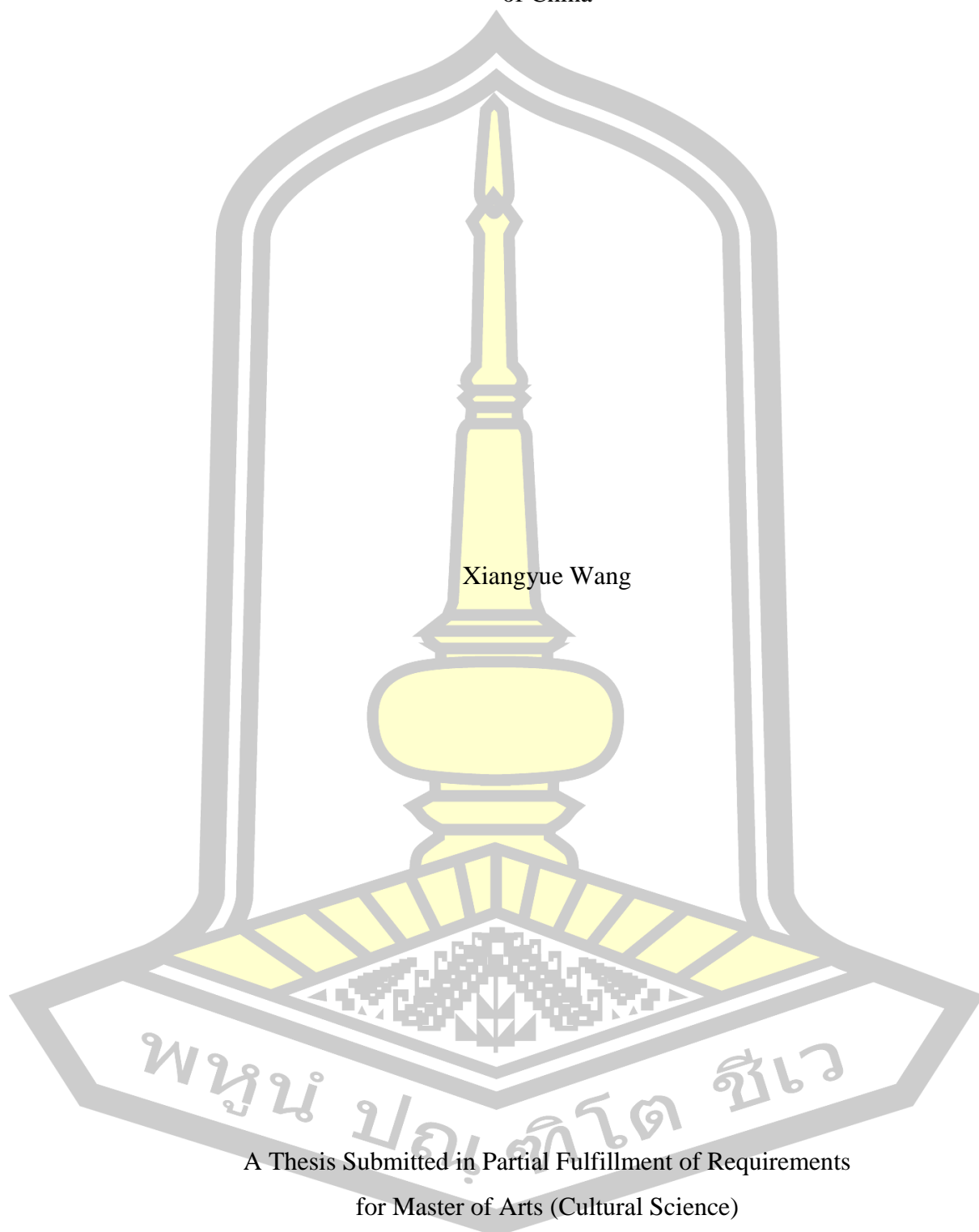
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The Value of Tea Culture under the Social Background of Chengdu Sichuan Province  
of China

Xiangyue Wang



A Thesis Submitted in Partial Fulfillment of Requirements  
for Master of Arts (Cultural Science)

September 2024

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### ABSTRACT

The purposes of this research were to study the value of tea culture under the social background of Chengdu, Sichuan province. The purpose of this study is 1 ) to study the origin of tea culture in Chengdu, Sichuan 2 ) to study the value of tea culture under the social and cultural background of Chengdu 3 ) to study the protection and dissemination of the Chengdu tea culture. The area of this study is Chengdu City, Sichuan Province . The researchers chose two teahouses with a long history as the main research area for data collection 1) Heming Teahouse 2) Pengzhen Guanying Teahouse. The methodology of this study consisted of three phases. The main methods of data collection are literature research, observation, and interviews .

The research results show that 1) Chengdu is one of the important areas of tea culture in China. The origin of tea culture here can be traced back to the Qin and Han Dynasties thousands of years ago. Tea has been widely exchanged and spread here, and has been passed down to the present. 2) The characteristics and value of tea culture are reflected in all aspects of life, society, emotion, etc., which not only enriches the cultural connotation of the city, but also provides a unique cultural experience for tourists. 3) To protect and disseminate Chengdu tea culture, we can start from many angles such as strengthening education, publicity and promotion, etc. As an important content of Chengdu culture, this research can promote the economic development of Chengdu and enrich the cultural content of Chengdu.

**Keyword :** Tea Culture, Background Value Communication, The Value of Tea, Culture of Chengdu Sichuan Province of China, Social Background

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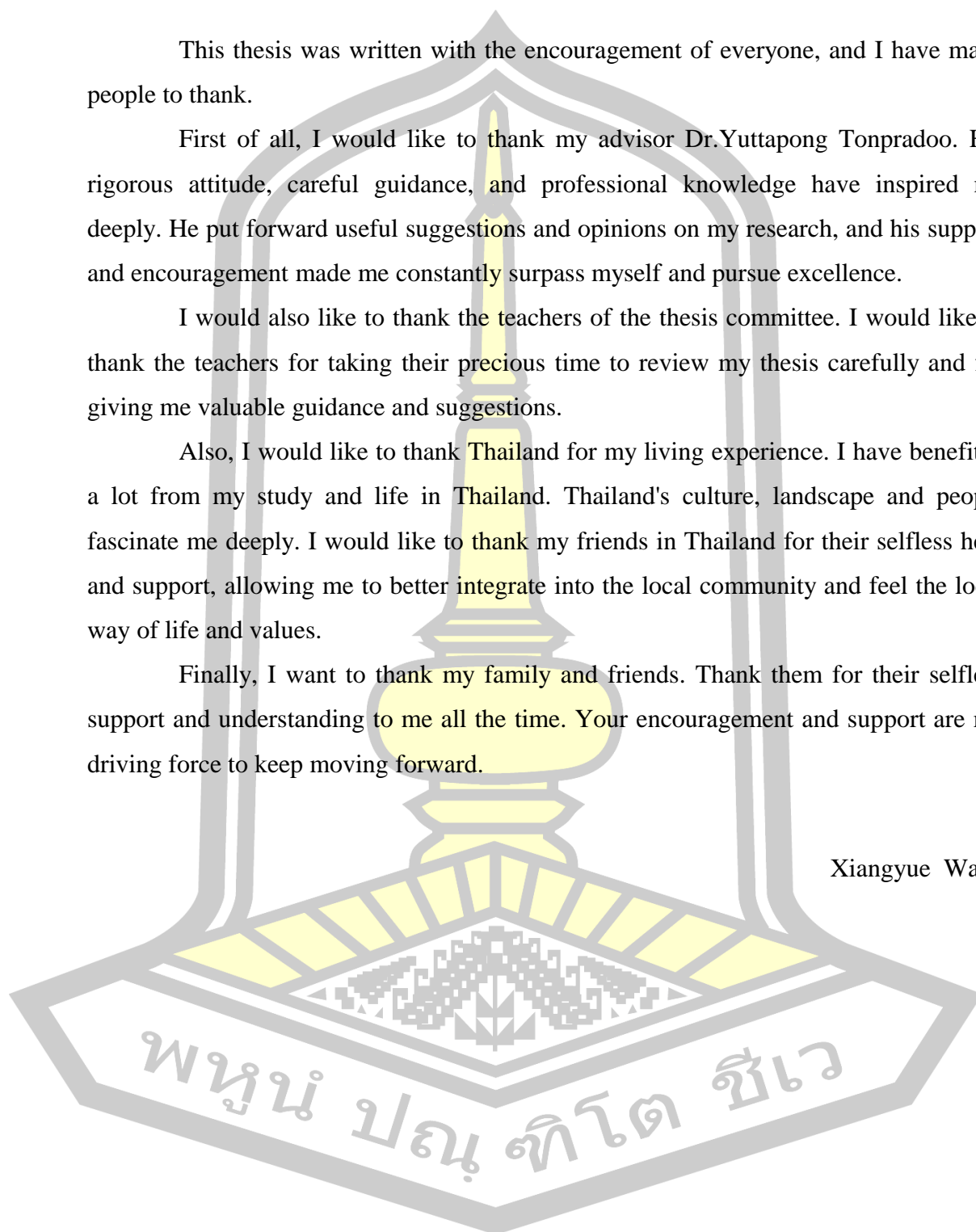
First of all, I would like to thank my advisor Dr.Yuttapong Tonpradoo. His rigorous attitude, careful guidance, and professional knowledge have inspired me deeply. He put forward useful suggestions and opinions on my research, and his support and encouragement made me constantly surpass myself and pursue excellence.

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Also, I would like to thank Thailand for my living experience. I have benefited a lot from my study and life in Thailand. Thailand's culture, landscape and people fascinate me deeply. I would like to thank my friends in Thailand for their selfless help and support, allowing me to better integrate into the local community and feel the local way of life and values.

Finally, I want to thank my family and friends. Thank them for their selfless support and understanding to me all the time. Your encouragement and support are my driving force to keep moving forward.

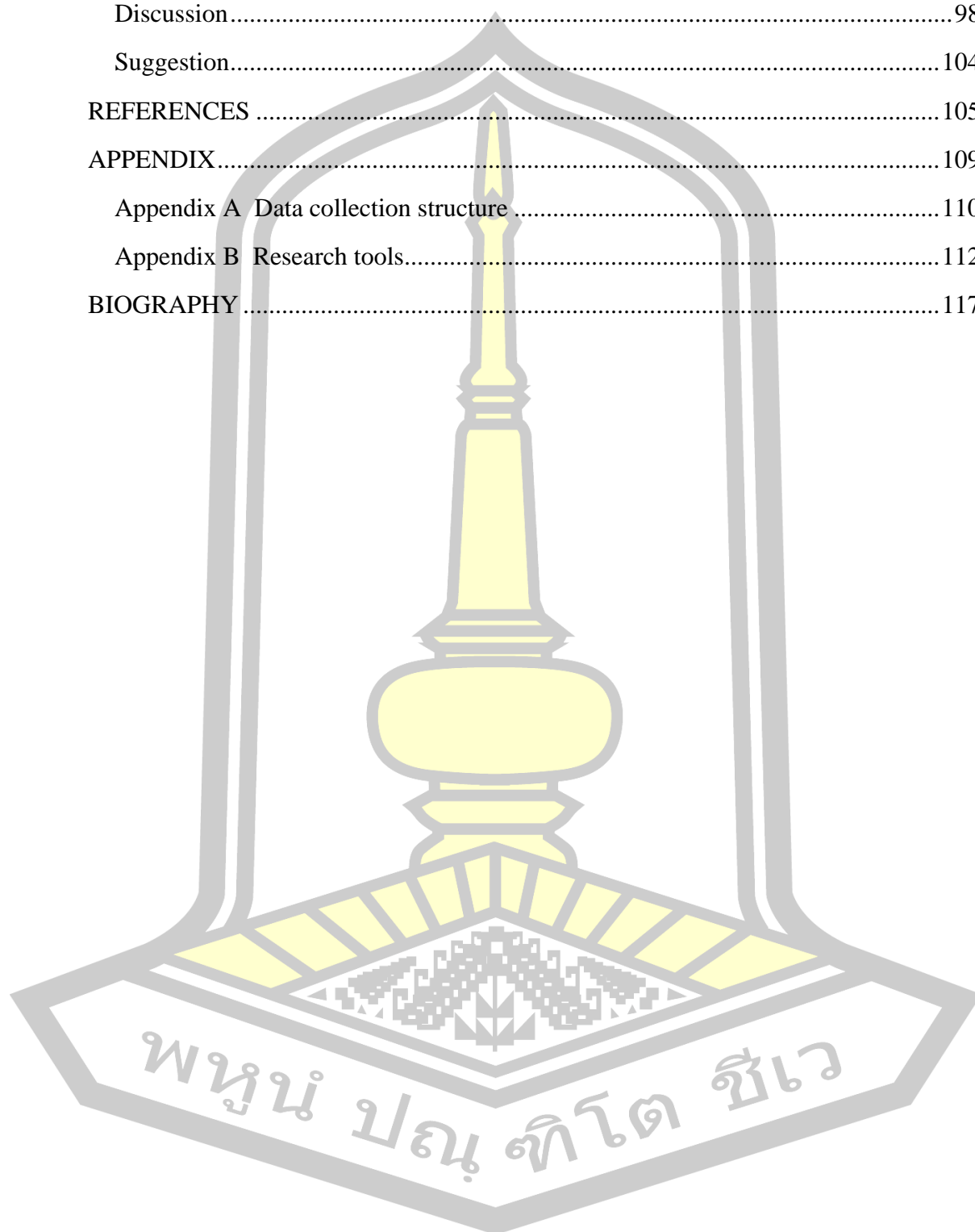
Xiangyue Wang



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# CHAPTER I

## INTRODUCTION

### Background of the Research

China is the "hometown of tea" and the birthplace of "tea culture". Chinese tea has been known and used by people for more than 4,700 years and has a profound influence around the world.

Tea is a daily drink for Chinese people. It originated in the period of Shennong, went through the Tang and Song dynasties, and gradually became popular in the Ming and Qing dynasties. Chinese tea culture is a fusion of various different concepts of Buddhism, Confucianism and Taoism, forming a unique whole. (Liu Feng, 2017) During this period, tea is the most popular and most beneficial green drink in the world.

Tea integrates "heaven", "earth" and "people" into one, advocating that "everyone who drinks tea in the world is a family". The connotation of "tea" is reflected in the Chinese "tea". China is known as "the country of etiquette", and the Chinese people combine the customs of making tea, tasting tea, smelling tea, drinking tea, and tasting tea with traditional customs, resulting in a kind of "etiquette customs" with Chinese characteristics. "

China has an extremely ancient history, and tea culture is a whole with unique significance and expressive significance. In this overall cultural system, it has been widely recognized by the general public no matter in terms of its diversification and its development process, and agree. In a complete tea culture, it not only contains a variety of tea materials, but also interprets local cultural concepts and thoughts. Its diversified and rich tea culture system reflects the public's acceptance of tea, and agree. Understanding the development process of Chinese tea can help us develop and use it better. The inherent characteristics of tea culture also enable the value of this culture to be truly and efficiently interpreted and inspired.(Liu Feng, 2017)

China is not only the country where tea was first discovered in the world, but more importantly, various ethnic groups and regions in China still retain a large number of customs and customs of drinking tea. Growing and drinking tea does not necessarily mean tea culture. To become a tea culture, one must first have a certain cultural background. In "The Classic of Tea", Lu Yu made a comprehensive summary of the tea drinking practice in and before the Tang Dynasty, and on this basis, he further elaborated the idea of "JingXingJianDe" (meaning that tea drinkers should strictly follow social moral norms, and at the same time You should always abide by the traditional moral spirit and never slack off).

Sichuan tea has very rich historical value in Bashu area. Here has a long history of planting and drinking tea, profound cultural heritage, and a large number of tree species, known as the birthplace of Chinese tea and tea culture. China can have a long tea culture of more than 4,000 years, because tea itself has a unique color, fragrance, taste, shape, and the special effect of tea on people.

Chengdu, Sichuan is also a place that attaches great importance to tea culture. It has a long tradition of drinking tea. Its tea culture is very valuable and has a great impact on the local economy and society.

The tea culture in Chengdu, Sichuan has a long history and can be traced back to the ancient Bashu civilization thousands of years ago. According to research, as early as the Western Han Dynasty, Chengdu had already become an important production and distribution center for tea in Southwest China. With the passage of time, Chengdu's tea culture has gradually formed a unique style and characteristics.

The Tang Dynasty was the golden age of tea culture in Chengdu. During the Tang Dynasty, tea culture gradually combined with Chengdu's literature, art and entertainment, forming the "teahouse culture". Teahouses are not only an important carrier of tea culture, but also a place for literati to relax, exchange ideas and express their talents. During the Ming and Qing Dynasties, the tea culture in Chengdu became more prosperous. Tea culture has gradually integrated into daily life in Chengdu and has become an indispensable part of people's life.

Chengdu is one of the famous tourist cities in China, with rich tourism resources and beautiful natural scenery. At present, the development of tourism in Chengdu is more diversified. In addition to traditional culture, historical sites and other attractions, it also includes food, shopping, entertainment, etc. In many aspects, with the acceleration of Chengdu's opening up and internationalization process, more and more foreign tourists come to Chengdu for tourism. In 2021, Chengdu will receive 205 million tourists and a total tourism income of 308.5 billion yuan (data source Chengdu Municipal People's Government. 2022).

Tourism can provide an important support and platform for the protection, inheritance and development of traditional culture, and traditional culture can also become an important resource and core element of tourism, promoting the development and innovation of tourism. (Zhu Shigui Fang Wanping Zhang Caili, 2008) Tea culture is one of the traditional cultures of Chengdu and one of the cultural business cards of Chengdu. Tea culture has played an important role in the development of Chengdu, is closely related to the development of Chengdu, and has become an important resource for tourism in Chengdu.

At present, there are many studies on tea culture, but there are few special discussions on the topic of tea culture in Chengdu. As for the emergence and development of tea culture, the natural environment and human environment have a great influence on the planting, production and development of tea culture. Therefore, there will be many unclear situations about the understanding of tea culture and the reasons for its emergence. Through research, we can understand the development of ancient tea culture and its related historical and cultural background. Secondly, Chengdu tea culture is an important part of regional cultural identity, and research can provide an in-depth understanding of the unique cultural characteristics and traditional values of the Chengdu region. However, Chengdu tea culture also faces problems such as inheritance difficulties, market competition and quality control. If we do not study Chengdu tea culture, it may gradually lose its traditional characteristics, the inheritance of tea culture will be hindered, and economic development and tourism will be affected. By studying Chengdu tea culture, multiple benefits such as cultural protection, traditional innovation, economic development and cultural exchange can be achieved. In short, the study of Chengdu tea culture is of great significance for protecting cultural heritage, promoting economic development, promoting cultural exchanges and enhancing local social identity.

### **Objectives of the research**

1. To study the origin of tea culture in Chengdu, Sichuan
2. To study the value of tea culture under the social and cultural background of Chengdu
3. To study the protection and dissemination of Chengdu tea culture

### **Research Questions**

1. What is the historical origin, origin and development process of Chengdu tea culture in Sichuan? What are the influences of geography, climate, soil and other natural environmental factors on the formation and evolution of tea culture in Chengdu, Sichuan?
2. What is the cultural connotation, variety characteristics and tea drinking customs of Sichuan Chengdu tea culture? What are the characteristics and influences of Sichuan Chengdu tea culture in terms of regional culture and social culture? What is the relationship between tea culture and other cultures in Chengdu?
3. What are the advantages and disadvantages of Chengdu tea culture in Sichuan, and what are the methods of protection and inheritance?

### **The Significance of the research**

The research results have had a significant impact on the cultural, academic and economic development levels of Chengdu, Sichuan Province. The purpose of choosing tea culture in Chengdu, Sichuan is to discover the value and role of tea culture at different levels, understand its current inheritance, and provide better protection, dissemination and research for tea culture.

1. The research results show that the ethnic history of Chengdu City, Sichuan Province, China, can be used as professional teaching materials by education bureaus, government departments, tourism departments, cultural bureaus, etc., including educational institutions as teaching documents. It can take a non-profit to guide the protection and promotion of cultural tourism, and use private enterprises to attract tourists and promote the economic development of Sichuan Province.

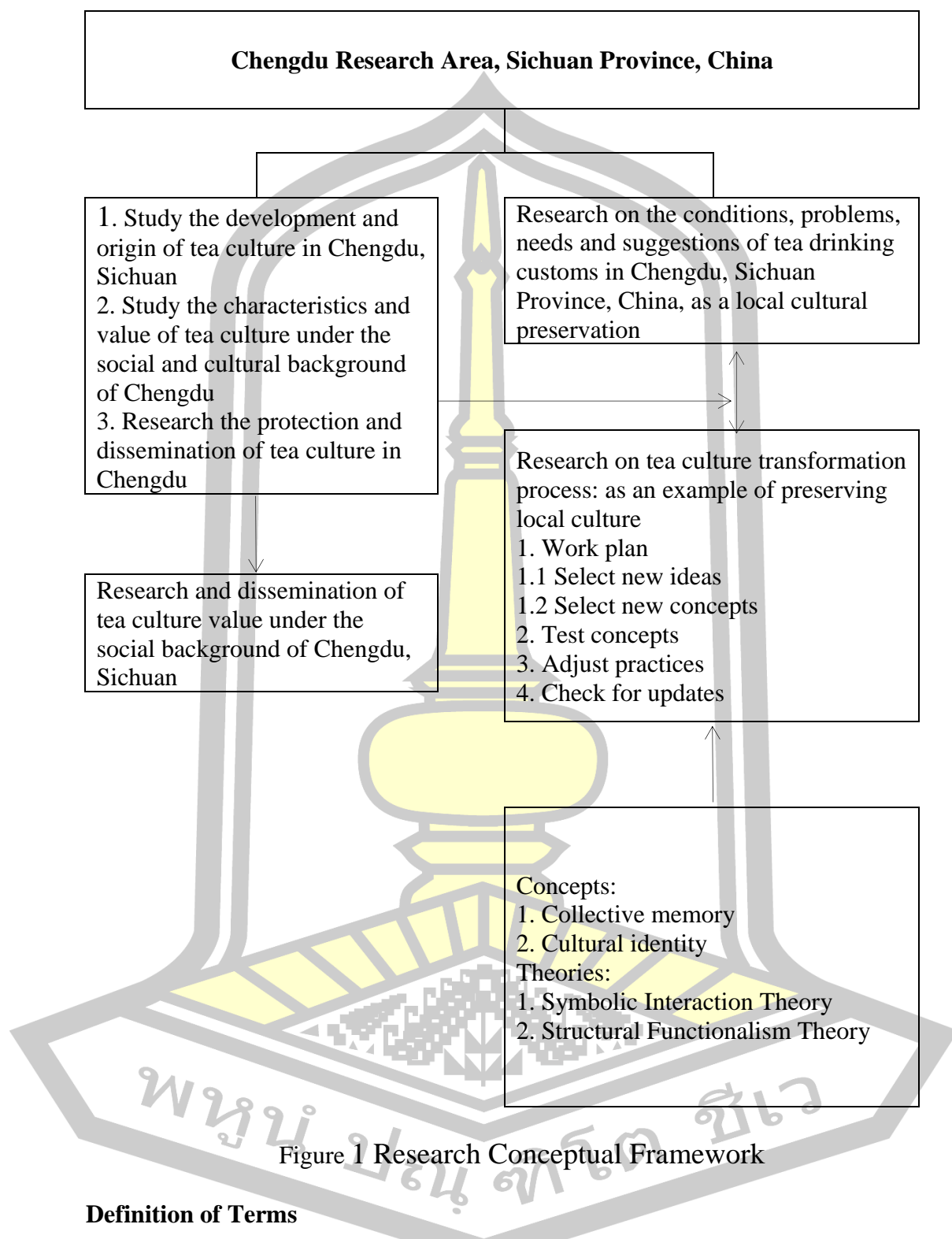
2. The change of tea culture in Chengdu, Sichuan Province, China has been studied, which can be used as a guide for the protection of tea culture traditions in Chengdu, Sichuan Province, China. Chengdu, Sichuan Province, China can carry out conservation studies throughout the province to promote the cultivation of local tea knowledge.

3. The research results help to promote the inheritance and innovation of tea culture, and can be applied to the invention of tea culture souvenirs, creating micro-economy, and becoming a model for local economic development.

### **Conceptual Framework**

After reviewing all aspects of relevant literature and materials related to Chengdu tea culture, a conceptual framework diagram guiding the entire thesis was formed, which is shown in detail as follows:





### Definition of Terms

Tea Culture means a cultural relationship that accompanies tea. In the social background of Chengdu, Sichuan, it is of great importance. It represents cultural phenomena, lifestyles and traditions related to tea, and is manifested in maintaining people's social interaction. function, life function, economic function. It has been

passed down to the present and has played a major role in the economic and social development of Chengdu, Sichuan.

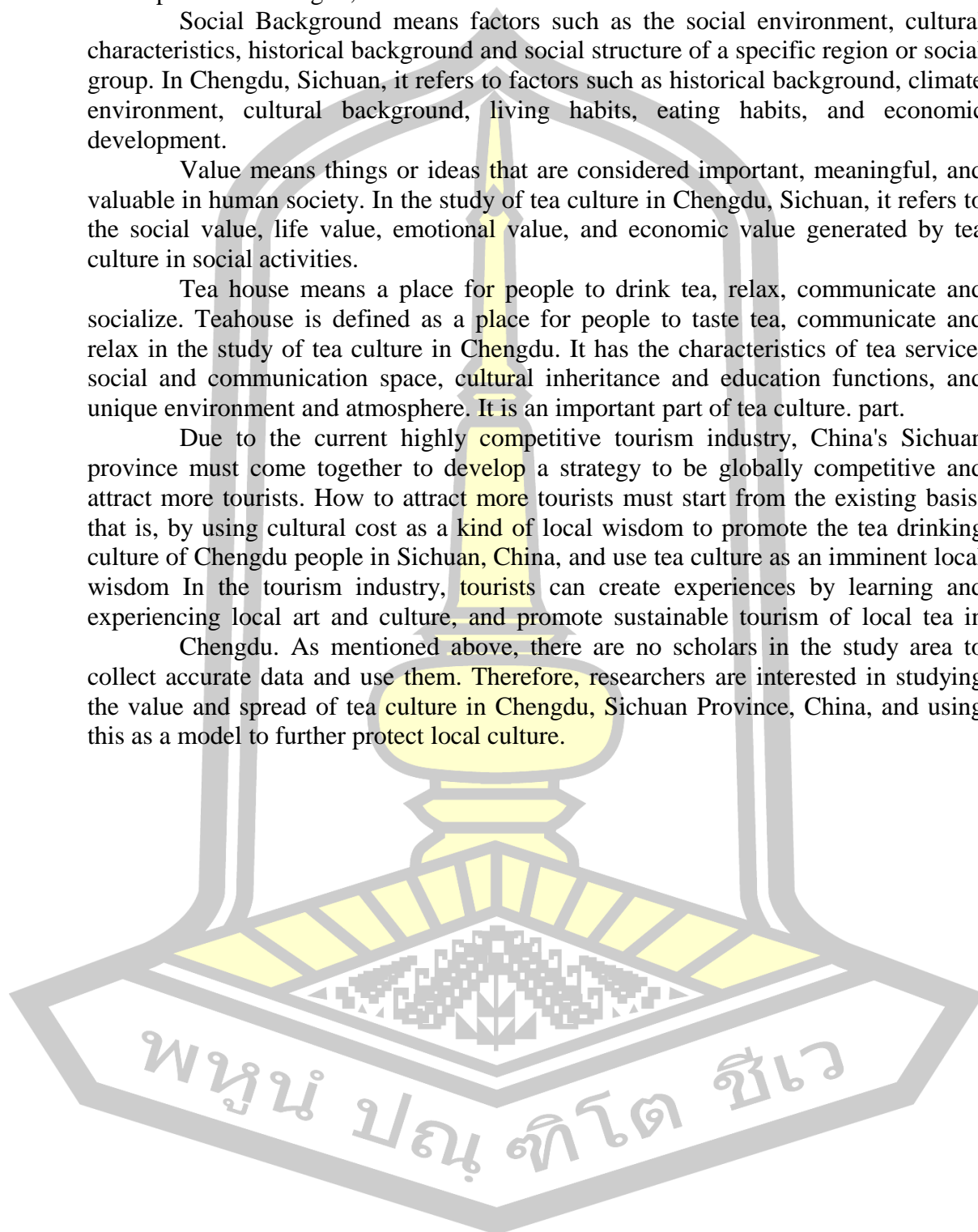
Social Background means factors such as the social environment, cultural characteristics, historical background and social structure of a specific region or social group. In Chengdu, Sichuan, it refers to factors such as historical background, climate environment, cultural background, living habits, eating habits, and economic development.

Value means things or ideas that are considered important, meaningful, and valuable in human society. In the study of tea culture in Chengdu, Sichuan, it refers to the social value, life value, emotional value, and economic value generated by tea culture in social activities.

Tea house means a place for people to drink tea, relax, communicate and socialize. Teahouse is defined as a place for people to taste tea, communicate and relax in the study of tea culture in Chengdu. It has the characteristics of tea service, social and communication space, cultural inheritance and education functions, and unique environment and atmosphere. It is an important part of tea culture. part.

Due to the current highly competitive tourism industry, China's Sichuan province must come together to develop a strategy to be globally competitive and attract more tourists. How to attract more tourists must start from the existing basis, that is, by using cultural cost as a kind of local wisdom to promote the tea drinking culture of Chengdu people in Sichuan, China, and use tea culture as an imminent local wisdom In the tourism industry, tourists can create experiences by learning and experiencing local art and culture, and promote sustainable tourism of local tea in

Chengdu. As mentioned above, there are no scholars in the study area to collect accurate data and use them. Therefore, researchers are interested in studying the value and spread of tea culture in Chengdu, Sichuan Province, China, and using this as a model to further protect local culture.



## **CHAPTER II**

### **DOCUMENT AND LITERATURE REVIEW**

For the research and dissemination of tea culture value under the social background of Chengdu, Sichuan, the researchers collected research concepts and theories from relevant literature and research as follows:

1. Contents Related to Research
  - 1.1 Culture and society in Chengdu
  - 1.2 General knowledge of tea and tea culture
  - 1.3 The establishment of Chengdu teahouse
  - 1.4 Policies on tea culture
2. Research Site
  - 2.1. Chengdu, Sichuan
  - 2.2 Heming Tea House
  - 2.3 Guanyin Pavilion Teahouse
3. Related Theories
  - 3.1 Related concepts
  - 3.2 Related theories
4. Review of the Research
  - 4.1 Chinese Research
  - 4.2 International research

#### **Contents Related to Research**

1. Culture and society in Chengdu
  - 1.1 Culture of Chengdu

The phenomenon of cultural definition is mainly reflected in the many views on the definition of culture. At present, the accepted opinion in the academic circles is that the British anthropologist Edward , known as the father of anthropology, Burnett Tylor , was the first person to have a significant impact on the definition of culture. His definition of culture is classic, he in "Primitive Culture" ( Edward Burnett Tylor .1871 ) said in the chapter "The Science of Culture": "Culture or civilization, taken in its broad ethnological sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and All other abilities and habits acquired by a man as a member of society."

Chengdu is a city with a long history and rich cultural heritage. From ancient times to the present, Chengdu has always been one of the important centers of western Sichuan culture.

#### **Chengdu's history and culture**

The history of Chengdu can be traced back to the period of the ancient Shu Kingdom more than 3,000 years ago. During the Han Dynasty, Chengdu became an important political, economic and cultural center. During the Tang Dynasty, Chengdu was the residence of the Sichuan Jiedu Envoy and the hometown of the poet Du Fu. His poems often describe the beautiful scenery and cultural atmosphere of Chengdu, which left a deep impression on later generations. With the passage of time,



Chengdu has undergone many political and cultural changes, but its cultural heritage has always maintained a unique style.

#### Chengdu's architectural culture

Chengdu is a city with a unique architectural culture. (<https://zhuanlan.zhihu.com/p/608584979>) The ancient Shu people built many stone buildings and cultural sites in the Chengdu Basin, such as the Sanxingdui site and the Jinsha site. In addition, Chengdu also has many ancient buildings built in the Tang and Song dynasties, such as Wuhou Temple, Wenshu Monastery and Chunxi Road, etc. These ancient buildings show the architectural styles and cultural characteristics of different historical periods, and have become an important part of Chengdu's urban culture.

#### Chengdu's Literary Art Culture

Chengdu is a city full of literary and artistic atmosphere. Ancient Chengdu used to be the hometown of many writers, calligraphers and painters, such as Du Fu, Su Shi, Zhao Ji, Zheng Banqiao and so on. Since modern times, many literary artists have emerged in Chengdu, such as Zhu Ziqing, Ba Jin, Shen Congwen, Lu Xun, Ye Shengtao and so on. Chengdu's literary and artistic culture is not only the pride of Chengdu, but also an important part of Chinese culture.

#### Food Culture in Chengdu

Chengdu is a city famous for its food culture. (Zheng Xiuhua, 2019)

Chengdu has a wide variety of delicacies and unique tastes, and is deeply loved by tourists at home and abroad. Chengdu hot pot, husband and wife lung slices, Chuan Chuan Xiang, Long Chao Shou, etc. are all famous delicacies in Chengdu. Chengdu's food culture embodies the hospitality and food pursuit of Chengdu people, and has become an important symbol of Chengdu's city image.

#### Traditional Culture of Chengdu

Chengdu's traditional culture has unique charm and characteristics. Chengdu has rich and colorful traditional folk culture, such as dragon raising its head, tea culture, Sichuan opera, etc. These traditional cultures represent the wisdom and spirit of Chengdu people, and are also an important part of Chengdu culture. In today's society, Chengdu people still inherit these traditional cultures and carry forward the cultural characteristics of Chengdu.

#### Chengdu's Modern Culture

Chengdu is also a modern city with rich modern cultural activities. Chengdu has rich and colorful cultural activities, such as Chengdu International Music Festival, Chengdu International Film Festival, Chengdu Design Week, etc. These modern cultural activities reflect the cultural taste and innovative spirit of Chengdu people, and also promote the development and prosperity of Chengdu culture.

In short, Chengdu is a city with profound cultural heritage. From ancient times to the present, Chengdu has always been one of the cultural centers in Southwest China, with rich and colorful cultural heritage. Chengdu has a unique cultural style, which represents the spiritual outlook and cultural taste of the people of Chengdu. In the future, Chengdu will continue to promote its cultural development, carry forward its cultural characteristics, and become an important part of Chinese culture.

### 1.2 History of Chengdu

Chengdu is one of the first batch of 24 historical and cultural cities named in my country. It has a splendid and colorful source of civilization and a long history of civilization . With the discovery of the Baodun Culture in the Chengdu Plain , it was confirmed that Chengdu was the center of the ancient civilization in the upper reaches of the Yangtze River as early as the civilization enlightenment period, and the history of urban civilization development has been as long as 4,500 years. The excavation of the two ruins of Sanxingdui and Jinsha indicates that the development of Chengdu City has reached its peak in the early stage more than 3,000 years ago. (Mao Xi, 2006) In 311 BC, Chengdu was planned by Qin Zhang Yi to establish three cities: Chengdu, Picheng and Linqiong. Since then, Chengdu has experienced more than 2,300 years of development. In the Han and Tang Dynasties, Chengdu had developed to a very prosperous level, and it was called "Yang Yi Yi Er" and "the most famous town in the world" at that time . Chengdu gained the reputation of "Land of Abundance" more than 2,000 years ago. This is the result of the ingenuity, intelligence and hard work of the Chengdu people of all ages.

#### 1.2.1 The origin and formation of Chengdu city

Chengdu is the birthplace of China's ancient Shu Kingdom and ancient Shu culture . According to the "Shu King Benji", there are five people from Sericulture, Baiwu, Yufu, Du Yu to Kaiming. They are the five main tribes from fishing and hunting, farming to farming. They first lived in caves in Minshan Mountain. , and later migrated on the Chengdu prairie, gradually developed into a village, and finally became a central village and city, and finally established a vast ancient country under the leadership of Du Yu. From the perspective of archaeology , as early as 4,500 years ago, the Dapingchuan area of Chengdu had formed the prototype of an ancient city-state with a long history. Chengdu's urban culture has experienced a history of more than 4,500 years since its establishment. It was not until 3000 years ago, during the early cultural development period represented by the ruins of Sanxingdui, Jinsha and Shierqiao, that the earliest and largest ancient Shu capital appeared in the center of this grassland. Since then, people have never migrated, and have continued to develop in the same place for more than 3,000 years. In the era shown by the ship coffin burial site in the commercial street, that is, in the early Warring States period, in the west of today's Chengdu, which is the center of the "Ancient Shaocheng", settlements of the enlightened state had already formed . In the late Warring States period, in the twenty-seventh year of King Qin Huiwen ( 316 BC), Zhang Yi destroyed Shu, and in 311 BC, Chengdu, Picheng, and Linqiong were established in accordance with the organizational system of Xianyang, the capital city at that time . They were the earliest cities in Chengdu . urban planning and urban design. Chengdu has a history of more than 2310 years of development and development.

About 4,500 to 3,700 years ago, there was a relatively mature late Neolithic civilization in the Chengdu Plain, which is called "Baodun Culture" in archaeology. (Mao Xi, 2006) Since 1995 , a large number of prehistoric city sites have been discovered in the Chengdu Plain , and there are 8 confirmed prehistoric city sites in the Chengdu Plain . The discovery and confirmation of these prehistoric city sites provide valuable material materials for exploring the historical development of early cities in Shu. These city sites all belong to the scope of Baodun culture . Judging from these relics and unearthed cultural relics , the Chengdu Plain has been in the

origin stage of the country and civilization since 4,500 years ago , and at the same time the city is also in the process of origin.

During this period, the ancient Shu people in the Chengdu area had transitioned from a nomadic people to an early settlement based on farming, and formed large and varied settlements ranging from thousands of square meters to tens of millions of square meters. groups of various sizes. Among them, Baodun Town, Xinjin County is the largest , covering an area of about 600,000 square meters . Next are the Mangcheng ruins in Dujiangyan, the ancient city ruins in Pixian County, the Yufu ruins in Wenjiang District , the Shuanghe Village ruins and Zizhu Village ruins in Chongzhou City, and the Yandian Village ruins in Dayi County. Rammed earth walls were found in various types of villages. Some are even two walls separated by one trench after another. The morphology of these settlement sites shows that the settlements had been differentiated during that period, with central settlements appearing, social organizations showing a differentiation between rich and poor , and a hierarchical system gradually formed .

The first urban agglomeration in the Chengdu Plain, that is, the original central urban agglomeration, was formed on a "fish-back" plateau between the gentle fan-shaped system and the shuttle-shaped system. Three or four thousand years ago, Chengdu was a plain with criss-cross water systems, lush forests, lush vegetation, and wetlands . Many rivers left from Minshan formed a flow direction from the northwest corner to the southeast corner on the Chengdu Plain . Among them, the hilly area between the two big rivers was once used by the ancient Bashu people as a place where human beings live together and where human culture originated.

Dujiangyan, Chongzhou, and Dayi were the areas that formed earlier in the urban agglomeration, and continued to develop on this basis, and finally formed the current Chengdu and several counties around it.

Similar to the development law of most human societies, the early cities in the Chengdu Plain area showed a clear northwest-southeast feature on the development axis of the Chengdu Plain area, mainly concentrated in the Minjiang River, Wenjing River, Shiting River and other water systems. This preliminarily formed the morphological characteristics of the small town. Affected by the Dujiangyan river network system, Chengdu's society, economy, and civilization first sprouted from the sedimentary platforms between the large, medium, and small rivers, and further developed and expanded on this basis. Therefore, the development of the western part of the northern part of Chengdu is the fastest, while the development of the eastern part of the southern part is relatively backward. In the middle of the Tang Dynasty , Wei Gao opened up the East City before the Daci Temple, and the economy and culture of this area of Chengdu were able to develop and develop from east to west.

About 3,700 years ago , the rise of the Sanxingdui culture, especially the emergence of the bronze smelting and jade processing industries in the third phase of the Sanxingdui culture, indicated that the Chengdu Plain had entered an early urban civilized society.

In the era of Sanxingdui civilization, the development characteristics of towns are: from several core settlements in Baodun civilization era, to the dominant position of the ancient Shu king, and then to the dependent status of several other core settlements. (Mao Xi, 2006)The ancient city of Sanxingdui covers an area of about 6

square kilometers. It has a larger population than that of the Baodun period, and the composition of the population is also more complex. It is no longer possible to maintain a stable social order simply by relying on the unity of the family. It requires a more complicated governance of a country, so there are strict classes and a regime dominated by theocracy, and a powerful urban regime has been formed. The Sanxingdui site has become an "absorber" and "compatibility device" for different branches and types of Shu with different periods, different socio-economic types and different ethnic characteristics. In the Sanxingdui culture, there are new archaeological discoveries that are consistent with the documentary records related to "Cancong Zongmu", including a bronze mask made of Zongyan people, and a fish that eats animals. The way of life of animals that eat rabbits, and some animals with eagle heads.

Interestingly, the titles of these kings of Shu happened to be an image description of the period when the social and economic life was different at that time. Cancong, according to literature research, is a tribe that eats "sunflower silkworms" for a living, and lives a life of hunting. Fish ghosts are a tribe that raises osprey and lives an economic life of fishing and hunting. Du Yu taught the people of Bashu to farm. They are a primitive tribe who lived in farming in a comfortable way. These tribes with different economic life lived in the first to fourth stages of Sanxingdui culture, conquering each other and merging with each other at the same time. Therefore, the Sanxingdui culture is not only the node of the early convergence of the culture of the king of Shu, but also the result of the cultural accumulation of the times, and the result of the integration and integration of the king of Shu in various periods of cultural exchanges, conquests, cultural agitations and conflicts, and also the result of its. As a carrying space, the capital absorbs the complexity and diversity of the ancient Shu culture.

With the gradual decline of Sanxingdui culture in Guanghan, followed by the Twelve Bridges culture that has developed into today's urban area of Chengdu, the most representative relics are the "ganlan" wooden houses in the "late Yin and early Zhou", which shows that the Chengdu area is the origin of the ancient "nest-dwelling cultural clan" in the Bashu area. Jinsha Village in the northwest of the city was excavated in recent years and was included in the 2001 National Top 10 Major New Cultural Relics Discoveries. The cultural attributes and content of this relic belong to the Twelve Bridges Culture, which existed between the late Yin Shang Dynasty and the early Western Zhou Dynasty. Located in an area of about 4 km along the banks of the ancient Modi River, it is a large-scale core settlement of ancient Shu. If Sanxingdui in Guanghan is regarded as the middle and late capital of the ancient Shu period in the Central Plains, the Jinsha site in Chengdu was the capital from the late Shang Dynasty to the Western Zhou Dynasty. It is possible that after Sanxingdui was abandoned, it moved to the Jinsha area and made it the new capital.

After several generations of unremitting efforts, Chengdu has gradually become a city famous for its industry and commerce. In the later Tang Dynasty, it has become one of the five commercial centers after Chang'an, and the "five equals" system has been implemented. The French philosopher Rousseau once said: "The houses make up the town, and the city is made up of the residents." The formation of the Chengdu citizen class was from the Spring and Autumn Period to the Qin and Han Dynasties, and it was the earliest era in which the Chengdu citizen class was



discovered in history. Therefore, the construction of Chengdu in 311 BC is the beginning of the exact date of Chengdu's city building, and it is a symbol of the early urban construction history of Chengdu.

#### 1.2.2 Economic, social and cultural development of ancient Chengdu

During the Han Dynasty, Chengdu made great progress not only in the economy, but also in the development of the whole city during its development. During the Western Han Dynasty, Chengdu County had 76,000 households, about 350,000 people, and it was the second largest city in China after Chang'an. Chengdu County has grown to 94,000 households and nearly 400,000 people in the Eastern Han Dynasty, gathering 30% of the population in Western Sichuan. During the Jin Dynasty, the scale reached 60% of the Western Sichuan area. Its scale is still rare in China. It is also the first urban agglomeration phenomenon in Chengdu. And with the increase in the number of people, the city is also growing. For more than two thousand years, the location, structure, nature and name of Chengdu have not changed in any way, which is rarely seen in other big cities in the world. Chengdu and Suzhou have become the only two large cities in China that retain the two oldest histories.

Chengdu has gradually become a "metropolis" in ancient my country in the Han Dynasty, and it is the largest commercial distribution center in Southwest my country. There are two main factors that caused this situation: First, the loose political system was implemented in the early Han Dynasty; at the same time, due to the relatively developed agriculture, animal husbandry, and handicraft industries in the Chengdu Plain, good material conditions were created for the commodity trade in the Chengdu area. Base. The western Sichuan plain is rich in water and grass and rich in products. During the period of King Zhuangxiang of Qin Dynasty, Li Bing built Dujiangyan and opened up two rivers between the south of Chengdu and Shuangliu, which brought various economic benefits to Chengdu, such as irrigation and boating, and made Chengdu quickly become a It became the agricultural, commercial and economic center of the entire Shu area, and its prosperity even surpassed that of Guanzhong, which is known as the "Land and Sea of Heaven". Therefore, Chengdu was called "Tianfu", which has been used until today. While developing agriculture, the industrialization level of agriculture, sideline, animal husbandry and local specialties has also been greatly improved. Shu is rich in grain, ginger, gravel, bronze, ironware, bambooware, etc., which are sold all over the country as commodities. According to the records of "Historical Records·Huozhi Biography", the influence of Chengdu Bazaar has radiated to the entire southwest region .

Handicrafts were a central part of the economy of ancient cities. In the Han Dynasty, Chengdu's iron smelting, salt making, and lacquerware were all well-known throughout the country. Chengdu is also the birthplace of brocade. In Chengdu, there is not only the official silk industry, but also general fabrics made by local folk handicraft workshops, and there is also a wide market. On the portrait bricks of the Eastern Han Dynasty unearthed in Tuqiao, Chengdu, there is an image of a pedal loom and a loom, which were the most advanced looms in the world at that time, hundreds of years earlier than the invention of European pedal looms. Especially "Shu" Jinxiu was even more famous at that time. During the Three Kingdoms period , "Shu" Jinxiu, which is famous for "Shu", has become the "exclusive commodity" of the Shu Han government's foreign trade. In the Liu Song Dynasty, the brocade office was further established in Danyang, and hundreds of handicraftsmen in central Shu

were relocated from Danyang to Jiangnan, thus driving the silk industry in the southwest region.

Today's Chengdu, Sichuan Province is located in the northwest of the Chengdu Plain. It is the capital of Sichuan Province and the political, economic and cultural center of Sichuan. It is the main railway line in southwestern my country. Through the comprehensive improvement of Funan River, "five roads and one bridge" road transportation, reconstruction of some old streets, renovation of Shahe River, maintenance and reconstruction of Daci Temple and Wenshu Monastery, the appearance of the entire urban area has been greatly improved. The maintenance of cultural relics, traditional buildings and historical relics has been strengthened, and the urban area has taken on a new look. It enjoys an international reputation and is known as one of the most livable cities in the world.

## 2. General knowledge of tea and tea culture

### 2.1 Knowledge about tea

China has a long record of tea culture. Although it is not possible to determine the specific period, there is always an approximate time. And we can also find that the custom of drinking tea in many countries comes from China. Therefore, many people think that tea drinking originated in China, while tea drinking and planting habits in other regions were introduced directly or through other channels by the Chinese.

However, there are those who can attest that drinking tea is not just for the Chinese, as it has also occurred in other countries like India and Africa. In 1823, a major of the British invading army discovered a large wild tea tree in India, so some people began to believe that the birthplace of tea was in India. There are naturally large wild tea trees in China, but most of all wild tea trees are distributed in the southwest region, and there are some records in Gansu, Hunan and other places. Tea is an ancient dicotyledonous plant, which is closely related to people's life.

Regarding the origin of Chinese drinking tea, there are some from ancient times, some from the Zhou Dynasty, some from the Qin and Han Dynasties, some from the Southern and Northern Dynasties, and some from the Qin and Han Dynasties, from the Three Kingdoms to the Tang Dynasty. , because before the Tang Dynasty, there was no word "tea", only "tea". It was not until Lu Yu, the author of "Tea Book", that he removed the word "tea" and changed it into "tea". That's why there is a saying that "tea originated in the Tang Dynasty". There is also one from Shennong, and one from the Qin and Han Dynasties.

Regarding the origin of tea, there are the following statements:

#### (1) The origin of the times

Lu Yu wrote in "The Classic of Tea": "Tea as a drink originated from Shennong." In the long history of Chinese civilization, everything related to agriculture and plants is often considered to be derived from "Shennong". As for the myth that "Chinese people drink tea from Shennong", there are various opinions based on folk stories. Another point of view is that when Shennong was boiling water in an iron pot in the wilderness, a small piece of leaf fell into the iron pot by chance, and the brewed tea soup was yellow in color, which could quench thirst and refresh oneself. According to Shennong's many years of tasting He came to this conclusion from the experience of medicinal materials, which is one of the reasons why Chinese people like to drink tea.

According to the Qin and Han Dynasties, the earliest and more reliable information on tea science is in the Han Dynasty, Song Shilei. (2022 : 96-99). Judging from the surviving documents, the records in Wang Bao's "Tongyue" clearly show that the market in the Bashu area in the Western Han Dynasty has been Tea was bought and sold, and cooked and drunk. From the Western Han Dynasty to the Sui Dynasty, the written records related to tea gradually increased, and the trend of tea becoming a culture became more and more obvious.

On the Six Dynasties Chinese tea originated in the Six Dynasties. Some people say it started from "Sun Hao replaced wine with tea", some say it started from "Wang Su's tea drink", and some people say it started from "Da It started from "Mo Chan Ding", and some people say it started from Japan and India. However, since the "Qin" theory has definite and verifiable evidence in history, it also reduces the legitimacy of the "Six Dynasties" theory.

#### (2) Function origin theory

"Sacrifice theory ": This theory refers to tea and some other vegetables, which were originally used for sacrifices, but later, after people ate them, there was no harm, so "for blood supply, vegetables, and medicine", and finally evolved into a drink.

" Drug Theory " : This statement holds that tea "was originally used for medicine". "Shen Nong's Materia Medica" records: "Shen Nong ate paraquat, and within a day, he could experience seventy-two severe pains, and a cup of tea can resolve hundreds of severe pains."

" Synchronism theory " : the initial method of using tea may be as a food for chewing, or as a roasted and boiled food, and gradually it is also used as a medicinal material;

In recent years, with the cross-integration of tea science and plant science, people have carried out a more detailed and comprehensive analysis and verification of the origin of tea from the aspects of species, geographical environment, environment, etc., and confirmed that Southwest China (including Chengdu, Sichuan) For the origin of tea. In short, its basic arguments include three points:

There are about 23 known tea species in the world, about 380, but 15 known in China, more than 260 species, mainly concentrated in Yunnan, Guizhou, Sichuan and other regions. There are more than 100 types of tea in the world, and about 60 types of tea are distributed in the Yunnan-Guizhou Plateau . From a botanical point of view, the occurrence points of many species are in one area, indicating that this area is the occurrence point of the group. The Theaceae and Camellia plants are distributed in Southwest China, indicating that Southwest China is the origin of Camellia and should also be the origin of tea .

From the perspective of geological evolution, in the southwestern region, there are continuous mountains, vertical and horizontal rivers, and various terrain changes, so there are many small landscape areas and small meteorological areas. In the case of huge differences in low latitude and altitude, it will cause a lot of weather changes, forcing the tea originally grown here to be distributed in various climates in the tropics, subtropics and temperate zones, resulting in changes in the types of tea , and eventually developed into tropical and subtropical large-leaf and middle-leaf tea trees, as well as temperate middle-leaf and small-leaf tea trees. In the eyes of botanists, whichever species changes the most, whichever species originates

from this place. The three provinces in southwest China have the richest tea resources and varieties in China, and should be the birthplace of tea.

It can be seen from the evolution method of tea trees that in the long evolution process, the evolution of tea trees always tends to continue to evolve. Therefore, as long as there are relatively dense original ecological types of tea, it should be the origin of tea. The large wild-type big-leaf teas in the three provinces of China and the surrounding areas showed obvious advantages in morphology, physiochemistry, etc., and confirmed that the southwestern region of China was the main origin area of this region.

## 2.2 Knowledge about tea culture

The historical characteristics of the development of Chinese tea culture (Gong Yongxin, Huang Qiliang & Zhang Yaowu.2015 :12-16 ). Chinese tea culture takes tea as the core and interacts with various factors. First of all, tea culture is inseparable from history. China has created tea poems since the Western Jin Dynasty, and there have been more than 3,500 poems so far. The poems involve famous tea, tea sets, tea gardens, tea picking, tea making, etc. These historical and cultural heritages also laid the foundation for the development of tea culture. Secondly, tea culture is closely related to tea production and sales. The Tang Dynasty was the heyday of Chinese tea production and sales, and also an important period for the development of tea culture. The tea production and sales area covers 14 provinces today, and tea culture has been widely spread and deeply developed.

Furthermore, tea culture is closely related to social development. In addition to the expansion of production and the popularity of tea drinking, the development and peak phenomenon of tea culture in the Tang Dynasty were also closely related to social factors such as the prosperity of Buddhism, the establishment of the imperial examination system, the prevalence of poetry, the promotion of tribute tea, and the prohibition of alcohol. Finally, tea culture also interacts with people's consumption needs. Chinese Han people usually drink tea in two ways: tasting tea and drinking tea. Tasting tea can enjoy the aroma and taste of tea, while drinking tea focuses on the drinking experience, including covered bowls of tea and large bowls of tea. Different ethnic minorities form their own tea-drinking methods according to their local and ethnic tea-drinking customs, such as Tibetan buttered tea, Mongolian salty milk tea, Bai's "Sandao tea" and Tujia's Leicha. As a result, tea culture has continued to evolve and develop, forming various tea custom cultures.

"Lao Zi" mentions: "Being and nothingness generate each other, difficult and easy promote each other, long and short embody each other, high and low coexist relatively, sound and sound complement each other, and front and back accompany each other." This is Lao Zi. From the core of dialectical thinking, it shows that opposite things are interdependent. In tea culture, tea is a comprehensive embodiment of various contradictory factors. From tea's "life experience" to efficacy, from type to value, from image to abstraction, etc., there are too many contradictory factors of tea. The development of Chinese tea culture is based on this dialectical thinking, gradually enriched and developed through the process of discovery, invention and creation. For example, in terms of tea drinking, although tea may seem ordinary, long-term drinking will produce good results. People in history have always summed up experience through their own experience and experience, and collected and organized observations and experiences around them for analysis and interpretation. Modern



people can use scientific and technological means to study the magic and complexity of ordinary tea more deeply. Therefore, the development of Chinese tea culture fully embodies the role of dialectical thinking, and dialectical viewing of tea is an important theoretical approach to enrich and develop Chinese tea culture.

There is no doubt that Chinese tea culture has been in constant development. However, during this development process, Chinese tea culture also experienced some troughs and peaks, so that people can clearly divide several interrelated but relatively different stages of development. The simplest method of division is to divide Chinese tea culture into two periods, which rose in the Jin Dynasty and flourished in the Tang and Song Dynasties. According to relevant literature and historical data, the development of Chinese tea culture can be divided into three major stages: before the Northern and Southern Dynasties, the Tang and Song Dynasties, and after the Ming and Qing Dynasties. Among them, the period before the Southern and Northern Dynasties was the origin of tea culture, the Tang and Song Dynasties were the heyday of tea culture, and the period after Ming and Qing Dynasties was the ultimate period of tea culture.

Reading the "Tea Classic" written by Lu Yu in the Tang Dynasty, we can find that there are many tea culture stories that happened before the Tang Dynasty, and the Jin Dynasty was the most developed period of tea culture, and the scope was relatively wide. Therefore, the formation period of Chinese tea culture should be considered after the Jin Dynasty and before the Tang Dynasty. It is appropriate to combine the Tang and Song Dynasties as the flourishing period of tea culture, because in terms of the scale of tea production and sales, the richness of tea culture content, and the changes in tea culture types, there is not much difference between the Tang and Song Dynasties. To be precise, many tea cultural phenomena, such as tea tax, tribute tea, tea horse trade, court tea art, etc., have a sequential relationship.

Chinese tea culture underwent a transformation during the Ming and Qing dynasties. The reform of the tribute tea system implemented in the Ming Dynasty promoted the innovation of tea types and tea drinking methods. However, the tea industry in the Qing Dynasty went from prosperity to decline, and lost control over tea exports. Therefore, calling the Ming and Qing Dynasties a period of transition has both joys and sorrows. After the founding of New China, the Chinese tea industry and tea culture entered a stage of reconstruction. Especially since the reform and opening up, China's tea and tea culture have been recovering and developing continuously, which has the nature of cultural revival, so it is more appropriate to classify it as a revival period. Tea culture is a branch of Chinese excellent traditional culture.

However, the formation of excellent branches of tea culture is a process of continuous sublation. The ways of using tea range from eating fresh leaves to drinking raw soup, from the boiling method before the Tang Dynasty to the tea ordering method in the Song Dynasty, and then to the brewing method since the Yuan and Ming Dynasties. It is suitable for the coexistence of various tea drinking methods. This is the result of continuous sublation. Tribute tea originated in the Shang and Zhou dynasties and later developed into a national system. Before the Ming Dynasty, most of the tribute tea collected by the court from the people was in the form of round cakes, but the Ming Dynasty improved it to loose tea or bud tea. This reform not only reduced the labor of tribute tea producers, but also brought about the enrichment and development of tea, and it was also a process of sublation. Although Emperor Taizu

of the Ming Dynasty promulgated an edict to "stop making dragon groups", the country's tribute tea system has not been cancelled. In the history of Chinese tea culture, people have always paid attention to the health care of tea on the human body. Many researchers concluded that "tea is the medicine for all diseases". With the continuous accumulation of people's consumption experience and the development of science, people gradually realized that the premise of "tea is a cure for all diseases" or "tea has all benefits but no harm" is different from person to person, time to time, and tea to tea. It is necessary to master the method of drinking tea scientifically and reasonably.

The historical pattern of Chinese tea culture development:

1. Multi-agent promotion. (Gong Yongxin Huang Qiliang & Zhang Yaowu, 2015) In China, the development of tea culture benefits from the promotion of multiple subjects. These subjects include people of different identities and social classes, such as emperors, generals, literati, ordinary people, Zen masters and hermits. In ancient times, due to their special status and role, emperors and generals had a great influence on the development of Chinese tea culture, and some were even direct participants in the construction of tea culture, such as Song Huizong Zhao Ji, Qing Qianlong Emperor Hongli, etc. The literati of the past dynasties are the backbone of promoting the development of tea culture. They created a wealth of elite tea culture and popular tea culture content, combined tea with excellent human nature, and compared tea to wise men and beautiful women. The majority of ordinary people not only created rich and colorful material and spiritual achievements of tea culture based on their own production and life practices, but also continued to inherit and innovate Chinese tea culture from the perspective of folk culture, especially around the discovery of tea and tea tree varieties. , tea varieties and colors, etc., have compiled many popular and magnificent legends and stories, reflecting the great cultural creativity of the people. Confucianism, Buddhism, and Taoism played an important role in the formation and development of Chinese tea culture. They each innovated tea culture and promoted its development, leaving their respective influences. The spiritual absorption of the three teachings has greatly enriched the connotation and connotation of Chinese tea culture, making it colorful and full of charm.

2. Advance through multiple paths. The development of Chinese tea culture is driven by multiple subjects. Under different historical conditions, the role of these subjects is different. For example, the emperor can solicit the best tea through the tribute tea system, while ordinary people can only produce a limited amount of tea. Therefore, when developing Chinese tea culture, each subject can only choose a path that suits his own interests and needs according to his own conditions. These paths can be divided into macro-path, meso-path and micro-path. During the Tang and Song dynasties, the state established the "tea horse department" and carried out "tea horse trade" with the frontier ethnic minorities. This is a path at the macro level. Different nationalities have accumulated their own distinctive tea culture expressions in long-term social practice, and embodies the humanistic spirit of each nation, which is realized through the path of mediocrity. Through micro-paths, such as creating a famous tea, weaving a legend, making an advertisement, or performing tea art performances, the rich and colorful forms and contents of tea culture can be displayed. It is precisely because of the development of multi-level paths that Chinese

tea culture has been able to form the rich form and content of today's extensive and profound, both refined and popular.

3. Multi-perspective in-depth. Discipline is a relatively professional and standardized concept. People often apply multi-disciplinary knowledge and methods in various progressive careers that promote research and development. The formation and development of Chinese tea culture also involves the application of multidisciplinary knowledge and methods, such as biology, chemistry, agronomy, medicine, folklore, history, sociology, economics, culture and management. However, objectively speaking, these multidisciplinary knowledge and methods are often obtained consciously or unconsciously. From this perspective, it is better to say that people in different disciplines or perspectives jointly create Chinese tea culture, rather than that people use multidisciplinary knowledge and methods to enrich and develop Chinese tea culture. Ancient kings appreciated Chinese tea culture from the perspective of politics rather than from the perspective of political science; literati appreciated Chinese tea culture from the perspective of literature and art rather than from the perspective of literature and art; ordinary people appreciated Chinese tea culture from the perspective of folk customs or the expression of folk customs. Feel and express this culture.

4. Multiple achievements emerge. Chinese tea culture is a diversified achievement formed and developed through a long history. These achievements include tea history relics, tea relics, tea books, tea paintings, various famous and high-quality teas, tea sets, tea houses, tea poems, tea songs and dances, tea production skills, tea drinking skills and tea art performances in physical form; Tea policies, tea laws, etiquette, and customs embodied in form, such as the tribute tea system, tea taxation, tea monopoly, tea horse trading, "three teas and six meals", "three teas" of the Bai nationality, etc.; Treating guests with tea, making friends with tea, cultivating character with tea, nourishing honesty with tea, "tea Zen flavor", tea virtue, tea ceremony, tea culture spirit, etc. Chinese tea culture has widely penetrated into people's daily life, integrated with local scenery culture, national culture, food culture, temple culture, building culture, festival culture and folk culture, continuously providing products and services for the market, directly It is loved by the majority of consumers and provides high-quality services.

Chinese Han people pay attention to the word "taste" when drinking tea. Whenever there are guests visiting, it is necessary to make and serve tea. When the guests visit, you can ask the guests for their opinions, and choose the best tea utensils for the taste of the guests. When treating people with tea, it is also important to properly match the tea. When drinking tea with guests, the host pays attention to the amount of tea left in the guests' cups and pots. Usually, cups are used to make tea, if most of the tea leaves have been drunk, then boiling water needs to be added, and boiling water is added when drinking, so as to ensure that the temperature and temperature of the tea leaves are the same. While drinking tea, it can also be matched with tea, sweets, dishes, etc. to adjust the taste and tea.

Tea is the basic daily necessities of the Chinese people and occupies a pivotal position in the daily life of the Chinese people. "A cup of clear tea is intimate." People use the method of brewing or boiling to drink and share tea in various occasions such as families, workplaces, and teahouses. Cultivating the self-emotion and moral quality of children can also improve the harmony of interpersonal

relationships. China has a vast territory and many ethnic groups, and the drinking and sharing of tea has obvious regional characteristics and differences, such as Gongfu tea, Hakka Leicha in southern Jiangxi, Sandao tea of the Bai nationality, and Camellia oleifera of the Yao nationality. In addition, tea is also widely used in ceremonial activities such as weddings, apprenticeships, and sacrifices. Treating guests with tea, making friends with tea, keeping friends with tea, and building good neighbors with tea is an excellent cultural tradition, which embodies the Chinese values of modesty, harmony, courtesy, and respect, and helps to enhance cultural identity and social cohesion.

Tea is a product of labor and a kind of taste. Tea culture takes tea as the carrier and spreads various arts through this carrier. Tea culture is an integral part of the excellent traditional culture of the Han nationality, and its content is very rich. Tea culture is the organic integration of tea and culture, which contains and embodies the material civilization and spiritual civilization of a certain period.

The production and development of tea has a long history. When Emperor Wu crusaded against the Shang Dynasty, he offered tea. (Song Shilei, 2022) Trading tea as a commodity in late primitive society. By the Spring and Autumn Period, there had been considerable development. As early as in the "Book of Songs", there have been records about "tea".

In the Han Dynasty, tea became a special tonic for Buddhist "zazen". During the Wei, Jin, Southern and Northern Dynasties, the custom of drinking tea had already appeared. In the Sui Dynasty, the whole people generally drank tea. In the Tang Dynasty, due to the prosperity of the tea culture, the tea ceremony became a kind of "something that the family cannot do without every day", so there were tea houses, tea banquets and tea parties to encourage guests to come and drink tea. In the Song Dynasty, tea competition, tribute, and tea delivery were popular.

In the Qing Dynasty, with the introduction of "qiyi", my country's "tea ceremony" has also been developed to a certain extent. With the rise of the commodity economy and the rise of urban culture, tea culture also emerged. The tea culture in ancient times was based on cultural outlook and romance, and mostly used art forms such as poetry, calligraphy and painting, tea drinking, singing and dancing. In the process of its emergence and development, the ideas of Confucianism, Taoism and Buddhism were integrated together, and gradually evolved into the etiquette and customs of various countries, thus making it a part of an excellent traditional culture and a unique cultural form.

With the continuous progress of both material and spiritual aspects, new changes have taken place in the content and expression of tea. In the new era, the essence of modern science and technology, modern news media and market economy has been integrated into the culture of tea, making the value and function of tea more prominent, and its influence on modern society has become more obvious. As the core of tea culture, tea has been paid more attention to its importance, and there are more and more exchanges between countries. In the context of the new era, the means of dissemination of tea presents the characteristics of scale, modernization, socialization and internationalization. Its meaning is rapidly expanding around the world, and its influence has been widely concerned around the world.

Famous teas, famous mountains, famous waters, celebrities, and scenic spots have bred distinctive regional tea cultures. China has a vast territory, various



types of tea, various tea drinking habits, and the differences in history, culture, life and economy in different regions, which make the local tea culture have distinct regional characteristics. In the metropolis of the economic and cultural center, due to its unique superior conditions and rich cultural heritage, a unique urban tea culture has also formed.

There are five main aspects of tea culture's role in modern society:

One is that the tea culture centers on tea virtue, attaches great importance to the group value of people, advocates selfless dedication, and opposes profit-seeking and mercenary. It emphasizes that "righteousness" is more important than "benefit", pays more attention to the harmonious interaction between people and others, advocates respect for others, and emphasizes self-cultivation and self-cultivation, which is beneficial to people's psychological state and can help people relieve their psychological distress. Thereby improving people's civilized quality;

The second is that tea is a good teacher and helpful friend when facing the test of life. In such a cruel society, such a cruel market, such work, such entertainment, such complicated interpersonal relationships, there are various psychological burdens. Participating in tea culture can relax the mind and body to cope with the challenges of life. The role of Hong Kong tea houses is very significant;

The third is to play a positive role in promoting the creation of social culture. While we are developing, we must also be careful not to fall behind in civilization, social degeneration, or moral degeneration in the process of development. In our country, the wide spread of tea in the society proves that tea has the function of reversing social bad consumption behavior, creating spiritual civilization and promoting social progress;

Fourth, it has played a significant role in improving the quality of life and spiritual life of the people. Tea culture is an informative, interesting, and entertaining activity. Tasting famous tea, tea sets, refreshments, watching tea style and tea ceremony art is a kind of aesthetic pleasure;

The fifth is to expand opening up to the outside world and promote exchanges among civilizations around the world.

3. The establishment of Chengdu teahouse " " was recorded in Chinese history was in Sichuan. According to "Chengdu General View", there were 516 streets and alleys in Chengdu at the end of the Qing Dynasty, but there were 454 teahouses, which means that almost every street has a teahouse. In 1935, Chengdu Xinxin News reported that there were 599 teahouses in Chengdu, and as many as 120,000 people drank tea every day, while the total population of Chengdu at that time was only 600,000. Excluding those women and children who rarely come here, the number of people who come here to drink tea is definitely an astronomical number. Today, Chengdu still has the largest number of teahouses.

Drinking tea has a long history as an important part of Chinese daily life. As the folk proverb says: "Seven things to open the door, oil, salt, firewood, rice, sauce, vinegar, and tea." The habit of drinking tea in the world today originated in Sichuan, far from It can be traced back to the Western Zhou Dynasty. After Qin unified China, it spread to other regions. This historical development process is recognized by academic circles at home and abroad. In ancient China, people sought to drink tea in an elegant environment, and literati and poets often described their leisurely mood while drinking tea while reciting poems and painting. Zheng Banqiao,

a painter in the Qing Dynasty, was said to be a "double idiot of tea and bamboo", and tea and bamboo were indispensable in his paintings. The ideal state he pursues is "a thatched hut, several dry new bamboos, snow-white paper windows, slightly green", and then "sitting alone in it, a cup of tea before the rain, a side inkstone, and a piece of Xuanzhou paper". Apparently Zheng Banqiao tried to stay away from the hustle and bustle of the world and get inspiration for creation in nature. It is impossible for a teahouse to create such a state of mind.

Wang Di, 2018 In Chengdu, although teahouses have both tea and bamboo (using bamboo chairs, many teahouses are located in bamboo forests), they are usually full of customers and bustling. People go there not only to drink tea, but also to pursue the atmosphere of public life full of crowds and hustle and bustle, which may reflect the different tastes and sentiments of ordinary people and elite literati in daily life. Various records in ancient China provide rich information about tea, tea production, tea drinking, and tea culture, but the records of teahouses are mostly vague. Teahouses have a long history, but when, where and how they arose are not known. Historical materials mention many tea drinking places, such as tea room, tea stand, tea shed, tea house, tea house, tea house, tea garden, tea pavilion, tea hall, tea house, tea shop, etc., in different regions and at different times, there are different forms and name. Due to the lack of detailed records, we don't know how similar and different they are from the "teahouse" we see today.

However, according to limited literature, at least in the Tang Dynasty there was a so-called "tea room", that is, a public place for drinking tea. In Bian Jing, the capital of the Northern Song Dynasty, and Hangzhou, the capital of the Southern Song Dynasty, there were many "tea houses", which provided places for gatherings of colleagues and prostitutes. There are also many records of teahouses in the Ming Dynasty, especially in southern cities such as Nanjing, Hangzhou, and Yangzhou. Chengdu also has a long history of teahouses. The "Sui Hua Ji Li Pu" written by Fei in the Yuan Dynasty said that there were "tea houses and restaurants" in Chengdu, and when people drank tea there, kabukis sang "tea songs". However, the information about teahouses in Chengdu before the 20th century is very limited, and what can be seen so far is nothing more than a few bamboo branch poems. Li Tiaoyuan, a famous literati in the Qianlong period, wrote: "The autumn sun is like a steamer to stop the car, and the four-horse bridge calls for tea. Pedestrians on strange roads all carry lotus root, and there are countless white lotus flowers in the south of the bridge." Of course, from the information revealed in this poem, we It is also not clear whether he was referring to a teahouse or a tea stand to buy tea, but at least we know that there was already a tea business at that time.

A Zhuzhi poem from the early 19th century provides a slightly more detailed record: "The new teahouse in the back street of the Confucian Temple, the flowers and fruits in four seasons are quiet and quiet. The most pitiful night can attract customers, and the sheep's horn lights are endlessly noisy." This word not only describes the teahouse. The location and atmosphere, from the currently known information, also saw the use of the word "teahouse" in Chengdu for the first time. Until the end of the 19th century and the beginning of the 20th century, the modern concept of "teahouse" was not common in Chengdu. As Zhou Xun, who was a county magistrate in the late Qing Dynasty, wrote: "There is no street in the teahouse, but there are tables in the street, and each table is equipped with benches in four

directions. First, there are no elegant seats, no buildings, and no leaning stools, so there is no one among officials and gentry to drink." Teahouses use high square tables, stools, and long chairs, which are inconvenient for people to sit for a long time. By the beginning of the 20th century, some teahouses began to use low tables. Square wooden tables and bamboo chairs with armrests, comfortable seats make customers more willing to stay here, and then other teahouses followed suit.



Figure 2 People drinking tea in teahouse  
Source: Xiangyue Wang (on 4th May 2022)

"Teahouse" is the most commonly used term for such service facilities in modern China, but in Sichuan, especially before the Republic of China, the most commonly used term was "tea shop". In the past in Chengdu, when acquaintances met on the street, the most common greeting they heard was "go to Kouzishang Tea Shop for tea". Here "tea shop" can refer to any kind of tea house. If "tea shop" refers to the public space used by people, then "tea house" or "tea house industry" often refers to the teahouse industry. At the beginning of the 20th century, some more elegant teahouses were established, generally called "tea gardens" or "tea houses". Many "tea gardens" provide performance entertainment, while "tea houses" refer to tea houses with two floors or on the second floor, and many of them use storytelling to attract customers.

In the first half of the 20th century, many people from other provinces and foreigners who came to Chengdu were deeply impressed by the teahouses and teahouse culture in Chengdu, and they often had vivid descriptions in their travel notes. Chengdu people joked that there are "three mores" in Chengdu: more idlers, more teahouses, and more toilets. In China, Chengdu is indeed famous for having the most teahouses, the most tea customers and the longest time spent in teahouses. As Li Jieren described in the late Qing Dynasty: "Tea shops, this is a special scene in Chengdu. I don't know how many there are in the whole city. On average, there is always one on a street. There are big and small, and most of the small ones are placed on the shop. Come to a table; the big one is in the doorway, or in the temple, or in the ancestral hall, or in some public office, and there are always more than forty tables." Outsiders often compare Chengdu teahouses with other regions. For example, a



Westerner found that in Chengdu "there are restaurants and tea drinking salons facing the street, which have the same functions as public houses in England, but without the disadvantages of bars. Friends in Hang out there and chat." He also noted that "most of the business is done in teahouses".

However, the most detailed descriptions of teahouses come from people from other provinces who came to Chengdu. When Shu Xincheng, a famous educator, came to Chengdu in the 1920s, what impressed him most was "the special leisure life of the people here". After the outbreak of the Anti-Japanese War, this way of life did not change much. Xiao Jun, a left-wing writer, came to Chengdu in 1938 and was amazed by the number of teahouses, so he exaggeratedly exclaimed: "Ten steps from willows in the south of the Yangtze River, ten steps from teahouses in Chengdu." Wu Zhihui, a veteran of the Kuomintang who once studied in France, also said in 1939: "Chengdu has as many teahouses as there are cafes in Paris." He Manzi, a famous contemporary writer and literary critic, recalled: "When I was young, I thought that the teahouses were the most prosperous in Jiangnan; It was a little longer, but when I arrived in Yangzhou, I realized that it was more prosperous in the south of the Yangtze River; when I came to Chengdu during the Anti-Japanese War, I began to marvel at the prosperity of the teahouses in the world, and it was in Xishu!" After being sent to the Northwest for several years, he spent almost all his life in the south of the Yangtze River, but Chengdu teahouses were one of the themes he often wrote about, vividly recording his experiences and observations in Chengdu teahouses. In fact, He Manzi is just one of many foreigners who are fond of teahouses in Chengdu. They are deeply influenced by the rich teahouse culture in Chengdu. Even a short teahouse experience has left them with endless memories and endless memories. reverie.

In 1941, a literati wrote an interesting article entitled "About Teahouses", describing his different experiences in teahouses in various places. The author is not from Sichuan. When he was a child, his parents would not allow him to enter the teahouse, because it was the place where the "low society" people like opium smokers and gamblers stayed. Even if he stood outside the door to watch the performance inside, his parents would beat him up. pause. So although he was curious about teahouses, he never went in until he left his hometown for Wuhan at the age of 18. In Wuhan, most of the tea drinkers in teahouses were of the third class, where he learned bad habits such as gambling and speaking obscene words, and became a well-known "bad young man". Later, he changed his ways and returned to good faith. After visiting many places, he seldom patronized teahouses. However, in Shanghai and Nanjing, he was deeply impressed by the beautiful singers on the teahouse stage and the well-dressed audience. After the outbreak of the Anti-Japanese War, he went to Sichuan. In the first five years in Chongqing, he spent "hundreds of nights" in coffee shops nicknamed "foreign teahouses". Finally, he came to Chengdu and found that the teahouse here provided a comfortable environment for customers of all walks of life, and it was the only place to "spend more than half a day at the price of five yuan" at that time, so he sighed: "Chengdu teahouse is the greatest. , You can watch the world with real feet."

These authors have different political, economic, social, and cultural backgrounds, and their observation angles are also different, but their impressions and feelings about the life of teahouses in Chengdu are very similar. The popularization of



services, the inclusiveness of customers from all walks of life, the length of time people spend in teahouses, and the close connection between teahouses and residents' daily life are unmatched by any other Chinese city.

In Chengdu, there are teahouses in the bustling urban areas, small tea stalls in the humble alleys, places for drinking tea in parks, and places for drinking tea in universities. There are teahouses almost everywhere. Especially in some old streets and alleys, you can see a teahouse every few meters, almost every one is full of people, and the business is so good that it is unbelievable. There are two reasons: one is that there are many people who love tea among the citizens, and the other is that people drink tea for a long time, and it lasts for half a day. If things go on like this, the teahouse will naturally be overcrowded. Some people say that about half of the people in Chengdu live in teahouses, and the other half live in hot pot restaurants. It seems that just as the city gates of Beijing are the "gates of the people" to interpret Beijing, the teahouses in Chengdu are also a key to interpret Chengdu.

Chengdu people pay attention to comfort when drinking tea. Bamboo is produced in Sichuan, and the chairs are all bamboo chairs that represent the characteristics of Sichuan teahouses. There are newspaper sellers, shoeshine sellers, pedicure sellers, massage sellers, ear digger sellers, melon seeds sellers, and bean curd sellers here, which can be regarded as a major feature of Chengdu. After entering the teahouse and leaning back on the bamboo chair, the waiter in the shop began to yell and served tea. The technique of making tea is also unique in Chengdu teahouses, just like performing acrobatics. Authentic Sichuan teahouses should be large copper teapots with long mouths, tin saucers, and porcelain tureen bowls. Now people all over the country know that Chengdu is a laid-back city with a slow pace of life, playing mahjong and drinking tea have become a trend. A positive statement means that Chengdu people live a leisurely, comfortable, and nourishing life, and enjoy a well-off life.

The biggest disadvantage of Chengdu, Sichuan is the lack of sun. Because there is less sun outside, people here have developed the habit of gathering indoors for activities, and it is more lively sitting indoors. As the saying goes, "there is not much sky above your head, but there is a teahouse in front of you." In the past, there were teahouses of all sizes everywhere in the urban area and on the streets outside the urban area, also known as "Jincheng". A must. But the recent development is very fast, and many teahouses on the street have disappeared in the blink of an eye, which is a bit regrettable. (Pei Lu Zhang Yajie Wu Dongming., 2009) There is also a saying that "Sichuan teahouses are the best in the world, and Chengdu teahouses are the best in Sichuan." Teahouses and mahjong have become a unique landscape in Chengdu. Some people count every day There are 200,000 people in teahouses and leisure places.

The layout and atmosphere of teahouses in Chengdu are very different from teahouses in other places. It is said that they belong to a very low-level type. They also have private rooms, which can meet anyone's consumption level. Sichuan writer Chen Shisong once made a comparison in a novel called "Sichuan People in the World" In his opinion, in the teahouses in the north, there are tall square tables and long tables. The bench, holding the water cup, holding the tea, drinking tea in an upright manner, makes people feel boring. The teahouses in Chengdu "have seats, have tea, and are interesting". The teahouses here can be described in one word as

"vulgar", which is not vulgar, but popular, and folk customs (Li Zheng, 2020) In the context of the rapid modernization of Chinese cities, the old teahouse, which was once a part of the daily life of Chengdu citizens, was promoted by various forces such as media packaging, official publicity and self-media marketing, with its simplicity, The traditional image has become an important symbol to endorse the image of "leisure Chengdu". On the one hand, ordinary teahouses are still the first choice for citizens' daily leisure and interpersonal activities. On the other hand, the deliberately packaged "old teahouses" also undertake the functions of people recalling the past and finding their spiritual home. The more important aspect is shown in It has become an important cultural resource for creating "leisure Chengdu". On the basis of the entity of public leisure space, the old teahouse is gradually sublimated into a cultural symbol of urban image construction and becomes a part of the overall urban image of Chengdu.

#### 4. Policies on tea culture

##### 1) "Sichuan Province "14th Five-Year" Intangible Cultural Heritage Protection Plan"

In order to further improve Sichuan's intangible cultural heritage protection and inheritance system, improve the province's intangible cultural heritage protection and inheritance level, promote the creative transformation and innovative development of Chinese excellent traditional culture, and gather the spiritual power to build a strong cultural province and a strong tourism province. Sichuan Province's "14th Five-Year Plan" Intangible Cultural Heritage Protection Plan (Sichuan Provincial Department of Culture and Tourism. 2021) has formulated the overall goals as follows:

By 2025, representative intangible cultural heritage items with national and provincial levels as the focus and core will be effectively protected; The age echelon of representative inheritors of intangible cultural heritage is more reasonable, the practical ability of inheritance has been greatly improved, and the key recording work of representative inheritors of intangible cultural heritage above the provincial level has been completed;

The intangible cultural heritage database has been fully established, and the digital and intelligent level of intangible cultural heritage protection has been further improved; the overall regional protection level of intangible cultural heritage has been substantially improved;

Cultivate a batch of leading brands for transformation and utilization, effectively integrate the protection and inheritance of intangible cultural heritage into the national development strategy, and help the high-quality economic and social development to be more effective;

The means and methods of publicity and popularization are constantly innovated, the international and domestic influence is further enhanced, and the role of intangible cultural heritage in serving the contemporary era and benefiting the people is further exerted.

Chengdu tea culture is an important intangible cultural heritage in Sichuan Province and one of the very famous cultural brands in Sichuan Province. Chengdu tea culture has a long history, has unique cultural connotation and value, and has become a representative of Sichuan Province and Chinese tea culture. Protecting

Chengdu tea culture can not only strengthen the protection of intangible cultural heritage, but also promote the inheritance and development of Chengdu tea culture, and further promote the development of cultural tourism and cultural industries.

## 2) "Guiding Opinions on Promoting the Healthy Development of the Tea Industry"

Tea has a long history of cultivation in my country and has a special status in Chinese life. General Secretary Xi Jinping pointed out that we must unswervingly follow the road of ecological priority and green development, get rich from tea, develop business from tea, get rid of poverty and become well-off. The Guiding Opinions on Promoting the Healthy Development of the Tea Industry (Ministry of Agriculture and Rural Affairs, State Administration for Market Regulation, All-China Federation of Supply and Marketing Cooperatives. 2021) states:

**Guiding ideology:** Guided by Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, fully implement the spirit of the 19th National Congress of the Party and the Second, Third, Fourth, and Fifth Plenary Sessions of the 19th Central Committee, based on the new development stage, implement new development concepts, and build The new development pattern focuses on promoting the healthy development of the tea industry, coordinating tea culture, tea industry, and tea technology, integrating production, processing and marketing, integrating agriculture, culture and tourism, accelerating variety training, quality improvement, brand building and standardized production, and improving the supply of the tea industry chain. To improve the level of modernization of the tea industry, build a whole industry chain of the tea industry, expand the multiple functions of the tea industry, improve the quality, efficiency, competitiveness and sustainable development capabilities of the tea industry, and provide strong support for comprehensively promoting rural revitalization and accelerating agricultural and rural modernization.

**Basic principles:** — **Innovation-driven, quality-improved.** Promote the collaborative innovation of government, industry, academia, research and application, promote technological innovation, equipment creation, and cultural creativity, and provide new momentum for the development of the tea industry. Strengthen the main responsibility for the quality and safety of tea farmers, tea enterprises, and tea merchants, improve the quality and safety inspection and testing system, product traceability system and supervision system, and improve the quality and safety level.

- **Ecological priority, green development.** Establishing green water and lush mountains is the concept of Jinshan Yinshan, building green ecological tea gardens, promoting green production and processing technologies, producing green organic products, and guiding green consumption.

- **Integrated development, uniting agriculture and leading agriculture.** Promote the infiltration and integration of tea industry and culture, tourism, education, health care and other industries, and cultivate new industries, new formats and new models. Improve the mechanism of linking interests, and leave more value-added income and jobs in the entire industrial chain to tea farmers.

- **Government guidance, market leadership.** Give full play to the role of government planning guidance and resource coordination, and guide capital, technology, talents and other elements to concentrate in advantageous areas. Give full

play to the decisive role of the market in resource allocation, and promote the maximization of industrial benefits and optimization of efficiency.

Overall goal: By 2025, the area of tea gardens will be stable at the current level, the contribution rate of tea industry science and technology will reach 65%; the total output value of dry raw tea will reach 350 billion yuan, the export value of tea will reach 2.5 billion US dollars, and the annual sales of several cultivated plants will exceed 2 billion yuan Yuan's large-scale modern tea industry enterprise group; the level of tea technology has been greatly improved, tea culture has been vigorously promoted, the primary, secondary and tertiary industries have been deeply integrated, and a high-quality development pattern of the tea industry has basically formed.

Optimize the layout of production areas: Adhere to the right area and the right variety, guide the adjustment and optimization of the industrial layout of each tea area, and scientifically delineate the main tea production advantage areas such as green tea, black tea, oolong tea, black tea, and white tea. In the advantageous areas of the Yangtze River Basin, especially the north of Nanling and the south of the Yangtze River, focus on the development of green tea and give consideration to the development of black tea; in the advantageous areas of southern Zhejiang, southern Fujian, northern Fujian and eastern Guangdong, focus on the development of oolong tea and white tea; Advantageous areas such as southern Yunnan, central Guizhou, southeastern Guizhou, and southwestern Guangxi focus on the development of black tea, special tea and green tea. Guide high-latitude, high-slope unsuitable areas to gradually withdraw from tea plantation. It is forbidden to develop the tea industry in ecologically fragile areas, and it is strictly forbidden to occupy permanent basic farmland in violation of regulations to build tea gardens.

Improve the production capacity of tea gardens: promote fine clones and special varieties for processing, and increase the rate of tea gardens and the level of specialization. Promote the elimination of old tea gardens, the transformation of low-yield tea gardens, and the improvement of new tea gardens, and improve field roads, storage and drainage facilities, power equipment and other supporting facilities and equipment. Promote the in-depth integration of agricultural machinery and agronomy, and improve the level of intelligent tea garden management and picking mechanization. Support and standardize social service enterprises and farmers' cooperatives to carry out professional services such as unified agricultural materials supply, unified pest control, and unified fertilization and pruning.

Promote the green technology model: Intensify the zero-growth campaign for the use of chemical fertilizers and pesticides, strengthen the soil management of tea gardens, select a number of key counties in advantageous areas to carry out pilot projects for replacing chemical fertilizers with organic fertilizers in tea gardens, and promote the application of key technologies such as formula fertilization and fertilizer-water integration. Build a batch of demonstration tea gardens integrating unified prevention and control with green prevention and control, promote green prevention and control technologies such as biological control and physical control, and reduce the use of chemical pesticides.

Improve the level of primary processing: scientifically deploy primary tea processing centers, strengthen the renovation of primary tea factories and improve the processing environment. Increase subsidies for the purchase of primary tea processing machinery, incorporate complete sets of tea primary processing equipment into the



pilot scope of new agricultural machinery subsidies, promote the upgrading of tea primary processing facilities and equipment, and guide family farms, farmers' cooperatives, tea enterprises, social service organizations, etc. to complete the purchase of machines, kneading machines, slitting machines, color sorting machines, frying (drying) drying machines and other primary tea processing machinery. Improve the conditions of tea storage and fresh-keeping facilities, and increase commercial processing capabilities such as grading and product packaging.

**Develop deep-processing products:** support processing enterprises to build or transform tea deep-processing production lines to improve processing quality and production efficiency. Guide processing enterprises to develop deep processing products such as matcha, tea dishes, new tea drinks, tea-containing foods, flavored tea, health products, cosmetics, etc., to meet diversified consumer needs. Research and promote the efficient processing technology of summer and autumn tea, extract functional components such as tea polyphenols, tea polysaccharides, and tea pigments, promote the in-depth development of tea products, and expand the functional uses of tea products.

**Development of comprehensive utilization and processing:** Promote the recycling of by-products such as tea branches, camellia, tea seeds, and tea residues, and develop food (including health food) such as tea pollen and tea seed oil by using technologies such as ultrafine grinding, supercritical extraction, and bio-fermentation, as well as new products such as base materials, fertilizers, new materials, and clean fuels, turning waste into treasure and turning harm into profit.

**Cultivate and create well-known brands:** All tea areas should integrate existing brands, create regional public brands with distinctive regional characteristics and outstanding product characteristics, improve brand management systems such as authorization, supervision, and protection, increase protection of historical famous tea brands, and expand the market influence. Create corporate and product brands, support tea companies in identifying product positioning, optimize packaging design, enrich brand connotations, increase marketing promotions, and enhance market awareness and social influence.

**Actively expand marketing channels:** guide tea areas to connect with large wholesale markets, retail markets, specialty stores, and logistics distribution centers, and innovate and develop offline sales channels. Combined with the implementation of the "Internet +" project of agricultural products going out of villages and into cities, modern elements such as network, data, and technology are used to establish a new online sales system and promote the networking of marketing channels. Encourage the development of new business forms such as direct supply sales, membership customization, store experience, and live delivery of goods, and promote the transformation of consumption patterns.

**Building a regional trading center:** Relying on a large-scale tea trading market, improve facilities such as display and sales, warehousing and logistics, and electronic settlement, and realize multiple functions such as logistics distribution, price formation, scientific and technological exchanges, exhibitions and trades, and create a trading center with complete infrastructure, complete information functions, and trading facilities. Various regional trading centers. Guide each tea area to explore and establish a price monitoring system in the origin market for characteristic

varieties and scarce products, release monitoring information in a timely manner, and correctly guide production, circulation, and consumption.

**Strengthen scientific and technological support:** Encourage scientific research institutions and enterprises to jointly carry out the protection of tea tree germplasm resources and the cultivation of new varieties, and build a number of regional clone seedling breeding bases. Promote the cooperation of scientific research units, promotion agencies and leading enterprises, and concentrate on tackling key problems in efficient cultivation, quality identification, and green prevention. Key technologies such as governance and disaster prevention and control, research and development and promotion of advanced equipment such as tea garden arrangement, tea tree pruning, high-efficiency plant protection, mechanical harvesting, and intensive processing, and integrate and promote a number of advanced and applicable technical models.

**Improve the industrial standard system:** In accordance with the principle of "standard implementation, lack of standard supplement, low standard promotion", improve the production environment, variety seedlings, input control, product processing, grading, storage and transportation preservation, packaging and labeling. The formulation and revision of standards for key links such as transportation, logistics and transportation, strengthen the construction of an industrial measurement and testing system, and promote the construction of a tea industry standard system for the entire industry chain with reasonable layout, scientific indicators, and coordination.

**Strengthen the construction of talent team:** guide the establishment of expert advisory groups in various tea areas to provide intellectual support for the development of the tea industry. Support scientific research personnel to invest in tea companies with scientific and technological achievements, and establish and improve the dual employment mechanism for scientific research personnel to be jointly established by schools, enterprises, and colleges and enterprises. Strengthen the training of tea industry promotion technical personnel, hold tea processing vocational skill competitions, and build a number of applied technology training bases. Guide all kinds of subjects to start businesses and innovate in the whole chain of the tea industry, introduce modern management, business concepts, and business models, and cultivate a group of leading talents, technical teams and entrepreneurs in the tea industry.

**Cultivate and strengthen the main body of integration:** support the integration, merger and reorganization of tea enterprises in the same industry, promote the reform of the shareholding system, establish a modern enterprise system and go public for financing, and create a group of tea industry leaders with strong competitiveness and high market share. Encourage the development of tea industrialization consortiums led by large tea enterprises, followed by cooperatives and family farms, and actively participated by tea farmers, so as to strengthen the connection between production and sales and the connection of interests.

**Promote the integration of the whole chain:** guide all tea regions to coordinate and coordinate all links and subjects of the tea industry to build key chains and typical counties of the whole tea industry chain. Promote the business model of "leading enterprises + cooperatives + production bases", improve the connection mechanism of the upper, middle and lower reaches of the industrial chain, form the

"chain owner" enterprise to drive, and the business entities in various links such as breeding, production bases, storage facilities, processing and circulation are organically connected, The development pattern of the whole industrial chain with division of labor, cooperation and coordination.

Promote the integration of tea, culture and tourism: develop new forms of integration of tea, culture and tourism such as "tea tourism + homestay", "tea tourism + research", "tea tourism + health care", and create tea tourism boutique routes, boutique parks and characteristic towns. Deeply explore the rich connotation and profound essence of Chinese tea culture, organize theme activities such as "International Tea Day", inherit tea art, tea theory, tea ceremony and other intangible cultural heritage, tell the story of Chinese tea culture well, and demonstrate the unique charm of Chinese tea culture , Promote tea culture spread and go out.

Strengthen organization and leadership: major tea-producing provinces (autonomous regions and municipalities directly under the Central Government) should formulate overall plans or guidelines for promoting the healthy development of the tea industry, promote the establishment of a promotion mechanism for provincial leaders to serve as the "chain length" of the entire tea industry chain, and optimize regional and structural layouts , extend the industrial chain, create a supply chain, enhance the value chain, and promote the healthy and orderly development of the tea industry. The agricultural and rural departments should cooperate with market supervision, supply and marketing cooperation and other departments to establish a coordination and promotion mechanism, strengthen business guidance, policy support, market supervision, demonstration and promotion, and publicity and promotion, so as to promote the scientific and standardized development of the tea industry.

Strengthen policy support: Coordinate project funds for advantageous characteristic industrial clusters, modern agricultural industrial parks, strong agricultural towns, and cold storage facilities in agricultural product origins, and actively support the development of the tea industry. Support tea enterprises to give priority to declaration of national and provincial key leading enterprises of agricultural industrialization. Encourage banking financial institutions to innovate financial products such as "tea loan", "tea insurance" and "tea guarantee", and provide necessary credit insurance support to qualified tea industry operators. In accordance with the policy requirements of ensuring and standardizing the land use for the integrated development of primary, secondary and tertiary industries in rural areas, meet the main land use needs of tea areas for processing and storage, display and sales, and cultural experience.

Strengthen market supervision: strictly implement the food production and operation licensing and filing system, and strictly enforce market access. Standardize the market behavior of production and operation entities, strengthen the management of product packaging and labeling, and improve the labeling content such as the origin and source of fresh leaves. Crack down on illegal production, non-compliance with food safety standards, fake and shoddy products, false and illegal advertisements and other illegal activities in accordance with the law, and investigate and deal with illegal activities such as not marking prices clearly in accordance with regulations, colluding to increase prices, driving up prices, and price fraud. Strengthen the maintenance of market order, investigate illegal marketing and hype chaos such as "mountain tea",

"year tea", "special effect tea", "special tea", "not for sale", "tasting products", "service tea", and "gift tea" to organize interviews, written warnings, rectification within a time limit, administrative penalties and other measures to rectify. For issues involving the reflection of party members, cadres and public officials, they shall be transferred to the discipline inspection and supervision organs in a timely manner.

**Strengthen industry self-discipline:** Give full play to the role of tea scientific research, distribution, cultural and other industry associations, regularly issue market transaction guidance prices, promote reasonable market pricing, and do not organize or participate in false speculation and high-priced speculation. Guide member units to fulfill their social responsibilities, operate honestly and trustworthily, consciously resist excessive packaging and malicious hype, and rationally carry out market promotion and marketing. Support tea industry associations to establish a unified tea product traceability system, incorporate production, processing, and distribution information into traceability management, and achieve full-process supervision and sunshine consumption.

**Promote the upgrade and upgrading of the tea industry in poverty-stricken areas:** poverty-stricken areas with the tea industry as the leading industry should formulate a high-quality development plan for the "14th Five-Year Plan" tea industry in the region based on the actual situation, and guide the healthy and orderly development of the tea industry. The central government should increase its support for the tea industry and promote the transformation and upgrading of the tea industry in order to connect and promote the rural revitalization subsidy funds and the agriculture-related integration funds of poverty-stricken counties. Establish a technical consultant system for the tea industry, and implement a special employment plan for agricultural technology promotion in poverty-stricken areas. Guide large tea companies to build production bases and processing workshops in poverty-stricken areas, and establish equity, dividend, and contractual benefit linkage mechanisms with tea farmers.

**Create a good atmosphere:** Make full use of traditional media and new media such as WeChat, Weibo, and client to popularize the knowledge of tea nutrition and storage among the general public, promote tea products to enter schools, communities, and families, and guide rational green consumption. Multi-angle, all-round and three-dimensional publicity of tea industry development results, recommend a group of honest and law-abiding tea industry operators, promote a group of advanced typical models of tea industry development, and guide the formation of a good atmosphere for the healthy development of the tea industry

This guidance has had a positive impact on Chengdu tea culture in terms of technical support and brand building, and will help promote the inheritance and development of Chengdu tea culture, enhance the influence and competitiveness of Chengdu tea industry, and promote the development of Chengdu tea culture. Internationalization and diversified development.

3) "Notice of the Ministry of Culture and Tourism on Promoting the Deep Integration and Development of Intangible Cultural Heritage and Tourism"

In order to provide more practices and application scenarios for intangible cultural heritage, stimulate the vigor and vitality of intangible cultural heritage, and promote the in-depth integration and development of intangible cultural heritage and tourism, the Ministry of Culture and Tourism has proposed to promote the depth of intangible



cultural heritage and tourism. The notice of integrated development (Ministry of Culture and Tourism of the People's Republic of China. 2023) proposes:

Intangible cultural heritage has profound cultural connotations, unique forms of expression, and distinctive regional and ethnic characteristics. Many representative items of intangible cultural heritage have a good foundation for integrated development with tourism. Local cultural and tourism administrative departments should sort out the representative items of intangible cultural heritage at all levels in the region, and select intangible cultural heritage that embodies the core ideology, traditional virtues, and humanistic spirit of Chinese excellent traditional culture, and is widely recognized by the local people and has distinctive characteristics. Representative projects, establish a recommended catalog for the integrated development of intangible cultural heritage and tourism and publish it to the public, providing high-quality intangible cultural heritage resources for tourism development.

Intangible cultural heritage involves different categories, and it is necessary to find out the fit and connection point of the integration and development of various categories of intangible cultural heritage and tourism. Deeply excavate the value and spiritual connotation of folk literature, tell local legends and stories well, and let tourists understand local history and culture. Encourage the development of intangible cultural heritage exhibitions of traditional performing arts for tourists. Actively develop traditional handicraft products and enrich the connotation of tourism commodities. Incorporate traditional sports and entertainment into tourism experience. Relying on the intangible cultural heritage of traditional medicine to develop health care tourism. Excavate the rich connotation of food intangible cultural heritage, let tourists experience the lifestyle of local people, and experience the Chinese people's ideas and unique wisdom of adapting to the seasons, respecting nature, and using nature. Give full play to the characteristics of strong participation in traditional festivals and folk activities, let tourists experience local folk customs, and enhance their sense of Chinese cultural identity.

The organic integration of intangible cultural heritage can further enrich the cultural connotation of tourist attractions, resort areas, leisure blocks, key villages and towns in rural tourism, red tourism classic scenic spots and other tourist spaces, and enhance the cultural heritage. For the representative items of intangible cultural heritage inherited within the scope of tourism space, it is necessary to strengthen the protection and inheritance, and improve the level of display and utilization. Encourage the selection of suitable representative items from the recommended catalog of local intangible cultural heritage and tourism integration development into the tourism space. The introduction of intangible cultural heritage items from other regions must be suitable for the local cultural ecology and be accepted and recognized by the local people and tourists. Simple transplantation and homogeneous development. It is necessary to provide convenient conditions for inheritors to carry out inheritance practice and tourism services in the tourism space, and encourage inheritors to participate in tourism management. It is necessary to use tourism space as an important carrier to display and carry forward the excellent traditional Chinese culture, tell Chinese stories to foreign tourists, and improve the effectiveness of international communication of Chinese culture. Promote the construction of a

number of intangible cultural heritage scenic spots with distinctive features, strong atmosphere, and recognition by local people and tourists.

Support the combination of intangible cultural heritage with rural tourism, red tourism, ice and snow tourism, health tourism, sports tourism, etc., hold activities such as "intangible cultural heritage shopping festival" and "intangible cultural heritage food festival" to develop intangible cultural heritage tourism. Encourage the integration of intangible cultural heritage or related elements into demonstration areas for the integrated development of national cultural industries and tourism industries, night culture and tourism consumption clusters, theme parks, tourist hotels, airports, high-speed rail stations, expressway service areas, tourist service centers, etc. Related infrastructure construction. Encourage the effective connection of tourist homestays with intangible cultural heritage resources, and launch a batch of tourist homestays that reflect the characteristics of intangible cultural heritage. Encourage the creation of tourism performances to draw inspiration and materials from intangible cultural heritage, and use rich artistic forms to express the core ideas, traditional virtues, and humanistic spirit contained in intangible cultural heritage. Encourage travel agencies and other tourism enterprises to produce relevant intangible cultural heritage guides, brochures, promotional videos, etc. to enhance the attractiveness of tourist destinations.

Participating in the experience of intangible cultural heritage is an effective way for tourists to deeply understand and learn about intangible cultural heritage, and it can also promote the inheritance and dissemination of intangible cultural heritage. Intangible cultural heritage museums, inheritance experience centers (institutions, sites), intangible cultural heritage workshops, project protection units and other facilities and places should enhance interactive demonstrations, experience teaching and other functions, and provide tourists with experience, research and other tourism services, so that tourists can experience it personally. The unique charm of Chinese excellent traditional culture. Encourage the hiring of inheritors as full-time (part-time) explainers to demonstrate and explain intangible cultural heritage to tourists. During the "14th Five-Year Plan" period, the Ministry of Culture and Tourism will select intangible cultural heritage facilities with distinctive features, remarkable service results, and widely recognized by the masses, as well as tourism-related places that provide intangible cultural heritage experience, research and other services, and set up a group of national A level intangible cultural heritage experience base.

Cultural and ecological protection areas, traditional villages, ancient streets, and ancient towns are important spaces for the survival, inheritance and development of intangible cultural heritage. Encourage cultural and ecological protection areas and qualified traditional villages, ancient streets, and ancient towns to set up intangible cultural heritage workshops, exhibition halls, inheritance experience centers (points), representative inheritor studios, etc., and integrate development with tourism according to local conditions, so that inheritors, Villagers and residents have become the main participants and beneficiaries of tourism. Innovate the way of displaying and utilizing the intangible cultural heritage of ethnic villages, establish and highlight the symbols of Chinese culture and the image of the Chinese nation shared by all ethnic groups, and tell tourists the story of the Chinese nation community and the diversity of Chinese civilization. Adhering to the concept of

"seeing people, seeing things and seeing life", we will ensure the lives of local villagers and residents, protect the physical objects and places related to intangible cultural heritage, and protect the cultural ecology from damage. Relying on traditional etiquette, traditional festivals, etc. to develop tourism, the wishes of groups related to intangible cultural heritage and local customs and habits should be respected.

Support the organic integration of intangible cultural heritage display experience and other content into existing tourist routes. Introduce special tourism routes for intangible cultural heritage, strengthen promotion and publicity, and play a leading and exemplary role. Support travel agencies and other tourism enterprises to use cultural and ecological protection areas, intangible cultural heritage experience bases, characteristic scenic spots, characteristic villages and towns, and characteristic blocks as points to cooperate with relevant inheritors to cultivate a group of distinct intangible cultural heritage that meets the needs of tourists. Special tourist routes. Support the launch of special intangible cultural heritage tourism routes around traditional festivals, "Cultural and Natural Heritage Day" and other time nodes and key intangible cultural heritage activities, and around the construction of the Great Wall, Grand Canal, Long March, Yellow River, and Yangtze River National Cultural Parks.

#### Carry out two-way training

Two-way training is an important channel to enhance mutual understanding and promote exchanges and cooperation between relevant groups in the field of intangible cultural heritage protection and tourism industry. It is necessary to include tourism-related business content into the scope of training on intangible cultural heritage protection, help inheritors and protection workers understand the characteristics of the tourism industry, policies and regulations, operating models, and tourist needs, etc., improve awareness and ability to inherit and disseminate intangible cultural heritage, and enhance The inheritor's understanding of the value and significance of the intangible cultural heritage held by him. The content of intangible cultural heritage should be included in the training scope of the tourism industry to help tour guides, commentators, tourism developers, etc. understand the laws and regulations, knowledge connotation and protection concepts of intangible cultural heritage, and improve the rational utilization and dissemination of intangible cultural heritage in tourism. Awareness and ability to guide tourism practitioners and tourists to appreciate, respect, identify and disseminate intangible cultural heritage.

tourism activities in Chengdu's tea culture can promote the inheritance and protection of tea culture, enhance people's awareness and understanding of tea culture, lay a foundation for the long-term development of tea culture , and also promote cultural diversity and innovation. The integration and tourism of intangible cultural heritage can promote the exchange and collision of different cultures, thereby promoting the development of cultural diversity and innovation.

### Research Site

#### 1. Chengdu, Sichuan

This research selects Chengdu City, Sichuan Province located in Southwest China, Chengdu City, prefecture-level cities under the jurisdiction of Sichuan Province, provincial capitals, sub-provincial cities , and megacities , national central city , the gourmet capital of the world . Located in the southwest of China , the

west of the Sichuan Basin , and the hinterland of the Chengdu Plain , it has a humid subtropical monsoon climate ; as of the end of 2021, the city has 12 municipal districts, 3 counties, and 5 county-level cities under its jurisdiction, with a total area of 14,335 square thousand m, as of the end of 2022, the permanent resident population is 21.268 million. Chengdu is an important national high-tech industrial base, commercial logistics center and comprehensive transportation hub, and an important central city in the western region approved by the State Council. , an important electronic information industry base; the core city of the twin-city economic circle in Chengdu-Chongqing area, a regional economic center, a science and technology center, a world-famous cultural city and an international gateway hub, a science and technology center, a business center, a financial center, and a transportation and communication hub in Southwest China, The headquarters of the Western Theater of the Chinese People's Liberation Army , as of the end of 2021, has 130 national innovation platforms, 54 national enterprise technology centers, and 312 Fortune 500 companies.

Chengdu has been known as the "Land of Abundance" since ancient times. It is one of the first batch of national historical and cultural cities , the birthplace of the ancient Shu civilization , and one of the best tourist cities in China . The Jinsha ruins in the territory have a history of 3,000 years. The regimes of Shu Han , Cheng Han , Qian Shu , and Hou Shu successively established their capitals here; Han is one of the five major cities in the country ; Tang is one of the most developed industrial and commercial cities in China, known as " Yang Yi Yi Er " in history; the world's first banknote Jiaozi was born in the Northern Song Dynasty .

In 2022, Chengdu will achieve a GDP of 2.08175 billion yuan, a year-on-year increase of 2.8%. The three industrial structures are 2.8:30.8:66.4. Based on the resident population, the per capita GDP is 98,149 yuan.

Chengdu is located in the west of the Sichuan Basin, in the center of the Chengdu Great Plain, with flat terrain, crisscross rivers, rich products, developed agriculture, and a subtropical wet season climate.



Figure 3 Map of Sichuan Province  
Source: Baidu Gallery (on 25th February 2023)



Chengdu is located in the remote area of the Sichuan Basin , and the west is located on the periphery of the Sichuan Basin. Most of them are deep hills and mountainous areas. Most of them are at an altitude of 1000-3000 m. Among them, the Miaoji Ridge in Xiling Town, Dayi County is as high as 5364 m. To the east is the Sichuan Plain, a basin-floor plain formed by the erosion of rivers such as the Minjiang River and the Jianjiang River. It is located in the center of the Chengdu Plain. , the highest river is located at the outlet of the Tuojiang River in Jianyang City, with a height of 359 m. Due to the large difference in altitude, Chengdu presents a special terrain of 1/3 plains, 1/3 hills and 1/3 mountains in the urban area; because of its significant climate differentiation, resulting in temperature differences Large vertical climate zone, so there are many kinds of ecological resources here , and the categories are complete, and the ecosystem here is also very complex.



Figure 4 Topographic map of Chengdu  
Source: Baidu Maps (on 25th February 2023)

Chengdu has a subtropical monsoon climate with early spring, hot summer, cool autumn and warm winter. The annual temperature is 16 degrees Celsius and the annual precipitation is 1000 mm. One of the characteristics of Chengdu is cloudy, misty and less sunlight. There is a common saying called "Shu dog barks up the sun", which vividly describes the characteristics of this weather. Another major feature of Chengdu is its humid air, so although the weather in summer is not hot (usually only around 35 degrees Celsius), it still gives people a very hot feeling. The temperature in winter is generally around 5 degrees Celsius, but because of the frequent cloudy and humid weather, it feels very cold and chilly. Precipitation in Chengdu is mainly concentrated in July and August. The weather is dry in winter and spring, and it is difficult to see rainfall and snowfall.

## 2. Heming Tea House

Take the Heming Tea House in Chengdu as an example, which was founded in 1923 and is one of the oldest tea houses in the country. It is the teahouse with the longest history and the greatest influence in Chengdu. At the same time, there are live tea frying and tea art performances.



Heming Tea House now covers an area of about 1,100 square meters. The interior architecture has a typical western Sichuan style, and the western Sichuan garden architecture has its own simple and elegant style. Everywhere makes people feel the taste of traditional old Chengdu. The Heming Tea House has complete architectural details, elegant appearance, complex structure, and reasonable and complete spatial layout. It is an indispensable part of the development and evolution of garden architecture in western Sichuan, and it also provides sufficient information for the study of the history of Chinese architectural development. The founder of Heming Tea House is surnamed Gong, from Dayi. In 1923, a two-story Chinese-style building was built, named "Heming", and the banner was inscribed by calligrapher Wang Jiazhen. In 1988, under the premise of maintaining the original appearance, Heming Tea House underwent a comprehensive renovation, relocated the residents upstairs, and restored 100 elegant seats upstairs. According to the current manager of Heming Tea House, after Shaocheng Park was renamed "People's Park", Heming Tea House gradually expanded. In 2007, Heming Tea House, which underwent large-scale renovation again, became one of the historical and cultural attractions in old Chengdu. Today, it covers an area of about 30 mu and is the largest tea house in Chengdu. From the establishment of Heming Tea House to the present, the speeches, performances, gatherings, fundraising and other activities of progressive groups during the May 4th Movement to the Anti-Japanese War have all been held in the tea house. Inside the Heming Tea House... its existence witnessed and recorded the multi-dimensional information of that turbulent period, which is of great significance to the study of the history of the Republic of China and even modern Chinese history in Chengdu. Heming Tea House has existed for nearly a hundred years and is full of historical memories of Chengdu's development and changes. It is now one of the most representative scenic spots in Chengdu. It is not only a place for locals to drink tea and chat in their spare time, but also a must-see place for tourists to come to Chengdu. In the Heming Tea House, you can see the changes in Chengdu people's lifestyles, life concepts and aesthetics under different backgrounds. In 2013, it was included in the first batch of historical building protection list in Chengdu. Nowadays, Heming Tea House is an important part of Chengdu's cultural life, not only generating huge economic value in terms of tourism culture, but also in terms of social culture.

### 3. Guanyin Pavilion Tea House

Chengdu Guanying Teahouse was originally a teahouse collectively owned by the Supply and Marketing Cooperative. After being contracted by the current owner, Li Qiang, he insisted on preserving the original appearance of the teahouse. Insist on using traditional tea sets and tea making methods, do not provide commercial services, and charge low prices to local residents.

### Related Theories

In conducting this study, the researchers used the concepts of collective memory, cultural identity, and cultural transfer, as well as symbolic interactionism, structural functionalism theory, and cultural ecology theory. The researchers analyzed and synthesized the concepts and theories as follows:

#### 1. Related concepts

##### 1.1 Collective memory

Collective memory is a concept of social psychology research, which was first proposed by French sociologist Maurice Halbwachs in 1925 to distinguish it from personal memory. Collective memory is something or things that are shared, passed on, and constructed together by people in a group or modern society; this discussion is continued by Jan Assmann, who wrote *Das kulturelle Gedächtnis*, and by more recent scholars such as Paul Connerton "How Society Remembers" extends this concept further, arguing that the human body is the place where the collective process of memory retention and reproduction takes place, and Pierre Nora studies place and space (*lieux de memoire* - place of memory) in collective memory. He said: "A 'memory place' is anything important, material or immaterial, that becomes the memory heritage of a group due to the will of the people or the baptism of the times." (in this case French society)."

Paul Connaughton believes that the preservation and dissemination of group memory will have an important role in society. Some scholars even believe that without social memory, it is impossible to grasp the internal mechanism of social self-development and self-improvement, and it is impossible to truly understand the inevitability and regularity of history.

In his analysis of memorial ceremonies, Durkheim emphasized that memory, as a basic feature of primitive society, is an important basis for forming and maintaining collective consciousness. An investigation into the relationship between collective memory and group identity confirms that collective memory plays a crucial role in strengthening the self-identity of group members.

Collective memory is defined as "the process and outcome of the shared past among members of a given social group, and the conditions that ensure the transmission of collective memory are the continuity of social communication and group consciousness that require retrieval of memory". It is a memory preserved by various collectives. It is the sum total of all past knowledge (physical, practical, intellectual, emotional, etc.). "Tea culture" is a memory place and symbolic element of Chengdu people. It is something that people share, inherit and build on in the tea drinking community. It is not material, it is because of people's will or the baptism of the times, it has become a symbolic element in the heritage of a group memory.

### 1.2 Cultural Identity

Cultural identity is a feeling of group cultural identity, a feeling that an individual is influenced by the group's culture. This is similar to political identity, but not the same. Cultural identity, especially the recognition of foreign cultural values, often leads to the collapse of a country's political system; on the contrary, for their own nation, a strong recognition of their own nation is the country's foothold in the world. powerful spiritual power.

discussed in the article *Cultural Identity and Its Roots* that cultural identity refers to the confirmation of the common culture among people or between individuals and groups. The basis of cultural identity is to use the same cultural symbols, follow common cultural concepts, and uphold common thinking patterns and behavioral norms. Identity is one of the fundamental functions inherent in culture. Having a common culture is often the basis of national identity and social identity.

The reason why cultural identity is a kind of "self-identity" has several reasons: First, the spiritual connotation of culture corresponds to the construction of the meaning of life of human existence, and its ethical connotation makes a value

argument for human existence. Dimensions that political identity, social identity, etc. do not have. The second point is that culture is a kind of "root". Before the specific individual, through the inheritance of national characteristics, it constitutes a certain "prototype" in the form of "collective unconsciousness" of human spiritual structure. After socialization, individuals live in the cultural environment corresponding to this prototype, which naturally shows a kind of cultural continuity. Even when there is a break in continuity, one can identify with it through the domination of the "collective unconscious". The third point is that cultural identity overlaps with ethnic group identity and blood identity. A cultural community with historical continuity is also a geographical and blood community, which integrates various identities of people, thereby preventing contradictions and conflicts due to their different characteristics.

This characteristic of "culture" actually embeds it into the core of human existence, and the negation of this culture is actually psychologically equivalent to the negation of the existence value of individuals and communities.

In some areas, cultural differences are small, especially in rapidly changing large cities, where residents come from multiple races or ethnicities, and their social cohesion is based only on the fact that they live in the same area.

Emerging media have some interesting implications for the spread and production of cultural identities. Rather than earnestly understanding what one communicates within a group, one begins by following or emulating the norms of a mediated society to determine and find one's cultural identity. Therefore, instead of learning their behaviors and cognitions from specific cultural groups, their behaviors and cognitions are more inclined to construct their cultural identities by learning relevant social norms from the media.

## 2. Related theories

### 2.1 Symbolic interaction theory

Symbolic interactionism is a sociological and social psychological theory that advocates the study of human group life from the daily natural environment of individuals interacting with each other. It was founded by American sociologist G. H. Mead and was developed by his student H.G. Blumer in 1937. formally presented. A "symbol" is something that carries some symbolic meaning. In his book "Mind, Self and Society", Mead expounded the basic point of view of symbolic interactionism, that is: there is no objective meaning in things themselves, it is endowed by people in the process of social interaction; in the process of social interaction, people Respond to things according to one's own understanding of the meaning of things; people's understanding of the meaning of things can change with the process of social interaction, and it is not absolutely unchanged.

Cao Shuang In his research, he discussed the relationship between community consciousness and symbolic interaction theory from the perspective of symbolic interaction theory, and deduced that a prerequisite for the survival and development of a community is to have a common meaning space. It focuses on the analysis of the role of the symbol system in building the consciousness of the Chinese nation's community, especially the cultural identity, and puts forward suggestions on how to build a solid Chinese nation's community consciousness, which has certain reference value.

Symbolic interaction theory believes that the effect of objects on individuals' social actions is usually not due to the secular connotations and functions

contained in the objects themselves, but precisely because of the symbolic meanings of the objects themselves for individuals, and the symbolic meanings of objects. Originated from the interaction between the individual and others (this interaction includes language, culture, system, etc.), when the individual deals with the things he encounters, he always uses and modifies the meaning of things to him through his own interpretation.

In symbolic interactionism, symbols are fundamental concepts. Symbols refer to all things that can represent a certain meaning of people, such as language, words, actions, objects and even scenes. The reason why a thing becomes a symbol is because it represents a certain meaning, and this meaning is endowed by people and is recognized by everyone. For example, in the research, "tea culture" is used as a symbol, which embodies the spiritual outlook of Chengdu and becomes a place for Chengdu people to communicate and interact.

## 2.2 Structural functionalism theory

Structural functionalism refers to the sociological theory that focuses on the functional analysis of the institutional structure of the social system, which was formed after the Second World War. The main representatives are Parsons and Merton of the United States. Developed from social organism theory and early functionalism, it advocates using functional analysis to understand and explain the relationship between the entire social system and social institutions. The reason why social life can be maintained is that society has found a means (structure) to meet human needs (function).

The concept of structural functionalism originally came from the field of biology. In the 19th century, under the influence of Schleiden and Schwann's cell theory and Darwin's theory of evolution, biological research made a leap forward. Some sociologists were inspired to apply some concepts and theories of biology to the field of sociology. Comte believed that society is similar to biological organisms, both of which have a certain organizational structure and are a unified whole composed of various elements. On this basis, Spencer put forward the concept of functional requirements. He pointed out that each component of the social structure has different functions, and each part plays a coordinated role to achieve the benign operation of society. Along the direction of Spencer's research, Durkheim especially emphasized the issue of social division of labor. He pointed out that social division of labor plays an irreplaceable role in social solidarity and integration. Until the 1940s, Talcott Parsons formally proposed the concept of structural functionalism. He believed that the social system is composed of the relationship structure between actors, and the entire social system must have four functions: adaptation, goal achievement, integration and potential model maintenance, that is, if the social system wants to continue to operate, it must first obtain the resources needed for its own development from the environment; secondly, it must determine the development goals of the social system and be able to mobilize various components partly achieve the goal; the third is to ensure that all components can play a coordinated role to promote the overall development of society; finally, all components should form common social values, institutionalize them and follow them. After that, Robert Merton perfected the theory and put forward the theory of positive function and reverse function. In the 1980s, Giddens made another major contribution to this theory. He divided social resources into authoritative resources and distributive



resources, indicating that human beings are subject to the constraints of the objective environment while possessing subjective initiative. From the above review, it can be seen that although sociologists have different understandings of structural functionalism, they all have a basic consensus, that is, "society is a system with a certain structure or means of organization, and the various components of society They are interrelated in an orderly manner and play a necessary role in the society as a whole. The whole exists in a state of balance, and changes in any part will tend to a new balance."

## **Review of the Research**

### **1. Chinese Research**

Sang Li, 2023 Research on the development dilemma and outlet of tea culture tourism economy under the background of new media. The purpose of the research is to (1) analyze the development dilemma of cultural tourism economy (2) explore the tea culture under the background of new media The way out for the development of tourism economy . With the advantages of new media, researchers have adopted various methods such as innovating tea culture tourism marketing models to expand the scope of tea culture tourism marketing and publicity, and to help China's tea culture tourism The economy is developing well. After being applied to Chengdu tea culture in Sichuan Province, it can be used as a guide for the promotion and dissemination of tea culture to generate sustainable economic and cultural value.

Yang Jinjin, 2021 Research on the protection and utilization strategies of tea cultural heritage , the purpose of the research is (1) to study the current situation of the protection and utilization of tea cultural heritage (2) to discuss the protection and utilization strategies of tea culture. The results of the study show that tea is both a natural resource and a cultural product. In the protection of tea cultural heritage, we should spare no effort. Utilization may be just another way of protection, but the two have a mutual promotion effect. After all, tea is also a commodity in circulation. From this perspective, whether it is to protect or utilize tea cultural heritage, it is necessary to use scientific methods within a reasonable range. After being applied to Chengdu tea culture in Sichuan Province, it can be used as a guide for the inheritance and protection of tea culture to generate sustainable economic and cultural value.

Hu Jing, 2022 Analysis of the living inheritance of intangible cultural heritage and the protection of traditional culture in the new era . The purpose of the study is (1) to study the dilemma of intangible cultural heritage The path of inheritance of intangible cultural heritage and protection of traditional culture. The research results show that the new mode of intangible cultural heritage inheritance and traditional cultural protection can be realized by establishing and improving the developmental protection of intangible cultural heritage and intellectual property protection mechanism, using the advantages of emerging technologies to broaden the transmission path of intangible cultural heritage and cross-border integration. Innovate in the protection of cultural heritage, realize the "living inheritance" of intangible cultural heritage, and let the intangible cultural heritage regain its vitality and vitality . After being applied to Chengdu tea culture in Sichuan Province, it can be used as a guide for the inheritance and protection of tea culture to generate sustainable economic and cultural value.



Hua Xiang & Han Hui, 2023 Analysis of the cross-cultural communication of Chinese tea culture under the background of "One Belt and One Road" 2) The cross-cultural communication dilemma and solution strategy of Chinese tea culture under the background of "One Belt and One Road" . The research results show that if we want to realize the cross-cultural dissemination of Chinese tea culture , we must persist in digging deeply into the essence of traditional tea ceremony culture, tea set culture and tea house culture; Derivatives; Thirdly, we must rely on modern high technology and combine traditional crafts to develop new teas and good teas that suit the tastes of modern people; Fourthly, we must use educational platforms to strengthen educational cooperation with countries along the "Belt and Road" and jointly cultivate high-end talents in tea art; Fifthly, Advocating "tea is a national drink" fully demonstrates the status and importance of tea in China . After being applied to Chengdu tea culture in Sichuan Province, it can be used as a guide for the promotion and dissemination of tea culture to generate sustainable economic and cultural value.

Jiang Tianxi, 2006 Formation and Development of Chinese Tea Culture. The research results show that the formation of tea culture originated in the Tang Dynasty. In the Ming and Qing Dynasties, it was further developed on the basis of inheriting the tradition. With the progress of society and the development of civilization, tea drinking traditions with different characteristics and styles have emerged in a short period of time. Chinese tea culture is also constantly improving and developing. It is applicable to the value research and dissemination of tea culture in Chengdu City, Sichuan Province, China. With the in-depth study of the cultural connotation and essence of Chinese tea culture , it is applicable to the inheritance and protection of Chengdu tea culture. For example, we can learn from Chinese tea ceremony etiquette. The types and production methods of tea promote the development and inheritance of Chengdu tea culture.

Zhang Chunyang, 2018 Research on Tea Culture Tourism in Sichuan from the Perspective of Business Innovation. The purpose of the research is 1) the status quo of Sichuan tea culture tourism 2) the strategy of researching the innovation of tea culture tourism. The research results show that there is still a certain distance between tea culture tourism in Sichuan compared with other regions. If we can continuously optimize tourism routes, rationally develop tea culture resources, and deeply explore tea culture through innovative ideas in tourism formats, we can satisfy the growing diversity of tourists. In order to meet the individualized, individualized and participatory needs, the "tea culture +" model will be formed, which will be integrated with other industries and industries to form a new business model, which will surely promote the latecomer advantage of Sichuan tea culture tourism and promote the healthy development of Sichuan tea culture tourism. The research and dissemination of tea cultural value applied in the social background of Chengdu, Sichuan can explore the knowledge of tea varieties, production techniques, cultural inheritance and other aspects from different perspectives, and deeply dig out the historical, philosophical and artistic connotations behind them. Through the innovative thinking of tourism business, optimize the travel route, develop tea culture resources, dig deep into tea culture, and research and disseminate the value of tea culture, further promote the development of tea culture tourism in Sichuan.

Chen Shalan, 2017 Research on Chengdu Tourism Development Strategy under the New Situation. Combining the development basis and current situation of Chengdu tourism industry, introducing the relevant theoretical knowledge of tourism research and tourism development strategy, aiming at the current situation of Chengdu tourism industry development, the strategic environment of Chengdu tourism development and other issues, the value of Chengdu tourism development is analyzed, and the development of Chengdu tourism is clarified. strategic direction. It is suitable for the research and dissemination of tea culture value in the social background of Chengdu, Sichuan. As an important economic core industry, tourism in Chengdu has become one of the representative industries in Chengdu. As one of Chengdu's cultural business cards, Chengdu's tea culture can provide rich cultural resources and tourism products for Chengdu's tourism industry.

Sun Tianyao, 2018 Stimulate traditional culture with innovation and enhance urban power with inheritance——Taking the development of cultural and creative industries in Chengdu as an example. The research results show that the future development of Chengdu's cultural industry must rely on traditional cultural resources. Find resources from your own history and traditional culture. Promote industrial integration with major cultural and creative projects and cultural and creative industrial parks. It is applicable to the research and dissemination of tea culture value under the social background of Chengdu, Sichuan. It regards traditional tea culture as an important support for the development of Chengdu's cultural industry. Through the research and dissemination of tea culture value, it promotes major cultural and creative projects and cultural and creative industries. With the industrial integration of the park, Chengdu tea culture will radiate new vitality. This not only helps to protect and inherit the unique charm of tea culture, but also brings broader development prospects for Chengdu's cultural industry, while enhancing the city's image and promoting economic prosperity and social progress.

Wang Xingguo, 2014 Urban Modernization and Chengdu Cultural Modernization. Research shows that urban modernization should first be urban cultural modernization. Since the reform and opening up, China's urban modernization process has been very rapid. As a central city in the western region, Chengdu has realized the important role of "cultural city" in the process of urban modernization and put it into action, but there are still corresponding problems. In the current modernization process of Chengdu culture, attention should be paid to properly handling issues such as cultural industrialization, cultural resource discovery and cultural inheritance protection, improvement of leisure cultural taste, and improvement of the overall cultural quality of citizens. It is suitable for the research and dissemination of tea culture value in the social background of Chengdu, Sichuan. Chengdu tea culture plays an important role in promoting and shaping Chengdu's urban modernization process. As a unique cultural resource of Chengdu, tea culture not only enriches the cultural connotation of the city, but also promotes economic development and shaping of the city's image.

## 2. International Research

Yuttapong Tonpradoo Sawit Pongvat Noppasak Naksena Rinlaphat Chinnawutkulkan, 2022 The Cultural Tourism Management in the situation of Covid 2019: case study Wat Yai Rattana Pho, Nakhon Si Thammarat Province . The purpose of the study is to (1) study the history of Wat Yai Rattanapho, Nakhon Si Thammarat

Province (2) study the cultural tourism management under the situation of Covid 2019. The findings showed that residents of the Wat Yai Rattanapho community conducted word-of-mouth promotion on self-protection measures in accordance with government policy before entering the temple. In this respect, it is the nature of self-help within the community, as the government does not have the power to strictly support it. The community emphasizes creating awareness and cooperation among tourists, such as maintaining social distance, washing hands, and wearing masks at all times while in the Wat Yai Rattrento area. This study establishes a Gulf of Thailand tourism network both domestically and internationally, creating positive relationships between different parts of the world, including the production of various souvenirs. Local economic institutions contribute to the creation of micro-economy. Applied to the research and dissemination of the value of tea culture under the social background of Chengdu, Sichuan. The process of knowledge transfer and adaptation to changes in the Chengdu region of Sichuan Province is fully supported by the government, and individual or community collaboration in learning, prevention, and emergency solutions can stimulate macroeconomically sustainable development.

Yuttapong Tonpradoo Sawit Pongvat Noppasak Naksena, 2022 The study of the Development Model of the Arenga Westerhoutti Griff Shell for Promoting Tourism in the Andaman Province . The purpose of the study is 1) To study the history of Arenga Westerhoutti 2) The development of the Arenga Westerhoutti Griff shell to Jungsui 3) The development of the Jungsui to creative dance. The research results show that Mining miners have created wisdom by bringing Arenga Westerhoutti Griff shell is something that is not invented to Jungsui because it is resistant to wear to Prevent Rain. by discovering the steps of the faction of the seven steps. The Garments Applied from the Arenga WesterHoutti Griff Shell Fibers Haves Rather ROUGH TEX TEX Ture But are tough and not fire residant. The method of weaving mixed with normal fabrics requires space techniques, namely backstabbing. Should not use too many punches to make sheet fibers because it affects the weight of the actors' costumes. This applied to create economies at both micro and macro levels and able to maintain the inventive knowledge the Jungsui. To study the value of tea culture in the social context of Chengdu, Sichuan, cultural costs must be used to drive an economy based on four creative factors: 1) creative science 2) creative technology 3) creative society 4) creative culture. Souvenirs can be used in partnership with local economic institutions, exemplified by the cultural heritage costs of accumulating local traditional knowledge. By cooperating with government agencies to study the development outline of Chengdu City in Sichuan Province, it was adapted into a research on the value of tea culture and communication in the social background of Chengdu City in Sichuan Province. The private sector and local people collaborate on various activities including deploying information technology systems to disseminate all aspects of local activities. Promote the development of tourism in Chengdu, Sichuan as the national tea capital.

Greg Richards, 2018 Cultural tourism: A review of recent research and trends. This review article traces the development of cultural tourism as a field of research over the past decade, identifying key trends and areas of research. Cultural tourism was recently reaffirmed by the United Nations World Tourism Organization as a major component of international tourism consumption, accounting for more than 39% of tourist arrivals. Cultural tourism research is also developing rapidly,

especially in the areas of cultural consumption, cultural motivations, heritage conservation, cultural tourism economics, anthropology, and its relationship to the creative economy. Key research trends include a shift from tangible to intangible heritage, increased attention to indigenous and other minority groups, and geographical expansion of cultural tourism research coverage. The field also reflects a number of "turns" in the social sciences, including the fluidity turn, the performative turn, and the creative turn. It is applicable to the research and dissemination of tea culture value under the social background of Chengdu, Sichuan. The shift of research focus from tangible heritage to intangible heritage can help to understand and disseminate the value of tea culture more comprehensively. As an intangible heritage, tea culture not only refers to the production and drinking of tea, but also includes tea ceremony, tea art, spiritual connotation and philosophical thinking of tea culture. By studying the intangible heritage value of tea culture, we can better inherit and protect Chengdu's tea culture, and show its uniqueness to tourists and tea lovers.

Inglehart R & Baker W. E., 2000 Modernization, Cultural Change, and the Persistence of Traditional Values. Economic Development and the Shift from Absolute Norms and Values to Increasingly Rational, Tolerant, Trusting, and Participatory Values related to the transformation. However, cultural change is path dependent. A society's broad cultural heritage—Protestantism, Roman Catholicism, Orthodox Christianity, Confucianism, or communism—leaves its imprint on values that persist even during modernization. This cross-cultural difference becomes part of the national culture disseminated by educational institutions and mass media. It is applicable to the research and dissemination of tea culture value in the social background of Chengdu, Sichuan. In the social background of Chengdu, tea culture, as a traditional cultural heritage, bears the imprint of Confucianism and traditional values. This cross-cultural difference gives Chengdu tea culture its unique charm and characteristics, and has become a part of the national culture disseminated by educational institutions and mass media.





## CHAPTER III

### RESEARCH METHODOLOGY

For the research and dissemination of tea culture value under the social background of Chengdu, Sichuan, the researchers adopted a qualitative research method. This is a research that collects information through literature and materials. The research method is as follows:

1. Limitation of Research
  - 1.1 Research content
  - 1.2 Research methods
  - 1.3 Research duration
  - 1.4 Research area
  - 1.5 Population and sample
2. Research Administration
  - 2.1 Data collection tools
  - 2.2 Data collection
  - 2.3 Data processing and analysis
  - 2.4 Data analysis presentation

#### **Limitation of Research**

1. Research content

According to the research objectives, the following research contents were determined

- 1) Study the history of Chengdu tea culture, how it came into being and developed
- 2) Study the characteristics of Chengdu tea culture and the value generated
- 3) Explore the protection measures of Chengdu tea culture, formulate the way and direction of dissemination

2. Research methods

This study adopts a research method that is mainly qualitative research and supplemented by quantitative research. At the same time, on the basis of data collection and factual observation, it pays attention to the analysis of process and structure, in order to obtain the real survey data of the research target for qualitative research.

3. Research duration



serial number	content	time
1	Gather basic information for the study	2 months
2	field research, data collection	3 months
3	data analysis	2 months
4	draw conclusions and present research findings	1 month

#### 4. Research area

In order to better obtain real and effective data and complete the research objectives, the following criteria were selected for the research scope:

- 1) It is a representative teahouse or tea drinking place in Chengdu
- 2) Representative tea sets and tea ceremony performances
- 3) It has a long historical background, a long existence time, and a certain amount of cultural accumulation
- 4) The flow of people is large, in order to better conduct interviews and collect data

#### 5. Population and sample

- 1) Key Information: 3 people in total, including authors of tea culture books, researchers of cultural protection units, and owners of teahouses. They are all experts in tea culture, specializing in the research of tea culture, have a deep understanding of the inheritance and development of tea culture, have in-depth professional knowledge and extensive knowledge, understand the types of tea, growing environment, production methods, drinking Knowledge of skills etc.
- 2) Casual Information: There are 6 people in total, including the owner of the teahouse, tea pickers, tea art performers, and tea practitioners. They are very familiar with the spread of tea culture.
- 3) General Information: There are 3 people in total, they are tourists, citizens, people who like to drink tea

### Research Administration

#### 1. Data collection tools

##### 1.1 Basic Survey

Filling out the questionnaire is a way of collecting information that can obtain a large amount of data at one time. At the same time, the data can be compared and classified more intuitively. By filling out the questionnaire, the following information can be collected:

- 1) How much do you know about Chengdu tea culture?
- 2) How often you drink tea and the benefits of drinking tea
- 3) Differences between tea in Chengdu and other regions

##### 1.2 Interview

The main purpose of the interview is to obtain research data through formal or informal dialogue with the research object. The interviewees of this study include teahouse owners, tea art performers, tea culture experts, and tea drinkers. Before the interview, the following information needs to be prepared: make a form,

list the date, location, and main information (such as name, gender, age, job, etc.) of the interviewee. Ask questions Prepare an interview outline and questions.

#### 1) Structured interview

Structured interviews can help understand the history, inheritance, development, artistic expression, social function, commercialization, marketization, education and promotion of tea culture and other aspects, and comprehensively understand and master relevant information and knowledge in the field of tea culture. It can be done from the following aspects:

The origin and history of tea culture: Ask the interviewees about their understanding and cognition of the origin and development history of tea culture, understand the development and changes of tea culture in different historical periods and its influence on contemporary tea culture.

Inheritance and development of tea culture: Understand the views of the interviewees on the inheritance and development of tea culture, and ask questions about the way of inheritance of tea culture, the cultivation of inheritors, and the status of tea culture in modern society.

The social function of tea culture: understand the interviewees' knowledge and understanding of the function and influence of tea culture in society, including the social function of tea culture, the role of cultural exchange and blending, etc.

Commercialization and marketization of tea culture: understand the cognition and views of the interviewees on the commercialization and marketization of tea culture, including the status quo of the tea culture industry, the ways in which tea culture is used commercially, and the impact of tea culture on the commercial market, etc. .

#### 2) Unstructured interview

Unstructured interviews mainly emphasize the free expression and play of the interviewees, allowing the interviewees to conduct in-depth discussions and exchanges in terms of personal experience, opinions, and ideas in the field of tea culture. In an unstructured interview, the following areas can be covered:

Personal tea culture experience and feelings: Respondents are free to describe their personal experience and feelings in the field of tea culture, such as the feeling of drinking tea, the experience of tea tasting, and the experience of participating in tea culture activities .

Relationship between tea culture and personal life: Understand the influence and role of tea culture on personal life, including family life, social activities, personal hobbies, etc.

Relationship between tea culture and social culture: Respondents can freely discuss the relationship between tea culture and social culture, such as the development and changes of tea culture in different historical periods, the connection between tea culture and traditional Chinese culture, the integration of tea culture and contemporary society, etc. .

Future development of tea culture: Ask respondents their views and prospects on the future development of tea culture, including how to better inherit and develop tea culture, how to innovate the form of tea culture, how to let more people understand and love tea culture, etc.

Significance and value of tea culture: Respondents can discuss the significance and value of tea culture to individuals, society, culture, etc., such as the role of cultural inheritance of tea culture, the role of tea culture in education and thought leadership, social interaction and communication of tea culture function etc.

Through unstructured interviews, it is possible to gain a deeper understanding of the personal experience and opinions of the interviewees in the field of tea culture, which is helpful to enhance the understanding and cognition of tea culture. Cultural development provides valuable reference and reflection.

### 1.3 Observation

Go deep into the teahouse, taste the local tea, feel the atmosphere of the teahouse, understand the local cultural connotation, compare the development and current situation of tea culture in other regions, and summarize and put forward relevant opinions.

Choose the right teahouse: When choosing a teahouse, you should consider its location, history, decoration style, service level and other factors. Choose a representative tea house in order to observe and learn about the tea culture of the region.

Observe the environment and facilities of the teahouse: After entering the teahouse, you can first observe the environment and facilities of the teahouse, such as tea sets, tables and chairs, decorations, etc., to understand the cultural characteristics and business philosophy of the teahouse.

Observe the behavior of waiters and customers: observe the behavior of teahouse waiters and customers, such as how to make tea, how to taste tea, how to communicate, etc., to understand the tea culture habits of the teahouse and the region. Taste different kinds of tea: In the teahouse, you can taste different kinds of tea, such as green tea, black tea, etc. Through tasting, you can understand the characteristics and differences of different tea leaves, and you can also observe how the waiter makes tea and how to add water.

Communicate with the staff of the teahouse: You can communicate with the staff of the teahouse to learn about their work experience, understanding and understanding of tea culture, etc., so as to gain an in-depth understanding of the teahouse and the tea culture of the region.

### 1.4 Discussion

Conduct thematic discussions with senior scholars and research partners, analyze the controversial points in the research, and make plans and arrangements for undiscovered issues.

## 2. Data collection

### 2.1 Literature collection

Collecting data from literature is one of the most important and direct methods in research. On the basis of analyzing and collecting relevant research results, through the collection and analysis of literature, find out the development origin and value of Chengdu tea culture, and use authoritative reference literature to support and demonstrate the conclusions drawn. Consult literature related to Chengdu tea culture, including books, papers, journals, newspapers, etc., to sort out and sort out the history, characteristics, and development of Chengdu tea culture.

### 2.2 Field research

Conduct on-the-spot investigations in related places of Chengdu tea culture, such as teahouses, tea culture activities, etc., and understand the specific situation of Chengdu tea culture through observation and interviews with relevant personnel. Through on-the-spot observation and interviews, data collection is carried out, and the authenticity of the data can be grasped more directly

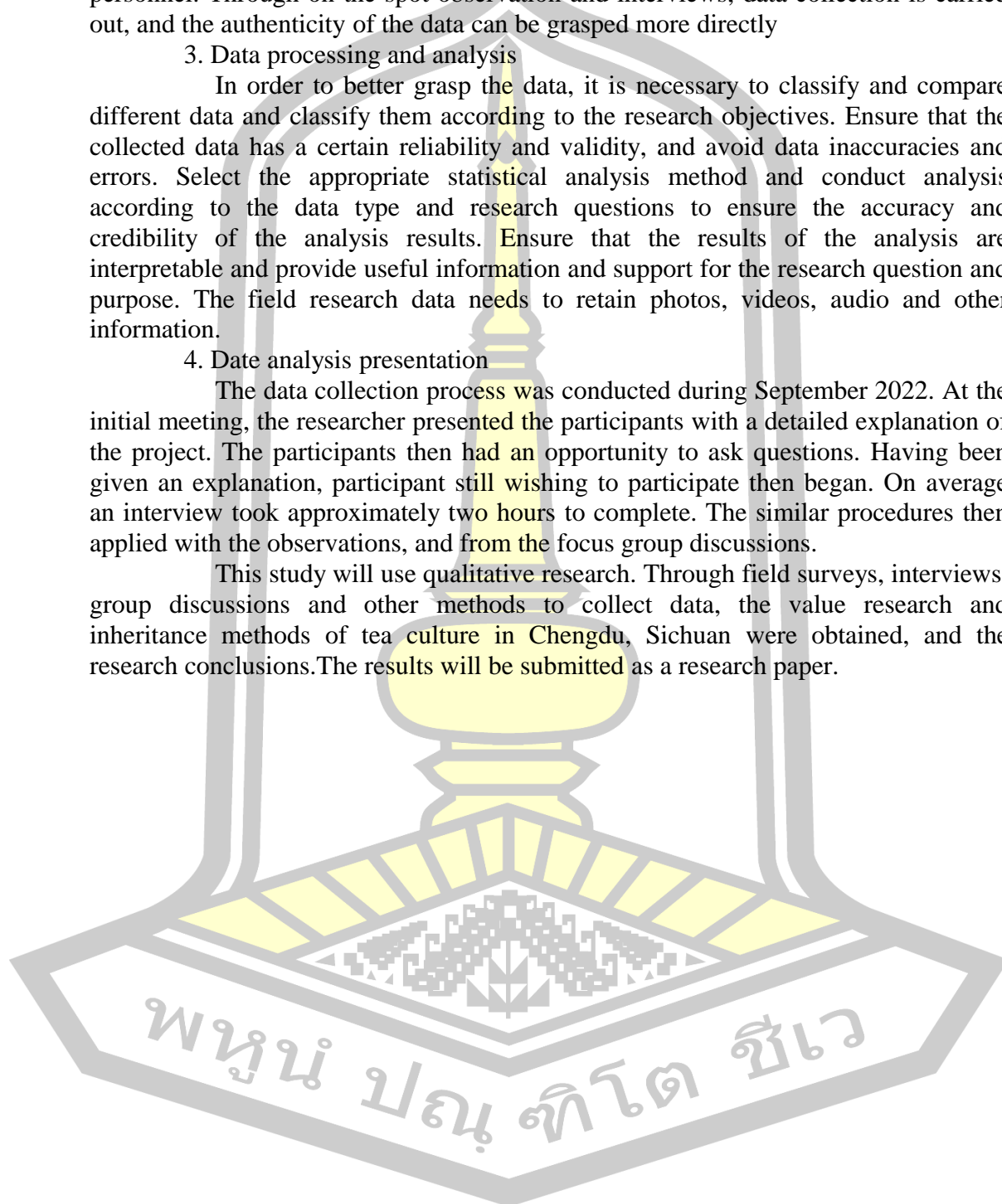
### 3. Data processing and analysis

In order to better grasp the data, it is necessary to classify and compare different data and classify them according to the research objectives. Ensure that the collected data has a certain reliability and validity, and avoid data inaccuracies and errors. Select the appropriate statistical analysis method and conduct analysis according to the data type and research questions to ensure the accuracy and credibility of the analysis results. Ensure that the results of the analysis are interpretable and provide useful information and support for the research question and purpose. The field research data needs to retain photos, videos, audio and other information.

### 4. Data analysis presentation

The data collection process was conducted during September 2022. At the initial meeting, the researcher presented the participants with a detailed explanation of the project. The participants then had an opportunity to ask questions. Having been given an explanation, participant still wishing to participate then began. On average an interview took approximately two hours to complete. The similar procedures then applied with the observations, and from the focus group discussions.

This study will use qualitative research. Through field surveys, interviews, group discussions and other methods to collect data, the value research and inheritance methods of tea culture in Chengdu, Sichuan were obtained, and the research conclusions. The results will be submitted as a research paper.



## **CHAPTER IV**

### **RESEARCH RESULTS**

The research and dissemination of tea culture value in the social context of Chengdu, Sichuan is a qualitative study. The researcher collects data through observation, interviews and focus group discussions. According to the research objectives, the researcher presents the results of the data analysis, as follows

1. To study the origin of tea culture in Chengdu, Sichuan
  - 1.1 Origin and development of tea culture in Chengdu, Sichuan
  - 1.2 Wisdom of tea culture in Chengdu, Sichuan
  - 1.3 The current situation and reasons of tea culture in Chengdu, Sichuan
2. To study the value of tea culture under the social and cultural background of Chengdu
  - 2.1 The social and cultural background of Chengdu
  - 2.2 Characteristics of tea culture
  - 2.3 Function and value of tea culture
3. To study the protection and dissemination of Chengdu tea culture
  - 3.1 SWOT analysis of tea culture
  - 3.2 Protection measures for tea culture
  - 3.3 Communication strategy for tea culture

#### **The origin of tea culture in Chengdu, Sichuan**

1. The origin and development of tea culture in Chengdu, Sichuan

The cultural and political backgrounds of each dynasty were different, and correspondingly different tea drinking habits were born, which injected new era connotations into the development of tea culture. Lu Yu of the Tang Dynasty wrote in the "Tea Classics" that "tea is a drink that originated from Shennong and was heard from Duke Zhou of Lu". This sentence reveals the origin of tea. Thousands of years ago, the Shennong family was in a matrilineal clan society, and tea had already been discovered. Until the Neolithic Age, under the background of the rapid development of animal husbandry and agriculture, tea began to be planted in large quantities, and the range of utilization of tea was also relatively wide, which promoted the development of tea. But unlike tea drinking today, the tea at that time was mainly chewed raw, and it was only in the continuous development that boiled tea and fried tea began to appear, thus laying the foundation for the development of tea drinking culture.

In the early period of the Three Kingdoms, in addition to tea being the daily necessities of the emperor and the hospitality of noble families, the Eastern Han Dynasty recorded the medical value of tea. The material form extends to other humanities.

During the Wei, Jin, Southern and Northern Dynasties, due to the convenient geographical conditions and high economic and cultural level in the middle and lower reaches of the Yangtze River, tea was widely grown in Zhejiang and Jiangnan areas. Tea drinking was no longer a noble patent, and tea drinkers also



increased, extending to scholar-bureaucrats. class, for hospitality. Literati began to regard tea as a daily drink, drinking tea to compose poems and drinking wine for entertainment. Poems and poems related to tea began to prosper. Tea began to become a daily diet and entered the cultural circle, promoting the rise of tea culture. The position of this area in the spread of Chinese tea culture has gradually become more obvious and important, showing a tendency to replace Bashu. During the Wei and Jin Dynasties, people already drank cake tea, and there was a set of mature production and drinking methods. Among them, boiling tea, roasting tea, and seasoning with green onions, ginger, and oranges were not much different from the way of drinking tea in the Tang Dynasty.

In the Tang Dynasty, tea not only stimulated the economic development at that time, but also became a diplomatic tribute. When receiving friends, colleagues, and diplomatic envoys, they formed the habit of serving tea first, drinking tea before giving a banquet, and tasting tea after meals. It has also become a part of life etiquette. Tea is not only a part of daily life and diet, but also an add-on for monks, Taoist priests, literati and other groups to drink tea for fun, study literature and scriptures, and discuss matters. Before the Tang Dynasty, tea drinking was mainly raw boiled soup. In the Tang Dynasty, there were methods such as boiling tea, soaking tea, and frying tea. The economy, politics and culture of the Tang Dynasty developed steadily, and the development of diplomacy and Buddhism further promoted the development of tea culture. No matter in tea set, tea making technology or tea art operation, they all tended to mature and formed a unique tea ceremony culture.

In the history of Chinese tea, there has always been a saying that "it flourished in Tang Dynasty and flourished in Song Dynasty". Compared with the Tang Dynasty, the tea culture in the Song Dynasty had a new development, and at the same time, the tea making technology was more particular. In the Song Dynasty, tea drinking had become popular among all social strata, and it was also popular among citizens. (Jiang Tianxi, 2006) In the Song Dynasty, tea not only became an indispensable item in people's daily life, one of the "seven things to open the door" in the morning, but also the custom of drinking tea penetrated into all aspects of folk life and all walks of life; there have been many famous works about tea, such as Cai Xiang's "Tea Records", Zhao Ji's "Grand View Tea Theory", etc., which promoted the development of tea culture. Compared with the Tang Dynasty, the method of drinking tea has developed from the original method of frying tea to a more elegant method of ordering tea. In the Song Dynasty, tea fighting was also popular, and everyone from princes and nobles to ordinary people could participate.

During the Yuan, Ming and Qing Dynasties, tea processing appeared to be fried green, and tea was also combined with Yuanqu, adding a new form of literary and artistic expression of tea culture; in the Ming Dynasty, the brewing method began to appear and brewed tender buds; in the Qing Dynasty, teahouses also appeared, Literati, Moshi or ordinary people can listen to books and drink tea here.



Figure 5 Ancient Chinese Tea Culture  
Source: Baidu Gallery (on 26th February 2023)

Tea has three major uses: medicinal, edible, and drinking. It ranks among the world's three major non-alcoholic beverages (cocoa, coffee, and tea) and is one of China's three traditional export products (silk, ceramics, and tea). (Xiang Xiaodong, 2017) Sichuan is one of the origins of tea in China, and it is the oldest tea-producing area known in ancient books. "Shen Nong's Materia Medica" records: "The tea tree grows in the valley of Yicheng, beside the mountain road, and it will not die in the winter." "Huayang Guozhi·Bazhi" stated that during the period of King Wu of Zhou, Baguo (now Sichuan) had fragrant tea and used it as a tribute.

Chengdu is one of the important areas of tea culture in China. The origin of tea culture here can be traced back to the Qin and Han Dynasties thousands of years ago. From the Western Han Dynasty, the earliest record of artificial tea planting in China appeared in Shu (now Sichuan). By the Tang Dynasty, there was already a special industry for tea planting. Before the Tang Dynasty, the types of tea were very single. In the Tang Dynasty, in addition to the oldest varieties such as Mengding Ganlu, Shihua, and Zisun, there were also many rich varieties, such as "Bird's Beak, Pianjia, Cicada Wing, Xiaotuan, Beast, Riding Fire" and so on. The famous tea mountains have also expanded from Mengding Mountain, Emei Mountain, and Qingcheng Mountain, and many new small production areas have emerged. According to historical records, some places around Chengdu, such as Pujiang and Qionglai, had begun to plant tea trees during the Qin and Han Dynasties. In addition, Chengdu was an important commercial and trade center, and tea was widely exchanged and disseminated here.

In 59 BC, in the "Tong Yue" written by Wang Bao of the Western Han Dynasty, there are records of "buying tea in Wuyang (now Pengshan District, Meishan City)" and "making tea with all utensils". become a social fad. This is the earliest record of drinking, buying and growing tea in my country and in the world. From this record, it can be seen that the Sichuan area was the earliest tea planting and

drinking area in the world; the Wuyang area was the main tea producing area and a famous tea market at that time.

<b>Comparison table of tea culture in different eras</b>					
	<b>culture</b>	<b>society</b>	<b>economy</b>	<b>Change</b>	<b>Remark</b>
<b>Qin Dynasty Han Dynasty</b>	Tea is only used for medicinal purposes or to quench thirst.	The social impact is not obvious.	The economic benefits are unclear.	origin of tea	Tea did not become a cultural system.
<b>Tang Dynasty</b>	From material needs to artistic culture	Tea began to have a social function.	Tea was a universal gift and commodity.	A systematic tea culture system has been formed.	It is mostly reflected in courts, temples, and poets
<b>Ming and Qing Dynasties</b>	Different types of tea making methods emerged, and tea houses became popular.	Tea has penetrated into people's life.	The peak period of tea export in history.	Unique tea sets and tea drinking methods appeared.	This is a period of continuous development of tea culture.
<b>People's Republic of China</b>	It became a universal cultural phenomenon and became international.	It has become a way for people to keep healthy.	The expansion of market size and tea industry scale.	A mix of commercial and traditional elements.	It presents the development trend of diversification, fashion and internationalization.

Figure 6 Comparison table of tea culture in different historical periods  
Source: Xiangyue Wang (on 11th May 2023)

Up to now, Chengdu's tea culture has included many aspects, such as tea varieties, tea art performances, and the most representative Chengdu teahouses.

## 2. The wisdom of tea culture in Chengdu, Sichuan

Chengdu, Sichuan, as one of the famous birthplaces of tea culture in China, has a long history of tea culture and a unique tea drinking culture, which contains a lot of wisdom. Chengdu tea culture attaches great importance to the tea ceremony and tea tasting process, and does not pursue luxury and gorgeous decorations and tea sets, but emphasizes the inner relationship between people and tea, as well as the calm, freshness and serenity brought by tea. This attitude of indifference to fame and wealth reflects a philosophy of life that emphasizes inner peace and intrinsic value.

Chengdu tea culture focuses on conforming to nature, emphasizing the ecology, nature, purity and originality of tea, emphasizing the natural taste of tea, reducing human intervention in tea as much as possible, and emphasizing the harmonious coexistence of tea and nature. This attitude of conforming to nature shows an ecological wisdom of conforming to nature and harmonious coexistence.

Chengdu tea culture emphasizes the relationship between tea and people, emphasizing the harmony between people and nature. The interaction between tea and people is not only reflected in the process of tasting tea, but also in all aspects. This attitude of breathing together and sharing a common destiny embodies a wisdom of interdependence, mutual support and common development.

Chengdu people pay attention to comfort and taste when drinking tea. In teahouses, people who sell newspapers, shoeshine, pedicures, massagers, clean ears, and sell melon seeds come and go. There are many service items, which can be regarded as the characteristics of Chengdu teahouses. scenery. In the eyes of the people across the country, Chengdu is a laid-back city with a slow pace of life. Playing mahjong and making teahouses have become a trend. The people of Chengdu live a leisurely, comfortable and nourishing life. In short, the tea culture in Chengdu, Sichuan contains profound wisdom, which is reflected in the environment, service and other aspects, representing a kind of wisdom that respects nature, advocates inner peace, pays attention to simplicity and nature, and pursues the harmonious coexistence between man and nature.



Figure 7 The characteristic service in teahouses is "ear picking"  
Source: Xiangyue Wang (on 7th November 2022)

In the lives of local people, tea is regarded as an important social medium, and teahouses have become an important place for people to communicate, meet and discuss. The tea culture in Chengdu, Sichuan pays attention to "using tea as a medium", which emphasizes the social nature and humanistic connotation of tea culture. In the inheritance of tea culture in Chengdu, it not only conveys a kind of



drink, but also conveys a kind of spirit and culture, which has become a way of life and cultural identity of Chengdu citizens.

Sichuan Chengdu tea culture also pays attention to the innovation and development of tea culture. Guided by the "tea culture innovation and development strategy", Chengdu combines tea culture with tourism, culture, art and other industries, and has launched a series of creative and distinctive tea culture products, such as tea culture festivals, tea art exhibitions, and tea culture tourism. etc., further enriched the connotation and extension of tea culture.

The wisdom of Chengdu tea culture is also reflected in the combination of tea culture and health. People in Chengdu like to drink tea, which is regarded as a drink that can regulate physical and mental health. The local tea culture also emphasizes the positive effects of tea on human health, such as removing fire and detoxifying, clearing heat and quenching thirst, refreshing the brain and so on.

In general, the wisdom of tea culture in Chengdu, Sichuan is not only about tea knowledge and skills, but also about life and culture. This wisdom has been continuously reflected and promoted in the inheritance and development of tea culture.

### 3. The current situation and reasons of tea culture in Chengdu, Sichuan

With the changes of the times and lifestyles, Chengdu tea culture is also facing some existing problems:

#### 3.1 Loss of historical connotation

Teahouses are one of the most important places for the inheritance of Chinese culture, as well as an important way to exchange ideas and understand cultural knowledge. In teahouses, people can meet friends, talk freely about world events, share cultural experiences, and inherit and inherit Chinese traditional culture. Teahouse is one of the most important business places in China, and also an important place for business and trade. Such as exchanging business information, negotiating cooperation, etc. The historical connotation of teahouses includes cultural inheritance, mass entertainment, folklore, commercial activities, etc. These connotations are an important part of Chinese traditional culture and social life.

But now, the function of the teahouse is gradually lost. In the past, teahouses were a place for people to exchange ideas and learn about current events, as well as an important way for cultural inheritance. But now, with the development of communication and media, the channels for people to obtain information have become more extensive and convenient, and the extensive and convenient Internet development has gradually replaced the function of teahouses. Today's teahouses are increasingly becoming meaningless tourist attractions.

It is not difficult to observe this phenomenon in teahouses. Some foreign tourists may have a utilitarian mentality of "just taking pictures" when they drink tea during their travels. In fact, this phenomenon is not uncommon in the tourism industry. In order to share their travel experience on social media, some tourists may just drink a cup of tea in the scenic spot, and then take out their mobile phones to take pictures as souvenirs, without really understanding the connotation and essence of tea culture. There may be multiple reasons behind this phenomenon. On the one hand, tourists are very sensitive to time and economic costs when sightseeing, but in order to pursue efficiency and save time, they may ignore the significance of experiencing and understanding tea culture. On the other hand, it may also be caused

by insufficient understanding of tea culture by tourists, or insufficient education and popularization of tea culture.



Figure 8 "Heming Tea House", one of the must-visit teahouses for foreign tourists in Chengdu

Source: Xiangyue Wang (on 7th November 2022)

However, this does not mean that the tea drinking behavior of all tourists is a utilitarian behavior. In fact, with the continuous development of tourism and the popularity of tea culture, more and more tourists are beginning to understand and truly enjoy the charm of tea culture, and pay more attention to the connotation and taste of tea culture, not simply for posting on social media while drinking tea.

There may be several reasons for this phenomenon:

1) The pressure of rapid social development: With the rapid development and changes of society, many people began to pursue a more modern lifestyle, and gradually decreased their emphasis on traditional culture, which also includes tea culture. Significant changes have taken place in the historical background, social style, and lifestyle of Chengdu tea culture. With the process of urbanization and modernization, people's lifestyles and values have undergone tremendous changes, and the traditional cultural connotation represented by tea culture has gradually been ignored or downplayed. In this context, people no longer pay attention to the historical connotation and cultural value of tea culture.

2) The pressure of market competition: As a commercial place, teahouses are also facing the pressure of market competition. In order to attract more customers and earn more profits, some teahouses may be more inclined to cater to market demand, while ignoring the connotation and value of traditional culture. Changes and innovations are often made to the traditional tea culture to attract more consumers' attention. This kind of cultural change driven by commercial interests

often leads to the neglect of the historical connotation of tea culture or the loss of its original characteristics.

3) Lack of tea culture knowledge: Some teahouse operators and customers may lack sufficient tea culture knowledge to truly understand the connotation and value of tea culture. This also led to the gradual loss of the historical connotation of the teahouse.

4) Lack of education and publicity: Some teahouse operators and customers may lack sufficient tea culture education and publicity, and cannot truly understand and understand the connotation and value of tea culture, thus causing teahouses to lose the connotation and value of traditional culture.

### 3.2 Inheritance encountered difficulties

the lifestyle and consumption concept of young people have undergone obvious changes. They pay more attention to health, health preservation and quality, and believe that drinking tea is good for their health, and at the same time they can taste and enjoy life. In recent years, with the popularization of tea culture and the strengthening of media publicity, more and more young people have begun to understand and get in touch with tea culture, gradually forming a cultural trend of drinking tea. In addition, tea culture is deeply rooted in Chengdu's history and culture, which also promotes the cultural identity and sense of belonging of young people drinking tea. At the same time, tea culture can meet the social and interactive needs of young people, increase interpersonal relationships and exchanges, and meet the social and interactive needs of young people. Especially in Chengdu, tea culture is an important way of cultural exchange and socializing, and has become a way of life for many young people.

In the field investigation of teahouses, we found that although the age structure of tea drinkers is mostly 20-30 years old, they hardly know the history of tea culture, not because they are interested in tea culture, but because they are simply friends. Only come to the teahouse for parties or to pass the time. In addition, the researchers also found problems with some teahouses. For example, the environment of some teahouses is relatively crowded and messy, and lacks professional tea service. Some tea drinkers also have some uncivilized behaviors during the tea tasting process, such as making loud noises and throwing tea dregs, which not only affects the experience of other tea drinkers, but also damages the image of the teahouse. In this context, the publicity and education of tea culture should be strengthened to improve the service quality and environment of teahouses, and at the same time, it is necessary to guide tea customers to establish a good tea tasting culture and civilized tea tasting behavior. Only in this way can the teahouse truly become a place to inherit and promote Chinese tea culture, not just a place for entertainment.

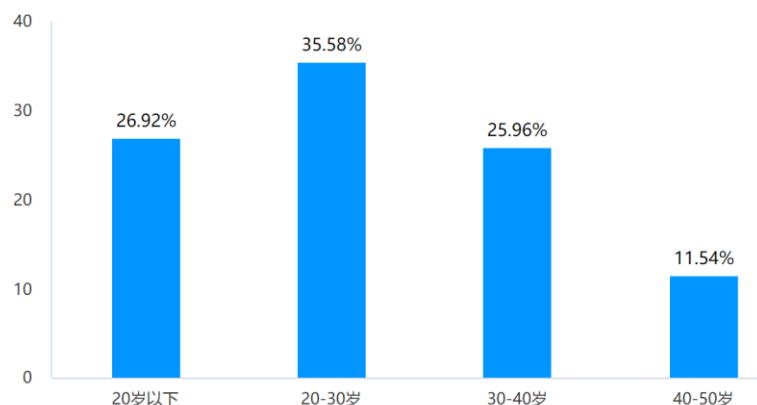


Figure 9 The age structure distribution of tea customers  
Source: Xiangyue Wang (on 22nd November 2022)

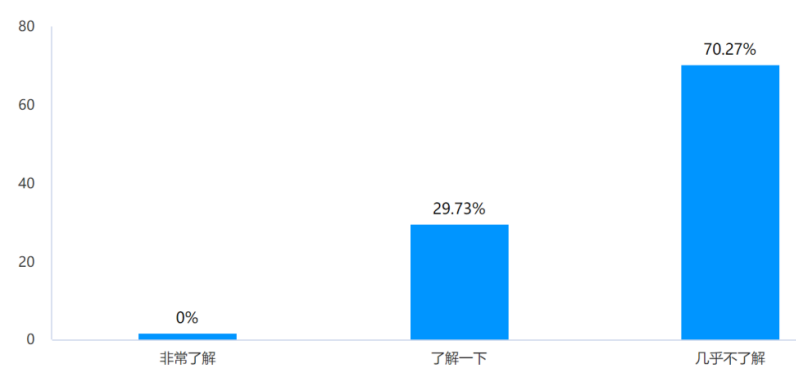


Figure 10 Distribution map of tea drinkers' understanding of tea culture  
Source: Xiangyue Wang (on 22nd November 2022)

It can be seen from the picture that the inheritance of tea culture in Chengdu is facing certain difficulties. Young people do not have enough understanding and awareness of tea culture. Most people just enjoy tea as a drink and do not have a deep understanding of tea culture. In terms of history, tradition and etiquette, the inheritance of traditional tea culture faces the risk of faults.

According to a survey jointly sponsored by the China National Tourism Administration, the Ministry of Culture and Tourism of China, and the China Tea Marketing Association, less than one-third of the respondents (about 31%) said they had a deep understanding of tea culture. And more than 60% of the respondents (about 64%) think that they don't know much about tea culture. With the development of the times, great changes have taken place in the social environment, way of life, values, etc., and the values and way of life supported by tea culture and some ancient traditional customs and cultural elements have also changed accordingly.

At the same time, affected by the age structure, most of the inheritors of tea culture are older generations, and their way of inheritance is mostly word of



mouth, without forming a complete written information or technical manual. There are fewer and fewer young people who can perform tea art and understand tea .

There are fewer young people who can perform tea art, which may be due to various factors. First of all, tea art performance requires certain skills and experience, long-term research and practice, and the lifestyle and values of modern young people may be quite different from traditional tea culture, resulting in their lack of understanding and interest in tea culture. Secondly, tea art requires a lot of time and energy, and the pace of modern life is fast, not all young people can bear it.

At the same time, the means of communication is relatively single, and only when traditional culture is widely disseminated can it be further promoted, innovated and sublimated. Chengdu tea culture is mainly spread through paper media, traditional purchase and reading. At present, there is a lack of effective means of modern communication, especially the lack of effective use of Internet information technology and new media technology, which has seriously affected the spread and vitality of traditional culture.

There may be several reasons for this phenomenon:

1) Insufficient historical and cultural precipitation: The inheritance of teahouses needs the support of long-standing historical and cultural precipitation, and some teahouses in Chengdu encounter difficulties in inheritance due to insufficient historical origin or loss of historical culture.

2) Lack of inheritance talents: The inheritance of teahouses requires professional inheritance talents as support, and some teahouses lack of professional inheritance talents, resulting in the inability to effectively inherit tea culture. In the education system , the status of Chengdu tea culture in school education has gradually declined, and there are few special tea culture courses in the education system. This has greatly reduced the understanding and awareness of tea culture among the younger generation, making it difficult to understand and inherit the historical connotation of tea culture.

3) Outdated business model: The business model of teahouses needs to keep pace with the times to meet the needs of different customers, and some teahouses cannot attract more young customers because of their backward business models, resulting in difficulties in inheritance.

4) Changes in the social environment: With changes in the social environment, the operating environment and traditional cultural atmosphere of some teahouses have been affected, making it impossible to effectively inherit tea culture.

5) Fierce market competition: As a commercial place, teahouses are also facing fierce market competition, and some teahouses cannot gain a foothold in the market due to lack of competitiveness, resulting in difficulties in inheritance.

### 3.3 Serious tendency towards commercialization

The business philosophy of the teahouse gradually deviated. The purpose of teahouses is to inherit and preserve traditional culture, but now the business philosophy of many teahouses has deviated from this original intention, and they are more pursuing commercial interests. The teahouse has also gradually become a place of consumption, rather than a place for the inheritance of traditional culture.

As a traditional culture, tea culture should be naturally reflected in daily life, but the trend of commercialization has made tea culture a commodity, and a large number of tea brands, tea sets, tea culture derivatives, etc. have emerged,

making tea culture more popular. The taste of commercialization is getting stronger and stronger. At the same time, tea culture is gradually showing marketing. The commercialization trend of tea culture is also reflected in the marketing strategy of the tea industry. Many tea brands emphasize the heritage and inheritance of tea culture in their publicity, but some are purely marketing means, ignoring the connotation and value of tea culture itself. The entertainment of tea culture is also one of the manifestations of commercialization tendency. Some activities such as tea culture derivatives or tea culture theme exhibitions emphasize the fashion and entertainment of tea culture, rather than the true inheritance and promotion of the essence of tea culture. The tendency of commercialization may also lead to the deformation of tea culture. When businesses pursue economic benefits, they often change the form and content of tea culture to meet market demand and commercial purposes, thus losing traditional cultural characteristics and connotations. The existence of commercialization tends to have a negative impact on the inheritance and development of tea culture, but commercialization itself is not completely negative. Commercialization can provide economic support for the inheritance and development of tea culture, and can also lead tea culture to a wider market and more people. However, complete commercialization of tea culture should be avoided, and the essence and characteristics of culture should be maintained, so that tea Culture serves people better.

There may be several reasons for this phenomenon:

1) Driven by economic interests: With the development of the economy, some teahouses began to put commercial interests above cultural inheritance, and used teahouses as a tool for commercial operations to obtain economic benefits by selling tea, catering, and cultural creation. On the one hand, this commercial operation model has promoted the spread of tea culture to a certain extent, attracted more consumers to experience tea culture, and provided more resources for the promotion of tea culture. But on the other hand, this kind of commercial operation also faces some challenges. Some teahouses may pay too much attention to economic benefits while ignoring the inheritance and protection of tea culture, and even become vulgar and commercialized, which erodes traditional tea culture. Therefore, in the process of developing the tea culture industry, it is necessary to fully consider how to balance the relationship between commercial interests and cultural inheritance, and establish a sustainable business model.

2) Changes in consumer demand: With the change in consumer demand, the commercialization of Chengdu tea culture is inevitable. The cognition and demands of young consumers on tea culture have changed, and they pay more attention to the combination of tea culture and modern life. The commercialization of tea culture lies not only in the means of commercial operation, but also in meeting the needs of consumers and continuously carrying out cultural innovation and upgrading. Some teahouses have to transform into commercial operations to meet the needs of young people, such as adding music, fashion, Internet elements, etc., so as to increase the attractiveness of teahouses.

3) Insufficient management level of teahouses: due to insufficient management level of some teahouses, it is impossible to achieve a balance between cultural inheritance and commercial operation, which leads to serious commercialization tendency of teahouses.

The influence of social and cultural background: With the change of social and cultural background, the influence of tea culture among young people has gradually decreased, and teahouses have to face the pressure of commercialization.

4) Changes in the policy environment: Some policy changes, such as tax policies, land policies, etc., will also have an impact on the operation and cultural inheritance of teahouses, resulting in serious commercialization of teahouses.

As one of the important birthplaces of Chinese tea culture, Chengdu has a long tea history and unique tea culture. The history of tea culture in Chengdu can be traced back to the Western Han Dynasty more than two thousand years ago. Tea culture has been widely inherited and developed in Chengdu, forming a unique art of tea ceremony and tea set culture. Today, the tea culture in Chengdu is still thriving and active. Tea culture plays an important role in the social life of Chengdu, and has become an important way for people to gather, communicate and relax. Chengdu has a unique geographical location, and the climatic conditions are suitable for the growth of tea. The quality of the tea is excellent, which has attracted many tea merchants and tea lovers. Chengdu has a long history and profound cultural heritage, and the tea culture has been passed down and protected from generation to generation. Chengdu people's love and admiration for tea culture is also an important driving force for the prosperity of tea culture. The attention and support of tea culture by the government and all walks of life also provide a good environment and conditions for the development of tea culture.

In short, Chengdu tea culture has shown its unique charm in terms of historical development, current situation and reasons. The prosperity of tea culture not only reflects Chengdu people's love for tea, but also adds unique charm to Chengdu's social culture.

## **The value of tea culture under the social and cultural background of Chengdu**

### **1. The social and cultural background of Chengdu**

#### **1.1 The social background of Chengdu**

In terms of economy, Chengdu is the economic center of Southwest China and one of the important economic cities in the country. In recent years, Chengdu's economy has developed rapidly, dominated by industries such as electronic information, biomedicine, and modern manufacturing, and has attracted investment from many domestic and foreign enterprises. The overall economic development of Chengdu has maintained stable growth, and the economic structure has continued to be optimized. The economic growth rate has exceeded the provincial average level, the total retail sales of consumer goods have exceeded the provincial average level, and the social investment growth rate has exceeded the provincial average level. The overall economic development is stable. This year, Chengdu continues to implement the strategy of scientific and technological innovation, adheres to the strategy of strengthening the city through science and technology, and accelerates the promotion of scientific and technological innovation. Also implement the "smart city" strategy, accelerate the construction of "smart city", the construction of smart city has achieved remarkable results, and the level of smart city construction has been continuously improved. As well as the "green development" strategy, accelerate the promotion of "green development", green development has achieved remarkable results, and the level of green development has been continuously improved. The development of

Chengdu is very optimistic. The economic and social development has achieved remarkable results, and the level of economic and social development has been continuously improved, providing strong support for the development of Chengdu.

From the perspective of natural resources, Chengdu has many different types of land. From the perspective of terrain, it can be divided into three categories : plains , hills , and mountains ; from the perspective of different soil properties, there are 11 different types of soil: paddy soil, fluvo-aquic soil, purple soil, yellow soil, and yellow-brown soil; from the current From the perspective of land use, there are mainly 8 types: cultivated land, garden land and pasture land; among them, the plain occupies the largest proportion, reaching 4971.4 square kilometers, accounting for 40.1%, which is much higher than the 2.54% in Sichuan Province. The average proportion; the hills and mountains are 27.6% and 32.3% respectively, and the cultivated land reclamation coefficient is relatively high; the soil in this area is rich, the soil thickness is large, and the environment is pleasant, the proportion of suitable agricultural land reaches 94.2%, and the reclamation coefficient of the entire urban cultivated land reaches 38.22% , the plain is more than 60%, which greatly exceeds the reclamation level of 11.5% in Sichuan Province.

Chengdu has sufficient precipitation and can obtain an average of 30.472 billion cubic meters of water per year, including 3.158 billion cubic meters of groundwater sources and 18.417 billion cubic meters of rivers, which can basically meet the daily water needs of Chengdu residents and water needs for production and construction. Chengdu has 12 major water systems including the Minjiang River and the Tuojiang River, and dozens of small water systems. The rivers are criss-crossed, and the density of the water systems has reached 1.22 kilometers per square kilometer. There is also the world-famous Dujiangyan , forming a Numerous dams realized effective irrigation of 345,000 hectares in 2004; the theoretical reserves of hydropower energy in this area are 1.615 million kilowatts. Chengdu is located in the middle and upper reaches of the Minjiang River. The rivers are dominated by atmospheric precipitation, subterranean underflow and snow melting. Indexes have reached level 2 or above for surface water bodies.

In the field of public transportation, under the correct guidance of the Municipal People's Government, the Chengdu Municipal Transportation Department conscientiously implements General Secretary Xi Jinping's major instructions on transportation work and major national, provincial and municipal strategic arrangements, and firmly grasps the "Belt and Road" strategy Major strategic opportunities such as the Western Land-Sea Corridor Strategy, the Chengdu-Chongqing Twin-City Economic Circle Strategy, and the Transportation Power Strategy, focus on strengthening the functions of an international comprehensive transportation hub and serving the construction of a "new development" "new era" and a "new era park city". The goal is to focus on promoting the "circle expansion" of the transportation and logistics industry, the construction of the transportation and logistics industry chain, continuously improve transportation facilities, improve the quality of transportation services, strengthen the technical support of the transportation and logistics industry, and create a green, green and economical transportation management system and management model, strive to create a modern comprehensive transportation system with first-class facilities, first-class technology,



first-class management and first-class service, and realize the goal of "safety, convenience, efficiency, greenness and energy saving".

With the continuous improvement of urban transportation infrastructure and the improvement of transportation operation management, Chengdu's tourism resources have been better developed and utilized, tourists' travel has become more convenient and comfortable, and the tourism industry has also developed rapidly. The development of transportation in Chengdu has improved the convenience of travel. Chengdu is increasing the construction and investment of public transportation facilities such as subways and buses, forming a relatively complete transportation network, and tourist attractions are gradually integrated into the urban transportation system. The improvement and improvement of these transportation facilities facilitate the travel of tourists and enable tourists to reach their destinations more conveniently, thereby improving the convenience and comfort of travel. Second, the development of transportation in Chengdu has increased the accessibility of tourism. Chengdu's tourism resources are widely distributed, covering many scenic spots and cultural relics in western Sichuan and southern Sichuan. With the continuous improvement of transportation facilities, the traffic accessibility of these scenic spots has been significantly improved, so that more tourists can reach these scenic spots for sightseeing, thus expanding the scale and influence of the tourism market. Finally, the transportation development in Chengdu has improved the experience and quality of tourism. The improvement of urban transportation facilities and the improvement of management enable tourists to travel more safely, comfortably and happily, thus improving the experience and quality of tourism. All these will help to attract more tourists to Chengdu for tourism and promote the healthy and stable development of tourism.

### 1.2 Humanistic Background of Chengdu

According to historical records, the earliest teahouse in China originated in Sichuan. According to the records of "Chengdu General View", there were about 516 streets and alleys in Chengdu in the late Qing Dynasty, but there were 454 teahouses, which means that almost every street has a teahouse. In 1935, Chengdu's "Xinxin News" reported that there were already 599 teahouses in Chengdu, and as many as 120,000 people drank tea every day, while the total population of the city at that time was less than 600,000. Excluding those women and children who rarely come here, the number of people who come here to drink tea is definitely an astronomical number. Today, the number of teahouses in Chengdu may still be the largest in Sichuan, China, and even the world.

As the saying goes: young people do not enter Sichuan, and old people do not leave Sichuan. It means that you can't enter Chengdu, Sichuan when you are young, because it is too comfortable and will kill young people's determination to fight. Old out of Chuan means that this place is a very good place for the elderly. People in Chengdu believe that Chengdu is the happiest city in the country. The biggest shortcoming of Chengdu, Sichuan Province is the lack of sun, which is why people like to gather indoors for activities. There is a saying that "there is little sky above your head, but many teahouses in front of you". In the city, the streets and alleys, large and small teahouses are everywhere, which is also a characteristic scenery of Chengdu. There is also a saying that "Sichuan teahouses are the best in the world, and Chengdu teahouses are the best in Sichuan." Teahouses and mahjong

have become a special landscape in Chengdu. According to statistics, 200,000 people spend their time in teahouses and leisure places every day.

### 1.3 Eating Habits of Chengdu People

Sichuan food culture is a rich material and spiritual crystallization accumulated by people in the long historical process through the processing and use of food products. Sichuan has been known as the "Land of Abundance" since ancient times. It is rich in resources and rich in humanities. During the long-term development process, Sichuan people have formed a unique set of cuisine, which enjoys a high reputation domestically and even internationally. Therefore, people call it "the food is in China, and the taste is in Sichuan".

Zheng Xiuhua, 2019 Sichuan cuisine occupies a very critical part in the history of Chinese cooking. The selection of ingredients in Sichuan cuisine is very rich, and most of them are spicy. Therefore, Sichuan cuisine has become a Chinese It is a dazzling pearl in the history of Chinese food culture and civilization. Sichuan cuisine is characterized by "three kinds of aromas, three kinds of peppers, three kinds of seasonings, seven tastes and eight flavors, and nine kinds of seasonings". Sanxiang refers to green onion, ginger and garlic, Sanjiao refers to chili and pepper, and Sanxiang refers to vinegar, Pixian watercress, and fermented glutinous rice. Qizi refers to: sour, sweet, bitter, spicy, hemp, spicy, fragrant, and salty. The eight flavors refer to: fish flavor, spicy, hot and sour, dry roast, chili, red oil, strange flavor, pepper and hemp. The taste of the people in Chengdu, Sichuan is mostly spicy . Of the 23 flavors commonly used in Sichuan, 13 are related to spicy. Among the 23 common flavors in Sichuan, 13 are related to spicy. For example, there is a family flavor with a mild spicy taste. , one is a weird flavor type that is harmonious with various flavors such as salty, spicy, spicy, sour, spicy, and spicy, and the other is a red oil flavor type, a spicy flavor type, and a hot and sour flavor type that show a degree of spicyness.



Figure 11 Sichuan Chengdu Hot Pot  
Source: Xiangyue Wang (on 31st December 2022)

Sichuan Cuisine originated in the Kingdom of Shu. Over the long years, through continuous improvement, integration, innovation, and development, under the baptism of history, it has become one of the eight major cuisines in China and enjoys a high reputation at home and abroad . There are 24 flavors of Sichuan cuisine in "Sichuan Cuisine Cooking Book", and there are many ways to do it,

especially in the control of "fire". There are dozens of cooking methods . Sichuan cuisine has a unique word for "stir-frying", which is "small stir-frying", no need to add oil or change the pot, just quick stir-fry, and a dish can be made in no time. In addition, Sichuan cuisine also has a unique cooking method, that is, after cooking, there is no soup in sight, and all the flavors are absorbed into the dish; there are many types of Sichuan cuisine, and some of them even have historical stories behind them .

Sichuan cuisine is based on raw materials. Because the Sichuan Basin is surrounded by mountains, abundant water resources, warm and humid climate, and superior terrain, most Sichuan cuisine uses local ingredients. Take the yellow flower in Qu County, Dazhou as an example. It has high nutritional value, bright color, strong fragrance, plump meat, delicate taste and delicious taste. According to legend, yellow flowers were planted in large quantities in Wujiachang, Qu County more than 200 years ago. Therefore, it is also called "Wu Cai". "Hanyangba" in Qingshen County, Meishan City has a famous product called Qingshen Hanyang Chicken. Because its meat is tender and juicy, it is most suitable for slaughtering white strips. It is an excellent material for making Sichuan-style Bangbang Chicken. In addition, Yibin bean sprouts, Nanchong winter vegetables, Wenjiang single-headed garlic, and Mianyang turmeric are also vegetables produced in a unique geographical environment.



Figure 12 Various types of Sichuan cuisine  
Source: Xiangyue Wang (on 20th July 2022)

Seasoning is an indispensable part of Sichuan cuisine. The "numbing", "spicy" and rich taste of Sichuan cuisine depend on the blending and deployment of various spices. Sichuan Province is not only a place of food production, but also has a large number of natural condiments, among which Zigong well salt, Hanyuan prickly



The inheritance and development of tea culture in Chengdu are inseparable from the eating habits of Chengdu people. Chengdu has a long history of tea culture, and the quality of tea and drinking methods are also very particular. Chengdu people like to use tea to quench their thirst, invigorate their spleen and appetizers, and this is related to Chengdu people's eating habits of spicy food. Many dishes in Sichuan cuisine need to be paired with tea to achieve the effects of relieving greasy, increasing aroma, and reducing fire .

Secondly, Chengdu's tea culture and spicy eating habits also play an important role in the exchange and integration of food culture. In teahouses, restaurants and food stalls in Chengdu, many people choose to use tea to relieve spicy food. At the same time, some teahouses in Chengdu will also offer refreshments that match spicy food, such as "tea meals" that match Sichuan cuisine and tea. This kind of tea and meal culture can not only help digestion, but also make food more delicious and add fun to eating.





Figure 13 Sichuan snacks with Sichuan tea  
Source: Xiangyue Wang (on 4th May 2022)

In short, Chengdu's tea culture and spicy eating habits are interrelated and mutually reinforcing. The inheritance and development of tea culture has a certain influence on the eating habits of Chengdu people, and the combination of spicy food and tea has become a unique food culture in Chengdu.

## 2. Characteristics of tea culture

### 2.1 Gaiwan tea

Gaiwancha is a specialty of "authentic Sichuan flavor" in Chengdu . Drinking a cup of tea in the morning can moisten the lungs and clear the throat . Drinking a cup of tea after a meal can relieve indigestion . Drinking a cup of tea when you are physically and mentally exhausted can refresh your mind. Knowing how to drink tea has become a traditional custom in Chengdu since ancient times. "Gaiwancha" originated in Chengdu and is very distinctive . "Gaiwancha" is composed of three parts including tea cover, tea bowl and tea boat , so it is called Gaiwan or " Three Paotai " . The tea cover can keep the temperature of the water, and you can also use the cover to move the tea, so that the fragrance of the tea is overflowing, and the hot tea can be cooled faster, so that the anxious guests can quench their thirst. A tea boat, also called a tea boat, is a saucer used to carry tea bowls. It is said that it was invented in Chengdu by the daughter of Cui Ning, the governor of Xichuan during the Jianzhong period of Emperor Dezong of Tang Dynasty . The original teacup had no base , so the fingers were often burned . Cui Ning's children cleverly invented a wooden board to support the cup. In order to prevent the teacup from tipping over while drinking tea , a method was used to reinforce the center of the wooden plate with wax. This is the prototype of the tea boat . Later tea boats replaced the wax rings with lacquer rings , which everyone found very practical . In later generations, the bottom of the ring has become more and more novel and varied . This unique tea boat culture, also known as Gaiwan tea culture, was

born in the Chengdu area . This special way of drinking tea gradually penetrated the surrounding areas of Bashu , and later became popular throughout the south



Figure 14 Gaiwancha composed of tea lid, tea bowl and tea boat  
Source: Xiangyue Wang (on 21st November 2022)

Generally speaking, there are five procedures for people in Chengdu to drink Gaiwancha:

One is clean utensils: wash the tea bowl, bowl cover, and bowl holder with warm water.

The second is to place tea: drink tea with Gaiwancha, most people will drink scented tea , some people will drink top-grade red or green tea, etc., the dosage is usually 3-5 grams , and put the tea in the tea bowl.

The third is to make tea: generally add water to the edge of the tea bowl with freshly boiled water , cover the bowl and wait for tasting .

The fourth is to smell the fragrance: After about 5 minutes, the tea leaves are soaked in the tea leaves, and then lift the tray of tea leaves with the right hand and uncover the lid.

The fifth is drinking: hold the bowl holder with your left hand, hold the bowl to cover with your right hand, and drink the tea slowly.

## 2.2 tea set

Tea sets and tea art in tea culture can be regarded as the manifestation of social structure, and they constitute the basic components of tea culture. The type and placement of tea sets, the form and procedure of tea art are all important structural elements in tea culture. These structural elements play specific functions in tea culture. For example, the placement and arrangement of tea sets represent different social meanings, and the forms and procedures of tea art are also closely related to people's etiquette and cultural customs. These structural elements in tea culture are interconnected and restrict each other, and together constitute the overall structure of tea culture.

Chengdu tea culture has become an important part of local popular culture, from teahouses, tea set usage, tea drinking methods, etc. are all displays of tea culture. As a part of tea culture and material culture, tea set reflects the situation of ecology, environment, and material resources. The tables and chairs in the teahouse are also a unique tea culture in Sichuan. Sichuan is very rich in bamboo resources, and bamboo also plays a very important role in people's lives. It is used in building materials or in the manufacture of daily necessities, such as making chopsticks, furniture and so on. There will be teahouses in parks or bamboo forests in the suburbs of Chengdu. In summer, the bamboo forests are very cool and suitable for drinking tea. The chairs in the teahouse have backrests and armrests, which make sitting on them more comfortable and convenient, and match the low wooden square table very well.



Figure 15 Table and chairs made of bamboo  
Source: Xiangyue Wang (on 21st November 2022)



Figure 16 Tea chair made of bamboo  
Source: Xiangyue Wang (on 21st November 2022)



In some old-fashioned teahouses, there is also a very large stove, which is called a tiger stove, also called a tea stove, why is it called a tiger stove, because there is a hole in the front of the stove, which is where the fuel is put in, just like a tiger. There is a chimney standing behind the mouth, which looks like a tiger's tail, and there are many stoves in the middle. Now we only use it to boil water, but in the past, besides boiling water, these stoves can also cook porridge, medicine, and stew Chicken and more. Because the teahouses used to serve the residents of the surrounding streets.



Figure 17 Tea stove for boiling water  
Source: Xiangyue Wang (on 21st November 2022)

At that time, the common people in Chengdu burned firewood in every household, and the firewood stove only had one pot, which was used for cooking, but the cooking pot had an oily smell, and if it was used to boil water to make tea, it would not taste good, so it was a little more careful. At one o'clock, I will go to the teahouse to buy a pot of boiling water. Some wealthy families have a special small stove for burning charcoal, but most homes do not have the means to burn charcoal, so if you want to boil Chinese medicine, stew chicken, etc., you have to go to the teahouse. So in the past, half of the stoves in the teahouses served the nearby residents, except for the copper pots for boiling water.

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Figure 18 The tea stove for boiling water and the briquettes used  
Source: Xiangyue Wang (on 3rd September 2022)

In terms of the use of tea sets, Chengdu's tea culture has its own unique language and methods. The tea lids are placed in different positions, representing different information. In a teahouse, the waiter can simply and directly understand his needs. For some people who are not good at expressing, it is a very convenient way to ask others. way of claiming.

If you come to this place for the first time, come to this city from other places and come to the teahouse, then you have to "worship the wharf", that is, take off the tea cover and put it on the table facing outwards. Represents the need to seek help.



Figure 19 Placement of tea sets 1  
Source: Xiangyue Wang (on 21st November 2022)

disturb. Take off the tea cover and stand in the tea boat, which means do not



Figure 20 Placement of tea sets 2  
Source: Xiangyue Wang (on 21st November 2022)

Take off the tea cover and put it on the edge of the tea boat facing inward, it means that water needs to be added. In the old teahouses, the waiters carried the kettles around to refill water for others, but due to the development and progress

of the times, most teahouses now use kettles instead, and the tea drinkers refill the water themselves, which is relatively more convenient.



Figure 21 Placement of tea sets 3  
Source: Xiangyue Wang (on 21st November 2022)



Figure 22 Most people use kettles to refill water  
Source: Xiangyue Wang (on 21st November 2022)



Putting melon seeds, peanuts or a lighter on the tea cover means to reserve this position. If someone needs to leave temporarily and come back to drink tea later, he can use this method, or put the tea cover on his seat, the waiter will not take away your teacup.



Figure 23 Placement of tea sets 4  
Source: Xiangyue Wang (on 21st November 2022)



Figure 24 Placement of tea sets 5  
Source: Xiangyue Wang (on 21st November 2022)

After drinking the tea, put the tea lid upside down in the tea bowl, which means that you have finished drinking and you can take the tea bowl away.





Figure 25 Placement of tea sets 6  
Source: Xiangyue Wang (on 21st November 2022)

### 2.3 Dr. Tea

The most distinctive feature of Chengdu's tea culture is Dr. Tea, who is actually the guy who " adds water " to the waiter. They live in teahouses and can get in touch with people from different walks of life in society , so they have a wide range of knowledge, and they are affectionately called "Tea Doctors" by tea drinkers . What's even more powerful is their skill in pouring tea : after setting up the tea boat and tea bowls , they can play very fancy with the big copper pot filled with boiling water and with a one-meter-long spout . Under normal circumstances, they will first move the spout closer to the tea bowl , then lift it up suddenly , and a stream of water will rush down into the tea bowl, and finally they can cover the tea bowl with a flip of their little fingers . In Chengdu, a large teahouse may employ thirty or forty workers, a medium-sized teahouse may employ around ten workers, and a small-scaled teahouse may employ only three or five workers. To become a doctor of tea, you must have long-term work experience.





Figure 26 The tea doctor making tea  
Source: Xiangyue Wang(on 3rd September 2022)

In Chengdu, tea doctors (skilled waiters) are often regarded as the soul of teahouses. Although the owner of the teahouse is responsible for running the teahouse, they are mainly responsible for collecting money, while the waiters are the ones who deal directly with customers. Their attitude and service quality are directly related to whether the teahouse can attract more customers. Dr. Tea is the most conspicuous and busiest person in the teahouse. They have almost no rest time, and often start working as soon as they finish eating, or even work while eating.

After thousands of years of inheritance and development, tea culture has become an important part of Chinese traditional culture. Tea is a thing with all four beauties in color, aroma, taste and shape, and it embodies the human pursuit of truth, goodness and beauty and the pursuit of transcendence; the spirit of "harmony, tranquility, purity and frugality" of tea ceremony is in line with the overall development and sustainable development of human beings' need. Therefore, it has a positive and profound impact on today's human life.

One is that tea culture is based on morality, respects the values of the crowd, advocates selfless service, and opposes profiteering and mercenary. It emphasizes that "righteousness" is greater than "benefit", emphasizes the harmony between people and others, emphasizes respect for others, and emphasizes self-cultivation and self-cultivation, which is beneficial to people's psychological state and also helps people's psychological state. It is also helpful to improve people's psychological state, so that people's civilization level can be improved. Taking tea tasting as a kind of artistic cultivation emphasizes peace of mind, and peace means

peace and softness. Taste emotion, truth, conduct, life, self-cultivation, and the beauty of inner peace in tea tasting. The highest quality of tea is the harmony between man and nature, and between man and man.

Second, tea culture is a good friend to meet the challenges of life. Due to intense work, frequent social activities, and intricate interpersonal relationships, various psychological factors have an increasing impact on individuals. Here, we can soothe our minds by drinking tea, so as to cope with the trials of life.

The third is to develop and inherit the tradition of tea, which is of positive significance to building a civilized and harmonious society. While we are developing the economy, we must also be careful not to fall behind in civilization, society, or morality in the process of development. The development and popularization of tea culture is conducive to reversing bad social consumption behavior, promoting the construction of spiritual civilization, and promoting social development and progress.

Fourth, the development of tea culture has played a positive role in improving the quality of life of the people and enriching the spirit and culture of the people. Tea culture is an art that is both informative and interesting. By tasting famous tea, appreciating tea sets, and appreciating tea art, one can obtain aesthetic pleasure. People drink tea not only to drink a cup to cool off the heat, nor to distinguish good or bad tea, but to seek purity in a certain etiquette, improve people's aesthetic level, improve people's conduct, and thus improve people's self-cultivation.

The fifth is to excavate and inherit the historical value of tea culture, which is of great significance to the expansion of opening up to the outside world and the promotion of civilization exchanges among countries in the world. With the widespread spread of tea culture around the world, tea has transcended national boundaries and has become a spiritual heritage of universal significance to the entire world. Whether it is tea culture itself or other things around it, it is an art of life, which can enhance the relationship between people and things, and the popularization of tea culture will definitely benefit the peace and happiness of mankind.

### 3. Function and value of tea culture

#### 3.1 Life function

Drinking tea after eating spicy food is usually good, and generally has the effects of beautifying the skin, relieving pain, and refreshing the mind.

Beauty and beauty: Pepper can stimulate the production of hormones and play a role in repairing the skin. Drinking more tea has the effects of skin care and weight loss. The researchers also found that people who drank tea for more than ten years had a 20 percent reduction in body fat for men and a 30 percent reduction for women. Moreover, tea also has a good protective effect on the skin. Drinking tea regularly can make people more beautiful.

Refreshing: Drinking tea invigorates the mind, thereby enhancing memory. Drinking tea can also make people's brain active, so it can improve physical fitness. When it is dry, it is best not to eat more spicy things, and eat more sweet and sour things, which can help relieve the spicy feeling. If you drink strong tea for a long time, it will lead to calcium deficiency in the body. We recommend drinking it lightly, not too strong.

**Health care function :** It can reduce the mortality rate of heart and cerebrovascular diseases. According to a Japanese research report, since 1994, a follow-up study has been conducted on more than 40,000 middle-aged men between the ages of 40 and 79. The results show that Compared with men who drink less than once a day, men who drink more than 5 cups of green tea a day, the death rate due to cerebrovascular disease will be reduced by 22%, women will be reduced by 31%, and the death rate of cerebral infarction is the lowest. Obviously, 42 percent for men and 62 percent for women. According to the British "Daily Mail", a new survey shows that drinking tea three times a day can reduce the risk of heart attack by 70%. Surveys in Finland, France and other countries have shown that drinking two or three cups of tea a day can reduce the chance of stroke.

It has the effect of lowering cholesterol and blood pressure . Researchers at the University of Hong Kong found that drinking tea can reduce the total cholesterol content in the blood to below 25%. In addition, regarding the connection between tea drinking and high blood pressure, a report on the connection between tea drinking and high blood pressure showed that the prevalence rate of high blood pressure was 10.55% for non-tea drinkers, while regular tea drinkers, compared to 6.95%.

To help reduce the risk of diabetes , researchers conducted a long-term follow-up study of 17,000 men and women aged 40 to 65 and found that those who drank six or more cups of green tea a day were less likely to develop diabetes. A 33% reduction was found. Percentage of people drinking less than one cup per week. There is also information that brewing green tea with cold boiled water is effective in preventing and treating diabetes.

Helps prevent and treat Alzheimer's disease. Tea has a protective effect on brain cells. Tea can effectively slow down the degeneration of the brain and help maintain the health of blood vessels in the brain. Studies have shown that drinking more tea can improve memory and prevent Alzheimer's disease.

It has the effect of reducing tension and anxiety. In today's society, people's work and work pace are accelerated, and work is stressful, which can easily cause a series of psychosomatic diseases such as anxiety, anxiety, irritability, and depression. Green tea contains theanine. Theanine is a non-sedating relaxant that helps the brain increase gamma wave production. Gamma waves help manage anxiety, increase your alertness, and improve your mental state and physical function. Three to four cups of tea contain 100 to 200 mg of theanine.

Can improve immunity . Researchers at Harvard University pointed out that people who drink 5 cups of tea a day for 2 consecutive weeks will produce a large amount of anti-viral interferon, which is 10 times that of people who do not drink tea. It can enhance the body's resistance , while also helping the body fight colds.

It can enhance the killing effect of bacteria. In May 2008, an Egyptian researcher conducted a "green tea plus antibiotics" experiment on 28 kinds of bacteria. Studies have shown that with the help of tea leaves, the effectiveness of antibiotics is greatly enhanced, and the sterilization efficiency is increased by three times, and it also has a certain effect on the resistance of many kinds of bacteria.

### 3.2 Social functions

The social function is a very important function of the teahouse. It is said that "Chengdu is a big teahouse, and a teahouse is a small Chengdu." In the first



half of the 20th century in Chengdu, almost every street had a teahouse, and no public space was as closely connected with people's daily life as the teahouse. Teahouse life became this A true portrayal of the city and its inhabitants' way of life. (Wang Di, 2018b)

Teahouse is not only a place for people to relax , but also a very good social place. In the 1940s, when someone talked about the importance of teahouses, he gave a very comprehensive description of the special functions of teahouses as social places: "Teahouses are common gathering places for the people, and those who meet unexpectedly are often among dozens or several people. More than a hundred people come and go, exchange and take turns, keep leaving and joining, so the teahouse has a close relationship with the real life of the people from time to time. Bamboo tables are laid horizontally, tables and stools are lined up, from government officials to pawns and traffickers, each of them occupies a seat according to their different needs and circumstances. During the period of high-spirited discussions, those who meet people, those who discuss business, those who trade, those who relax, Thirst quenchers come in all shapes and forms. Therefore, teahouses have a tendency to attract the masses invisibly, making them the center of activities, and their adaptability is so strong that no one does not want to use them."

The teahouse becomes a meeting place for people, where people can meet friends and guests without prior agreement, and many decisions about daily life are also made in the teahouse. Memories of Chengdu in the 1920s mention that if a friend was in trouble, they would go to a teahouse to discuss a solution. There are three reasons why people like to meet guests in teahouses. First, Chengdu is a metropolis. When two people meet, they will choose a teahouse in the middle of their homes, so that no one has to travel far. Second, when receiving guests at home, they need to prepare meals. Third, as the provincial capital, Chengdu attracts many foreigners, but it is neither convenient nor comfortable to do business in a hotel, so teahouses are a good place.

The reason why people like to use teahouses as a social place is that influenced by their living environment , people go to teahouses for a lively atmosphere. The residence of the poor is small and simple, so they have to meet guests in teahouses. Moreover, the poor cannot afford high-end entertainment, so teahouses become their only place to go. The teahouse became a meeting place for people, where people could meet friends, and many decisions about daily life were made in the teahouse. In Chengdu, when acquaintances greet each other on the street, they always say: " Go and drink tea, and I will pay for the tea ." Although this is often just a "gesture" that no one takes seriously, since people often meet in teahouses, this greeting is very appropriate, and it does reflect the importance of meeting friends and socializing in teahouses for locals. Most teahouse talk is casual and purposeless, no qualifications are required to join the teahouse chat, people are free to express their opinions without any responsibility, as long as the words are polite and do not offend others, in fact almost no one is really serious Treat the gossip in the teahouse. In fact, for some people, drinking tea itself is not important, what is important is being able to socialize with people in the teahouse and hear the experiences and stories of different people in the teahouse.

As an information exchange station, the teahouse has the function of disseminating information. During the Three Kingdoms period, Zhuge Liang assisted

Liu Bei in establishing the Kingdom of Shu in Sichuan, making great contributions to the development of the humanistic environment in Bashu, and at the same time passing on the fine style of Sichuan people. Because Sichuan is located in a closed area, it is difficult for Sichuan people to grasp the situation of the whole country. Therefore, the function of "disseminating information" of Sichuan teahouses has become the most important link in modern society. People in Sichuan do not go to teahouses to drink tea, but to get a kind of psychological satisfaction. They pass their news to other people, and then get more news from other people. If there are people who haven't left home for a few days and want to know what happened in the past few days, they go to the teahouse. In the conversations of Chengdu people, we often hear the saying "I heard about it from the teahouse...", and the teahouse is indeed also playing the role of an information center in the neighborhood and the community.



Figure 27 People drinking tea in the teahouse  
Source: Xiangyue Wang (on 7th November 2022)

Sichuan teahouses also have a very special function, which is called "civil court". When people in the village have conflicts, they can go to the teahouse to mediate, and the local powerful elders will "solve the case". As for fairness and unfairness, God will naturally make a decision. But it shows that in the eyes of Sichuan people, teahouses are a symbol of "fairness" and "cleanness".

There are many teahouses in Sichuan, not only in the city center, but also in many villages and towns. Teahouses also play a pivotal role in rural areas. When the weather is good, tea tables will be set up along the street. There, you can enjoy Sichuan opera and puppet shows. This is a place for folk culture activities.

Sichuan teahouses play an important role in "economic exchanges" that people tend to overlook. In Sichuan, the most important private enterprise is the teahouse. In Chengdu, there are teahouses specially designed for trade, usually equipped with elegant tea chairs, for refreshments, meals, and impromptu banquets, which are very convenient for business negotiations. In the past, officials and aristocrats also negotiated prices in teahouses. Rural teahouses are also places where business people often gather.

### 3.3 Emotional function

As a product of the collective memory of the nation, Chengdu tea culture has been accumulated and passed down through the years, representing the confidence of Sichuan people in their own cultural traditions. In the process of inheriting and developing Chengdu tea culture, people are not only inheriting a skill or cultural form, but also promoting a spirit and belief, which are contained in all aspects of Chengdu tea culture and are a kind of An embodiment of collective memory and cultural self-confidence.

Cultural self-confidence refers to the degree of a country or nation's cultural identity and self-confidence. It is one of the soft powers of a country or a nation and is of great significance.

Cultural self-confidence can enhance the cohesion of a country or nation. A country or a nation has high self-confidence in its own culture, which can make people more aware of and accept its own culture, thereby enhancing national cohesion and promoting harmonious development of society. Sichuan Chengdu tea culture is the crystallization of Sichuan people's wisdom and painstaking efforts, and has rich cultural connotations. Tea culture contains Chinese philosophy, aesthetics, etiquette and lifestyle, and is an important part of Chinese traditional culture. Through the inheritance and development of tea culture, Chinese people's recognition and confidence in their own culture can be enhanced.

Only when a country or country has a strong sense of cultural identity can it better demonstrate its own cultural characteristics and advantages, attract more foreign talents and resources, and increase the influence and competitiveness of the country or country. people's own cultural traditions. Tea culture has a long history and culture has a long history. In the long history, the Chinese have shown firm belief and confidence in the inheritance and development of tea culture. Through the inheritance and development of tea culture, the Chinese have inherited and developed their own cultural traditions and further enhanced their sense of cultural identity and self-confidence.

Cultural identity can stimulate the innovation ability of a nation or country. Cultural awareness enhances people's self-confidence and pride, stimulates creativity and pioneering spirit, and promotes technological progress and cultural innovation of the nation and nation. Secondly, the inheritance and development of tea culture is not only a unique symbol of Chinese culture, but also the promotion of international discourse power. As a unique symbol of Chinese culture, tea culture, through the inheritance and development of tea culture, demonstrates the unique charm and superior quality of Chinese culture, expresses one's own views and positions, promotes the development of international relations, and improves the strength of international relations and the international discourse power and national influence.

Therefore, tea culture has become the common memory and symbolic element of Chengdu people. It represents Chengdu people's inheritance and inheritance of traditional culture, and also represents Chengdu people's confidence and pride in their own cultural traditions. The inheritance and promotion of tea culture is also one of the important aspects of Chengdu cultural inheritance and innovation.

#### 3.4 Economic value

The economic value of Chengdu tea culture is very extensive, covering many aspects such as tea production and sales, tea culture tourism, tea culture creative product development and sales, etc.

The Chengdu tea culture with great regional characteristics and profound heritage is bred in the natural and cultural environment and historical evolution of the region. It is manifested in the good ecological environment of the tea farms, unique tea-making techniques and technological processes, and the leisure temperament of Chengdu teahouses. It is popular in the local area. Tea drinking customs and tea-related tea poems and tea songs cultural matters and so on. (He Wenjun & Yang Jie, 2017) Chengdu tea culture attracts tourists because of its regional characteristics, becomes the object of tourism perception, and meets the needs of tourists for tourism experience. Therefore, Chengdu tea culture has the value of tourism resources, and it can produce economic benefits, social benefits and environmental benefits through appropriate means of development. So far, tourists have mainly experienced Chengdu tea culture through two channels. One is to visit traditional old teahouses, such as Heming Tea House in People's Park, etc.; the other is to visit tea farms in scenic spots, such as Qingcheng Mountain in Dujiangyan City and Wuzhong Mountain in Dayi County. There are large ecological tea gardens for tourists to watch. But at present, the tourism development of Chengdu tea culture is still in its infancy, the development level is relatively shallow, the products cannot form the core attraction for tourists, and the contribution to the development of the destination needs to be improved.

As one of the representatives of tea culture, teahouse has created huge economic value. (He Wenjun, 2017) Chengdu teahouses have become a living space widely shared by hosts and guests. Tourists patronize Chengdu teahouses, which first appeared in the 1980s. Well-known teahouses located in or near scenic spots, such as Heming in People's Park The tea house and the tea garden of the Sichuan Opera Troupe in Wangjianglou Park were the first to be favored by tourists . These teahouses usually only provide simple services such as tea and rest places, so that tourists can relieve the sleepiness of the journey . During this period, teahouses mainly engaged in tourism reception appeared, such as Shufeng Yayun , Jinjiang Theater Tea Garden, etc., but these teahouses were mainly used as stages to provide guests with performances such as Sichuan Opera and Quyi . Tea-making was not an activity widely attended by tourists during this period . In the new era, more and more tourists are entering the living space of the people in the destination. The " tourist space " of tourists and the " living space " of the people in the destination will gradually overlap. Shared living space . Chengdu teahouse not only meets the leisure needs of local people, but also meets the travel experience needs of foreign tourists. Making tea in teahouses has become a leisure lifestyle shared by local people and tourists .



In addition to serving tea , leisure , and doing business, teahouses are also an important platform for displaying local culture, the most popular public entertainment venues, and the epitome of social life in Chengdu. It is really called " a big teahouse in Chengdu, but a small teahouse in Chengdu ". In Chengdu, the teahouse not only sells tea, but also sells melon seeds , peanuts , ears , shoeshine , toes , relaxes , plays mahjong , plays poker , counts horoscopes , talks about business , sleeps off , basks in the sun , releases birds , and takes a walk. Dogs , preparing lessons , writing articles , and all kinds of industries have a special liking for tea shops; Chengdu tea houses are also a place where Sichuan folk arts gather . It is the birthplace of almost all Chengdu folk performances . For foreign tourists, Chengdu teahouse is not only a place for them to experience tea culture and leisure, but also the best platform for them to deeply experience Chengdu's regional culture .

Chengdu tea culture pays attention to the quality and taste of tea leaves. These tea leaves are rich in aroma and fresh in taste, and are loved by tea lovers. Secondly, Chengdu tea culture pays attention to tea ceremony ceremony and artistic expression. The inheritance and development of tea art performances and tea ceremony etiquette make tea culture an elegant art form, highlighting the depth and connotation of Chinese traditional culture.

The value of Chengdu tea culture lies in many aspects. First of all, tea culture is an important part of Chengdu's history and culture, with traditional value and cultural identity. It embodies Chengdu people's love and respect for tea, is an important carrier of traditional culture, and helps to inherit and carry forward the excellent traditional Chinese culture. Secondly, tea culture has become a brand and tourism resource of Chengdu, attracting many tea drinkers and tourists. Tea cultural activities and tea trade have become important economic pillars in Chengdu, promoting the development and prosperity of the local economy.

In addition, Chengdu tea culture also has social and leisure functions. Tea culture provides a place for people to communicate and interact, and teahouses have become an important place for people to gather, make friends, and relax. Tea culture also emphasizes introspection and meditation, allowing people to experience peace and tranquility away from noise and stress.

In general, the characteristics and value of Chengdu tea culture are reflected in its unique quality, the inheritance of tea ceremony art, the representativeness of history and culture, and the comprehensive effect of economic and social functions. Tea culture is not only the pride and treasure of Chengdu, but also an important part of Chinese tea culture, which plays an important role in promoting cultural exchanges, economic development and social harmony.

### **The protection and dissemination of Chengdu tea culture**

#### **1. SWOT analysis of tea culture**

##### **1.1 Strengths**

Geographical advantages : Chengdu is located in the middle of the Sichuan Basin, with a mild and humid climate and fertile soil, suitable for the growth of tea. At the same time, Leshan, Emei, Dujiangyan and other places around Chengdu are also one of the important birthplaces of Chinese tea culture, which provides a good geographical environment for the development of Chengdu tea culture.

**Historical advantage:** Chengdu has been the political, economic and cultural center of Shu Han since ancient times, and has rich tea culture accumulation in history. For example, the inkstone ponds and the tea-horse market in Chengdu in the Ming Dynasty are all representatives of tea culture. These historical factors provide a steady stream of inspiration and nutrition for the development of Chengdu tea culture.

**Perfect tea culture industry chain:** Chengdu is one of the important production and sales bases of Chinese tea culture. It has a complete tea industry chain, and has a high level of technology and industrial advantages in tea planting, picking, processing, and sales. This provides a solid industrial foundation and development momentum for the development of Chengdu tea culture.

**Rich cultural heritage:** Chengdu not only has a long history and rich cultural heritage, but also has unique natural scenery, unique natural scenery, unique cultural features and other characteristics, which make Chengdu's tea culture have extremely high development value and huge potential . potential.

**Tourism support:** Chengdu is a famous tourist destination in China , attracting a large number of domestic and foreign tourists every year. As one of the important cultural industries in Chengdu, tea culture has also been supported and promoted by the tourism industry. The integration of tea culture and tourism has brought new opportunities and development space for the development of Chengdu tea culture .

## 1.2 Weaknesses

**Insufficient brand influence:** Although Chengdu tea culture has a certain reputation in China, compared with some regions with developed tea culture, its brand influence needs to be improved. Therefore, Chengdu tea culture still needs more efforts in brand building and promotion.

**Insufficient product differentiation:** Under modern economic conditions, the development of the tea culture industry has surpassed simple inheritance, and requires continuous innovation and differentiated development. Chengdu tea culture still needs to be improved in this respect, and more innovation and technological research and development are needed to launch more distinctive and differentiated products.

**Lack of talents:** The development of tea culture requires the support of various professionals, including talents in tea planting, processing, sales, and cultural inheritance. According to the researcher's survey, among the young people aged 20-30, the number of people who know about the tea culture tradition is very small, so there is a big talent gap for the development of tea culture in Chengdu, especially the lack of talents for the inheritance of tea culture.

**Insufficient integration of tradition and modernity:** Chengdu tea culture, as one of the representatives of traditional culture, needs to be integrated with modern culture in order to better meet the needs of modern people. At present, Chengdu tea culture still needs to be improved in terms of integration with modern culture.

**Strong market competition pressure:** With the popularization of tea culture and the intensification of market competition, Chengdu tea culture is facing competitive pressure from tea culture in other regions, and needs to improve its own competitiveness in terms of products, brands, and marketing.

## 1.3 Opportunities

With people's emphasis on health, nature and culture, tea culture has the opportunity to be spread and promoted among a wider group. Chengdu is actively promoting the development strategy of "culture + tourism". Tea culture can be combined with tourism to form new formats and models. Chengdu is an important node city of "One Belt, One Road" and "Culture Going Global". Tea culture can use these platforms to go to the world. As one of the birthplaces of traditional Chinese tea culture, Chengdu has a unique geographical location and cultural background, so there are many opportunities and potentials in tea culture. Here are some opportunities for Chengdu tea culture:

**Tea culture tourism:** Chengdu is a famous tourist city. As one of its important cultural resources, tea culture can attract more tourists to understand and experience Chengdu's tea culture.

**Tea export:** The Sichuan Basin is one of the important tea producing areas in China, and the development of Chengdu tea culture can promote the production and export of local tea.

**Tea culture creative products:** Chengdu's tea culture can become a source of inspiration for the design of tea creative products, create tea culture products with more regional characteristics, and promote the development of local cultural and creative industries.

**Cultivate tea culture talents:** Chengdu tea culture has a long history and profound cultural heritage, which can provide better opportunities and conditions for cultivating tea culture talents, and promote the inheritance and innovation of tea culture.

**Tea culture exchanges:** Chengdu tea culture can communicate and cooperate with tea cultures in other countries and regions, promote mutual learning of Chinese and foreign tea cultures, and enhance the influence of local tea cultures in the field of international tea cultures.

#### 1.4 Threats

**Shrinkage of the tea culture consumption market :** With the change of modern lifestyle, the tea culture consumption market has shrunk to a certain extent. Some consumers gradually choose other drinks, such as coffee, fruit juice, etc., while ignoring the traditional tea culture. This poses a certain threat to the inheritance and development of tea culture.

**Lack of tea culture knowledge:** Although Chengdu is one of the important cities of tea culture, the lack of tea culture knowledge still exists. According to the questionnaire survey conducted by researchers, many people's understanding of tea culture is only superficial, and the in-depth research and learning of tea culture is not enough, which will limit the inheritance and development of tea culture.

**The pressure of market competition is increasing :** the competition in the tea market is becoming increasingly fierce, and the competition in tea culture brands is also fierce. With the continuous increase of tea culture brands, the pressure of market competition is gradually increasing, which makes the development of tea culture face enormous pressure.

**Irregular management of tea culture :** The irregular management of tea culture is also one of the threats to the development of tea culture. In the process of tea culture promotion and development, in pursuit of maximizing profits, some

merchants ignore the real connotation of tea culture. The inheritance and development of tea culture have adverse effects.

## 2. Protection measures for tea culture

As an important part of Chinese tea culture, the tea culture in Chengdu, Sichuan has a rich history and unique regional characteristics. In order to protect and inherit this cultural heritage, Chengdu has adopted a series of measures, including but not limited to the following:

**Formulate relevant policies:** It is necessary to formulate relevant protection policies. Protection policies can clarify the value and importance of tea cultural heritage, improve public awareness and attention to tea culture protection, and promote the development of tea culture protection work. Secondly, the protection policy can standardize the protection and management of tea cultural heritage and ensure the systematic and sustainable inheritance and development of tea culture. Finally, protection policies can also provide legal and economic guarantees, and provide necessary resources and support for the protection and inheritance of tea culture. The Chengdu Municipal Government has issued a number of policies on the protection of tea culture, including the formulation of the "Regulations on the Protection of Traditional Tea Culture in Chengdu" and the establishment of special funds for the protection of tea culture.

**Establish tea culture protection areas:** Chengdu has established several tea culture protection areas, such as Qingcheng Mountain Tea Culture Protection Area, Emei Mountain Tea Culture Protection Area, etc., which provide an important guarantee for the inheritance and development of tea culture. The tea culture protection area can delimit the scope, bring the related resources and cultural environment of the tea cultural heritage into the scope of the protection area, and protect the integrity and purity of the tea culture heritage; the tea culture protection area can protect and promote different regions, different types, different Tea cultural heritage of different styles, promote the diversity of tea culture and cultural exchange. It can also promote the inheritance and development of tea cultural heritage, and ensure the sustainable development of tea cultural heritage through scientific protection and management. Moreover, the tea culture protection area can also provide resource guarantee and planning guidance for tea culture tourism, promote the development of tea culture tourism, and improve the social and economic value of tea culture.

**Build tea culture museums:** Chengdu has established several tea culture museums, such as the tea house area in the Chengdu Museum, to collect, display and inherit the history, culture and techniques of tea culture.

**Strengthen tea culture training:** Chengdu has carried out a number of tea culture training activities, such as tea art teacher training, tea tasting training, etc., and has cultivated a group of tea culture talents with professional skills and cultural literacy. Strengthening tea culture training can cultivate professional talents, ensure better inheritance of tea cultural heritage, and can also strengthen public understanding and awareness of tea culture, and improve the social recognition and dissemination of tea culture. Strengthening tea culture training can provide professional talents and technical support for the tea culture industry, and promote the development and innovation of the tea culture industry.



These measures have jointly promoted the protection and inheritance of Chengdu tea culture and provided important support for the development of tea culture.

### 3. Communication strategy for tea culture

Chengdu, Sichuan is one of the birthplaces of Chinese tea culture. The tea culture has a profound historical background and has formed a unique Chengdu tea culture style. With the development of economy and culture, tea culture in Chengdu is gradually moving towards internationalization and modernization, but it is also facing the challenge of inheritance and development. Therefore, a series of effective strategies and measures should be adopted for the development and inheritance of tea culture in Chengdu, Sichuan.

#### 3.1 Strengthen the protection of cultural heritage

As an important part of traditional culture, tea culture should be valued and protected. Strengthening the protection and research of cultural relics of tea culture is of great significance to the inheritance and development of tea culture. The government should incorporate tea culture into national, provincial and municipal cultural heritage protection plans, formulate corresponding cultural heritage protection policies, and provide strong support for the protection of tea culture. In addition, the establishment of tea culture protection areas and tea culture museums is also an important way of protection. Through these institutions, the relevant history, culture and skills of tea culture are collected, displayed and passed on.

#### 3.2 Cultivate professional talents

Set up professional courses related to tea culture: Colleges and universities in Chengdu can offer professional courses related to tea culture, such as tea culture research, tea art performance, tea processing technology, etc., to train tea culture professionals. At the same time, relevant elective courses and public courses can be opened to let more people understand and learn Chengdu tea culture.

Establish tea culture professional talent training institutions: Chengdu can establish tea culture professional talent training institutions to provide tea culture-related training courses and practice opportunities. These institutions can provide professional training and guidance to students, tea industry practitioners and tea culture lovers, and cultivate more tea culture professionals.

Carry out tea culture training projects: Chengdu can carry out tea culture training projects, such as tea culture masters, tea art masters, etc., through training and assessment, to certify the ability and level of tea culture professionals. These certification programs can improve the quality and ability of tea culture professionals, and improve the effect of tea culture inheritance and promotion. Strengthening tea culture training is of great significance to the inheritance and development of tea culture. It can guarantee the inheritance of tea cultural heritage, improve the public's awareness of tea culture, promote the development and innovation of tea culture industry, and promote the international exchange of tea culture.

Hold professional tea culture competitions and competitions: Chengdu can hold professional tea culture competitions and competitions, such as tea art performance competitions, tea tasting competitions, etc., to stimulate the competitive spirit and creativity of tea culture professionals. At the same time, these competitions

can demonstrate the charm and characteristics of Chengdu tea culture and attract more people to pay attention to and understand Chengdu tea culture.

Promote tea culture exchange activities: Chengdu can promote tea culture exchange activities, such as tea culture lectures, tea culture exhibitions, tea culture festivals, etc., so that tea culture professionals have more opportunities for exchanges and cooperation. These activities can promote the learning and communication among tea culture professionals, and promote the innovation and development of tea culture.

### 3.3 Strengthen tea culture promotion

Establish tea culture exhibition halls and museums: Chengdu can build tea culture exhibition halls and museums to display the history, development and characteristics of Chengdu tea culture. Through various forms such as exhibitions, pictures, texts, videos, etc., the rich connotation and charm of Chengdu tea culture are displayed to the public, so that more people can understand and understand Chengdu tea culture.



Figure 28 Image of the teahouse in the Chengdu Museum  
Source: Baidu Gallery(on 26th February 2023)

Hold tea culture themed activities: Chengdu can hold a series of tea culture themed activities, such as tea art performances, tea culture lectures, tea art competitions, tea culture festivals, etc., so that the public can understand and experience Chengdu tea culture through participating in activities. Activities can combine Chengdu's history, culture and geographical characteristics, highlight the unique charm of Chengdu tea culture, and attract more people to participate.

Promote Chengdu tea culture products: Chengdu can show the characteristics and quality of Chengdu tea culture to the public by promoting Chengdu tea culture products. For example, promote Chengdu's tea brands, tea sets, tea snacks, etc., so that consumers can better understand and experience Chengdu's tea culture. Promotional activities can be carried out in Chengdu tea culture tourist attractions. In the famous tea culture tourist attractions in Chengdu, such as Kuanzhai Alley, Wenshu Monastery and other places, organize tea cultural products exhibition and

sales activities, so that tourists can understand the unique charm and cultural connotation of tea cultural products.

Utilize the Internet and social media: Chengdu can publicize and promote tea culture through the Internet and social media platforms. You can publish tea culture-related content on WeChat, Weibo, Douyin and other platforms, including pictures, videos, articles, etc., so that more people can understand and pay attention to Chengdu tea culture. In today's society, the important position of short video is unquestionable. Its rich content, short and concise video content, the convenience of browsing anytime and anywhere with mobile phones, and the evaluation of free comments make short video already popular. It has become one of the most basic forms of leisure and entertainment. On this basis, through the creation of short films, the publicity and promotion of tea culture has been realized. For example, we can add some tea-making skills into the video, or improve the viewing experience of the audience through some tea art demonstrations. Through such a video, the viewers of the video can get a sense of peace. At the same time, tea art actors can also summarize the content of the short video into several short articles, making it easier for everyone to understand tea culture. We can show the origin of tea, the story of tea culture, and the historical development of inheritance through short films.

Cultivate tea culture lovers and volunteers: Chengdu can cultivate tea culture lovers and volunteers so that they can become disseminators and promoters of tea culture. Tea culture enthusiasts and volunteers can be organized to carry out tea culture promotion and publicity activities, so that more people can understand and experience Chengdu tea culture.

#### 3.4 Innovative tea culture products

Develop tea cultural products, such as tea leaves, tea sets, tea art performances, etc., and combine the inheritance and innovation of tea culture to create tea cultural products with more regional characteristics and cultural connotations.

Liu Xiaobin, 2022 In the marketing design of tea culture creative products, universality is regarded as a common design concept. By combining ubiquitous products with tea origins and brands, it is possible to further innovate and upgrade familiar products. In terms of design direction, different elements can be organically combined in combination with the connotation and characteristics of tea culture to strengthen the association depth of products, thereby highlighting the cultural connotation of tea culture creative products. In this way, it can not only improve consumers' feelings when they see the product, but also leave a deeper impression on the product through the associative effect of the product. In general, using universality as an innovative design concept of tea culture creative products can help consumers form relevant associations in their minds more quickly, thus greatly promoting the development of tea culture creative products.

When designing tea culture creative products, one way is to enhance consumers' perception by delivering story content. Brand stories have strong language guidance, which can have an impact on consumers' vision and cause them to produce pictures related to the content of the story in their brains. This method forms a brand story with flesh and blood, which can allow consumers to continuously improve their interest in understanding. At the same time, when consumers are attracted by the background stories of tea culture creative products, using illustrations and text on the products can further enhance the appeal of consumers and guide them to have a

deeper understanding of tea culture creative products. For example, when innovatively designing Chengdu tea culture creative products, we can aim at the birth and development of teahouses in Chengdu tea culture, use the story connotation as the brand foundation, and construct a deep story content through multi-angle display. By telling stories to consumers, it solves the problem of lack of attractiveness of tea cultural creative products to consumers in the past, better enhances the attractiveness of tea cultural creative products, and establishes a tea culture brand with strong communication power, which will serve as a foundation for future cultural tourism.

Lay a solid foundation for market development.

The product innovation of tea culture can be carried out from the following aspects:

**Deep processing of tea:** Deep processing of tea is an important direction of tea cultural products. Tea can be processed into various forms of products such as tea powder, tea oil, tea cake, tea candy, etc. These products can not only extend the use and value of tea, but also meet the different needs and tastes of consumers.

**Tea set culture:** Tea set is an important part of tea culture. Traditional tea set culture can be combined with modern design concepts to create tea set products that meet modern aesthetic and functional requirements. Tea sets can be combined with other products, such as teapots and thermos cups, to launch new tea sets and improve product competitiveness and brand value.

**Tea drink culture:** Tea drink culture is an important embodiment of tea culture, and a variety of tea drink products can be launched, such as tea drink, tea drink franchise, etc. It is possible to open characteristic tea shops and launch tea products with regional characteristics to meet the different tastes and needs of consumers.

**Tea culture peripheral products:** Tea culture can be combined with other cultures to launch tea culture peripheral products. Such as combining with Sichuan culture, folk customs, art, etc., to create tea culture peripheral products with regional characteristics, and enhance the cultural value and brand image of the products. Innovating peripheral products can add added value to tea culture products, meet the needs of different consumer groups, and further improve the market competitiveness of tea culture products. Peripheral products are an important part of the tea culture industry, and their innovation can drive the development of the entire tea culture industry and promote the upgrading and transformation of the tea culture industry. Expand the influence of tea culture. Innovating peripheral products can enhance consumers' sense of cultural experience, enable consumers to better understand and experience tea culture, and enhance consumers' awareness and sense of identity with tea culture.

### 3.5 Develop tea culture tourism

Cui Can, 2018 In the tourism development of tea culture, how to realize the consumption and enjoyment of tea culture by tourists is the key to the smooth development of tea culture. Nowadays, the wave of experience economy has penetrated into all fields of social life. In the era of experience economy, the tourism development of tea culture will start from the experience strategy to realize the in-depth consumption and enjoyment of tourists for tea culture.



The development of tea culture tourism can promote the inheritance and development of tea culture, and it can also drive the development of tourism industry.

First of all, we need to improve the functions of traditional teahouses in Chengdu in tourism reception. (He Wenjun & Yang Jie, 2017) In the era of global tourism, the scope of activities of tourists has broken through the traditional tourist space, and the interaction with various aspects and elements of the destination has become more and more in-depth. The gap between tourism services and the leisure needs of local residents is narrowing, and tourists and destination residents begin to share social resources such as commercial services and public services. Since the old teahouse in Chengdu has successfully preserved the traditional characteristics and regional culture, it has become more and more popular among tourists and has become a place where local residents and foreign tourists share a leisure and living space. In the era of all-for-one tourism, the market size of traditional teahouses in Chengdu will expand rapidly, so it is particularly necessary to develop and improve the tourism reception functions of traditional teahouses in Chengdu.

Secondly, the existing old teahouses in Chengdu have traditional characteristics, but the number is not enough to meet the demand for tourism reception, so it is imperative to expand the tourism reception capacity of traditional teahouses in Chengdu. To this end, it can be achieved by expanding the reception area of the existing old teahouse or building a new traditional teahouse. At the same time, traditional teahouses should be built as a platform to display the local culture of Chengdu. In addition to continuing to retain traditional items, such as storytelling, comic dialogue, Sichuan opera, juggling, etc., they should also provide foreign tourists with services that meet their consumption and cognitive habits. For example, Sichuan tea production process display, Chengdu tea art performance, tea culture lectures, Chengdu snack tasting and production experience, etc. In this way, not only can the traditional culture of Chengdu teahouses be continued, but also more tourists can be attracted to experience the local culture of Chengdu.

The third aspect is to install multimedia service systems in traditional teahouses, such as video, pictures, text and voice navigation, etc., to help tourists get the best tea culture experience. In this way, the efficiency of tea culture dissemination can be improved through technical means, so that tourists can better understand Chengdu's tea culture, and promote its inheritance and development.

The fourth aspect is to guide teahouse operators, local tea drinkers and foreign tourists to form a harmonious interactive relationship to ensure that traditional teahouses can be smoothly integrated into the tourism reception system. Teahouse operators can better understand the needs and opinions of customers through the interaction with tourists and tea customers, so as to improve service quality; local tea customers can promote the inheritance and development of tea culture by sharing their tea culture knowledge with tourists; Tourists can better understand the characteristics and charm of Chengdu tea culture through interaction with local tea drinkers, so as to better experience Chengdu tea culture.

We also need to build a tourism reception system for Chengdu tea culture. At present, the scope of Chengdu's tea culture enterprises participating in tourism reception is limited to traditional teahouses and ecological tea farms located in famous scenic spots. However, in the era of all-for-one tourism, only teahouses and tea

mountains are not enough. Chengdu tea culture needs more elements to be integrated into the tourism product system, and more tea culture enterprises are needed to participate. To this end, we can build a unique Chengdu tea culture tourism reception system from the following aspects :

1) We need to build Chengdu tea culture themed landscapes, tea culture themed blocks, tea culture museums, tea culture theme parks and other tourist attractions in advantageous locations to comprehensively display and interpret Chengdu tea culture from multiple perspectives. Presenting the tea culture accumulated in Chengdu for thousands of years in a vivid way, so that tourists can get a comprehensive and complete experience. The government should give appropriate policy support in terms of investment, financing, taxation, etc., and provide relevant guidance. At present, Chengdu has only one tea culture-themed block in the Southwest Tea City in the north of the city. However, due to the poor community environment, there are not many tourists.

2) It can also guide traditional tourism reception enterprises to integrate elements of Chengdu tea culture into their products, so as to enrich the cultural connotation of products and enhance their market competitiveness. For example, combine Chengdu tea culture with tourism and accommodation industry to build a tea culture themed hotel to show the individual characteristics of the hotel; combine tea culture with Sichuan cooking to provide guests with tea and meal services. For example, in Ya'an Panda Habitat, some companies have combined tea tree planting with panda growth to launch "Panda Ecological Tea", which has already achieved good returns. In this way, it will not only provide tourists with a richer and more diverse travel experience, but also promote the deep integration of Chengdu tea culture and other cultural fields, and promote the development of Chengdu's global tourism.

3) Develop tea culture tourism routes and enrich product content. Launch tea culture tourism products with regional characteristics, combine tea culture and tourist attractions in Chengdu, Sichuan, and enrich the content of tourism products. According to different needs and tastes, it is possible to design travel routes with multiple themes, such as tea picking, tea making, tea tasting, tea ceremony performances and so on. Due to the high environmental requirements for tea growth, tea farms in Chengdu are mostly located in rural areas such as Dujiangyan, Qionglai, and Pujiang with good ecology, low environmental pollution, and beautiful natural landscapes, and some are located in scenic spots. These areas have a good background of tourism resources, moderate distance from the central city of Chengdu, and convenient transportation, which provide better conditions for the development of rural tourism. Therefore, relying on characteristic tea farms, we can carry out rural tourism reception, organically combine experience activities such as tea tree cultivation, fresh leaf picking, and tea making with tea area sightseeing and vacations, and finally form a distinctive tea culture tourism route, extending tea culture tourism industrial chain. The government should provide relevant guidance and policy support to promote the organic integration of tourism and tea culture industries.

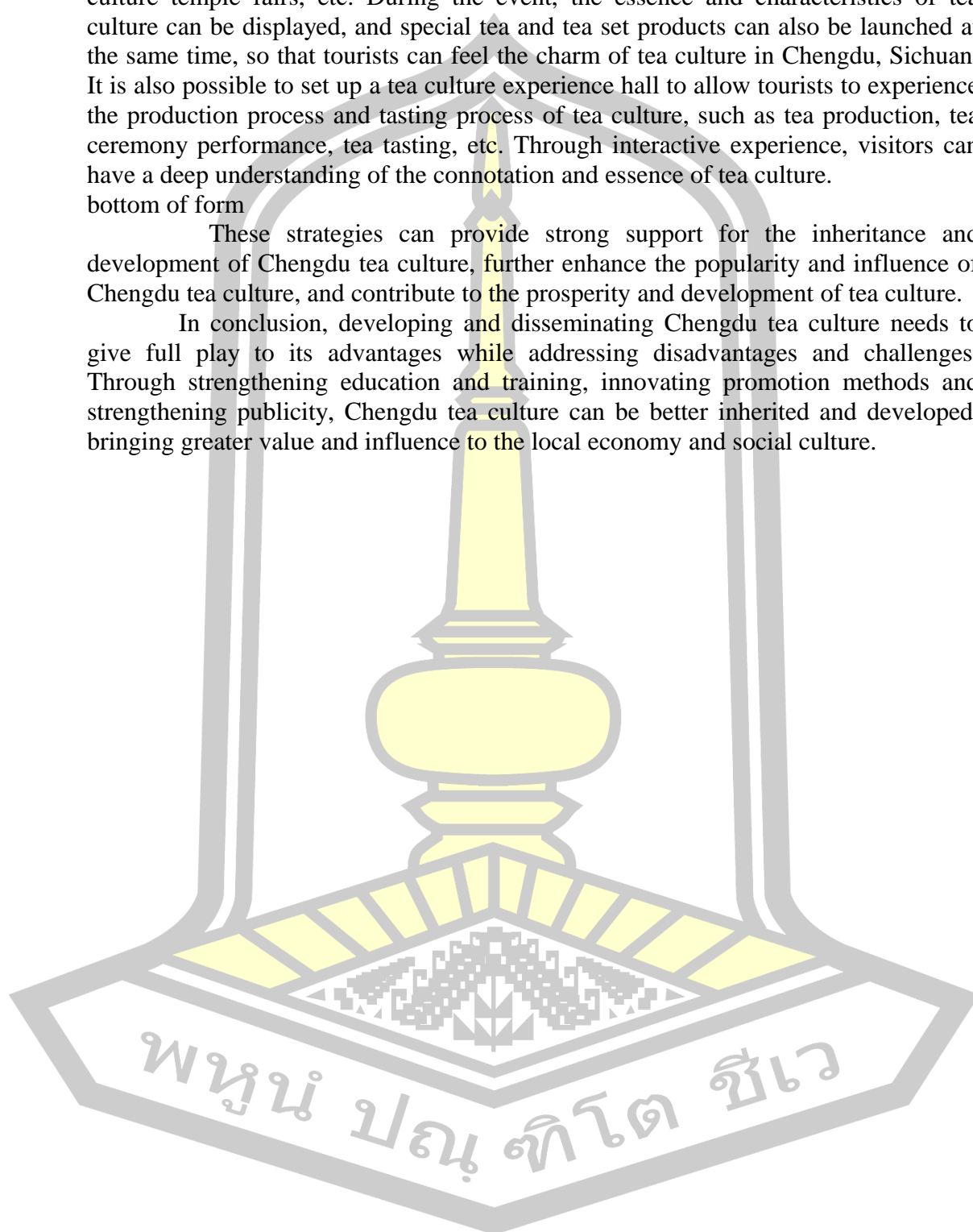
In other aspects , a tea culture museum can also be set up , which can display the history and development of tea culture and let tourists understand the origin and inheritance of tea culture. The tea cultural heritage and history of Chengdu, Sichuan can be shown to tourists through cultural relics, pictures, videos and other

forms. Tea culture festivals can be held regularly, such as tea culture festivals, tea culture temple fairs, etc. During the event, the essence and characteristics of tea culture can be displayed, and special tea and tea set products can also be launched at the same time, so that tourists can feel the charm of tea culture in Chengdu, Sichuan. It is also possible to set up a tea culture experience hall to allow tourists to experience the production process and tasting process of tea culture, such as tea production, tea ceremony performance, tea tasting, etc. Through interactive experience, visitors can have a deep understanding of the connotation and essence of tea culture.

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These strategies can provide strong support for the inheritance and development of Chengdu tea culture, further enhance the popularity and influence of Chengdu tea culture, and contribute to the prosperity and development of tea culture.

In conclusion, developing and disseminating Chengdu tea culture needs to give full play to its advantages while addressing disadvantages and challenges. Through strengthening education and training, innovating promotion methods and strengthening publicity, Chengdu tea culture can be better inherited and developed, bringing greater value and influence to the local economy and social culture.



## CHAPTER V

### Conclusions, Discussion and Suggestion

The research and dissemination of tea culture value under the social background of Chengdu, Sichuan, the conclusions, discussions and suggestions are as follows

1. Research objectives
2. Conclusion
- 3 Discussion
4. Suggestions

#### Research objectives

1. To study the origin of tea culture in Chengdu, Sichuan
2. To study the value of tea culture under the social and cultural background of Chengdu
3. To study the protection and dissemination of Chengdu tea culture

#### Conclusion

The research and dissemination of tea culture value under the social background of Chengdu, Sichuan, according to the research objectives, the conclusions can be summarized as follows:

1. The results of research on the development and origin of tea culture in Chengdu, Sichuan
  - 1) Research results on the origin and development of tea culture in Chengdu, Sichuan

The tea culture in Chengdu, Sichuan is a unique and diverse cultural phenomenon with a long history. After years of development, it has become a representative cultural feature. Judging from the historical origin of tea culture, the development of Chengdu tea culture can be traced back thousands of years ago, especially in the Tang Dynasty and Ming and Qing Dynasties, when Chengdu tea culture reached its peak. In modern times, Chengdu tea culture has been more widely inherited and developed. Tea culture has become a major feature of Chengdu. The appearance of various tea culture elements such as teahouses and tea cultural activities in Chengdu not only enriches the cultural connotation of the city, but also provides tourists with a unique cultural experience. At the same time, the development of Chengdu tea culture has also achieved some results. For example, the popularity and influence of Chengdu tea are increasing day by day, and Chengdu's tea culture products have also been recognized in domestic and foreign markets. In addition, the development of tea culture has also made an important contribution to Chengdu's tourism industry, attracting many tourists to visit, taste and experience. The development of Chengdu tea culture has become a representative cultural phenomenon. It not only injects new vitality into the city's culture and tourism industry, but also provides an important window for people to understand and experience Chengdu culture.



## 2) The research results of the wisdom of tea culture in Chengdu, Sichuan

Tea culture is a profound cultural phenomenon that contains a lot of wisdom. It respects nature, emphasizes the influence of nature, environment and climate on the quality of tea, encourages people to respect nature and protect the environment, and advocates organic and natural ecological planting methods. This kind of wisdom reflects awe and respect for nature. Tea culture encourages integration and sharing. Teahouses, teahouses and other places have become places where people communicate and share their feelings. Tea culture is also a kind of cross-cultural integration. The integration and sharing of tea culture not only helps to promote cultural inheritance and innovation, but also promotes communication and understanding among people. Tea culture is the embodiment of history and tradition, encouraging people to inherit and innovate traditional culture, as well as respect and protect historical culture. This kind of wisdom helps to maintain the continuity and inheritance of culture, so that the tea culture can last forever. Tea culture encourages knowledge sharing and exchanges. Tea art performances not only inherit the knowledge of tea culture, but also improve people's cultural literacy and quality of life. This wisdom helps to promote the inheritance and development of culture, and it also helps people to grow and develop personally. The wisdom contained in tea culture not only reflects people's cultural literacy and life wisdom, but also helps to promote the inheritance and development of culture, as well as promote the harmonious coexistence between man and nature, and between people.

## 3) Research results on the status quo and causes of tea culture in Chengdu, Sichuan

Sichuan Chengdu tea culture is facing problems such as commercialization, difficulty in inheritance, and decline in quality. The main reasons for these problems include imperfect tea culture inheritance mechanism, changes in consumer demand, large-scale production of tea industry, etc. In addition, some teahouses put commercial interests above cultural inheritance, and some consumers have lowered their awareness and attention to tea culture, which is also the reason for the problem. In order to solve these problems, it is necessary to strengthen the construction of tea culture inheritance mechanism, improve consumers' awareness of tea culture, improve the production process of tea industry and other measures. At the same time, tea culture-related enterprises should also pay attention to product quality and increase the popularity and influence of tea culture products. These measures are expected to promote the better development of tea culture in Chengdu, Sichuan.

The inheritance and development of Chengdu tea culture needs the active participation and promotion of a new generation of tea culture lovers, and these young people need to play a greater role in the inheritance and innovation of tea culture. Tea culture is not only a cultural form, but also a cultural industry. The development of Chengdu's tea culture industry plays an important role in promoting the local economy.

In short, the development of tea culture in Chengdu is inseparable from the inheritance of history, the development of innovation and the promotion of the new generation. At the same time, the industrialization of tea culture has also injected new vitality into Chengdu's economy.

## 2. Research results of the characteristic value of tea culture under the social and cultural background of Chengdu

### 1) Research results on the social and cultural background of Chengdu, Sichuan

Chengdu, Sichuan, as a city with a long history and multiculturalism, has attracted people from different regions and cultural backgrounds, thus forming a fusion of multiculturalism. This integration promotes cultural innovation and development, and also reflects the open and inclusive mentality of the people of Chengdu. The Chengdu area of Sichuan is one of the important birthplaces of the Bashu culture. The Bashu culture refers to the ancient culture of the southwest region centered on Chengdu, which integrates the cultural characteristics of Han, Tibetan, Qiang, Yi and other ethnic groups. Bashu culture has been widely inherited and developed in the history, culture and customs of Chengdu. Compared with some fast-paced big cities in China, the pace of life in Chengdu, Sichuan is relatively slow, and people pay more attention to enjoying life. This cultural background helps to form the cheerful, open-minded and leisurely character of Chengdu people. Chengdu, Sichuan Province is the gourmet capital of China. All kinds of traditional Sichuan cuisine, hot pot, snacks, etc. have been fully developed and innovated in Chengdu. The prosperity of this food culture reflects Chengdu people's love for food and pursuit of quality of life. The ecological environment of Chengdu, Sichuan has been widely protected and valued. The people of Chengdu pay attention to the protection of natural ecology and encourage environmental protection, low-carbon and sustainable development. This cultural background reflects Chengdu people's awe of nature and their understanding and pursuit of sustainable development. These cultural backgrounds have not only influenced the thoughts and behaviors of the people of Chengdu, but also shaped the unique temperament and image of the city of Chengdu to a certain extent.

### 2) The research results of the characteristics of tea culture

People in Chengdu, Sichuan love to drink tea, and tea culture plays an important role in local social life. Local people like to taste tea in teahouses and teahouses, exchange feelings, discuss culture, politics and other topics. Tea culture has become a part of local people's daily life. The tea culture in Chengdu, Sichuan has a long history and rich historical and cultural heritage, and is deeply loved and respected by the local people. Tea culture incorporates local geography, history and humanities, and has become an important element to showcase the charm of Sichuan culture. Tea culture in Chengdu, Sichuan has become a way of life and cultural habits of the local people. Whether it is a teahouse, a tea house, or a citizen's home, tasting tea has become a way of life and a unique cultural symbol in Chengdu, Sichuan. Sichuan Chengdu tea culture has many characteristics such as tea drinking culture, unique flavor, profound cultural heritage, rich tea cultural activities, and lifestyle. These characteristics provide strong support and guarantee for the development and inheritance of tea culture in Chengdu, Sichuan.

### 3) The research results of the function and value of tea culture

Inheriting culture: Tea culture is one of the important components of Chinese traditional culture and an important representative of Sichuan culture. Through the inheritance and development of tea culture, Chinese culture and Sichuan culture can be better protected and inherited.

**Social communication:** Chengdu tea culture is highly social and communicative. Teahouses and teahouses are places for people to meet, communicate and relax. Tea culture can promote exchanges and communication among people, and help to enhance social cohesion and cultural identity.

**Economic development:** The development of tea culture in Chengdu plays an important role in promoting the local economy. Tea culture is not only a cultural form, but also a cultural industry. The development of tea culture will help promote the development of related industries and inject new vitality into Chengdu's economy.

**Aesthetic appreciation:** Chengdu tea culture has strong artistry and aesthetic value. Tea performances, tea ceremony, and tea tasting are all unique art forms. Tea culture can let people enjoy the feeling of beauty, improve the quality of life and cultural literacy.

In conclusion, tea culture has rich value in the social and cultural background of Chengdu, Sichuan, which is not only beneficial to cultural inheritance and social communication, but also promotes economic development and aesthetic appreciation. The development of tea culture needs the attention and support of all sectors of society, and also requires the active participation and promotion of a new generation of tea culture lovers.

### 3. Research results on the protection and dissemination of Chengdu tea culture

#### 1) Research results of SWOT analysis on tea culture

Through the SWOT analysis of tea culture in Chengdu, Sichuan, we can find that the advantages of this culture mainly lie in its long history, unique tea varieties and cultural industries derived from tea culture, while the disadvantages lie in difficulties in inheritance, serious commercialization tendency and Young people are not interested in tea culture. However, the innovation and development of tea culture, strengthening the promotion of tea culture and government support can bring opportunities for this culture, while competition from other cultures is one of the threats it faces.

Therefore, for the tea culture in Chengdu, Sichuan, we can deal with difficulties in inheriting it by strengthening the cultivation of tea culture inheritance talents, improving tea culture education, and strengthening the protection of the historical connotation of tea culture; by creating a good tea culture atmosphere and strengthening tea culture Cultural promotion to deal with the serious tendency of commercialization and the low interest of young people in tea culture; at the same time, it can be seized by continuously promoting the innovation and development of tea culture, strengthening the promotion and promotion of tea culture, and striving for government support and attention. Opportunities and Response to Threats.

#### 2) Research results of protection measures for tea culture

It is necessary to protect the cultural heritage of tea culture, take tea culture as the cultural heritage of Chengdu, Sichuan, and protect and repair historical relics and places related to tea culture to ensure the inheritance of its historical and cultural value. At the same time, increase policy support, provide more funds and policy support for the protection of tea culture, and promote the inheritance and development of tea culture. Through education and publicity, improve the public's

awareness of tea culture and protection awareness, guide the public to respect and protect tea culture, and promote the inheritance and development of tea culture. The protection measures for Chengdu tea culture in Sichuan mainly include cultural heritage protection, policy guidance, strengthening legal protection, education and publicity, and industrial upgrading. Through the implementation of these measures, the tea culture in Chengdu, Sichuan can be effectively protected and inherited, and the development of tea culture can be promoted. sustainable development.

### 3) Research results on the communication strategy of tea culture

Use a variety of communication channels, such as the Internet, TV, radio, newspapers, etc., to spread the knowledge and value of tea culture in Chengdu, Sichuan to more people. Establish an influential brand image, improve the popularity and reputation of tea culture through market-oriented operation, and attract more consumers and tourists.

Through the establishment of distinctive tea culture experience centers, tea culture exhibition halls and other places, tourists can be provided with a more in-depth experience of tea culture. Use social media platforms to carry out online tea culture activities, share tea culture knowledge, promote tea culture products, etc., to attract the attention and participation of young people. Through the implementation of these strategies, Sichuan Chengdu tea culture can be spread to a wider group of people, its popularity and reputation can be enhanced, and the development and inheritance of tea culture can be promoted.

## Discussion

### 1. Discussion of related research

In terms of the starting point of the research, previous studies on tea culture in Chengdu mainly focused on the inheritance of traditional tea art and cultural history, and were committed to protecting and promoting the values and rituals of traditional tea culture. Modern Chengdu tea culture research pays more attention to the development and evolution of tea culture in contemporary society, focusing on the economic benefits of the tea industry, the social impact of tea culture, and the sustainable development of tea culture.

In terms of research perspective, previous studies mainly focused on cultural history, focusing on the exploration and interpretation of traditional tea culture. Modern research is more diversified and comprehensive, tending to interdisciplinary research perspective, combining methods and theories from multiple disciplines such as history, anthropology, sociology, economics, etc., in order to fully understand the various aspects of Chengdu tea culture.

In terms of research methods, the previous research on tea culture in Chengdu mainly relied on historical documents, ancient books and oral traditions, and the research methods were relatively traditional. Researchers may conduct literature research, ancient culture research and tea art practice, etc. The modern Chengdu tea culture research adopts more diverse and empirical research methods. Researchers may conduct field investigations, field observations, interviews, questionnaires, statistical analysis, etc., to collect and analyze a large amount of data and actual conditions, and explore the current situation and characteristics of tea culture.

In terms of research background, previous studies on tea culture in Chengdu mainly focused on the protection and inheritance of traditional culture, and



the status and influence of tea culture in the historical evolution. Modern research pays more attention to the role and significance of tea culture in contemporary society, considering the influence of modern social backgrounds such as urbanization, globalization and consumer culture on tea culture, focusing on the diversity and inclusiveness of tea culture, and the relationship between tea culture and Blending and interaction of other cultural phenomena.

In terms of research results, previous studies on tea culture in Chengdu mainly emphasized the protection and inheritance of traditional culture, with the main goal of preserving and promoting traditional tea culture. Modern Chengdu tea culture research places more emphasis on practical application and sustainable development, focusing on the economic benefits, environmental impact, and social participation of tea culture. Researchers tend to explore the role and significance of tea culture in contemporary society, promote the innovation and development of tea culture, provide guidance for the development of tea industry, and promote the sustainable development of tea culture.

To sum up, there are obvious differences between modern Chengdu tea culture research and previous Chengdu tea culture research in terms of research starting point, research perspective, research method, research background and research results. These distinctions reflect different concerns and methodological choices for tea culture research in order to adapt to the changes of the times and society.

## 2. Discussion of related concepts

### 2.1 Collective memory

In Chengdu tea culture, the concept of collective memory plays an important role and is used in many ways. Collective memory refers to the memory shared and inherited by a community or group, involving history, tradition, values, and common experiences and emotions. The following is a comprehensive summary of the application of collective memory in Chengdu tea culture.

First of all, Chengdu tea culture inherits the core values of tea art, tea ceremony and tea culture through collective memory. As a city with a long history of tea culture, Chengdu's tea culture combines traditions and customs from multiple historical periods. Through the way of passing on from generation to generation, Chengdu tea culture incorporates tea ceremony ceremonies, etiquette, cultural concepts and values into collective memory, emphasizing the tradition and continuity of tea culture.

Secondly, the collective memory in Chengdu tea culture is reflected in the teahouse culture. Teahouses are an important carrier of Chengdu's tea culture, as well as places for socializing and communicating. As a node of collective memory, teahouses carry people's collective memory and emotion of tea culture. People gather, talk freely, transmit information and share experiences in teahouses, jointly create and inherit the collective memory of tea culture, and strengthen the cohesion and sense of belonging of the community.

Third, historical events in Chengdu tea culture and the rise and fall of tea merchants also constitute part of collective memory. As a city with a long history, Chengdu, tea culture is closely connected with the historical development of Chengdu. The historical events in Chengdu's tea culture, the rise and fall of tea

merchants, and the prosperity of teahouses have all become part of the collective memory, reflecting the integration of Chengdu's tea culture and historical background.

In addition, tea culture activities are also an important part of the collective memory of Chengdu tea culture. Various activities and festivals of tea culture in Chengdu, such as tea art performances, tea culture exhibitions, tea parties, etc., are manifestations of the collective memory of tea culture. Through these activities, people can participate, experience and inherit tea culture together, and strengthen the collective sense of identity and belonging.

In summary, the concept of collective memory is widely used in Chengdu tea culture. Chengdu tea culture embodies the common memory and identity of the Chengdu community through the inheritance of the core values of tea art, tea ceremony and tea culture, the inheritance of tea house culture, the records of historical events and the rise and fall of tea merchants, and the holding of tea cultural activities. The use of this collective memory not only promotes the inheritance and development of tea culture, but also helps to form a common cultural cognition and cultural identity, further gathers the cohesion of the community, and promotes the prosperity and sustainable development of Chengdu tea culture.

## 2.2 Cultural Identity

The concept of cultural identity plays an important role in Chengdu tea culture and is used in many ways. Cultural identity refers to the recognition and sense of belonging of an individual or community to their own cultural identity, involving values, traditional customs, common experiences, and emotions. In Chengdu tea culture, the use of cultural identity can be reflected in the following aspects.

First of all, Chengdu tea culture has shaped the uniqueness and sense of identity of tea culture by emphasizing the core values of traditional tea ceremony, tea art and tea culture. As a city with a long history of tea culture, Chengdu's tea culture combines traditions and customs from multiple historical periods. Through the way of passing on from generation to generation, Chengdu tea culture incorporates tea ceremony, etiquette, cultural concepts and values into the scope of cultural identity, emphasizing the tradition and continuity of tea culture. This sense of identity enables Chengdu residents and tea culture lovers to deeply participate in, inherit and develop Chengdu tea culture, thus forming a common cultural identity.

In addition, the historical background and characteristics of Chengdu tea culture also provide a basis for cultural identity. As a famous historical and cultural city, Chengdu's tea culture is closely connected with the historical development of Chengdu. Historical events in Chengdu tea culture, the rise and fall of tea merchants, and the prosperity of teahouses have become part of cultural identity, reflecting the integration of Chengdu tea culture and historical background. These historical and characteristic elements give Chengdu tea culture a unique identity, prompting people to recognize Chengdu tea culture as part of their own cultural identity.

Finally, the promotion and dissemination of Chengdu tea culture also helps to strengthen cultural identity. Through tea culture activities, exhibitions, seminars, etc., Chengdu tea culture can go out of teahouses, go to the community and the public, and attract more people to participate. This kind of promotion and dissemination not only promotes the inheritance and development of Chengdu tea

culture, but also deepens the public's recognition and resonance of Chengdu tea culture, further consolidating cultural identity.

To sum up, cultural identity is widely used in Chengdu tea culture. By emphasizing core values, cultivating teahouse culture, highlighting historical background and characteristics, and promoting and disseminating tea culture, Chengdu tea culture can form a unique cultural identity, gather the sense of belonging of the community, and promote the inheritance and development of tea culture. The use of this cultural identity not only makes Chengdu tea culture a unique symbol of the city, but also deepens people's recognition and pride in Chengdu's cultural identity.

### 2.3 Symbolic interactionism

Symbolic interactionism is a theory proposed by sociologist George Herbert Mead that emphasizes the importance of symbols and interactive behavior. In Chengdu tea culture, symbolic interaction theory has been widely used, and has had an important impact on the formation, inheritance and development of tea culture. The following is a comprehensive summary of the application of symbolic interaction theory in Chengdu tea culture.

First, symbolic interactionism emphasizes the role and meaning of symbols. In Chengdu tea culture, tea sets, tea leaves, tea ceremony, etc. are regarded as symbols, which have the function of symbolizing and conveying specific meanings. The delicacy of tea sets, the aroma of tea leaves, and the etiquette of tea ceremony all convey the core values and meanings of Chengdu tea culture through symbols. The symbolic interaction theory believes that through the common understanding and use of these symbols, people conduct interactive behaviors and social interactions, thereby forming a common cognition and shared experience of tea culture.

Second, symbolic interactionism emphasizes the importance of social interaction. In Chengdu tea culture, people experience and inherit tea culture together through various forms of social interaction such as tea art performances, tea parties, and tea culture exchanges. This kind of interactive behavior promotes people to communicate and understand each other, and builds a community and community of tea culture. Symbolic interaction theory believes that through social interaction, people can jointly give meaning to symbols and form a shared tea culture cognition and identity.

In addition, symbolic interactionism also focuses on the feedback mechanism of symbol use. In Chengdu tea culture, after people use symbols to interact, they adjust their behavior and understanding based on the feedback from other participants. For example, audience feedback in tea art performances and interactive exchanges in tea parties can all affect individuals' cognition and behavior towards tea culture. This feedback mechanism helps to form a common norm and consensus on tea culture, and further strengthen the inheritance and development of tea culture.

Finally, symbolic interactionism also emphasizes the importance of role-playing and self-awareness. In Chengdu tea culture, people experience and inherit tea culture by participating in tea art performances, tea ceremonies and other activities, playing different roles, such as tea masters, tea guests, etc. This kind of role-playing not only strengthens the individual's identification with tea culture, but

also cultivates self-awareness and the formation of cultural identity. Symbolic interaction theory believes that through role-playing, individuals can understand and participate in the symbolic interaction process of tea culture, and further deepen their understanding and recognition of tea culture.

To sum up, symbolic interaction theory has played an important role in Chengdu tea culture. Symbols, social interaction, feedback mechanisms, role-playing and self-awareness in tea culture all reflect the viewpoints and concepts of symbolic interactionism. Through the use of symbols, the promotion of social interaction, and the participation of role-playing, Chengdu tea culture has been inherited and developed, and a common tea culture cognition and identity has been formed, further condensing the sense of belonging and cultural identity of the community.

#### 2.4 Structural functionalism theory

Structural-functionalist theory emphasizes the interaction of social structure and function. In Chengdu tea culture, the theory of structural functionalism has been applied to a certain extent, and has had an impact on the organization, maintenance and development of tea culture. The following is a comprehensive summary of the application of structural functionalism theory in Chengdu tea culture. First, the theory of structural functionalism focuses on the social structure of tea culture. As a social phenomenon, tea culture includes multiple levels of organization and structure. Structural functionalism believes that social structure is composed of various interrelated social elements, which are interdependent and interact to form an organic whole. In Chengdu tea culture, teahouses, tea ceremony colleges, and tea art masters are all social structures of tea culture. They are interconnected and support each other, and together constitute the organizational framework of Chengdu tea culture.

Secondly, the theory of structural functionalism emphasizes the function and role of tea culture. Tea culture has multiple functions in Chengdu society, including social communication, identity, and community cohesion. Structural functionalism believes that social phenomena exist because they have certain functions and effects on society. In Chengdu tea culture, teahouses, as the main places of tea culture, provide a platform for social interaction and promote exchanges and connections among community members. The inheritance and practice of tea ceremony helps to form the identity and recognition of tea culture. These functions and functions enable tea culture to be maintained and developed in Chengdu society.

In addition, structural functionalism theory focuses on the social order and coherence of tea culture. As a manifestation of social norms and common identity, tea culture helps maintain social order and stability. Structural functionalism believes that there is a relatively stable state in society, and various social elements coordinate and cooperate with each other to achieve the harmony and balance of the whole society. In Chengdu tea culture, the inheritance and norms of tea culture help to form a common tea culture order, making tea culture a norm and reference for the behavior of social members, and further strengthening the consistency of society.

Finally, the theory of structural functionalism emphasizes the social control and normative functions of tea culture. As a cultural tradition and norm, tea culture has the function of social control. Structural functionalism believes that social norms and values have a normative and restrictive effect on individual behavior,



thereby maintaining social stability and order. In Chengdu tea culture, the etiquette of tea ceremony and the inheritance of tea art help to shape people's behavior norms and values, regulate and guide individual behavior, so as to realize the social control function of tea culture.

To sum up, the theory of structural functionalism has been applied to a certain extent in Chengdu tea culture. It emphasizes the social structure, function and role of tea culture, pays attention to the social order and consistency of tea culture, and the social control and normative function of tea culture. The application of these aspects enables the organization, maintenance and development of tea culture in Chengdu society, and promotes the harmony and stability of the society.

### 3. Discussion of research results

The research results of Chengdu tea culture provide rich knowledge and understanding, the following are some research results of Chengdu tea culture that can be discussed:

**Cultural heritage value:** Through the research on Chengdu tea culture, we realize its importance and unique value as an intangible cultural heritage. The research results show that Chengdu tea culture contains rich historical, regional and humanistic values, and is an important part of Chengdu and even the entire Chinese tea culture.

**Social Significance and Impact:** The results of the study on tea culture in Chengdu revealed the positive impact of tea culture on society. Tea culture plays an important role in social interaction, communication and cohesion in the Chengdu area, promoting emotional communication between people and enhancing social cohesion.

**Tourism and Cultural Industry:** Studying Chengdu tea culture also reveals its potential in tourism and cultural industry. As a unique tourism resource, Chengdu tea culture has attracted a large number of tourists to experience and learn tea culture. The development of tea culture also provides business opportunities and development space for tea production, tea set making, tea art performance and other related industries.

**Inheritance and innovation of tea culture:** The results of studying Chengdu tea culture are helpful for the inheritance and innovation of tea culture. Through an in-depth understanding of the traditions and characteristics of Chengdu tea culture, researchers can provide guidance and support for the inheritance of tea culture. At the same time, the research results also provide inspiration for the innovation of tea culture and encourage the integration and development of tea culture and modern society.

**Tea culture and health:** The results of the study on tea culture in Chengdu also showed the health benefits of tea drinking. The ingredients in tea and the tea making process have a positive impact on health, and the research results of tea culture can help in-depth understanding of the role of tea on physical and mental health, and provide a scientific basis for health promotion.

In general, the results of studying Chengdu tea culture enrich our understanding of this unique culture, revealing its cultural heritage value, social significance, potential of tourism and cultural industries, and the path of tea culture inheritance and innovation. These research results provide theoretical and practical guidance for the protection, inheritance and development of tea culture, and also provide scientific support for the social value and health significance of tea culture.

## Suggestion

This paper mainly studies the characteristics and value of tea culture in Chengdu, Sichuan. During the course of the research, it was found that there were a few areas that required further attention. In order to apply the results of this study to a wider range of fields, the following recommendations are hereby made:

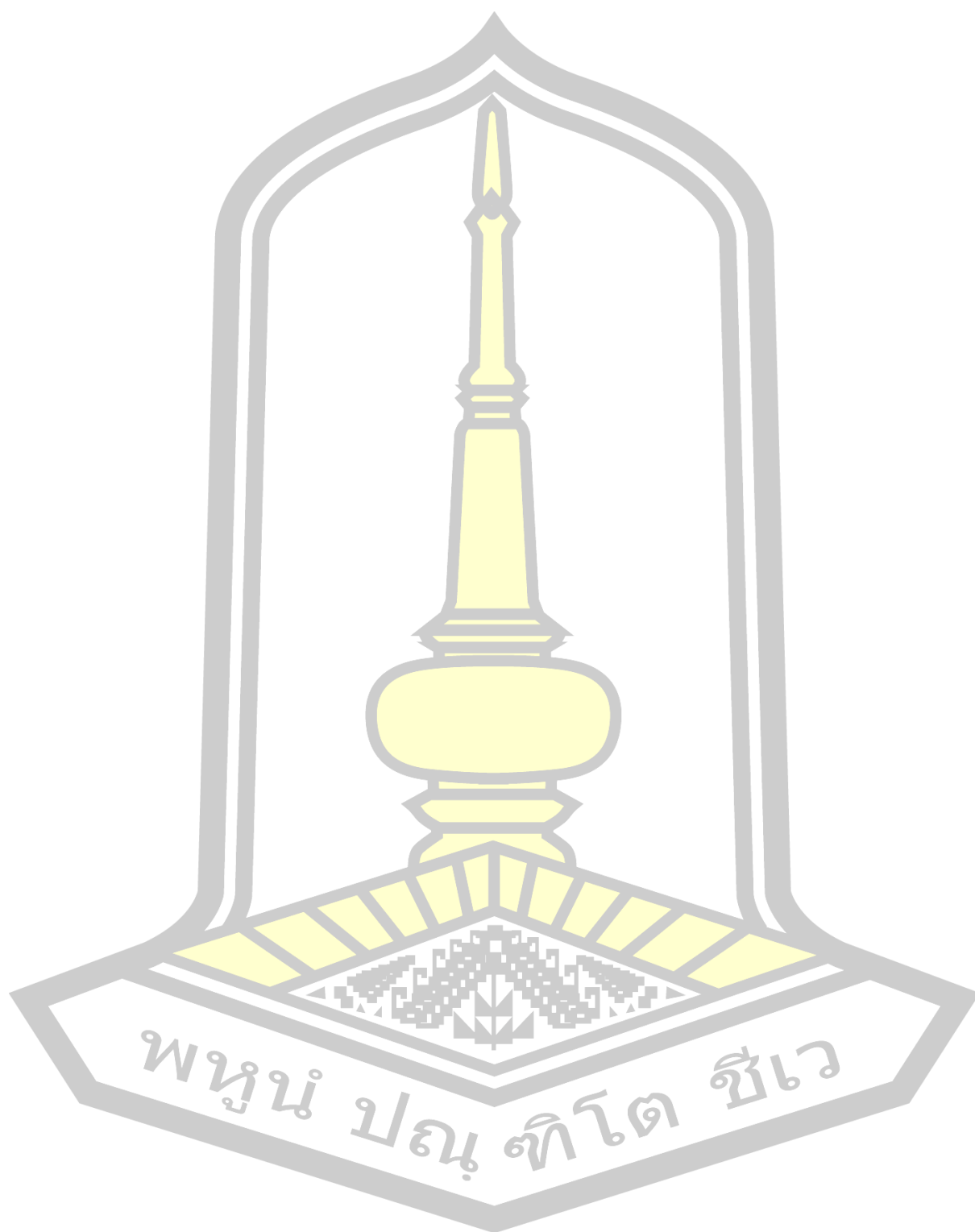
1. For the study of Chengdu tea culture, it will help the government formulate methods to protect and inherit it. The government can strengthen the research and investigation of Chengdu tea culture, and gain an in-depth understanding of its history, tradition, skills and value. Through academic research and field visits, comprehensive cultural heritage information and data can be obtained to provide a basis for formulating protection measures.

2. The study of Chengdu tea culture is of great significance to the academic circle. In-depth study of Chengdu tea culture can sort out its development history and reveal its unique position in regional culture. This will help the academic community to conduct a comprehensive and systematic analysis of Chengdu tea culture, so as to better understand its formation, evolution and influencing factors. By digging deep into the connotation and characteristics of Chengdu tea culture, the academic community can reveal its values, aesthetic appeal and social functions, and further understand the important influence of tea culture on human life and social structure.

3. When studying the characteristics of Chengdu tea culture, it is necessary to understand the history, culture, social customs and other aspects of Chengdu in order to better understand the formation and development of Chengdu tea culture. Many meaningful research directions can be extended from Chengdu tea culture, involving culture, history, art, tourism, economy, ecological environment and other fields. It is possible to deeply explore the internal laws and values of tea culture, and promote the inheritance and development of tea culture. develop. A comparison of world tea cultures can be studied. Tea culture is one of the many cultures in the world. Tea cultures in different countries and regions have different characteristics and development trends. Through comparative studies, we can gain an in-depth understanding of the cosmopolitan nature and diversity of tea culture.



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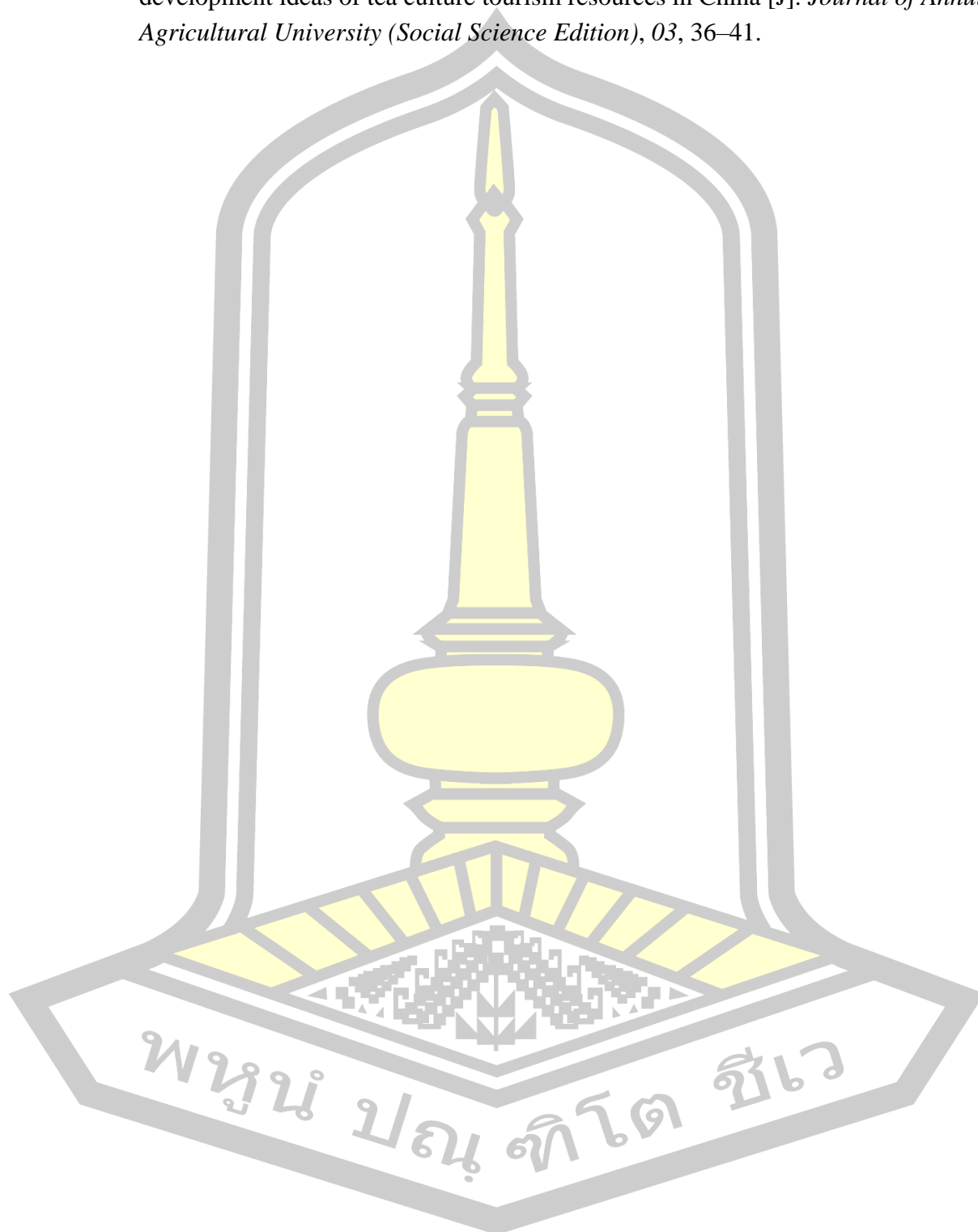
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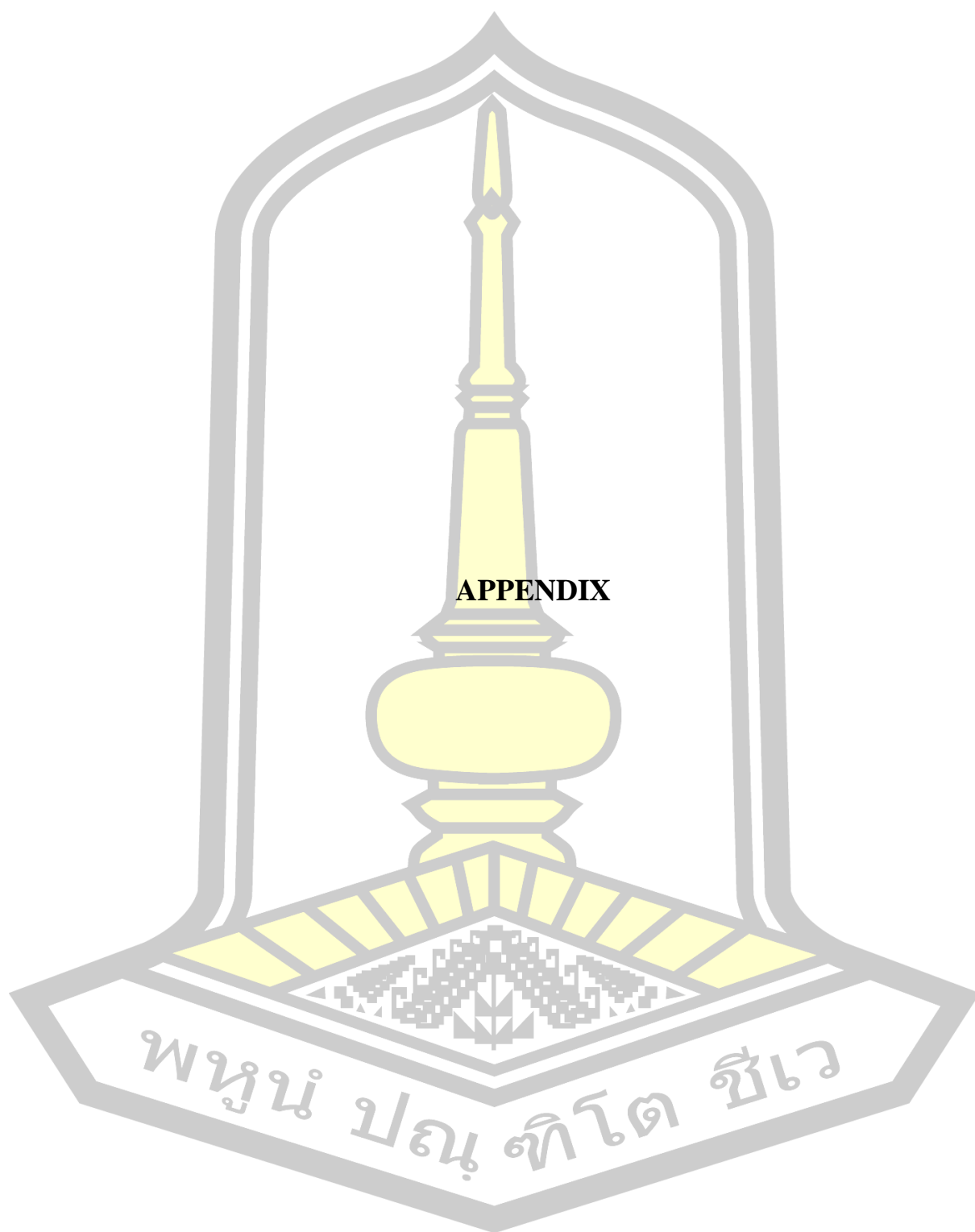
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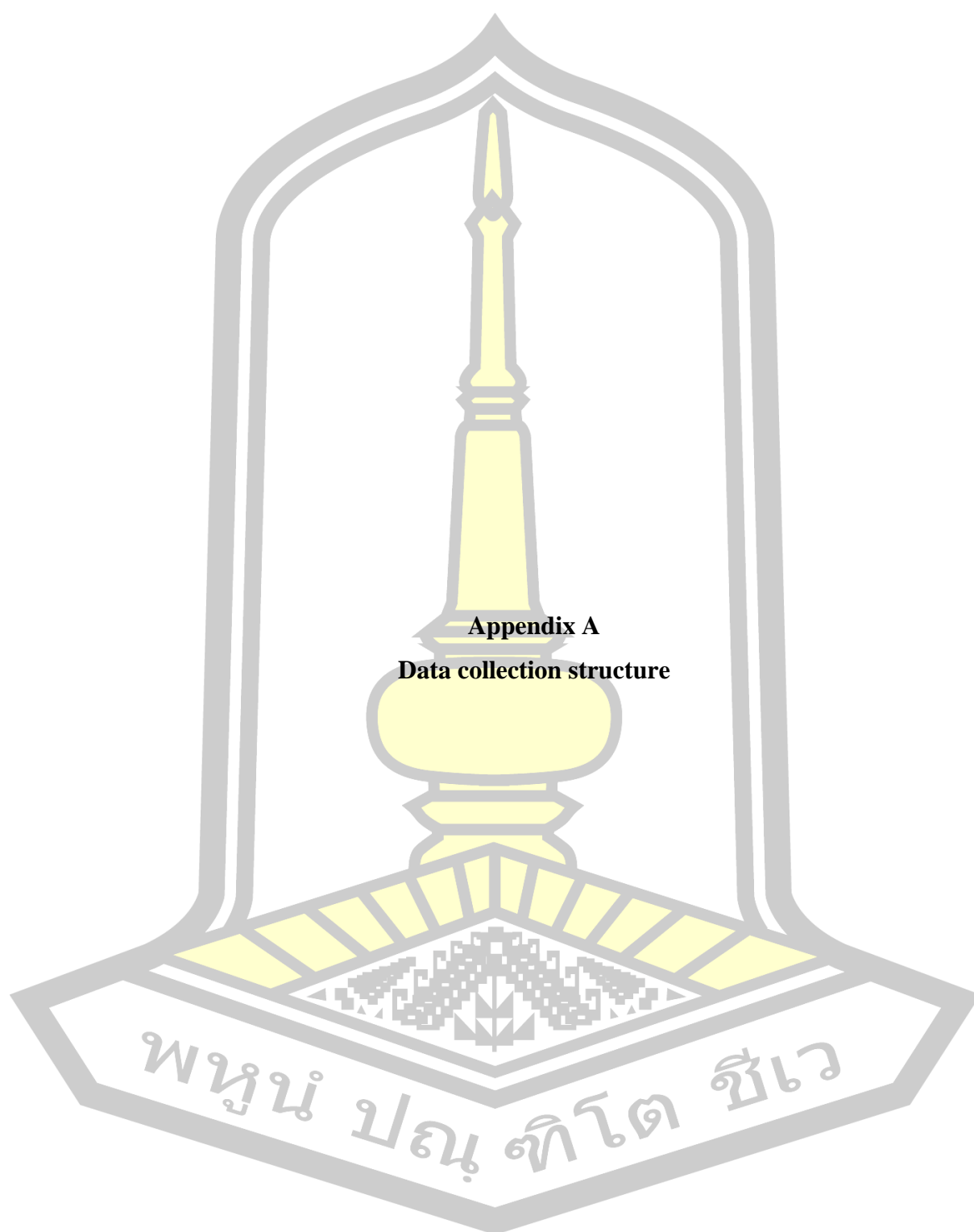


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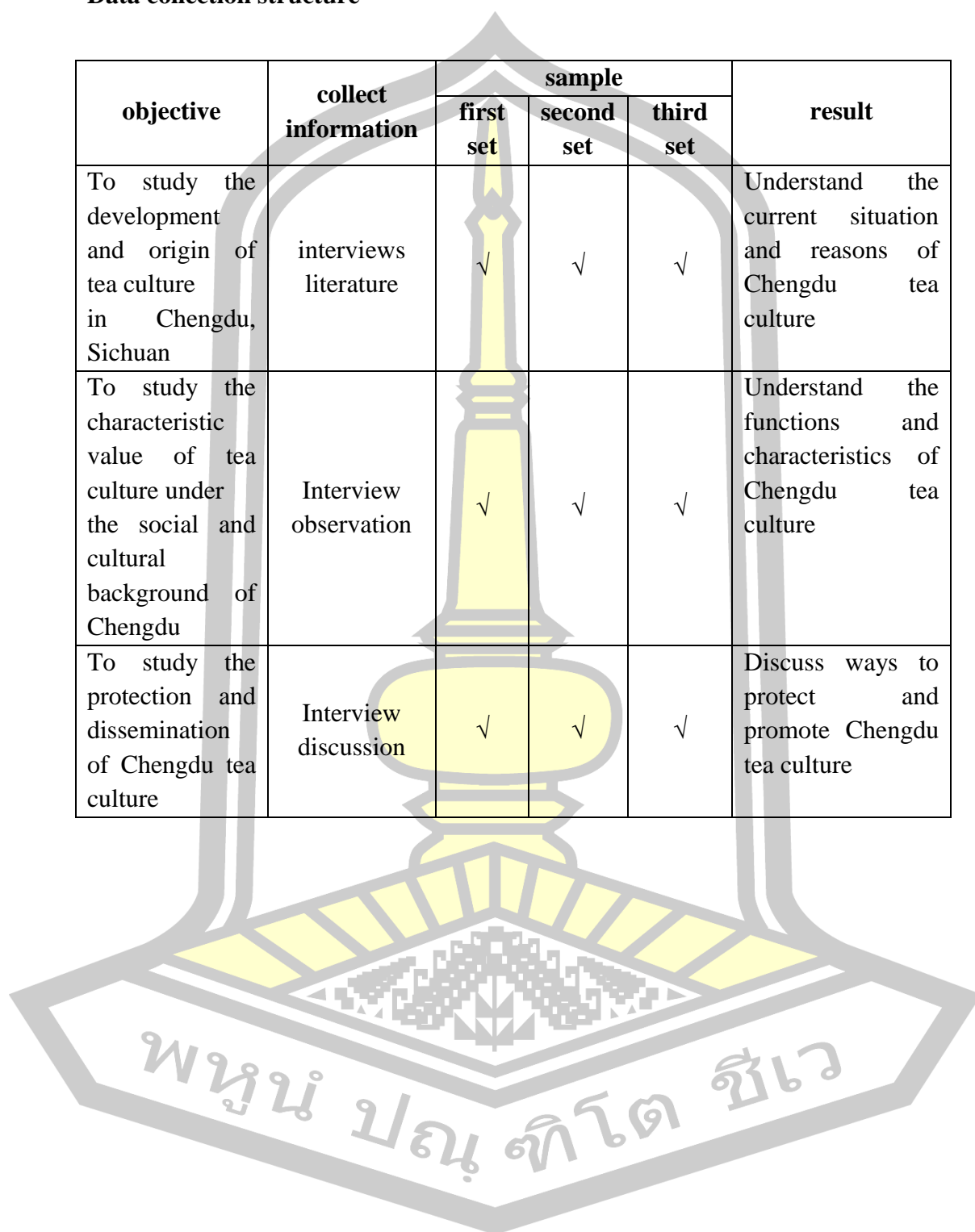


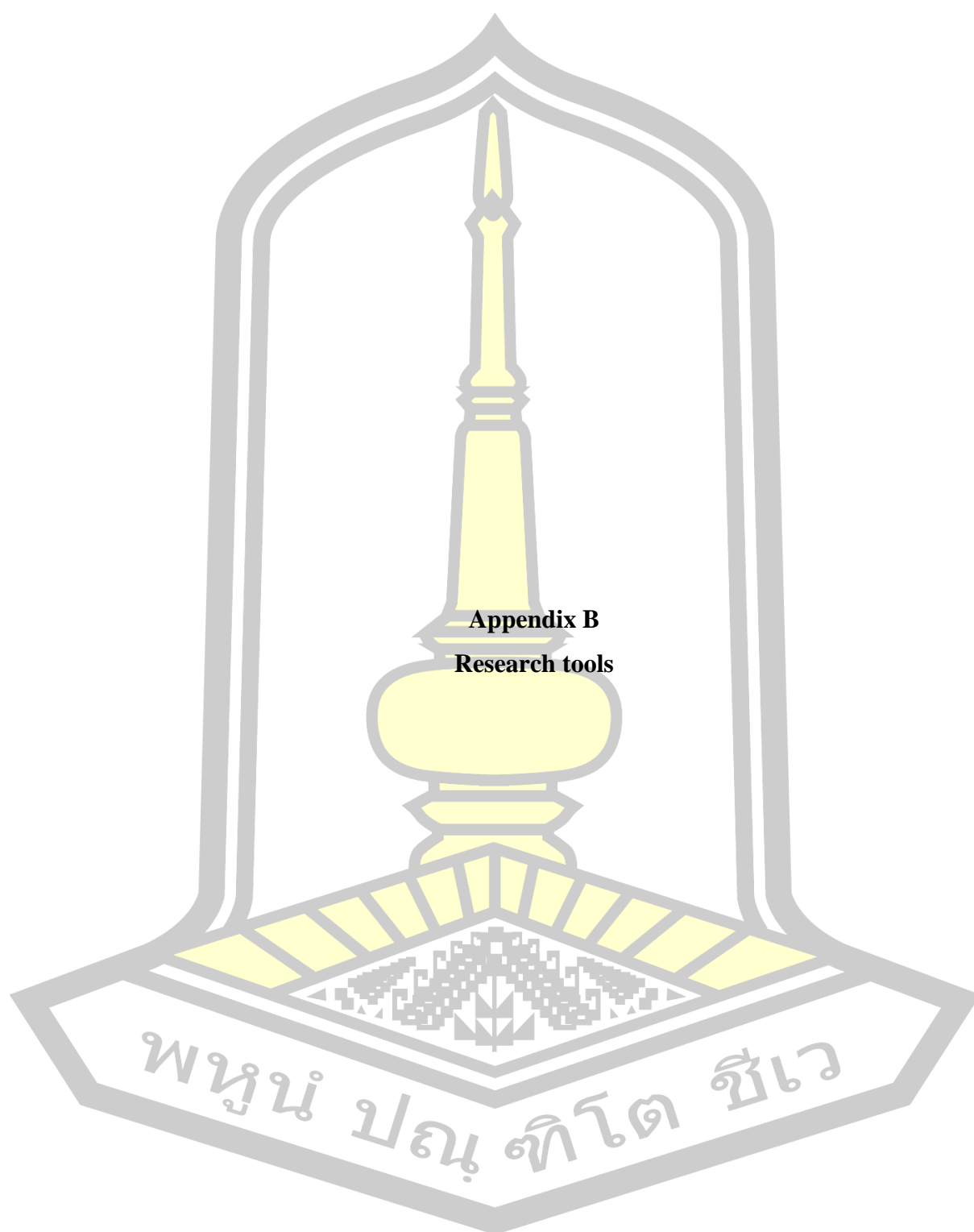




### Data collection structure

objective	collect information	sample			result
		first set	second set	third set	
To study the development and origin of tea culture in Chengdu, Sichuan	interviews literature	√	√	√	Understand the current situation and reasons of Chengdu tea culture
To study the characteristic value of tea culture under the social and cultural background of Chengdu	Interview observation	√	√	√	Understand the functions and characteristics of Chengdu tea culture
To study the protection and dissemination of Chengdu tea culture	Interview discussion	√	√	√	Discuss ways to protect and promote Chengdu tea culture





## First set of research tools

This set of research tools is intended for key informants

### PART 1 Basic Information

Date of interview: \_\_\_\_\_ Year \_\_\_\_\_ month \_\_\_\_\_ day \_\_\_\_\_

Place \_\_\_\_\_

Interviewer \_\_\_\_\_

#### 1.1 Respondent Information

Name \_\_\_\_\_ age \_\_\_\_\_ gender \_\_\_\_\_

Profession \_\_\_\_\_ work place \_\_\_\_\_

### PART 2 Information about the historical development of tea culture

1. What is the development of tea culture in Chengdu, Sichuan? What are the problems now?

\_\_\_\_\_

2. What is the difference between Sichuan Chengdu tea culture and tea culture in other regions?

\_\_\_\_\_

### PART 3 About the protection and promotion of tea culture

1. What measures should be taken in the protection of tea culture?

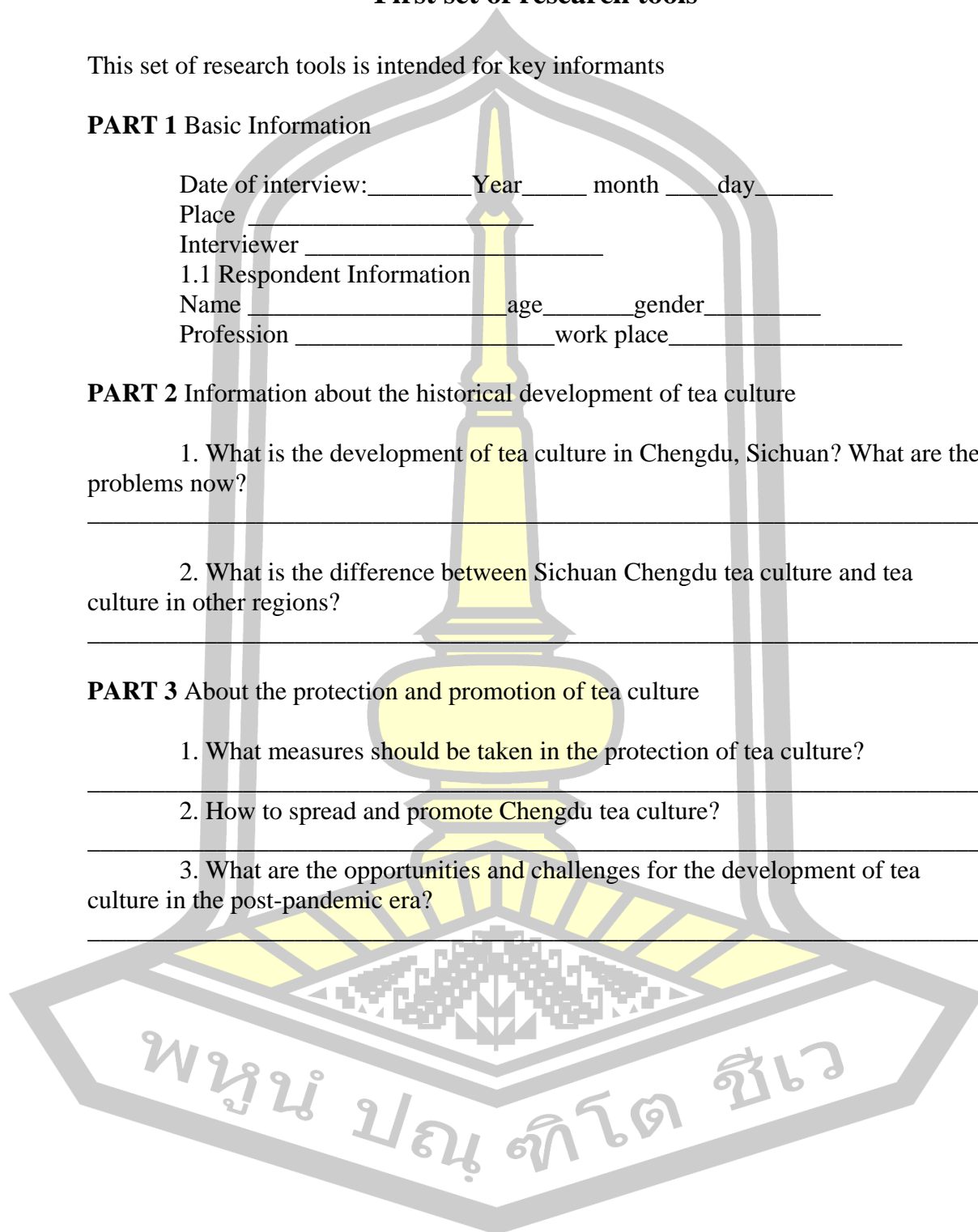
\_\_\_\_\_

2. How to spread and promote Chengdu tea culture?

\_\_\_\_\_

3. What are the opportunities and challenges for the development of tea culture in the post-pandemic era?

\_\_\_\_\_



## Second set of research tools

Gender \_\_\_\_\_ age \_\_\_\_\_ date \_\_\_\_\_  
address \_\_\_\_\_

### PART 1 The characteristics and value of tea culture

1. What are the characteristics of Sichuan Chengdu tea culture?

\_\_\_\_\_

2. What are the current problems of tea culture in Chengdu, Sichuan?

\_\_\_\_\_

### PART 2 The protection and promotion of tea culture

1. Cultural popularization

\_\_\_\_\_

2. How to innovate

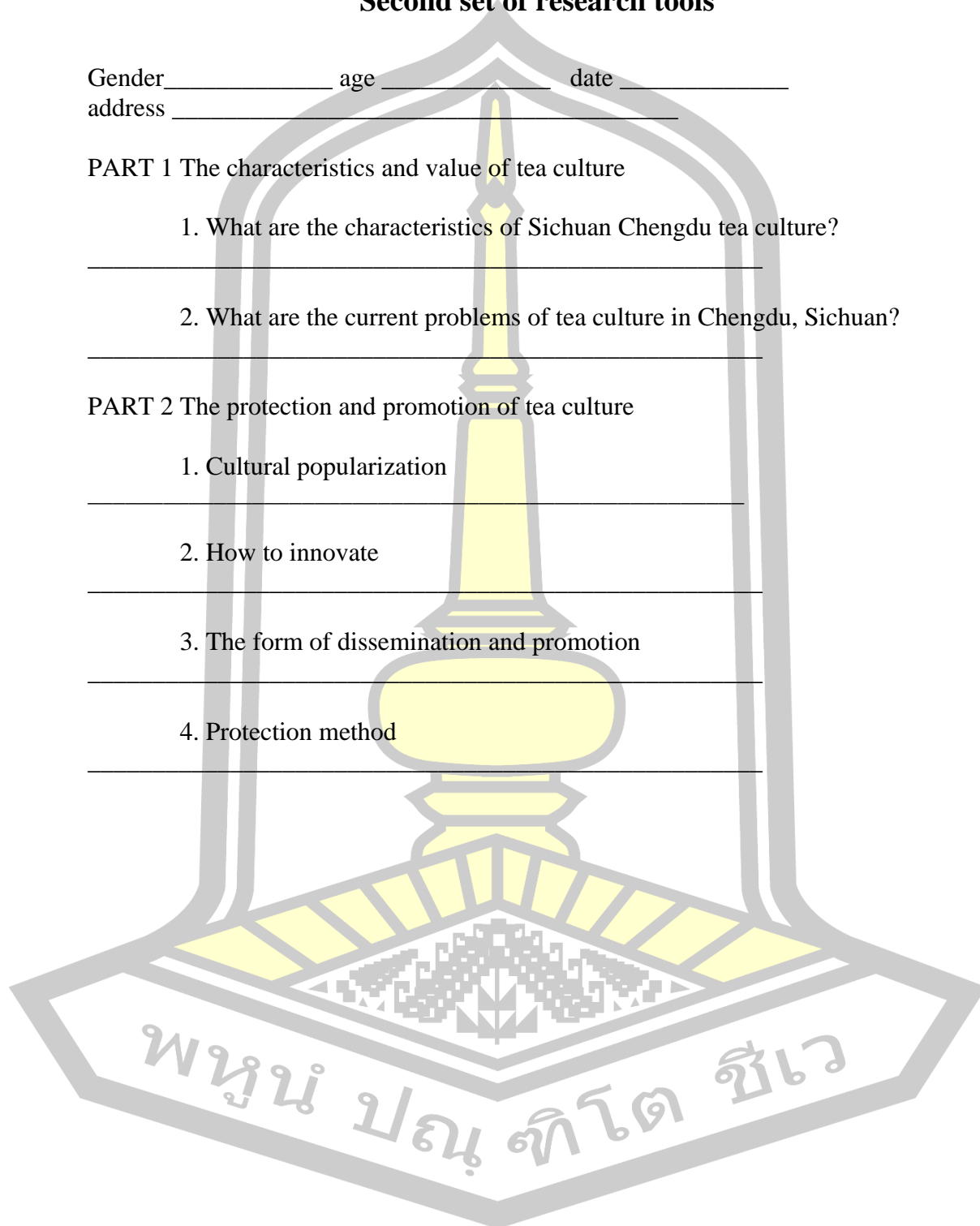
\_\_\_\_\_

3. The form of dissemination and promotion

\_\_\_\_\_

4. Protection method

\_\_\_\_\_

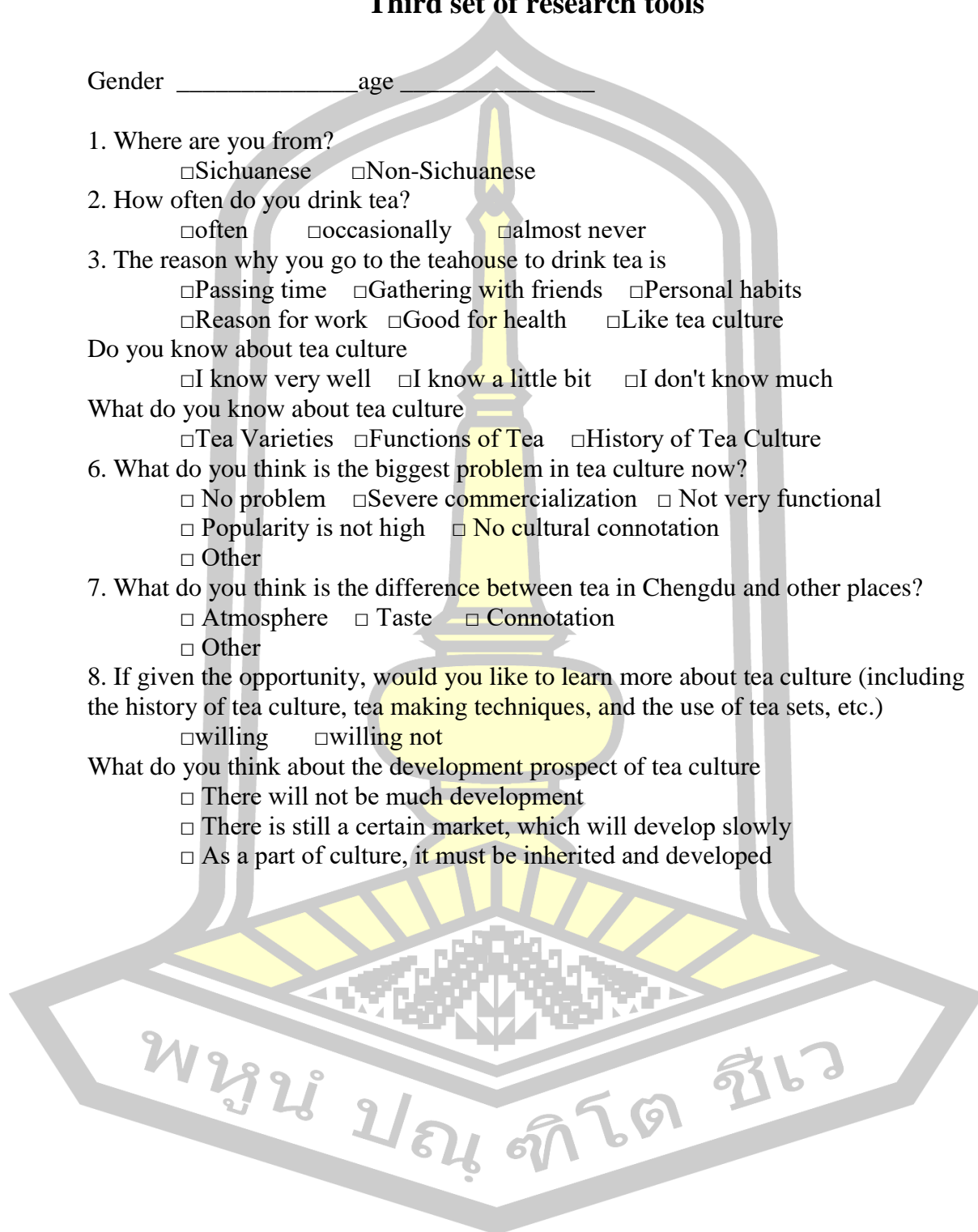




### Third set of research tools

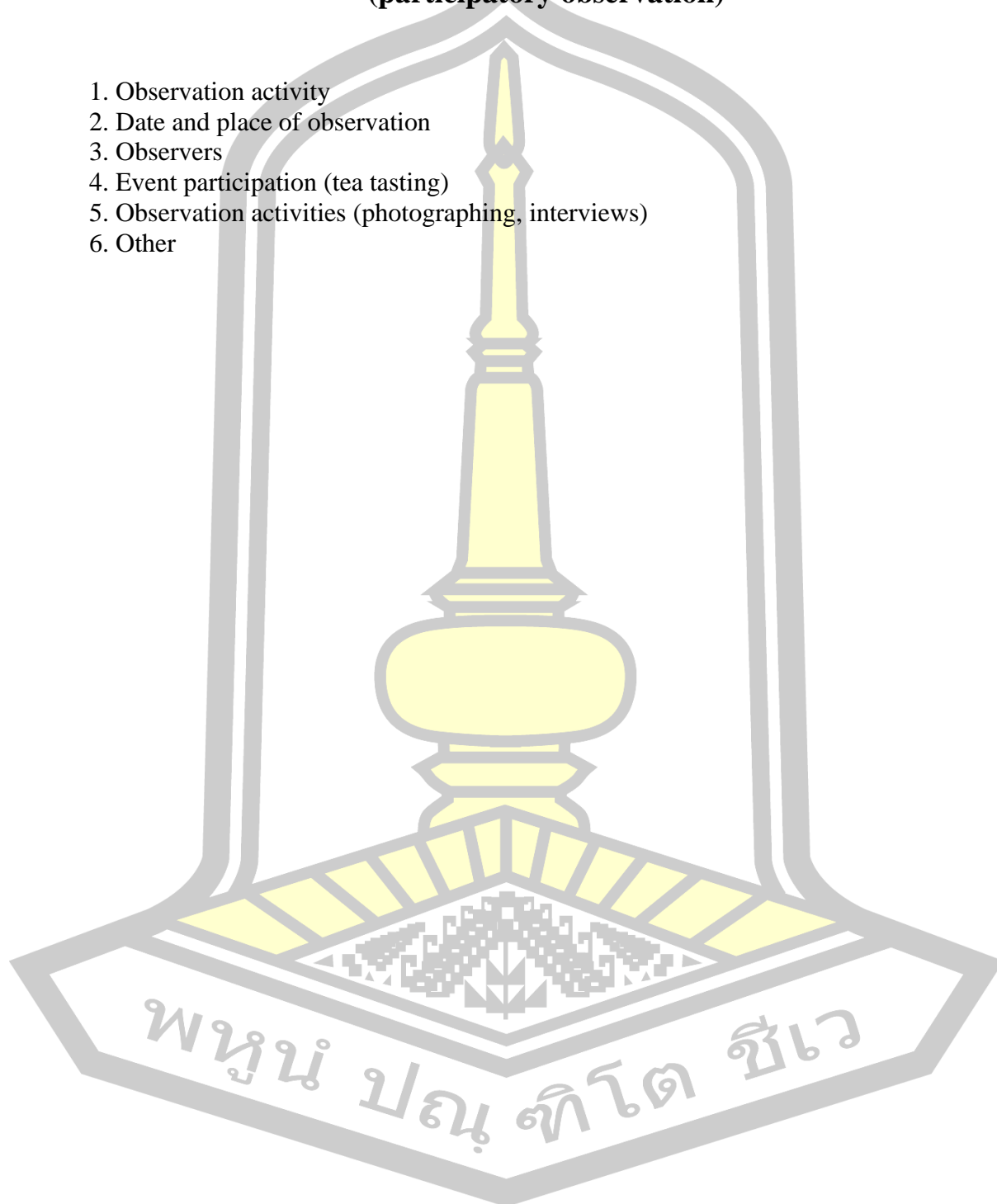
Gender \_\_\_\_\_ age \_\_\_\_\_

1. Where are you from?  
☐Sichuanese    ☐Non-Sichuanese
2. How often do you drink tea?  
☐often    ☐occasionally    ☐almost never
3. The reason why you go to the teahouse to drink tea is  
☐Passing time    ☐Gathering with friends    ☐Personal habits  
☐Reason for work    ☐Good for health    ☐Like tea culture
- Do you know about tea culture  
☐I know very well    ☐I know a little bit    ☐I don't know much
- What do you know about tea culture  
☐Tea Varieties    ☐Functions of Tea    ☐History of Tea Culture
6. What do you think is the biggest problem in tea culture now?  
☐No problem    ☐Severe commercialization    ☐Not very functional  
☐Popularity is not high    ☐No cultural connotation  
☐Other
7. What do you think is the difference between tea in Chengdu and other places?  
☐Atmosphere    ☐Taste    ☐Connotation  
☐Other
8. If given the opportunity, would you like to learn more about tea culture (including the history of tea culture, tea making techniques, and the use of tea sets, etc.)  
☐willing    ☐willing not
- What do you think about the development prospect of tea culture  
☐There will not be much development  
☐There is still a certain market, which will develop slowly  
☐As a part of culture, it must be inherited and developed



**Fourth set of research tools  
(participatory observation)**

1. Observation activity
2. Date and place of observation
3. Observers
4. Event participation (tea tasting)
5. Observation activities (photographing, interviews)
6. Other



## BIOGRAPHY

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