

Preliminary Exploration on the Construction of Characteristic Community Education Brands Based on Regional Culture: A Case Study of Quzhou

BI Ming^{[a],*}; CHEN Hu^[b]

^[a] Postgraduate, Associate researcher, president, Quzhou Open University, Quzhou, Zhejiang, China.

^[b] Postgraduate, Teaching assistant, Faculty, Quzhou Open University, Quzhou, Zhejiang, China.

*Corresponding author.

Supported by the East China Open University Alliance as a Joint Research Project for the 2024-2025 Academic Year: “Research on the Construction of Characteristic Community Education Brands from the Perspective of Regional Culture” (Project No.: ECOUA2024-19).

Received 1 March 2025; accepted 16 April 2025

Published online 26 April 2025

Abstract

Characteristic brands play a crucial role in innovating China's community education mechanisms. In recent years, distinctive community education brand projects have been booming across the country. Regional culture, as the accumulated survival wisdom and spiritual symbols within specific communities, provides natural resources for building such brands. Quzhou Open University, as a local community education implementer, has delved deep into the “etiquette” connotation of Southern Confucian Culture (Nan Kong Culture) and integrated it with modern community education. By developing study - tour programs, organizing cultural activities, and promoting behavioral norms, it has created the “Mobile Etiquette Classroom: A Practical Model of Home - School - Community Collaborative Education.” Through theoretical and practical summarization, the university has formed an educational brand with regional cultural characteristics, effectively enhancing residents' cultural identity and community cohesion. In the future, Quzhou Open University will address current challenges such as insufficient resource integration and limited dissemination methods through multi - stakeholder collaboration and digital innovation, offering theoretical and practical insights for other regions to develop community education brands based on regional cultural resources.

Key words: Regional culture; Characteristic community education brand; Quzhou; Southern Confucian Culture

Bi, M., & Chen, H. (2025). Preliminary Exploration on the Construction of Characteristic Community Education Brands Based on Regional Culture: A Case Study of Quzhou. *Canadian Social Science*, 21(2), 8-16. Available from: <http://www.cscanada.net/index.php/css/article/view/13755>
DOI: <http://dx.doi.org/10.3968/13755>

1. INTRODUCTION

Community education in China, which originated in the 1980s, has experienced nearly four decades of development, evolving from initial exploration to gradual growth, and then to continuous transformation and innovation. As an essential component of the national lifelong learning system, it has become a vital platform and driving force for building a learning - oriented society and nation. However, it must be acknowledged that “community education still remains peripheral within the broader education system” and “its content lacks richness, falling far short of forming a structured, distinctive, and standardized community education framework” (Zhou, et al, 2024). At this stage, addressing the challenges of homogenized resource provision, monotonous formats, and a lack of uniqueness in community education has become an urgent priority for its implementing bodies.

Characteristic community education brands refer to recognizable, distinctive, and visualized products and services consistently provided by community education management and implementation departments to residents. These include socially influential and publicly recognized educational activities, programs, and courses within a specific regional scope. As noted, “the cultivation and creation of community education brands are an inevitable choice for standardizing community

education and enhancing its outreach” (Zhang, 2014). As a critical component of community education’s substantive development, brand projects epitomize the humanistic values, cultural functions, and service roles inherent in community education. They have emerged as a vital breakthrough in innovating community education and represent a widely shared consensus within China’s community education sector in recent years.

With the advancement of community education standards and the growing demand from residents for diversified educational resources, regions such as Jiangsu, Zhejiang, Shanghai, and Anhui have taken the lead in building distinctive community education brands. By leveraging community education institutions and integrating various resources, these initiatives have fostered regional educational development and yielded notable social benefits. However, challenges persist, including regional imbalances, uneven quality in content development, and insufficient synergy in multi-stakeholder governance.

Among the diverse practices of characteristic community education brand projects, it is particularly noteworthy that the construction of regional culture - supported community education brands, while flourishing in practice with numerous case studies nationwide, has yet to receive commensurate academic attention or in - depth exploration. This gap hinders the provision of robust theoretical guidance or case references for further refining and advancing China’s community education branding initiatives.

Rooted in the historical migration of the Southern Branch of Confucius’ descendants to Quzhou, the Southern Confucian Culture (Nan Kong Culture) of Quzhou inherits northern Confucian orthodoxy while integrating Jiangnan regional characteristics. This synthesis has forged a cultural ethos epitomized by “reverence for learning, emphasis on propriety, balancing ethics with pragmatism, and unity of knowledge and action” (Cheng and Wang, 2025), achieving a creative transformation of the Confucian concept of “ritual” (li). Centering on the city’s cultural brand, “Nan Kong Sacred Land·Etiquette in Quzhou,” the city has pioneered innovative pathways to revitalize traditional culture for local development. These include legislating the “Eight Etiquette Practices,” establishing an “Etiquette Index” evaluation system, and creating cross - regional collaboration mechanisms like “Shared Origins of Si and Zhe” to bridge northern and southern cultural exchanges. In the field of community education, institutions such as Quzhou Open University have leveraged local cultural resources to develop the “Mobile Etiquette Classroom: A Home - School - Community Collaborative Education Model” through initiatives like parent - child heritage study tours. The project’s significance lies not only in its efficient conversion of regional cultural resources

into community education momentum but also in its construction of a replicable “Cultural Resource Assetization-Educational Product Branding-Governance Efficacy Visualization” linkage model. By analyzing the successes and shortcomings of current practices, it offers theoretical and practical insights for other regions to build community education brands grounded in regional culture.

2. PRACTICES IN BUILDING QUZHOU’S COMMUNITY EDUCATION BRAND BASED ON SOUTHERN CONFUCIAN CULTURE

2.1 Connotations and Practices of the “Nan Kong Sacred Land·Etiquette in Quzhou” Cultural Brand

The Southern Confucian Culture originated in the third year of Jianyan in the Southern Song Dynasty (1129 AD). After Kong Duanyou, the eldest direct descendant of the 48th generation of Confucius, led his clan members to cross the Yangtze River to the south following Emperor Gaozong of the Song Dynasty and settled in Quzhou, the Southern Confucian Culture system, which stood side by side with the Northern Confucian School in Qufu, was formed. As an important hub for the southward spread of Confucianism, Quzhou has not only preserved material carriers such as the Confucius Family Temple but also integrated the spiritual core of Confucianism, namely “valuing learning and respecting etiquette, and applying knowledge to practical use”, into the city’s essence. “Quzhou, the Holy Land of Southern Confucianism, a City of Propriety” is a city culture brand created by Quzhou since 2018 with Confucian culture as the core. (Quzhou Archives and Local History Network, 2021) It emphasizes the practicality of “propriety”, which not only includes traditional etiquette norms but also develops into a modern value system covering social governance and ecological ethics. Its connotation and practice reflect the creative transformation and innovative development of traditional culture.

In terms of cultural resource exploration, Quzhou has centered on the Confucian concept of “ritual” (li) from Southern Confucian Culture (Nan Kong Culture), decoding its cultural DNA into actionable symbols by revitalizing heritage practices such as Yang Jizhou’s acupuncture techniques, Yu Dong peasant paintings, and Confucian rituals like the Zuoyi bow and the Three Rites for Southern Confucian Scholars (Initiation Rite, Aspiration Rite, and Coming - of - Age Rite).

Regarding institutional design and consolidation, Quzhou has enacted proactive local regulations in the form of civic conventions, including the Regulations on the Promotion of Civilized Behavior in Quzhou City and the Regulations on the Inheritance and Development of Southern Confucian Culture in Quzhou City. Additionally,

the city has transformed Nan Kong Study Rooms—covering 95% of its subdistricts—into “Confucian classrooms at the doorstep,” establishing institutional frameworks for cultural capital transformation through legislative measures and urban spatial planning.

In resource integration, the Quzhou Municipal Government has allocated a cumulative total of 389 million yuan over seven consecutive years to support the promotion of the city’s cultural brand, “Nan Kong Sacred Land·Etiquette in Quzhou.” Annual funding includes over 7 million yuan for public cultural activities such as the Analects Competition and Confucian worship and blessing ceremonies, over 800,000 yuan to incentivize schools at all levels to integrate Southern Confucian Culture into teaching, social practices, and campus development, and 3.45 million yuan to establish incubation platforms like the Garden 258 Innovation and Entrepreneurship Hub and the Village Livestreaming Academy (Zhejiang Provincial Department of Finance, 2025). These efforts have forged a “government - led, society - participated, and urban - rural integrated” collaborative mechanism.

In brand IP development, Quzhou has created and promoted the city mascot “Gallop Deer” and the cartoon figure “Grandpa Nan Kong”, while producing a series of audiovisual symbols such as the Nan Kong Sacrificial Ceremony and the large - scale musical epic Nan Kong. The city has also revitalized embodied cultural codes like the Zuoyi bow and the Three Rites for Southern Confucian Scholars (Initiation, Aspiration, and Coming - of - Age). These distinct, tangible icons serve as concrete manifestations of Quzhou’s contemporary humanistic spirit—“revering virtue, upholding etiquette, innovating with vigor, and striving for excellence.”

In advancing brand dissemination, Quzhou has established a hierarchical brand matrix under the overarching theme of “Etiquette in Quzhou.” Counties, districts, towns, and villages have developed localized sub - brands tailored to their unique contexts, such as “Etiquette in Quzhou, Rooted in Kaihua” (Kaihua County) and “Etiquette in Quzhou, Poetic Yudong” (Yudong Village). This multi - tiered system drives integrated online - offline brand promotion, amplifying the advocacy of the “etiquette” ethos across channels. Concurrently, the city has revitalized traditional culture through market - oriented cultural industries. Initiatives include:

- Launching the “Yunshang Nan Kong” online tourism platform;
- Producing cultural works like the musical Nan Kong and the immersive drama Night at Shuitingmen;
- Collaborating with 254 study bases to develop over 20 experiential programs, including the Jihua Spring Begins Festival.

By embracing digital communication, artistic reinterpretation, and industrial extension, Quzhou has broken free from “static preservation” mindsets, injecting

market - driven vitality into its cultural heritage.

In terms of expanding the brand’s audience, Quzhou adheres to a strategy of basing itself on the local area, facing the whole country, and looking out to the world. For local citizens, local regulations such as the “Regulations on Promoting Civilized Behaviors in Quzhou City”, the “Regulations on the Inheritance and Development of Southern Confucian Culture in Quzhou City”, and the “Specifications for the Construction and Operation of Southern Confucian Book Houses” have been introduced to promote a closed - loop transformation from “symbols to behaviors and then to regulations”. Facing the whole country, Quzhou has organized many major activities, such as the “Quzhou, a City of Propriety” Award - winning Essay Competition, the “Quzhou, a City of Propriety” Poetry Competition, the “Quzhou, a City of Propriety” Opera Competition, and the “Quzhou, a City of Propriety” Photography Competition. Facing the world, through actions such as launching the “Free Tour of Quzhou for the World” campaign, inviting Ban Ki - moon, the then Secretary - General of the United Nations, to attend the Second World Acupuncture and Health Care Conference, and displaying the city’s cartoon character “Grandpa Southern Confucius” on the Times Square in New York, Quzhou has been promoting its brand globally.

Thanks to the above measures, Quzhou ranked 29th on the list of the top 100 city brand indices of prefecture - level cities in China in 2024 and was successfully selected as one of the top ten innovative cases of national city brands.

In conclusion, the urban cultural brand of “Quzhou, the Holy Land of Southern Confucianism, a City of Propriety”, with the government as the implementing entity and policy resources as support, has achieved a three - level leap from “cultural resources to cultural assets and then to cultural capital”, and has successfully transformed cultural resources into quantifiable and evaluable cultural assets. This systematic transformation model is providing an excellent reference paradigm for the implementing entities of community education in Quzhou to transform the “propriety” culture of the ancient city of Southern Confucianism into a characteristic brand of community education, and has laid a solid policy foundation for it.

2.2 Current Status of Quzhou’s Community Education Brand

Based on the successful practical experience of Quzhou’s “Nankong Holy Land·Quzhou with Courtesy” urban cultural brand in recent years, since October 2020, Quzhou Open University - as the main implementer of community education in Quzhou - has fully explored educational elements in regional culture and integrated existing community education resources. With support from local government and social forces, it has explored and developed the “Walking Etiquette Classroom: Home - School - Community Collaborative Education Practice

Model” project.

This project targets 10 - year - old primary school students and their parents in Quzhou, using parent - child study tours as its format. It features Quzhou Nankong’s “Courtesy” culture and the home - school - community collaborative education model, aiming to promote intergenerational etiquette learning and practice. The initiative seamlessly integrates classroom teaching, extracurricular practices, and travel experiences, exploring methods to build a distinctive community education brand within the framework of regional culture. The specific implementation measures of this project are as follows:

2.2.1 Collaborative Organizational Leadership

Initiated and led annually by Quzhou Open University from September to October, the project coordinates with multiple departments including the Quzhou Civilization Office, Education Bureau, Construction Bureau, Culture and Tourism Bureau, and Work Committee for Caring for the Next Generation. Under the name of the Quzhou Community Education Leadership Group Office, official notices are issued to organize activities such as study tour check - in events, theme days, and essay competitions. Through iterative planning meetings and specialized coordination, the project clarifies overarching goals, specific requirements, phased tasks, and division of responsibilities. An online coordination group is established to ensure dedicated personnel from each department advance implementation.

2.2.2 Specialized Operational Support

Expert panels are organized to evaluate project feasibility, deeply explore high - quality regional study tour resources, and conduct multiple rounds of reviews on preliminary activity plans and formats, with a focus on routes, themed activities, and launch ceremonies. Professional operational teams are selected to execute activities, emphasizing universality, interactivity, practicality, and engagement while maintaining strict quality control. Government - funded community education budgets serve as the primary financial support, with cumulative investments exceeding 800,000 yuan and over 1,000 staff participations.

2.2.3 Targeted Participant Demographics

The program exclusively engages 10 - year - old students and their parents across the city. At age 10—a milestone marking children’s transition from innocence to greater responsibility and moral understanding—participants enter a critical “growth spurt” phase. To ensure equitable access, the initiative integrates rural community education efforts by organizing group participation for left - behind children from township schools, highlighting the program’s fairness and public welfare ethos. As of March 2025, after four years of implementation, the project has involved over 15,000 students from 84 schools, reached 40,000+ residents in Quzhou, and achieved an 84.25%

satisfaction rate.

2.2.4 Themed Activity Series

Centered on parent - child historical exploration, the project features 22 iconic landmarks in Quzhou’s Nankong Cultural Center and Shuitingmen District. Activities are organized into six thematic modules: Red Heritage Trail, Ancient City Culture, Quzhou’s Three Mystical Legends, City Gates, Historic Pagodas, and Famous Residences. These modules blend patriotic education with Confucian values, enriched by interactive games like traditional bowing etiquette (zuoyi li) and arrow pitching (touhu), showcasing Quzhou’s identity as the “Nankong Holy Land” and its distinctive “Courtesy” culture.

Within the framework of check - in routes, the program annually updates its themes, aligning with seasonal festivals such as Dragon Boat Festival (Duanwu), Double Ninth Festival (Chongyang), Mid - Autumn Festival, Teachers’ Day, and Public Memorial Day during study tours. It incorporates intangible cultural heritage elements like Shao Yongfeng sesame cake crafting and sugar figurine making, promoting traditional culture and patriotism. Cultural venues are leveraged to enhance minors’ mental health development, fostering cultural confidence and awareness.

Following the study tours, an essay competition is organized to encourage students to reflect on their experiences. Participants are tasked with narrating stories about ancient landmarks and historical architecture they encountered, cultivating skills in data collection, synthesis, and expressive abilities.

2.2.5 Support for Informatization Activities

During the activities, real - time interconnection and interoperability of information are achieved through the combination of “online and offline” methods and the use of “parents’ mobile phones + students’ manuals”. Online, a WeChat mini - program is customized according to the content of the research study tour. Parents can light up landmarks on their mobile phones to complete the check - in activities at different checkpoints and view various data clearly and intuitively. Offline, research study tour manuals are distributed to students. The manuals include multiple sections such as knowledge quizzes, route maps, introductions to historical sites, and activity introductions. Students can process the information independently, draw conclusions, optimize the itinerary, and thus promote the cultivation of their independent abilities and cultural literacy.

At the management level, a management platform for parent - child research study tour activities in the ancient city of Southern Confucianism is built through digital means. A 3D visual digital map console is established to monitor and provide feedback on the data of students’ orientation check - in activities in real time, including the distribution of check - ins and the participation of students from various schools. At the same time, functions such

as real - time online problem feedback and satisfaction surveys for check - in activities are set up to continuously optimize the activity arrangements.

2.2.6 Long-term Publicity and Guidance

Expand the publicity front of community education and continuously strengthen the publicity of the series of parent - child research study tour activities in the ancient city.

The implementation and achievements of the project have been reported nearly 20 times by municipal mainstream media such as Sanqu Education and Quzhou Daily. It has also been reprinted and reported by provincial - level and above media such as People's Daily Online, China Blue News, and Zhejiang Education Daily. The project has been awarded the title of Characteristic Community Education Brand Project in the Yangtze River Delta Region in 2020, and the Lifelong Learning Brand Project in Zhejiang Province in 2023, etc. A widespread upsurge has been set off, encouraging people to learn about the ancient customs of Southern Confucianism and the polite folk customs. As a result, the social influence of the "polite" community education brand continues to expand.

2.3 Existing Issues in the Construction of Quzhou Community Education's Distinctive Brand

It should be particularly noted that the current "Walking Youli Classroom" project still exhibits significant shortcomings in IP value conversion. The concrete manifestation of its cultural symbols remains confined to real-time dissemination within study-tour scenarios, while the utilization of ancient architectural resources stays at the level of static displays. The immersive experience development rate for intangible cultural heritage projects remains insufficient, failing to establish a multi-dimensional product system centered on "ritual culture." Compared to mature IP models that commonly employ physical carriers such as cultural creative handicrafts, digital art collections, and themed lifestyle products, the existing dissemination methods struggle to build a visually symbolic system with enduring influence. This lack of developmental depth directly results in fragmented cultural memory points, preventing the formation of strongly identifiable communication effects akin to those achieved by the Palace Museum's cultural products or the Dunhuang IP.

Further analysis reveals that the communication ecosystem of this project exhibits a structural imbalance to a certain extent. Official channels (including mainstream media coverage and government-affiliated new media) contribute overwhelmingly to communication volume, while user-generated content (UGC) on platforms such as Douyin and Bilibili remains relatively insufficient. This overreliance on institutionally-driven dissemination not only restricts the potential for brand breakout but

also reflects a severe lack of civic capital participation. Simultaneously, the absence of market-oriented operational mechanisms has resulted in underdeveloped cultural consumption potential. Communication efficacy excessively depends on fiscal support, failing to establish a dual-drive framework of "government guidance + market operation."

Moreover, the project's dynamic tracking system has yet to achieve closed-loop management. Existing satisfaction assessments predominantly focus on real-time feedback collected during events, yet demonstrate insufficient tracking rates for subsequent behavioral changes among participating families. Longitudinal comparative data measuring cultural literacy enhancement remain entirely absent. This short-term orientation of the evaluation framework makes it difficult to substantiate the project's outcomes with empirical validation within educational research, let alone construct a comprehensive "participation-transformation-enhancement" efficacy assessment model.

In summary, while Quzhou's community education distinctive brand construction, rooted in Southern Confucian Culture, has established a relatively mature operational framework and achieved measurable outcomes, persisting shortcomings continue to hinder further brand refinement and scalability. This necessitates the urgent introduction of an effective theoretical lens to systematically analyze, optimize, and address gaps in the current project model.

3. THEORETICAL LOGIC AND EVALUATION DIMENSIONS OF INTEGRATING REGIONAL CULTURE INTO THE CHARACTERISTIC BRAND OF COMMUNITY EDUCATION

3.1 The Appropriateness of the Characteristic Brand of Community Education with Regional Culture

Fei Xiaotong believed that culture is people's way of life. (Fei, 2010) A community is a miniature repository of culture. (Liu, 2021) As the survival wisdom and spiritual symbol accumulated over a long period within a specific community, regional culture is a key path to achieving the endogenous development of the community and enhancing cultural confidence, and it can provide the following three core values for the community:

First, it constructs the foundation of identity recognition. Regional culture carries collective memories through carriers such as dialects, festivals, and handicrafts. Community education transforms it into perceivable and participatory courses (such as the "Bab Culture" tea party in Chengdu (Liu, 2023) and the "Heyang Folk Song"

training class in Zhangjiagang (Zhao, 2022), enabling residents to strengthen their sense of place and form an identity consensus through practical interactions.

Second, it provides differentiated educational resources. Compared with the standardized education system, regional culture endows community education with distinct local characteristics. Such educational content is more likely to arouse resonance because it is close to the residents' life experiences, and at the same time, it solves the dilemma of homogenization of community education content.

Third, it promotes the participation of folk resources in social governance. The tradition of mutual assistance and ethical norms contained in regional culture can be transformed into a kind of social governance resource through community education. The tradition of "ancestral hall deliberation" in Xicun Village, Fujian Province has successfully reduced the rate of neighborhood disputes (Wang, 1999), which confirms the possibility of transforming cultural resources into governance effectiveness.

At the current stage, in the face of the problems of converging content and monotonous forms in the supply of community education resources, regional culture provides a natural entry point for innovating the development path of community education. By excavating local characteristic resources (such as the "Propriety" brand of Southern Confucianism in Quzhou, the "Culture of the Three Kingdoms and the Shu Han Dynasty" in Wuhou District, Chengdu etc.), (Tian and Wang, 2019) regional culture can promote the creative transformation of traditional culture, construct a differentiated educational content system, and at the same time awaken the collective memory and emotional identity of community residents. It should be noted that the integration of regional culture into community education is by no means a simple transplantation of cultural symbols. Instead, it realizes a dual leap in educational value and social value through the innovative path of "differentiated content supply—cultural identity construction—governance effectiveness improvement". Against the backdrop of building a strong education country, this path is not only the key to breaking through the development bottleneck of community education but also a microcosmic practical sample for promoting the "two innovations" (creative transformation and innovative development) of Chinese culture.

3.2 The "Core Elements" Evaluation Dimension in Distinctive Community Education Brand Building

The "core elements" of brand construction—encompassing cultural IP, communication strategies, audience positioning, and related factors (Wang, 2015)—are equally applicable for assessing the completeness of distinctive community education brands.

In terms of cultural IP: Firstly, based on the innovative

dimension of cultural semiotics, the brand should systematically sort out cultural resources such as historical sites, living inheritances of folk customs, and symbols of ethical values within the regional lineage, and extract perceivable cultural meta-symbols. Secondly, a differentiated brand identification system should be established. Through the main visual totem, the image of the mascot, and the exclusive color system, differentiated, concrete, and three-dimensional memory anchor points are formed. At the same time, the traditional paradigm of static protection should be broken through. Referring to the "symbol activation + scene penetration" model of the Kumamon IP in Japan, the translation of cultural capital into daily life within the urban space can be realized.

In terms of communication strategies: The brand should create a mechanism for the (joint action) of the government and society to create a communication ecosystem that complements policy support and social capital. Meanwhile, attention should be paid to content derivation. Taking the core IP as the starting point, a well-structured brand matrix should be formed through means such as short dramas, live broadcasts, and co-branded products.

It is also necessary to carry out integrated communication through online and offline channels to create an OMO communication matrix. Online, a content hub integrating "WeChat, Weibo, Douyin, Bilibili, and Xiaohongshu" should be established, and the incentive mechanism for UGC (user-generated content) production should be strengthened. Offline, community cultural stations and comprehensive cultural and tourism experience spaces should be created.

In terms of audience positioning: The brand should operate precisely based on user portraits and design differentiated content for different groups. At the same time, a full-cycle monitoring system, such as "immediate feedback on activities—quarterly behavior tracking—annual literacy portrait", should be constructed to continuously optimize the project implementation through dynamic tracking surveys. And the user stickiness should be enhanced through a dual incentive mechanism of material and spiritual rewards, emphasizing the audience's sense of participation, ritual, and belonging.

In conclusion, the construction of the characteristic brand of community education must take the cultural IP as the soul, the communication strategy as the context, and the audience positioning as the foundation, forming a closed-loop mechanism of "cultural empowerment—precise reach—value feedback".

3.3 Evaluation Dimensions for Building Distinctive Community Education Brands: The "Cultural Capital Conversion Model"

In another dimension, the "Cultural Capital Conversion Model" (Bourdieu, 1997) holds significant methodological innovation and can also be utilized to evaluate the

implementation effectiveness of community education characteristic brand projects. The so-called “Cultural Capital Conversion Model” is a dynamic framework constructed based on Bourdieu’s cultural capital theory and subsequent research. Its core lies in transforming cultural resources into quantifiable and disseminable social and economic value through systematic pathways, providing an analytical approach to address the governance challenges of “difficult activation, weak conversion, and low efficiency” inherent in traditional cultural resources.

From a theoretical construction perspective, this model is rooted in Bourdieu’s field theory of capital forms while innovatively integrating the “value conversion ladder theory” from cultural industry research. Its operational mechanism can be deconstructed into the following three progressive stages.

Primary Conversion: Symbolic Encoding of Cultural Resources (Resourceization Stage) .

At this stage, systematic efforts—such as field research, oral history collection, and digital archiving—are employed to identify and organize the dynamic cultural genes of a region. Take Hangzhou, Zhejiang’s “Song Dynasty-inspired Lifestyle Experience Scenarios” as an example: it successfully extracted symbolic elements from over a dozen cultural components, including the art of Song-style tea whisking (traditional craftsmanship), the rural drinking ceremony (ethical norms), and the Silkworm Flower Temple Fair (festive customs), forming a distinctive IP system.

Intermediate Conversion: Institutional Construction of Cultural Assets (Assetization Stage).

This stage aims to overcome the challenge of “dormant resources” by establishing a multidimensional evaluation framework for cultural assets, encompassing historical value, alignment with community needs, market consumption potential, and innovation in heritage preservation. Institutional designs should include intellectual property protection mechanisms, resource integration platforms, and value assessment standards. A notable case is the revitalization of Pingjiang Road Historic District in Suzhou, where the establishment of a historic property trading center, clusters of intangible cultural heritage inheritor studios, and cultural financial service stations significantly enhanced the asset conversion rate of cultural resources.

Advanced Conversion: Diversified Appreciation of Cultural Capital (Capitalization Stage).

The focus of this stage lies in achieving a triple leap in cultural value: - Economic Capital: Forming a consumption loop through cultural-tourism integrated development. - Social Capital: Strengthening community cohesion by fostering cultural solidarity. - Symbolic Capital: Building internationally influential cultural identifiers.

4. TWO REFLECTIONS ON BUILDING CHARACTERISTIC COMMUNITY EDUCATION BRANDS IN QUZHOU

Drawing upon the theoretical perspectives introduced in the preceding chapter, we can analyze the current achievements and challenges of Quzhou’s distinctive community education brand, “Etiquette Classroom on the Move,” and propose future optimization strategies.

4.1 Current Achievements and Shortcomings

In terms of cultural IP, “Etiquette Classroom on the Move” has successfully transformed the Confucian-inspired “Li” (propriety) culture of Southern Confucianism into a tangible symbolic system. Through six themed study modules, it has established a conversion chain from “symbol-behavior-norm,” transitioning the abstract into the concrete. Activities such as the traditional greeting gesture (zuoyi li), landmark check-ins in the ancient city, and intangible cultural heritage experiences have broken through the limitations of static cultural displays, creating dual sensory and visual memory points for “Quzhou’s Propriety.” However, the current shortcomings lie in the insufficient derivative development of this cultural IP. It has yet to produce concrete carriers such as “Li”-themed cultural creative products or digital collectibles. The dissemination of the “propriety” symbols remains confined to the context of study trips, failing to establish a distinctive and enduring visual imprint in broader cultural consumption.

In terms of communication strategies, Quzhou Open University has spearheaded the establishment of a “government-community collaboration” mechanism, achieving multi-departmental coordination and policy resource integration through a “government-led + professional operation” model. By leveraging event management platforms, WeChat mini-programs, and essay competitions, it has realized an integrated online-offline communication approach. The initiative has garnered coverage from provincial and municipal mainstream media and received accolades in brand project evaluations, fostering a communication ecosystem where policy support and social capital complement each other. However, structural deficiencies persist in the communication matrix. Outreach remains largely confined to official channels such as mainstream media event coverage, limiting its reach. Social capital participation remains insufficient, with heavy reliance on government policy and financial support, while market-driven forces are notably lacking.

Regarding audience targeting, the project has precisely focused on children aged 10—a critical developmental stage—while also addressing educational equity and public welfare through dedicated programs for left-behind children. The integration of study manuals and mini-programs has facilitated dual engagement from both parents and students, yielding positive outcomes

in “home-school-community collaborative education.” Yet, a significant shortcoming lies in the weak dynamic tracking mechanism. Satisfaction surveys are currently limited to individual activities, with no follow-up research on participants’ long-term behavioral changes in etiquette or cultural literacy improvement. This gap hinders comprehensive evaluation of the project’s sustained impact.

Finally, regarding the efficiency of cultural capital conversion, it is evident that “Etiquette Classroom on the Move” has systematically organized six categories of cultural resources (including the Shuitingmen Historic District) and established a standardized database of 22 study-tour sites, achieving digital archiving of cultural assets. Through mechanisms such as dedicated funding systems, study-tour program design, WeChat mini-program development, and data platform construction, these cultural resources have been transformed into quantifiable assets. This has yielded significant social capital (a collaborative home-school-community education network covering over 40,000 Quzhou residents) and symbolic capital (e.g., recognition as a provincial demonstration project). However, challenges remain:

a) Absence of a tiered evaluation system for cultural resources—ancient architectural assets and certain intangible cultural heritage items are currently limited to static displays or basic experiential activities, with untapped potential for deeper development.

b) Incomplete cultural consumption loop—the lack of derivative study-tour merchandise and partnerships with commercial entities prevents the full realization of participants’ cultural consumption potential.

In light of the above - mentioned current achievements and shortcomings in Quzhou’s distinctive community education brand development, it is imperative to formulate targeted optimization strategies to promote the sustainable development of the brand.

4.2 Future Optimization Strategies

Based on the current achievements and shortcomings in developing Quzhou’s distinctive community education brand, the following optimization strategies and recommendations are proposed:

4.2.1 Deepening Cultural IP Development

- Create the “Little Scholar of Southern Confucianism” cartoon IP character for online/offline promotion to establish visual memorability.

- Integrate the IP into the “136 Etiquette Education System”:

Compile *The Southern Confucian Etiquette Family Guidebook

Establish 3 daily rituals (e.g. “Morning-Evening Respect Ceremony”)

Develop 6 family etiquette micro-courses

- Launch a “Propriety Bank” points system via the Credit Bank framework, allowing families to exchange etiquette practice points for cultural benefits like guidebook vouchers or IP-themed products.

4.2.2 Upgrading Communication Matrix

- Establish a tiered cultural resource evaluation system to selectively develop:

Online content like “Ancient City Riddle” mini-games

Parent-child podcasts of etiquette stories

- Create a creation fund awarding “Ancient City Cultural Ambassador” titles and prizes to families whose study vlogs achieve certain view/like thresholds.

4.2.3 Expanding Capital Conversion Channels

- Develop themed cultural products with tourism partners:

Quzhou Cultural Adventure* picture books

“Propriety Tea Set” ceramic collections

Ancient city board game card packs

Intangible cultural heritage creative products like keychains and fridge magnets

- Build “public welfare + commerce” ecology through partnerships with Tencent/Alipay/Ctrip for “Left-behind Children’s Etiquette Study” donation portals.

4.2.4 Establishing Long-term Evaluation Mechanisms

- Implement 3-year tracking with family cultural literacy profiles monitoring:

Annual etiquette practice rates

Community service participation

- Develop an “Etiquette Education Index” model quantifying outcomes across cognition/behavior/dissemination dimensions.

- Regularly publish *White Papers on Home-School-Community Collaborative Etiquette Education*.

5. CONCLUSION

5.1 Research Findings

Through systematic analysis of Quzhou’s Southern Confucian Culture and the “Propriety” brand in community education practices, this study validates three key values in transforming regional cultural resources into distinctive community education brands:

First, the “symbol-behavior-norm” conversion chain has achieved modern decoding of cultural DNA, transforming Confucian propriety culture from abstract concepts into tangible study programs and daily etiquette practices.

Second, the collaborative education mechanism of “government-led + professional operation + home-school-community coordination” has established a community education network covering over 40,000 residents. The 84.25% program satisfaction rate demonstrates the positive correlation between cultural identity and educational effectiveness.

Third, the study pioneers a conversion model of

“cultural resource capitalization → educational product branding → governance efficacy visualization,” providing replicable operational frameworks for similar cities.

The research also reveals that weak digital communication matrices and incomplete cultural consumption loops remain critical bottlenecks constraining the sustainable development of distinctive community education brands.

5.2 Research Innovations and Limitations

The innovative contributions of this study are threefold:

a) Introducing Bourdieu’s cultural capital theory into community education brand research and constructing a three-dimensional “resource-asset-capital” analytical framework;

b) Empirically demonstrating the feasibility of transforming regional cultural resources into distinctive community education brands;

c) Proposing innovative quantitative assessment tools such as the “Propriety Education Index.”

However, the study has several limitations:

- The case study focuses on a single region, lacking cross-regional comparative data;

- While establishing a theoretical model for long-term family tracking, empirical longitudinal studies have not yet been conducted;

- The intergenerational cultural transmission mechanisms within study-tour activities remain underexplored.

These limitations delineate valuable avenues for future research.

5.3 Future Research Directions

Future research could be developed along three dimensions:

5.3.1 Theoretical Exploration

- Construct an interdisciplinary analytical model of “cultural resource capitalization → educational product branding → governance efficacy visualization”

- Investigate the threshold effects in regional cultural capital conversion

5.3.2 Methodological Innovation

- Apply social network analysis to trace the diffusion pathways of “propriety” behaviors within communities

- Utilize neuroscientific and psychological experimental apparatus to quantify the cognitive efficacy of propriety education

5.3.3 Practical Applications

- Conduct comparative studies of community education brands within the Yangtze River Delta’s “Jiangnan Cultural Sphere”

- Establish cultural genome mapping and brand compatibility evaluation systems

Emerging research opportunities include:

- Application of large AI models in ancient city study-tour scenarios

- Metaverse spatial construction to transcend temporal-spatial barriers in regional cultural dissemination

These approaches represent both inevitable technological trends and strategic choices for breakthrough traditional culture propagation.

REFERENCES

- Bourdieu, P. (1997). *Cultural capital and social alchemy*. Shanghai, China: Shanghai People’s Publishing House.
- Cheng, H. J., & Wang, Q. Q. (2025). The connotation and modern value of Southern Confucian culture. *Western Academic Journal*, 1, 112-115.
- Liu, J. J. (2021). On the spirit of Chinese communities. *Journal of Guangxi Normal University (Philosophy and Social Sciences Edition)*, 1, 22-42.
- Liu, Y. Q. (2023). How can grassroots social governance be effective?—A sociological analysis of localized community culture. *Social Science Journal*, 1, 69-76+238.
- Quzhou Archives and Local History Network. (2021, March 3). *Southern Confucian sacred land, Quzhou’s propriety—Archives witness Quzhou’s efforts to build “The City of Propriety”*. Retrieved from http://daj.qz.gov.cn/shhtml/10338/510808/detail_1.shtml
- Tian, X. M., & Wang, X. M. (2019). The development of community education characteristic courses based on regional culture—A case study of Wuhou District, Chengdu. *China Adult Education*, 16, 76-80.
- Wang, C. Y. (2015). A review of brand image theory research at home and abroad. *Modern Business*, 22, 49-50.
- Wang, M. M. (1999). Local politics and the recreation of tradition—An investigation of ancestral hall deliberations in Fujian’s Xicun village. *Folklore Studies*, 4, 12-30.
- Zhang, Y. (2014). Community education learning brands and construction strategies. *Contemporary Continuing Education*, 6(6), 47.
- Zhao, M. (2022). The formation of Heyang folk songs and the reconstruction of local culture. *Journal of Suzhou University of Education*, 39(2), 30-36.
- Zhejiang Provincial Department of Finance. (2025, February 10). *Quzhou’s four commitments to polish the “Golden Name Card” of Southern Confucian culture*. Retrieved from https://czt.zj.gov.cn/art/2025/2/10/art_1164173_58930516.html
- Zhou, Y. J., et al (2024). Pathways for high-quality development of community education in the new era. *Times Education*, 7(7), 22.