

## The Local Brand Value of Ba Di's Literature

Chunyan Wang, Yan Ran

Sichuan University of Arts and Science, Dazhou, Sichuan, 635000, China.

### Abstract

**Ba Di literature has accumulated a large number of excellent works since the 1970s and 1980s, which has an important impact on Chinese literary, film and television, critics and cultural circles. Its social influence on the brand of Ba Di culture has far-reaching significance for the broad social groups to accept Ba literature and culture. The successful creation of cultural brand of Bashan literature includes the creation, publicity, dissemination and formation of cultural brand value. To successfully realize the whole non purposeful cultural brand, we should remain the fine culture of Ba Di literature.**

### Keywords

**Bashan literature; Cultural brand value; Creation; Dissemination.**

### 1. Introduction

In the 1970s and 1980s, the spring breeze of China's reform and opening -up awakened a large number of students and literati living in Bashan. They integrated their own experience, perception and emotion into the literary creation of Bashan. The farmers, teachers and students living in Bashan took the train of the reform of the times to express their experiences and life, experience and reflection, passion and thought, reality and reality Longing becomes a poem, a novel, a page of prose, a scene of film and television They are constantly published in newspapers and magazines, and remade on film and television screens, bringing fresh vitality and vigorous power to the Chinese literary world, which has been silent for a long time in the long history. Modern and contemporary literary and cultural criticism circles call them "Bashan writers group". "Represented by Tian Yanning, Tan Li and Zhang Jianhua from the" Xingguang literature society "of the Chinese Department of grade 77 of Daxian normal college, and Song Xiaowu, Chen Guanxuan, Yang Handuan, Li Gui, Yang Guiyun, Wang dunxian, Li Zuxing, etc. in the cultural circles of Daxian area at that time, they rose rapidly, and formed a strong and influential" Bashan literature school "in the Chinese literary arena of 80 years '." [1] More than 40 years have passed, the spring scenery of Bashan literary garden in the new century is still in full swing, with many excellent works and new people emerging in large numbers. His novels include he Shenyong, Luo Weizhang, he Shijin, Du Hebing, long maoqin, etc. his poems include long Ke, you Taiping, Pang Qingming, Zeng Meng, Jiang Nan, Deng Chengbin, Hou Pingzhang, Feng Yao, Fu Chunyun, Jia Zai, etc., and Zhang Shangquan and Wang Dailong are in drama, Zhou Jia and Liu Xiu are in prose Products, Chang Longyun, etc.

Since the creation of the first generation of Basha writers in the 20th century, a novel represented by The Emperor of the Han Dynasty and The Snowy Forest has been adapted into film and television works. The rural novels, local poems, essays and dramas of Ba Di (Ba Di, the eastern region of Sichuan, including Chongqing.) writers are also born and flourishing. Even today, even today, the younger generation of Bashan literature writers still keep ahead However, from the reform and opening-up in the 1970s and 1980s to the peace and prosperity of the country in the 1920s, generations of Bashan writers have fully expressed their feelings, life and pursuit of the people of Ba Di. Under the pen of Bashan writers group, Ba Di culture has been successfully transmitted to China and even to the world. This paper takes the cultural branding of Bashan literature as the research purpose, and makes a deep research on the creation, dissemination and realization of cultural brand of Bashan literary works. It aims to provide cultural suggestions for the creation of Bashan writers, provide path thinking for the economic development of Ba Di, and provide cultural thinking for how to improve the social influence of Bashan writers and works at home and abroad.

## **2. The creation of Bashan literature and cultural brand**

### **2.1 The concept of cultural brand**

The representative concept of brand in foreign countries is put forward by Akenbao and Kevin Keller. Brand comes from the differences reflected by consumers, and brand is something that remains in the minds of consumers. Brand is more the abstract name, mark, symbol and other symbols of specific consumer goods, and what they bring is the influence and economic benefits after the commercialization of products.

When defining the connotation of cultural brand, domestic scholars consider the spiritual value and economic value of cultural products on the basis of brand concept.

Combined with the definition of brand and culture, the cultural brand value of literature mainly refers to the creation of cultural spiritual value and economic value of literature under the humanistic connotation and people-oriented concept, the promotion and publicity of cultural commodities, and the realization of cultural brand influence of literature in the process of social market production and consumption.

### **2.2 Creation of Bashan's literature and cultural brand**

The creation of cultural brand can investigate the existing culture in Bashan history, collect and sort out the things and things related to Bashan cultural brand, find out the convergence with the contemporary urban planning and economic development of Ba Di, and carry forward it, so as to realize the cultural branding of Ba Di literature.

Ba Di has a long history of natural and historical culture, such as Bashan area has a long history of rich and colorful culture, and before today, no one deliberately designed and built these cultures. However, if we do not discover, sort out, classify and refine, these brand cultures will not play a role, will not bring spiritual satisfaction to consumers, and will not form a cultural brand. For example, the culture of Cong Ren, Han Que and Red can be integrated into the regional development of Dazhou, and the spiritual culture of local life can be integrated into the creation of contemporary Bashan literature writers, and the Culture of Cong Ren (Culture of Cong Ren, a prehistoric culture, now in Dazhou, Sichuan.) and Han Que (Han Que, memorial landmarks built in Han Dynasty.) can be integrated into the background of writers' creation. Village culture, natural culture, mountain forest culture, planting culture and green tourism can be integrated into Bazhong regional development <sup>[2]</sup>. These natural cultures can be used as the description objects of Bashan writers' poetry and prose, or as the background of adaptation and remake of film and television works. The water culture can be integrated into the development of Guangyuan, and the story of water area can be written into the writer's pen. "Explore the poems, songs, novels and essays of contemporary or ancient literati and scholars who have come out of Bashan from ancient times to the present, and ask Bashan writers to create literary works with vitality according to the local characteristics and culture..." <sup>[3]</sup> This series of original culture of Ba Di was born and developed under the writer's pen, resulting in new Bashan literature and cultural stories. It pushed the Ba Di custom culture of Bashan writers into the literary world, film and television circles of human beings. It created the literary and cultural brand of Bashan writers' works and vigorously promoted the spirit of Ba Di culture.

### **2.3 The creation of Ba Di cultural brands requires the wisdom of the masses**

To build cultural brand of Ba Di requires the wisdom and labor of Ba Di writers, town development planners and managers. The competent departments should constantly seek good brand culture ideas from the people, and the top managers and urban development planners should consciously and repeatedly create the concept and action of brand culture.

The creation of Bashan brand culture needs specific and feasible goals, plans and practices. After many times of perception, consumption and inspection of social urban residents, and adjustment according to market conditions, repeated practice, and finally stable and precipitated, finally accepted and used by social groups, can it be called the new cultural brand of contemporary Ba Di. For example, "rice wine in Dazhu", "bamboo weaving in Xuanhan", "Liangfen (Liangfen, a kind of delicious cold

noodles.) in Nanchong, northern Sichuan", "preservation of old towns in Ba Di" and other local characteristics of material or intangible cultural heritage, it needs systematic organization, planning and resource investment to strengthen publicity and broaden promotion channels.

Ba Di brand culture is usually written according to Bashan literati's personal culture and living background, integrate various human historical cultures, such as original tribal culture, traditional farming culture, mountain forest culture, planting culture, Bashu Culture, Three Kingdoms Culture, Red Culture, local folk culture, Ba Culture and Tujia Culture, into the whole Daba Mountain area, blending the towns at the foot of Bashan Mountain with stories to places outside the Ba Di, intentionally or unintentionally, to China and even the world, forming a new cultural concept of Ba Di and creating a brand culture of Ba Di from the perspective of literature. It brings incredible convenience and resources for the popularity and development of Bashan area.

What the local people think and do can also serve to rise the concept of local town development and literary creation, and then become a cultural brand. Bashan writers can transfer the spirit of labor and life conveyed by the primitive tribal culture, traditional farming culture and Red Culture to literary works, and become the soul and foundation of literary works. Combining with the psychology and deeds of the people living and living in Ba Di today, Bashan writers can carry out literary cultural creation, and promote the tenacity and positive vitality of Bashan people's social history and culture. This paper integrates the changes in the process of urbanization and development in Ba Di into literary creation, and integrates a series of changes of Ba Di from poor mountains and rivers to green mountains and green waters into the writer's works, so that China and the world can feel the hardship and perseverance of the people in Ba Di. When each individual in the social group does not give up his own land and life, no matter how hard life, they will become positive and easy.

We can promote handicrafts, tourist products and daily necessities to whole country thus turn them into cultural brands. For example, "dried tofu in Guanyinshan, Dazhou", the products produced by its original process are too hard to chew, and only one flavor. There are few varieties for consumers to choose. Local economic development departments can absorb, learn and study the famous tofu dry processing techniques, launch new local tofu dried products, promote them to the urban and external areas, and enrich Bashan food culture brand. Other examples are "Dengying beef in Northeast Sichuan", "smoked bacon, farm sausage", "Wanyuan mountain bird's tongue" The taste is unforgettable, but its quality and taste are different. There are too many producers and retailers, and the production process is different. The government and relevant departments didn't systematically further develop them and fail to meet the requirements of market specifications. Bashan writers can introduce the tasted Ba Di food into their works, inheriting and developing the wisdom of the people of Ba Di to their ancestors, integrating the cultural spirit of people's pursuit and effort for a better life into the works, and embody the writer's love for Ba Di into the works, thus injecting the cultural background materials and core values that are suitable for the brand, and make appropriate and reasonable adjustment and adjustment. The expansion not only brings a kind of beautiful pleasure and spiritual enjoyment to the public and cultural consumers, but also introduces the brand culture of Ba Di food through the way of Ba Di literature.

### **3. The realization of Bashan literature and cultural brand**

Publicity and dissemination are essential to the success of cultural brand and channels for bilateral or even multilateral interaction with consumers. Bashan literature is not only a bridge for publicity and dissemination, but a local product which requires publicity and dissemination to both domestic and foreign markets. Thus, Bashan literature is producer, product and a channel for disseminating. In the perspective of Bashan writers, the publicity and dissemination are multifaceted.

#### **3.1 From producer's perspective, contemporary Ba Di culture is a new local culture that combines the requirements of the times and the spiritual needs of the works to promote cooperation.**

It is not only the writers who rigidly apply the concepts and values of Ba Di's historical and social culture. After the spread and introduction of Ba Di's historical and social culture in Bashan, the local

people and the government departments jointly recreate the new writers or re recognize the brand culture created. If they are properly accepted and absorbed, they will have a positive response to the original social culture to turn life into a new round of transformation and innovation, and promote the positive and virtuous circle of Ba Di culture brand.

### **3.2 From product's perspective, once created, Bashan literary works are sold to literary consumers for purchase or reading through mass production printing or network dissemination.**

Bashan's literary works have completed the commercialization of literature. The stories, characters, people's life and environment, the spirit and power conveyed by the works can be accepted or criticized by consumers. The consumption of literary works can be culturalized through Ba Di people, things and materials. The high-quality culture that can arouse the public's resonance thus being widely spread. The psychology of readers and social recipient groups forms the impression of Ba Di culture, which completes the foreignization of Ba Di culture brand.

### **3.3 The symbolization of Ba Di culture brand.**

The vitality of well-known cultural brands lies in constantly meeting the changing lifestyle, aesthetic taste and values of city dwellers, and being accepted by the masses, so that consumers can not leave this commodity in some aspects of production and life or spiritual field. The branding of cultural goods is essentially a human operation process of consumers' perception, consumption, acceptance and dissemination. But if a certain cultural brand wants to be deeply rooted in the hearts of the people, it must have a process of creating abstract symbols. In order to facilitate the spread of Ba Di cultural brand, the cultural brand should be symbolized. The representative Bashan writers, works, sentences or poems can be made into pictures or videos in the form of words through the Internet and film and television advertising channels, so as to promote vigorously. By arousing the vision, hearing and perception of urban residents, to make them accept the brand culture and the regional cultural spirit conveyed by it. Based on the brand symbol, it can successfully shape the image ambassadors of cities in Bashan area. Slogans, poems, songs, comics and other propaganda forms can also be used to spread word of mouth among the people. In this way, they can be deeply rooted in the hearts of the people and arouse their love for Ba Di. People's love for their hometown is also a kind of humanistic spirit of Ba Di, which can make people in other places feel and move, and increase the horizontal and vertical transmission power of Ba Culture.

### **3.4 The publicity and promotion of Ba Di culture.**

In recent years, the rapid improvement of urban layout has made urbanization construction no longer only pursue economy and interests, but also embodies the starting point of people-oriented humanistic care. We can take "there was Yugong who had moved mountains in ancient times, and there is people in Bashan who flatten the rocks today." as the spirit of contemporary people in Bashan that they are not afraid of difficulties and flatten the rugged terrain. It is very difficult for a city surrounded by mountains to be built, prosperous, and pursue the comfort of urban residents. This spirit is regarded as the essence of Bashan literature works and culture. We need to carry out the unique literary activities of Bashan, gathering the writers of "Bashan Literature College" in Ba Di, opening the exchange meeting of literary creation, discussing the cultural characteristics of literary creation in the development period of Ba Di, and form more cultural brands of Bashan literature.

We may express people in Ba Di's the enthusiasm and positive attitude for life through TV serials, networks, and literary works and other folk activities which has specific cultural connotation such as "hiking on Double Ninth Day, making rake leaves in spring festival" and activities on Dragon Boat Day-- "eating zongzi, commemorating Qu Yuan and dragon boat racing."

We should strengthen the publicity of Bashan City, and publicize the poems and maxims of Bashan scenery and humanity described by historical and contemporary celebrities through new media and billboards, so as to make Ba Di city not only a living place for residents, but also be permeated with the atmosphere of culture and humanistic care with urban characteristics. For example, advertisements such as "Dazhu mash, the taste of home" adopt vivid emotional appeal and theme of

family reunion to arouse nostalgia of migrant workers and struggling wanderers. The government adopts corresponding incentive policies to encourage them to go home for development and entrepreneurship. With the rapid improvement of the economy, environment and policies in Ba Di, many private enterprises have closed down and many migrant workers have lost their jobs. As a result, their hometown has become the ultimate destination and pillar of the wandering people. The writers of Ba Di should go into the life of the people of different consumption levels in Ba Di, and write the living attitudes such as life and difficulty, emotion and worry, love and hate of all groups and groups in Ba Di into the literary works that have become the brand of Ba Di culture, so that literature and culture can truly become the study of humanity, and become the human science reflecting the truth of people's life.

#### 4. Preventing Bashan literary works disseminating crude culture

Concerning the abuse of crude culture in contemporary society, we should pay attention to the maintenance of positive force of brand culture. We should not abuse non-cultural elements into culture to prevent the abuse of brand culture concept in Ba Di.

In order not to partly cater to consumers, Bashan literary works should be prevented from adopting vulgar and degenerate culture, even feudal superstition, and exposing "privacy, violence, abuse" and other cultural wastes into Bashan literature works of Bashan culture brand.

It is necessary to prevent making up at will, adding irrelevant elements to the cultural brand, making pretentious and deceiving the consumers of cultural brands. This kind of dishonesty and arbitrary deception easily misleads the masses of Ba Di and literary works' acceptance and consumption groups, resulting in shoddy works or wrong public value orientation.

We should prevent them from being too profound that they divorced from the culture. As the saying goes, "few people understand fine music", meaning that music too fine is baffling. If it is a good music, it should be both refined and popular. History has proved that "the closer a cultural brand is to the life, thought and emotion of consumers, the easier it is for consumers to identify and accept it, the more attractive the cultural brand is, and the higher the social value and asset value of the brand are." [4] The works that are easy to understand can be deeply rooted in the hearts of the people and eventually become classics. This is because there are numerous acceptance groups and consumption groups of elegant cultural commodities, which bring different emotional experience and spiritual resonance to different consumers, and can guide and influence the value orientation, ideas, words and deeds and other cultural trends in different periods and different societies.

#### Acknowledgements

Fund projects: general project of Sichuan Provincial Department of education in 2018 "Research on the development of Bashan cultural tourism in Northeast Sichuan" (18SB0615); research on leisure tourism in Northeast Sichuan, (18SA0218).

#### References

- [1] Zao.F: On the Significance of "The Study of Bashan Writers Group", Journal of Daxian Normal College, Vol.11 (2001) No.5, p.1-3.
- [2] P.Meng, S.W.Jing and X.X. Zhang: Research on the Evaluation Model of Cultural Brand Value, Standard Science, (2018)No.12,p.92-99.
- [3] X.X.Jia,C.Y. Wang: Research on the development strategy of Bashan Eco-cultural tourism in Northeast Sichuan, College Newspaper of the Sichuan University of Arts and Science, Vol.29 (2019) No.11,p.7-12.
- [4] N. Wang. Literature Review of Cultural Brand Research, Economic Forum, (2018) No.5, p.37-39.