

From "Fragrant Herbs and Noble Figures" to Cultural Foundations: Orchid Culture Education as a Speculative Study on Cultural Confidence Education in Zhoushan City

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Abstract

Orchid culture boasts a long-standing history in China. As one of the "Four Gentlemen", Orchid Culture is intrinsically linked to the historical trajectory of China. It carries the accumulated essence of millennia of Chinese thought, ethics, and art, profoundly influencing the behavioral habits, modes of thinking, and value systems of the Chinese people. Zhoushan, a renowned native habitat of orchids in China, possesses an Orchid Culture uniquely shaped by its distinctive marine environment and Buddhist influences. This culture integrates the spirit of marine resilience, the Zen philosophy of the Buddhist realm, and the virtues of the gentlemanly ideal, serving as a vital carrier of regional identity. This paper traces the three major developmental stages of Zhoushan's Orchid Culture, highlighting its transformation—driven by local brand creation and research associations—from "selling orchids" to "selling culture." Employing multidisciplinary perspectives from education and sociology, the paper analyzes the value of Orchid Culture education in shaping individual cognition, cultivating values, and constructing social moral consensus. It proposes that by implementing distinctive cultural education programs and strengthening citizens' cultural identity, Zhoushan can promote its Orchid Culture, thereby forging the cultural identity of the "Orchid Capital of China". This approach offers pathways to enhance local cultural soft power and bolster cultural confidence.

Keywords: Orchid Culture, Cultural Education, Cultural Confidence

Research Background

Documented cultivation of Chinese orchids in China spans over 2,000 years. Numerous historical figures share an enduring connection with orchids, most notably exemplified by Confucius extolling orchids, Goujian cultivating orchids, Qu Yuan adorning himself with orchids, and Zheng Banqiao painting orchids (Yuan, 2020). Since ancient times, the orchid has been revered as one of the "Four Noble Plants", bearing a profound imprint of Chinese culture. Traditional Chinese Orchid Culture embodies the Chinese nation's understanding of

humanities and art. Imbued with the pure essence of heaven and earth; orchids possess a subtle, far-reaching fragrance and an elegant, unadorned grace. For millennia, they have served as a vessel for transmitting intergenerational thought, ethics, morality, culture, emotion, and art. As early as the Spring and Autumn period, Confucius, the paramount master of Chinese culture, stated: "Zhilan (orchids) grow in secluded valleys, yet do not cease to be fragrant for lack of admirers; likewise, a gentleman cultivates virtue and upholds integrity, never altering his principles due to poverty." (Wenzhong, 2020). He further acclaimed the orchid as the "King of Fragrance". Orchid Culture encompasses the totality of material and spiritual achievements related to orchids. It exerts a profound influence on the behavioral patterns and modes of thinking of the Chinese people, thereby elevating their value systems and moral norms (Zhao, 2020).

Traditional Chinese Orchid Culture, as a significant branch of national culture, embodies an aesthetic that personifies and symbolizes the gentlemanly virtues of the Chinese ideal. It has further given rise to diverse artistic expressions such as poetry, prose, calligraphy, and painting, possessing extensive guiding value. In recent years, alongside the widespread advancement of cultural confidence, the populace's attention to and demand for culture have significantly heightened.

It is widely recognized that Zhoushan is a coastal archipelago city. Less commonly known, however, is its status as one of China's renowned native habitats for orchids. "We must strengthen historical and cultural confidence" and "continuously enhance China's cultural soft power and the influence of Chinese culture" represent significant theoretical innovations in the work of communication and ideology since the 20th CPC National Congress. Within this context of advancing cultural confidence, Zhoushan must further ground its efforts in its local Orchid Culture, articulate Zhoushan's narratives effectively, promote its distinctive cultural characteristics, and leverage culture to drive development, thereby forging a pronounced regional identity. The systematic implementation of Orchid Culture education will not only contribute to shaping Zhoushan's historical-cultural heritage and humanistic qualities but also constitute a vital element of the cultural soft power underpinning the future development of Zhoushan and, more broadly, Zhejiang Province.

This paper aims to investigate the current implementation pathways of Orchid Culture within cultural education in Zhoushan City and to obtain first-hand data. The research methodology employed in this study is speculative inquiry, supplemented by critical discussion of existing literature.

Amidst accelerating globalization and concurrent challenges to cultural diversity, cultural education, serving as the critical nexus bridging traditional heritage and modern innovation, demands imperative systematic deconstruction of its theoretical connotations and practical value. Against the backdrop of steadfast cultural confidence and advancing rural revitalization strategies, the protection and educational transformation of distinctive island cultural resources emerge as a vital imperative ((Ren et al., 2024; Ren et al., 2024). This study, grounded in multidisciplinary perspectives from education, sociology, and psychology, conducts a literature review focusing on three dimensions: the developmental trajectory of Zhoushan's Orchid Culture, the definition of cultural education, and its applied value. It traces the evolutionary path of Zhoushan's Orchid Culture—spanning from its resource zenith,

through an ecological crisis period, to innovative regeneration—by excavating historical reports from Zhoushan Daily. Cultural education is defined by integrating international perspectives with local practices across the dimensions of content, objectives, and praxis. Drawing upon empirical data, the study reveals the applied value of Orchid Culture education at the individual development level, the social integration level, and the economic-cultural synergy level. The research strives to demonstrate that Zhoushan Orchid Culture functions not merely as a vessel of local cultural heritage, but crucially as a significant medium for the practical implementation of cultural education theory. Its trajectory of trauma recovery and the value sublimation achieved through educational practices offer a "Chinese Approach" to the educational transformation of island cultural resources globally.

The Developmental Trajectory of Zhoushan Orchid Culture

Local Characteristics and Cultural Symbolism of Zhoushan Orchid Culture

Bordering the East China Sea, the Zhoushan Archipelago possesses a unique climate characterized by warm winters, cool summers, high humidity, and frequent fog, providing an ideal growth environment for orchids. Throughout the prolonged development of Zhoushan orchid culture, this exceptional marine environment and the region's profound Buddhist cultural heritage have intermingled and nourished each other, giving rise to highly distinctive local characteristics. Generations of Zhoushan people have lived by and cultivated the sea, forging a resilient, pioneering marine spirit. This spiritual character resonates profoundly with the orchid's traditional symbolism of noble elegance, purity, and resilient tenacity, forming a deep spiritual affinity. Simultaneously, the orchid's subtle, refreshing, and heart-soothing fragrance naturally aligns with the Buddhist pursuit of tranquility, transcendence, and the realm of "Zen". (Ting et al., 2018) This imbues the orchids growing in the "Sea-Sky Buddhist Kingdom" of Zhoushan with cultural imagery surpassing their botanical essence. They become unique spiritual symbols integrating marine resilience, Buddhist purity, and the virtues of a gentleman, serving as vital carriers of the Zhoushan people's spiritual world and regional culture. Ultimately, this has forged the profound and uniquely distinguished Zhoushan Orchid Culture.

The Development and Evolution of Zhoushan Orchid Culture

Chinese orchid culture boasts a time-honored history, traceable to the Pre-Qin era. Confucius' moral perspective, "Orchids grow in valleys; they do not cease to be fragrant for lack of admirers," laid the foundation for the aesthetic connotations of Chinese orchid culture. After millennia of accumulation, orchid culture has become deeply ingrained in the cultural genes of the Chinese nation, continuously assimilating the intellectual essence and values of successive historical periods. It has evolved into a vital cultural symbol expressing national ideals, sentiments, and moral pursuits (Xin, 2018). As an indispensable branch within the treasure trove of Chinese orchid culture, Zhoushan Orchid Culture not only faithfully inherits the core spiritual essence of "using orchids to symbolize virtue" but also, owing to its unique mountain-sea Buddhist geographical and cultural environment, has become imbued with distinctive regional character and cultural individuality.

Resource Discovery and Cultural Enlightenment Period

In the 1950s, Zhu Zhangfu, an orchid enthusiast from Shaoxing, first discovered the precious orchid variety – the butterfly-petaled Chunlan (Spring Orchid, *Cymbidium goeringii*) – on Mount Putuo. Regrettably, no original plants were found during this discovery, but the

praise that "Zhoushan has orchids, Zhoushan has fine orchids" opened the door to orchid cultivation in Zhoushan. (Chen & Zhang, 2025) Ding Yiqing, a paramount figure in the Chinese orchid world, paid close attention to Zhoushan's rare orchid varieties. He introduced systematic orchid appreciation knowledge to Zhoushan and organized local plant enthusiasts to conduct orchid-finding activities, cultivating the first generation of professional orchid cultivators.

During this period, as a virgin land for orchid resources, Zhoushan possessed extremely rich wild orchid resources. First-generation cultivators like Zhang Genyou and Lü Jianjun successively discovered numerous precious varieties, such as the renowned Chunlan cultivars "Biyao" (Jasper Charm) and "Qiandao Zhihua" (Thousand-Island Flower), as well as butterfly-flower varieties like "Dayuanbao" (Great Ingot) and "Heimao" (Black Cat). The discovery of these valuable orchids not only significantly enriched the spectrum of Zhoushan's indigenous orchid germplasm resources but also, with their unique forms and charm, ignited the local populace's aesthetic enthusiasm and cultural identification with orchids. This laid a crucial cognitive and emotional foundation for the subsequent flourishing of Zhoushan Orchid Culture.

However, it is noteworthy that orchid activities during this stage remained primarily organized spontaneously by enthusiasts. While people had accumulated preliminary appreciation skills for orchid varieties and cultivation techniques, the influence of orchid culture was largely confined to specific groups and had not yet formed a widespread socio-cultural phenomenon.

Market Frenzy and Ecological Crisis Period

This period marked a crucial turning point in Zhoushan orchid development, characterized by drastic fluctuations from market prosperity to ecological crisis. Taking the 1991 China Spring Orchid Exposition as an opportunity, Zhoushan orchids made their debut on the national stage for the first time. Subsequent accolades at provincial orchid exhibitions rapidly elevated their national reputation. This success attracted a large influx of external orchid merchants and investors to Zhoushan. However, a wave of orchid speculation ensued, drastically inflating the prices of Zhoushan's rare orchid varieties. While seizing a significant share of the orchid market, this frenzy inflicted irreversible damage on the ecology. Tens of thousands of orchid diggers flooded into the Zhoushan Archipelago annually, indiscriminately excavating orchids regardless of variety quality. Masses of orchids were carelessly piled up at docks; after rough sorting, inferior plants were directly discarded, causing an immense ecological disaster. This predatory exploitation severely damaged wild orchid populations, bringing Zhoushan's unique rare orchid varieties to the brink of extinction.

In October 2006, a special report by China Central Television (CCTV) on the orchid price bubble became a market turning point, triggering an "emergency brake" on the orchid market. Price collapse, investor withdrawal, and rapid market cooling not only led to the stagnation of orchid-dependent economic activities but also dealt a near-devastating blow to Zhoushan's precious wild orchid resources and the cultural foundation they carried. This presented unprecedented severe challenges for the inheritance and promotion of orchid culture.

The painful lessons of this period made the people of Zhoushan profoundly realize that a frenzy for profit detached from cultural roots and at the expense of ecology is not only unsustainable but also severely damages the cultural lifeblood of the region. It provided a sobering warning and reflection for the subsequent return to cultural authenticity and the search for a path of sustainable inheritance.

Ultural Revival and Industrial Integration Period

Emerging from the silence, though no longer matching its former glory, Zhoushan orchids encountered a turning point. In 2018, the local Zhoushan orchid brand "Yi Lan Yi Jing" (One Orchid, One Scene) was established, and the Zhoushan Orchid Culture Research Association was founded, injecting new vitality into the revitalization of Zhoushan Orchid Culture. With the fundamental purpose of deeply excavating and promoting the core values of Zhoushan Orchid Culture, the Research Association is dedicated to reconstructing its developmental foundation at the cultural and spiritual level. By systematically collating and disseminating the historical trajectory and spiritual essence of Zhoushan Orchid Culture, particularly its unique character of the "Zen Charm of Marine Orchids" it integrates orchid cultural elements into life aesthetics. It empowers culture through creative cultural products, thereby constructing diversified platforms for cultural experience and exchange. This approach guides Zhoushan Orchid Culture towards innovative development and creative transformation, propelling it towards a profound transition and value elevation from "selling orchids" to "selling culture" and "selling experiences."

During this period, the resilient and wise people of Zhoushan, through profound cultural consciousness and relentless effort, with cultural value as the core driving force, have successfully explored a new sustainable path for inheritance. This path is characterized by cultural leadership and connotative development, enabling Zhoushan Orchid Culture to radiate vigorous vitality and enduring charm in the new era.

Definition of Characteristic Cultural Education

Content Composition

The content dimensions of cultural education consistently revolve around the multifaceted manifestations of "culture," encompassing the recognition of differences, attention to commonalities, and the transmission of specific cultures. Firstly, Jochem Thijs proposes the concept of the "Diversity Scale," clarifying that cultural education must simultaneously include two dimensions: "acknowledging cultural differences" and "emphasizing cultural commonalities." The former refers to recognizing the uniqueness of values, customs, and other aspects across different cultures, such as acknowledging students' diverse cultural backgrounds; the latter stresses shared elements among cultures, such as universal human emotions and needs. Together, these form the foundation of cultural understanding (Thijs et al., 2025). This perspective resonates with multicultural education research, which advocates integrating diverse cultural content to help students recognize differences while respecting commonalities, thereby achieving educational equality (Baldan Babayiğit et al., 2025). Secondly, cultural education entails the transmission of specific cultures, particularly national and traditional cultures. The "national cultural socialization" dimension within the Diversity Scale indicates that cultural education must incorporate the transmission of national and ethnic cultures—such as history, values, and traditions—to help students build identity with their own culture. Meanwhile, preschool education research

emphasizes that understanding traditional culture, including customs, values, and practices, constitutes the core content of cultural education and requires systematic teaching for intergenerational transmission. The integration of local outstanding traditional culture is also regarded as a vital component of cultural education, aimed at enhancing cultural confidence (Feng et al., 2025).

Goal Orientation

The objectives of cultural education exhibit a multi-layered nature, encompassing both a focus on educational equity and an emphasis on cultivating cultural identity and intercultural adaptation skills. Betül Baldan Babayiğit positions "eliminating discrimination and guaranteeing equal educational rights for all students" as the core objective, advocating for the reduction of prejudice and the integration of multicultural content to break down cultural barriers and create an equitable educational environment for students from diverse backgrounds. This objective is particularly prominent in research within pluralistic societies such as Israel, where cultural education is regarded as a tool to mitigate group conflicts and promote social integration (David, 2025). Research on identity discourse points out that cultural education needs to facilitate the "construction of cultural identity and a sense of belonging" through diachronic dialogue—reinterpreting one's own cultural history—and synchronic dialogue—interacting with other cultures—to help individuals clarify the meaning of their cultural identity. For instance, within pre-service teacher training in Israel, cultural education promotes the clarification of cultural identity by guiding teachers to reflect on the core elements of their own ethnic culture, such as language and collective memory.

"Cultivating Intercultural Competence" In the context of higher education, the goal of cultural education extends to fostering "cultural intelligence," which refers to an individual's ability to interact effectively in multicultural environments. This encompasses four dimensions: metacognition (reflection on cultural cognition), cognition (cultural knowledge reserves), motivation (willingness to engage with different cultures), and behavior (intercultural communication skills). Such competence is regarded as a core literacy for navigating globalization and requires cultivation through pathways like international experiences and cultural exposure (Sousa, 2025).

Practical Approaches

The practice of cultural education revolves around "interaction" and "experience," encompassing forms such as active participation, diversified teaching, and intercultural dialogue. Arts and cultural activities are regarded as significant vehicles for cultural education, including both "active participation" and "passive participation." Research indicates that such activities not only transmit cultural content but also enhance cultural understanding and identity through experiential learning, particularly exerting positive effects on the mental health and social adaptation of adolescents (Hugh-Jones & Munford, 2025). Betül Baldan Babayiğit's multicultural education project emphasizes practice-oriented teaching strategies, including differentiated instruction, scenario simulation, and reflective practice, aiming to convert cultural content into operational teaching behaviors. Simultaneously, in terms of practical approaches, cultural education requires achieving in-depth understanding through "diachronic dialogue" and "synchronic dialogue."

In summary, cultural education is an educational process centered on "culture" that bridges commonalities through recognizing differences, transmits specific cultures, and aims to promote educational equity, construct cultural identity, cultivate intercultural competence, and achieve these goals through diversified participation, teaching practices, and intercultural dialogue. The multifaceted nature of its definition stems from variations in research contexts, but its core consistently lies in achieving cultural understanding, transmission, and innovation through education. While different studies may emphasize distinct aspects of cultural education, all recognize its essence as an "intersection of culture and education" — requiring not only the transmission of cultural content but, more importantly, the cultivation of individuals' competence in navigating cultural diversity.

Applied Value of Distinctive Cultural Education

Foundational Value of Cultural Education for Holistic Human Development

Cultural education activates individuals' metaphorical thinking and systemic thinking through the transmission of cultural symbols such as language, history, and art. Metaphorical thinking refers to the brain's cognitive processes involved in the formation and comprehension of metaphors; specifically, during the process of understanding the world, humans use the concrete imagery of known things to express new things and experiences. The connection between these two types of things is established by discovering certain perceptual similarities between them through analogy and association. Furthermore, metaphorical thinking is enhanced during the process of cultural education. The cultivation of systemic thinking relies more heavily on the inheritance of history and culture. For instance, the traditional cosmological view of "harmony between humanity and nature" employs narratives of the "heaven–earth–humanity" triadic symbiosis to help individuals comprehend the interconnectedness and dynamic balance of all things, emphasizing a holistic perspective.

The renowned American psychologist Jerome S. Bruner proposed that the purpose of cognition is to discover and describe the meaning created by humans through their engagement with the world, and that this meaning originates from culture, with its construction deeply rooted in the symbolic systems of culture and language (Jun-chao & Hong-ye, 2022) . When learning Orchid Culture, learners can naturally develop a transformative thinking pattern of "abstract–concrete–abstract" through its pictorial characteristics, thus gaining a deeper understanding of the origins and significance of Orchid Culture.

Under the value guidance of cultural education, increasing emphasis is placed on values, and cultural identity is enhanced. Sagiv pointed out that discourses concerning collective identity awareness encompass three distinct dimensions: identification, self-identity, and contextual meaning. Identification occurs when individuals within a social group engage in labeling or categorization behavior. Through such behavior, external observers can differentiate between different objects (David, 2025). Self-identity, however, centers on the individual's subjective feelings, such as the sense of belonging to a collective.

Cultural education, through forms such as history and language, not only helps students shape correct values but also fosters the formation of cultural identity. Luo Zhicheng, in "Inheriting Orchid Culture and Cultivating the Spirit of the Orchid Garden: Exploration and Practice of Campus Culture Construction at Liancheng County Pengkou Central Primary

School", writes that Liancheng County Pengkou Central Primary School, based on its actual conditions, adheres to regional traditional cultural characteristics, draws upon the essence of Orchid Culture, and establishes "utmost purity and integrity" as the life value orientation and goal pursuit for students, and "self-confidence and self-improvement" as the students' spirit. It gradually cultivates a campus spirit characterized by being "as pure as orchids, as steadfast as mountains, possessing utmost purity and integrity, and embodying self-confidence and self-improvement" (Luo, 2013). This "culture + governance" model manages the campus while simultaneously enhancing students' cultural literacy and connection to cultural traditions. Whether integrating local or national characteristics, it enables students to develop a sense of belonging and identity within the campus environment, unconsciously forming correct values and cultural identity. This constitutes the significance of cultural education.

Impact of Cultural Education on Social Group Morality and Adolescent Mental Health

Cultural education exhibits a "dual support" characteristic in relation to adolescent mental health. On one hand, cultural education can build adolescents' psychological security through the formation of cultural identity and a sense of belonging. On the other hand, cultural education provides emotional regulation tools by means of cultural practice activities.

With ongoing development, the role of Orchid Culture's artistic and creative activities in promoting adolescent mental health and well-being has gradually emerged as a new area of focus. Through a series of studies, Luke Mumford discovered that adolescent participation in arts and cultural activities can have a positive effect on mental health and well-being. He presented this conclusion in "The Impact of Participation in Arts and Cultural Activities on Adolescent Mental Health: Results from a Large Panel Study in the UK". In his in-depth analysis of the relationship between adolescent participation in arts activities and mental health, Luke Mumford found that engagement in arts and cultural activities significantly improved the mental health levels of adolescents aged 11–15. For every one standard deviation increase in participation frequency in arts and cultural activities, the externalizing symptom score on the Strengths and Difficulties Questionnaire (SDQ) decreased by 0.26 points, equivalent to 2.4% of the mean value (Fancourt & Steptoe, 2019).

Orchid Culture education, through the transmission of shared moral symbols and ethical narratives, can construct foundational moral consensus within social groups. Émile Durkheim, in *Moral Education*, pointed out that moral education is essentially a form of social education, with the ultimate goal of cultivating morally socialized individuals (Chen, 2024). How, then, can moral education be transformed into social education, extending from the individual to the social group? Cultural education serves as one such pathway. Carol Novakowski et al., in "Does Change in Moral Education Affect Core Moral Values?", indicate that conceptions of social moral cognition can shift due to historical events, yet similarities persist in certain core moral concepts. In 1890, Japan promulgated the Imperial Rescript on Education, which articulated the educational guiding principles of the Japanese Empire. The primary purpose of the Rescript was to educate "ideal imperial subjects" and promote core moral values such as filial piety, loyalty, friendship, benevolence, and sincerity. It advocated that children should be filial to parents and teachers, respectful to the nation and sovereign, and embody bravery, humility, obedience, and gentleness (Nieuważny et al., 2021). With societal development and the occurrence of historical events, Japan's moral and cultural education has been further

refined. Nevertheless, it is undeniable that its underlying logic remains similar to that of earlier times. Through cultural education, relatively stable social morality is formed, permeating the moral cognitive concepts promoted by the state into cultural education, thereby constructing social consensus and even promoting inclusiveness and global cooperation.

Discussion

Surveys and investigations of the population reveal that a significant number of individuals are unfamiliar with the relationship between Zhoushan's urban development and orchids, as well as with Zhoushan's distinctive cultural characteristics. The primary reasons for this are twofold: firstly, Zhoushan City is experiencing population growth, and new residents lack understanding of the city's historical and cultural context; secondly, the dissemination of knowledge regarding Zhoushan's orchid culture is insufficient, leaving younger generations uninformed. In the new era, promoting Zhoushan's orchid culture and protecting its urban civilization and ecology hold significant importance for enhancing the city's cultural refinement.

Promoting Orchid Culture is Imperative for Building Zhoushan's Culture.

Minister of Education Chen Jue emphasized that for the transmission of traditional culture, the primary task is to establish a textbook system. Content appropriate for each educational stage should be selected and incorporated into textbooks based on its characteristics. The second task is to expand campus culture. Excellent traditional culture encompasses principles, methodologies, and technical aspects. Content suitable for different educational stages—primary school students, secondary school students, and university students—should be included in the textbooks. Expanding campus culture creates fertile ground and a conducive atmosphere for excellent traditional culture. The third task is to strengthen research and interpretation. Research and interpretation of the classics of Chinese excellent culture should be enhanced following the principles of innovative development and creative inheritance, accomplishing their modern transformation. Concurrently, talent cultivation within the discipline must be strengthened. The final task is to promote international dissemination. It is essential not only to integrate into campuses domestically but also to reach beyond national borders, effectively telling China's stories.

Orchid culture manifests a rich national aesthetic essence and is profoundly intertwined with China's unique ethnic culture. Continuously reinforced throughout various historical periods, it eventually achieved consensus across all social strata, forming the Chinese orchid culture aesthetic with universal socio-psychological significance. As the representative symbol of the "Junzi" (gentleman), it has exerted a profound influence throughout the Asian cultural sphere.

In its urban development, Zhoushan employs orchid culture as a vehicle to instill the noble character of orchids—characterized by unwavering fidelity and detachment from fame and fortune—into the public consciousness. By integrating orchid culture with cultural development, this approach fosters a deeper understanding of patriotic sentiments and national defense awareness among the populace. This process effectively shapes correct values and elevates moral standards, while simultaneously promoting island orchid culture within society and advancing rural cultural development.

Advancing the Quintessence of Orchid Culture Education is a Requirement for Building Zhejiang Provincial Culture.

A growing body of research indicates that integrating arts and cultural activities into daily life, as opposed to short-term intensive programs or art therapy, effectively enhances health and well-being. This form of participation can be categorized as "active" or "passive." Recent research by Bone, Fancourt, and the Fancourt team synthesizes substantial evidence, revealing that multiple studies demonstrate: for adolescents, participation in arts activities bolsters self-confidence, fosters the development and cognition of self-identity, and elevates self-esteem levels.

In multi-ethnic societies, these principles also encompass how to address cultural diversity. Schools are generally expected to foster positive intercultural communication and provide equal opportunities for all students. However, significant variations may exist in how teachers approach culture and cultural diversity, even within the same school.

Over the past two decades, Zhejiang has progressed from accelerating the construction of a major cultural province to building a "Cultural Zhejiang," and further to advancing the construction of a culturally strong province at a high level. Throughout this process, it has consistently prioritized forging consensus and inspiring confidence through the Party's innovative theories as the primary task in cultural development, vigorously promoting the Red Boat spirit and the Zhejiang spirit. As a unique cultural artery of Zhoushan, orchid culture has also functioned to nourish Zhejiang's cultural construction. This constitutes a significant manifestation of advancing its quintessence. Against the backdrop of cultural confidence, Zhoushan is positioned to popularize traditional Chinese aesthetics, thereby feeding back into and nourishing the development of Zhejiang's cultural confidence.

Enhance the Status of Orchid Culture throughout the Country

The orchid, with its elegant demeanor, constitutes an integral part of the spiritual life of the Chinese people. China is one of the world's earliest countries to cultivate orchids, with records found in ancient texts ranging from the Book of Songs to the Chu Ci. The promising future of Chinese orchid cultural aesthetics will inevitably return to everyday life. This aesthetic system has formed Chinese orchid cultural aesthetics imbued with universal socio-psychological significance. Representing the image of the "noble character," it has influenced the entire Asian cultural sphere. Developing and revitalizing orchid culture will inject vitality and impetus into the cultural development of the Zhoushan Islands and even the cultural construction of the entire nation.

Conclusion

Cultural education is a multidimensional and multilayered systematic project. It requires the joint efforts of the government, society, and rural residents to promote the prosperous development of regional characteristics with innovative thinking and approaches, thereby providing a solid cultural foundation for achieving comprehensive urban development (Ren et al., 2021). Orchid culture is not only a treasure of traditional Chinese culture but also a valuable resource for cultural confidence. By delving into the essence of orchid culture and integrating modern technology and educational methods, the inheritance and development of outstanding traditional Chinese culture can be effectively advanced. With its unique tranquil and graceful demeanor, orchid culture represents sublime virtues. Its appearance is

dignified and unassuming, standing quietly in the wind without bowing or bending, not vying for favor among the myriad flowers, but only accompanying the clear breeze and bright moon. (Gao et al., 2014) Let us take the orchid as a medium and culture as a bridge to jointly write a new chapter of cultural progress.

Contribution

Culturally specific aesthetic sensibilities serve as a powerful spiritual force that unites and leads a nation forward. As a significant branch of national culture, traditional Chinese orchid culture embodies an aesthetic that personifies and symbolizes the gentlemanly virtues of Chinese scholars. It has inspired diverse artistic expressions such as poetry, prose, calligraphy, and painting, demonstrating extensive instructive value. Simultaneously, as an integral component of China's outstanding traditional culture, orchid culture plays a vital role in transmitting the Chinese national spirit and constitutes an essential dimension in advancing cultural confidence. We aspire to leverage Chinese orchid culture to strengthen aesthetic consensus within the Asian cultural sphere.

This study deepens the understanding of the down-to-earth manifestations and value of Chinese orchid culture. Although Zhoushan orchid culture is rooted in the broader tradition of Chinese orchid culture, it has developed unique connotations and expressions outside the sphere of Zhoushan's rich Buddhist heritage. This research systematically excavates and interprets this distinctive body of knowledge, enriching the regional case repository for Chinese orchid culture studies. It provides crucial empirical support for understanding the adaptation, evolution, and value reconstruction of traditional culture within local contexts, thereby addressing the gap in existing research regarding in-depth exploration of region-specific orchid cultures.

Against the backdrop of Zhoushan's commitment to establishing itself as the "Orchid Capital of China," this study focuses on orchid culture—one of Zhoushan's distinctive cultural assets—specifically exploring concrete pathways for transforming its cultural value into educational practice and social recognition. Leveraging the author's professional background in education, it addresses the practical needs of local cultural development. By integrating orchid culture into educational practices, the research enhances its applied value and practical significance. Furthermore, it explores actionable pathways for other regions to harness their own cultural resources, elevate local cultural soft power, and strengthen cultural confidence.

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