

# *On the Cultural Values of Chinese Poetry*

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**Keywords:** Chinese poetry, values of culture, entertainment features, educating functions, cultural exchanges.

**Abstract:** The culture of Chinese poetry is profound and long-standing, and it is an important part of Chinese traditional culture. Chinese Poetry bears the burden of history and has the functions of inheriting social customs and culture to entertaining the public and having an educational function for the public. Ancient Chinese enlightenment education is a kind of teaching verse, in which the poetry's succinct and easy-to-remember style is used to teach children. The road to diversity in cultural exchanges will become wider and wider by strengthening cultural self-confidence and carrying forward the inclusive spirits of Chinese culture.

## **1. Introduction**

The Chinese poetry culture is extensive and profound, and with a long history behind it. It is an important part of Chinese traditional culture and an indispensable spiritual food for the Chinese nation. China is a big poetry country. Her big reason is because of its long history and culture, with diverse works and deep inheritance. Tang Dynasty poet Zhang Ruo-xu "The Night of Spring Flowers, River, and Moon" has: " generations have come and pasted away; From year to year the moons look alike, old and new. " It shows that the cultural heritage of Chinese people is similar for so many years.

## **2. The Cultural Value of Poetry Lies in the Entertainment Function of "Song"**

The word "poetry" clarifies the close relationship between "poetry" and "song". In ancient and medieval times, poetry was a song, and the song was a poem. From the chancel to the sacrificial altar, poetry is just a popular tool for expression and entertainment. "Song" was born before human beings had the language but had not yet produced the script. The words were saved as "poems". This is how the folk songs have become an important source of the Book of Songs. These folk songs were collected by the country's musicians from the local people, and their authors have been unable to be verified. These works were first songs, and then poems. In the "Book of Songs" era, anyone can use poetry to express their sense of leisure and entertainment. When poetry becomes a pure literary style and went to the chancel, poetry begins to run toward the spiritual narrow alley of the niche, so that it became narrower and narrower. When poets see poetry as an artifact, it is when they are far from the public, even when poetry declines. "Poetry is an absolute art. It sometimes even requires the poet to give up his own happiness and to achieve the pure spirit of poetry." [1] Such pure spirit pursued by some modern and post-modern poets, such as Gu Cheng and Hai Zi, led

the self-mind to the dead lane, but this does not indicate the outlet of the poem or the final journey.

Poetry is mainly the crystallization of labor life. The opportunity for creation is feeling, starting with labor and finally entertaining. "Han Shi: replacing wood order" contains: " Hungry people sing about food, and labor people sing about things ", which can summarize the ideological contents of many folk songs in The Book of Songs. It can also be said that many poems in The Book of Songs are the products of labor life. "We planted the plantain, pick it up quickly. We planted the plantain, pick it up quickly. " ("Zhou Nan•Plantain"). Wen Yi-duo explained: "May it is a summer, psyllium are all seeded, the valley is full of woman who picks up the seeds and their singing"[2].Undoubtedly, this is a song sung in labor. Liu Bang returned after pacifying the rebellion of King Ying Bu in Huainan, passing through his hometown Pei County, and drinking and singing "The Song of Big Wind" with fellow countrymen; Xiang Yu was singing "Xiang Yu's Last Song " when he was surrounded by enemy, and he knew it was at the dead road. The song is the product of current feeling.

Poetry bears the burden of history and inherits social customs and culture. The carrier of poetry (lyrics) plays a noticeable role in the inheritance of ancient Chinese culture. In this sense, the Book of Songs is a historical and cultural carrier of the labor life of our ancestors. Similarly, Western poetry is also the source and mainstream of Western traditional culture. Starting from the ancient Greek heroic epic, it also carries a major change in Western history, bearing the joys and sorrows of Westerners. In this sense, the function and development of world literature are interlinked.

The Tang poetry and Song lyrics are the double peaks of Chinese poetry. Song lyrics has the pattern and requirements. Poems have the tonal pattern and rhyme scheme. But their original function is the lyrics of the singers on the dancing and singing parties. The famous allusion is "Lishi boots, imperial concubine grinds the ink, and imperial hand spoon". This is to say that the three nobles of Emperor Xuanzong of Tang, Yang Kwei Fei and Gao Lishi are waiting for the story of the great poet Li Bai to write the lyrics. T Three songs of "Qing Ping Tune"are handed down. Qing Ping Tune is a kind of song tune, which has a famous sentence: " Clouds and peonies are reminiscent of the dress and face of Yang's respectively. Spring wind is caressing the balustrades and dews make flowers more beautiful." "a red fragrant peony with dew on it, cloud and rain were heartbroken in Wushan." "Like the spring breeze, the attractive color can eliminate the infinite resentment, and the king and the nobles lean against the railing." This is the cultural worship and celebrity effect of poetry.

The cultural value of poetry lies in the creation of poetry by human beings, and the poetry serves the people. As the spiritual wealth of human beings, human beings continue to develop the cultural treasures of poetry, allowing it to serve human beings in many forms, apply to humans, and enrich our original boring Spiritual life.

### **3. The Cultural Value of Poetry Lies in the Educational Function of Poetry**

The educational function of poetry is called teaching of poems by the ancients. "Mao Shi • Zhou Nan • Guan Yu Preface" contains: "Culture is also the teaching, culture and education, which are used to civilize people." The ancient rulers taught through poetry and formed a good social atmosphere. To affect, educate, and guide people extensively.[3] Confucius said:" Prospering in poetry, standing in courtesy, becoming in music." ("The Analects of Confucius.") Confucius said that education should begin with teaching of poems, followed by ethics, and finally music. At the time, this teaching of poems should refers to the study of the Book of Songs. Confucius also said: "If you don't learn poetry, you can't say anything." ("The Analects of Confucius and Ji's") shows the importance that saints attach to poetry.

Recently, a friend sent a message titled "CCTV made 57 poems into songs, super good collections and listening slowly!" in WeChat, there are poems in the Tang and Song Dynasties, poems of Ming and Qing Dynasties, modern poetry, and content in the enlightenment readings, such as the excerpts of The Three-Character Classic, Vocal enlightenment and so on. The ancient Chinese enlightenment books are the school education textbooks. Basically, they are rhyming styles, which are the styles of poetry, such as "Three Thousand Hundreds" ("Three-Character Classic", "Hundred family names", "a collection of Tang-Song poems") "Li wen's rhyme", "Prodigy Poetry", "Daughter Scripture", "Standards for Students", "The Collection of Famous Persons", "Dragon Whip shadow", etc. These are the enlightenment textbooks in the form of poetry. They are the important cultural values of poetry and are widely recognized and applied. Therefore, the ancient enlightenment education also has the saying of "teaching of poems", which is the social education function of poetry as a function of aesthetic pleasure of literature. When talking about the cultural exchange and the functional value of ancient Chinese rhyme education, Nan Huaijin has a paragraph that can explain the problem: "I often tell foreigners who come to learn Chinese culture, don't walk the wrong road in learning, and the most straightforward way is to read those poems first," such as Three hundred thousand '." If you work hard and finish reading "Three-Character Classic", "Hundred family names", "Thousands of Poems" and "Thousand Characters" four books, you can basically understand Chinese culture three months."<sup>[4]</sup> This is a more powerful illustration of the songs made by these 57 poems, which is to return Chinese traditional poetry to the essential functions of "poetry" and "song", that is, to return to the value of poetry entertainment and education, and let the poetry return to the people.

Ancient Chinese education, especially enlightenment education, is a verse teaching, which is to use the poetry's succinct and easy-to-remember style to teach children, the so-called poem teaching. For example, the "Standards of Students" is used to teach children the most important lesson in the early stages of life—the way of filial piety, so that children can learn how to be a gentleman who respects parents and loves their brothers and sisters. This is the foundation of learning to be a human being and the foundation of self-cultivation. The process of self-cultivation is also the process of moralization. All words and deeds must be cautious and must conform to the ethical norms of ritual. That is ethics, which educates children in the form of poetry, and the so-called Poetry. This comes from Confucian orthodox education, and Confucius said: "Don't stand in the middle door or perform the threshold." ("The Analects of Confucius and Township Party") Zhu Xi said: "I can't sit in the middle of the table, I can't walk in the middle, and I can't stand in the middle door." ("Book of Rites • Songs") Etiquette belongs to the category of moral education, and the instrument is the form, so it's the etiquette; Righteousness is the content, the propriety and righteousness. Zhu Xi's "The Book of Rites" argues that the righteousness, such as "The monarch and the minister are all in peace, the father and the son are intimate, and the young and the elder are in harmony." can be achieved under this condition. Confucian ceremonial education aims to build an orderly society of "The emperor is the emperor, the minister is the minister, the father is the father, and the son is the son." The purpose is vindicated, and the Confucius said: "If terminology is not corrected, then what is said cannot be followed. If what is said cannot be followed, then work cannot be accomplished." Through ceremonial education, the children lived in a hierarchical society of ethics, courtesy, and etiquette. Therefore, Confucianism emphasizes that the important thing of etiquette education is "Have inner morality", and there is no way to be ceremonial. Children must behave in accordance with etiquette rules in terms of behavior, ethics, tolerance, and appearance. Specifically, it is necessary to do step, stand, squat, etc. The temperament that best represents a person must be every word and action. These are the functions of poetry and morality.

The current ideological and political education in the university is contained in the class unobtrusively and imperceptibly, called curriculum politics. In fact, this is not a new thing, and it is

retro. Although the school education of the ancients did not have ideological and political lessons, the education of the children was contained in the lecture of the teacher, the so-called Ideological and moral knowledge. Poetry, that is, poetic morality, is to use the carrier of poetry to put in the content of moral education, and to educate the children, because the ancient poetry is verse, and the form is lively, catchy, easy to understand and easy to remember. For example, "Weeding the young cereal": "Scorched under the midday sun weeds the young cereal a farmer wet, Ticking into the soil beads of sweat. Who knows that in your plate, every grain costs a bead of sweat." It is said that poetry makes people learn the virtues of diligence, from the roots to teach the children a meal is not easy, to know how to cherish and how to save frugality. It can be seen that the rich soil of poetry culture has been nourishing our spiritual tree forever and has always been correcting the character of our children and grandchildren, which is beyond doubt.

#### 4. Cultural Values Lies in Cultural Exchange

General Secretary Xi Jinping pointed out in the report of the 19th National Congress of the Communist Party of China: "Strengthen cultural exchanges between China and foreign countries, giving prominence to Chinese culture while also drawing on other cultures."<sup>[5]</sup> Chinese culture is based on constantly absorbing foreign cultures, inheriting and developing traditional culture to continuously enrich the development of new cultures and develop new forms of culture. The Chinese culture has a long history and is long lasting. The important thing lies in its inclusiveness.

In the Han Dynasty, Zhang Qian and Ban Chao brought the Western regional culture and created the Silk Road. In the new era, the "The Belt and Road" brought unlimited business opportunities and vitality to Chinese culture and economic and trade exchanges. During the Tang Dynasty, the formation of the "The Belt and Road", the governance of the Western Region, and the economic exchanges with the Persians and the Romans, even more powerfully promoted cultural exchanges. This is a real culture hybrid. Central Europe is the region with the most Nobel Prizes in the world, and most of the awards are awarded to Germans. German literature is a required course in the literature department of Chinese universities. Goethe, Heine, Schiller, Lessing and the Brothers Grimm are outstanding representatives, shining in our youth. The modern German won nine Nobel Prizes in Literature. What impressed me most about Eastern European literature is Milan Kundera and his "Unbearable Lightness of Life". For poetry, they have their own opinions, such as 2009 Nobel Prize winner Heta Miller said: "I thought that poetry is in the world, not in language."<sup>[6]</sup> Listen to the voice of our poet Shu Ting "All hope and despair, all sadness and smile, everything may be poetry, but not just poetry."<sup>[7]</sup> Their understanding of poetry is the same, so poetry has no nationality.

To carry forward the inclusive characteristics of Chinese traditional culture, it is necessary to accept and absorb good factors of other cultures that are conducive to reform and opening up and as well as conducive to enriching people's ideological and spiritual activities. For example, the scientific spirits, democratic ideas, and independent personality in Western culture are all beneficial cultural essences. In today's era, differences and multiculturalism have become mainstream values. The writers of Eastern Europe emphasize the combination of unity and difference, which is exactly the same as our traditional Confucian culture. The writers of Eastern Europe also emphasize the absolute foundation of morality in literary creation, which is worthy of our consideration. For more than two thousand years, we have a Confucian culture as the core culture of the orthodox. Isn't it the ethical stance of "Benevolence"? The value of traditional Chinese literature lies in the significance and persistence of the moral function of the moral article. From ancient times to the present, the contents of moral subjects in Chinese literature are very rich. For example, "The Romance of the Three Kingdoms" and "Water Margin" are loyal and moral, and the theme of "filial piety" is

ubiquitous in traditional literature, such as in "Dream of Red Mansions" is Cixiao culture. The theme construction of this traditional moral culture in Chinese contemporary literature is still strong. For example, Xiao Jianghong's novels adhere to the traditional moral standpoint. His novella "Paradise of Heaven" emphasizes the Confucian loyalty and forgiveness, and Lei Pingyang's poem "Back "The mother goes up to the mountain" emphasizes filial piety. Liu Heng's novel "The Happy Life of Zhang Damin" is the Confucian filial piety. As for Chinese and Western literary and cultural exchanges, we can explore the differences and unity of Chinese and Western moral tradition culture on the theme of moral construction in Chinese and Western literary creation, and as a focus of discussion, perhaps for the construction of social moral civilization in China and the West today or beyond, purifying the social atmosphere and building a community of human destiny is a smart choice.

The integration of Chinese and Western cultures provides a broad stage for the diversity of culture and the forward-looking nature of high-level development. If the culture is prosperous, then the nation is prosperous; and if the culture is strong, then the country is strong. Under the leadership of the Communist Party of China, we will strengthen our cultural self-confidence, carry forward the inclusive spirits of Chinese culture, and diversify the cultural exchanges, and continue to innovate, improve and develop with the continuous exchanges of Chinese and Western cultures.

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