



Graduate School Srinakharinwirot University

2023

วัฒนธรรมการดื่มชาผู่เอ๋อในมณฑลยูนนาน : พัฒนาการด้านความตระหนักรู้เชิงคุณค่าทาง  
วัฒนธรรมของชาผู่เอ๋อในประเทศจีน



ปริญญาานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตร  
ศิลปศาสตรดุษฎีบัณฑิต สาขาวิชาศิลปวัฒนธรรมวิจัย  
คณะศิลปกรรมศาสตร์ มหาวิทยาลัยศรีนครินทรวิโรฒ

ปีการศึกษา 2566

ลิขสิทธิ์ของมหาวิทยาลัยศรีนครินทรวิโรฒ

CULTURE OF PU'ER TEA IN YUNAN: DEVELOPMENT OF AWARENESS IN TERM OF  
PUER'S CULTURE IN CHINA



A Dissertation Submitted in Partial Fulfillment of the Requirements  
for the Degree of DOCTOR OF ARTS  
(D.A. (Arts and Culture Research))

Faculty of Fine Arts, Srinakharinwirot University

2023

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THE DISSERTATION TITLED  
CULTURE OF PU'ER TEA IN YUNAN: DEVELOPMENT OF AWARENESS IN TERM OF PUER'S  
CULTURE IN CHINA

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HAS BEEN APPROVED BY THE GRADUATE SCHOOL IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DOCTOR OF ARTS  
IN D.A. (ARTS AND CULTURE RESEARCH) AT SRINAKHARINWIROT UNIVERSITY

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Degree	DOCTOR OF ARTS
Academic Year	2023
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The paper aims to study the following: (1) the development of Pu'er tea culture in China; (2) to study current cultural awareness of Chinese Pu'er tea; and (3) to summarize the cultural value of Pu'er tea. The study sample was the residents of Pu'er City, Yunnan Province. The research methods include literature research, field survey, questionnaire survey, interview and statistical analysis; the data collection tool was a questionnaire and the analytical tool was SPSS. The results of this study are as follows: (1) Pu'er tea culture is a millennium-old treasure of China, which combines national emotion and modern vitality, and promotes cultural exchange and economic development; (2) the public lacks the awareness of its culture and faces many challenges and risks; (3) to put forward improvement plans to enhance citizens' awareness of tea culture awareness. The suggestions of this study are as follows: (1) strengthen publicity; (2) improve cultural awareness; and (3) integrate tea cultural resources.

Keyword : Pu'er tea, Tea culture, Culture consciousness

## ACKNOWLEDGEMENTS

As time passes, my academic journey is about to come to a complete conclusion. Here, I sincerely express my gratitude to all those who have accompanied me, supported me, and helped me complete this journey.

First of all, I would like to express my special thanks to my mentor Asst Prof. Nuttida Pujeeb, Ph.D. Your rigorous scholarship, profound knowledge, and selfless dedication have always been the guide on my academic path. Your teachings and encouragement have enabled me to overcome difficulties and keep moving forward. Your careful guidance has made significant progress in my academic pursuits.

At the same time, I also want to thank Srinakharinwirot University for providing me with a high-quality academic environment and abundant resources. Here, I am able to be exposed to cutting-edge academic ideas and grow together with outstanding classmates. The training provided by the school has laid a solid foundation for my future academic and professional career.

In addition, I would like to thank my family for their understanding and support, which is the greatest motivation for me to focus on academic research.

Finally, I would like to express my gratitude to all those who have helped and supported me on my academic journey. It is your selfless dedication and silent dedication that enabled me to successfully complete this paper.

Thank you again to all those who care and support me!

FAN YU

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# CHAPTER 1

## INTRODUCTION

### 1.1 Research background

"Green tea has influenced the world's farming civilisation, black tea has influenced Britain's industrial civilisation, and Pu-erh tea will influence mankind's health civilisation". As a drink that has taken the world by storm, different countries have derived different cultures on the matter of drinking tea, matcha in Japan, Earl Grey and herbal tea in the UK, iced tea in the US, and other drinks born from the method of making tea. There are three main categories of foreign teas: one is East Asian teas, like Japanese matcha, steamed green tea, and Korean barley tea; another is black tea from India, Sri Lanka, and Kenya; and the third is European teas, mainly bagged teas and flower and fruit teas. Japan also follows the same traditional oriental tea ceremony culture. Under the influence of Chinese Zen culture on Japanese monks, Chinese tea culture has been brought back to Japan and developed into a very distinctive local tea ceremony. In addition to green tea and black tea, of course, there are a lot of like tea, not tea scattered in other countries, not only a variety of types and in the "drinking" method is also strange, such as: Argentina's maté tea, Germany's herbal tea, Thailand's pickled tea, etc., the world's people in the long aftertaste in the feeling of a deep spiritual baptism. Tea has been widely used and influenced in Japan, Korea, India, England and other countries, becoming a global cultural symbol. At the same time, Chinese tea culture has also been widely studied and paid attention to globally, becoming an important carrier of cross-cultural communication.

China is the origin of tea, and the habit of drinking tea has lasted for a long time. According to legend, our ancestors began to drink tea as far back as more than four thousand years ago. Tea culture began to take shape during the Wei, Jin, and North and South Dynasties, a period in which the tea drinking style was described in the works of many literati and scholars. The rise of these literary works brought tea culture into the spiritual realm of people. During this period, tea culture began to move into the religious realm and became the object of praise by the literati. Tea culture was formed in the

Tang Dynasty. The Tang Dynasty is the most glorious period of Chinese history, tea culture gradually formed a system for the formation of the wind of tea to provide good conditions, and soon the habit of drinking tea spread throughout the country, tea from the court aristocrats to enjoy the drink into the lives of ordinary people indispensable items, and purpose began to spread abroad. Lu Yu in the Tang Dynasty, compiled the "Tea Classic" book summarised the classification of tea characteristics and the impact of tea culture on society, marking the formation of tea culture. Later, in the Song Dynasty, tea was planted on a large scale and the habit of drinking tea became very popular. During this period, with the development and prosperity of the economy, teahouses flourished, not only in big cities, but also in small towns in the countryside, as long as there are people, there are teahouses. Tea culture continued to develop during the Yuan, Ming and Qing dynasties. Although the Yuan Dynasty did not show the splendour of tea culture in its short and limited history, it continued the good traditions of the earlier tea culture and made some innovations. Purple sand tea sets were developed during the Ming Dynasty and became increasingly popular. At the beginning of the Qing Dynasty, a large amount of Chinese tea was ordered by capitalist countries, and from then on, tea began to be sold to foreign countries in a steady stream, causing a surge in the sale of tea in China. Nowadays, there is a booming trend of tea culture in China, with tea art exchanges and tea culture festivals being held constantly, while a very large number of colleges and universities are integrating tea culture into their classrooms, setting up curricula, and training professionals.

The Chinese classify tea according to its colour and processing method, Chinese tea is chiefly separated into six classes: dark tea, green tea, yellow tea, white tea, green tea (oolong tea) and dark tea. Pu-erh tea as a representative variety of black tea, its cultural connotations are very rich in many tea culture, has its unique and distinctive local, national and broad characteristics, some of which content entities, has a cultural relics value and the value of the world's natural cultural heritage.

Pu'er Tea is the famous tea of Yunnan Province, the wonder of the Chinese tea garden. Pu'er tea has always been loved in ancient and modern times and at home and

abroad - in the early 18th century, the Qing court introduced Pu'er tea into the tribute, set up a special Pu'er tea "Tribute Tea Case Book"; Emperor Qianlong of the Qing Dynasty in the poem "Cooking Snow with the former rhyme", praised Pu'er tea; and Cao Xueqin, a great man of letters of the Qing Dynasty, in his book "Dream of Red Mansions", also wrote that "daughter tea" (a kind of Pu'er tea) - Pu'er tea has a place in people's hearts. Tea" (Pu-erh tea) - Pu-erh tea in the hearts of people's status can be seen.

The history of Pu-erh tea is very long, synchronised with the history of tea in Yunnan. Pu'er tea has been developed for thousands of years, starting with the epic poems of the Brown and De'ang ethnic minorities. Only six tea mountain of ancient tea trees as evidence, Yunnan ancient Pu people as early as 1700 years ago has begun to domesticate the use of tea.

Into the Tang Dynasty, Pu'er tea first popularised drinking in Yunnan, "tea out of Yinsheng City (now Pu'er, Banna and other places) boundaries of the mountains, scattered no harvesting method. Mengshe barbarians used pepper, ginger and cinnamon to cook and drink it." Pu-erh tea went from "Yinsheng City" to "Mengshe Barbarians" and became a favourite drink for the common people. Furthermore, in the changing tripartite relationship between the Tang Dynasty, Tubo and Nanzhao, Pu'er tea went out of Yunnan and into Tibet, becoming an indispensable daily drink for Tibetan compatriots. "Xifan with Pu'er tea, has been since the time of Tang," Tang Zui of the Qing Dynasty in the "Dian Hai Yu Heng Zhi" records show that, that is, from the Tang Dynasty, Pu'er tea has begun a long journey of dissemination.

The Song and Yuan dynasties were the period of gentle development and brewing of Pu'er tea. During the Song Dynasty, Yunnan was still outside of the Central Plains, so the Yunnan-Tibet Tea Horse Trade of the Tang Dynasty continued in the Pu'er Tea Trade. Yuan Dynasty, on the one hand, because of the official tea and horse market suspension, and then for the rulers did not pay attention to Yunnan tea, therefore, Pu'er tea is still in the private private trade; on the other hand, into the Yuan Dynasty, the rulers have been incorporated into the central version of Yunnan, and to take a series of governance policies. In this way, Yunnan's long-standing closed development began to

be broken, and the advanced culture and production methods of the Central Plains entered and had a subtle influence, and the Pu'er tea process was inevitably within its scope.

During the Ming Dynasty, the name of Pu-erh tea was established, changing the previous embarrassing state of having a product without a name. The first name of Pu'er tea came from the saying, "All tea used by the common people is Pu'er tea". Afterwards, Fang Yizhi's "Physical Knowledge" changed the name of Pu-erh tea to Pu-erh tea - "Pu-erh tea is steamed into a ball and marketed in Xifan". From then on, the famous "Pu-erh Tea" name to determine.

The Qing Dynasty was a period of prosperity for Pu'er Tea. First of all, the shunzhi years, the qing government should Tibet side request, in the north of shengzhou (now lijiang yongsheng county) opened up the official tea horse trading market. In this way, Yunnan and Tibetan Pu'er tea trade has an official belonging, and further development, exported to all over the world. Furthermore, Pu'er tea was listed as a tribute by the Qing court, and since then it has become famous all over the world, and has become a famous Chinese tea along with Longjing and Biluochun.

Today's research on Pu'er tea has two main directions. One is the botanical traits of Pu'er tea; the other is the comprehensive tea culture that encompasses many aspects such as ethnicity, history and spirituality. The latter has more significance for the study of this thesis. Scholars have spared no effort in the study of Pu'er tea throughout the ages, but because of some objective reasons, such as the historical situation and the disciplinary angle of the researcher, the development process of ancient Pu'er tea in Yunnan has not been coherent enough, and there are some ambiguities and unresolved issues.

However, in order to comprehensively develop the Pu'er tea industry and promote Pu'er tea culture, these problems cannot be avoided. As a Yunnanese, the author has a geographical advantage in researching and collecting information, and also has unique feelings for Yunnan tea culture. Therefore, I expect to collect various historical materials and comprehensive evidence to solve this series of problems, and to



make my contribution to the industrial development planning of "Big Pu'er". This is the starting point of the topic.

This paper has a certain necessity, which is mainly reflected in three aspects of research significance, respectively: First, this paper discusses the cultural development of Pu 'er tea, and adds some fuzzy problems in the history of the development of Pu 'er tea cultural awareness. It broadens the field of tea culture research, enriches the results of tea culture research, and provides reference value for related research. Second, tea culture is one of the components of China's traditional culture, and it is a powerful force to enhance cultural soft power. Explore the tea culture, one of the outstanding cultures in Yunnan. At present, there are few researches on the development of cultural awareness of Pu 'er tea. Therefore, this study has important practical significance for promoting the culture of Pu 'er tea and enhancing the popularity of Pu 'er tea. Thirdly, according to the problems obtained from the research, the countermeasures to enhance the recognition of Pu 'er tea culture are put forward in a targeted manner, which can not only expand the audience group of Pu 'er tea and enhance its cultural influence, but also stimulate the public's interest in Pu 'er tea culture and promote the innovative development of traditional tea culture, which is of great significance in promoting cultural inheritance and innovation.

### **1.2 Objective**

1. To study the development of Pu'er tea culture in China.
2. To study the current cultural awareness of China Pu'er tea.
3. To summarize the cultural value of Pu 'er tea.

### **1.3 Research problem**

1. What is the development history of Chinese Pu'er tea drinking culture?
2. How to explore the current cultural awareness of Chinese Pu'er tea?

## 1.4 Hypothesis

The study was able to use the proposed strategies (changing the way of publicity, promoting the integration of tea tourism, enhancing the visibility of intangible tea cultural landscapes, etc.) to improve the cultural identity of Pu'er tea.

## 1.5 Research Methodology

Objective	Research Methodology
To study the development of Pu'er tea drinking culture in China	<p><b>Literature research method:</b> By reading paper literature related to tea culture, and obtaining the latest literature and electronic materials from Jiki.com, Wanfang and Weipu databases, Yunnan Provincial Bureau of Statistics, Yunnan provincial people's governments and other official websites, integrate, compare and summarize the information obtained through various channels, and dig out effective information conducive to the study of the development of China's Pu-erh tea drinking culture. It establishes a strong starting point for the smooth improvement of this research in the later stage.</p>
To study the current cultural awareness of China Pu'er tea	<p><b>Field investigation:</b> Field investigation is a reliable means to obtain first-hand information. The author visited Yunnan Tea Culture Museum and collected relevant data about the historical development of Pu 'er tea. It also investigates Pu 'er tea farms, teahouses, tea brands and tea production bases, so as to better grasp the form and content of Pu 'er tea cultural communication.</p> <p><b>Questionnaire survey:</b> Questionnaires are an important way to get first-hand information. In this paper, the questionnaire was distributed through the platform of Questionnaire Star for one week. The target of the survey is the citizens who are currently living in Pu'er city. It mainly analyses the overall status of the public's identification with Pu'er tea culture, the current status of identification in each dimension, and the differences in identification in terms of demographics.</p>
	<p><b>Interview:</b>In order to understand the current status of Pu'er tea cultural identity in detail, the author interviewed staff of Pu'er municipal government, Pu'er tea culture inheritors, tea factory staff and other people, and eight tea packaging and poster designers. During the interviews, consent was obtained from the people concerned to record the interviews, and then the contents were analysed according to the recordings and audio notes.</p>

Objective	Research Methodology
To summarize the development process and cultural value of Pu'er tea, so that people can realize the value of Pu'er tea	<b>Statistical analysis:</b> Using SPSS, descriptive statistics, one-way ANOVA, difference analysis, etc. to process and analyze the data of questionnaire survey, and calculate Xinyang tea culture identity.

## 1.6 Sample Sizes

### Population

In order to understand the status quo of cultural recognition of Pu'er tea in Yunnan, more than 400 people are expected to be surveyed.

### Sampling

After the questionnaire design was completed, the questionnaire was randomly distributed on the questionnaire star platform, and the residents of Puer city in Yunnan Province were selected for investigation. About 400 questionnaires are expected to be issued to ensure that the number of male and female samples is similar.

## 1.7 Data Collection and Analysis

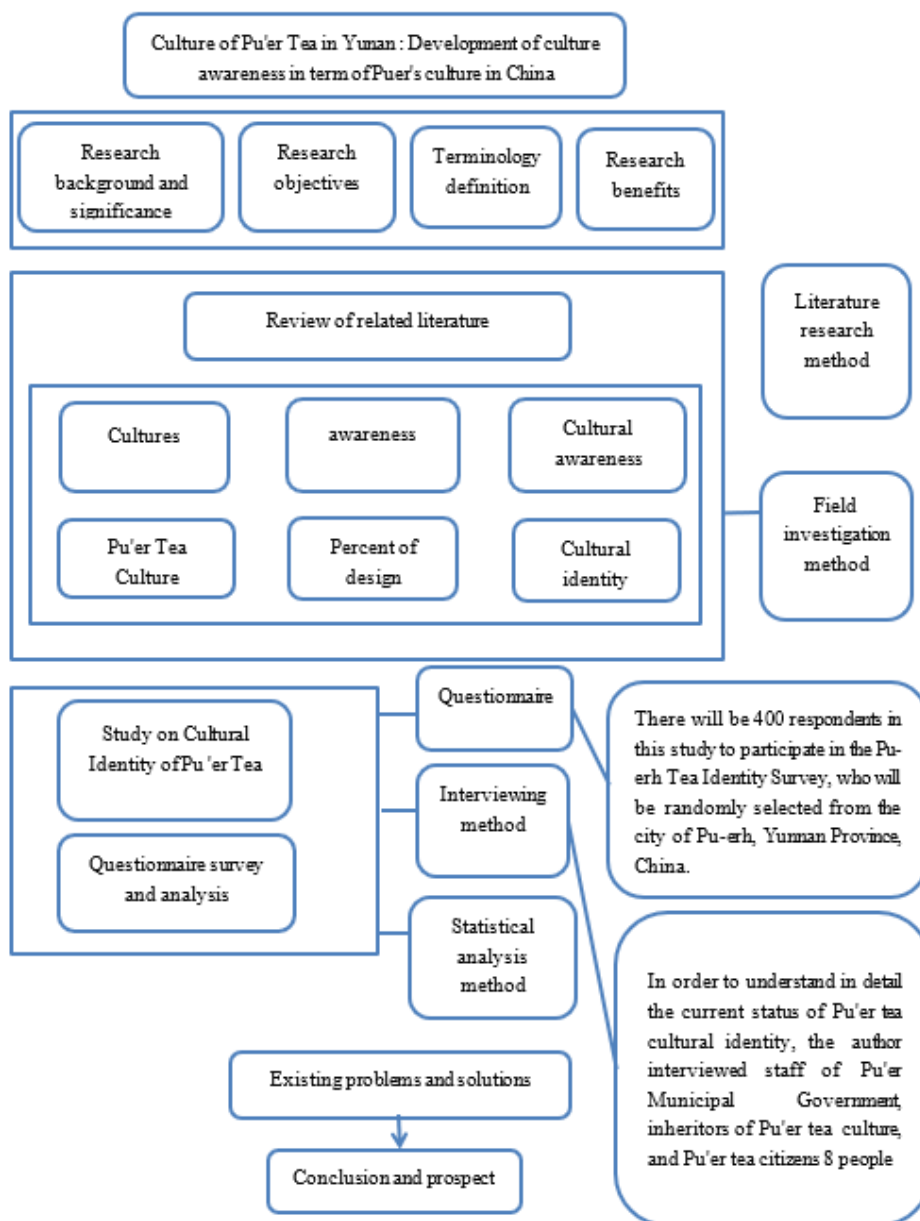
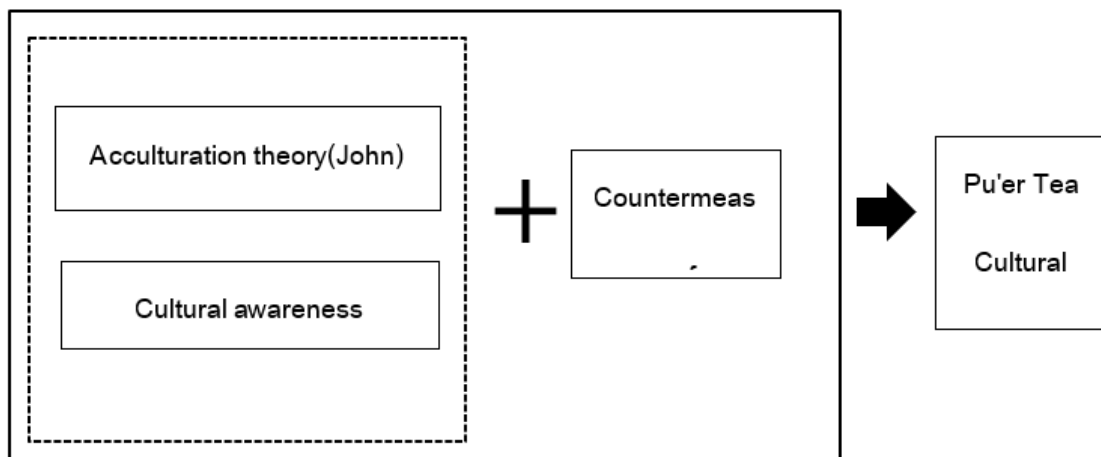
By using mathematical statistics, the data collected through questionnaire survey were statistically analyzed to explore the current status of cultural identity of Pu'er tea, and the results were analyzed by SPSS. Secondly, the validity of the questionnaire is tested by validity test and reliability test.

Classification	Collecting data	Method
Data collection	Related documents	Literature research method
	Data on the historical development process of Pu'er tea	Field investigation
	Relevant data on the cultural identity degree of Pu'er tea	Questionnaire survey
	Relevant data on the cultural identity degree of Pu'er tea	Interview
Data analysis	The development of Pu'er tea cultural awareness	Statistical analysis

### 1.8 Conceptual Framework

Acculturation theory	Cultural awareness theory
John Berry (1992)	Emil Durkheim(1983)
According to the theory of acculturation, when people of different cultural groups have continuous direct contact, the change of one or both of the original cultural types is called acculturation. There are four types of acculturation: assimilation, separation, integration, and marginalization.	The theory of cultural awareness refers to people's understanding of cultural differences and cultural exchanges when they cross different cultural backgrounds. It aims to help people cross cultural barriers, reduce misunderstandings and conflicts, and promote effective cross-cultural communication and cooperation.

Pu'er Tea Cultural Identity	Cultural identity refers to the degree of acceptance and identification of an individual with the culture and cultural elements to which he or she belongs. This paper starts from the three dimensions of tea culture identity - tea culture cognitive dimension and tea culture behavioural dimension - to calculate the public's degree of identification with Xinyang tea culture and analyse at what stage of identification it is.
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### 1.9 Benefits of Research

1. Define the cultural development of Pu'er tea in China.
2. Summarise the current status of cultural awareness of Pu'er tea in China.
3. Put forward targeted countermeasures against the problems existing in the current status of Pu'er tea cultural awareness, so as to enhance the cultural awareness of Chinese Pu'er tea.

### 1.10 Definition of Terms

Tea Culture: The tea culture studied in this paper includes cultural awareness, history of tea culture, tea science, tea rituals and so on.

Pu'er Tea: Pu'er Tea is a special kind of Chinese tea, produced in the Pu'er region of Yunnan Province.

Cultural awareness: It refers to the awareness and understanding of an individual or group's identity, values, norms of behavior and social habits of their own culture.

Cultural identity: It refers to the degree of acceptance and identification of an individual to his own culture and cultural elements.

Acculturation theory: The term "acculturation" typically refers to the process by which various aspects of culture mutually adapt to their environment.

Emotional Design Theory: It refers to the theory and method of creating specific emotional experience through design, emphasizing the role of design in guiding people's emotions and emotions. The design of this paper also emphasizes the integration of tea culture emotion.

## CHAPTER 2

### REVIEW LITERATURE

The theme of this study is "Yunnan Pu 'er Tea Culture: the development of Chinese Pu 'er cultural awareness". In order to better carry out research, identify problems, and finally put forward targeted countermeasures and suggestions, the author read a lot of relevant literature on this research topic before carrying out research, and made appropriate sorting and summary. This chapter presents the main results of literature collation, including the collation of literature related to culture, awareness, cultural awareness, Pu 'er tea culture and cultural identity.

#### 2.1 Culture

The word "Wen" was first seen in hieroglyphics in Oracle Bone Inscriptions, and its original meaning refers to texture. In *Shuowen Jiezi*, it is interpreted as a crisscross texture of various colors. Later generations extended it to writing, civil and military, moral education and so on. The word "Hua" also began to appear in Oracle Bone Inscriptions, which meant change. In *Shuo Wen Jie Zi*, it is interpreted as "teaching behavior", that is, people's words and deeds are changed through education, and later generations are extended to enlightenment (Xu Shen, 2017). As a concept, culture first appeared in *Shuo Yuan Zhi Wu*, for example, a sage ruled the world, followed by virtue and martial arts; Where martial arts flourish, they refuse to accept it, the culture does not change, and then they are punished. Here, culture is opposed to force and martial arts (Cheng Xiang, 2018), and the "culture" in the west is evolved from Latin *Cultura*. *Cultura* is written in English and French, and *Kultura* is written in German, which means cultivating, living and operating. There are obvious differences between Chinese culture and western culture. Chinese culture emphasizes social activities and spiritual cultivation, while western culture extends from human material production to social and spiritual fields, and its meaning is much broader (Liang Guoying and Wang Shoudong, 2021). In his 1871 book *Primitive Culture*, British anthropologist E.B. Taylor provided the first scientific definition of culture. According to he defined culture as a civilization or culture that

encompasses all knowledge, beliefs, artistic ethics, as well as any other skills and habits mastered and accepted by social members(Taylor, 2005). Taylor's definition of culture provides a reliable external structure for the academic research of culture and a scope for the extended interpretation of the meaning of culture.

Modern Chinese Dictionary (7th Edition), compiled by Institute of Linguistics, Chinese Academy of Social Sciences, has the following explanation for the word "China": In ancient times, the Yellow River Basin was called China, where the Han nationality first rose, and later referred to China (Chinese Academy of Sciences, 2019). The word "tradition" was used together, and it was first seen in the Book of the Later Han Dynasty. "Since the Emperor Wu destroyed Korea, the country became king in 30 countries, which is a tradition for generations to come" (Fan Ye, 1996). In this sentence, "tradition" means handed down from generation to generation.

The connotation of "tradition" in the modern sense is equivalent to that of English "tradition", that is, what Hills said in his book *On Tradition*, that is, anything that has been passed down from one generation to the next or from one generation to the next must be the result of human behavior, thought, and imagination, and it must have been passed down from one generation to the next (Hills, 2014).

Although China's traditional culture is slightly different from Chinese traditional culture in extension, it can also provide academic reference for this article, because the region and environment where it exists tend to be the same, as Li Zonggui said, Chinese culture is an ever-evolving tradition that the Chinese people developed over thousands of years (Li Zonggui, 2019). As far as the theme of this article is concerned, Chinese traditional culture focuses on describing the national spirit and soul handed down for 5000 years, which is national, that is, taking the nation as a whole, discussing the experience and wisdom of the Chinese nation handed down from generation to generation. China's traditional culture focuses on the country as a whole, describing the spiritual and material wealth created by the people of China in the past 5,000 years.

Past exploration on the social preparing worldview demonstrates the way that unobtrusive however strong social signs can effectively change individuals' mental



cycles and ways of behaving (Hong & Chiu,2021; Suietal.2007; Zou etal2018). This is also a powerful proof of the influence of traditional culture on people's psychology and behavior. A few researchers' examination results likewise give direct proof to help the humanistic case that the conventional worth framework actually exists in spite of the globalization and modernization process in China (Inglehart & Baker2020), and the world value survey also shows that even through modernization, the traditional or local value system persists in many societies (Inglehart & Baker,2000). However, it is not clear how China inherits its cultural and moral values in the recent modernization process (Hu,Chen& Zhang, etal.2018). This will also be a crucial topic for examining the contemporary significance of excellent traditional Chinese culture.

As far as the theme and research content of this paper are concerned, culture can be defined as: culture is the sum of spirit and material produced and created by human beings in the process of social development. Culture can be acquired and shared by language, words and pictures. There are similarities and differences between different cultures, which are formed by different nationalities and countries under different environment, values and social development conditions.

## 2.2 Awareness

In the study of "ideological concept", domestic scholars agree that it is an idea that can help the ruling class to consolidate its ruling position. Ji Guangmao (2005) expounded the concept of ideology from two dimensions: substantive definition paradigm and functional definition paradigm. The substantive definition paradigm pays more attention to the ideological content itself, while the concept of functional definition paradigm is mainly reflected in three points: first, it reflects the reality and defines the situation; The second is to face up to the status quo and guide the direction; The third is social mobilization and implementation. " Carl. Mannheim (2018) divided ideology into "special ideological concept" and "general ideological concept". He believes that the study of "special ideological concept" is of little value, while "general ideological concept" can be reformed and improved from the perspective of sociology of knowledge. Raymond Geuss(1981) divided the concept of ideology into three

categories: one is the descriptive concept of ideology, which is neutral; Second, the derogatory ideology holds a negative attitude towards its content and value, thinking that it can not correctly reflect social existence, but will only distort social existence and cover up its essence; The third is the ideology with positive significance, which is considered to objectively reflect the essence of society. " Fredric Jameson (2019) thinks that there are seven modes of ideology, the first three are classic modes, and the last four are the inheritance and development of the classic mode of Marxist ideology. This also proves from another angle that ideology is not single and eternal, but will change with the change of historical environment.

Hao Yue and Liu Juan (2022) comprehensively combed the western Marxist ideological theory from the perspectives of superstructure theory, false ideology theory, class ideology theory and cultural carrier, respectively. They pointed out that the multidimensional nature of the original classical writers' ideological concept should not be confused with the one-dimensional negation of ideology, and they must stand in the perspective of historical materialism, enhance their sense of identity with the mainstream ideology, and better consolidate the guiding position of Marxism in the ideological field of the new era. Zhao Xiang, Tian Hailong (2022) The so-called "ideology" means that the society constructs a realistic cognitive framework through reproduction, which constructs an imaginary relationship between individuals and realistic living conditions, and is based on the existence of some material. To some extent, it exposes that the bourgeoisie maintains class rule through education. Infiltrating one's own ideology into the majority of people in this society in a subtle way not only makes the ruled class submit to the ruling class spiritually and ideologically, but also transforms the ruled class into the main force to defend the interests of the bourgeoisie and safeguard the capitalist social system.

## **2.3 Cultural awareness**

### **2.3.1 Studies related to cultural awareness**

American linguist Hary (1979) defined cultural awareness as sensitivity to different cultural factors, which can be divided into four levels. The first level is the

understanding of superficial cultural phenomena that are different from mother tongue culture; The second level is people's understanding of some cultural characteristics, which make people feel fresh, but they can't fully understand them. The third level is the understanding of specific cultural characteristics gained by people in the process of learning; The fourth level is to re-recognize foreign cultures from the perspective of a non-native cultural person. Byram (1997) defined the conceptual development of cultural awareness as "the knowledge, skills and attitudes that language learners need to develop to understand a specific culture and conduct cross-cultural communication" in his critical cultural awareness theory from a linguistic perspective. In other words, people's definition of cultural awareness has developed from the word "awareness" to a synthesis of knowledge, skills and attitudes, with cross-cultural communication as the main purpose.

Li Jian (2019) thinks that "cultural awareness" should be perceptual cognition based on "culture". At present, people understand the concept of cultural awareness more as sensitivity, understanding and inclusiveness to culture. Generally speaking, cultural awareness consists of three parts: cultural awareness, cultural knowledge and cultural will. Tomlinson (2020) believes that cultural awareness includes: gradually forming an internal sense of cultural fairness, deepening the cultural understanding of oneself and others, and actively paying attention to the relations and differences between different cultures. The enhancement of cultural concepts will help English learners to expand their thinking and enhance their compatibility with languages and understanding of different languages. " Scholar Brown (2017) believes that cultural awareness is a part of language learning. Language learning without cultural awareness is unsuccessful, and the acquisition of background cultural knowledge should be a necessary condition for language learners to learn. Spiberg (2020) proposed that cultural awareness should be able to properly evaluate the specific behavior of each country, and put forward the evaluation criteria of cross-cultural communication ability, namely appropriateness and effectiveness. Xue Zhongliang (2021) believed that cultural awareness includes four levels: first, understanding and recognition of one's own

language and culture; Second, through the study and inheritance of the national language and culture, we can understand and treat the heterogeneous culture objectively; Third, we should have a kind of cultural self-confidence, inherit and carry forward the good traditional culture, and make it go to a higher level; fourth, we should strengthen the recognition of the heterogeneous culture through learning from it. According to Cheng Xiaotang and Zhao Siqi (2016), the core competence of cultural awareness includes not only the comprehension of some cultural phenomena, emotional attitudes, and values, but also the comprehension and analysis of the language's resemblance to cultural traditions and social phenomena, thus forming a cultural field and attitude, and making their own cultural choices; Hennebry (2014) holds that "cultural awareness is the marginalized sister of language". Hamilton (2022) believes that cultural awareness refers to the change in people's cognition of the world around them in the process of understanding their own culture and the culture of others. It belongs to the cognitive factor network in cross-cultural communication ability.

Cultural awareness is a complex and broad concept, and cultural awareness is a complex concept system, and its connotation can be analyzed from many aspects. In the process of explaining the concept of cultural awareness, most scholars at home and abroad divide cultural awareness into different levels, which makes it more specific. Cultural awareness is complicated because it is an abstract concept based on cultural cognition. awareness is the reflection of the human brain on the objective world, and the form of awareness is subjective. Everyone will have different understandings and generalizations from different angles, so different scholars have different interpretations of cultural awareness. At present, domestic and foreign scholars' understanding of cultural awareness is more and more adapted to the trend of globalization and multiculturalism, and they interpret the concept of cultural awareness by adhering to the principles of respecting foreign cultures and establishing self-confidence in their own cultures.

### 2.3.2 Tea culture awareness

China is the first country to cultivate and utilize tea trees. In the long history, relying on tea has derived rich cultural connotations. Treating guests with tea, making friends with tea, and nourishing the nature with tea are all categories of tea culture. Its formation and development have gone through six stages: pre-Qin period, Jin, Southern and Northern Dynasties, Tang Dynasty, Song Dynasty, Yuan, Ming and Qing Dynasties and modern times, and it has been integrated into a long and profound Chinese civilization. (Xu Jing, 2022) The carding of tea culture awareness is mostly staged. According to the literature of each period, this paper combs the development of tea culture awareness in six stages.

#### (1) The primitive stage of drinking tea in pre-Qin period

China is the origin of tea trees. It has a history of thousands of years of planting tea trees and drinking tea. It is a veritable hometown of tea. In the history of tea, the earliest recorded utilization of tea is the legend that "Shennong tasted a hundred herbs" (Zhou Wenjin, 2012). It is recorded in Shennong's Herbal Classic that in the ancient times of 2700 BC, Shennong had discovered that tea could detoxify. He personally tasted herbs and was saved by taking tea after poisoning. It can be seen that tea was used as medicine in the early stage of tea culture germination in China. Before the Spring and Autumn Period and the Warring States Period, due to the lack of food, people chewed tea raw to satisfy their stomachs, and the taste was similar to bitter vegetables.

TABLE 1 The historical evolution of tea drinking methods in China

Title of article	The Historical Evolution of Tea Drinking in China
Author	Zhou wenjin
View	It is the epitome of the development of tea culture in China and the essence of Chinese tea culture.
Research purposes	Summarize the evolution of tea drinking methods in different dynasties in China.
Research method	Literature research method
Research results	<ol style="list-style-type: none"> <li>1. The period of raw cooking and soup drinking before Tang Dynasty</li> <li>2. The exquisite way of drinking tea in the Tang Dynasty is unprecedented, and the research on the color, fragrance and taste of tea is also unprecedented. The method of frying tea in the Tang Dynasty refined drinking, which sublimated drinking tea from quenching thirst to artistic enjoyment.</li> <li>3. Tea drinking in the Song Dynasty was more about the quality of the tea than it was about how to drink it artistically, and the people were always "fighting tea".</li> <li>4. In the Yuan Dynasty, the drinking of loose tea has become popular, and the characteristics of loose tea are more suitable for soaking, so the "brewing method" has gradually become the mainstream of tea drinking.</li> <li>5. The "drinking method" was the preferred method of drinking tea during the Ming and Qing dynasties.</li> </ol>
Benefits of research	The way of drinking tea in China has experienced a long evolution from raw boiled soup before Tang Dynasty, fried tea in Tang Dynasty, ordering tea in Song Dynasty to drinking in Ming and Qing Dynasties. The historical evolution of China's tea drinking method is also the epitome of the development process of Chinese tea culture, and it is also the essence of Chinese tea culture. Studying the process of drinking tea in China can enhance the understanding and understanding of tea culture, inherit and carry forward traditional culture.

After the Spring and Autumn Period and the Warring States Period, tea gradually changed from medicinal to daily consumption. A series of records such as "leaves can be roasted as soup to drink" and "rice with millet removed, and only three

eggs of tea are roasted" prove that people still regard tea as a practical necessity at this time. On the one hand, it increases nutrition, on the other hand, it relieves toxins. This way of eating tea is still circulating among Jino people in Yunnan, China. They pick fresh and tender shoots of tea trees and crush them into bowls. The spring and autumn period and the warring states period, schools of thought contend, schools of thought contend. In the situation of different schools of thought arguing with each other, the Confucian ideas of "benevolent governance" and "don't do to others what you don't want others" stood out in hundred schools of thought, and at the same time had a profound impact on the tea culture at that time. The pursuit of simple and elegant gentlemen in these ideas laid the foundation for the germination of tea culture, and it still has a far-reaching impact on China's tea culture (Liu Shu

## **(2) The germination of tea culture in Jin Dynasty**

During the Wei, Jin, Southern and Northern Dynasties, Bashu planted a large number of tea trees, and the wind of drinking tea spread all over the country. In the Western Jin Dynasty, it was a common way for ordinary people to entertain guests with tea. At this time, luxury goods became popular in the upper aristocratic society, and tea became a symbol against this luxury. This change endows tea with spiritual connotation from material form, which separates tea from pure drinking function and rises to the height of culture (Qi Yuhang, 2023).

During the Wei and Jin Dynasties, the society was in turmoil, and scholars had nothing to serve their country, so they could only talk about it. More and more people realize the benefits of drinking tea, and in this process, tea culture has been widely spread. Literati who drink tea all day deeply feel that tea helps to clear their brains and regard tea as their spiritual companion (Wu Zhen, 2020). From the extensive introduction of tea in literary works, we can find that the way of chatting at that time changed from fine wine to drinking tea. In addition, in the Southern and Northern Dynasties, the earliest prototype tea stall in teahouse also appeared. Although it was legendary, it already reflected that there were tea transactions in the market at that time, and there were many buyers.



In addition, at this time, tea not only spread widely, but also entered the lives of ordinary people, and at the same time entered literary works and sacrificial rituals. Tea began to be used as the carrier of etiquette communication and gradually changed into the carrier of people's spirit (Qi Yuhang, 2023).

### **(3) Formation stage of tea culture in Tang Dynasty**

In the history of China, the Tang Dynasty was a prosperous time for the country to enrich the people and make the world peaceful. The high political and economic development in the Tang Dynasty further promoted the formation and development of tea culture in China (Zhang Lin, 2023). At that time, the formation and spread of tea drinking custom was related to the rise of Zen. There are many monks related to tea, such as the poet monk Jiao Ran, who thinks that tea is different from wine and is a refreshing drink. Tea soup can even be compared with "Zhu Xian Qiong Rui pulp" (Liu Shuhui, 2022). Tea tasting can not only make people clear-headed, but also get enlightened spiritual enjoyment. The concept of "tea ceremony" also began to appear (Tang Zhejia, 2019). Apart from spreading among monks, poetry-chanting and poetry-writing became a common practice among literati in the Tang Dynasty, and the refreshing function of tea just met the needs of poets to stimulate literary thinking (Zhao Han&Lu Xinyan, 2020). During the imperial examination, the imperial court will send tea fruits to the examination room to alleviate the fatigue of reference people. Under the impetus of the imperial court, the trend of drinking tea spread rapidly, and with the preference of literati, tea was related to literature, art and natural landscape, and the artistry of drinking tea became inevitable (Wu Tianshi, 2022). At this time, the custom of drinking tea became a common practice, which promoted the development of tea production and consumption in the Tang Dynasty, and the social demand for tea increased, which effectively promoted the development of tea trade.

In the mid-Tang Dynasty, in order to satisfy the rulers, the Gongbei Courtyard was set up at the junction of Yixing in Changzhou and Changxing in Huzhou, which was specially used to produce palace tea, which greatly promoted the development of tea production technology. Guzhu purple bamboo shoots produced



here have also become the exclusive tea for rulers (Wu Chenliang, 2019). The ruler's system further improved the quality of tea production, and at this time, various famous teas emerged continuously. Tea production and trade grew unprecedentedly in the Tang Dynasty, from the monarch and ministers to the monks and the people, all of them were accompanied by tea. The tea area in the Central Plains was vast, the tea trade was prosperous, and the border ethnic minorities also collected taxes on Ma Yi tea. In a word, tea culture was really formed in the Tang Dynasty, which was an epoch-making period in the historical changes of tea culture. Around 780 AD, Lu Yu wrote three volumes of Tea Classics.

TABLE 2 A Study on Lu Yu's Views on Drinking Tea in The Book of Tea

Title of article	A Study on Lu Yu's Views on Drinking Tea in The Book of Tea
Author	Jin Zhenshu
View	The content of Lu Yu's Tea Classic is not comprehensive and needs to be further supplemented.
Research purposes	This paper makes a comprehensive textual research on Lu Yu's Tea Classic, analyzes and evaluates its important contribution to the development of tea culture, and explores the connotation of "refined and thrifty" tea tasting, based on the comprehensive analysis of tea making methods, tea drinking methods, tea drinking customs, utensils, textual research on the temperature of "three boiling points", the comparison of chemical components between "Mobo" and "tea soup", and the tea quality and its influencing factors.
Research method	Literature research method
Research conclusion	<ol style="list-style-type: none"> <li>1. As a pioneer of tea culture in China, Lu Yu takes "diligence and frugality" as the purpose of tea ceremony spirit. Lu Yu publicized the spirit and thought of tea ceremony through the combination of tea and spiritual world.</li> <li>2. Lu Yu played an important role in unifying the instruments needed for tea making and drinking.</li> <li>3. The "tea-cooking method" advocated by Lu Yu in the Book of Tea is quite progressive compared with the tea-drinking method before the Tang Dynasty.</li> </ol>

TABLE 2 (CONTINUE)

Research conclusion	<p>4. In addition to Lu Yu's tea-cooking method, there were other methods in the Tang Dynasty, such as tea-cooking and tea-mixing (long-cooked tea with onion, ginger, jujube, orange peel and cornus mint) and tea-ordering in the late Tang Dynasty.</p> <p>5. The factors that affect the quality of tea emphasized by Lu Yu are the growing environment, soil, shape and color of buds and leaves, and the picking time of tea.</p> <p>6. There are 8 tea producing areas, 1 county and 42 states in the Tea Classic, including the vast tea producing areas in the Tang Dynasty.</p> <p>7. The contents of the quality specifications and conditions of top-grade cake tea put forward by Lu Yu in Tea Classic can be roughly divided into the picking of good fresh leaf raw materials, excellent tea making methods, tea cooking methods and tea drinking methods.</p> <p>8. The best quality tea advocated by Lu Yu refers to the elite tea soup containing tea.</p>
Research benefits	<p>Studying his views on tea drinking is helpful to inherit and carry forward the traditional culture of China, and to protect and inherit the essence and values of tea culture.</p> <p>It contains rich contents in the fields of tea history, tea science, tea culture and social agriculture, which not only has a far-reaching impact on the spiritual civilization of all mankind, but also will greatly enlighten the spiritual cultivation of modern people in their daily lives.</p>

#### (4) The Prosperous Stage of Tea Culture in Song Dynasty

Tea was a popular drink during the Song and Tang dynasties. The development of tea culture in Song Dynasty has reached its peak, and the content of tea culture is more abundant. The Song Dynasty was prosperous, not only economically developed but also culturally prosperous, which laid the foundation for the tea culture to flourish in the Song Dynasty (Li Xiao, 2022). At that time, high-ranking officials and nobles began to indulge in drinking tea. The tea produced by Jian'an was the most

expensive in both the ruling and opposition parties, especially the Long Tuanfeng cake, and their pursuit of tea drinking methods and procedures was higher than that of the Tang Dynasty (Shi Youming, 2018). Beiyuan pays attention to the collection and processing of tribute tea, and there are special officials to supervise the production of tribute tea. It makes the tea-making technology more and more exquisite and innovative, which greatly promotes the tea-making technology outside Bakery and even around Jian'an, promotes the development of tea industry in southern Fujian and Lingnan, and pushes the production and technology of tea cakes to a new peak.

The custom of drinking tea in Song Dynasty has begun to spread from literati to civilians, and tea has become a common daily necessity for the rich and the poor. Because it was located in the main road of land and water transportation, Bianliang was the largest tea distribution center at that time, and tea shops were everywhere. The wind of fighting tea prevailed in people's lives, and a large number of tea works emerged during this period (Yuan Zhenqing & Song Wei, 2019). After the capital of the Southern Song Dynasty moved to Lin'an, the center of China tea culture moved southward, and the tea culture of the Song Dynasty reached the peak of the history of China tea culture, with a strong tea culture atmosphere. Tea-drinking skills in the Song Dynasty have also been highly developed. Compared with the way of frying and drinking in the Tang Dynasty, the Song Dynasty not only has the method of frying, but also has some skills of tea and tea distribution (Guan Tao&Lu Chenye, 2021).

The study of tea science in Song Dynasty continued to deepen, among which Jian'an tribute tea was the focus of tea research, which was profound, unique and extensive, forming a more systematic study of tea science. Representative works include Ye Qingchen's Sketch of Tea Cooking, Cai Xiang's Tea Record, Huang Ru's Tea Tasting Record, Shen Kuo's Tea Law of the Dynasty, Zhao Ji's View on Tea, Shen'an's Old Man's Tea Set Tuzan, etc ... Song Huizong also wrote a tea book, Dagan Tea Theory, which described in detail the tea-making process, cooking methods and folk tea fighting style. The emperor personally wrote tea books, which played a great role in

promoting the formation of the tea drinking atmosphere of the court nobles at that time (Sun Qian, 2016).

Compared with the Tang Dynasty, the tea drinking skills in the Song Dynasty were also highly developed. In the Tang Dynasty, there was only the method of decocting and drinking. In the Song Dynasty, there were not only the methods of making tea and frying tea, but also some tea-drinking techniques such as tea and dividing tea. Cai Xiang's Tea Record and Song Huizong's Dagan Tea Theory both discussed the method of ordering tea in detail.

### **(5) The tortuous development of tea culture in Yuan Dynasty**

In the Yuan Dynasty, the Mongols entered the Central Plains and became the rulers of the imperial court. The Yuan people were dissatisfied with the tedious process of tea art in the Song Dynasty. Although the northern people were fond of tea, they had no intention to pursue the exquisiteness of tea products and the cumbersome procedures as in the Song Dynasty. Therefore, tea culture was not advocated in the upper class (Song Mengdan & Zhu Hongbin, 2022). Scholars are not in the mood to show their gentleness with tea affairs, but hope to show their chastity and temper their will in tea affairs. The integration of these two ideas makes tea art return to the most primitive and simple state.

By the mid-Yuan Dynasty, tea-making technology was improved and the level of tea-making became more and more exquisite. Even some places began to form a unique tea culture, which was regarded as a treasure and spread all over the country (Tiffany Ting, 2020). In some areas of the Yuan Dynasty, water mills with mechanical tea production also appeared, and water conservancy was used to push and grind tea, which was a great step compared with previous generations (Wang Lixia, 2012).

### **(6) Popularization of tea culture in Ming and Qing Dynasties**

The rulers of the Ming Dynasty thought that cake tea was too "labor-intensive" and ordered "stopping making dragon groups" to transform bud tea, which promoted the vigorous development of bud tea and leaf tea. In the production mode of green tea, in addition to the improvement of the deactivation process, there is also a

frying process; Followed by the Ming and Qing dynasties, loose tea, leaf tea and other tea varieties have also been fully developed. Oolong tea appeared in Wuyishan in the middle of Ming Dynasty, and later spread to Minnan, Chaoshan and Taiwan Province. Since then, Zhengshan species has also appeared in Wuyishan, and its production technology has also spread to Anhui, Jiangxi and other places, and has evolved into Kung Fu black tea. During the Ming and Qing Dynasties, the basic pattern of tea varieties in China was formed one after another, thus "opening the wind of drinking tea through the ages" (Xue Fanhong, 2020).

TABLE 3 A Study on Tea-drinking Life of Scholars in the South of the Yangtze River in the Middle and Late Ming Dynasty

Title of article	A Study on Tea-drinking Life of Scholars in the South of the Yangtze River in the Middle and Late Ming Dynasty
Author	Xue fanhong
View	It is further supplemented and summarized in accordance with the relevant requirements of the tea-drinking lifestyle of Jiangnan literati in the middle and late Ming Dynasties.
Research purposes	<p>1. As far as the literati in the south of the Yangtze River are concerned, the exchange of poems, tea and wine became the basic way of life of the literati group at that time. From the perspective of tea, spying on the social history can provide us with a broad spatial dimension to explore the relationship between the literati and the society at that time.</p> <p>2. By studying this topic, we can promote the inheritance and protection of tea culture, tap the deep connotation of tea culture, and make it better inherited and used for reference by modern society.</p>
Research method	Literature research method
Research results	1. Tea drinking was a daily lesson clearing for Jiangnan literati in the middle and late Ming Dynasty, which was closely related to the society at that time.

TABLE 3 (CONTINUE)

Research results	<p>2. Scholars in the south of the Yangtze River are the main force in the creation of tea culture in Ming Dynasty. They not only put forward rich tea culture theories, but also promoted the innovation of tea art..</p> <p>3. Scholars in the south of the Yangtze River also pursue the way of drinking tea for health preservation in their daily life, which is not only reflected in diet health preservation, but also in spiritual health preservation and environmental health preservation.</p> <p>4. Tea drinking in Jiangnan area in the middle and late Ming Dynasty continued until the early Qing Dynasty.</p> <p>5. Scholars in the south of the Yangtze River endowed tea with a strong cultural connotation by cooking tea and tasting tea, which reflected the attitude and humanistic feelings of the literati group at that time.</p>
Benefits of research	<p>1. Tea, as a "national drink" suitable for all people, has entered thousands of households and become an important drink to ease the pressure of life and contact social ties. Tea art activities and reading tea classics are held in various places, which is in line with the main theme of the current era of promoting traditional culture.</p> <p>2. Studying the tea drinking life of Jiangnan literati in the middle and late Ming Dynasty can promote academic exchanges and cooperation. We can not only share the research results with other scholars, but also carry out interdisciplinary cooperation with tea culture experts and historians to jointly explore the connotation and historical background of tea culture.</p>

In Ming Dynasty, the way of tea brewing was natural and simple, mainly loose tea. This way of brewing can preserve the original shape of tea and make it more convenient to drink. Therefore, tea culture can really be integrated into social life. With the increase of tea varieties, people pay more attention to tea drinking. 2020) 。 In the aspect of tea tasting, literati not only pursue the tea itself, but also pay more attention to the artistic conception of tea tasting. They like the environment of "clear spring, pine forest, bright moon and breeze" and pursue the artistry and skill of tea making. Due to

the increase of tea, in the late Ming Dynasty, the varieties of tea sets emerged one after another, with various styles, textures and patterns (Yuan Wei, 2011).

TABLE 4 The artistic spirit of literati's tea drinking life in the middle and late Ming Dynasty

Title of article	The artistic spirit of literati's tea drinking life in the middle and late Ming Dynasty
Author	Yuan Wei
View	<p>1.Under the impact of the commercialization wave in the middle and late Ming Dynasty, the attitude of literati towards commerce changed, and literati's calligraphy, painting and poetry began to enter the commercial circulation field as commodities, and their lives had certain economic security.</p> <p>2.During this period, tea became a cultural symbol and spiritual carrier that can "clear the heart and be elegant", which greatly promoted the development of China tea culture centered on spiritual cultivation since the Tang Dynasty.</p>
Research purposes	<p>From the perspective of artistic culturology, the author will make a tentative study on the artistic expression of literati's tea drinking life in the middle and late Ming Dynasty and the artistic spirit of literati's pursuit of "simplicity and simplicity". Taking this as an opportunity, I hope that the artistic spirit contained in the tea drinking life of literati in the middle and late Ming Dynasty can still arouse contemporary people's poetic aesthetics of life.</p>
Research method	Literature research method
Research results	<p>1. This paper analyzes the relationship between the formation of the interaction between scholars and businessmen at that time, the prevalence of literati association and the diversification of literati's tea drinking life.</p> <p>2. This paper analyzes the concrete form and content of literati's tea drinking life through historical materials such as literati's poems, paintings and miscellaneous notes, and reveals its unique taste.</p> <p>3. Taking three typical literati, Wen Zhiming, Xu Wei and Zhang Dai, as examples, this paper discusses the spiritual pursuit of literati in tea drinking life.</p>



TABLE 4 (CONTINUE)

Research results	4. This paper analyzes the artistic spirit of "simplicity and simplicity" contained in the life of literati drinking tea and discusses the far-reaching influence of this tea spirit on the construction of contemporary tea culture.
Benefits of research	It is of practical significance to advocate China's traditional good tea drinking lifestyle in the contemporary era of materialistic desire, lack of spirit and increasingly prominent social problems for activating and enriching contemporary people's spiritual awareness and pursuing artistic life while perfecting the pursuit of artistic life.

In the Qing Dynasty, tea tasting changed from artistry to daily life, and people's demand for drinking methods was no longer so particular. Tea culture became more popular and integrated into people's lives, and tea trade also derived from the single trade of tea products, the import and export trade of tea works, tea poems and tea paintings (Xiao Lengling, 2020). In 1650, a large number of China teas appeared in the French tea market. Subsequently, the East India Company also started a tea business with China. At that time, the tea export in Xiamen, Fujian Province reached 150 tons and sold directly to the UK. In 1690, China obtained a license to sell tea to the United States, and then China organized a delegation to India and Sri Lanka to purchase tea-making machinery and learn the local tea production technology. Until the late Qing Dynasty, China was influenced by the Second World War, and under the destruction of imperialist invaders, tea culture went to a bumpy road.



TABLE 5 Study on the Development of Tea-drinking Culture in Guangzhou from Qing Dynasty to the Republic of China

Title of article	Study on the Development of Tea-drinking Culture in Guangzhou from Qing Dynasty to the Republic of China
Author	Xiaolingling
View	<ol style="list-style-type: none"> <li>1. Food itself is closely related to the natural living environment and social development of human beings.</li> <li>2. The emergence of teahouse as a carrier of tea drinking space has got rid of the consumption pattern of traditional tea shops, which has a significant impact on the spread of the tea drinking trend in this region.</li> <li>3. The method, form, and consumption data that make up the manifestation of consumption are referred to as consumption patterns. Tea consumption is a microcosm of the political and economic performance of the times.</li> <li>4. The cultural expression of the diet system includes not only the source of food, the eating custom, but also the social function of the food and the recognition value for a specific group of people.</li> </ol>
Research purposes	<p>Guided by the theory of food anthropology at home and abroad, and from the perspectives of history, folklore and sociology, this paper analyzes the formation and development of tea-drinking culture in Guangzhou from the Qing Dynasty to the Republic of China, and discusses the main reasons that affect its changes, so as to clarify the characteristics of tea-drinking culture in Guangzhou during this period and provide reference for people to know and understand the history of tea-drinking in daily life of human society.</p>
Research method	Literature research method; Field investigation method; Comprehensive research method
Research conclusion	<ol style="list-style-type: none"> <li>1. The taste characteristics of drinking tea in Guangzhou are a process from single to multiple.</li> <li>2. Tea-drinking culture in Guangzhou is characterized by "tea drinking".</li> </ol> <p>During the Qing Dynasty and the Republic of China, with the development of urban modernization and the influence of war, Guangzhou Tea House experienced five stages: initial formation, rapid development, difficult survival, recovery and revitalization, and rapid decline.</p>

TABLE 5 (CONTINUE)

Research conclusion	<p>3. The function of tea drinking has gradually changed from material consumption to spiritual consumption of cultural enjoyment, which has promoted the upgrading of tea drinking mode.</p> <p>4. The behavior of tea drinkers is also a process of identification between individual identity and collective memory.</p>
Research benefits	<p>Based on local cultural phenomena, this paper systematically studies the history of drinking tea culture in Guangzhou, combs the origin and changes of traditional drinking tea culture in Guangzhou, analyzes the customs, social psychology, values and other contents behind drinking tea culture in Guangzhou, and summarizes the cultural characteristics and spiritual connotation of drinking tea in Guangzhou, which is conducive to improving people's sense of identity and pride in Guangzhou's food culture today, and also has certain reference for the study of drinking tea culture in other regions.</p>

In the Qing Dynasty, tea tasting changed from art to daily life, and people no longer paid attention to the way of drinking. Tea culture went deeper into people's lives, and tea trade also derived the import and export trade of tea works, tea poems and tea paintings from a single tea trade (Zhang Lingyun, 2018). In 1650, China tea appeared in the French market. Later, the East India Company shipped China tea to England. At that time, Xiamen's tea exports reached 150 kinds, which were directly sold to Britain; In 1690, China obtained a license to sell tea to the United States (Gu Yuxiu, 2021). After that, China organized a delegation to India and Sri Lanka to purchase tea-making machinery and learn local tea production technology. Until the end of the Qing Dynasty, China was influenced by the Second World War, and under the rule of imperialist invaders, tea culture embarked on a bumpy road.

#### (7) The development period of modern tea culture

The production of tea has also increased annually since the establishment of New China, as has the development of tea culture. This coincides with the gradual

recovery of China's economic and social life following the founding of New China. In 1980s, the first social group in China, Tea People's Home, was established in Hangzhou. Subsequently, many tea industry and tea culture research institutions have sprung up all over the country, such as "China Tea People Association" in Beijing and "Luyu Tea Culture Research Association" in Hubei. (Chen Jia, 2023) With the rise of tea culture, teahouses with different scales and characteristics have sprung up all over China. The Rock Tea Festival in Wuyishan City, Fujian Province, the Pu'er Tea Festival in Yunnan Province, and the Xinyang Tea Festival in Henan Province are just a few of the "tea festivals" that are held annually in tea regions to encourage the growth of the local economy and trade.

These days, tea culture has been supplied with new implications. The incredible restoration of the Chinese country incorporates the revival of Chinese customary culture, and tea culture, as a significant piece of conventional culture, has also developed rapidly on the express train of the times (Zhang Wenqun, 2023). People's demand for tea is growing day by day, and they pay more attention to the health value of tea while increasing the interest of life. Tea has become a necessary gift for visiting relatives and friends. Tea culture and tea industry are closely combined. In some areas, tea industry has become a pillar industry for local poverty alleviation. In the process of promoting the construction of "the belt and road initiative" in China, tea culture has become a link between China and its neighbors, which has enhanced their friendship and exchanges, promoted good-neighborly relations and created favorable conditions for more countries to join the construction of "the belt and road initiative" (commentator, 2023).

TABLE 6 Study on the Discourse Construction of Tea Documentary on China's Cultural Image

Title of article	Study on the Discourse Construction of Tea Documentary on China's Cultural Image
Author	Zhang Wenqun
View	<ol style="list-style-type: none"> <li>1. Tea documentary is one of the important ways to construct the cultural image of China.</li> <li>2. Tea itself is not only a display of material culture, but also a presentation of spiritual culture.</li> </ol>
Research purposes	<ol style="list-style-type: none"> <li>1. Make clear the related concepts of tea documentaries and the role of tea documentaries in the construction of China cultural image discourse;</li> <li>2. In-depth analysis of tea documentary China cultural image discourse text;</li> <li>3. Combining the discourse text of tea documentaries, explore the discourse construction mechanism of tea documentaries;</li> <li>4. Put forward the discourse optimization strategy of constructing China's cultural image by tea documentaries.</li> </ol>
Research method	Content analysis method; Text analysis method; Discourse analysis method
Research results	<ol style="list-style-type: none"> <li>1. This study deeply analyzes the discourse texts of documentaries, and analyzes the discourse construction of two documentaries from two main aspects by using content analysis, text analysis and discourse analysis.</li> <li>2. It is found that the audio-visual integrated image language of tea documentaries promotes the image generation mechanism, image interpretation mechanism and image identification mechanism through the cultural image of China metaphorically represented by image symbols and the cross-era cultural inheritance and dissemination.</li> </ol>
Benefits of research	<p>This paper attempts to investigate the generation of China's cultural image in the self-made video text, and explore the interactive process of the generation of China's cultural image discourse text in the documentary, so as to further deepen and improve the theoretical research on national image and cultural soft power, which is an innovative exploration of the visual shaping and identity construction of China's cultural image.</p> <p>Focusing on the representative Chinese cultural symbol "tea", this paper studies the discourse text of Chinese cultural image presented by film and television, which can provide a certain path and method reference for the practice of film and television creation based on the spread of Chinese cultural symbols and the construction of cultural image, and has certain reference and enlightenment significance.</p>

Chinese tea culture is rich in humanistic spirit, philosophical thoughts and moral concepts, which is crucial for fostering the development of a socialist cultural power and enhancing the nation's cultural soft power (Yu Yue, 2010). Therefore, we should dig deep into and expound the times value of Chinese tea culture, extract the spiritual identity of tea culture, and then incorporate it into the spiritual pursuits and behaviors of individuals, allowing the nation of China's most fundamental cultural genes to adapt to contemporary culture and coexist with contemporary society.

TABLE 7 Clear Drink and Blended Drink: Time and Space Evolution of China's Two Tea-drinking Styles —— Outline of a Speech in Kyoto, Japan

Title of article	Clear Drink and Blended Drink: Time and Space Evolution of China's Two Tea-drinking Styles —— Outline of a Speech in Kyoto, Japan
Author	Yu yue
View	<ol style="list-style-type: none"> <li>1. On the whole, the history of world tea drinking can be summarized into two types: clear drinking method and mixed drinking method.</li> <li>2. The way of drinking tea in China also needs to combine the bird's-eye view with the micro-carving.</li> </ol>
Research purposes	<ol style="list-style-type: none"> <li>1. Summarize the status changes of clear drinking and mixed drinking in different times.</li> <li>2. Study the relationship between clear drinking and mixed drinking in time and space changes and people's skills, thoughts and history.</li> </ol>
Research method	Literature research method
Research results	<ol style="list-style-type: none"> <li>1. The method of regulating drinking and the method of clearing drinking run through the whole process of China's tea drinking history, and they always go hand in hand with each other.</li> <li>2. The appearance and development of the method of regulating drinking and the method of clearing drinking all follow the natural trend that conforms to their own laws.</li> <li>3. Both the mixed drinking method and the clear drinking method have unique tea art.</li> </ol>

TABLE 7 (CONTINUE)

Research results	<p>4. Whether the method of mixing and drinking is prosperous or not is realized by people. People's pursuit, people's yearning, people's hobbies and people's actions will promote, influence and change the way of drinking tea.</p> <p>5. It is precisely because both the clear drinking method and the mixed drinking method first appeared in China that it is reasonable to explain that the way of drinking tea in the world originated from China.</p>
Benefits of research	<p>As a social life history, the study of tea drinking methods of the branch also involves many disciplines. Moreover, because tea drinking methods "are not completely uniform, in the same historical stage, the personality or imbalance of social life at different levels in the same domain or in different places are all seemingly existing, such as intensive population differences, differences in urban agglomeration, differences in grades, differences in economic types, differences in religious beliefs, differences in customs, etc., and we should pay attention to their historical horizontal comparison if possible." Only in this way can we have a comprehensive and systematic understanding of tea drinking as a social life history in depth, breadth, capacity, level, artistic conception and vision. This is also the pursuit and attitude we should have when studying the way of drinking tea.</p>

### 2.3.3 Cultural awareness of Pu 'er tea

Pu 'er tea, produced in southwest Yunnan, is a kind of tea with a long history and primitive varieties among Chinese teas. Pu 'er tea culture is extensive and far-reaching, and it has always been the focus of academic research. The change of awareness of Pu 'er tea culture can be traced back to ancient times. The following is the timeline of the change of cultural awareness of Pu 'er tea:

Ancient times: Pu 'er tea originated in ancient China, and the earliest Pu 'er tea can be traced back to the 7th century BC. At that time, Pu 'er tea was mainly used as a tribute and medicine, and was considered to have medicinal value.

Tang and Song Dynasties (7th-13th century): Pu 'er tea became popular among literati. Tea culture has become a part of the daily life of literati, who often drink

tea, write poems and talk about literature and art in teahouses or their own tea rooms. Pu 'er tea has also been endowed with cultural and artistic significance (Yan Lei, 2022).

TABLE 8 Discussion on Cultural Characteristics of Pu 'er Tea in Yunnan

Title of article	Discussion on Cultural Characteristics of Pu 'er Tea in Yunnan
Author	Yan lei
View	<ol style="list-style-type: none"> <li>1. Pu 'er tea has provided considerable economic benefits for Yunnan, and also contributed to the spread of Yunnan tea culture.</li> <li>2. Tea culture is born out of social practice and people's cognition. Different nationalities have different understandings of the connotation of tea culture.</li> </ol>
Research purposes	<ol style="list-style-type: none"> <li>1. Learn about and summarize the cultural aspects of Pu 'er tea, expand people's knowledge of and appreciation for Pu 'er tea, and aid in its expansion and development.</li> <li>2. Understand the history and origin of Pu 'er tea, including the production technology, traditional drinking methods and the relationship with regional and climate factors.</li> </ol>
Research method	Literature research method
Research results	<ol style="list-style-type: none"> <li>1. Summarize the forming conditions of tea culture in Yunnan ethnic areas from the aspects of nature and humanity.</li> <li>2. Summarize the history of Pu 'er tea culture.</li> <li>3. To study the cultural characteristics of Pu 'er tea in Yunnan ethnic areas.</li> </ol>
Benefits of research	<p>At present, in modern society, due to commercial times's pursuit of material desires, communication between people is becoming increasingly urgent. The performance of Pu 'er tea culture in Yunnan minority areas is more leisurely and indifferent, which can relax people's nervous mind and calm mind. Studying the cultural characteristics of Pu 'er tea can help us understand the true connotation and soul of Pu 'er tea culture.</p> <p>Provide help for other scholars' related research.</p>

Ming and Qing Dynasties (14th-19th century): The planting and processing technology of Pu 'er tea was further developed. Pu 'er tea began to become a trade



product and was widely spread to other regions and countries. The commercialization of Pu 'er tea has promoted the spread and exchange of Pu 'er tea culture (Shi Jingyu, 2021).

TABLE 9 The Origin, Development and Prosperity of Pu 'er Tea

Title of article	The Origin, Development and Prosperity of Pu 'er Tea
Author	Shi jingyu
View	The literature records of Pu 'er tea in past dynasties were scattered and trivial, and did not form a continuous vein.
Research purposes	Based on the records of Pu 'er tea in historical documents, this paper comprehensively combs the development process of Pu 'er tea from three parts: origin, development and prosperity, in order to provide reference for the study of Pu 'er tea history and culture and help the integrated development of tea tourism.
Research method	Literature research method
Research results	The development process of Pu 'er tea is comprehensively combed from three parts: origin, development and prosperity.
Benefits of research	It is expected to contribute to other scholars' research on the history and culture of Pu 'er tea and help the healthy and sustainable development of Pu 'er tea industry.

At the beginning of the 20th century, Pu 'er tea gradually lost its market share in the tea market in China, because the production and consumption of other teas gradually rose. The popularity and recognition of Pu 'er tea declined.

1980s: With China's economic reform and opening-up, Pu 'er tea received renewed attention. Pu 'er tea has been rediscovered and is considered to have health care and health preservation effects. Pu 'er tea began to be popular again, and the price in the tea market began to rise.

Contemporary: Pu 'er tea enjoys a high reputation in China and the international tea market. Pu 'er tea culture has gradually become a lifestyle and aesthetic pursuit, and



various Pu 'er tea cultural activities and exchanges have gradually increased. Pu 'er tea has also become the object of tea collection and investment (Xu Yingying, 2020). Its combination with traditional culture and national culture has attracted the attention of many scholars. Liu Xuemin and others (2006) put forward that Pu 'er tea culture integrates national culture and popular culture, historical background and modern spirit, and tea consumption should be transformed into cultural consumption. Huang Guishu (2021) explored the internal historical and cultural origins of Pu 'er tea and Bulang nationality, and explained the internal relationship between Pu 'er tea culture and national culture. Johnny Ma (2018) and others discussed the cultural value and connotation of Pu 'er tea culture and Pu 'er tea manor from the perspective of world cultural heritage, and put forward measures and schemes to protect this kind of high-quality traditional culture. Some scholars pointed out that Pu 'er tea cultural tourism played an important role in the construction of "the belt and road initiative". For example, Huang Guishu (2016) analyzed the unique propaganda function of Pu 'er tea culture in the construction of "the belt and road initiative" based on the location advantage of Pu 'er; Peng Yujuan et al. (2016) based on the perspective of cultural communication, discussed the deep connection between the ancient tea-horse road and the construction of "the belt and road initiative", and pointed out the internal meaning and communication path of Pu 'er tea culture. It is not difficult to find that Pu 'er tea has a high cultural value connotation and far-reaching influence, so how to better play its cultural value and make it serve the needs of the times with high-quality economic and social development is very worth discussing.

TABLE 10 History, Culture and People's Livelihood Behind Pu 'er Tea

Title of article	History, Culture and People's Livelihood Behind Pu 'er Tea
Author	Xu Yingying
View	<ol style="list-style-type: none"> <li>1. Pu 'er tea has always been the core of Yunnan provincial government's new development strategy, with its emphasis on "strong green economy", "rich national culture" and "tourism culture".</li> <li>2. Pu 'er is not only a "certain production technology" or "biological classification", but also a "historical and geographical substance"</li> </ol>
Research purposes	Understand the history, culture, economic history, people's livelihood behind Pu 'er tea and the cultural impact on Pu 'er tea today from the perspective of tea farmers' old songs.
Research method	Field investigation method; interviewing method
Research results	<ol style="list-style-type: none"> <li>1. Combing the history of Pu 'er tea from the perspective of people's livelihood.</li> <li>2. Nowadays, young people no longer love drinking tea, and Yunnan has become the rising "coffee capital of China". It is necessary to explore a new path for Pu 'er development.</li> </ol>
Benefits of Research	Studying the history, culture and people's livelihood behind Pu 'er tea can help us understand the inheritance and protection of tea culture, promote the development of tea industry and economic prosperity, and promote healthy diet and lifestyle. At the same time, it can also help us better understand the challenges and problems faced by Pu 'er tea in modern society.

Generally speaking, the cultural awareness of Pu 'er tea has experienced the process of origin, development, decline and revival in history. From the ancient medicinal products to the daily drinks of literati, and then to the contemporary health care tea, the cultural awareness of Pu 'er tea is constantly changing and evolving, showing a rich and diverse face (Yang Juan, 2008).

TABLE 11 Analysis on the Development of Ancient Pu 'er Tea

Title of article	Analysis on the Development of Ancient Pu 'er Tea
Author	Yang Juan
View	The history of Pu 'er tea is not well sorted out.
Research purposes	<ol style="list-style-type: none"> <li>1. The development process of ancient Pu 'er tea in Yunnan has not been coherent enough, and there are still some vague and unsolved problems. The author tries to solve this series of problems by collecting various historical materials and comprehensive textual research.</li> <li>2. The author sums up the historical materials that are wrongly used in some current Pu 'er tea research works and popular reading materials and puts them right.</li> <li>3. Analyze the development of ancient Pu 'er tea in Yunnan from a historical perspective, and try to find out the new situations and characteristics in each period in order to provide useful reference for the development of Pu 'er tea industry now.</li> </ol>
Research method	Basic narrative methods of history; Narrative method combining macro and micro
Research results	<ol style="list-style-type: none"> <li>1. The legend of Pu 'er tea before Tang Dynasty and the tea planting activities of Huai people and Hani people in the early period should be expounded.</li> <li>2. Describe the development of Pu 'er tea in Tang, Song and Yuan Dynasties. This paper focuses on the analysis of Pu 'er tea recorded by Fan Chuo, an official in the Tang Dynasty, in Yunnan Annals.</li> <li>3. This paper comprehensively summarizes and deeply analyzes the development grand occasion of Pu 'er tea in Ming and Qing Dynasties from three aspects: the naming of Pu 'er tea, its entry into tribute and the grand occasion of trade at this time.</li> </ol>
Benefits of research	<p>As an important part of Chinese traditional tea culture, the development of Pu 'er tea contains rich cultural and historical values. By studying the development of ancient Pu 'er tea, we can understand the evolution and development of tea culture in different periods, and deeply explore the historical background and influence of ancient society, economy and politics.</p> <p>Studying the development of ancient Pu 'er tea can enrich our understanding of traditional tea culture, help the development of tea industry, provide a guide to tea tasting and collection, and deeply understand the health value of Pu 'er tea. This research not only has academic value, but also contributes to the practical application and the inheritance of tea culture.</p>

## 2.4 Pu 'er tea culture

Through reading and analyzing the relevant literature, it is found that the current research on Pu 'er tea culture is mainly concentrated in China, and there are many literatures related to it. For example, Xu Yahe's Grand View of Pu 'er Tea Culture in China, Huang Guishu's Grand View of Pu 'er Tea Culture, and Wang Meijin's Pu 'er Tea Culture Tour Xishuangbanna and other books. Generally speaking, the material culture and spiritual culture of Pu 'er tea are combed and excavated from the perspective of linear historical development, personal experience and botany, which is of great help to the carding of Pu 'er tea culture in the early stage of this paper. Deng Shihai's Pu 'er Tea and Pu 'er Tea (Continued) are the books that are discussed from the perspective of Pu 'er tea packaging. The packaging forms, materials and famous tea merchants of Pu 'er tea products from the late Qing Dynasty to the 1980s are recorded and analyzed in detail. In addition, there is Li Shicheng's "Yuncha Grand Ceremony (New Edition)", some of which involve a brief analysis of the packaging design of modern Pu 'er tea, and its main content is an exposition of tea areas and tea knowledge. Xu Yingying (2020) understands the history, culture, economic history, people's livelihood behind Pu 'er tea and the cultural impact on Pu 'er tea today from the perspective of tea farmers' old songs.

TABLE 12 Table of Contents of History, Culture and People's Livelihood Behind Pu 'er Tea

Title of article	History, Culture and People's Livelihood Behind Pu 'er Tea
Author	Xu Yingying
View	<p>1. Pu 'er tea has always been the core of Yunnan provincial government's new development strategy, with its emphasis on "strong green economy", "rich national culture" and "tourism culture".</p> <p>2. Pu 'er is not only a "certain production technology" or "biological classification", but also a "historical and geographical substance".</p>
Research purposes	Understand the history, culture, economic history, people's livelihood behind Pu 'er tea and the cultural impact on Pu 'er tea today from the perspective of tea farmers' old songs.
Research method	Field investigation method; interviewing method
Research results	<p>3. Combing the history of Pu 'er tea from the perspective of people's livelihood.</p> <p>4. Nowadays, young people no longer love drinking tea, and Yunnan has become the rising "coffee capital of China". It is necessary to explore a new path for Pu 'er development.</p>
Benefits of research	Studying the history, culture and people's livelihood behind Pu 'er tea can help us understand the inheritance and protection of tea culture, promote the development of tea industry and economic prosperity, and promote healthy diet and lifestyle. At the same time, it can also help us better understand the challenges and problems faced by Pu 'er tea in modern society.

#### 2.4.1 Tea packaging

Ancient tea packaging originated in China, and was originally made of natural plant materials such as bamboo sticks and rattan. This simple packaging method stems from the special status that tea was first used only in temples and aristocratic families, so the packaging does not need to be too cumbersome. However, with the popularization and marketization of tea, packaging has developed slowly.

Tea in the Tang Dynasty is mainly divided into cake tea and powder tea. Tea powder is generally placed in a container, while tea cakes are directly packaged with thin silk fabrics such as paper bags or silks. It is very clear in *The Four Instruments of Tea Classics*: Luo powder is stored together, and it is placed in the middle, which means that the cake tea is ground into tea powder, then screened through Luo, and stored in the middle with Chaze.

There are two kinds of tea varieties in Song Dynasty, one is slice tea, also called cake tea. Cai Xiang's "Tea Record" mentioned: "Tea should be moist and afraid of fragrant medicine, and prefer warm and dry to avoid wet and cold. Therefore, the collection house is wrapped in bamboo leaves and baked with fire once every two or three days, which is like human body temperature. Warm is moist. If baked, the tea coke is inedible. " It is a packaging and storage method of tea in Song Dynasty to package tea cakes with *Indocalamus* leaves and then store them in tea baking. This method of packaging tea with *Indocalamus* leaves has continued to this day, and the material for packaging Qizi cake tea in the area is still packed with locally produced bamboo shoot shells.

During the Ming and Qing Dynasties, the commercialization of tea further developed, and tea packaging also paid more attention to quality and appearance. The way of drinking tea in Ming Dynasty evolved into soaking in loose tea, which has a great relationship with the transformation of tea processing methods. The popularity of loose tea changed the shape of tea sets and the packaging of tea also took on a new look. Compared with cake tea, loose tea is particularly prone to moisture deterioration, so the requirements for sealing of packaging containers are higher. In the Ming Dynasty, there were more and more tea bottles and tea cans, and the materials of tea cans were mainly purple sand and porcelain. There are also tin cans for storing tea, and the sealing performance of tin cans is better than that of purple sand cans. It is no longer just a single bag, but a variety of materials such as wooden boxes and ceramic cans are used. Decorative techniques such as lettering, patterns and reliefs have also appeared on the packaging, and auspicious colors such as red and golden yellow have been

used to symbolize good luck and happiness. This packaging style still affects the design of modern tea packaging.

The way of drinking tea in the Qing Dynasty inherited from the Ming Dynasty, and it was mainly brewed with loose tea. The packaging of tea was no different from that in the Ming Dynasty. However, in the middle and late Qing Dynasty, with the development of modern industry, the outer packaging of tea began to be strengthened, and a large number of advertisements appeared on the packaging, which enhanced business awareness. Before and after the Opium War, China's tea foreign trade has developed, and the export of tea requires refined packing. Painters specially painted exquisite patterns such as flowers and plants on the tea box to increase the attraction, so the painter became a special job in the export tea factory.

After the export of tea, the problem of tea packaging and decoration is serious, which often becomes the resistance of tea sales. In view of this, tea merchants have made efforts to improve tea packaging since the 20th century. For example, when attending the Panama Expo in 1915, on the basis of the original square lacquer box and glass bottled tea, Taifeng Company made three kinds of three-dimensional flat boxes to hold tea, which were half a pound, one pound and two pounds. Because the tea merchants were "elaborately decorated" and "gorgeous and solid enough to represent the characteristics of Chinese tea", the effect was far better than that of wrapping tea in "rough wooden boxes" or paper. Coincidentally, in 1917, the export of tea was sluggish, but Qimen black tea, "mirror tinsplate box for decoration", made by Qimen Mould Tea Farm, caused a sensation in Hankou market, and Chinese and foreign officials and businessmen competed for it as a gift, thus "winning a good price". The powerful Wang Yutai Tea Shop has a tea tasting room, which specializes in all kinds of antique tea sets, including tea boxes made of copper, lacquerware, yellow wood carving and bamboo weaving, and stores tea for sale. The purpose of this painstaking effort is to make use of people's curiosity and achieve the purpose of selling tea while enjoying the utensils.

In modern times, the materials and styles of tea packaging are more diversified. Early paper packaging was gradually replaced by modern materials such as



aluminum foil bags, which improved the shelf life and hygiene of tea. At the same time, packaging design also pays more attention to environmental protection and fashion, and adopts a simple and fresh design style to meet the aesthetic needs of modern people.

#### 2.4.2 Pu 'er tea packaging

Most of the papers and periodicals related to Pu 'er tea focus on agriculture and biology. In the study of Pu 'er tea culture in packaging design, Lu Mingde's *Research on Yunnan Pu 'er Tea Packaging Design* is representative. He believes that highlighting Pu 'er tea culture in packaging design can enhance the product connotation and create a well-known brand image. In addition, there is Zhang Jinghong's *"Reconstructed Authenticity: Yunnan Pu 'er Tea Across Time and Space"*. She believes that consumers have a demand for Pu 'er tea culture, and they can provide consumers with necessary cultural and historical information except natural geography and artificial production from aspects such as digging fresh stories. At the same time, Huang Qiying said in *"Interpretation of Regional Aesthetics in Modern Pu 'er Tea Packaging Design and Its Performance"* that with the changes of modern living habits and tea consumer demand, Pu 'er tea packaging needs to be continuously improved through innovative means.

In the practical operation level of packaging design, the content and writing mode are similar, and the practice of packaging design with Pu 'er tea as the content is rare, and it is mainly based on picture display, with few theoretical explanations. Generally speaking, the contents of the above documents have formed rich theoretical research results at the cultural and operational levels, which provide important guidance and research basis for the writing of the author's thesis.

Historically, the packaging design art of Pu 'er tea has generally gone through five development periods, namely: No-type tea period, Printed-type tea period, Qizi tea period, Reform tea period and modern tea (contemporary tea) period.

#### **Packaging design art of Pu 'er tea in the era of "wordless tea"**

After the Qing Dynasty ended and the Republic of China began, an ancient printing technology-wood movable type printing, which was invented in the Yuan Dynasty and popular in the Ming and Qing Dynasties, was widely used in some minority



areas in Yunnan. At that time, the printing of Pu 'er tea wrapping paper made by some private workshops and tea houses in the ancient "Six Tea Mountains" was completed by this ancient printing technology.

From the perspective of the era of printing development in China, in the late Qing Dynasty and the early Republic of China, the people in Yunnan Pu 'er tea producing areas were all private tea companies, and most of the tea trademarks and ticket numbers were printed by block printing (woodcut). The materials used in block printing are generally jujube and pear suitable for carving. The method is to write words and patterns on thin and transparent paper, stick them face down on the board and carve them with a knife; Then apply water-based ink on the engraved plate, cover the paper on the plate and wipe it gently and evenly with a brush. After uncovering, the words and patterns are transferred to the paper, becoming the positive words or correct patterns.

#### **Packaging of early grade tea**

No.1 grade tea refers to Pu 'er tea produced by private tea houses before 1949. The packaging of Pu 'er tea in the No.1 grade tea period is relatively simple and plain, with seven pieces in a barrel. Each piece of tea cake is not wrapped in cotton paper alone, but wrapped in bamboo shoots and tied into a barrel with bamboo sticks. After the Qing Dynasty ended and the Republic of China began, an ancient printing technique invented in the Yuan Dynasty and prevailing in the Ming and Qing Dynasties was widely popular in some minority areas in Yunnan, called "wooden movable type printing". At that time, the printing of Pu 'er tea wrapping paper made by some private workshops and tea houses in the ancient "Six Tea Mountains" was completed by this ancient printing technology.



FIGURE 1 Packaging diagram of early grade tea

Judging from the development of printing in China, during the late Qing Dynasty and the early Republic of China, the folks in Yunnan Pu 'er tea producing areas were private tea makers, and most of the printed tea trademarks and ticket numbers were printed by block printing. The materials used in block printing are generally jujube and pear suitable for carving. The method is to write the words and patterns on thin and transparent paper, stick them on the board literally, and carve them out with a knife; Then, the engraved plate is coated with water-based ink, the paper is covered on the plate, wiped lightly and evenly with a brush, and the words and patterns are transferred to the paper to become orthography or correct patterns.

What is particularly special is that the antique tea is in the whole package, and the bottom piece is placed upside down, that is, the bottom piece of tea, and its pit is upward, which is also a unique feature of antique tea. For example, the century-old

antique Song Pin Yuan Tea, the whole tea cake is naked, and it is not packaged in cotton paper alone; However, there is an inner fly embedded in the cake surface, which can be used as an "identity card" to identify tea products, showing that the packaging of early antique tea is extremely simple. In this period, the packaging and printing of Pu 'er tea were generally single-sided printing, also known as "one printing". This printing technique means printing only one side of a piece of wrapping paper. Folding is usually not needed, such as Guwa newspapers, street signs, commercial advertisements, etc. Most printing inks are "vegetable oil-based inks", "water-soluble inks" and folk self-made inks.

During the period of "No.1 Tea", Pu 'er tea packaging paper usually used straw board, striped paper, pine bark paper, cotton paper, clay paper and so on. Paper is divided into thickness, and tea paper is mostly thin paper, with irregular pulp grain, uniform thickness and easy to be damaged.

#### **Packaging Design Art of Pu 'er Tea in the Period of Printing Tea**

In the 1950s ~ 1970s, it entered the era of printing grade tea. During this period, the red seal series and blue seal series began to wrap a piece of cotton paper outside each tea cake, and just like antique tea, seven pieces were used as the packaging, and bamboo shells were used as the tube bodies, tied with bamboo sticks.

During the period of "printing tea", a little artistic color was gradually added to the design, printing and packaging of Pu 'er tea tickets, and the printing technology began to adopt a small-scale flat press and implement monochrome machine printing. In addition to the traditional hand-made tissue paper, some mechanical papermaking, that is, machine-made paper, has been gradually adopted for the design, printing and packaging of Pu 'er tea. Mechanical papermaking is the symmetry of manual papermaking. Is suitable for mass production and has low cost. Compared with manual papermaking, the weight and thickness are more consistent. During the period of "Yinzi Tea", the packaging design elements of Pu 'er tea mainly centered on the word "Bazhong Tea" and radiated the names of tea manufacturers, which constituted the design concept of "Yinzi Tea" and the concise and generous design aesthetic thought.

The graphic design of "printed tea" tea is very simple, and the design elements are mainly embodied in a 30mm artistic style "tea" in the center of the tea packaging cotton paper. The word "tea" is surrounded by eight characters "zhong" in the 20mm flat-body official script, and the design creativity is commonly known as "Bazhong Tea". The trademark periphery of the outsourcing cotton paper "Bazhong Tea" consists of a half circle, in which the traditional Chinese characters of "China Tea Company Yunnan Company" are written from right to left, and the traditional Chinese characters of "China Tea Brand Round Tea" are written from right to left. The design is divided into two types: traditional Chinese characters and simplified Chinese characters. At this time, due to the transformation from a private tea house to a state-owned tea factory, small-scale flat-press printing machines began to be implemented. During this period, the words "China Tea Brand Round Tea" and "China Tea Company Yunnan Company" were printed on the tea paper packaging, and then the iconic Bazhong Tea trademark was printed.



FIGURE 2 "Printing Tea Period" Pu 'er Tea Packaging Packaging Design Art of Pu 'er Tea in "Qizi Tea Period"

During the period of "Seven Subgrades", the design, printing and packaging of Pu 'er tea, due to the "ten-year turmoil" of the "Cultural Revolution", had no style in design, no clue in trademarks and chaotic packaging, and the printing went its own



way. It was called the Warring States period of Pu 'er tea packaging culture. There are thousands of kinds of tea that are difficult to identify because of the confusing packaging. This is the pale period of Pu 'er tea packaging design art.. The Qizi cake produced in succession continues the design style of India-grade tea, except for the same packaging method, which is bound with bamboo shells or iron wires. Until around 2003, there were few over-packaged tea products, and many colors were rarely used on the outer packaging paper of a single tea cake. Most private factories used simple packaging with monochrome or two-color printing.



FIGURE 3 Packaging of Pu 'er tea in Qizi Tea Period

During the Cultural Revolution, the "Cultural Revolution Brick Tea" produced by Menghai Tea Factory was printed with the words "Produced by the Revolutionary Committee of Menghai Tea Factory in Yunnan Province" on the inside, which was named after the Great Proletarian Cultural Revolution. "Cultural Revolution Brick Tea" is also printed with Dai language, which is a representative brick of Dai language produced by

Menghai Tea Factory. Nowadays, "Cultural Revolution Brick Tea" has become the favorite of Pu 'er tea collectors. For example, the "Jinggu Brick Tea" produced by Jinggu Tea Factory in the 1970s was the tea product during the Cultural Revolution. The outer packaging of tea leaves is printed with the graphic design of factories, cigarettes, trucks, factory doors and one bud and two leaves, which makes people look like "the impression of the Cultural Revolution". Domestic kraft paper was used for tea packaging, and early Jinggu brick tea was printed by hand.

### **Packaging Design Art of Pu 'er Tea in "Reform Tea Age"**

During the "reform and opening up" period, some visual art elements were added to the design, printing and packaging of Pu 'er tea. Embossed printing and embossed printing are adopted in the printing process, creating representative tea products with embossed bronzing overprint, for example, "Pu 'er Sifang Tea" delivered by Yunnan Tea Part of China Local Items and Creature Items Import and Product Organization.

The outsourcing paper of Pu'er tea was typically based on the requirements of tea export during the "Reform and Opening-up" period. except for the traditional hand-made facial tissues. Some exported tea products were packed in cartons besides the outsourcing paper. During this period, some elements of China ancient culture were added to the graphic design of tea products, for example, boxed Pu 'er tea named Y562, commonly known as "black box". From the perspective of design art, the "Black Box" absorbed the ancient cultural elements of China into the packaging design art of Pu 'er tea for the first time.



FIGURE 4 Packaging of Pu 'er Tea in "Reform Tea Age"

The decorative articles on the "little black box" are integrated with the dragon pattern of the Warring States period, and the black and white colors on the box surface set each other off, giving people a heavy historical visual impact. The "little black box" became an instant hit at the Canton Fair and became the main export product of Yunnan Pu 'er tea at that time. During the production period of "Reform Tea" Pu 'er tea, some modern packaging materials, such as cartons, bags and boxes, were used in Pu 'er tea packaging, and cardboard packaging was the most popular.

#### Packaging Design Art of Pu 'er Tea in "Modern Tea Period"

During the "Reform and Opening-up" period, some visual art elements were added to the design, printing and packaging of Pu 'er tea. The printing technology adopted embossing printing and embossed printing, creating representative tea

products with embossing and bronzing overprint, for example, "Pu 'er Square Tea" created by Yunnan Tea Part of China Local Items and Creature Items Import and Product Company. The outsourcing paper of Pu'er tea was typically based on the requirements of tea export during the "Reform and Opening-up" period, except the traditional handmade local tissue paper. Some exported tea products were packed in cardboard boxes in addition to the outsourcing paper. Pu 'er tea packaging has also begun to use some modern packaging materials, such as cardboard boxes, bags and boxes, and cardboard packaging is the most popular. Since 2004, the state-owned tea factory has been transformed into a private one, and thus Pu 'er tea has presented an unprecedented prosperous market. The packaging of Pu 'er tea has also begun to innovate, and many beautifully packaged commemorative teas have mushroomed on the market. All kinds of beautifully packaged Pu 'er tea are regarded as high-end gifts and gradually become popular.

During the period of "modern tea" (contemporary tea), the design, printing and packaging of Pu 'er tea all added more characteristics of the times, corporate culture and modern artistic elements. The printing technology also adopted high-fidelity color printing method and automatic registration color printing method, and implemented color printing with the help of modern advanced color printing machinery. During this period, the design and packaging of Pu 'er tea were not only novel and elegant, but also varied.

The packaging and printing of tea products still maintains the traditional single-sided or double-color printing process of hand-made tissue paper. The outer packaging (hard box) and handbag of tea products are made of coated paper, special paper, light paper and fiber cloth, and modern color gravure printing technology, letterpress bronzing overprinting and other high-tech printing processes are adopted. The designs are varied, the packaging is dazzling, and the printing is dazzling, reflecting the new achievements of reform and opening up. This stage is also a turning point in the packaging art of Pu 'er tea, with relatively advanced printing techniques



such as "mountain-pressing printing" and "embossed printing", and then according to the different creative designs of tea enterprises.

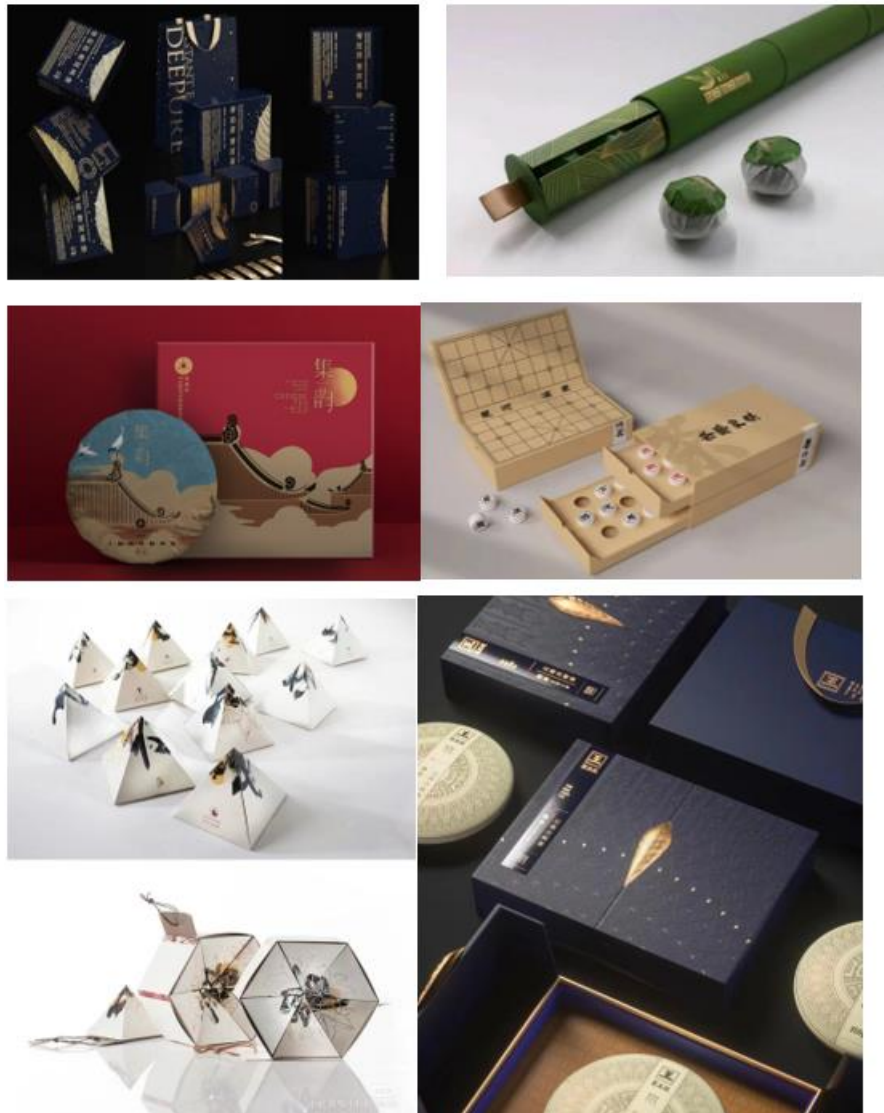


FIGURE 5 "Modern Tea Period" Pu 'er Tea Packaging

### 2.4.3 Tea poster design

The art of distributing information through posters is well-known as a tool for propaganda(Tang , 2023). Song Yingtao (2023) thinks that posters are mainly pasted on the wall or hung on billboards in the form of a single sheet of paper, which is noticeable and simple to observe, and which has grown to become an important tool for

commercial propaganda due to its low cost, quick spread, and obvious effect. Public institutions and non-profit organizations have also trusted this method to use posters to promote their own goals.

Li Jiexing (2021) brought up that with the improvement of promoting industry and visual computerization application innovation, banner plan has bit by bit formed into another calling. Its fundamental component is to configuration by consolidating language components like words, illustrations, varieties and game plan with promoting, media and request, and to utilize some visual computerization programming and different devices to communicate the promulgation subject and motivation behind publicizing, to do an inventive displaying action or interaction. Banner plan has unmistakable and remarkable plan qualities and imaginative style, and the image endeavors to be novel and basic. The image creates a strong visual center effect by combining a number of elements, including graphics, color, composition, and form. (Bo, 2021).

According to Nie Yuting (2019), the commercial poster design refers to the poster's commercial color, which is designed to reasonably match and position the product's style characteristics and audience to present an eye-catching image. According to Shao Jian (2018), as one of the most common forms of commercial advertising, it offers a number of benefits, including a quick release, strong visual sense, easy identification, and exquisite production. The design of commercial posters is an important part of a business's strategic plan to build their brand, promote their products, and establish their image. Its goal is to not only get people's attention but also to make them understand the products in a short amount of time so that they want to buy them. In order to create a commercial poster with accurate appeal, refined expression, and visual impact, commercial poster design must also fully analyze the psychology and needs of the public, their consumption level and state, how they accept it, and the forms of expression that should be used to reflect the uniqueness of the poster. This is in addition to the basic elements of poster design.

In order to promote their own products, tea enterprises often use posters with tea elements as a means of promoting new products. As a typical example of China's traditional culture, the application of tea culture elements in modern poster design can integrate urban commercial activities, urban cultural image and tea culture, and highlight the cultural communication value and the flavor of the times of modern poster design (Ding, 2021). As a "national drink", the elements of tea culture have a wide range of connotations, including the cultural value of tea itself, tea drinking methods, manners, tea ceremony and other ideological contents (Song, 2017). For example, in the process of building a famous historical and cultural city, Yunnan takes the characteristic culture of Chashan Town as the key content of the "Tea Garden Tour", so as to tap the cultural heritage of Yunnan and enhance the soft power of the city image. Based on this, it is of great practical significance to infiltrate tea culture elements into modern poster design, which will highlight the regional cultural heritage and enhance the city's moral cultivation.



FIGURE 6 Pu 'er tea poster

#### 2.4.4 Pu 'er tea brand

In the fiercely competitive Pu 'er tea market in China, the brand competition has reached a white-hot stage. In the process of consulting materials, I learned that the marketing planning of Pu 'er tea products was analyzed in detail for the first time in China in 2006, and then a lot of research work was done in the construction and operation of Pu 'er tea brands. Since 2008, there has been a systematic analysis on the packaging design of Pu 'er tea, mainly from the perspective of national culture and regional characteristics.

When it comes to the brand theory of Pu 'er tea, it can be said that there is no real theory specifically aimed at the formation of Pu 'er tea brand research. Because there are many people who study Pu 'er tea, but the research direction is scattered, the common research mainly focuses on the efficacy of Pu 'er tea and the analysis of its market, marketing and brand building status, such as brand positioning, brand marketing, brand culture building and brand competitiveness of Pu 'er tea, and the methods of these studies are mainly to analyze the brand building or status quo of Pu 'er tea with the existing brand theory to guide the brand building of Pu 'er tea, so there is no breakthrough brand theory.

#### **Brand positioning of Pu 'er tea**

Jiang Zhou (2020) believes that positioning is the key to marketing, and poor positioning will affect the effect of market promotion and even deviate from the brand direction. Moreover, the domestic market is in an oversupply situation, so she thinks that good products need good positioning before they can be successfully promoted to the market. She studied the brand positioning of Pu 'er tea based on Dayi, a successful Pu 'er tea enterprise, and put forward some strategies and suggestions for the brand positioning of Pu 'er tea from the perspective of enterprises combined with the analysis of consumers.

Bai Yun (2019) also started the positioning research of Pu 'er tea from the perspective of marketing, but her research combined products and consumers to explore the positioning point. Her main purpose is to provide brand builders with a way or angle to tap the anchor point. There is no direct positioning strategy and suggestion like Jiang Zhou.

#### **Brand competitiveness of Pu 'er tea**

Chu Haiyan (2019) made an empirical analysis of the brand competitiveness of Pu 'er tea producing areas by analytic hierarchy process, and concluded that the four factors that affect the brand competitiveness of Pu 'er tea are excellent variety selection, growth environment quality, enterprise management and industrial chain. At the same time, brand quality construction accounts for the largest



proportion in the scheme selection, which is the best scheme. Therefore, enterprises should enhance brand competitiveness through quality construction.

#### **Pu 'er tea brand marketing**

Lv Cai-cai, Liu Qin-jin (2021) and others pointed out in the PEST Analysis of Pu 'er Tea Marketing Strategy that brands can bring more spillover value to products, which is an added value for marketers, so marketing brands can bring benefits to consumers, marketers and society. However, there is no more in-depth study on how to specifically market brands.

Zhao Yanfeng (2019), on the other hand, aimed at the current situation that many enterprises of Pu 'er tea have no awareness of brand marketing, analyzed the problems existing in brand marketing of Pu 'er tea, and then put forward corresponding marketing countermeasures, aiming at helping enterprises get out of the predicament of brand marketing of Pu 'er tea.

#### **Pu 'er Tea Brand and Culture**

Pu 'er tea culture is another part of China tea culture, which not only absorbs all aspects of Chinese traditional and modern culture, but also permeates with foreign cultures. Therefore, we must first study and clarify the core and connotation of Pu 'er tea culture, and also study the extension and extension of Pu 'er tea culture, so that we can really carry forward and apply Pu 'er tea culture to correctly build Pu 'er tea brands and promote the development of Pu 'er tea economy and cultural industry.

Jiang Wenzhong and Zhang Mingchun (2018) believe that although many scholars and tea people have discussed Pu 'er tea culture, these studies have always lacked a systematic, comprehensive and profound understanding of Pu 'er tea culture from the theoretical framework and the core layer of culture, so that many aspects of Pu 'er tea culture are still superficial or deviated from the direction, resulting in confusion in the production and brand building of Pu 'er tea products from the government to enterprises in Yunnan, which is manifested in the market promotion, either staying in agricultural and sideline products or following the fashion industrial products. This is extremely unfavorable to the development and brand building of Pu 'er tea. Therefore, they believe that in order to promote the market and build a brand of Pu 'er tea, we must

first find out the cultural connotation and brand value of Pu 'er tea. Therefore, the two researchers further pointed out that the cultural connotation of Pu 'er tea is closely related to Yunnan's special human and geographical environment. Only by combining with the local actual human background can we accurately and rationally grasp the spiritual connotation of Pu 'er tea ceremony, can we highlight the product characteristics and corporate culture and embark on our own market positioning and brand promotion.

In 2005, Tenzin, then deputy secretary of Yunnan Provincial Committee, pointed out that many people were very concerned about the production technology of Puqi tea. He believes that technology is the basis of ensuring the quality of Pu 'er tea, and it is natural to pay attention to it. But people can't ignore the profound culture of Pu 'er tea. Tenzin Bo Gu talked about the present, pointed out the cultural connotation of Pu 'er tea, and advocated building a cultural industry to make Pu 'er tea culture become a lifestyle and cultural consumption accepted by more people.

Zhang Yujing (2020) thinks that Pu 'er tea, a unique tourism resource, can be used to promote the tourism in Xishuangbanna, and the development of tea culture tourism should be intensified to create a distinctive tea culture tourism brand.

#### **Brand building of Pu 'er tea**

Niu Yuanshuai (2018) analyzed the brand building of Pu 'er tea, and specifically pointed out the following problems in the brand building of Pu 'er tea: lack of industry leaders and well-known brands, and weak awareness of brand maintenance; Brand connotation is vague and lacks individuality. In view of the above two problems, he suggested introducing corporate identity system and giving specific countermeasures in combination with reality.

Wu Li (2022) thinks that the main problems existing in the brand construction and development of Yunnan Pu 'er tea industry are vague brand image and low market loyalty. There are two main reasons for the problems. First, the brand positioning does not highlight the brand image and characteristics, which leads to the increase of substitutes. Thirdly, production enterprises and communication organizations lack brand awareness, can not be consistent, and have no mature brand

management plan. She also pointed out that the Pu 'er tea industry is still in the initial stage of cultivating consumers and markets, and none of the many Pu 'er tea enterprises in Yunnan really has a market advantage, let alone a big brand that can have a great impact.

Wu Jianhui (2017), chairman of Yunnan Impression Tea Co., Ltd., pointed out that many tea merchants in China only pay attention to immediate interests, not brand building, and most of them are "selling" for the sake of "selling", so he advocated chain operation to regulate the Pu 'er tea market, so as to ensure consumers a Pu 'er tea brand with good quality and reliable price, and popularize the identification knowledge and drinking culture of Pu 'er tea.

Because Pu 'er tea has developed rapidly in recent years, the research on it is increasing day by day. From the above research, it can be seen that people have paid attention to Pu 'er tea marketing and market interests from the past to the brand building. This also shows that both enterprises and scholars have begun to realize that the sustainable development of Pu 'er tea can not only rely on marketing its health care efficacy and collection value, but also take the brand route to have long-term development, which also reflects that Pu 'er tea is currently facing the problem of brand building. How to build a successful Pu 'er tea brand has become a problem to be solved by every enterprise. The above research has covered a wide range, and they are all indispensable links in brand building. However, brand building is a comprehensive and coherent process, just like many meanings of a brand, it needs all links to be combined together to finally form a real brand. It is also like the definition of brand. At different stages of economic development, its meaning is constantly changing. Therefore, the brand construction of Pu 'er tea must include the above aspects, but the emphasis will be different because of the different development stages of tea enterprises.

#### **2.4.5 Yunnan Pu 'er tea brand development**

##### **(1) Dayi Tea**

As one of the representative brands of Yunnan Pu 'er tea, Dayi tea has profound historical background and extensive brand influence. Taking Dayi tea as an



example, this paper introduces its evolution and course, and discusses its social and cultural performance.

(1) Historical development:

1. Time node: 1938.

2. Founder: Dayi Tea was founded in 1938, and its core enterprise Menghai Tea Factory was founded in 1940. It is one of the earliest mechanized and specialized tea-making enterprises in China. The founders, Fan Hejun, who graduated from the University of Paris, and Zhang Shicheng, who graduated from Tsinghua University, uphold the core values of "cherishing tea and loving people", follow the "tea people's dignity" code of conduct and carry on the "tea people's benevolence" spirit of the tea ceremony. They have grown into a modern, large-scale enterprise group with Pu 'er tea at its core and running through the entire industrial chain of scientific research, cultivation, production, marketing, and culture after more than 80 years of hard work.

(2) The detailed course of Dayi tea and the time nodes of its evolution and development:

1938: China Tea Corporation sent a Commissioner to Yunnan for investigation and planned to set up an experimental tea factory in Fohai, Xishuangbanna.

1939: Mr. Fan Hejun and Mr. Zhang Shicheng began to build the "Fohai Experimental Tea Factory" (the predecessor of Menghai Tea Factory) in Fohai. In April, Nannuoshan Tea Factory, a tea experimental site in Sipu District, Yunnan Province, which was invested by Yunnan Provincial Department of Finance, was established, and it was later taken over by Menghai Tea Factory.

1940: "Fohai Experimental Tea Factory" was built, with Fan Hejun as the factory director. Mainly processing black tea, but also buying and processing tight tea, round tea and so on. And create a batch of white tea with tender buds as raw materials. This tea is straight as a needle, and the tea buds can stand upright in the water after brewing, which is quite popular with consumers. At the same time, the tea factory also

bought compressed tea processed by private businessmen and shipped it to Tibet through Myanmar and India.

1942: In July, the provincial tea department informed the tea factory to close down and evacuate. Because of the outbreak of the Pacific War in the Second World War, Jingdong and other places on the Yunnan-Myanmar border were harassed by Japanese planes from time to time. Jingdong was bombed in April, and the way out for tea was blocked. Tea factory production was once suspended and evacuated, and then resumed and closed.

1951: The Provincial Tea Department sent Wang Xing, Yang Bingkui and Tang Qingyang to prepare for the resumption of the production of Fohai Tea Factory, with Wang Xing in full charge, Yang Bingkui in charge of administration and Tang Qingyang in charge of business. And officially named as "Menghai Tea Factory".

1970: the management system was decentralized. According to the requirements of Document No.118 of the Revolutionary Committee of the Provincial Party Committee, Fohai Experimental Tea Factory was decentralized to local management and decoupled from the provincial tea department.

1973: The experiment of artificial post-fermentation aging technology of modern Pu 'er tea was successful in Menghai Tea Factory, which initiated the era of ripe Pu 'er tea.

1975: Under the planned economy system, China Tea Corporation assigned numbers to the four major tea factories, and products such as "7542" and "7572" of Menghai Tea Factory became the model and standard of raw and cooked Pu 'er tea.

In 1985, Menghai Tea Factory created two new tea brands, 8582 (raw tea) and 8592 (cooked tea), at the request of Hong Kong Nantian Company.

1988: Menghai Tea Factory opened two ten thousand mu tea garden bases in Bada and Brown Mountain, which laid a good foundation for the supply of raw materials for Menghai Tea Factory in the future. In the same year, Menghai Tuocha won the silver prize of "Panda Cup", a national nutritious food.

1989: The trademark of "Dayi" was successfully registered, and two ecological tea garden bases of 10,000 mu were built in Bada and Brown. As an independent brand of tea factory, it started overseas market promotion. Menghai Tea Factory's move is a countermeasure for China Native Produce and Animal Products Import and Export Corporation to require its tea factories to pay royalties when using the trademark of China Tea Brand. In the same year, Pu 'er tea 79562, 79092 and 79102 won the title of provincial excellent.

1996: According to the requirements of local state-owned enterprise restructuring, "Menghai Tea Factory" was restructured into "Menghai Tea Co., Ltd.". The company (tea factory) implements the management mode of "two brands, one team and independent accounting", starts diversified operations and invests in breweries, toy factories and other fields.

1999; Menghai Tea Factory was certified as both green food and organic (natural) food.

2004: Yunnan Bowen Investment Co., Ltd. took over Menghai Tea Factory in an all-round way, and Menghai Tea Factory was completely restructured.

In 2005, Menghai Tea Factory took the lead in obtaining food production quality and safety (QS) license in Xishuangbanna.

2007: Yunnan Dayi Tea Group Co., Ltd. was incorporated; At the end of the same year, Yunnan Dayi Love Foundation was established.

In 2008, Dayi tea production technology was selected into the national intangible cultural heritage list, which is the only intangible cultural heritage project directly named after the brand of the production enterprise in China tea industry.

In 2009, Dayi began to establish an authorized franchise store system. Up to now, more than 2,000 franchise stores have covered 30 provinces, municipalities and autonomous regions in China, providing conditions for consumers to buy genuine Dayi tea conveniently and safely.

2010: Dayi Tea Ceremony Institute was established, dedicated to the research, rating, exchange and promotion of Dayi Tea Ceremony; The Yunnan Science

and Technology Department named the company a "national high-tech enterprise" in October, Industry and Information Committee and other departments; At the end of the same year, it was recognized as a "postdoctoral mobile workstation" by the Ministry of Human Resources and the National Bo Management Committee.

2011: "Dayi" was recognized as "China Time-honored Brand" by the Ministry of Commerce; The brand name "Dayi" was perceived as "China Renowned Brand name" by the Brand name Office of the State Organization for Industry and Trade.

2014: Dayi Tea Malaysia Co., Ltd. and Dayi Company of Thailand were established, and Dayi Tea officially entered the Southeast Asian market.

2016: Pu'er tea entered the era of microbial technology after the successful development of the "Microbial Tea Making Method."

2020: "Dayi" brand Pu 'er tea won the first place in "Top Ten Famous Tea" in Yunnan Province for three consecutive years.

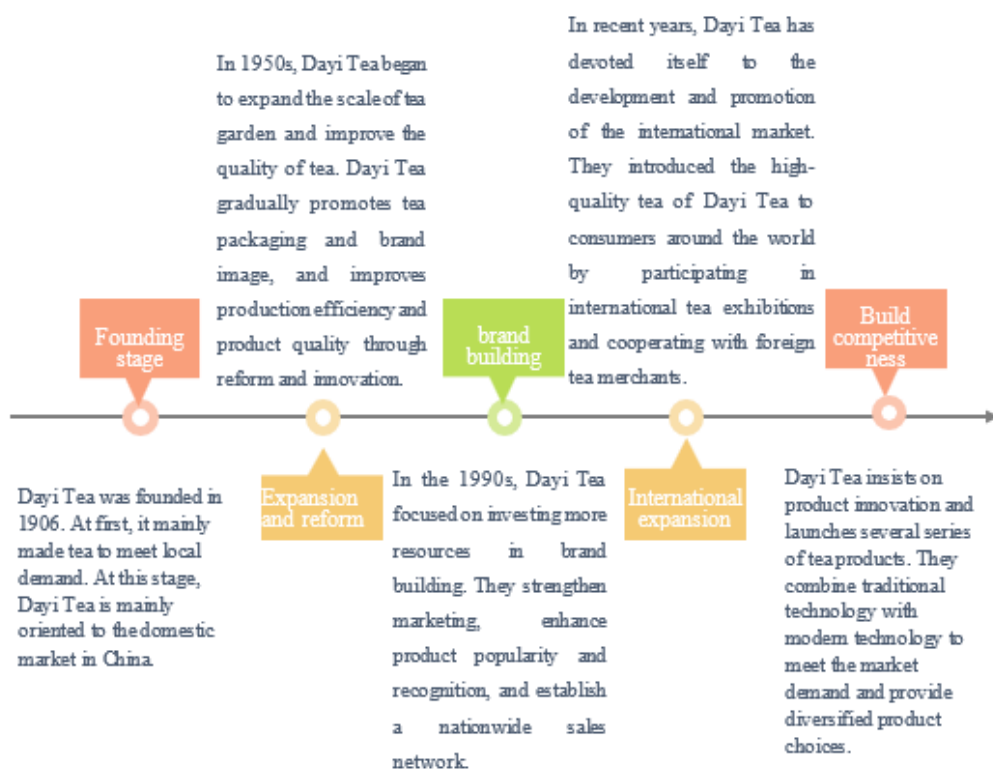


FIGURE 7 Detailed course of Dayi tea

(3) From the past to the present, the social and cultural manifestations of Yunnan Dayi Tea are as follows:

1.1940: Fohai Experimental Tea Factory, the predecessor of Menghai Tea Factory, was formally completed and put into operation. They introduced mechanical tea-making technology and equipment to build an earlier mechanical tea-making factory in China, and cooperated with local tea shops and tea houses to jointly export tea in exchange for foreign exchange to support the Anti-Japanese War.

2.1949 -1970: During this period, the production of Yunnan Dayi tea gradually recovered and developed, which provided some support for the local economy and also promoted the development of the local tea industry.

3.1988; Menghai Tea Factory has opened two ten thousand mu tea garden bases in Bada and Brown Mountain. They cooperate with tea farmers to provide a stable tea market and help farmers in Pu 'er tea producing areas increase their income.

4.2005: Yunnan Dayi Tea took the lead in obtaining food production quality and safety (QS) license, and launched a large-scale cultural activity of "Yunnan Tea Dayi Tianxia caravan trip to Tibet" to promote tea culture and Silk Road culture.

5.2007: Yunnan Dayi Tea Group Co., Ltd. was registered and established, and Dayi Group was established, ending the history of China tea with categories and no brands, and "Dayi Tea" led Chinese tea into the brand era. And set up the Yunnan Dayi Love Foundation, dedicated to social welfare undertakings. They also carried out a series of social welfare activities, such as donations to support education and assistance for post-disaster reconstruction.

6.2008: A large-scale cultural activity of "Yunnan Tea Benefiting the World, caravan to Tibet" was launched, with tea culture as a link to promote cultural exchanges between Yunnan and Tibet.

7.2011: Yunnan Dayi Tea was recognized as "China Time-honored Brand" and became one of the time-honored enterprises with a long history in China, demonstrating its position and reputation in the tea industry.

8.2012: Yunnan Dayi Love Foundation actively participated in post-disaster reconstruction, donated money and materials to the earthquake-stricken areas, and supported the people in the disaster areas to rebuild their homes.

9.2013: Yunnan Dayi Tea Group actively participated in poverty alleviation, promoted the precise combination of tea garden industry and poverty-stricken areas, and provided employment opportunities and income-increasing channels for poor households.

10. In 2014, Yunnan Dayi Tea Group cooperated with China Red Cross Society and other organizations to conduct charitable donation activities and provide educational assistance and funding for schools in poverty-stricken areas. Dayi Tea officially entered the Southeast Asian market, further strengthened cooperation with domestic and foreign tea enterprises, and opened up the international market. They participated in the international tea trade exhibition to improve the popularity and recognition of Pu 'er tea.

11.2015: Yunnan Dayi Love Foundation actively participated in public welfare activities, donated money and materials to support the disaster-stricken areas, helped the development of education and cared for the disadvantaged groups.

12.2016: Yunnan Dayi Tea Group and China Red Cross signed a strategic cooperation agreement to jointly promote the development of charity and social welfare undertakings.

13.2018: Yunnan Dayi Tea Group actively participates in environmental protection, promotes green planting mode, promotes sustainable development and protects ecological environment.

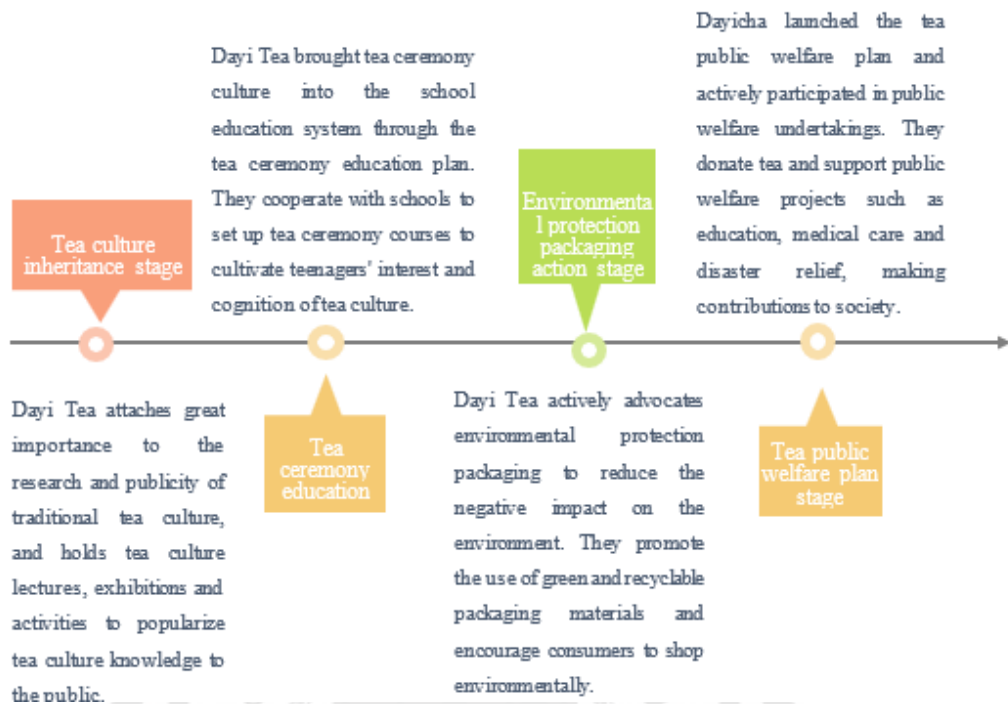


FIGURE 8 Social and cultural contribution of Dayi tea



TABLE 13 Introduction of Dayi Tea Brand

Brand name	Dayicha
Year of establishment	1938
Number of branches	More than 2,600
Tea varieties	Pu 'er tea (raw and cooked), black tea and reprocessed tea.
Product category	Raw tea series include Yiwu Zhengshan, Zodiac series, Peacock series, Menghai Spring, Yindayi, Jindayi and so on. Cooked tea series include Lily, Menghai Star, Longzhuyuan Tea, Gongting Pu 'er Tea, Old Tea Head and 7752 Cooked Tea.
Product selling points	Unique Taste Dayi Tea is famous for its unique taste. Rich in nutrients Dayi tea is rich in nutrients. As one of the representatives of China tea culture, Dayi tea with cultural connotation has profound cultural connotation. Pay attention to the inheritance and promotion of tea culture.
Brand history	Yunnan Dayi Tea Gathering Co., Ltd. (center endeavor: Menghai Tea Plant) is the head of China tea industry, which was established in 1940. Dayi Group upholds the core values of "cherishing tea and loving people," "tea people's dignity" as its code of conduct, and "tea people's benevolence" as the spirit of the tea ceremony. It has grown into a modern, large-scale enterprise group after 81 years of hard work, with Pu'er tea at its core and the entire industrial chain of scientific research, planting, production, marketing, and culture. It leads the industry in terms of production scale, sales volume, profits, taxes, and overall brand influence, and it has 2000 brand franchise stores.

## (2) Changtai tea

Changtai tea is also one of the representative brands of Yunnan Pu 'er tea, which is well received by tea lovers. This paper introduces the evolution and course of Changtai tea, and discusses its social and cultural performance.

### (1) Historical development:

1. Time node: 1998

2. Founder: Yunnan Changtai Group is a modern tea enterprise group integrating scientific research and planting, rough and fine processing, product sales, cultural communication, production, supply, sales and service of Pu 'er tea. Headquartered in Xishuangbanna, Yunnan, the group was established in 1998. Yunnan Changtai Tea Group has always adhered to the enterprise spirit of "honesty, courtesy, innovation and dedication". While consolidating the production system of Pu 'er tea step by step, it has also begun to expand the storage scale of Pu 'er tea and expand the cultural and creative industries of Pu 'er tea. Chen Shihuai engaged in tea operation in state-owned tea enterprises in the 1980s, planted his own tea garden in Xishuangbanna in 1993, founded Shuanggang Tea Factory in 1995, and began to produce his own brand of green tea the following year.

(2) The detailed course of Changtai tea and the time nodes of its evolution and development:

1995: Chen Shihuai founded Shuanggang Tea Factory, and the production of self-owned brand green tea began the following year.

1996: Yi Wu cooperated with Sanhe Tea Company to start negotiations on processing Pu 'er tea.

1998: Changtai Tea Shop was established.

1999: The birth of Pu 'er, an ancient tree of Yichang, marked that private tea enterprises entered the historical stage.

2000: Jinggu Hengfengyuan Branch was founded and Changtai was born. Start piling and cooking.

2001: "Yunyunyuan Tea" was born.

2002: "Thousands of Letters" was born.

2003: "Hengfengyuan" cooked cake began to be suppressed. In the same year, "Changtai Tea Shop" white paper series reached an export with Malaysian tea merchants.

1998: Hengfeng Yuanhao and Sanhe Tea House combined, and Mr. Chen Shihuai founded Yunnan Changtai Tea Shop, which opened the way for the development of Changtai Group.

1999: With the arrival of Mr. Chen Shihuai, the chairman of the board of directors, Changtai Production Bank produced the first batch of products, and the product was selected from Yi Wu. Therefore, the "YichangNo." was formed by taking the initials of Yiwu and Changtai. This batch of products, once released, surprised the tea industry and was called "99 YichangNo.". From this beginning, not only Changtai Group took a solid step, but also sounded the horn for the revival of Yi Wu tea area.

In 2004, the scale of tea shops has entered the top three of Yunnan Pu 'er tea production enterprises, in order to meet the development needs of enterprises. On the basis of Changtai Tea Company, Yunnan Changtai Tea Group, the first Pu 'er tea group enterprise in Yunnan, was established. In the same year, the old tea brand "Wei Rong Hao" was born and began to cooperate with Hong Kong Rongji. In the same year, the old tea brand "Hundred Years Chencang" was founded, and it cooperated strategically with another time-honored brand "Baolansheng" in Hong Kong. The first independent old tea brand in Yunnan was born, and Baolansheng was founded in 1915. In addition to its products, Baolansheng also cooperated with Changtai, the earliest professional storage company in Yunnan Pu 'er tea industry, and Changtai Group entered the strategic planning of old tea.

2005: The birth of "Menghai Qiaobing", "Longma Ruiming" and "Sipuyuan" marked the complete transformation of Changtai Group from mountain to production area to formula, which was a crucial year for Changtai, and then Xishuangbanna Branch was established.

In 2006, Changtai Group won ten well-known enterprises, ten well-known brands, provincial leading enterprises and demonstration price enterprises of Pu 'er tea.

2007: Pu 'er tea encountered the biggest storm in history. Under great pressure, Changtai's 10,000-ton tea factory was completed as scheduled. In the same year, it acquired the state-owned Jiangcheng tea factory and the state-owned Longling

Longmei tea factory. Changtai Group adjusted its own ideas and the independent old tea brand "Years of Changtai" was born.

2008: Changtai Group's sales system reform.

2009: The series of "Renhe Round Tea" was born, and Mansong, Banzhang, Iceland and Xigui went public in high profile, pushing mountainism to a high point;

2012: The replica of classic tea magenta iron and blue iron was successfully trial-produced.

2013: Changtai Group Office and Changtai Art Teahouse began to be distributed nationwide, and Changtai Group entered a new era of sales expansion.

2014: The replica classic tea product "Return to 8582" was successfully trial-produced.

2015: Changtai Group began to enter the Pu 'er financial model and cooperated strongly with Beijing, issuing 70 million yuan before and after.

In 2016, the product structure was reorganized and adjusted again, Changtai entered the core promotion level, Changtai Ancient Tea Garden, Changtai Ancient Tea Production Area and Changtai Ancient Tea Formula were systematically established, Changtai Group's sales were upgraded again, the online and offline experience mode was successfully operated, and a brand-new Changtai with culture, health care, finance and quality was ready to emerge.

2017: This year, it is clear that the three major brands are the core of Changtai Group. The brands are simple and clear, and the three major spindle brands are Yichang, Changtai and Hengfengyuan.

In 2018, the comprehensive architecture of Changtai Art Teahouse, Changtai Tea Study Room and Changtai Franchised Operators was completed. Based on the standards of production, storage and sales, the group divides the above branches into three sections. The first section: production. The group now has five processing branches, especially Dadugang Changtai Tea Factory, which can reach the scale of 10,000 tons per year. The second section: storage. Xishuangbanna Wenpu Tea Warehouse Co., Ltd., a subsidiary of the Group, has been completed in the first article.

The warehouse covers an area of 25,000 square meters, and the current storage scale can reach 15,000 tons. The second phase of the warehouse is under planning, and it is planned to build a storage demand of 100,000 tons in five years. The third largest sector: sales. Xishuangbanna Weishi Tea Co., Ltd., a subsidiary of Changtai Tea Group, was established, and its sales system was fully established in the whole country.

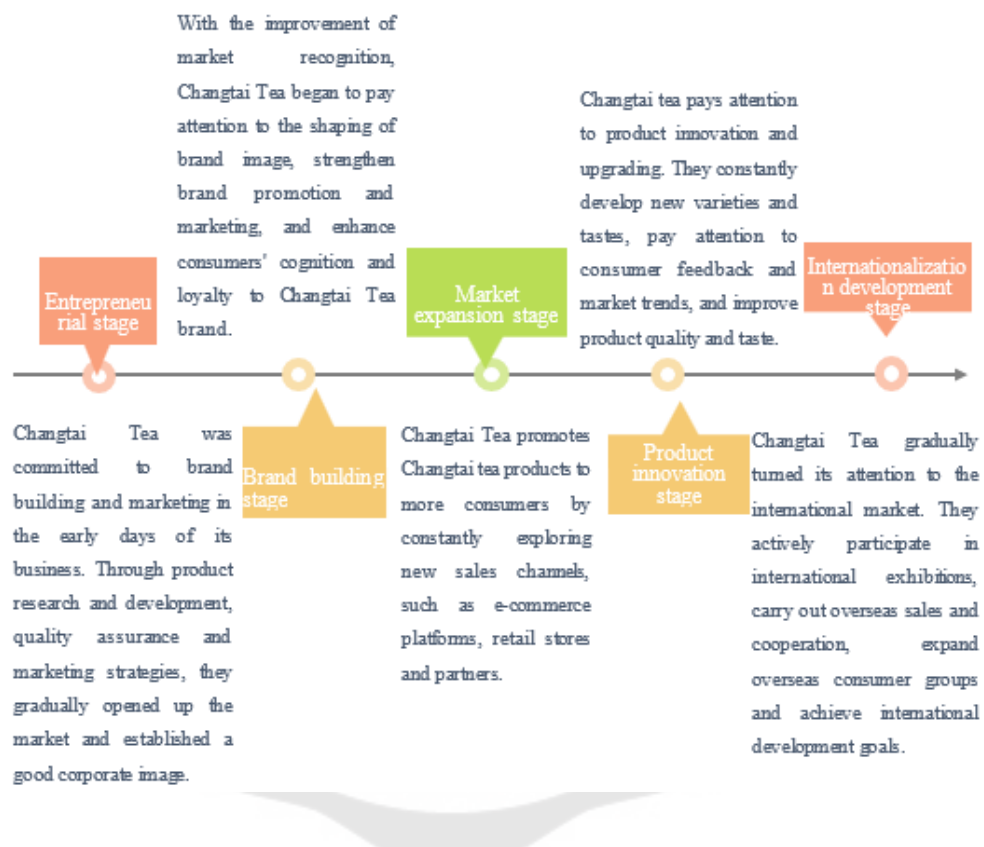


FIGURE 9 The Historical Process of Changtai Tea in Yunnan Province

(3) From the past to the present, the social and cultural manifestations of Yunnan Changtai tea are as follows:

1998: Changtai Tea Store was established and began to play a role in Pu 'er tea industry, promoting the inheritance and development of Pu 'er tea.

1999: The birth of Yichang ancient tree Pu 'er marked the emergence of private tea enterprises in Yunnan on the Pu 'er tea stage. This event is not only an important milestone for Changtai Tea Company, but also has a positive impact on Pu 'er tea culture and industry.

2000: Changtai Tea Company began to make fermented Pu 'er tea, which gave Pu 'er tea a special taste and quality and became a major feature of Pu 'er tea culture.

In 2001, Changtai Tea Company launched the brand "Yunyunyan Tea". Through product naming and packaging design, it conveyed the high-quality characteristics brought by the mountain clouds of Yunnan tea and enriched the cultural connotation of Pu 'er tea. The unique charm of Yunnan tea culture was demonstrated through product innovation.

In 2002, Changtai Tea Company founded "Qianjiafeng" brand, which was named to emphasize the universality and quality assurance of cooperation between Changtai Tea Company and suppliers, and further strengthened the influence of Changtai Tea Company in Pu 'er tea market. The packaging design of tea reflects the essence of China traditional culture, and shows the quality and elegance of Yunnan Changtai tea to the world.

In 2003, Changtai Tea Company launched the "Hengfengyuan" cooked cake, which showed the technical strength and product innovation ability of Changtai Tea Company through its unique production technology and packaging design, and injected new elements into Pu 'er tea culture. The cooperation agreement with Malaysian tea merchants has promoted the international exchange and promotion of Pu 'er tea.

In 2005, Changtai Tea Company became the national key leading enterprise of agricultural industrialization recognized by the Ministry of Agriculture.

In 2007, Changtai Tea Shop was selected as one of the 500 most valuable brands in China.

2010: In cooperation with Zhejiang Media College, the Institute of Tea Culture was established to promote the inheritance and research of tea culture.

2013: Won the title of Yunnan Cultural Industry Demonstration Enterprise, which promoted the industrialization of tea culture.

2016: Changtai Tea Shop was rated as one of the top 100 agricultural enterprises in China.

These events and manifestations show the active participation and contribution of Yunnan Changtai tea in the field of Pu 'er tea culture. By establishing brand, introducing new products and improving tea processing technology, Changtai Tea Shop not only inherits the tradition of Pu 'er tea, but also creates its own characteristics, making important contributions to the social and cultural development of Pu 'er tea.

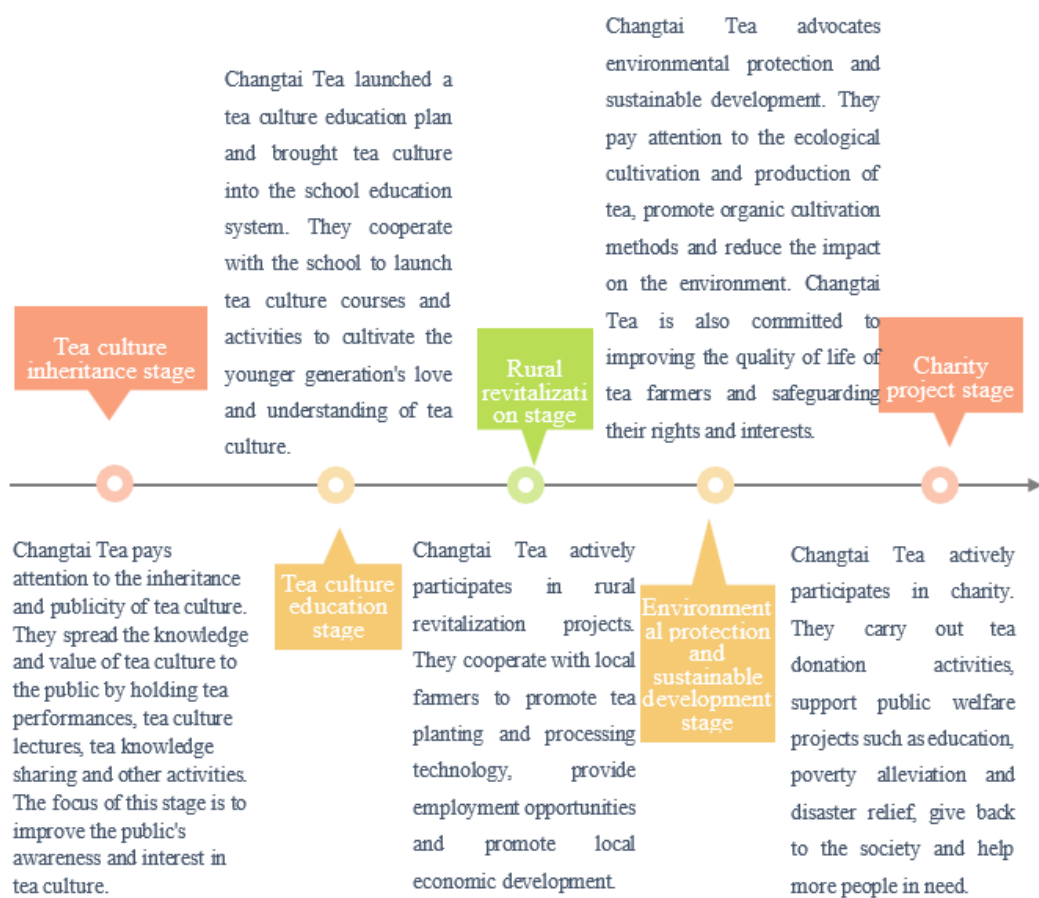


FIGURE 10 Social and Cultural Contribution of Changtai Tea in Yunnan Province



TABLE 14 Changtai tea brand profile table

Brand name	Changtaicha
Year of establishment	In 1998
Number of branches	4,745 families
Tea varieties	Green tea, black tea, oolong tea, Pu 'er tea
Product category	Generally divided into Changtai Classic, Changtai Weirong and Changtai Collection, there are nearly 500 products.
Product selling points	Changtai Tea provides a variety of tea products with excellent quality and taste. Changtai Pu 'er tea pays attention to technology, adopts traditional techniques and is made by hand. The whole process from picking to making is very fine to ensure the quality of tea and pay attention to the inheritance and promotion of tea culture.
Brand history	Yunnan Changtai Group is a modern tea enterprise group integrating scientific research and planting, rough and fine processing, product sales, cultural communication, production, supply, sales and service of Pu 'er tea. Headquartered in Xishuangbanna, Yunnan Province, the group was established in 1998, with fixed assets of 5 billion yuan, planting more than 10,000 mu of tea gardens, operating more than 30,000 mu of ancient tea hills, and producing 6,000 tons of high-quality Pu 'er tea annually. The first Pu 'er tea group enterprise in Yunnan is composed of Xishuangbanna Changtai Tea Store Co., Ltd., Yunnan Weirong Tea Co., Ltd., Xishuangbanna Puwen Tea Warehouse Storage Co., Ltd., Xishuangbanna Shuanggang Tea Co., Ltd., Xishuangbanna Yi Wu Tea Co., Ltd., Simao Hengfengyuan Tea Co., Ltd., Simao Jiangcheng Sipuyuan Tea Co., Ltd., Xishuangbanna Tea Co., Ltd. and Xishuangbanna Weishi Tea Co., Ltd..

### (3) Bajiaoting tea

Bajiaoting is a brand owned by the state-owned Liming Tea Factory, and its Pu 'er tea is famous for its unique "Menghai flavor". Up to now, with its excellent quality and unique flavor, it has developed into one of the most influential brands in the world and

won the trust of customers. Taking the octagonal pavilion as an example, this paper introduces its evolution and course, and discusses its social and cultural performance.

(1) Historical development:

1. Time node: 1955.

2. Founder: Yunnan Agricultural Reclamation Group Menghai Bajiaoting Tea Co., Ltd. (hereinafter referred to as Bajiaoting Tea, formerly Liming Tea Factory), located in Mengzhe Town, Menghai County, Xishuangbanna Dai Autonomous Prefecture, Yunnan Province, which is affiliated to Yunnan Agricultural Reclamation Group Co., Ltd. Yunnan Agricultural Reclamation Group Menghai Bajiaoting Tea Co., Ltd., formerly known as Liming Tea Factory, is one of the oldest tea enterprises in China. Mr. Chen Shengjun, the person in charge of the company, won the "Lu Yu Award" and was awarded the honorary title of "Top Ten Outstanding Tea People in the World" in 2017.

(2) The detailed course of Bajiaoting tea and the time nodes of its evolution and development:

1955: On April 15th, the state-owned farm was formally established and named as the state-owned Dawn Farm, which belongs to the nature of military reclamation.

1957: In March, the state-owned Liming Farm was placed under the leadership of Yunnan Agricultural Reclamation Bureau.

1970: On February 25th, according to the instruction of the Central Military Commission on October 1st, 1969, it was established as the 1st Division and 5th Regiment of Yunnan Production and Construction Corps of China People's Liberation Army. State-owned Liming Farm was changed to the first division and the fifth regiment of Yunnan Production and Construction Corps.

1974: In September, according to the notice of Document No.81 of Yunnan Production and Construction Corps (1974), the title of No.1 Division and No.5 Regiment of Yunnan Production and Construction Corps was revoked and its original title of state-owned Liming Farm was restored.

1979: Dawn Farm decided to "list the tea industry as the main economic development project after' glue, sugar and grain"

1980: On January 10th, according to the spirit of higher authorities, the state-owned Liming Farm was renamed as Yunnan Liming Agriculture, Industry and Commerce Joint Company. In January of the same year, Liming Farm was officially named as Yunnan Liming Agriculture, Industry and Commerce Joint Company, which implemented a comprehensive management model of one-stop agriculture, industry and commerce.

1982: In July, a refining plant was established and production officially started. From then on, the long-term history of relying only on the sale of primary raw materials ended. Small-scale refining processing stations have emerged, which use their own crude tea as raw materials for deep processing to produce finished tea with different specifications.

1986: In October, the tea factory of Yunnan Liming Agriculture, Industry and Commerce Joint Company was completed. During the 15 years from then until 2000, the main products of Liming Tea Factory were "Yunnan Green" and "Yunnan Red" (broken red tea and red striped tea).

In 1998, Yunnan Agricultural Reclamation Group Co., Ltd. formally applied to the State Trademark Office for the registered trademark "Octagonal Pavilion", which was approved and is still in use today.

Late 2000-2001: Liming Tea Factory successfully trial-produced Pu 'er tea, and the products were put on the market.

2004: After reaching an agreement with Yunnan Liming Agriculture, Industry and Commerce Joint Company and reporting to Yunnan Agricultural Reclamation Bureau for approval, Yunnan Agricultural Reclamation Tea Development Co., Ltd. (which was established in 1995 and mainly engaged in sales business) contracted to operate the tea factory of Yunnan Liming Agriculture, Industry and Commerce Joint Company as a legal person.

In 2006, Yunnan Agricultural Reclamation Group Co., Ltd. transferred Liming Tea Factory to Yunnan Agricultural Reclamation Tea Development Co., Ltd. as a whole in order to integrate the internal tea industry resources and seek to make the tea industry stronger and better.

2013: On October 1st, the tea factory of Yunnan Liming Agriculture, Industry and Commerce Joint Company was renamed as "Yunnan Agricultural Reclamation Group Menghai Bajiaoting Tea Co., Ltd.," which is a subsidiary of Yunnan Agricultural Reclamation Group.

2015: Start to declare the construction project of quality and safety traceability system of agricultural products in agricultural reclamation.

2016: Construction of traceability system of agricultural products quality and safety in agricultural reclamation began, with a traceability period of three years and a total traceability goal of 1,000 tons.

2017: On August 4, the company successfully passed the mid-term assessment and acceptance, which enabled the company to strengthen the control of product source and quality and firmly established the brand image. On December 22, 2017, the original Yunnan Agricultural Reclamation Tea Development Co., Ltd. held a renaming ceremony and officially changed its name to Yunnan Yunken Tea Group Co., Ltd., and Yunnan Agricultural Reclamation Group Menghai Bajiaoting Tea Co., Ltd. is now affiliated to Yunnan Yunken Tea Group Co., Ltd. At the end of 2017, the technical transformation project of Yunnan Agricultural Reclamation Group Menghai Bajiaoting Tea Co., Ltd. was basically completed and has entered the final stage.

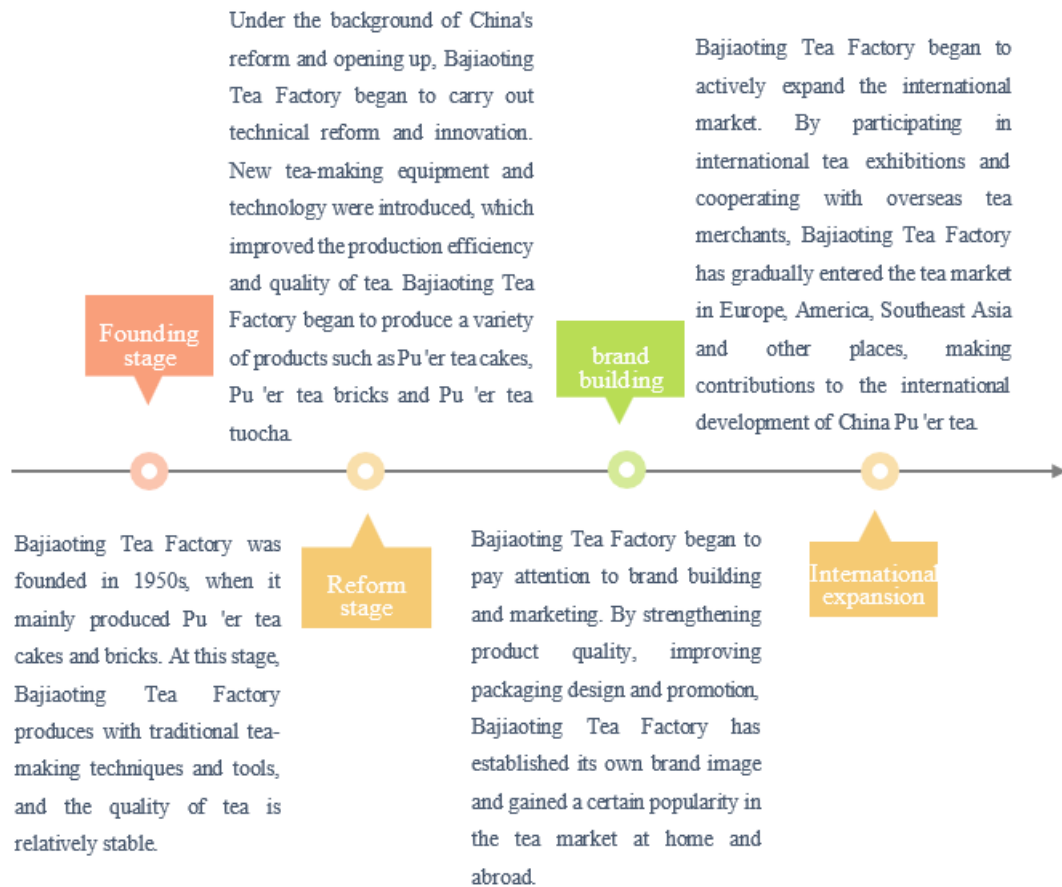


FIGURE 11 Historical process of Bajiaoting tea

From the past to the present, the social and cultural manifestations of Yunnan Bajiaoting tea are as follows:

1995: Bajiaoting Tea Industry in Yunnan was established, dedicated to inheriting Yunnan tea culture and spreading it to the whole country and even the whole world.

In 2007, Bajiaoting Tea Garden began to adopt organic agricultural planting technology to reduce the negative impact on soil and ecological environment and promote the development of environmental protection agriculture.

In 2010, Bajiaoting Tea Factory popularized the knowledge of tea culture to the public and promoted the inheritance and recognition of tea culture by holding activities such as tea art performances and tea culture lectures.

In 2012, Bajiaoting Tea Factory launched the "Tea Garden Volunteers" program, inviting volunteers to participate in tea garden management and environmental protection, and strengthening public awareness of environmental protection.

2014: Bajiaoting Tea Factory actively participated in poverty alleviation, cooperated with local farmers and provided technical guidance and training to help them improve tea planting and production conditions.

2016: Yunnan Bajiaoting Tea Factory cooperated with the school to carry out tea culture education projects to cultivate students' interest and cognition of tea culture and inherit traditional culture.

2018: Bajiaoting Tea Factory launched an environmental protection initiative to promote green packaging and sustainable development and reduce the impact on the environment.

2020: Bajiaoting Tea Factory actively participates in charity, donates tea, supports education and medical projects, and conveys the brand's love and social responsibility.

2021: Yunnan Bajiaoting Tea Factory uses social media platform to promote tea culture, share tea culture knowledge, and increase the public's understanding and attention to tea culture.

2023: Bajiaoting Tea Factory launched a tea garden visit to show tourists the beautiful scenery and environmental protection planting techniques of Yunnan tea garden, so as to improve the public's awareness and appreciation of the tea producing area.



FIGURE 12 Social and Cultural Contribution of Bajiaoting Tea



TABLE 15 Brief introduction of Bajiaoting tea brand

Brand name	Bajiaoting tea
Year of establishment	1955
Number of branches	400
Tea varieties	Pu 'er raw tea, Pu 'er cooked tea, green tangerine, black tea, scented tea and green tea.
Product category	There are 68 kinds of products in the famous mountain series, ancient trees, tea, years and precious tea.
Product selling points	One of the taste characteristics of Bajiaoting Pu 'er tea is mellow, mellow and moist. The quality evaluation of Jiaoting Pu 'er tea can be carried out from both external and internal aspects. The external quality evaluation mainly includes the appearance, color and dry humidity of tea. Generally speaking, Bajiaoting Pu 'er tea is compact in appearance, dark in color and moderate in dry humidity. The internal quality evaluation mainly includes taste and aroma. Generally speaking, Bajiaoting Pu 'er tea has mellow taste, obvious aging and high moisture.
Brand history	<p>Bajiaoting Tea Industry was originally a tea processing group under Liming Agriculture, Industry and Commerce Company (Liming Farm). It started in 1964 and engaged in the development and production of tea products for more than 50 years. In 1984, it built a standard chemical plant and began to produce Pu 'er tea in 2001. By 2013, the company had produced hundreds of varieties of Pu 'er tea, totaling more than 12,000 tons.</p> <p>Bajiaoting tea industry is one of the oldest tea enterprises in China. After years of continuous cultivation and development, "Bajiaoting" brand has won the general trust and recognition of consumers and become one of the most influential brands in the market today.</p>

#### (4) Xiaguan Tea

Yunnan Xiaguan Tuocha (Group) Co., Ltd. is located in Xiaguan, Dali City. After several generations of hard work, the company has become a group company with deep historical background, large production scale, strong driving ability, excellent

technology and quality, a reputable brand, a comprehensive sales network, and an international market. Taking Xiaguan tea as an example, this paper introduces its evolution and course, and discusses its social and cultural performance.

(1) Historical development:

1. Time node: 1950

2. Founder: Zhou Dongbai is the first director of Xiaguan Tea Factory. Xiaguan Tuocha Company has always adhered to the policy of "revitalizing enterprises by quality" and implemented the famous brand strategy, and constantly maintained the competitiveness of its products in the market. The Xiaguan Tuocha produced in Yunnan was rated as "Yunnan Province Quality Product" for four consecutive times; Won the "National Quality Silver Award" for three consecutive times, and won the honorary titles of national famous tea, "China Famous Tea Brand" and the first batch of famous brands in Yunnan Province; Xiaguan Tuocha, which was exported, won the title of provincial excellent product and ministerial excellent product, and won the "World Food Golden Crown Award" for three times; Yunnan Xiaguan Brick Tea, Tuo Tea Bag Tea, Cangshan Snow Green Tea and Gantong Tea were awarded the titles of "Yunnan Quality Product", "China Famous Tea Brand", "10th European Gold Award for Product Quality" and "Yunnan Famous Tea" respectively. The company's high-quality product rate is over 80%. The annual production and sales rate of products is over 98%.

(2) The detailed course of Xiaguan tea and the time node of its evolution and development:

In 1939, Sangzeren, the representative form of Mongolia-Tibet Committee, and Yunnan China Tea Trading Co., Ltd. agreed that each side would invest 100,000 yuan to jointly build a Kangzang Tea Factory in Shimonoseki, and reached an intentional agreement.

1941: Kangzang Tea Factory was established.

1942: Yunnan China Tea Trading Co., Ltd. appointed Qi Zengpei as the director of Kangzang Tea Factory. At that time, the processed tea was transported to Lijiang and sold to Tibet, Sichuan, Yunnan and other ethnic areas, and at the same time,

it was processed and matched with tea for domestic sales. The registered trademark is "Baoyan" brand.

In 1944, before the victory of War of Resistance against Japan, Xiaguan Branch of Yunnan Mining Bank and Yunnan Zhengxing Trading Firm established Bingxing Southwest Tea Factory in Boluodian, Xiaguan, which was a joint venture between government and business. Later, factories were built by Yuan Chunmao, Xie Houchang, Xi Qingxiang, Fu Shunlong, Deyuchang, Fuxing Chang, Dexingchang, Baoji, Yiqun, Yuhua and Fuyuxiang. The larger tea factories are Yongchangxiang, Maoheng, Fuchunhe, Chengchang and Hongshengxiang.

1945: The Mongolian and Tibetan Committee, the shareholder of Kangzang Tea Factory, withdrew its shares, and Yunnan China Tea Trading Company was wholly owned. After War of Resistance against Japan's victory, Director Qi Zengpei returned home. For various reasons, Kangzang Tea Factory also stopped processing. Yunnan China Tea Trading Company has set up another "Xiaguan Transfer Station of Yunnan China Tea Trading Company", which is mainly responsible for transferring the red and green tea processed by Shunning Tea Factory and the locally purchased tea from Xiaguan to Kunming.

1946: Yunnan China Tea Trading Company was merged into Yunnan People's Enterprise Company due to lack of funds, and Kangzang Tea Factory closed down. The transfer station was responsible for transferring the finished tea shipped from Shunning and other places to Kunming. Yan Baocheng, the shareholder of "Yongchangxiang" in Xizhou, planted 4 mu of tea on the ancestral grave of Canglang Peak in Cangshan Mountain, which was the beginning of planting modern tea gardens in Dali.

1948: Yunnan People's Enterprise Company, Yunnan Fudian Insurance Company and Yunnan Fudian Bank jointly resumed the production of Kangzang Tea Factory. In order to facilitate foreign business and contact, Yunnan China Tea Trading Company decided to rename Kangzang Tea Factory as "Xinkangzang Tea Factory of

Yunnan China Tea Trading Company" (hereinafter referred to as Xinkangzang Tea Factory).

1949: The Kuomintang army was defeated, and the situation was chaotic. The general firms in Shimonoseki closed down and closed down respectively. Xinkang Tibetan tea factory also stopped production.

1950: The Kunming Military Control Commission sent a military representative headed by Jassamyn Liu to Yunnan Tea Company (hereinafter referred to as Yunnan Tea Company) for military control. Then the provincial tea company sent Li Zonggui (former director of Fuxing Tea Factory) to Shimonoseki to take charge of the daily work of Xinkang Tibetan Tea Factory. China Tea Company reported to the Ministry of Trade for approval, and Shimonoseki Xinkang Tibetan Tea Factory was renamed as "Shimonoseki Tea Factory of Yunnan Branch of China Tea Company" (hereinafter referred to as Shimonoseki Tea Factory), which belongs to the Ministry of Trade.

1952: The trademark "China Tea Brand" was launched in the system of China Tea Company. Since then, Xiaguan Tea Factory has used the trademark of "China Tea Brand" in a unified way. The use of the trademark "China Tea Brand" is the first enterprise in Dali to use a registered trademark. The former Xiaguan Southwest Tea Factory, Yongchang Xiangxiaguan Tea Factory and other various tea-making enterprises were merged into Xiaguan Tea Factory through public-private partnership, including property, personnel and materials.

1953: Xiaguan Tea Factory was notified by the provincial tea company, and the name of the factory was changed to "Xiaguan Tea Factory of Yunnan Tea Company", and the administration belonged to the leadership of the Yunnan Provincial Department of Commerce.

1956: Xiaguan Tea Factory was officially placed under the leadership of Xiaguan Municipal Committee of the Communist Party of China. The unified processing standards (namely ministerial standards) for tight tea and cake tea produced by Xiaguan Tea Factory are promulgated by the central government.

1959: Xiaguan Tea Factory trial-produced and produced six new varieties of tea. The products presented for the 10th anniversary of the National Day included: Canger Tuocha, Yudai Chunrui, Cangshan Snow Green, Hardcover Tight Tea, Square Tea, Small Brick Tea, Baked Fragrant Tea, Fuzhuan Tea and Fiberboard made by indigenous methods. Among them, Canger Tuocha has won favorable comments both inside and outside the province.

1963: Xiaguan Tea Factory was approved by the provincial tea company, and the inner packaging of the tea with tight edge sales was changed to kraft paper bags and hemp ropes, changing the long-standing method of packaging with waxy bamboo leaves. By the working group of edge selling tea, we went to Zhongdian, Weixi County and other places in Diqing Prefecture to solicit consumers' opinions again and reached a consensus.

1966: During the movement to break the "Four Old", some employees of Xiaguan Tea Factory posted posters, thinking that the trademark of "Baoyan Brand" of Tight Tea was feudalistic, and there were some words on the trademark to promote capitalist management that should be replaced. After being reported to the provincial tea company for research, it was agreed to change to "Unity Card". "Heart-shaped" tea is not conducive to mechanical processing and packaging, and the cost is high, so it is changed to "brick-shaped".

1967: With the consent of the sales area and the approval of China Tea Industry Corporation, the heart-shaped belt was changed into a rectangular brick shape, and its ingredients and processing technology remained unchanged. Since then, the shape of instant tea has gradually evolved into a brick shape.

1970: In order to develop the tea production in Dali, Xiaguan Tea Factory decided to set up points in Zhuyuan Tea Farm in Midu County, Longjian Tea Farm and Manjiang Tea Farm in Dali County to promote the primary technology of baking green tea.

1972: With the approval of the provincial tea company, Xiaguan Tea Factory resumed the production of Qizi cake tea this year. In order to speed up the development

of tea production in Dali, Xiaguan Tea Factory decided to hire 44 tea counselors in Nanjian, Dali, Midu, Yongping and Weishan counties, mainly to guide local tea production and investigate the situation of tea production.

1974: Xiaguan Tea Factory carried out a comprehensive technical transformation on the main equipment such as screening, fine crushing, pressing and drying, and made 28 sets of self-made equipment.

1975: Xiaguan Tea Factory produced powdered instant tea.

1985: "Xiaguan Tuocha" produced by Xiaguan Tea Factory passed the inspection by Yunnan Commodity Inspection Bureau, and was awarded the first batch of products with inspection-free logo and quality identification instructions.

1989: Xiaguan Tea Factory put forward the factory spirit: "unity, pioneering, realistic and enterprising"; Management policy: "deepen reform, improve supporting facilities, strengthen management, attach importance to safety, ensure quality, and create excellence through putuo"; Production principle: "safety, high quality, high yield and low consumption"; Business tenet: "Survival by quality, development by variety, and reputation first".

1993: The registered trademark of Xiaguan Tea Factory "Sandao" was officially opened, with the registration number of 660343.

1994: Xiaguan Tea Factory Party and Government Workers' Meeting decided to contract Manjiang Tea Factory in Manjiang Village Office, Fengyi Town, Dali City for 25 years. 100g Chunjian tea package is enabled with bar code and "Chunjian" tea box printed with Arabic.

1996: Xiaguan Tea Factory decided to suppress the logo of the registered factory on Grade A Tuocha as a product logo to replace the word "A" suppressed on Grade A Tuocha.

In 1997, Xiaguan Tea Factory was approved to use the "green food mark" after a series of examinations and tests by the National Food Industry Association and China Green Food Development Center, making it the first "green food" in the food industry in Dali.

1998: The people's government of Dali approved the establishment of "Yunnan Xiaguan Tuocha (Group) Co., Ltd." with Xiaguan Tuocha Company as the parent company and Dali Tea Co., Ltd. and Nanjian Tea Co., Ltd. as subsidiaries.

1999: Yunnan Provincial Commission for Economic Restructuring approved Yunnan Xiaguan Tuocha Co., Ltd. to regulate according to the Company Law in documentNo. [1999] 05. On February 24th, the standardized industrial and commercial registration was completed in Yunnan Provincial Administration for Industry and Commerce.

2002: On April 28th, the company's "Xiaguan Tuocha Net" was officially opened. On October 31st, Yunnan Foreign Economic Relations and Trade Cooperation Department forwarded the document of the Ministry of Foreign Trade and Economic Cooperation, informing Xiaguan Tea Factory that Tuocha Group had been granted the qualification of green tea export.

In 2005, the "Songhe" brand tea product produced by Xiaguan Tuocha Group Company was recommended by China Tea Circulation Association as "the recommended brand of China Sanlv Project in 2005".

2006: In January, Xiaguan Tuocha Group Company passed the food quality and safety (QS) certification and obtained the production license through the examination of Yunnan Quality and Technical Supervision Bureau. Production license number: QS532914010004.

2008: Entrusted by Dali Land and Resources Bureau, Dali Land Acquisition and Reserve Trading Center signed the Transaction Confirmation for the State-owned construction land use right of plots 01-01-170, 01-01-171 and 01-01-175 in Yinqiao Town of Dali City with Xiaguan Tuocha Group Company.

2014: The evaluation meeting of Xiaguan Tuocha "Intangible Heritage" Digital Museum was held, and the Xiaguan Tuocha Digital Museum was officially launched, and the Xiaguan Tuocha manufacturing skills were digitally displayed.

In 2015, the company successfully completed the certification of the integrity management system, and was awarded the Certificate of Integrity Management



System by the Institute of Certification and Accreditation Technology of the National Certification and Accreditation Administration, with the certificate number: 01-CCAI (Yunnan) 15-0002.

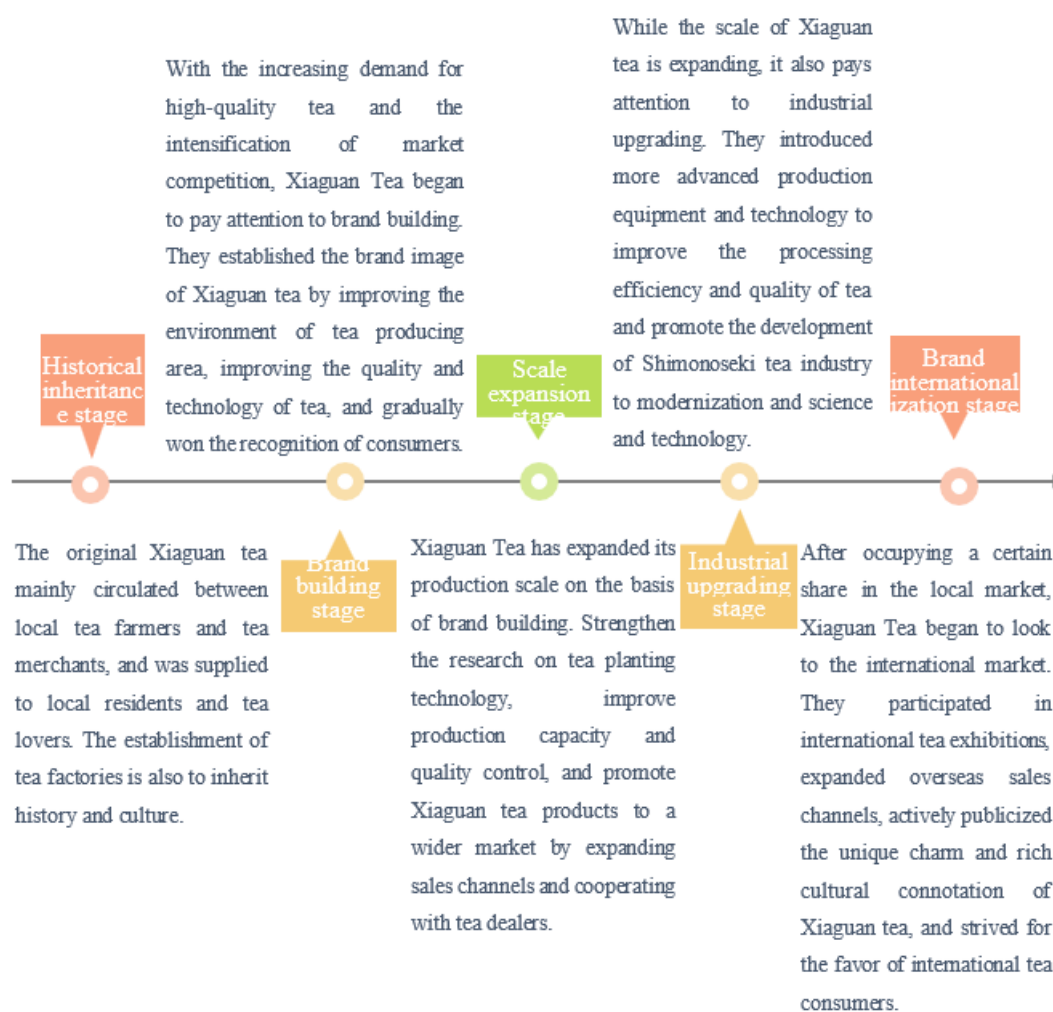


FIGURE 13 Historical process of Xiaguan tea

From the past to the present, the social and cultural manifestations of Xiaguan tea are as follows:

1998: Xiaguan Tuocha Group Company established a charity foundation to devote itself to social welfare undertakings and promote environmental protection and caring projects.

2001: Xiaguan Tuocha began to organize tea performances and tea culture lectures to popularize tea culture knowledge to the public and promote the inheritance and development of tea culture.

In 2004, Xiaguan Tuocha began to adopt organic agriculture and ecological planting technology in the tea garden planting process, and promoted the green production mode.

2006: Xiaguan Tuocha cooperated with local farmers to carry out the tea garden environmental protection plan, and advocated environmental protection practices such as water saving, energy saving and soil protection.

2009: Xiaguan Tuocha donated part of its sales revenue to charitable projects, including supporting education, medical care and poverty alleviation, which reflected the brand's love and social responsibility.

2012: Xiaguan Tuocha launched the green packaging plan and introduced recyclable and degradable packaging materials to reduce the environmental impact.

2014: Xiaguan Tuocha organized volunteer activities in tea gardens and invited volunteers to participate in tea picking and environmental protection in tea gardens, which enhanced public awareness of environmental protection.

2017: Xiaguan Tuocha launched a tea culture education project, entered schools and communities, popularized tea culture knowledge to young people, and cultivated environmental awareness and participation in love activities.

2020: Xiaguan Tuocha advocates the concept of "dripping water, when tea is rewarded", organizes tea donation activities, supports disaster-stricken areas and needy communities, and conveys warmth and love.

2022: Xiaguan Tuocha promotes the concept of green life and environmental awareness on social media platforms, and encourages consumers to take action to jointly protect the earth's homeland.

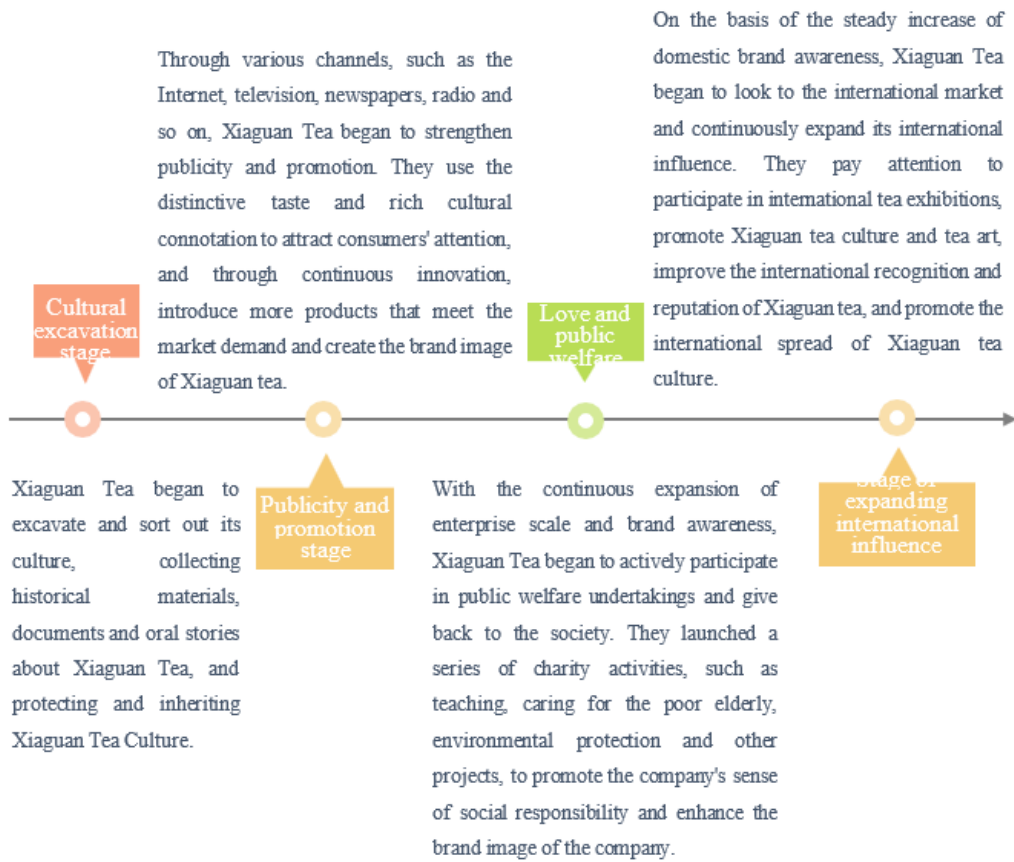


FIGURE 14 Xiaguan Tea Social Culture

TABLE 16 Xiaguan Tea Brand Profile Table

Brand name	Xiaguancha
Year of establishment	1950
Number of branches	400
Tea varieties	Tuocha, cake tea, brick tea, tight tea and other pressed teas (Pu 'er tea).
Product category	Xiaguan Tuocha is mainly classified according to the grade of selected materials, which can be divided into super Tuo, Grade A Tuo, Grade B Tuo and so on.
Product selling points	<p>Appearance: Xiaguan Tuocha presents a flat shape, with conspicuous golden bud leaves, rich color and bright oil.</p> <p>Aroma: Xiaguan Tuocha has rich floral and fruity fragrance, with osmanthus fragrance, chrysanthemum fragrance and rose fragrance in the floral fragrance.</p> <p>Taste: Xiaguan Tuocha has a rich taste, juicy taste, long-lasting sweetness, and a strong fragrance of flowers and fruits.</p> <p>Soup color: the soup color of Xiaguan Tuocha is reddish-brown, the soup is cool and bright, and the color is gorgeous and attractive.</p>
Brand history	<p>The tea business Yunnan Xiaguan Tuocha (Group) Co., Ltd. integrates research and development, production, sales and tea culture communication of tea products. Xiaguan Tuocha was founded in 1902 with a history of 121 years. The company was formerly known as Kangzang Tea Factory, which was founded in 1941. In the mid-1950s, it was changed to "Xiaguan Tea Factory in Yunnan Province", and in 1994, it was transformed into "Xiaguan Tuocha Co., Ltd. in Yunnan", and in 2004, it was privatized. After several generations of hard work, it has become a group company with deep historical background, large production scale, strong driving ability, excellent technology and quality, a reputable brand, a comprehensive sales network, and an international market.</p>

#### (5) Chinese tea

Founded in 1949, Chinese Tea adheres to the concept of nature, ecology, safety and health, and takes "Chinese Tea as a national drink" as its brand proposition. After years of development, it has now developed into a large-scale tea brand integrating tea planting, production, processing, research and development, sales and cultural promotion, ranking first among the top 100 tea industries for many years. Taking Chinese tea as an example, this paper introduces its evolution and course, and discusses its social and cultural performance.

##### (1) Historical development:

1. Time node: 1954

2. Founder: Wu Juenong is the founder of China Tea Co., Ltd. (hereinafter referred to as China Tea Company). His brand proposition is "China Tea, Choose Tea," and his business philosophy is "Good Tea is in China Tea." He is also committed to making the tea industry a pillar industry for rural revitalization and creating a healthy and beautiful life for consumers with tea products and services.

(2) The detailed course of Chinese tea and the time nodes of its evolution and development:

1949: Chen Yun, then, at that point, head of the Focal Monetary and Financial Council, Bo Yibo and Mama Yinchu, then, at that point, delegate chiefs, marked a record and consented to lay out China Tea Organization.

1954: China Tea Company was formally established.

1956: It was changed to China tea export.

1961: China Tea Export Company merged with China Export Company to form China Tea Native Products Import and Export Company.

1970: China Native Products Animal Products Import and Export Corporation was created when China Tea Native Products Import and Export Corporation merged with China Animal Products Import and Export Corporation.

1985: The Service of Unfamiliar Exchange and Monetary Participation supported the foundation of China Tea Import and Product Company, as an auxiliary of

China Public Soil and Creature Cultivation Organization, to work and deal with the import and commodity business of 18 tea organizations cross country.

In 2000; On November 23rd, China Tea Import and Export Corporation was reorganized into China Tea Co., Ltd. with the approval of the State Economic and Trade Commission.

In 2004, COFCO incorporated China Native Produce and Animal Products Import and Export Corporation as a wholly owned subsidiary.

2014: China Tea became one of the 18 specialized companies of COFCO; One of the first ten pilot reforms of mixed ownership and employee stock ownership by SASAC.

2015: China Tea won the Top Ten Channel Brand Enterprises (Chain Type) of China Tea Industry in 2015. Chinese tea won the title of advanced unit of inheritance and innovation of China's time-honored brand.

In 2016, China Tea won the first place among the top 100 enterprises in China tea industry.

2017: Complete the round of ownership reform. Chinese Tea won the titles of "Top Ten Influential Brands in Food Industry" and "Top 50 Brands in China Tea Industry in 2017".

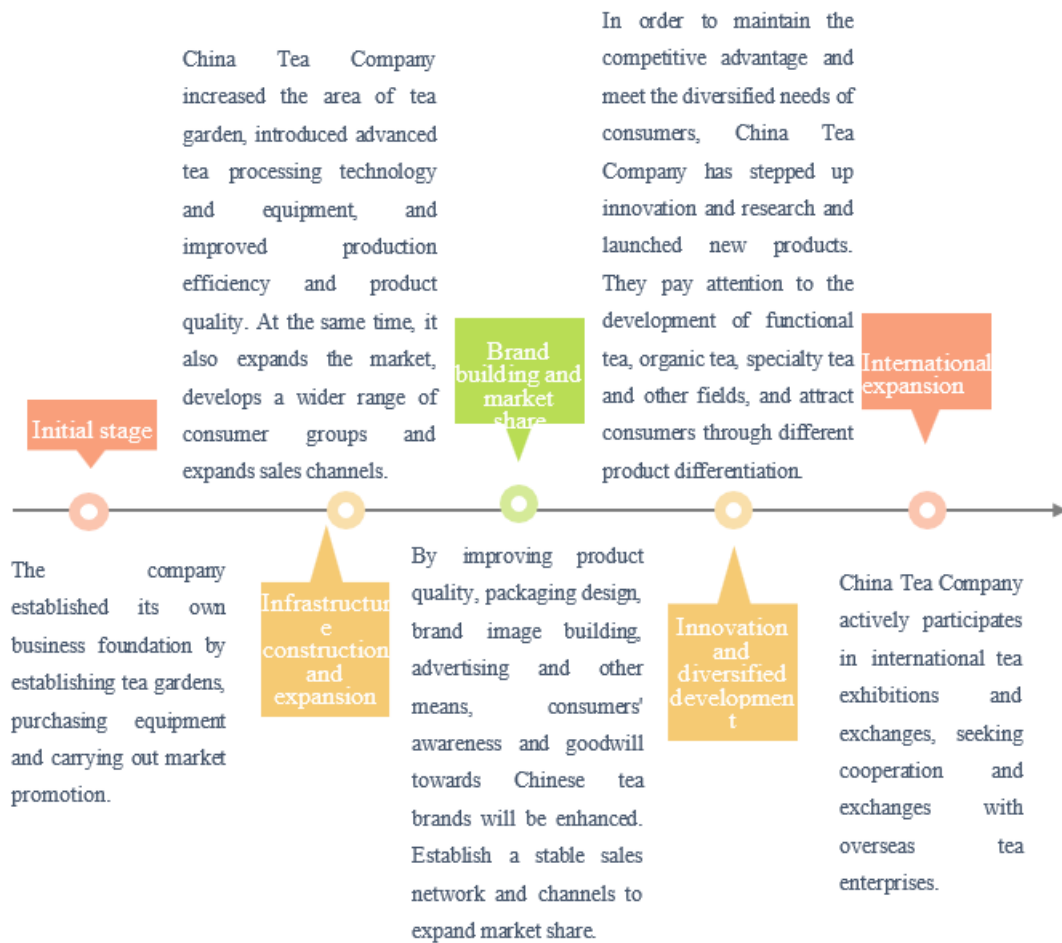


FIGURE 15 Historical process of Chinese tea

From the past to the present, the social and cultural manifestations of Chinese tea are as follows:

1954: China Tea was founded and began to devote itself to the inheritance and promotion of China tea culture.

1978: China Tea actively participated in tea exchange and cooperation activities at home and abroad, and promoted China tea culture to the world.

1990: China Tea established the Tea Culture Research Institute to conduct in-depth research on tea culture and popularize tea culture knowledge.

In 2005, Chinese tea introduced organic planting technology to promote the planting and production of organic tea and reduce the negative impact on the environment.



2010: China Tea launched the "Tea Garden Ecological Protection Plan" to promote the ecological construction of tea gardens and protect wildlife and ecosystems.

2012: China Tea launched the "Tea Ceremony Education Plan", which incorporated tea ceremony culture into the school curriculum and cultivated young people's interest and cognition of tea culture.

2014: China Tea actively participated in poverty alleviation projects, cooperated with farmers in poor areas, and provided technical guidance and training to help them improve tea production conditions and income.

2016: China Tea launched the "Environmental Protection Packaging Action" to promote the use of green packaging materials and reduce the burden on the environment.

2018: China Tea launched the "Tea Public Welfare Plan" to donate tea and support public welfare undertakings, such as education, medical care and disaster relief projects.

2022: China Tea actively spreads tea culture knowledge through social media platforms and online activities, enhances public awareness and interest in tea, and promotes the inheritance of tea culture.

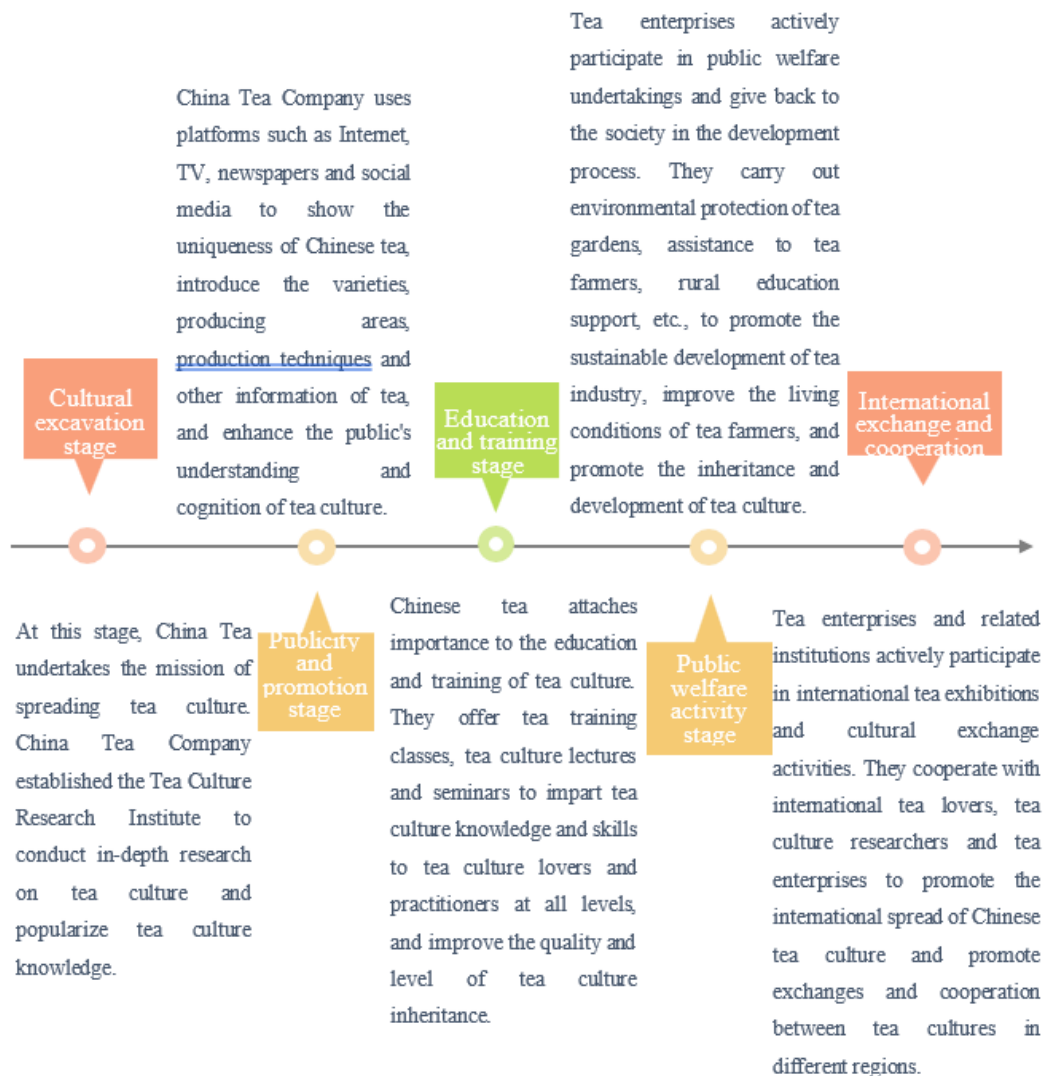


FIGURE 16 Social and cultural process of Chinese tea

TABLE 17 Brief introduction of Chinese tea brands

Brand name	Tea
Year of establishment	1954
Number of branches	175
Tea varieties	Green tea, Pu 'er tea, black tea, white tea, scented tea, black tea and reprocessed tea.
Product category	Jinzhong Tea, Yinji Pu 'er Tea, Huangguan Laofir Narcissus, Haidi Black Tea No.1, Longguan Longjing Tea, Old Tree White Tea, Dream Butterfly Flower Tea, Centennial Mucang Black Tea and Foreign Trade Daluo Tea
Product selling points	Tea leaves are pure in taste, rich in aroma, high-grade in packaging and super-valued. After brewing, the tea soup is thick and pure, and the taste is mellow. Chinese tea pays attention to quality in material selection, and only chooses the latest tea raw materials. Secondly, Chinese tea pays attention to the traditional tea-making technology and brings the quality of tea to the extreme. Furthermore, Chinese tea pays attention to the details of every link, and the fine treatment process makes the aroma of tea more intense.
Brand history	<p>China Tea Co., Ltd. (hereinafter alluded to as China Tea Organization) takes "China Tea, Pick Tea" as its image recommendation, "Great Tea is in Chinese Tea" as its business reasoning, and takes the mission of growing tea industry, reinforcing tea innovation and further developing tea culture as its central goal, and is focused on incorporating tea industry into a support point industry for rustic renewal and making a solid and lovely life for shoppers with tea items and administrations.</p> <p>Established in 1949, China Tea Organization is the earliest public expert enterprise laid out in the exchange framework after the establishing of New China, and has made significant commitments to the public financial development for quite a while.</p> <p>China Tea Organization is a Chinese respected venture perceived by the Service of Trade. It was accepted into the Xinhua News Agency's National Brand Project in 2019, and CCTV's Brand Power Project in 2021. China Tea has been voted "My Favorite China Brand" numerous times, and its business scale has consistently ranked among the top 100 in the tea industry. China Tea" brand items have been utilized as "public tea" for ordinarily to ensure significant state undertakings, and have turned into an incredibly famous business card addressing China.</p>

## 2.5 Cultural Identity

Culture has a political and moral meaning in Chinese culture since a long time ago, and it mainly refers to the non-violent, non-compulsory way for the upper class to realise the cultural identity of the common people, and to construct a kind of socio-political and moral order, i.e., "the hoop of culture", which is completely different from the English word culture, which is the first word for "farming cultivation". It is completely different from the original English word culture, which means "agricultural cultivation". The New Dictionary of Modern Chinese defines "culture" as "the sum of spiritual and material wealth of mankind, archaeological relics and artefacts, and the ability to use words and the knowledge of languages and sciences". Regarding "identity", scholars in China generally believe that "identity" is a sense of belonging, loyalty, and ideals. Zhang's Dictionary of Psychology explains identity in two ways: firstly, it is a sense of belonging to a group to which an individual belongs, and secondly, it is the individual's psychological convergence with the group".

There are many interpretations of the meaning of "cultural identity" by scholars in China, but it is generally believed that cultural identity is related to national security and national stability. Zheng Xiaoyun's Cultural Identity is the earliest work on the theory of cultural identity in China, and he believes that cultural identity is people's sense of belonging to the culture, which makes people recognise the culture in their thoughts and plays a role in people's various behaviours". Liu Qiu (2023) believes that cultural identity is a common cultural confirmation, and he also mentions that value and value identity are at the core of cultural identity". In addition to defining cultural identity, scholars have also elaborated the importance of cultural identity in different fields from multiple perspectives, arguing that strengthening cultural identity is conducive to the development and inheritance of national culture, the realisation of national cultural self-awareness and the enhancement of national cohesion. Zhou Yu and Liao Xiaoqin (2023) proposed that from the perspective of cultural identity structure, individuals continuously learn language, customs and other cultures in groups, which is a process of practice". Zou Guangwen and Shen Dandan (2021) believe that the core of cultural identity is

national value identity, which is conducive to strengthening national cohesion and maintaining national security and stability". Buy Baojiang (2021) elaborates from the perspective of globalisation that actively implementing the construction of cultural identity is conducive to the sustainable development of China's traditional sports culture. Li Chunmei and Hao Xiaoyuan (2018) believe that cultural identity focuses more on the identity of the national culture, which is conducive to national cultural self-awareness, national cultural self-improvement, and national cultural self-confidence". Some scholars have provided reference value for designing the path of cultural identity by dividing the level of cultural identity. Taking tea culture as an example, the grasp of the identity mechanism of Chinese excellent traditional culture needs to face up to the cultural structure embedded in the subject of identity, the state of the identity field and the law of change as a prerequisite, starting from the whole, to stimulate and create a shared context, to improve the effectiveness of ideological and political education, to enhance the effectiveness of ideological and political education, and to realise the identity of the content of ideological and political education. Zheng Xiaoyun (1992) divided cultural identity into four levels, the first level is the highest level of cultural identity, which is the identity of the culture that people have; the second level is the identity of blood relationship; the third level is the identity of the elements in one's own cultural system; and the fourth level is the identity of the foreign culture". Zoubin, Wen Fangfang (2017) similarly divided cultural identity into three levels through the three cultural levels of material culture, institutional culture, and spiritual culture: first, identification with the cultural forms of the manifestation layer; second, identification with the cultural norms of the protection layer; and third, identification with the cultural values of the core layer".

To sum up, cultural identity is a psychological sense of belonging to the culture and cultural groups to which people belong, and it is the recognition of cultural forms, cultural norms and cultural values of a nation formed by living together for a long period of time, and it has the important role of cohesion of national consensus and strengthening of national unity. With in-depth research, cultural identity has been linked to national identity and state identity, and has been classified into different degrees

according to the superficiality to depth of cultural identity, providing a theoretical basis for the promotion of national identity and the consolidation of state identity.



## CHAPTER 3

### RESEARCH METHOD

This chapter mainly introduces 4 parts, which are a series of contents related to the research, including: research design, research objects, research tools, and data collection. Among them, the research design mainly introduces the overall research idea of this study; In the research object, the research group and sample selection are introduced in detail. The questionnaire and interview outline used in the research information collection are presented in the research tools. The data collection mainly used SPSS statistical software. All content is designed for research objectives.

#### 3.1 Research design

After consulting the information related to the cultural awareness of Pu 'er tea on the Internet, this paper combs and summarizes the development course of Pu 'er tea wiping culture. According to the data, a questionnaire on cultural identity of Pu 'er tea was designed. The questionnaire was distributed and recycled by Questionnaires. Through the investigation of 400 Pu 'er citizens, the current status of cultural identity of Pu 'er city was analyzed. Finally, it puts forward some targeted countermeasures and suggestions to solve the problem.

#### 3.2 Research object

1. Population: This study was conducted in Pu 'er City, Yunnan Province, one of the producing areas of Pu 'er tea, with a total population of 2.37 million. The male population is 1.242 million, accounting for 52.4% of the city's permanent population; The female population is 1.128 million, accounting for 47.6% of the city's permanent population. There are about 650,000 people aged 18-30.

2. Sample: 400 citizen in Pu 'er City, Yunnan Province were randomly selected to ensure that the number of male and female samples was similar. The number of participants in the questionnaire is as follows:

$$n = \frac{N}{1 + Ne^2}$$



Location:

$N$  = population

$n$  = sample size

$E$  = sampling error, equal to 0.05.

Thus, the sample size of 400 is calculated as follows:

$$n = 650000 / [1 + (650000 \times 0.0025)]$$

$$n = 650000 / (1 + 1625)$$

$$n = 650000 / 1626$$

$$n = 399.753$$

$$n \approx 400$$

The participants of this study plan to include 400 people who participate in the survey of Pu 'er tea recognition, and they will be randomly selected from Pu 'er City, Yunnan Province, China.

The interview samples will be randomly selected from people between 30 and 60 years old who have the habit of drinking tea in Pu 'er City. A total of 8 people will be interviewed in this interview. Since conducting interviews requires time, manpower, and material resources, it will be relatively easy to contact, arrange, and conduct 8-person interviews, while larger-scale interviews may increase operational difficulty and complexity. Considering the limitation of resources, in order to obtain more comprehensive information and views, 8 people representing different social groups and backgrounds (including Yunnan government staff, Pu 'er tea cultural inheritors and Pu' er citizens) were selected for interviews.

### 3.3 Research instruments

#### 3.3.1 Questionnaire

In order to enable this research to be carried out smoothly and with sufficient data support, the final results will be more scientific and effective. Therefore, the author intends to use a questionnaire to investigate the citizens of Pu 'er City in order to understand the current public's cultural recognition of Pu 'er tea. Therefore, the author intends to design the questionnaire based on the collation and induction results of

relevant literature and combined with the actual needs of the research in this paper. The questionnaire is prepared with a 5-level Likert scale, which is convenient for subsequent statistical calculation. In order to ensure the feasibility of the questionnaire, the reliability and validity of the designed questionnaire will be tested before the formal release.

### **3.3.2 Interview Outline**

In order to deeply understand the status quo of cultural identity of Pu 'er tea and explore the strategies to enhance cultural identity of Pu 'er tea, this paper preliminarily decided to design an interview outline. The questions in the interview outline will be designed with semi-structured questions, so as to understand the respondents' views on the inheritance and development of Pu 'er tea culture according to their answers. The interview outline is an aid to the questionnaire, so the questions in the interview outline design will be similar to those in the questionnaire design.

### **3.4 Data collection**

The preliminary preparation for data collection in this study will be completed through the network platform. The questionnaire will be made into an electronic questionnaire, which will be distributed and recovered through the questionnaire Star network platform. Finally, the data results answered by the respondents will be statistically processed and reasonably saved for subsequent research and analysis.

### **3.5 Data analysis**

By using mathematical statistics, the data collected through questionnaire survey were statistically analyzed to explore the current status of cultural identity of Pu 'er tea, and the results were analyzed by SPSS. Secondly, the validity test and reliability test are used to test the validity of the questionnaire.

### **3.6 Research process**

In the investigation and analysis of objectives 1,2 and 3, literature review, field survey, interview and data analysis are mainly selected.

The first step is to collect, read and analyze a large number of domestic and foreign literature content on Pu 'er tea and tea culture, and read the historical development process materials of Pu' er tea.

The second step is to combine the literature and the purpose of this research, made the questionnaire of Pu'er tea culture, distributed a certain number of questionnaires, and collected and sorted out one week after the electronic questionnaire of the questionnaire star.

In the third step, the collected data were analyzed using the SPSS software.

The fourth step is to conduct field research in museums, government departments, libraries, Pu 'er tea factories and other places in Yunnan Province, and study the development of Pu' er tea culture in China in combination with the data obtained in the first step.

The fifth step is to interview Yunnan government staff, inheritors of Pu 'er tea culture and Pu' er citizens (8 people) to obtain first-hand information.

The sixth step is to analyze the questionnaire and the interview results, and study the current cultural awareness of Chinese Pu'er tea.

## CHAPTER 4

### RESULTS

#### 4.1 Development history of Pu'er Tea drinking culture in China

##### 4.1.1 The development history of Chinese tea culture

The roots of tea culture can be traced back to ancient China, and this long-standing tradition has been constantly evolving and enriching in the long years. Tea is not only a drink, but also a cultural symbol, bearing people's emotional exchange and ideological inheritance. Since ancient times, tea has become an important carrier for entertaining guests, making friends and cultivating self-cultivation. Its formation and development have gone through many periods, such as pre-Qin, Jin, Southern and Northern Dynasties, Tang and Song Dynasties, Yuan, Ming and Qing Dynasties, etc., and it is integrated into the splendid civilization of the Chinese nation, which is unique and glorious and is praised by the world.

##### (1) The primitive stage of tea culture in pre-Qin period

China is the old neighborhood of tea trees, and the historical backdrop of planting and drinking tea can be followed back millennia. The myth about how tea got its name dates back to ancient times. According to the Shennong Herbal Classic, around 2700 BC, the legendary Shennong discovered the detoxification effect of tea when he tasted a hundred herbs, which marked that tea was first used as medicine. In ancient times, tea was also used to satisfy hunger. Because it tastes bitter and similar to bitter vegetables, it became a food substitute when food was scarce.

During the Spring and Autumn Period and the Warring States Period, tea gradually changed from medicinal to daily necessities. Historical records show that people began to use tea for cooking and drinking after roasting, similar to cooking or mixing vegetables, to increase nutrition and detoxify. This way of eating tea continues to this day, for example, the method of making "cold tea" is still preserved among Jino people in Yunnan. At the same time, the Spring and Autumn Period and the Warring States Period are the times when a hundred schools of thought contend, and the Confucian thoughts of "benevolent government" and "benevolence and harmony" have

had a far-reaching impact on tea culture. These thoughts emphasize the simple and elegant gentleman style, which laid the foundation for the formation of China tea culture and still affects the inheritance of tea ceremony culture.

## **(2) The budding stage of tea culture in Jin Dynasty and Southern and Northern Dynasties**

During the Wei, Jin, Southern and Northern Dynasties, tea culture further flourished, and a large number of tea trees were planted in Bashu area, and the wind of drinking tea gradually swept the country. During the Western Jin Dynasty, tea has become a common way for ordinary people to entertain guests. At the same time, luxury goods became popular in the upper classes of society, and Chaze became a symbol against luxury goods. This change not only endowed tea with more spiritual connotation, but also raised it from a simple drink to a cultural height, which also reflected the changes of social values at that time. The development of tea culture is not only a change of material form, but also a sublimation of cultural spirit, which has a far-reaching impact on tea ceremony culture in later generations.

During the Wei and Jin Dynasties, the society was in turmoil, and scholars were unable to make meritorious deeds in politics, so they turned to talk about the Tao to express themselves. During this period, more and more people realized the benefits of drinking tea, so tea culture was widely spread. Scholars often drink tea all day, knowing that tea can clear the heart and refresh the mind, and regard it as a spiritual companion. As can be seen from the literary works at that time, people's chat mode began to shift from the previous fine wine to the tea ceremony. At the same time, in the Southern and Northern Dynasties, the earliest prototype of teahouse, tea stall, began to appear. Although it was legendary, it reflected the prosperity of tea trading in the market at that time, and there were endless buyers. In addition, tea not only spread widely during this period, but also penetrated into the daily life of ordinary people, and was also integrated into literary works and sacrificial ceremonies. Tea has gradually become a part of communication etiquette, not only a material communication, but also a spiritual communication carrier, which has injected new connotations into people's spiritual life.

### (3) The formation stage of tea culture in Tang Dynasty

In the history of China, the Tang Dynasty was regarded as a prosperous time when the country was rich and the people were strong and the world was peaceful. The high development of politics and economy in Tang Dynasty further promoted the formation and development of tea culture in China. At that time, the rise and spread of tea drinking custom was closely related to the rise of Zen. Many monks related to tea appear, such as the poet monk Jiao Ran, who thinks that tea is different from wine, and it is a refreshing drink, even comparable to "Zhu Xian Qiong Rui pulp". Tea tasting can not only make people clear-headed, but also bring enlightened spiritual enjoyment. During this period, the concept of "tea ceremony" also began to appear. Apart from spreading among monks, among the literati in the Tang Dynasty, reciting and writing poems became a trend, and the refreshing function of tea just met the needs of poets to stimulate literary thinking. During the imperial examination, the imperial court will send tea fruits to the examination room to alleviate the fatigue of reference people. Under the impetus of the imperial court, the trend of drinking tea has spread rapidly, coupled with the preferences of literati, tea has a connection with literature, art, natural landscape and other aspects, and the artistry of drinking tea has become an inevitable trend. During this period, the custom of drinking tea was all the rage, which promoted the development of tea production and consumption in Tang Dynasty, and the social demand for tea increased, which effectively promoted the prosperity and development of tea trade.

In the mid-Tang Dynasty, in order to meet the rulers' demand for palace tea, a special Gong Bakery was set up at the junction of Yixing in Changzhou and Changxing in Huzhou to produce tea for the palace, which greatly promoted the development of tea production technology. Guzhu purple bamboo shoots produced in these places have also become the exclusive tea for rulers. This system has promoted the further improvement of tea production quality, and various famous teas have also emerged. In the Tang dynasty, the production and trade of tea reached an unprecedented scale, and tea has become an indispensable part of the life of the

people, including the monarch, the minister, the ink man and the monks. The tea garden in the Central Plains is vast, the tea trade is prosperous, and even the ethnic minorities in the border areas exchange horses for tea, which leads to the collection of taxes on tea and the establishment of tea administration. In a word, tea culture was really formed in the Tang Dynasty, and this period became an important turning point in the history of tea culture. Around 780 AD, Lu Yu created three volumes of Tea Classics, which is the first book devoted to tea in China and even in the world. It makes the world know how to drink tea and greatly promotes the spread of tea culture.



FIGURE 17 Lu Yu image

Lu Yu in the Tang Dynasty was born in Tianmen, Hubei Province. She was an abandoned baby. Later, when she entered the temple, she didn't like learning Buddhism, but had a soft spot for tea. He is proficient in tea ceremony, travels around the middle and lower reaches of the Yangtze River and Huaihe River Basin, makes an in-depth investigation of tea affairs, savors spring water and dares to explore. After more than forty years' efforts, he completed the world's first monograph on tea, Tea Classic, so he was honored as "Cha Sheng" by later generations. The publication of Tea Classic not only marked the real formation of tea culture, but also witnessed the prosperity of social economy and culture at that time. Although The Book of Tea was not in the prosperous Tang Dynasty when it was published, it still reflected the rich connotation of



the society at that time. This book is not only the result of Lu Yu's in-depth study of tea affairs, but also the crystallization of the indomitable spirit of ancient tea people, which has laid a solid foundation for the discipline of tea and tea culture in China.

#### **(4) The flourishing stage of tea culture in Song Dynasty**

In the Song Dynasty, tea culture reached unprecedented prosperity and prosperity. During this period, the Song Dynasty was prosperous, not only the economy was booming, but also the culture was becoming more and more brilliant, which laid a solid foundation for the prosperity of tea culture. High-ranking officials and nobles in the society are addicted to tea culture in succession, and Jian 'an tea is particularly popular, among which Longtuanfeng cake is highly respected. They not only attach importance to the quality of tea, but also put forward higher requirements for the way and procedure of drinking tea, making the tea ceremony more exquisite. The production process of Beiyuan tribute tea is strict, and specialized officials supervise the production of tribute tea, which promotes the continuous perfection and innovation of tea-making technology. The improvement of this technology not only affects the production of tea, but also plays a great role in promoting the development of tea industry in surrounding areas, especially in southern Fujian and Lingnan areas. The prosperity of tea culture in Song Dynasty pushed the production and technology of tea cakes to a new peak, which laid a solid foundation for the further development of tea culture in China.

Tea culture in Song Dynasty gradually spread in all social strata, from literati to ordinary people, and tea has become a common daily necessity for the rich and the poor. As the main distribution center of tea in Bianliang at that time, tea shops were everywhere, people liked to fight tea, and tea-related works also emerged in large numbers during this period. With the relocation of the capital of the Southern Song Dynasty to Lin 'an, the center of China tea culture moved southward, and the tea culture in the Song Dynasty reached its peak. Up to now, teahouses in the streets of Hangzhou have sprung up like mushrooms after rain, and the tea culture atmosphere is strong. In the Song Dynasty, tea drinking techniques also developed significantly, not only by frying tea leaves, but also by ordering tea and distributing tea. Compared with the

simple frying and drinking methods in the Tang Dynasty, the tea ceremony was more colorful.

In the Song Dynasty, the study of tea science flourished, especially the study of Jian 'an tribute tea became the focus, forming a systematic tea science system. Many tea scientists, such as Ye Qingchen, Cai Xiang, Huang Ru, Shen Kuo, Zhao Ji, and the elderly in Shen 'an, have written representative works, covering all aspects of tea cooking skills, tea ceremony spirit and folk tea culture. It is worth mentioning that Song Huizong personally wrote "Daguan Tea Theory", which described in detail the process of tea collection, cooking methods and the scene of folk tea fighting, which played an important role in promoting the court nobles' enthusiasm for tea culture at that time. These tea works not only enrich people's knowledge of tea, but also promote the inheritance and development of tea culture.

The development of tea ceremony in Song Dynasty far surpassed that in Tang Dynasty. Compared with the simple way of decocting and drinking in the Tang Dynasty, the tea drinking skills in the Song Dynasty are more diverse and rich. In addition to the traditional methods of making tea and frying tea, there are also more elaborate techniques such as ordering tea and distributing tea. Cai Xiang, a famous tea scientist, elaborated the tea ordering method in detail in his Record of Tea and Song Huizong's Theory of Daguan Tea, which indicated that the tea ordering technique had reached a quite high level in the Song Dynasty. These new tea drinking techniques have enriched the tea ceremony culture and people's lifestyles



FIGURE 18 Doucha in Song Dynasty

### (5) The tortuous development of tea culture in Yuan Dynasty

In the Yuan Dynasty, the Mongols became the rulers of the Central Plains, and they were not interested in the complicated tea ceremony in the Song Dynasty. Although the northern nationalities like drinking tea, they don't pursue the exquisite and complicated procedures of tea sets like the Song Dynasty. Therefore, the upper class in Yuan Dynasty did not actively advocate tea culture. Scholars no longer regard tea affairs as a means to show their gentleness, but more as an opportunity to hone their will and show chastity. This change of thought made the tea ceremony return to a more primitive and simple state.

In the mid-Yuan Dynasty, with the continuous improvement of tea-making technology, the production level of tea was also significantly improved. Some areas have begun to form a unique tea culture, and the tea produced by it is regarded as a treasure and enjoys a high reputation throughout the country. In addition, some places have also introduced water mills for mechanical tea making, which use water power to drive the grinding of tea leaves, which marks an important step in tea making technology. These advances not only improved the quality of tea, but also enriched the tea culture at that time.

### (6) Popularization of tea culture in Ming and Qing Dynasties

The rulers of the Ming Dynasty thought that making Tuanbing tea was too labor-intensive and material-intensive, so they ordered to stop producing Longtuan tea and transform bud tea instead, thus promoting the vigorous development of bud tea and leaf tea. In the production of green tea, in addition to improving the enzyme-fixing process, the frying process was also introduced. Subsequently, loose tea, leaf tea and other tea varieties also developed in an all-round way in the Ming and Qing Dynasties. Oolong tea first appeared in Wuyishan in the middle of Ming Dynasty, and later spread to southern Fujian, Chaoshan and Taiwan Province. With the passage of time, Zhengshan tea also appeared in Wuyishan area, and its production technology spread to Anhui, Jiangxi and other places, and finally evolved into Kung Fu black tea. During the Ming and Qing Dynasties, the variety of tea in China was gradually enriched, forming a basic tea planting pattern, which laid the foundation for the long-term development of tea culture in China.

In Ming Dynasty, the way of tea brewing was simple and simple, mainly based on loose tea, which helped to maintain the most primitive form of tea, made tea tasting more convenient, and made tea culture truly integrated into social life. With the increase of tea varieties, people pay more attention to tea tasting. Scholars not only pursue the quality of tea itself, but also pay attention to the artistic conception of tea tasting. They like to make tea in clear spring, pine forest, bright moon and breeze, and pursue the artistry and skill of making tea. With the increase of tea varieties, the types of tea sets became rich and varied in the late Ming Dynasty, and tea sets with different styles, textures and patterns emerged one after another.

In the Qing Dynasty, tea tasting changed from focusing on artistry to integrating into daily life, and people's requirements for drinking methods gradually became less demanding. Tea culture went deep into the people and became a part of people's lives. Tea trade has also developed from simple tea trade to import and export trade including tea works, tea poems and tea paintings. In 1650, a large number of China teas appeared in the French tea market. Subsequently, the East India Company began to trade with China. At that time, the export volume of tea in Xiamen, Fujian

Province reached 150 tons directly in Britain; In 1690, China obtained a sales license to sell tea to the United States. Subsequently, China organized a delegation to India and Sri Lanka to purchase tea-making machinery and learn local tea production technology. Until the late Qing Dynasty, China was influenced by the Second World War, and the tea culture experienced a bumpy course under the destruction of imperialist invaders.

In the Qing Dynasty, tea tasting changed from an art to a part of daily life, people no longer paid too much attention to the way of tea tasting, and tea culture penetrated into folk life. Tea trade is no longer limited to simple tea trading, but extended to import and export trade including tea works, tea poems and tea paintings. In 1650, China tea began to appear on the French market in large quantities, and was subsequently transported to England by the East India Company. At that time, Xiamen's tea exports reached 150 tons and were sold directly to the UK. In 1690, China obtained a license to sell tea to the United States. Subsequently, China sent a delegation to India and Sri Lanka to buy tea-making machinery and learn local tea production technology. Until the end of Qing Dynasty, China was influenced by the Second World War. Under the rule of imperialist invaders, tea culture experienced a tortuous development process.

### **(7) The development period of modern tea culture**

Since New China's founding, as the nation's economy and society recovered, tea production has increased annually, and the tea culture has given the country new life. In 1980s, the first social organization in China, Tea People's Home, was established in Hangzhou. Since then, many institutions devoted to the study of tea industry and tea culture have sprung up all over the country, such as China Tea People's Association in Beijing and Luyu Tea Culture Research Association in Hubei. With the rise of tea culture, teahouses of various sizes and characteristics have sprung up all over China. Tea festivals with tea as the theme are held every year in various tea producing areas, such as the Rock Tea Festival in Wuyishan City in the province of Fujian, the Pu'er Tea Festival in the province of Yunnan, and the Xinyang Tea Festival in the province of Henan, to advance the improvement of nearby economy and exchange.

Nowadays, tea culture has achieved new development and become an important part of the revival of traditional culture in China. With the continuous promotion of China's great rejuvenation goal, tea culture is also full of vitality in the tide of the times. People's love for tea is growing day by day, not only because it adds interest to life, but also because people pay more and more attention to the health care value contained in tea. Tea has also become a common gift when visiting relatives and friends. The integration of tea culture and tea industry has been further deepened. In some areas, tea industry has become one of the pillars of local economy and provided important support for poverty alleviation. In the process of promoting the Belt and Road Initiative in China, tea culture has become an important link between China and its neighboring countries, which has promoted friendly exchanges and cooperation and created favorable conditions for more countries to participate in the Belt and Road Initiative.

Chinese tea culture is a rich treasure house, which contains profound humanistic spirit, philosophical thought and moral concept. It is of great significance to promote the construction of a socialist cultural power and enhance the national cultural soft power. Therefore, we need to dig and interpret the times value of Chinese tea culture, extract its essence and turn it into people's spiritual pursuit and behavior habits. In this way, the most essential social qualities of the Chinese country can be as one with contemporary culture and present day culture, in this manner infusing new imperativeness into the social legacy and advancement of the Chinese country.

#### **4.1.2 The development history of Pu 'er tea culture in China.**

##### **(1) The origin of Pu 'er tea**

Yunnan Pu 'er is the source of tea trees in the world, and the evolution of tea trees has gone through tens of millions of years. In Oligocene in the late Tertiary, the climate changed from dry to wet and warm, angiosperms rose in large numbers and propagated rapidly, and *Magnolia grandiflora* evolved to *Magnolia sinensis*, and the birth of tea trees was the result of its evolution. In Yunnan, magnolia fossils are mainly distributed in the west of Ailao Mountain range, the dip section of Hengduan Mountain range and 22-25 north latitude, which is consistent with the wild tea tree community in



later generations. In 1978, Institute of Botany, Chinese Academy of Sciences and Nanjing Institute of Geology and Paleontology announced the discovery of a flora dominated by *Magnolia grandiflora* 35.4 million years ago, which was called "Jinggu Flora" in geology and paleontology, only found in Jinggu Basin, and was the only area not affected by Quaternary glaciers. Due to the special geographical environment, the tea trees in Jinggu flora can survive and develop, and gradually spread around. In the following more than 30 million years, tea trees continued to multiply around, and gradually distributed in Jinggu, Lincang, Cangyuan, Lancang, Jingdong, Ninger and other areas of Yunnan, and formed ancient tea tree communities, which provided a material basis for later human use of tea. Huang Guishu believes that Pu 'er tea was originally planted by Pu people, who lived in the upper reaches of the Yangtze River in the pre-Qin period, and its distribution included Yunnan, Guizhou, Sichuan, Chongqing and other places. When the King of Wu attacked Zhou, the Pu people allied themselves with Zhou Wuwang to take part in Mu Ye's swearing-in crusade against Shang Zhouwang. The Book of Pastoral Oath says: "I am a friend of Tsukujun, and I am a ruler ... Pu people", and the new compilation of Yunnan Tongzhi also records: "King of Zhou Wu attacked Zhou, and Kuairan Pu defended the people in Mengjin". After King Ke Yin of Wu, many ethnic groups who joined the League presented tribute to Zhou Wuwang, and one of the precious items was tea. The twelfth volume of Huayang Guozhi and The Collection of Ancient and Modern Books also mentioned that ethnic minorities paid tribute to Zhou Wuwang for tea. At present, there is a high degree of recognition that Pu people in Yunnan offer tea to Zhou Wuwang, but the distribution range of Pu people is still uncertain, and whether the hypothesis is established or not remains to be verified. The earliest record about the use of tea by ethnic minorities in Yunnan is *Materia Medica and Vegetable Department* written by Wu Pu of Wei State during the Three Kingdoms Period in 109 BC, which contains: "A bitter vegetable is a tea, a selection, and a winter outing, and it is beside the mountain road in Chuangu, Yizhou." The word "tea" in the text is an ancient tea word, while "Yizhou" in the text is Yizhou County established after Yuan Feng, the emperor of the Western Han Dynasty, established the ancient country of "Nan



Man" in two years. In this paper, "Tea" is classified as "Dish Department", and Xu Shen's annotation of "Dish" in Shuo Wen Jie Zi is "Stubby Edible", which shows that in the Western Han Dynasty, ethnic minorities in Yunnan Province have begun to eat tea and can recognize its bitter taste. A clear record about the cultivation of Pu 'er tea was first found in Tan Cui's Heng Zhi of Yunnan Haiyu: "There is a tea king tree in Chashan Mountain, which is bigger than Wushan Mountain, and it is a relic of this Wuhou, and it has been worshipped by the Yi people so far." "Wuhou" in the text refers to Zhuge Liang in the Three Kingdoms period. The "tea mountain" in this paper refers to Youle, and the "five mountains" refer to five tea mountains, namely Gedeng, Yibang, Mangzhi, Manzhuan and Mansa (Figure 3). In addition to the above-mentioned documents, there are still many legends about the remaining species of Wuhou in the ethnic minorities in Southwest China. In a word, it can be seen from literature records and related legends that Pu 'er tea has a long history, is deeply respected and loved by local people, and has been integrated into national culture.



FIGURE 19 Records of Pu 'er tea in Heng Zhi of Yunnan Haiyu.

## (2) Development of Pu 'er tea

The development stage of Pu 'er tea is mainly in Tang, Song and Yuan Dynasties. Since the Tang Dynasty, there have been clear records about Pu 'er tea in the literature, and Pu 'er tea has gradually become commercialized. At this time, the central government noticed the importance of Pu 'er tea to the nationalities in the western regions and implemented the strategy of "governing the border with tea", which cast a political color on Pu 'er tea. A clear record of the origin and use of Pu 'er tea in history began with Man Shu, written by Fan Chuo, a Tang official, which has a volume of seven years: "Tea leaves the mountains of Yinsheng City, and there is no way to collect it. Mengsheman drinks it with pepper, ginger, cinnamon and cooking. " Yinsheng City is now Jingdong County, and its jurisdiction includes Fengyi City, which is now Ninger County. "Yinsheng City Boundary Mountains" refers to the major tea mountains in Pu 'er City and Xishuangbanna, which are the main producing areas of Pu 'er tea today. It can be seen that Pu 'er tea and the major tea mountains in Xishuangbanna began to produce tea in the Tang Dynasty. In 1991, a large transitional tea tree was discovered in Bangwai Village, Lancang County, Yunnan Province. According to the expert's research, it was identified as a transitional type from wild tea tree to cultivated tea tree, reflecting the homology of early domestication and utilization of tea tree. The textual research of Bangwai Tea Tree shows that as early as the Tang Dynasty, the ethnic minorities in Yunnan had begun to cultivate and domesticate wild tea trees, and the location of Bangwai Tea Tree was located in Yinsheng City in the Tang Dynasty, which confirmed the records in Fan Chuo's Man Shu. According to Heng Zhi of Yunnan Haiyu: "It is often suspected that the common tea was not known when it appeared ... then the common tea used in Xifan has been used since the Tang Dynasty". From the side, it shows that the ethnic minorities in Yunnan began to use tea in the Tang Dynasty and used it to trade with Tubo. In the Tang Dynasty, Tubo took dairy products and meat as the staple food. Because of the bad geographical environment, it was not suitable to grow vegetables, and the food lacked vitamins. After Princess Wencheng entered Tibet, she widely promoted tea drinking, and the buttered tea created by her was widely accepted. Tea became an indispensable drink for the Tibetan people, so that "one day without

Chaze's stagnation, three days without Chaze's disease". After the death of Li Shimin, Emperor Taizong, the relationship between Datang and Tubo deteriorated for a time, and then the court decided to implement the strategy of "governing the border with tea", that is, blocking the ancient tea-horse road and prohibiting Pu 'er tea from entering Tubo. At this time, Pu 'er tea has been used as a political bargaining chip to participate in national governance. The strategy of governing the border with tea worked, the western part of the Tang Dynasty gradually calmed down, and the relationship between the Tang Dynasty and Tubo gradually eased. During the Xuanzong period of Tang Dynasty, the imperial court began to exchange Pu 'er tea for Tibetan horses, and Pu 'er tea became an important link to maintain Tang Dynasty and vassals. In the Song Dynasty, due to the great threat to the Northern Song Dynasty from the regimes of Jurchen and Xixia, which were left over from the Five Dynasties and Ten Kingdoms, the war in the north was tense and horses were badly needed, so the tea-horse trade came into being. At one time, the Northern Song Dynasty promoted horse politics and exchanged Pu 'er tea for a large number of horses in the western regions, which indirectly promoted the spread and development of Pu 'er tea. With the prosperity of commodity economy in Song and Yuan Dynasties, the characteristics of Pu 'er tea as a commodity have been widely known, and ethnic minorities began to trade with Pu 'er tea. In Jing Li's "Yunnan Zhi lue Zhu Yi Customs" in the Yuan Dynasty, there is a saying: "Gold teeth and hundreds of yi, trading for five days, trading with felt cloth, salt and tea", which clearly mentions that Pu 'er tea has become a tradable commodity. During the Yuan Dynasty, Pu 'er tea was introduced into Russia by Mongols, which started the internationalization of Pu 'er tea.

### **(3) The prosperity of Pu 'er tea**

During the Ming and Qing Dynasties, the production of Pu 'er tea was gradually standardized, and most of the tea produced in southern Yunnan was spread to the outside world through Pu 'er, thus it was officially named "Pu 'er tea" in the Wanli period. With the prosperity of trade and official attention, Pu 'er tea reached its peak and became a royal tribute tea.

During the Ming Dynasty, the concept of "Pu-erh tea" (Pu-erh tea) had clearly appeared in historical records. Wanli Yunnan Tongzhi has been published for sixteen years, and it is "Puer in the car, where tea is produced". Xie Zhaozhe, a scholar who was the right-wing chief secretary of Yunnan, mentioned Pu 'er tea for the first time in his book "A Brief Introduction to Yunnan": "All the tea used by ordinary people is steamed into a ball, which is better than drinking water." From Xie Zhaozhe's exposition, we can know that Pu 'er area has started to standardize the production of tea by "steaming into dough", and that "what is used by ordinary people is all common tea" is widely accepted by the world. At the same time, the name of the area was officially changed from "Pu 'er" to "Pu 'er", which was recorded in Fang Yizhi's "Physical Tips": "Pu 'er tea, steamed into a ball, is the most powerful thing in the western market, and is the same as Lu 'an", and the concept of "Pu 'er tea" was put forward for the first time and continues to this day.

In the mid-Ming Dynasty, Pu 'er tea had flowed into Beijing along the ancient tea-horse road and the Silk Road, which was deeply loved by people at that time and continued until the Qing Dynasty. Liu Yuanchang said in "Tea History" in the early Qing Dynasty: "Yunnan Pu 'er tea is really rare, and people are not easy to get it", which shows the preciousness of Pu 'er tea. The prevalence of Pu 'er tea in Ming and Qing Dynasties mainly originated from three aspects.

First, Pu 'er tea is "warm and fragrant" and "extremely strong in flavor", which is different from tea in other regions. The Records of Yuanjiang written by Zhang Lucheng during the reign of Kangxi in Qing Dynasty mentioned that "Pu 'er tea, which comes from Pu 'er Mountain, is warm and delicious, which is different from other products". It is also pointed out in the Continued Tea Classic compiled by Lu Tingcan in the Qing Dynasty and Yunnan Tongzhi compiled by E Ertai and others: "Pu 'er tea comes from Pu 'er Mountain in Yuanjiang, which is warm and fragrant." Wu Daxun's "Notes on Southern Yunnan" describes the wonderful taste of Pu 'er tea: "It is extremely strong when you drink it under torture, and it is superior to other teas". Wang Tao's praise of Pu 'er tea in Song Yin Man Lu reached the extreme: "Life makes Pu 'er tea

progress. The woman drank it and drank it, saying, 'This taste is absolutely better than Longjing, and the chest is one of the fastest'.

Secondly, Pu 'er tea has the digestion function and medicinal value. Zhao Xuemin, a Qing dynasty, wrote in "Compendium of Materia Medica": "Pu 'er tea paste is as black as paint, and sober up comes first. Green is better, digestion and phlegm, clearing the stomach and promoting fluid production, and the skill is especially great. " It is pointed out that Pu 'er tea has the characteristics of sobering up and resolving phlegm, and it can also help digestion and clear the stomach, and it is "especially powerful". In addition, he believes that Pu 'er tea "can help digestion and regulate qi, eliminate stagnation and dispel cold, which is the most beneficial thing". In addition to historical records, folk novels give a more vivid description of the digestion function of Pu 'er tea. In the sixty-third episode of A Dream of Red Mansions, Baoyu said to his mother, "I'm afraid to stop eating because I ate noodles today." At this time, Lin Zhixiao's wife took the lead and said with a smile, "It's time to stew some Pu 'er tea." From this, we can see people's understanding of the digestion function of Pu 'er tea at that time.

Third, Pu 'er tea is "the most delicious", but it is not available to other teas because of its "delicious taste". Ruan Fu recorded in his book Pu 'er Tea: "Pu 'er tea is famous all over the world and tastes the most delicious". The characteristic and degree of Pu 'er tea can even be used to punish people who are not punctual. In the second part of Three Notes on Chu Zhai, Liu Shengmu wrote "Those who are late ... drink Pu 'er tea with strong frying".

The charm of Pu 'er tea lies not only in the folk, but also in the fact that Pu 'er tea, with its characteristics of "clearing the stomach and promoting fluid production, is especially powerful", has met the digestion needs of nomadic Manchu people who mainly eat dairy products and meat products, and it has become a royal tribute tea, even praised by Emperor Qianlong as "the unique Pu 'er brand is firm, but the standard is not enough to boast the tongue".

According to the records in Volume 12 of the Biography of Yunnan Clouds by Ni Pi, the Qing Dynasty ordered "Governor E Ertai to set up a general tea shop in

Simao, so as to judge its affairs", to take charge of the production and trade of Pu 'er tea, and set Pu 'er tea as tribute tea, which was undertaken by Simao Hall every year, and "donated 1,200 yuan to the Francisco treasury for purchase", and no private trade was allowed before the tribute tea was sent to the capital. The royal family also has extremely strict requirements for Pu 'er tribute tea. According to the records of Pu 'er Fuzhi in Daoguang period, the tribute "dry tea is prepared every year, with five kilograms of heavy group tea, three kilograms of heavy group tea, one kilogram of heavy group tea, four or two groups of tea, and one or two or five dollars of heavy group tea. There are also bottles of bud tea and pistachio tea. Box sheng tea cream, a total of eight colors ". After the purchase, the "Eight Colors" Pu 'er tea was transported to the capital with the caravan through the ancient tea-horse road between the mountains and mountains.

As a tribute, Pu 'er tea is not only used as a drink for the royal officials, but also a business card for the Chinese nation to go global. During the Qing dynasty, the Qing government enjoyed a large number of tribute countries. After accepting the tribute from the vassal state, the Qing government will give rich awards to the vassal state, including Pu 'er tea, in order to show its status as a "heavenly kingdom". The second volume of Four Theories of the Sea States contains the reward for Siam: "In the 24th year of Jiaqing in Siam, the envoy went to Beijing to pay tribute for longevity ... and rewarded the envoy with jade ruyi, fairy fruit, flowers, Pu 'er tea paste ...", while the fifth volume contained a more generous gift for the English country, and Pu 'er tea became an important gift for the king. "I specially gave the king jade ruyi, dragon satin and python. With the development of tribute trade, Pu 'er tea has gradually flowed into Central Asia and Europe, becoming the name card of the Chinese nation and going to the world.

Pu 'er tea flourished in the Ming and Qing Dynasties, and then declined with the deterioration of the political situation in the late Qing Dynasty and the early Republic of China. "In the 13th year of Guangxu (1908), Pu 'er tea tribute to Beijing was robbed by robbers near Kunming, and the local government of Yunnan Province stopped paying tribute to Pu 'er tea, thus ending the era of Pu 'er tribute to tea". Then, in the decades of



internal and external troubles, the trade of Pu 'er tea once rose and fell, and even the processing skills were gradually lost in the 1960s and 1970s.

After the 1970s, some Pu 'er tea lovers in Hongkong, Taiwan Province and other places noticed some Pu 'er tea cakes left over from the Qing Dynasty scattered among the people, which were excellent in color and fragrance. Attracted by them, they gradually began to trace the source of Pu 'er tea and came to the six major tea mountains in Yunnan Province to look for the lost Pu 'er tea skills. The Yunnan provincial government also helped them and organized a group of professionals to cultivate and improve the processing skills of Pu 'er tea. Finally, the processing skills of Pu 'er tea were gradually restored, forming a prosperous Pu 'er tea market.

With the development of Pu 'er tea market, Pu 'er tea culture has been accepted by more and more people. Taking this opportunity, Pu 'er City has held two tea-horse ancient road festivals, held a series of activities such as "Centennial tribute tea returns to Pu 'er" and "caravan enters Beijing", and made Pu 'er tea regain its glory and become famous at home and abroad through brand operation in the Olympic Games.

"Although tea is a leaf, how strong it is!" From the beginning of the Tang and Song Dynasties to the prosperity of the Ming and Qing Dynasties, from the decline of the Republic of China to the prosperity of the 1990s, Pu 'er tea, with its profound historical and cultural heritage, has become the core brand of tea industry in Yunnan Province. In the course of thousands of years' evolution, Pu 'er tea has long been integrated into the blood of Yunnan people and has become their most cherished cultural treasure.

With the development of the times, people pay more and more attention to the protection of traditional cultural heritage, and the state puts forward the development goal of "integration of literature and tourism" in order to show more excellent traditional cultures to the world. The people of Pu 'er actively responded to the call, deeply implemented the strategy of "making the city famous by tea, prospering the city by tea and enriching the city by tea", vigorously promoted the standardization construction of Pu 'er tea, and put forward the development model of "tea-tourism integration" to explore the history and culture of Pu 'er tea, expecting more scholars to participate in the study



of Pu 'er tea history and culture and help the healthy and sustainable development of Pu 'er tea industry.

#### **4.1.3 The development history of tea drinking culture in China**

China is the birthplace of tea and tea culture. People in China have used tea for a long time, which can be traced back to Shennong period. "Tea is a drink, which originated from Shennong's family and was heard in Duke Zhou of Lu" (Lu Yu's Tea Classic). Tea was first used as food and medicine, and drinking was formed on the basis of eating and medicine. It has a history of more than 2,000 years since the record of "Wuyang buying tea" in Wang Bao's Yueyue in the Western Han Dynasty. The academic origin of tea culture is marked by Lu Yu's Tea Classic, and it has a history of more than 1200 years. Tea drinking culture since the Tang and Song Dynasties represents the essence of life culture and has been widely imitated and spread by neighboring countries, which is an important example of China culture's influence on the world in history. One by one, the mainstream of tea drinking methods and their changes in the past dynasties have gone through five stages: tea-making, tea-frying, tea-ordering, tea-making and tea-making.

##### **(1) Tea drinking before the Tang Dynasty: tea-making method**

Tea products before the Tang Dynasty included leaf tea, cake tea and blended cake tea. Tea soup is mainly made by tea-soaking method; The way of tasting and drinking is a combination of four types: tea tasting, tea fruit tasting, sub-tea tasting and tea smoking.

Tea-smoking method: cooked or soaked with real tea and other foods. That is to say, before the Tang Dynasty, its heating mode was not only the way of "boiling" tea with "tea, water and fire", but also the way of "soaking" tea after "fire" heated "water". The way of drinking tea is mainly characterized by mixing drinks, which is the transition of tea soup from "soup" to "soup" of food. In life, people will get used to mixing other foods to prepare tea soup for drinking.

##### **(2) Tea drinking in Tang Dynasty: decocting tea**

The Tang Dynasty was the era when China's tea culture system was established. The publication of the representative Lu Yu's book *Tea Classic* set the basic outline of China's tea culture. Later generations not only understood tea or the knowledge of drinking tea, but more importantly, Lu Yu created a cultural form, which enabled China traditional culture to be expressed in a concrete material form.

The first draft of *The Book of Tea* was completed in the first year of Yongtai, Tang Daizong (765), and was revised and finalized in the first year of Jianzhong, Dezong (780). Tea-decocting method refers to an innovative method of drinking tea after Lu Yu's reform. The birth of *Tea Classic* established the status of tea-decocting method and spread it widely, which led to the social trend that "since Lu Yu was born in the world, people learned new things from each other" rather than drinking in the house. Later, Fei Wen wrote the *Book of Tea*, Zhang Youxin wrote the *Book of Fried Tea*, Wen Tingyun wrote the *Record of Tea Picking*, and Jiao Ran and Lu Tong wrote tea songs, which contributed to the growing maturity of fried tea culture in China.

In the early Tang Dynasty, there were a large number of ways of drinking tea in society. "Tang Herbal Medicine": "Bitter tea governs qi, eliminates food, and adds cornus onion and ginger to drink." The health care effect of tea is mentioned, and the tea-soaking method is used for drinking. "Dietotherapy Materia Medica" further said: "Tea leaves are beneficial to the large intestine, to pyrolyze phlegm, to boil juice, and to cook porridge." As for the compendium of materia medica, it says: "tea, bitter tea;" Cold, breaking hot air, eliminating miasma, benefiting the large intestine, eating hot food, and gathering phlegm when cold. Apply tea leaves, pound them into cakes, and get a good fire; Eating for a long time makes people thin, removes human fat and keeps people awake. " This method of drinking tea is not far from the previous generation, and it is more recorded in medical books.

By the middle of the Tang Dynasty, the description of tea products and their production was clearer. Lu Yu's *Tea Classic Six Drinks* comprehensively recorded the situation of tea production in society at that time. There are four kinds of tea in Tang Dynasty: tea, loose tea, tea at the end and cake tea. Tea is a dish of tea, which is

probably a rather bulky large tea cake. In *The Book of Tea Classics II*, it is said that it is this kind of tea that has a weight of 120 kilograms in the gorge (now there are thousands of pressed teas in Yunnan and Sichuan). Loose tea is a kind of leaf tea that is baked and collected, but it must be ground into powder before use. The final tea is to grind the broken cake tea into powder. Cake tea was originally a tea-making method between Jing and Ba. If old leaves were picked, the prepared tea cake had to be astringent with rice stains, which was slightly finer than the tea-making method. Lu Yu concluded that the way of making tea at that time was "Nai, Nai, Nai, Nai, and Nai, and stored in bottles". There are four processes to make tea products: chopping tea leaves, steaming fresh leaves, making cakes (or loose leaves), baking cake tea (or loose leaves), grinding tea pieces into powder, and then storing the tea powder in a bottle for later use.

At that time, the preparation and drinking methods of tea soup were also reflected after Lu Yu's normative records. It is mentioned in "Tea Classic Six Drinks" that it is popular in society to make tea powder "rich in soup", which is called "tea-making". Or use onion, ginger, spine, orange peel, cornus mint, etc., and bring to a boil. Or make it slippery, or boil off the foam, and abandon the water ear between the ditches, and the custom is endless. " Tea powder was soaked in water and boiled in soup. Lu Yu especially used the word "burnt tea" in the sick box to indicate his disapproval. At that time, Lu Yu criticized the method of boiling tea by adding a lot of condiments to the tea, and constantly stirring the tea porridge, which was even more regarded as the language of drinking sewer and abandoning water. In any case, according to the custom at that time, there were two ways to prepare tea soup, namely, soaking tea and boiling tea.

Because Lu Yu was dissatisfied with the traditional customs, he improved the method of boiling tea and became his method of frying tea. Because Lu Yu can not only develop new tea products, but also develop a complete set of tea-frying methods, and even make a complete set of tea ware to implement his tea-frying method, and even write a book to promote tea drinking, it had a great influence at that time, so China's tea-drinking method was promoted from the level of vulgar drinking to the level of living art.

### **(3) Tea drinking in Song Dynasty: tea ordering method**

The tea ordering method originated from the tea frying method, which is a reform of the tea frying method. The tea is decocted in a pan or a wok. When the water first boils, the tea is ground, and when the water boils, the tea is decocted and poured into a tea bowl for drinking. From the heating mode, the Tang Dynasty followed the previous dynasty and used the technology of "boiling tea". Since the late Tang Dynasty and the Song Dynasty, tea people have tried to change another heating method. Since the tea is boiled in boiling water (after boiling) and the time for frying tea is short (after boiling, the pot is taken out), it should be feasible to boil water into tea, that is, to make tea, so the tea ordering method was invented.

The technological innovation of heating mode is the most fundamental change of tea ordering and frying, which also brings about changes in other elements in the structure of tea art. For example, the processing method of tea called group tea in Song Dynasty is bound to change, and the tea must be ground into very fine tea powder to meet the technical index that the temperature of tea ordering is lower than that of frying tea. The water temperature of tea ordering is getting lower and lower. In the process of tea ordering, the tea cups should be heated first to keep the temperature. When ordering tea, a little soup is injected first, and it is made into a thick paste (paste mixing). The original bamboo clip for frying tea evolved into a tea basket, and it was stirred in a cup, which is called "beating". In order to facilitate water injection, a water boiler with high shoulder and long flow-soup bottle was also invented.

With the vigorous promotion of tea ordering in the early Northern Song Dynasty, group tea became more refined and complicated, and the social level and region of its spread greatly exceeded that of the Tang Dynasty. From the unparalleled exquisite luxury of tea art in the court elite to the extreme popularity of tea fighting among citizens, the artistic forms of tea drinking were diversified, daily and ritualized. If the tea-drinking culture before the Song Dynasty relied on the food culture and medicine culture system, then the social fashion permeated by the tea-ordering method in the Song Dynasty can show that the tea-drinking culture occupied the highest ideological

position by flaunting its independent cultural will and form. The independence of this tea culture has never been surpassed by future generations.

#### (4) Tea drinking in the Yuan and Ming Dynasties: the last tea method

The sublation is the main feature of historical evolution. The tea ordering method in Song Dynasty is more advanced than that in previous dynasties, but the vitality of the group tea production method, which is too delicate and even complicated and luxurious, is not strong. Undoubtedly, the innovation of tea production method has become the main goal. In the middle and late Song Dynasty, a large number of herbal teas and literati's elegant drinking activities appeared, but they did not form the mainstream. Until the Yuan Dynasty, due to the Mongols' occupation, national integration was imminent, and cultural conflicts were inevitable. Tea drinking activities with strong Central Plains cultural characteristics also became a typical object. From the Yuan Dynasty to the early Ming Dynasty, there was a transitional tea drinking method in the history of Chinese tea art: the "end tea method". In the Yuan Dynasty, Wang Zhen's "Agricultural Book" summarized the tea drinking methods at that time into four types: tea, wax tea, powder tea and tea.

① Tea. The drinking method of tea is most similar to modern tea. First choose the tender bud, and then use the soup bubble to green gas, and then fry soup hot drink, this tea method is even tea to eat into the stomach, so the tea must be tender.

② Late tea. First, dry the tea buds, and then grind them into the tea mill until the powder is very fine. Instead of being pressed into cakes, directly store or order soup. The way of ordering soup is the same as that of ordering tea.

③ Wax tea, namely the tuan tea made in the Song Dynasty, but the quantity had been greatly reduced, and the method of ordering tea is very rare, probably only the court dignitaries can eat, and only occasionally taste rare. This shows that the tea ordering method in the Song Dynasty had completely declined in the Yuan Dynasty.

④ Eggplant tea. Add walnut, pine fruit, sesame, apricot, chestnut, etc., and cook it together. Although this kind of eating tea has the positive taste of tea, tourists can both drink tea and eat fruit, which is quite popular among the people. The most famous example of tea method at that time was left by Ni

Zan. Ni Zan was good at drinking tea. In Huishan, walnut, pine nuts and real powder were made into small pieces like stones and put in a tea bowl, called Qingquan white stone tea. A self-reliant, cultural taste is extremely elegant, and chic superior Yuan Dynasty romantic celebrities, also know the tea law, shows that the Yuan Dynasty tea art reform is a direction.

### **(5) Tea drinking in Ming and Qing Dynasties: tea brewing method**

Tea drinkers in the Ming and Qing Dynasties, on the one hand, reformed the drinking method after the strict rules of the Tang Dynasty, the romance of the Song Dynasty, and the twists and turns of the Yuan Dynasty. Tea culture, on the other hand, flourished until the Ming and Qing dynasties, but it exhibited a state of sudden illumination.

In the Ming and Qing Dynasties, besides the popularity of fried green tea, black tea, scented tea, black tea and oolong tea all developed considerably. So far, six kinds of tea are complete: green, white, yellow, cyan, red and black. Black tea is the transformation of solid tea in history. Although jasmine tea was recorded in the Southern Song Dynasty, the specific processing methods and flower embryos of various names can be found in Zhu Quan's Tea Spectrum, Qian Chunnian's Tea Spectrum and Gu Yuanqing's Tea Spectrum in Ming Dynasty. Black tea originated in the 16th century, and the first invention was small-scale black tea, which was made of raw tea that was not baked, fermented by heap pressure and fried in a pot. In 1660, Dutch merchants first sold European black tea, which was a small-scale black tea produced in Xingcun Village, Chong 'an County, Fujian Province (now Wuyishan City). Later, small black tea gradually evolved into Kung Fu black tea. Oolong tea, that is, green tea, was created in the late Ming or early Qing Dynasty according to experts' research. Wang Caotang's Tea Theory (1717) described Wuyi's processing of oolong tea, indicating that the processing technology of oolong tea was very mature at that time. Generally speaking, green tea is developed on the manufacturing technology of green tea and black tea, so it comes after black tea. At the same time, yellow tea was also created in the Ming Dynasty. According to Gu Yuanqing's Tea Record (1541), "The method of making yellow



tea, which is the same as frying green tea, originated in Zhejiang, and its method is similar to green tea, but it is stuffy and yellow." Although white tea was famous in Song Dynasty, it refers to the varieties of tea trees at this time, and white tea in the sense of processing was created in Ming Dynasty. Scholars believe that it is mentioned in Tian Yiheng's Sketch of Boiling Springs (1554): "The tea maker takes the fire author as the second time, and the sun-baked one is the best, which is also closer to nature, and the fireworks are broken. .... In the middle of the sun-dried tea, the flag gun is comfortable, green and bright, especially lovely. " It embodies the main characteristics of white tea processing, such as "heavy withering, light fermentation" and "natural withering, no frying, no kneading", and scattered Ye Chong drink. In a word, the Ming and Qing Dynasties were the heyday of tea manufacturing technology in ancient China. From then on, until the modern tea manufacturing technology came into being, there were few new teas and new tea making technologies.

#### **(6) After Ming and Qing Dynasties**

Taking the Tang Dynasty as the basis of the tea art system, the main feature of its tea frying method is "boiling+grinding", forming a standardized way of drinking tea. By the time of tea drinking in Song Dynasty, the most revolutionary content was to abandon the way of "boiling" and first adopt the method of "soaking+grinding" to order tea, which greatly promoted tea drinking. In the Ming and Qing Dynasties, the reform was focused on the preparation of tea products, especially thoroughly criticizing the extremely wasteful production of group tea in the Song Dynasty. It also accepted and carried forward the "soaking" drinking method of ordering tea, decocting water and injecting soup in the Song Dynasty, and opened up a new world of "making tea" for Ye Chong. With the continuous increase of tea, there are two characteristics in the way of drinking tea: First, the method of tasting tea is becoming more and more perfect and exquisite. The teapot and teacup should be washed with boiling water first, dried with a dry cloth, and the tea residue should be poured out first, then poured. The utensils are also "made of purple sand, and the cover does not capture the fragrance, and there is no smell of cooked soup." Second, there are six kinds of tea, and the way of drinking



has changed greatly with different kinds of tea. At the same time, due to different customs, different regions began to choose different teas. For example, Guangdong and Guangxi like black tea, Fujian drinks oolong more, Jiangsu and Zhejiang are good at green tea, northerners like scented tea or green tea, and border ethnic minorities use black tea and tea bricks.

Tea brewing method, also known as tea retting method, tea making method and congou tea method, is to present tea soup by soaking tea leaves. Different from the method of ordering tea and drinking tea powder together, the method of making tea is only to drink the components leached from tea under the action of hot soup. Comparing the tea-making method with the ancient tea-making method, the same thing is that tea leaves are soaked in water, but the difference is that the latter is eaten together with tea leaves, while the former only tastes tea soup and discards the bottom of leaves.

#### **4.1.4 The development history of Pu 'er tea culture in China**

Pu 'er tea, as an important part of Chinese traditional tea culture, has built a rich and colorful tea culture with its unique production technology, profound cultural connotation and unique way of drinking. The history of Pu 'er tea can be traced back to ancient times, and its unique fermentation technology makes tea more mellow in the precipitation of time. In the long years, Pu 'er tea has not only become an important drink in people's daily life, but also gradually developed into a unique cultural phenomenon.

In the tea-drinking culture of Pu 'er tea, the way of drinking is particularly particular. When making tea, you need to choose high-quality tea sets, such as teapot and porcelain, to fully display the color and aroma of Pu 'er tea. Tea-making skills are also very important. Water temperature, time, tea consumption and other factors will affect the taste and quality of tea soup. When drinking, people pay attention to the taste change of tea soup in the mouth, and taste its sweet, mellow and smooth characteristics. In addition, Pu 'er tea also bears rich regional culture and national characteristics. In the main producing areas of Pu 'er tea, such as Yunnan, people often make friends with tea, exchange their feelings and share their lives through tea tasting.

Pu 'er tea has also become an important local cultural symbol, representing a simple and natural way of life. With the changes of the times, the tea-drinking culture of Pu 'er tea is constantly developing and innovating. Modern people pay more attention to the connotation and extension of tea culture on the basis of inheriting the traditional way of drinking. Activities such as Pu 'er tea performances and tea culture lectures are endless, providing people with more opportunities to understand and appreciate Pu 'er tea culture.

Pu 'er tea drinking culture has a long history. It is not only a traditional drink culture, but also a cultural phenomenon with profound connotation. In the process of drinking Pu 'er tea, people can not only feel the beautiful taste brought by tea, but also appreciate the profoundness of China traditional culture.

The cultural history of Pu 'er tea drinking can be divided into the following stages:

### **(1) Origin and early development**

The history of Pu 'er tea can be traced back to ancient times, and its earliest record appeared in the Three Kingdoms period. At this stage, the prototype of Pu 'er tea gradually took shape, but it was not widely recognized. By the Tang Dynasty, with the rise of tea culture, Pu 'er tea began to attract people's attention. Lu Yu's Tea Classics and other tea monographs recorded and described Pu 'er tea more deeply, which laid the foundation for its subsequent development.

### **(2) Prosperity in Song and Ming Dynasties**

In the Song and Ming Dynasties, the production and trade of Pu 'er tea reached a peak. During this period, Pu 'er tea began to be mass-produced and exported to the mainland and overseas. Its unique taste and medicinal value made Pu 'er tea popular on the ancient tea-horse road and became an important trade commodity at that time. At the same time, Pu 'er tea was also used as a tribute to the royal family, which further enhanced its status.

### **(3) Inheritance and transformation from the Qing Dynasty to the Republic of China**

In the Qing Dynasty, Pu 'er tea continued to maintain its unique position. The Qing emperor's love for Pu 'er tea made its position more stable. At the same time, with the change of society and the progress of science and technology, the production technology and quality of Pu 'er tea have been further developed. However, during this period, Pu 'er tea also experienced some twists and turns. For example, during the Cultural Revolution, Pu 'er tea was once regarded as the "four old" and was suppressed, and its production and trade were seriously affected.

#### **(4) Development and internationalization of modern Pu 'er tea.**

Entering the cutting edge time, Pu 'er tea has introduced new improvement open doors. After the change and opening up, with the advancement of economy and the improvement of individuals' expectations for everyday comforts, Pu 'er tea bit by bit traveled to another country and went to the world. More and more people enjoy its distinctive flavor and health-care purpose. Simultaneously, the Pu 'er tea industry has likewise evolved huge amounts at a time, framing a total modern chain incorporating planting, handling and deals.

#### **(5) Innovation and inheritance in the new era.**

In the new era, Pu 'er tea industry is facing new challenges and opportunities. On the one hand, with the increasing demands of consumers for the quality and safety of tea, the Pu 'er tea industry needs to constantly innovate and improve its quality; On the other hand, with the acceleration of globalization and the popularization of tea culture, Pu 'er tea also needs to better inherit and carry forward its unique cultural connotation.

Each stage has its unique historical background, cultural characteristics and development characteristics. Pu 'er tea has won people's love and pursuit for its unique taste, aroma and health care function, and has become an important part of China tea culture. At the same time, Pu 'er tea also bears rich historical and cultural connotations and is one of the treasures of Chinese traditional culture.

## **4.2 Analysis of China Pu 'er tea cultural awareness**

### **4.2.1 Analysis of questionnaire results**

### (1) Questionnaire recovery

In this research questionnaire, 413 questionnaires were distributed online by Questionnaires platform, and 400 questionnaires were recovered. Excluding the invalid samples, the effective electronic questionnaire was finally recovered as effective 387, and the electronic questionnaire was counted. After statistics, it was verified by SPSS 26.0 software.

### (2) Reliability analysis

TABLE 18 Reliability Analysis of Questionnaire

Name	Total correlation of correction terms (CITC)	Cronbach $\alpha$ coefficient
5. You know more about Pu 'er tea.	0.511	
6. You are interested in Pu 'er tea culture.	0.473	
7. Do you think Pu 'er tea plays an important role in the history and culture of Pu 'er city?	0.541	
You are very optimistic about the inheritance and development of Pu 'er tea culture in Pu 'er city.	0.557	
9. Do you think the publicity of Pu 'er tea culture in Pu 'er city is enough?	0.505	
10. Do you think the status of Pu 'er tea culture in Pu 'er city needs to be further improved?	0.504	0.914
11. You often participate in cultural activities or festivals related to Pu 'er tea.	0.519	
12. You are very willing to increase your understanding of Pu 'er tea culture by participating in Pu 'er tea cultural activities or courses.	0.551	
13. Do you think Yunnan Pu 'er tea represents China's profound historical and cultural traditions?	0.534	
14. You often choose to drink Pu 'er tea.	0.496	
15. Pu 'er tea plays an important role in your daily life.	0.475	
16. Do you think drinking Pu 'er tea is very beneficial to health?	0.481	

TABLE 18 (CONTINUE)

Name	Total correlation of correction terms (CITC)	Cronbach $\alpha$ coefficient
17. Do you think the inheritance and development of Pu 'er tea culture in Pu 'er city have been affected to some extent?	0.506	
18. Do you think Pu 'er tea culture has a strong social influence in Pu 'er city?	0.503	
19. You are very optimistic about the future development prospect of Pu 'er tea culture in Pu 'er city.	0.517	
20. You often choose to visit or experience Pu 'er tea producing areas.	0.477	
21. You can accept and respect the etiquette and traditional customs of Pu 'er tea.	0.481	
22. Are you willing to integrate Pu 'er tea culture into my daily life and try to pass it on?	0.507	
23. Are you willing to share your knowledge and experience about Yunnan Pu 'er tea culture with others?	0.501	
24. You really like the taste of Pu 'er tea.	0.484	
25. You often choose to buy Pu 'er tea as a gift for friends or relatives.	0.457	
26. You often choose to drink Pu 'er tea on special occasions (such as festivals and banquets).	0.505	
27. Do you think the taste and aroma of Pu 'er tea can evoke feelings about hometown and childhood memories?	0.534	
28. You are proud of and cherish the historical and cultural heritage of Pu 'er tea.	0.501	
29. In your mind, drinking Pu 'er tea is a way to relax and enjoy a moment of peace.	0.5	
30. The process of drinking Pu 'er tea makes you feel the pleasure of living in harmony with nature.	0.502	
For you, Pu 'er tea is not only a drink, but also a carrier of spiritual sustenance and emotional communication.	0.49	
32. You have a strong emotional identification with Yunnan Pu 'er tea culture.	0.433	

It tends to be seen from the above table that the dependability coefficient esteem is 0.914, which is more prominent than 0.9, hence showing that the unwavering quality nature of the examination information is extremely high.

### (3) Validity analysis

TABLE 19 Inspection of KMO and Bartlett

KMO value		0.940
Approximate chi-square		4501.278
Bartlett sphericity test	<i>df</i>	378
	<i>P value</i>	0.000

The validity is checked with the help of the KMO and Bartlett tests. As can be seen from the table above, the KMO value is greater than 0.8 and is 0.940. The research data are excellent for information extraction and have high validity.

### (4) Descriptive statistics

TABLE 20 Basic Information of Respondent (387)

project	option	sample number	Proportion (%)
gender	man	191	49.35
	woman	196	50.65
age	Under 18 years old	48	12.40
	18-30 years old	97	25.06
	31-40	102	26.36
	41-50 years old	74	19.12
level of education	Over 50 years old	66	17.05
	Primary school and below	74	19.12
	junior school	63	16.28
	senior high school	67	17.31
	universities and colleges	105	27.13
	Bachelor degree or above	seventy-eight	20.16

TABLE 20 (CONTINUE)

project	option	sample number	Proportion (%)
occupation	student	seventy-two	18.60
	White-collar/office workers	155	40.05
	Freelancer	93	24.03
	Civil servants/employees of public institutions	62	16.02
	other	five	1.29

### (5) Analysis of item results

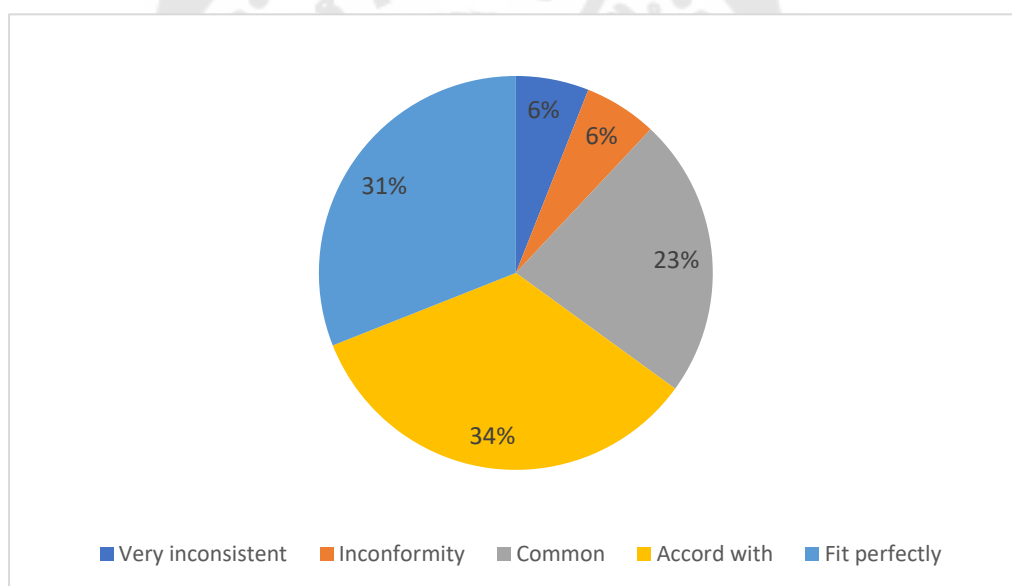


FIGURE 20 How well do you know Pu 'er tea?

From Figure 20, it is not difficult to find that people's understanding of Pu 'er tea is low at present. Only 12% people think they have a deeper understanding of Pu 'er tea, and more than half of them think they know less about it.



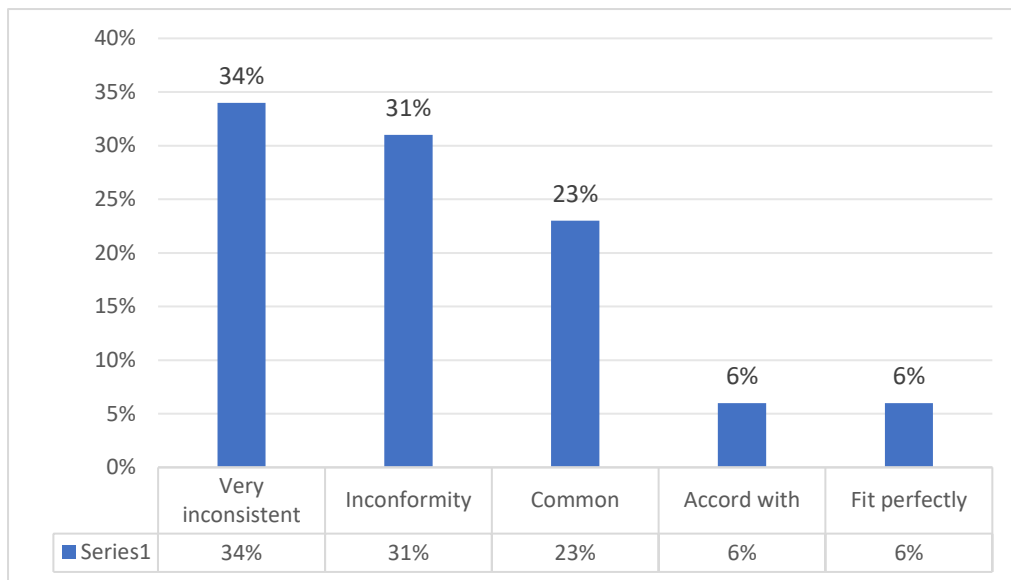


FIGURE 21 You have a strong interest in Pu 'er tea culture.

More than half of the citizens have no obvious interest in Pu 'er tea culture, accounting for 65%. Only 12% of the citizens are interested in it.

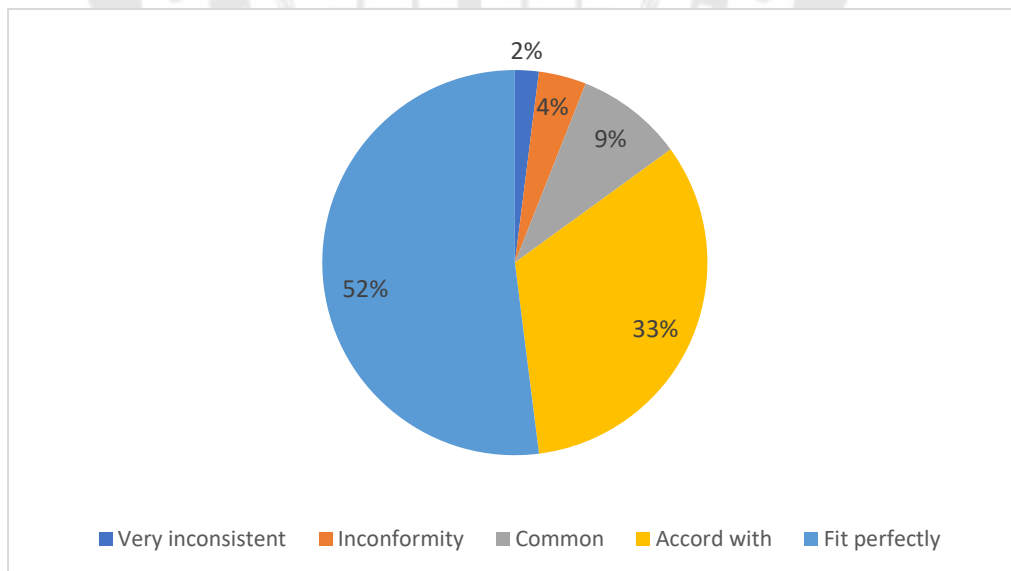


FIGURE 22 Do you think the status of Pu 'er tea culture in Pu 'er city needs to be further improved?

At present, 52% of the citizens think that the cultural status of Pu 'er tea in Pu 'er city is low, and more measures should be taken to improve its status and strengthen publicity, which also shows that there are still many problems in the promotion of Pu 'er tea culture in Pu 'er city at this stage.

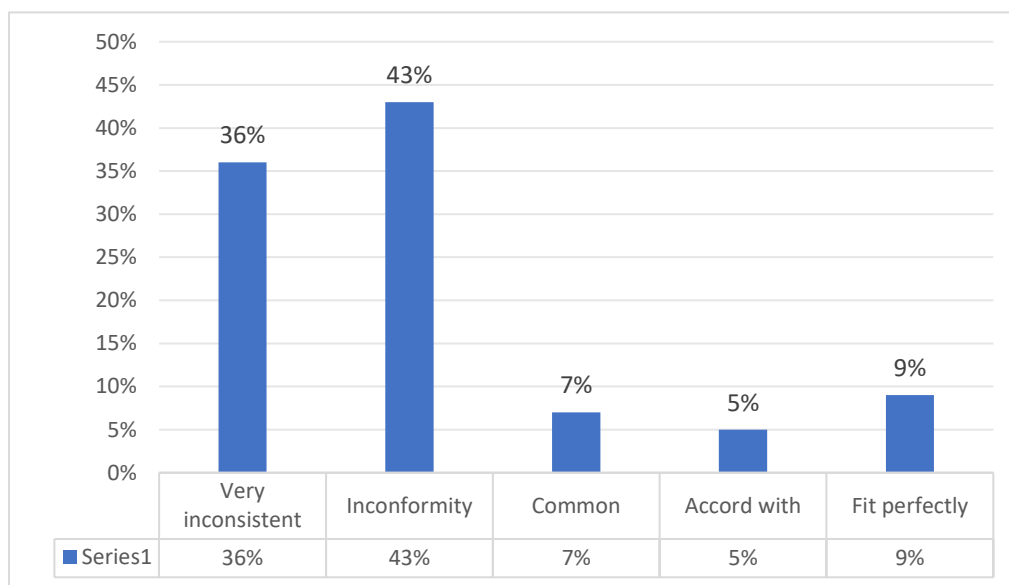
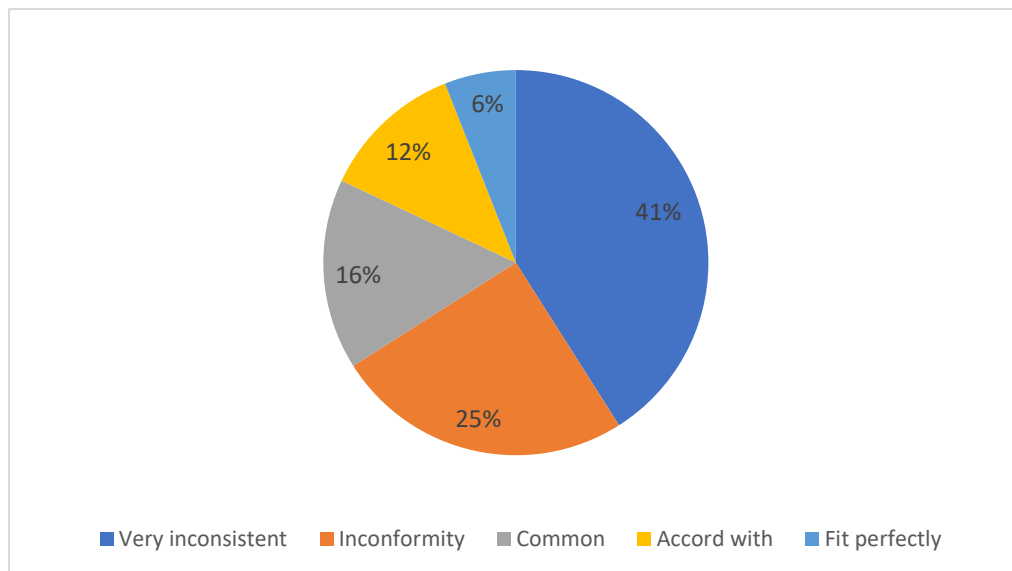


FIGURE 23 You often choose to visit or experience Pu 'er tea producing areas.

When talking about whether the citizens visit the producing area of Pu 'er tea, only 14% of the citizens said that they often participate in it, but most of them did not, and some even said that they did not know about the activity. It can be seen that Pu 'er City neglected the relevant contents of tea tourism culture when carrying out relevant publicity.



You have a strong emotional identification with Yunnan Pu 'er tea culture.

As can be seen from the figure, at this stage, most citizens have a low sense of identity with Pu 'er tea culture and lack pride in Pu 'er tea culture. In the later period, Pu 'er City should do a good job in cultural propaganda to further improve the cultural awareness of the citizens.

#### 4.2.2 Analysis of interview results

This interview aims to have a deep understanding of the cognition, influence and future development of Yunnan Pu 'er tea culture among the citizens. By interviewing the citizens of Pu' er city between 30 and 60 who have the habit of drinking tea, the interview results are as follows, see Table 21.

TABLE 21 The interview results

Question	Interviewer	Interview Results
1. What do you know about the history and tradition of Pu 'er tea?	Yunnan government staff	I have a certain understanding of the history and tradition of Pu 'er tea, but it is mainly from my work. It is known that Pu 'er tea is a specialty of Yunnan with a long history, but the specific details of tea culture and inheritance stories may not be well known.
	Inheritor of Pu 'er tea culture	Speaking of Pu 'er tea, it has a long history. The production technology of our Pu 'er tea has a complete process and inheritance from ancient times to the present. However, people today really don't know much about the history and tradition of Pu 'er tea. Many people only know that Pu 'er tea is delicious, but they don't know the story and culture behind it.
	Puer citizen	Well, Pu 'er tea, I know it's our specialty here, but I'm not sure about the specific history and tradition. I heard that it has a history of many years, and it has something to do with the ancient tea-horse road, but I don't quite understand the details.
2. What influence does Pu 'er tea have on your daily life?	Yunnan government staff	Pu 'er tea is more of a leisure drink for me. After work, I will soak in a pot and enjoy the peace and relaxation. However, it seems that the popularity of Pu 'er tea in citizens' daily life is not enough. Many people may only try it occasionally and have not formed a fixed habit of drinking tea.
	Inheritor of Pu 'er tea culture	Pu 'er tea is not just a drink for me. It has been accompanied by many days and nights and is a part of life. But to be honest, many people's interest in Pu 'er tea needs to be improved, and they may prefer other drinks.
	Puer citizen	I usually like to drink tea, and Pu 'er tea is also a regular drink. It just provides a way for me to relax in my life. Sometimes when I am tired from work, I make a pot of Pu 'er tea and taste it slowly, which makes me feel very comfortable.

TABLE 21 (CONTINUE)

Question	Interviewer	Interview Results
3. What advantages do you think Pu 'er tea has over other teas?	Yunnan government staff	Speaking of the advantages of Pu 'er tea, I think its unique taste and health care function are incomparable with other teas. However, in the communication with the public, it is found that many people do not understand these advantages of Pu 'er tea, and even have misunderstandings. Therefore, when we promote Pu 'er tea, we need to increase publicity and raise public awareness.
	Inheritor of Pu 'er tea culture	The advantage of Pu 'er tea lies in its unique taste and health care effect. However, the publicity of these advantages in the market is not outstanding, and many people's understanding of Pu 'er tea is still superficial. Therefore, we have to find ways to let more people know the benefits of Pu 'er tea.
	Puer citizen	I can't say much about this. I think all kinds of tea have their own characteristics. Pu 'er tea may just have a special aroma and taste. But I really don't know where it is better than other teas.
4. Do you have your own tasting method or taste preference for Pu 'er tea?	Yunnan government staff	When tasting Pu 'er tea, attention is paid to the color, aroma and taste of tea soup. However, it is found that many citizens have no clear standards or methods when tasting Pu 'er tea, which may be related to their understanding of Pu 'er tea culture. Therefore, scientists also need to strengthen the popularization of Pu 'er tea tasting knowledge.
	Inheritor of Pu 'er tea culture	Of course, tasting Pu 'er tea is a technical job. But unfortunately, many citizens don't know how to taste Pu 'er tea. They may simply drink it. This also shows that the popularity of Pu 'er tea culture is not enough.
	Puer citizen	Tasting method? I really haven't studied this. I just like it, as long as it tastes good. Taste preference, I may just like the mellow taste.

TABLE 21 (CONTINUE)

Question	Interviewer	Interview Results
5. How do you think Pu 'er tea culture should be developed and popularized?	Yunnan government staff	It is believed that the development and popularization of Pu 'er tea culture need many efforts. First of all, we should strengthen the publicity and education of Pu 'er tea culture, and improve the public's awareness and interest in Pu 'er tea culture. Secondly, teachers can hold some tea culture activities and exhibitions to let more people feel the charm of Pu 'er tea culture. Finally, farmers need to strengthen cooperation with tea farmers and enterprises to promote the sustainable development of Pu 'er tea industry.
	Inheritor of Pu 'er tea culture	The development and promotion of Pu 'er tea culture is really a big problem. I think we should start with education and let more people know the history, culture and value of Pu 'er tea. At the same time, we should also make use of modern media and network platforms to let Pu 'er tea culture enter thousands of households.
	Puer citizen	Well, I think we should publicize the benefits of Pu 'er tea more and let more people know about it. Also, some tea tasting activities can be held so that everyone can participate and feel the charm of Pu 'er tea.
6. What are your expectations for the future development of Pu 'er tea culture?	Yunnan government staff	I hope that Pu 'er tea culture can be better inherited and developed in the future. I hope to see more people understand and love Pu 'er tea culture and make Pu 'er tea a business card in Yunnan and even the whole country. At the same time, it is also expected that the Pu 'er tea industry will continue to innovate and make progress and make greater contributions to local economic development.
	Inheritor of Pu 'er tea culture	Looking forward to the wider spread and recognition of Pu 'er tea culture. I hope that one day, Pu 'er tea will become one of the cultural business cards of our country and let the whole world feel the charm of Pu 'er tea.
	Puer citizen	Of course, this requires the joint efforts and efforts of all of us. I hope that Pu 'er tea culture can be better inherited and developed, so that more people can understand and like it. I also hope that Pu 'er tea can go abroad so that people all over the world can taste its delicious food.

Puer citizen I hope that Pu 'er tea culture can be better inherited and developed, so that more people can understand and like it. I also hope that Pu 'er tea can go abroad so that people all over the world can taste its delicious food.

Summarize the interview results and draw the following conclusions :

Most citizens have a certain understanding of the history and tradition of Pu 'er tea, but the general level is low. They usually know that Pu 'er tea is produced in Yunnan and has a long history, but they know little about the specific production technology, traditional drinking methods and cultural connotations. This shows that the popularization and inheritance of Pu 'er tea culture still need to be strengthened. Pu 'er tea plays an important role in the daily life of citizens. Many citizens said that Pu 'er tea has become a part of their daily drinks, which helps to refresh the mind, promote digestion and eliminate accumulation. At the same time, Pu 'er tea is also regarded as a healthy drink, which has health care functions such as lowering blood fat and blood pressure. However, when people drink Pu 'er tea, they often lack professional tasting methods and taste preferences, and more rely on personal taste and preferences to make choices.

Comparing Pu 'er tea with other teas, people generally think that Pu 'er tea has a unique taste and aroma, and its quality is excellent. They believe that Pu 'er tea not only has health care function, but also contains rich cultural connotation, and it is a kind of tea with unique charm. However, due to the variety and uneven quality of Pu 'er tea in the market, the public also has some confusion and doubts when purchasing it. The public generally expressed their support for the development and promotion of Pu 'er tea culture. They believe that Pu 'er tea culture, as an important part of China traditional culture, should be paid more attention to and passed on. At the same time, they also hope that the government and enterprises can increase investment and raise public awareness and interest in Pu 'er tea culture by holding tea culture festivals, tea culture lectures and other activities. However, citizens are also worried about the future development of Pu 'er tea culture. They are worried that with the acceleration of modernization, traditional tea culture will gradually fade or even disappear. In addition,



they are also worried that the excessive pursuit of economic benefits and neglect of cultural connotation in the commercialization of Pu 'er tea culture will lead to the distortion and deterioration of tea culture.

To sum up, Yunnan Pu 'er tea culture has certain cognition and influence among the citizens, but there are still many problems and challenges. In order to promote the inheritance and development of Pu 'er tea culture, the government, enterprises and all walks of life need to work together to strengthen the popularization and publicity of Pu 'er tea culture, improve the cultural literacy and tasting ability of citizens, and pay attention to protecting the authenticity and integrity of traditional culture. Only in this way can Pu 'er tea culture glow with new vigor and vitality in the process of modernization.

#### **4.2.3 Analysis of existing problems**

##### **(1) The public's understanding of Pu 'er tea culture is generally low.**

Through the results of the questionnaire survey, we found a worrying phenomenon: most citizens' understanding of Pu 'er tea culture only stays at a general or low level. Behind this phenomenon, it reflects that the popularization and publicity of Pu 'er tea culture has not been effectively carried out among the citizens.

The attitude and cognition of citizens to traditional culture is the key factor affecting the popularity of Pu 'er tea culture. In the fast-paced modern life, people tend to pay more attention to immediate material interests and pragmatism, and lack in-depth understanding and understanding of the value and significance of traditional culture. Pu 'er tea culture, as a traditional culture with a long history, is often neglected or forgotten for its profound cultural connotation and unique charm. Many people only know Pu 'er tea as a kind of tea, but little about its history, production technology and tasting skills. This indifferent attitude towards traditional culture directly leads to the low popularity of Pu 'er tea culture among citizens. The spread channels and ways of Pu 'er tea culture are also important factors affecting the popularity. In today's society, the development of Internet and new media provides more convenient and diverse ways for the spread of culture. However, the spread of Pu 'er tea culture failed to make full use of these advantages. On the one hand, the publicity and promotion of Pu 'er tea culture are

insufficient, lacking effective communication strategies and means. Many people's understanding of Pu 'er tea is limited to some scattered and fragmented information, lacking systematicness and coherence. On the other hand, the relevant education and training resources are relatively scarce. Citizens lack ways and opportunities to understand and learn Pu 'er tea culture, and even if they are interested, they often have no way to start.

The public's interest in Pu 'er tea culture is also an important factor affecting their understanding. As a unique knowledge, Pu 'er tea culture is highly specialized, and it is often difficult to generate strong interest and enthusiasm for citizens without relevant background and interest. At the same time, some citizens have some misunderstandings and prejudices about Pu 'er tea culture, and think it is too complicated or difficult to understand, which further reduces their understanding and participation. The popularity of Pu 'er tea culture is also influenced by many factors such as region and economic level. In some Pu 'er tea producing areas or areas with strong tea culture atmosphere, the public's understanding and cognition of Pu 'er tea culture is relatively high; However, in some remote areas or economically underdeveloped areas, due to limited resources and poor information dissemination, citizens have relatively little understanding of Pu 'er tea culture. The popularity of Pu 'er tea culture is influenced by many factors, such as citizens' attitude and cognition of traditional culture, channels and methods of communication, citizens' interest, region and economic level.

**(2) The public's interest in Pu 'er tea culture needs to be improved.**

The results of the questionnaire show that although some citizens show some interest in Pu 'er tea culture, there are still quite a few citizens who are not interested in it. The existence of this problem undoubtedly restricts the inheritance and development of Pu 'er tea culture and affects its display as a local cultural feature.

The public's low interest in Pu 'er tea culture is not an accidental phenomenon, but is closely related to the pace of modern life and the change of people's values. When discussing this issue in depth, it is not difficult to find that the rapid development and diversification of modern life have gradually weakened people's

understanding and interest in traditional culture, and Pu 'er tea culture is no exception. In modern society, the development of science and technology and the rapid expansion of cities make people's life rhythm faster and faster. Both work and study emphasize efficiency and speed. Such a way of life leads people to ignore the spiritual needs while pursuing material life. Compared with the traditional tea culture, modern people prefer to choose those fast and convenient lifestyles, such as coffee, milk tea and other drinks, which are more in line with the fast-paced life of modern people. At the same time, with the acceleration of modernization, people's values have also undergone profound changes. The concepts of self-cultivation and taste of life emphasized by traditional tea culture are gradually diluted by competition, pressure and material pursuit in modern society. In this context, although Pu 'er tea culture has unique charm and value, it needs some time and energy to experience and understand because of its profound connotation and unique taste, so it is difficult to attract the public's extensive attention in the fast-paced life.

In addition, the communication mode and channels of Pu 'er tea culture are relatively single, which is also an important reason for its low interest. At present, the spread of Pu 'er tea culture mainly depends on traditional teahouses, teahouses and other places, as well as a few cultural activities and media publicity. Although these modes of communication are professional and targeted, their coverage is limited and it is difficult to reach a wider audience. At the same time, due to the lack of in-depth excavation and innovative presentation of Pu 'er tea culture, its dissemination content often seems monotonous and difficult to attract public interest. Furthermore, the public's cognition of Pu 'er tea culture has misunderstandings and prejudices, which also hinders the promotion of their interest. Some citizens' knowledge of Pu 'er tea is limited to the fact that it is an ordinary drink, and they lack a deep understanding of its cultural connotation and value. They think that drinking tea is just a pastime, not a life attitude and cultural pursuit. At the same time, because there are some Pu 'er tea products with uneven quality in the market, some citizens have doubts about the quality and taste of Pu 'er tea, which in turn affects their interest and recognition of Pu 'er tea culture.

The public's low interest in Pu 'er tea culture isn't simply connected with the speed of current life and the difference in individuals' qualities, yet additionally to the generally straightforward way and channel of spreading Pu 'er tea culture and the public's misconception of Pu 'er tea culture.

### **(3) Pu 'er tea culture has limited social influence.**

According to the questionnaire and interview results, the social influence of Pu 'er tea culture in Pu 'er city has not been fully exerted, and its cultural value and social significance have not been widely recognized.

The means of communication of Pu 'er tea culture is still relatively traditional, lacking diversified promotion methods. At present, the spread of Pu 'er tea culture mainly depends on traditional teahouses, teahouses and other physical places. Although these places provide a platform for tea lovers to communicate, they are limited by regions and audiences, and their spread scope is relatively limited. At the same time, some tea lovers or researchers spread Pu 'er tea culture through oral teaching and book records, but this mode of communication is also limited by the number of audiences and the speed of communication. In modern society, people have more and more diversified channels to obtain information, but Pu 'er tea culture has not been widely spread by making full use of modern scientific and technological means such as internet and media, which undoubtedly limits the speed and breadth of its information dissemination. Public awareness of Pu 'er tea culture is generally low. Due to the limited communication channels, many people only know the taste and efficacy of Pu 'er tea, but little about its historical origin, cultural connotation and production technology. This cognitive deficiency leads to the relatively single and one-sided image of Pu 'er tea culture in the public mind, which is difficult to be deeply rooted in the hearts of the people. At the same time, due to the lack of effective promotion and publicity means, the popularity and influence of Pu 'er tea culture in society is relatively low, and it is difficult to have a wide social impact.

There are also limitations in the market positioning of Pu 'er tea. At present, the market of Pu 'er tea is mainly for tea lovers and middle-aged and elderly people,

who have certain knowledge and interest in Pu 'er tea. However, for the younger generation and wider consumer groups, Pu 'er tea has not become their first choice. This is related to the price, taste and packaging of Pu 'er tea, which makes it less competitive in the market. At the same time, the cultural connotation of Pu 'er tea has not been fully reflected in the market positioning, and consumers often only pay attention to its material attributes and ignore its cultural value. Pu 'er tea culture also has some shortcomings in the exchange and integration with other cultures. Under the background of globalization, various cultures blend and influence each other, which provides a good opportunity for the development of Pu 'er tea culture. However, in actual communication, Pu 'er tea culture often appears passive and lacks innovation. On the one hand, Pu 'er tea culture fails to fully absorb the advantages and characteristics of other cultures, making its cultural connotation relatively simple; On the other hand, Pu 'er tea culture also lacks the ability of effective communication and dialogue with other cultures, so it is difficult to play its unique role in cross-cultural communication. This lack of communication and integration not only limits the development of Pu 'er tea culture itself, but also makes it relatively isolated under the background of globalization.

**(4) The inheritance and development of Pu 'er tea culture are facing challenges.**

During the interview, some citizens expressed a wait-and-see attitude towards the future development of Pu 'er tea culture, and worried that it would be difficult to effectively inherit due to external factors.

The decline of the younger generation's recognition of Pu 'er tea culture is a problem that cannot be ignored. With the acceleration of modernization, the lifestyle, values and aesthetic orientation of the younger generation have changed significantly. They are more inclined to pursue a fashionable, fast and convenient lifestyle, and their interest and recognition of traditional culture are gradually decreasing. This makes the inheritance of Pu 'er tea culture in the younger generation face great challenges. The younger generation is the main force of cultural inheritance, and their interests and attitudes directly determine the future direction of traditional culture. If we can't attract the attention and participation of the younger generation, the inheritance of Pu 'er tea

culture will face great difficulties. The risk of losing traditional skills also poses a threat to the inheritance of Pu 'er tea culture. The production process of Pu 'er tea is unique and complicated, and it needs experienced tea farmers and tea makers to pass it on from generation to generation. However, with the aging of the older generation of tea farmers and tea makers, many traditional skills are facing the risk of being lost. The younger generation's lack of interest and investment in tea-making skills makes these precious skills unable to be effectively passed down. Once the traditional skills are lost, the quality and characteristics of Pu 'er tea will be affected, which is undoubtedly a huge loss for the inheritance and development of Pu 'er tea culture.

The impact and influence of foreign culture also poses a challenge to the inheritance of Pu 'er tea culture. Under the background of globalization, various foreign cultures have poured into China, which has a far-reaching impact on local culture. As a part of China traditional culture, Pu 'er tea culture is inevitably impacted by foreign cultures. The entry of some foreign tea brands and young people's pursuit of new drinks such as coffee and milk tea have made the competition of Pu 'er tea in the market more intense. At the same time, the values and lifestyles of foreign cultures also have an impact on the aesthetic orientation of young people, which further reduces their interest and recognition of Pu 'er tea culture. In addition to the challenges of inheritance, the development of Pu 'er tea culture also faces many difficulties. The competition in Pu 'er tea market is increasingly fierce. With the continuous expansion and diversification of the tea market, Pu 'er tea is facing the competitive pressure from other tea varieties and brands. The quality of tea is uneven, and consumers' awareness and trust in Pu 'er tea need to be improved. This requires Pu 'er tea industry to strengthen quality management, improve tea quality and establish brand image to enhance market competitiveness.

The lack of innovation and development of Pu 'er tea culture is also an urgent problem to be solved. In modern society, the inheritance and development of culture need to keep pace with the times and innovate constantly. However, at present, the innovation and development of Pu 'er tea culture is relatively backward, and there is



a lack of novel communication methods and content presentation. This makes it difficult for Pu 'er tea culture to attract the younger generation and expand its social influence. In order to promote the innovative development of Pu 'er tea culture, it is necessary to actively explore new communication channels and ways, and at the same time pay attention to the excavation and presentation of cultural connotation to attract more people's attention and love. The international spread of Pu 'er tea culture is also facing challenges. Although Pu 'er tea enjoys a certain popularity at home and abroad, its influence in the international market is still limited. The international spread of Pu 'er tea culture lacks effective channels and strategies, and it is difficult to fully show its profound cultural heritage and unique charm to international friends. To upgrade the worldwide impact of Pu 'er tea culture, it is important to reinforce trades and collaboration with the global tea market and advance the worldwide spread and advancement of Pu 'er tea culture.

#### **(5) The cultural advantages of Pu'er tea are not outstanding**

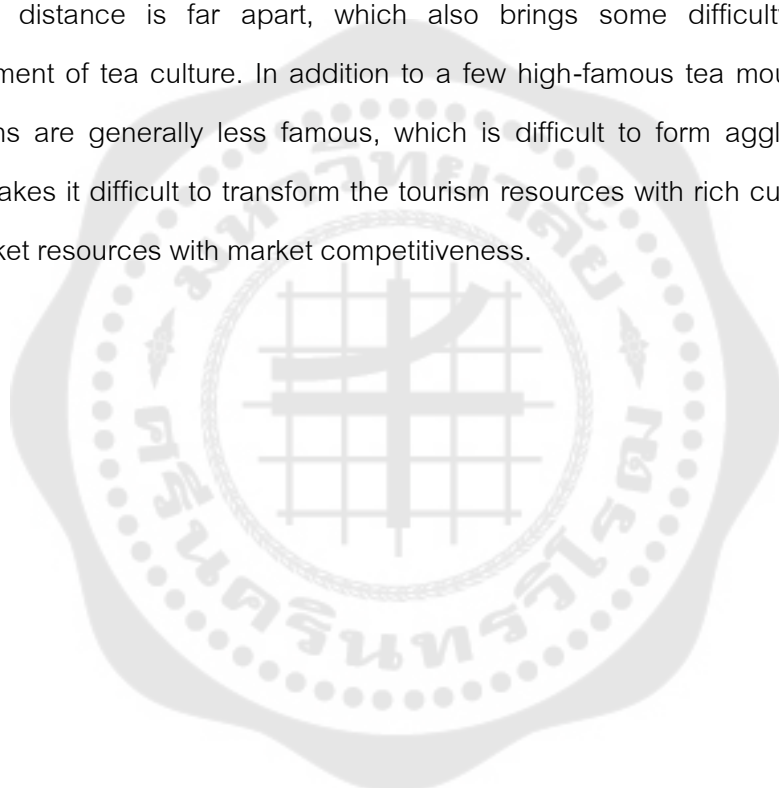
Pu 'er tea, a tea with profound historical heritage, the cultural advantages behind it have not been fully displayed and played in Pu' er City. Pu'er City, a land full of mysterious colors, has 14 ethnic minorities with their own characteristics, who are unique and charming. The Hani, Yi, Dai, Lahu, Wa, Bulang, Yao and other ethnic groups have formed an indissoluble relationship with tea in the long historical process, and their tea culture is rich and colorful and unique. Among them, the Blang and Jinuo and other ethnic minorities, their tea planting and tea making technology has been passed down from generation to generation. These nations have not only mastered the exquisite tea-making skills, but also closely integrated the tea culture with the cultural traditions of the nation, forming a unique tea culture. However, it is a pity that the integration of these tea culture and the local ethnic minority culture is not close, and the lack of systematic and holistic development makes the cultural advantages of Pu'er tea not fully highlighted.

Compared with other tea species, Pu'er tea can better reflect the blending and collision of diverse cultures due to its unique fermentation technology and profound cultural deposits. This not just incorporates the conventional culture of different ethnic



gatherings, yet additionally covers the rich components of tea culture. Nonetheless, in the turn of events and usage of tea culture, Pu'er city has obviously not achieved in-depth excavation and comprehensive display.

Although a number of local festivals have been held, these activities are still superficial in the level of mining tea culture, and have a weak driving effect on the development of the local tea industry. In addition, although the tea mountain resources in Pu'er City are rich, the distribution between the tea mountains is relatively scattered and the distance is far apart, which also brings some difficulty to the overall development of tea culture. In addition to a few high-famous tea mountains, other tea mountains are generally less famous, which is difficult to form agglomeration effect, which makes it difficult to transform the tourism resources with rich cultural connotation into market resources with market competitiveness.



## CHAPTER 5

### CONCLUSIONS DISCUSSION AND SUGGESTIONS

#### 5.1 Conclusion

This study is expounded by the aftereffects of factual examination. To begin with, the advancement of Pu 'er tea culture in China, as well as the examination and investigation of the ongoing social consciousness of Pu 'er tea in China, lastly, how to investigate the ongoing social attention to Pu 'er tea in China.

##### 5.1.1 Development of Pu 'er tea culture in China

First, the development history of Chinese tea culture. After thousands of years of precipitation, the Chinese tea culture, from the original utilization to integrate into life, and then to the formation of a unique tea ceremony spirit, its development process is rich and colorful. The prosperity of the tea culture in the Song Dynasty promoted the prosperity of the tea industry, while the changes in the Yuan, Ming and Qing dynasties made the tea culture more deeply popular. Since modern times, tea culture has gained new vitality and become an important carrier for the revival of traditional culture. It has not only enriched people's spiritual life, but also plays an important role in promoting economic and trade exchanges and enhancing the country's cultural soft power. This is consistent with Li Yimin's research view that the origin of tea is traced back to ancient times. According to historical records, tea has been discovered and used; since then, tea has played an indispensable role in Chinese life; and the tea culture has developed and perfected (Li Yimin, 2023).

Second, the development history of Chinese Pu'er tea culture. As a treasure of Chinese tea culture, the history of Pu'er tea culture can be traced back to the ancient times. Pu'er tea is deeply loved for its unique taste and health function. It has been commercialized since the Tang Dynasty and became a royal tribute in the Ming and Qing Dynasties. Although it has experienced twists and turns in modern times, but with the revival of Pu'er tea culture, it has now become the core brand of the tea industry in Yunnan Province. The history and culture of Pu'er tea not only carries the profound national emotion, but also injects new vitality into the sustainable development of the tea

industry. This is consistent with Jiang Ting's research view. Pu' er tea is produced in southwest Yunnan, which is a tea with a long history of Chinese tea. After long development, Pu'er tea industry has become one of the leading industries in Yunnan. The industrial chain runs through cities, suburbs and villages, associated with multiple industries such as planting, processing, sales and service (Jiang Ting, 2023).

Third, the development history of Chinese tea-drinking culture. After the evolution of tea frying, tea ordering and tea making skills, the Chinese tea drinking culture has presented a rich and colorful appearance. Each era has its own unique tea drinking fashion and tea art pursuit, and jointly constructed the broad and profound Chinese tea drinking culture. Modern tea drinking culture pays more attention to quality and health, and tea art activities are more popular and deepened, which has become an indispensable part of people's life. This is consistent with the research views of Wang Minghe and Cao Qinxin. It is mentioned that since the prosperity of the Tang Dynasty, the road of tea in the south to the north, the circulation range of tea in China became wider, and the wind of tea drinking prevailed among the people, thus forming a distinctive tea custom culture (Wang Minghe and Cao Qinxin, 2023).

Fourth, the development history of Chinese Pu'er tea tea culture. As an important part of Chinese tea culture, the tea drinking culture of Pu'er tea has a long history. From the prototype of The Three Kingdoms period to the prosperous development of modern times, Pu'er tea has won wide praise for its unique taste and health care function. In modern society, Pu'er tea has not only become the first choice for people to drink tea, but also plays an important role in cultural exchange and economic trade. The inheritance and development of Pu'er tea tea culture not only helps to carry forward the excellent traditional culture of the Chinese nation, but also makes important contributions to the prosperity of the tea industry. Chen Liubin also put forward corresponding opinions in his article: Pu 'er tea is a characteristic tea category in Yunnan, with a long history and profound cultural heritage, a huge industry and high popularity. In 2022, "Pu' er tea" ranked the second in the public brand value evaluation of China's tea region (Chen Liubin, 2023).

### 5.1.2 Current cultural awareness of China Pu 'er tea

After the questionnaire and interview, it is not difficult to find that people's cultural awareness of Chinese Pu' er tea is relatively weak and there are some problems. In their research, Zhu Jianqing and Chai Zhengqun also analyzed the problems existing in the Pu 'er tea culture in Yunnan, and put forward the countermeasures to accelerate the tea culture tourism in Pu' er, which has some similarities with the research results of this paper (Zhu Jianqing and Chai Zhengqun, 2013).

This paper discusses the interview and questionnaire study of Yunnan Pu'er tea culture, as follows. First, the public's understanding of Pu' er tea culture is limited. Citizens 'understanding of Pu' er tea culture generally stays on the surface, and they lack of in-depth understanding and understanding. This is not only due to the indifferent attitude to traditional culture in the pace of modern life, but also related to the limited transmission channels of Pu'er tea culture. In order to enhance the public's understanding of Pu' er tea culture, it is necessary to increase the publicity, broaden the communication channels, and improve the public's understanding and interest in traditional culture. Second, people's interest in Pu' er tea culture needs to be improved. At present, the public's interest in Pu' er tea culture is generally not high, which limits its inheritance and development to a certain extent. In order to stimulate the citizens 'interest in Pu' er tea culture, it is necessary to dig deep into its cultural connotation and value, innovate the communication mode, and at the same time strengthen the education and popularization of Pu 'er tea culture, so that more people can understand and love Pu' er tea culture. Third, the social influence of Pu'er tea culture is limited. The influence of Pu'er tea culture in the society has not been fully played, and its cultural value and social significance have not been widely recognized. In order to enhance the social influence of Pu 'er tea culture, it is necessary to strengthen the communication and integration with other cultures, broaden the communication channels, and pay attention at the same time to the brand construction and market promotion of Pu' er tea culture, so as to improve its popularity and reputation. Fourth, the inheritance and development of Pu'er tea culture are facing challenges. The inheritance and

development of Pu'er tea culture is faced with various challenges, including the reduced recognition of the traditional culture by the younger generation, the risk of losing the traditional skills, the impact of foreign culture and the fierce market competition. To overcome these challenges, it is necessary to pay attention to the combination of inheritance and innovation, strengthen the training and education of the younger generation, protect and inherit the traditional skills, and at the same time actively respond to the challenges of market changes and foreign culture, and promote the sustainable development of Pu'er tea culture. Fifth, the cultural advantages of Pu'er tea are not prominent. Pu'er tea culture has not been fully demonstrated in Pu'er City, and the integration of local minority tea culture is insufficient and lack of systematic development. The cultural advantages of Pu'er tea are still superficial in the development and utilization, and the driving effect of festival activities on the tea industry is not strong. Tea mountain resources are scattered, low visibility, it is difficult to transform into market competitiveness.

### **5.1.3 Measures to explore the cultural awareness of Pu'er tea in China**

After analyzing the existing problems and the corresponding causes, improvement measures should be proposed to improve the cultural awareness of Pu'er tea of Chinese citizens. In the study of Shu Mei and Chen Wangli, some research was also conducted, which proposed to hold tea art lectures and learn the knowledge of tea art; establish tea art hall, provide training, communication, leisure places and organize people's organizations, and establish local and national Pu'er tea art association to bring tea art into schools and families (Shumei and Chen Wangli, 2014).

Based on this, this study puts forward targeted improvement measures for the problems mentioned in the discussion. First, strengthen the publicity of Pu'er tea culture. In terms of strengthening the publicity of Pu'er tea culture, we actively explored the ways of diversified activities, and let the public feel the unique charm of Pu'er tea. At the same time, the strategy of media and network integration also enables the wider and deeper dissemination of Pu'er tea culture, and improves its awareness and influence in the society. Second, we need to enhance citizens' cultural awareness. In terms of

enhancing citizens' cultural awareness, we should pay attention to the popularization and education of Pu'er tea culture, and promote Pu'er tea culture in an all-round way from schools, communities to media network platforms. At the same time, the brand of Pu'er tea culture tourism is built, so that more people can experience the charm of Pu'er tea culture in the tourism, which further enhances the public's cognition and interest in Pu'er tea culture. Third, we actively respond to external factors. Facing the challenge of globalization and cultural diversification, we should actively strengthen cultural exchanges and cooperation with other regions, learn from successful experience, and promote the innovative development of Pu'er tea culture. At the same time, it also focuses on strengthening policy support and guidance to ensure the inheritance and development of Pu'er tea culture. Fourth, promote the innovation and development of Pu'er tea culture. In terms of innovation and development, we try to integrate modern elements to make Pu'er tea culture glow with new vitality. Through the innovation of tea travel mode, the cultural experience of Pu'er tea can be improved to attract more people to understand and love Pu'er tea. At the same time, strengthen cross-border cooperation, expand the development space of Pu'er tea culture, and inject new impetus into the inheritance and innovation of Pu'er tea culture. Fifth, strengthen the integration of cultural resources of tea mountain. The key to promote the sustainable development of tea industry is to integrate the resources of tea mountain, strengthen the integration of tea mountain culture, excavate the cultural connotation, establish the resource integration platform, hold theme activities and cultivate talent team. Through clarifying the goals, establishing alliances, joint promotion, resource sharing and other measures, enhance the popularity and quality of tea mountain, enhance the market competitiveness.

## 5.2 Discussion

According to the data results of questionnaire and interview, the citizens of Pu'er City in Yunnan province have a low understanding of Pu'er tea culture and not high interest.

Why does this happen? What is the reason why the residents of Pu'er city have a low cultural identity of Pu'er tea? The discussion can be divided into the following sections:

### 5.2.1 The citizens' cultural awareness is weak

From the perspective of citizens' daily life, Pu'er tea culture is marginalized to a large extent. In the fast-paced and efficient modern life, citizens tend to pay more attention to the satisfaction and convenience of material life, while ignoring the needs of the spiritual and cultural level. Zou and Shen Dandan (2021) believe that "the core of cultural identity is national value identity, which is conducive to enhancing national cohesion and maintaining national security and stability". Maibaojiang (2021) explains that the active construction of cultural identity is conducive to the sustainable development of Chinese traditional sports culture. The profound history, exquisite skills and unique taste contained in Pu'er tea culture are often regarded as an outdated or unnecessary existence, which is difficult to arouse the resonance and interest of the citizens. The public's understanding of Pu'er tea culture is generally low. Although Pu'er tea has a long history and extensive spread in China, many citizens' understanding of Pu'er tea culture only stays on the superficial cognition, lacking in-depth understanding of its historical origin, cultural connotation and unique value. As a result, citizens often lack sufficient cognitive basis and interest points in facing Pu'er tea culture, and it is difficult to form effective cultural identity and inheritance.

The cultural accomplishment and aesthetic level of the citizens are also the important factors affecting the cultural inheritance of Pu'er tea. He Hao (2018) believes that cultural identity focuses more on the identification of national culture, which is conducive to national cultural consciousness, national cultural self-improvement and national cultural confidence. Some scholars provide reference value for designing the path of cultural identity by dividing the level of cultural identity. Tea culture, for example, the grasp of the Chinese excellent traditional culture identity mechanism need to face the subject of cultural structure, the state of the field and change law as the premise, starting from the whole, stimulate and build Shared context, improve the efficiency of



political and ideological education, improve the efficiency of political and ideological education, realize the ideological and political education content. In the current social environment, due to the influence of various factors, the cultural literacy and aesthetic level of the citizens show an uneven state. Some citizens have different cognition and understanding of traditional culture, and it is difficult to truly appreciate the unique charm of Pu'er tea culture. At the same time, with the impact and influence of foreign culture, the aesthetic concepts of citizens are also changing, and some traditional cultural elements and values are gradually diluted or ignored. The weak civic culture is also reflected in the attitude towards the inheritance and innovation of Pu'er tea culture. Due to the lack of in-depth understanding and identification of Pu'er tea culture, many citizens hold a wait-and-see or indifferent attitude towards the inheritance and development of Pu'er tea culture. They often believe that the inheritance of Pu'er tea culture is the responsibility of professionals or government departments, which has nothing to do with them or is difficult to participate in them. This mentality not only limits the spread scope of Pu'er tea culture, but also affects the depth and breadth of its inheritance. The weak awareness of civic culture is also reflected in the neglect of the cultural value of Pu'er tea. Pu'er tea culture not only has historical value and cultural value, but also has economic value and social value. However, due to the lack of public awareness of Pu'er tea culture, these values are often ignored or underestimated. This leads to the limited influence of Pu'er tea culture in the market, and it is difficult to form an effective cultural industry chain and economic benefits.

### **5.2.2 Insufficient publicity**

Pu'er tea, as a bright pearl of Chinese traditional tea culture, has carried rich historical connotation and cultural value since ancient times. It is not only a specialty of Yunnan region, but also an important part of the Chinese national tea culture, which is deeply loved by tea lovers at home and abroad. However, in today's society, with the rapid development of the information age and the continuous impact of diversified cultures, the dissemination and cognition of Pu'er tea culture are being faced with unprecedented challenges. Therefore, it is of great significance to deeply analyze the

problems faced by the cultural publicity of Pu'er tea to promote its inheritance and development.

At present, the propaganda of Pu'er tea culture is obviously insufficient, which is mainly reflected in the two aspects of traditional media and new media. Jiang Wenzhong and Zhang Mingchun (2018) thinks, although many scholars and tea culture discusses tea, but these studies have been lacking from the theoretical framework and cultural core layer of puer tea culture system, comprehensive and profound understanding, so that many aspects of puer tea culture is still superficial or deviate from the direction from the government to the enterprise in puer tea product production and brand construction, performance on the marketing, or stay on the agricultural and sideline products, or follow fashion industrial products. This is very unfavorable to the development and brand construction of Pu'er tea. Therefore, they believe that in order to promote the market and build the brand of Pu'er tea, it is necessary to make clear the cultural connotation and brand value of Pu'er tea first. Although traditional media, such as TV, radio and newspapers, have a wide coverage, they often only pay attention to their product characteristics and market performance when reporting Pu'er tea, while ignoring the profound cultural connotation and historical value behind it. Although this reporting method can attract the attention of some consumers, it is obviously not enough for those citizens who want to deeply understand the culture of Pu'er tea deeply. In addition, emerging media platforms such as the Internet and social media are also relatively less utilized. These platforms have the advantages of fast transmission speed and strong interaction, and can quickly attract the attention of a large number of young users. However, the promotion and publicity of Pu'er tea culture on these platforms are relatively lagging behind and fail to give full play to its potential. This is reflected in both the monotony and lack of innovation of the propaganda content and the single and attractiveness of the interactive form.

Government departments and relevant institutions pay not enough attention to the publicity of Pu'er tea culture, and lack of unified and effective publicity planning and strategies. This is mainly reflected in two aspects: one is the lack of clear publicity

objectives and positioning, leading to the lack of pertinence and attraction of publicity content; the second is the lack of unified publicity channels and resource integration, leading to the dispersion and waste of publicity resources. Due to the lack of effective publicity planning and strategies, the publicity of Pu'er tea culture is often difficult to form a joint force, which is difficult to have a far-reaching influence on the general public.

The single and backward publicity channel are also the important factors that restrict the publicity effect of Pu'er tea culture. Traditional publicity methods, such as TV advertising, newspaper reports, although have a certain communication effect, but have been unable to meet the needs of modern society. With the popularity of the Internet and the development of social media, people's ways to obtain information are becoming more and more diversified, and the traditional way of publicity has been difficult to attract the attention of young users. However, Pu'er tea culture is powerless to publicize the new media and fails to give full play to its advantages. This is reflected not only in the monotony and lack of innovation of the propaganda content, but also in the single and lack of attraction of the form of propaganda. Zhao Yanfeng (2019) analyzed the problems existing in the brand marketing of Pu'er tea in view of the current situation of many Pu'er tea enterprises without brand marketing awareness. The monotonous propaganda content and the lack of innovation are also one of the reasons for the citizens' low interest in Pu'er tea culture. The existing propaganda content often only stays on the surface, lacking the excavation and display of the deep connotation of Pu'er tea culture. As a result, many citizens' understanding of Pu'er tea culture only stays at a shallow level, and they cannot really appreciate its unique charm and value. In addition, the publicity content also lacks a close connection with the daily life of citizens, making it difficult for Pu'er tea culture to integrate into the daily life of citizens.

The publicity of Pu'er tea culture is faced with problems such as insufficient publicity, single and backward publicity channels and monotonous and lack of innovative propaganda content. These problems not only restrict the dissemination and

cognition of Pu'er tea culture, but also affect the pace of its inheritance and development.

### 5.2.3 Challenges and impacts of foreign cultures

Under the background of globalization, foreign cultures have flooded into China, which has brought unprecedented impacts and challenges to local cultures. Pu 'er tea culture, as a bright treasure in Chinese traditional tea culture, is inevitably deeply influenced by this cultural blending. With the popularity of western coffee culture, milk tea culture and other new beverage cultures, as well as the widespread spread of multi-cultures such as Japanese and Korean trends and European and American fashions among young people, the traditional position of Pu 'er tea culture has been challenged as never before.

The influx of foreign cultures has diversified people's drink choices, thus changing people's consumption habits and aesthetic concepts. In the process of pursuing fashion and trends, the younger generation is more inclined to choose drinks that are novel, convenient and meet their aesthetic needs. In contrast, Pu 'er tea is often regarded as "old" or "complicated" because of its traditional production technology and drinking methods. This change in consumption habits and aesthetic concepts has led to a gradual reduction in the market share of Pu 'er tea among young consumers, and its traditional position has been challenged.

The impact of foreign culture is also reflected in the weakening of local cultural identity. Under the impact of multiculturalism, some young people's sense of identity with local culture has gradually weakened, and even a certain degree of alienation has emerged. This weakening of cultural identity makes the inheritance and development of Pu 'er tea culture in the younger generation face greater challenges. Many young people know little about the historical origin, production technology and drinking culture of Pu 'er tea, and even have misunderstandings and prejudices about it, which undoubtedly increases the difficulty of inheriting Pu 'er tea culture.

With the rise of foreign beverage culture, the market competition is becoming increasingly fierce. A variety of new beverage brands emerge one after

another, and they quickly occupy the market share by virtue of novel taste, fashionable packaging and powerful marketing means. In contrast, the marketing and brand building of Pu 'er tea are relatively backward, and it is difficult to stand out in the fierce market competition. This limited the spread and development of Pu 'er tea culture, and its influence gradually weakened.

The challenge and impact of foreign culture is also manifested in the fault of cultural inheritance. Due to the lack of understanding and interest of the younger generation in Pu 'er tea culture, the inheritance of Pu 'er tea culture faces the risk of fault. Some traditional tea-making techniques, drinking etiquette and cultural connotations have gradually disappeared with the death of the older generation of tea people. This cultural inheritance fault not only threatens the future development of Pu 'er tea culture, but also affects the overall inheritance and development of Chinese traditional tea culture.

Pu 'er tea culture also faces many challenges in innovation and development. Under the background of globalization, if traditional culture wants to maintain its unique charm and vitality, it must constantly innovate and develop. However, how to integrate modern elements and innovative thinking while maintaining the essence of traditional culture has become a major problem facing Pu 'er tea culture. Innovation means breaking the tradition and trying new things, but it also brings risks and challenges. How to maintain the core value of traditional culture in innovation is a problem that Pu 'er tea culture needs serious consideration.

Under the background of globalization, the impact of foreign culture on Pu 'er tea culture is all-round and deep. From the change of consumption habits and aesthetic concepts, to the weakening of cultural identity, to the intensification of market competition and the fault of cultural inheritance, Pu 'er tea culture is facing unprecedented challenges.

#### **5.2.4 Insufficient innovation and development**

Pu 'er tea culture, as an important branch of China tea culture, has an irreplaceable position in the tea industry with its profound historical background and

unique value system. However, it is this profound tradition that makes Pu 'er tea culture encounter many challenges and limitations on the road of innovation and development.

From the perspective of historical inheritance, Pu 'er tea culture has formed a set of relatively fixed expressions and cultural connotations after hundreds of years of precipitation. These elements, such as the ancient tea-making technology, the traditional drinking ceremony and the philosophical thoughts contained therein, are the essence of Pu 'er tea culture. However, this fixity also limits the innovation space of Pu 'er tea culture to some extent. In the modern society that pursues novelty and change, the traditional expression is difficult to resonate with the younger generation, which leads to its influence gradually weakening. With the changes of the times and the development of society, people's aesthetic concepts, consumption habits and cultural needs are constantly changing. The fast-paced life in modern society makes people more inclined to simple and efficient consumption, but the complicated rituals and profound philosophy in traditional Pu 'er tea culture are difficult to adapt to this change. At the same time, the diversified trend of modern society also makes people pursue more personalized and differentiated cultural experiences, and the innovative attempt of Pu 'er tea culture in this respect is still relatively insufficient.

Globalization and the development of modern scientific and technological means have brought more challenges and opportunities for the innovation of Pu 'er tea culture. Under the background of globalization, various cultural elements blend with each other, forming a colorful cultural landscape. Pu 'er tea culture needs to actively absorb and learn from the excellent elements of other cultures while maintaining its own characteristics, so as to achieve innovation and development. However, at present, there are relatively few innovative practices of Pu 'er tea culture under the background of globalization, and it lacks effective docking with modern society. Modern scientific and technological means provide more features for cultural innovation. The application of technologies such as digitalization and networking can greatly expand the communication channels and influence of Pu 'er tea culture. However, at present, the application of Pu 'er tea culture in this respect is not extensive and in-depth, and many

traditional cultural elements have not been effectively digitized and popularized on the Internet.

As the main force of cultural consumption, the younger generation's cognition and interest have an important influence on the innovative development of Pu 'er tea culture. However, due to the lack of in-depth understanding and experience of Pu 'er tea culture, it is often difficult for the younger generation to feel its unique charm and value. At the same time, the diversity of various forms of entertainment in modern society also makes the younger generation more inclined to novelty, excitement and fashion elements when choosing cultural consumption, while the traditional Pu 'er tea culture is difficult to compete with them in these aspects. In terms of system and mechanism, the innovative development of Pu 'er tea culture also faces some obstacles. At present, the balance between the inheritance and innovation of Pu 'er tea culture has not been effectively solved, and cultural inheritors often pay too much attention to the protection of traditional elements and ignore the exploration and attempt of new elements. In addition, the connection between the development of cultural industry and market demand, and the integration and utilization of cultural resources also need to be further discussed and solved. These problems not only affect the speed and efficiency of the innovation and development of Pu 'er tea culture, but also restrict its spread and promotion in modern society.

Pu 'er tea culture faces many challenges and limitations in innovation and development. These problems are not only the fixed restrictions brought by historical inheritance, but also the influence of changes in consumption habits and cultural needs brought about by modern social changes, as well as the challenges of globalization, modern scientific and technological means and the cognitive interests of the younger generation. In order to promote the innovative development of Pu 'er tea culture, it is necessary to deeply analyze these problems and actively seek effective solutions.

#### **5.2.5 Low utilization degree of tea culture resources**

##### **(1) Lack of cultural integration**



Pu'er City, located in the southwest of Yunnan Province, is a region of diverse cultures. As an important part, tea culture should be integrated with multi-ethnic cultures to show a rich and colorful appearance together. However, the current utilization degree of tea culture resources in Pu'er city is low, and one of the important reasons is the lack of cultural integration.

Although the tea culture and multi-ethnic culture in Pu'er City blend somewhat, this integration lacks depth and breadth. The unique traditions and customs of various ethnic groups in tea culture have not been fully explored and integrated, leading to the failure of fully displaying the diversity of tea culture. At the same time, the integration of tea culture and other cultural fields is not close enough to fail to form an effective complementary and symbiotic relationship. Lack of systematic development is also an important reason for the lack of cultural integration. Pu'er city is rich in tea culture resources, but it lacks an overall planning and development strategy, which leads to the dispersion and waste of resources. At the same time, the lack of professional cultural integration team and talents also limits the effective integration of tea culture and multi-ethnic culture. The rapid development and change of modern society also bring challenges to the inheritance and development of tea culture. With the change of people's life style, the traditional value and significance of tea culture are gradually diluted, and the young generation's cognition and interest in tea culture are also declining. This makes the integration of tea culture and multi-ethnic culture more difficult, and the utilization degree is further reduced.

An important reason for the low utilization degree of tea culture resources in Pu'er city is the lack of cultural integration. In order to enhance the utilization and value of tea culture, it is necessary to strengthen the deep integration of tea culture and multi-ethnic culture, carry out systematic development and planning, and strengthen the inheritance and publicity of tea culture.

#### (2) Tea mountain resources are scattered

The causes of the generation of this phenomenon can be analyzed from multiple dimensions.

The universality of geographical distribution is the direct cause of the dispersion of tea mountain resources. China has a vast territory, diverse climate, suitable for the growth of tea trees all over the country. From south to north, from east to west, the tea mountains in various places are unique because of their regional characteristics, but at the same time, because of the distant geographical location, it is difficult to achieve unified management and resource integration.

Secondly, historical factors also play a role in promoting the dispersion of tea mountain resources. Since ancient times, the planting and processing of tea is mostly family-oriented, and the characteristics of small-scale peasant economy make it difficult to form a large-scale and intensive management mode of tea mountain resources. This problem left over from history limits the integration and utilization of tea mountain resources to some extent. The lack of brand awareness is also an important reason for the dispersion of tea mountain resources. In the increasingly fierce market competition today, the brand has become an important support for the development of enterprises. However, due to the lack of unified brand building and promotion, many high-quality tea mountain resources are difficult to be known and recognized by consumers, resulting in low utilization. The lack of policy support and capital investment also restricts the integration of tea mountain resources. The development of tea industry needs the government's policy guidance and financial support, but in practice, due to various reasons, policy support and capital investment are often difficult to achieve, making it difficult to promote the integration of tea mountain resources.

The reasons for the dispersion of tea mountain resources involve geography, history, brand awareness, policy support and other aspects. To solve this problem, it needs the joint efforts of the government, enterprises and all sectors of society to strengthen resource integration and brand promotion, and promote the healthy development of the tea industry.

### **5.3 Suggestions**

#### **5.3.1 Strengthen the publicity of Pu 'er tea culture**

##### **(1) Diversified activities to deepen the cultural experience of Pu 'er tea**

In this era of diverse cultures and frequent exchanges, the promotion of Pu 'er tea cultural experience activities is not only the inheritance and promotion of traditional tea culture, but also an effective way to enhance citizens' cultural awareness and enhance national cultural self-confidence. Therefore, we should actively organize and carry out a series of colorful and diverse Pu 'er tea cultural experience activities, so that the general public can personally participate in them and feel the profound heritage and unique charm of Pu 'er tea culture.

Organize citizens to visit Pu 'er tea plantation. The planting environment of Pu 'er tea has a vital influence on its quality. Through field visits, citizens can intuitively understand the influence of growth environment, soil conditions and climate conditions of Pu 'er tea on tea quality. In the plantation, citizens can also witness the hard work of tea farmers and feel their love and persistence in this land. Organize citizens to visit Pu 'er tea processing factory. The production process of Pu 'er tea is complicated and delicate, which needs to go through many links such as picking, withering, deactivating enzymes, rolling and drying. In the processing plant, citizens can witness the transformation process of tea leaves from fresh leaves to finished products, and understand the production technology and technology of Pu 'er tea. At the same time, professional tea artists can also explain the knowledge of tea identification and brewing skills to the public on the spot, so that the public can know more about Pu 'er tea in drinking.

Carry out Pu 'er tea tasting activities. Tasting activities can not only let the public taste high-quality Pu 'er tea, but also let them feel the unique charm of Pu 'er tea in drinking. In the tasting activities, tea artists will demonstrate tea-making skills on the spot, so that the public can know how to brew Pu 'er tea correctly and how to taste its aroma, taste and charm. At the same time, tea artists will also share the health care function and cultural connotation of Pu 'er tea with the public, so that the public can feel the profoundness of traditional culture in drinking. These Pu 'er tea cultural experience activities can not only make citizens feel the charm of Pu 'er tea culture more intuitively, but also enhance their interest and love for traditional culture. Through these activities,

citizens can have a deeper understanding of the historical origin, production technology and cultural connotation of Pu 'er tea, so as to cherish and inherit this excellent traditional culture. At the same time, these activities can also promote exchanges and interactions between citizens. In the process of visiting plantations and processing plants, citizens can meet like-minded friends and discuss the mysteries of Pu 'er tea culture together. In tasting activities, citizens can share their experiences and feelings about drinking and enhance their friendship and understanding.

Through these activities, the citizens can deeply understand and feel the charm of Pu 'er tea culture, enhance their knowledge and love of traditional culture, and contribute to the inheritance and promotion of Chinese excellent traditional culture.

## **(2) The media and network integration, broaden the channels of publicity**

In today's information society, the media and the Internet have already become an important channel for people to obtain information and exchange ideas. Especially in the field of cultural propaganda, the role of media and network can not be ignored. As an important part of China traditional culture, Pu 'er tea culture needs to keep pace with the times, and make full use of the power of media and network to broaden the publicity channels and enhance cultural influence.

As an important carrier of information dissemination, the media plays an important role in the cultural propaganda of Pu 'er tea. The mainstream media has a wide audience and authoritative communication status. Cooperating with the mainstream media to open a column on Pu 'er tea culture and regularly publishing articles such as tea culture information and expert interpretation can not only improve the popularity and influence of Pu 'er tea culture, but also provide a platform for the public to deeply understand Pu 'er tea culture. Through the wide spread of mainstream media, the unique charm of Pu 'er tea culture will be displayed, thus attracting more people's attention and love. At the same time, the development of new media platform also provides a new opportunity for Pu 'er tea cultural propaganda. New media platforms such as Weibo, WeChat and Tik Tok have the characteristics of strong interaction and fast communication, which can quickly attract the attention of young

people. Making short video of tea culture, through vivid pictures and interesting explanations, can intuitively show the knowledge of history, culture and production technology of Pu 'er tea, and let the audience feel the unique charm of Pu 'er tea in a relaxed and happy atmosphere. In addition, using the live broadcast platform for tea culture live interaction, inviting tea culture experts and tea artists to communicate with the audience in real time and share tea culture knowledge and tea tasting experience can not only enhance the publicity effect, but also enhance the audience's sense of participation and belonging.

While broadening publicity channels, we also need to pay attention to the innovation and quality of publicity content. Pu 'er tea culture is extensive and profound, covering many fields such as history, culture, art, etc. It is necessary to dig deep into its connotation and extract attractive propaganda points. At the same time, we should pay attention to keeping pace with the times, combine the hot topics of contemporary society and the needs of the audience, and create tea culture works with the characteristics of the times. In addition, we can also carry out online and offline tea culture activities, such as tea culture lectures, tea performances, tea friends exchanges, etc., to attract more people to participate in the spread and inheritance of Pu 'er tea culture in a variety of forms.

In a word, the integration of media and network provides a broader space and more sex for Pu 'er tea cultural propaganda. We should make full use of this advantage, constantly innovate the publicity methods, improve the publicity effect, and let Pu 'er tea culture glow with new vitality and vitality in the information society. Through the power of media and network, more people can know about Pu 'er tea culture and feel its unique charm, thus promoting the sustainable development of Pu 'er tea industry and the inheritance and innovation of China traditional culture.

### **5.3.2 Enhance citizens' cultural awareness**

Under the background of globalization, enhancing citizens' cultural awareness is not only helpful to maintain the uniqueness of local culture, but also the cornerstone to promote social progress and harmonious development. Yunnan Pu 'er

tea culture, as a treasure of China tea culture, has a profound cultural background and unique value concept, which plays an important role in enhancing citizens' cultural awareness. The following will discuss how to enhance the public's awareness of Pu 'er tea culture from three aspects.

### **(1) Strengthen Pu 'er tea culture popularization education**

In today's society, with the acceleration of the pace of life, people's cognition and understanding of traditional culture has gradually faded. Pu 'er tea, a traditional drink with profound historical and cultural connotations, is facing the crisis of being neglected and forgotten. In order to carry forward Pu 'er tea culture and strengthen the public's cognition and understanding of it, it is necessary to carry out Pu 'er tea culture popularization education in the whole society.

As an important position to inherit and carry forward traditional culture, schools should undertake the important task of popularizing Pu 'er tea culture. Pu 'er tea culture courses can be set up in primary and secondary schools, and the historical origin, production technology and drinking methods of Pu 'er tea can be integrated into the teaching, so that students can understand the basic knowledge of Pu 'er tea through classroom learning. At the same time, students can be organized to visit Pu 'er tea planting bases and processing plants, so that they can personally feel the growing environment and production process of Pu 'er tea, thus enhancing their intuitive understanding of Pu 'er tea culture. As an important place for citizens' life, community is also an important platform for Pu 'er tea culture popularization education. You can hold lectures and exhibitions on Pu 'er tea culture in the community, and invite Pu 'er tea experts and scholars to explain the connotation and value of Pu 'er tea culture to the public. In addition, a Pu 'er tea tasting area can be set up to let the public know the quality characteristics and drinking skills of Pu 'er tea while tasting it. These activities can not only enrich the cultural life of citizens, but also enhance the communication and interaction between neighbors.

Media and network platforms also play an important role in Pu 'er tea culture popularization education. You can make and broadcast promotional videos and

documentaries of Pu 'er tea culture, and show the history, culture and production technology of Pu 'er tea through video materials. At the same time, a column or forum on Pu 'er tea culture can be set up on the Internet to invite Pu 'er tea lovers to share their tea tasting experiences and exchange tea culture experiences. The use of these media and network platforms can make more people understand Pu 'er tea culture and expand its influence and spread. The government and all walks of life should also actively participate in the popularization of Pu 'er tea culture. The government can introduce relevant policies to support the development and promotion of Pu 'er tea cultural industry. At the same time, activities such as Pu 'er tea culture festival and tea fair can be held to attract more people to pay attention to and participate in the inheritance and promotion of Pu 'er tea culture. All walks of life can also give full play to their own advantages and provide support and help for the popularization of Pu 'er tea culture.

In a word, it is a long-term and arduous task to strengthen the popularization education of Pu 'er tea culture. It is necessary to promote the popularization and inheritance of Pu 'er tea culture from schools, communities, media and online platforms. Only in this way can more people understand the charm and value of Pu 'er tea culture, thus enhancing their sense of identity and pride.

## **(2) Create a brand of Pu 'er tea cultural tourism**

In today's society, with the improvement of people's living standards, cultural tourism has gradually become a new way of life. Pu 'er tea, as a treasure of Chinese tea culture, has profound historical background and unique cultural connotation. Therefore, building a brand of Pu 'er tea cultural tourism is not only the inheritance and development of traditional culture, but also an important measure to enhance citizens' cultural awareness and promote local economic development.

To build a cultural tourism brand of Pu 'er tea, it is necessary to closely combine Pu 'er tea culture with tourism industry. Pu 'er tea is produced in Yunnan. This magical land has nurtured countless high-quality teas and rich and colorful national cultures. We can combine the growth environment, production technology and drinking culture of Pu 'er tea to develop a series of tourist routes and products with local



characteristics. For example, tourists can be organized to visit Pu 'er tea garden and let them experience the fun of picking and making tea. You can also offer Pu 'er tea tasting courses, so that visitors can feel the profoundness of Chinese tea culture in the process of tea tasting. To build a brand of Pu 'er tea cultural tourism, it is necessary to strengthen cultural exchanges and cooperation with other regions. Although Pu 'er tea is produced in Yunnan, its influence and reputation have transcended geographical restrictions and become a well-known brand in China and even the world. Therefore, we can actively cooperate with tourism agencies in other regions to jointly promote Pu 'er tea cultural tourism routes and products. At the same time, tea culture experts and scholars at home and abroad can also be invited to Yunnan for exchange and discussion, so as to further enhance the academic status and influence of Pu 'er tea culture.

Focus on innovation and diversification. In the design of tourist routes and products, we should fully consider the needs and interests of different tourists and provide diversified choices. For example, different tourism projects can be designed for tourists of different ages, so that everyone can find their own fun in Pu 'er tea cultural tourism. At the same time, it can also be combined with modern scientific and technological means, such as virtual reality and augmented reality, to bring tourists a more immersive travel experience. By building a cultural tourism brand of Pu 'er tea, it can not only enhance the popularity and reputation of Pu 'er tea, but also promote the prosperity and development of local economy. With more and more tourists coming to experience the charm of Pu 'er tea culture, the related tourism industry chain will be further developed and improved. This will create more employment opportunities and economic benefits for the local area, and then enhance citizens' sense of pride and belonging to traditional culture.

By promoting Chinese tea rhyme, promoting the development of cultural tourism industry, strengthening cultural exchanges and cooperation with other regions, and focusing on innovation and diversification, more people can understand and love Pu 'er tea culture and jointly promote the inheritance and development of Chinese culture.

### 5.3.3 Actively respond to external factors

#### (1) Strengthen cultural exchanges and cooperation, and broaden the development space of Pu 'er tea culture

In today's globalization, cultural exchange and integration has become a normal state. Pu 'er tea, as a treasure of Chinese traditional tea culture, has been loved by tea lovers at home and abroad for its profound cultural heritage and unique taste. However, in the face of the impact of global cultural diversity, how to actively communicate and cooperate with other cultures while maintaining its own characteristics has become a problem worth pondering.

Strengthening cultural exchanges and cooperation with other regions is an important way to promote the development of Pu 'er tea culture. You can invite domestic and foreign tea culture experts and scholars to exchange and discuss by holding various forms of tea culture festivals, tea fairs and other activities. These activities can not only promote the dialogue and mutual learning between Pu 'er tea culture and other cultures, but also attract more people's attention and participation, and enhance the popularity and influence of Pu 'er tea culture. At the same time, we can also establish cooperative relations with tea culture organizations and institutions in other countries and regions to jointly hold tea culture activities to promote the international spread and development of Pu 'er tea culture.

Broadening the communication channels of Pu 'er tea culture is also an important means to meet the challenge of globalization. With the popularization and development of the Internet, the speed and scope of information dissemination have been greatly improved. With the help of modern technology such as the Internet, we can establish Pu 'er tea culture websites and social media platforms to promote Pu 'er tea culture to tea culture lovers around the world. Through these platforms, we can publish the relevant knowledge, historical origin, production technology and other contents of Pu 'er tea culture, so that more people can understand and love Pu 'er tea. At the same time, you can also use these platforms to interact with tea friends, collect their opinions and suggestions, and constantly improve and enhance the communication effect of Pu 'er tea culture.

Pay attention to the innovation and development of Pu 'er tea culture. On the basis of maintaining the traditional characteristics of Pu 'er tea culture, we can combine modern aesthetic and consumption needs to innovate and transform the expression forms of Pu 'er tea culture. For example, we can develop cultural and creative products with cultural elements of Pu 'er tea, and combine Pu 'er tea culture with modern design to create more attractive cultural products. At the same time, we can also explore ways to combine Pu 'er tea culture with modern technology, such as using virtual reality, augmented reality and other technical means to create an immersive Pu 'er tea cultural experience space, so that people can feel the charm of Pu 'er tea culture in their own experience.

Strengthening cultural exchanges and cooperation, broadening communication channels and focusing on innovation and development are important ways to promote Pu 'er tea culture to meet the challenge of globalization and broaden its development space. Through these efforts, I believe that Pu 'er tea culture will be able to learn from other cultures and develop together while maintaining its own characteristics, and become a bridge and link connecting the world tea culture.

## **(2) Learn from successful experience to promote the healthy development of Pu 'er tea culture**

Get valuable experience and enlightenment from the developed areas of tea culture. In the long-term historical accumulation, these areas have formed a rich and unique tea culture system, and their achievements in cultural inheritance and innovation are undoubtedly a model for learning. Through in-depth understanding of cultural protection and development policies in these areas, we can find their attention and investment in tea culture protection, as well as their unique practices in cultural inheritance and innovation. These practices not only help to better understand the connotation and value of tea culture, but also provide useful reference for formulating more scientific and reasonable development strategies.

Pay attention to some successful cases of tea culture brands. These brands have made remarkable achievements in the market, and their successful experience is undoubtedly of great reference significance. By understanding the

practices of these brands in brand building and marketing, we can learn their advanced experience in brand building, product innovation and marketing. These experiences can not only help to enhance the popularity and influence of Pu 'er tea culture, but also promote the development of Pu 'er tea industry in a more advanced and refined direction. On the basis of these successful experiences, the development strategy of Pu 'er tea culture can be formulated more pertinently. First of all, we need to strengthen the brand building of Pu 'er tea culture. By creating a unique and recognizable brand image, we can enhance the added value and competitiveness of Pu 'er tea culture and make it stand out in the fierce market competition. Secondly, we need to pay attention to the innovative development of Pu 'er tea culture. On the basis of maintaining the essence of traditional tea culture, combined with modern aesthetic and consumer demand, more attractive cultural products are launched to meet the diversified needs of consumers. In addition, we can also strengthen the dissemination and promotion of Pu 'er tea culture, and hold tea culture festivals, tea performances and other activities to let more people know and understand Pu 'er tea culture and enhance its awareness and influence in society.

Learning from successful experience is an important way to promote the healthy development of Pu 'er tea culture. We need to learn, absorb and learn from advanced experiences and practices in other regions, and formulate more scientific and reasonable development strategies in combination with our own actual situation and development needs to promote the sustained and healthy development of Pu 'er tea culture. At the same time, it is also necessary to keep an open mind and innovative spirit, and constantly explore new development models and paths, so as to inject new vitality and motivation into the inheritance and development of Pu 'er tea culture.

### **(3) Strengthen policy support and guidance to ensure the inheritance and development of Pu 'er tea culture**

In the tide of globalization and modernization, Pu 'er tea culture, as an important part of Chinese traditional culture, is facing unprecedented opportunities and challenges. In order to effectively cope with external factors and ensure the continuous

inheritance and development of Pu 'er tea culture, government support and guidance is particularly critical.

The government should introduce a series of targeted policies to provide a solid guarantee for the inheritance and development of Pu 'er tea culture. Specifically, special funds can be set up for the inheritance and development of Pu 'er tea culture to ensure the smooth progress of all related work. This fund can be used to support the promotion of Pu 'er tea culture, such as holding tea culture exhibitions, publishing tea culture books and making tea culture propaganda films, so that more people can understand and love Pu 'er tea culture. At the same time, the funds can also be used for education and training, to cultivate a group of Pu 'er tea cultural inheritors with professional quality and cultural feelings, and to provide talent protection for the sustainable development of Pu 'er tea culture.

The government should formulate and improve relevant laws and regulations to protect the intellectual property rights and cultural heritage of Pu 'er tea culture. Acts that infringe on the intellectual property rights of Pu 'er tea culture should be severely cracked down according to law to safeguard the legitimate rights and interests of Pu 'er tea culture. At the same time, the government should also strengthen the protection of the cultural heritage of Pu 'er tea, and rescue and restore the tea culture sites and cultural relics with important historical, artistic and scientific values to ensure the historical inheritance of Pu 'er tea culture. While strengthening policy support, the government should also strengthen coordination and cooperation with other departments to jointly promote the development of Pu 'er tea culture. For example, we can cooperate with the tourism department to launch a Pu 'er tea cultural tourism route to attract more tourists to experience the charm of Pu 'er tea culture. You can also cooperate with the cultural department to hold Pu 'er tea cultural contests, tea culture lectures and other activities to raise public awareness and interest in Pu 'er tea culture.

The government should also encourage citizens and enterprises to actively participate in the inheritance and development of Pu 'er tea culture. We can stimulate the public's love and concern for Pu 'er tea culture by holding various activities

and competitions. At the same time, the government can also support enterprises to carry out tea culture tourism projects, and combine Pu 'er tea culture with tourism industry to achieve a win-win situation of culture and economy.

The government should introduce relevant policies, formulate laws and regulations, and strengthen coordination and cooperation to provide a strong guarantee for the inheritance and development of Pu 'er tea culture. At the same time, citizens and enterprises should also actively participate in it to jointly promote the prosperity and development of Pu 'er tea culture. I believe that with the joint efforts of the government and all sectors of society, Pu 'er tea culture will surely usher in a better tomorrow.

#### **5.3.4 Promote the cultural innovation and development of Pu 'er tea**

##### **(1) Incorporate modern elements to rejuvenate Pu 'er tea culture.**

Pu 'er tea culture, as a bright treasure of China traditional culture, has gone through thousands of years of precipitation and generations of inheritance. Its profound cultural heritage, unique charm and unique health preservation value make Pu 'er tea stand out in the broad stage of world tea culture and become a beautiful business card of Chinese civilization. However, just as any traditional culture will encounter challenges and opportunities in the face of the rapid development of modern society, Pu 'er tea culture also needs to keep pace with the times and integrate modern elements to glow with new vitality. To promote the innovation and development of Pu 'er tea culture, we must first realize that traditional culture is not static. On the contrary, it needs to constantly absorb new nutrients in the dialogue with the times in order to maintain its fresh vitality. Therefore, integrating modern elements into Pu 'er tea culture is not only a respect and inheritance of traditional culture, but also a beneficial exploration and attempt.

In the inheritance and innovation of tea culture, modern scientific and technological means can be used to present Pu 'er tea culture to the public in a more intuitive and vivid way. For example, you can make a beautiful tea culture propaganda film to show the whole process of Pu 'er tea from planting, picking, making to tasting in the form of video, so that the audience can appreciate the beautiful scenery and understand the unique charm of Pu 'er tea culture. In addition, online tea culture courses

can be set up, and professional tea culture lecturers can be invited to teach the relevant knowledge of Pu 'er tea to netizens through live broadcast or recording, so that more people can appreciate the profoundness of Pu 'er tea culture. At the same time, it is necessary to design a series of tea sets, tea ware and other products with the cultural characteristics of Pu 'er tea in combination with modern aesthetic trends. These products should not only reflect the unique charm of Pu 'er tea culture in appearance, but also meet the actual needs of modern people in function. For example, a beautiful and practical tea set can be designed, so that people can enjoy the artistic charm of Pu 'er tea culture while enjoying tea. In addition, the cultural elements of Pu 'er tea can be integrated into other daily necessities, such as clothing and home accessories, so that Pu 'er tea culture can be more widely used in daily life.

Of course, incorporating modern elements does not mean abandoning the essence of traditional culture. On the contrary, moderate innovation and development should be carried out on the basis of maintaining the true color of Pu 'er tea culture. Only in this way can we truly realize the inheritance and development of Pu 'er tea culture and make it glow with new vitality in modern society. Integrating modern elements into Pu 'er tea culture is the only way to promote its innovation and development. It is necessary to inject new vitality into Pu 'er tea culture with the help of modern scientific and technological means and modern aesthetic trends, so that it can continue to be inherited and carried forward in the new era.

## **(2) Innovating the mode of tea tour to enhance the cultural experience of Pu 'er tea**

In today's tourism market, tea tour, as a way of combining traditional culture with modern leisure, is gradually favored by more and more tourists. Pu 'er tea, as a bright pearl in China tea culture, has profound cultural connotation and unique quality. Therefore, the close combination of Pu 'er tea culture and tea tourism industry can not only better spread Pu 'er tea culture, but also promote the sustainable and healthy development of tea tourism industry. To innovate the tea tourism model, we need to fully tap the natural and human resources in Pu 'er tea producing areas. Pu 'er tea producing areas are mostly located in the places where mountains and rivers depend



on each other and beautiful scenery. These places have both green tea mountains and quaint villages, which provide unique conditions for tea tourism. According to these resources, we can design a series of tourist routes with cultural characteristics of Pu 'er tea, so that tourists can enjoy the beautiful scenery and deeply understand the essence of Pu 'er tea culture.

In the design of tourist routes, field visits such as Pu 'er tea plantation and tea-making workshop can be included. Visitors can walk into the tea garden in person and feel the growth process of tea under the moisture of sunshine and rain; In the tea-making workshop, visitors can watch the exquisite tea-making skills of tea-making masters and understand the whole process of Pu 'er tea from picking to finished products. This experience can not only make tourists have a more intuitive understanding of Pu 'er tea, but also enhance their interest and recognition of Pu 'er tea culture. In addition to field visits, it can also provide visitors with a wealth of Pu 'er tea cultural experience activities. For example, tea performances can be organized to let visitors appreciate the elegant movements and exquisite skills of tea artists; You can hold tea culture lectures and invite experts and scholars to explain the history, varieties and tasting skills of Pu 'er tea to tourists. You can also carry out tea tasting activities, so that tourists can feel the unique aroma and taste of Pu 'er tea in the process of tea tasting.

In addition, the quality of Pu 'er tea cultural experience can be improved by means of modern science and technology. For example, virtual reality technology can be used to create an immersive Pu 'er tea cultural experience scene for tourists; Social media platforms can be used to promote Pu 'er tea culture and attract more young tourists' attention and participation. Innovative tea tour mode can not only provide tourists with richer Pu 'er tea cultural experience, but also inject new impetus into local economic development. Through the development of tea tourism industry, it can promote the development of related industrial chains, such as catering, accommodation, transportation, etc., thus creating more employment opportunities and economic benefits. At the same time, tea tour can also enhance the social influence of

Pu 'er tea culture, let more people know and love Pu 'er tea, and promote the inheritance and development of Pu 'er tea culture.

It is of great significance to deeply innovate the mode of tea tour and improve the cultural experience of Pu 'er tea in all directions. It is necessary to fully tap and utilize the natural and cultural resources in Pu 'er tea producing areas, design distinctive tourist routes and experience activities, and improve the experience quality by means of modern science and technology, so as to promote the integrated development of Pu 'er tea culture and tea tourism industry.

### **(3) Strengthen cross-border cooperation and expand the development space of Pu 'er tea culture**

On the road of pursuing the innovation and development of Pu 'er tea culture, cross-border cooperation has undoubtedly become a key strategy and path. Through cross-border cooperation, the essence of Pu 'er tea culture can be integrated with cultural elements in different fields, thus creating more innovative and attractive cultural products. Such cooperation will not only enrich the connotation of Pu 'er tea culture, but also bring new development opportunities for related industries and achieve mutual benefit and win-win.

We can carry out in-depth cooperation with creative industries to jointly develop cultural and creative products with Pu 'er tea cultural characteristics. In this process, we can join hands with designers to launch a series of clothes and accessories with the theme of Pu 'er tea culture. These products can be designed with elements of Pu 'er tea, such as the shape and color of tea, so that people can feel the charm of Pu 'er tea culture in their daily lives. At the same time, you can also cooperate with artists to create paintings, sculptures and other works of art with Pu 'er tea culture as the theme. These artworks can show the essence of Pu 'er tea culture through artistic means, and bring people both visual and spiritual enjoyment.

Cross-border cooperation can be carried out with tourism, catering and other industries to jointly build a cultural brand of Pu 'er tea. In terms of tourism, we can cooperate with tourism companies to launch tourism routes with the theme of Pu 'er tea culture. These routes can lead tourists to visit the plantations and tea-making factories of

Pu 'er tea, so that visitors can experience the production process of Pu 'er tea and feel the unique charm of Pu 'er tea culture. At the same time, you can also integrate lectures, tasting and other activities of Pu 'er tea culture into the tourist routes, so that tourists can appreciate the beauty and understand the connotation of Pu 'er tea culture. In the catering industry, we can cooperate with catering enterprises to launch Pu 'er tea culture-themed dishes and drinks. These dishes and drinks can be integrated into the elements of Pu 'er tea in terms of ingredients and tastes, so that people can feel the charm of Pu 'er tea culture while tasting delicious food. In addition, elements of Pu 'er tea culture can be integrated into the decoration and service of restaurants to create a dining environment with Pu 'er tea culture atmosphere.

Cross-border cooperation can not only enrich the connotation of Pu 'er tea culture and enhance its social influence, but also bring more business opportunities and development space for related industries. Such cooperation can not only promote the integration and development of cultural industry and other industries, but also promote the inheritance and innovation of Pu 'er tea culture, so that it will glow with new vitality and vitality in modern society. Therefore, we should actively seek opportunities for cross-border cooperation, strengthen communication and exchanges with different fields, and jointly promote the development and innovation of Pu 'er tea culture. I believe that in the near future, Pu 'er tea culture will usher in a broader development prospect under the impetus of cross-border cooperation.

### **5.3.5 Strengthen the integration of tea mountain cultural resources**

#### **(1) Strengthen cultural integration**

Tea mountain, as the origin of Pu'er tea, not only carries the planting and processing skills of tea, but also contains rich national cultural connotation. With the development of The Times, how to better integrate the cultural resources of tea mountain and show its unique charm and value has become an important topic. Therefore, the following measures are put forward to strengthen the integration of cultural resources of tea mountain and promote the inheritance and development of tea culture.

Explore the cultural connotation of the tea mountain deeply. In order to effectively integrate the tea mountain culture resources, it is necessary to dig deep into

the tea mountain culture first. This includes the study on the historical origin, planting techniques, processing methods, drinking culture and other aspects of Pu'er tea, as well as the exploration on the customs, religious beliefs, literature and art of the ethnic minorities in the tea mountain area. By sorting out and organizing these cultural elements, a complete framework of Chashan culture can be constructed, which lays a foundation for the subsequent integration of cultural resources.

We will strengthen the construction of a platform for integrating cultural resources. In order to integrate the tea mountain cultural resources more effectively, it is necessary to establish a special resource integration platform. This platform can be an online website or mobile application, integrating the functions of Chashan culture display, communication and interaction, information sharing and so on. Through the platform, the natural landscape, cultural features and tea culture activities of the tea mountain area can be centrally displayed, so that more people can understand the charm of the tea mountain culture. At the same time, the platform can also provide a space for the exchange and interaction of tea culture, attracting tea culture lovers, scholars, enterprises and other forces to participate in the inheritance and development of tea mountain culture.

Hold the tea mountain culture theme activities. In order to expand the influence of the tea mountain culture, the theme activities of the tea mountain culture can be held regularly. These activities can include tea culture festival, tea mountain tourism Festival, tea mountain photography competition, etc., to attract more people's attention and participation in the form of activities. In the activities, the production skills and drinking culture of Pu'er tea can be displayed, and the ethnic minority customs of the tea mountain area can be introduced, so that people can feel the unique charm of the tea mountain culture through personal experience.

Strengthen the construction of Chashan cultural talent team. Talent is the key to the integration and development of tea mountain cultural resources. It is necessary to strengthen the construction of tea mountain cultural talent team, cultivate and introduce a group of talents with tea culture knowledge and professional skills,

including tea culture research experts, tea masters, tea culture guides, etc. At the same time, it is necessary to strengthen the training and guidance of tea farmers and tea enterprises, improve their cultural quality and professional skills, and provide a strong talent guarantee for the inheritance and development of tea mountain culture.

## **(2) Integrate tea mountain resources**

The integration of tea mountain resources is an important measure to promote the healthy and sustainable development of the tea industry. Under the background of increasingly fierce competition in the tea industry, a single tea mountain or tea garden is often difficult to form a strong market competitiveness. Therefore, through the integration of tea mountain resources, the establishment of tea mountain alliance or cooperative organization, to realize resource sharing and complementary advantages, has become an effective way to enhance the overall competitiveness of the tea industry.

Clear the integration goal and make a detailed plan. Before the integration of tea mountain resources, the goal of integration should be made clear. This includes enhancing the popularity and influence of tea mountain, promoting the large-scale development of tea industry, and improving the quality and market competitiveness of tea. According to the goal, formulate a detailed integration plan, including the way, steps, schedule of resource integration, to ensure the orderly progress of the integration work.

Establish a tea mountain alliance or cooperative organization. The establishment of the tea mountain alliance or cooperative organization is the key to integrate the tea mountain resources. Through the establishment of alliances or cooperative organizations, the tea mountains, tea gardens and related enterprises are closely linked together to form a unified whole. Alliances or cooperative organizations can formulate unified standards and norms, coordinate the interests among their members, jointly promote tea brands, and enhance their market competitiveness. Under the framework of the alliance or cooperative organization, each member can jointly carry out promotion activities to enhance the popularity and influence of Chashan. This

includes organizing the tea culture tourism festival, tea art performance, tea tasting and other activities to attract more tourists and consumers to pay attention to the tea mountain. At the same time, the Internet, social media and other channels can be used to strengthen the publicity and promotion of Chashan, and improve the brand awareness and reputation.

Resource sharing, complementary advantages. The core of integrating tea mountain resources is to realize resource sharing and complementary advantages. Members can share the natural resources, production technology and market information of the tea mountain to reduce production costs and improve production efficiency. At the same time, it can give full play to the advantages and strengths of each member, realize complementary advantages, and jointly promote the development of the tea industry.

Strengthen training and improve personnel quality. The integration of Chashan resources also needs to strengthen personnel training and education. By organizing training courses, seminars and other activities, to improve the professional quality and skills of tea farmers, tea artists, sales personnel and other personnel. At the same time, strengthen industry exchanges and cooperation, introduce advanced management concepts and business models, and promote the innovative development of the tea industry. In the process of integrating the tea mountain resources, the quality supervision and safety guarantee work should be strengthened. Establish a sound quality testing system and traceability system to ensure the quality and safety of tea. At the same time, we will strengthen supervision over tea production, processing and sales, crack down on fake and shoddy products, and maintain market order and the rights and interests of consumers.

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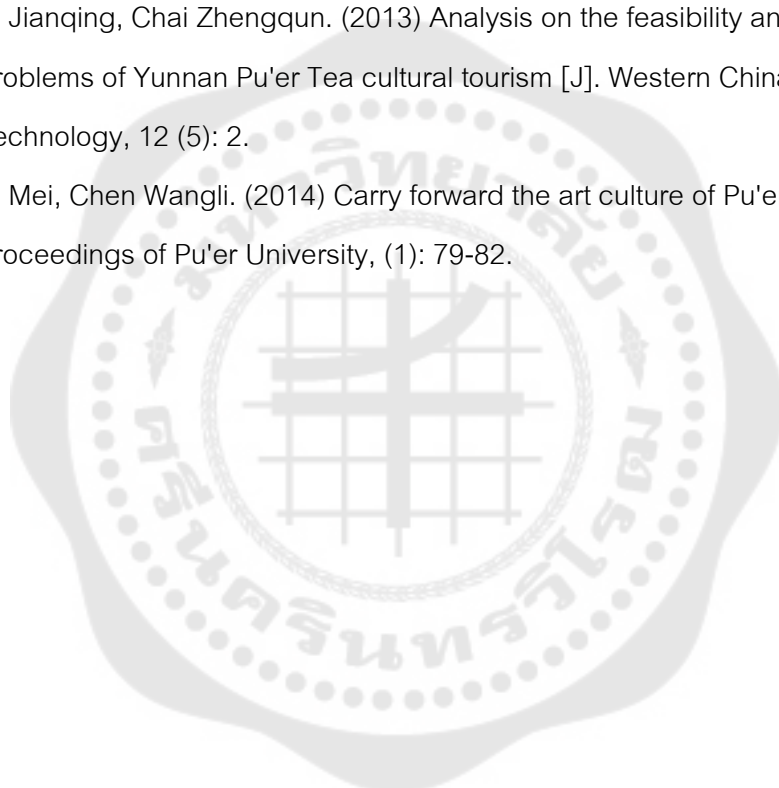
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APPENDIX



APPENDIX A  
QUESTIONNAIRE SURVEY

Questionnaire on the cultural identity of Pu 'er citizens in Pu 'er

Dear participants :

Thank you for participating in this questionnaire survey. Your opinion is very important for us to understand the recognition of Pu 'er tea culture in Pu 'er citizens.

According to your opinion on the following questions, please choose the answer that best fits your opinion from the options after each question. There are 32 questions in this questionnaire. Thank you for your answer!

Part I: Basic information

1. What's your age?

- A. Under the age of 18
- B. 18-30 years old
- C. 31-40 years old
- D. 41-50 years old
- E. Over 50 years old

2. What is your gender?

- A. Male
- B. Female

3. What is your education level?

- A. Primary school and below
- B. Junior high school
- C. high school
- D. junior college
- E. Bachelor degree or above

4. What is your occupation?

- A. Students
- B. White-collar/office workers
- C. freelancers
- D. Civil servants/employees of public institutions
- E. others

## Part II: About Pu 'er tea

Dimension	Item	Very incons istent	Incon formit y	Com mon	Acco rd with	Fit perfec tly
		1	2	3	4	5
Cultural awareness theory	1. You know more about Pu 'er tea.					
	2. You have a strong interest in Pu 'er tea culture.					
	3. Do you think Pu 'er tea plays an important role in the history and culture of Pu 'er city?					
	4. You are very optimistic about the inheritance and development of Pu 'er tea culture in Pu 'er city.					
	5. Do you think the publicity of Pu 'er tea culture in Pu 'er city is enough?					
	6. You think the status of Pu 'er tea culture in Pu 'er city needs to be further improved.					
	7. You often participate in cultural activities or festivals related to Pu 'er tea.					
	8. You are very willing to increase your					

	understanding of Pu 'er tea culture by participating in Pu 'er tea cultural activities or courses.					
	9. Do you think Yunnan Pu 'er tea represents China's profound historical and cultural traditions?					
Acculturation	10. You often choose to drink Pu 'er tea.					
	11. Pu 'er tea plays an important role in your family's daily life.					
	12. You think drinking Pu 'er tea is very beneficial to health.					
	13. Do you think the inheritance and development of Pu 'er tea culture in Pu 'er city have been affected to some extent?					
	14. Do you think Pu 'er tea culture has a strong social influence in Pu 'er city?					
	15. You are very optimistic about the future development prospect of Pu 'er tea culture in Pu 'er city.					
	16. You often choose to visit or experience the producing area of Pu 'er					

	tea.					
	17. You can accept and respect the etiquette and traditional customs of Pu 'er tea.					
	18. You are willing to integrate Pu 'er tea culture into my daily life and try to pass it on.					
	19. Are you willing to share your knowledge and experience about Yunnan Pu 'er tea culture with others?					
Emotional design theory	20. You like the taste of Pu 'er tea very much.					
	21. You often choose to buy Pu 'er tea as a gift for friends or relatives.					
	22. You often choose to drink Pu 'er tea on special occasions (such as festivals and banquets).					
	23. Do you think the taste and aroma of Pu 'er tea can evoke feelings about hometown and childhood memories?					
	24. You are proud of and cherish the historical and cultural heritage of Pu 'er					

	tea.					
	In your mind, drinking Pu 'er tea is a way to relax and enjoy a moment of peace.					
	26. The process of drinking Pu 'er tea makes you feel the pleasure of living in harmony with nature.					
	27. For you, Pu 'er tea is not only a drink, but also a carrier of spiritual sustenance and emotional communication.					
	28. You have a strong emotional identity with Yunnan Pu 'er tea culture.					



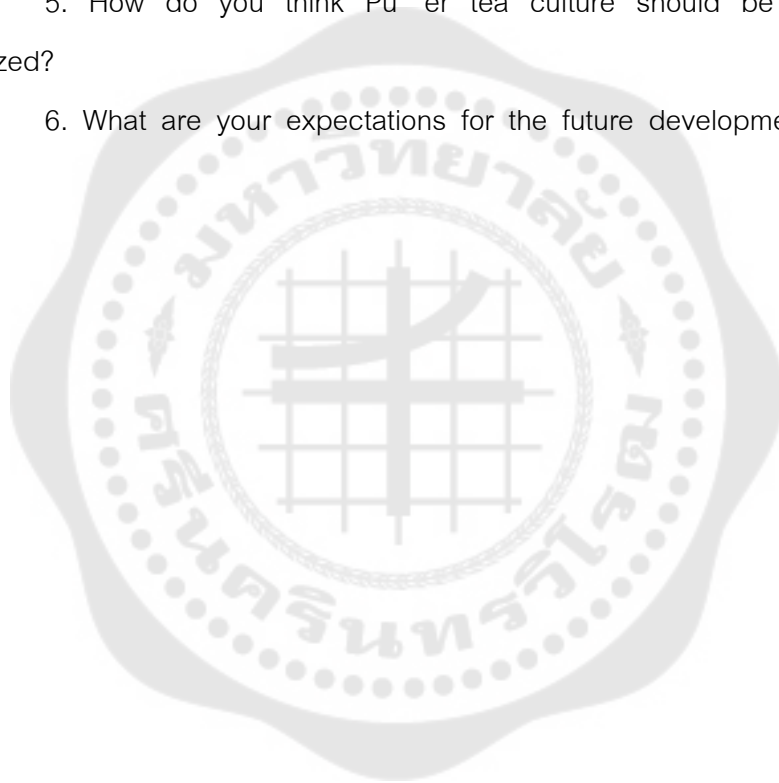


APPENDIX B  
INTERVIEW OUTLINE

### Interview Outline of Yunnan Pu 'er Tea Culture Development

Note: This interview outline is applicable to Pu 'er citizens aged 30-60 who have the habit of drinking tea.

1. What do you know about the history and tradition of Pu 'er tea?
2. What influence does Pu 'er tea have on your daily life?
3. What advantages do you think Pu 'er tea has over other teas?
4. Do you have your own tasting method or taste preference for Pu 'er tea?
5. How do you think Pu 'er tea culture should be developed and popularized?
6. What are your expectations for the future development of Pu 'er tea culture?



VITA

