

Reinventing and Constructing: Improving the Effectiveness of Rural Public Cultural Spaces

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Abstract: Rural public cultural space is a kind of psychological and cultural living space produced by the rural people in their daily life and communication activities, and it is the cultural living space of the rural public. With the deepening of urbanization, the guiding force of rural culture has been lost, and the "rusticity" of rural public cultural space has been broken. In this regard, it is necessary to develop the cultural tension of rural public cultural space, expand the cultural synergy of rural public cultural virtual space, and form the multiple development momentum of rural public cultural space. From the perspective of reality, it is necessary to reflect on the reality of rural cultural management, broaden the cultural memory of rural areas, expand the production of rural areas, improve the cultural system of rural areas, increase the accessibility and use of rural public culture from the perspective of realization, change the geometric schema of rural society, and promote the high-quality development of rural public cultural space toward the direction of specialization and equalization.

Keywords: Village, Public cultural space, Reshaping, Constructing.

1. Introduction

Along with the continuous modernization and urbanization, the culture of rural areas is gradually falling into many dilemmas such as the absence of subjects, the loss of characteristics and the extinction of memories. Reconstructing rural public cultural sites is beneficial to rural cultural construction and is a major purpose to achieve rural social development. The continuous soundness and general promotion of rural grassroots infrastructure, the way of life and production and the way of thinking of rural residents are changing, thus causing some changes in the humanistic spirit and the spatial characteristics of public culture in rural areas in the new period.

2. History of the Construction of Rural Public Cultural Space

2.1. The concept and classification of rural public cultural space

The term "cultural space" was coined by Henri Lefebvre in his book "The Production of Space" and defined by UNESCO in 2001 as "a place where popular and traditional culture can be gathered. UNESCO defined "cultural space" in 2001 as "a place where popular and traditional culture can be gathered". It is a public cultural space that is both spatial and spatio-temporal in nature, but more public and shared in nature. The public cultural space in rural communities has both a spatial nature of geography and a sense of social identity and identification, and is a major product in the process of dissemination and development of culture in rural societies.

2.2. The evolutionary characteristics of rural public cultural space in different periods

2.2.1. Before 1949 - the carrier of living and traditional cultural space, the repository of spiritual life

Before the founding of the country, the family organization and patriarchal system in the countryside were the ties that

maintained the social and spiritual life of the countryside, while the self-satisfaction of rural people made the countryside present a strong sense of autonomy and autonomy; due to the geographical reasons, the values, moral concepts and codes of conduct of rural people were determined by these factors together during the long historical development. The sense of autonomy of rural residents has a great cohesive power, while the collective activities of the community are their collective home. During this period, traditional rural folk customs, traditional handicrafts, operas, poems, folk legends and other folk art works also flourished.

2.2.2. Planned Economy Period - Political and productive cultural space became spatially dominant, and the consciousness and psyche were "collectivized"

During this period, the traditional agricultural production relationship was broken, and political power from top to bottom had penetrated into the daily life of peasants. Public cultural spaces in rural areas were mainly responsible for propaganda, promotion of labor, labor, and labor production, and their cultural nature tended to be homogeneous and highly concentrated, while in this context of "production", a new type of cultural interaction spaces were created, such as supply and marketing cooperatives and open-air cinemas. Public cultural activities in the countryside have a distinctly contemporary feel, and their political and productive characteristics are highlighted, and the peasants' right to have a say in cultural activities in the countryside is constrained. Due to the suppression and concealment of collective discipline, the reality of rural society was "collectivized" rather than "collective" under the strong political environment.

2.2.3. Reform and opening-up period - diversified production and living culture space, the return of traditional cultural consciousness

In China, due to the deepening of economic transformation, peasants gradually returned to a self-sustaining lifestyle, and public facilities gradually disappeared, while the influence of institutional changes, market economy and mass media were all important factors in this change. The receding of village rights, the return of village subjects, the liberation of peasants'

minds, the continuous enrichment of various cultural forms, the increasing number of cultural places for the people such as teahouses, stores and sports and leisure places, and the shrinking of gathering places around production and business. The traditional culture of villagers' life, production and culture is also gradually restored, and clan temples and ancestral halls are gradually developed. The consciousness of the village people has increased, and the inherent sense of protection of traditional culture in the village society has gradually faded, and the identity consciousness of the village people has been changing. One is the inheritance of traditional rituals, patriarchal system and ethical thoughts.

2.2.4. Acceleration period of rural construction - standardized rural cultural space construction, the interweaving of tradition and modernity

The Fifth Plenary Session of the 16th Central Committee of the Communist Party of China clarified the new strategic task of development and the new direction of development. The government promoted the standardization of cultural services in the "three museums and one station" and other areas, making the daily life and cultural interactions of citizens more in-depth. During this period, the peasant workforce continued to move to the cities, and the peasants' mode of life gradually shifted from collective to family. And in the process of rural transformation, rural collectivism plays a smaller and smaller role in the community, traditional customs and moral values become less and less, and the individual's need for modern civilization grows. People in the countryside lack a sense of belonging to the traditional countryside, and the demand for their original living environment gradually declines. The formerly collective and productive scenes gradually die out, while the traditional places for public activities are gradually abandoned or destroyed. In the rapid development of China's rural society today, there exists the main content of state-led social public culture construction in the construction of China's rural society.

2.2.5. Stable period of rural construction - diverse cultural space of new media integration, the game of "keeping the old" and "seeking the new"

In the first Central Document No. 1 in 2017, the state made "beautiful countryside" a major national strategic goal for the first time, promoting new and stable development. During the "12th Five-Year Plan" and "13th Five-Year Plan" periods, the network coverage in rural areas has increased significantly, and the network coverage in rural areas has also emerged as an important development opportunity with the development of rural areas and the way of leisure and recreation becoming more and more similar to urban areas, and personal entertainment Recreation takes a variety of forms and is progressively separated from the public collective life within the village. Due to the lack of a certain geographical location, the interaction activities between people are no longer limited to a certain geographical location, thus greatly diminishing the vitality of traditional public cultural activities and making it difficult to adapt to the real life needs of rural residents. At this stage, the instability of villagers' consciousness, psychology and cultural space is more sensitive to the impact of the new medium of heterogeneous culture, and thus constitutes a new field of values awareness. The simple ethical consciousness based on traditional agriculture in the past gradually disappears, the villagers' cultural confidence in the countryside keeps decreasing, and the traditional rural culture is blindly rejected, resulting in the villagers' cultural

cognition falling into confusion and bewilderment.

3. The Value Purpose of Rural Public Cultural Space

The humanistic space in rural areas, besides having certain humanistic space, also contains material space, living space and social space, which all have their own special value, and this value is the difference of our understanding of rural humanistic space.

3.1. Value of life

The value of life is expressed in material use, spiritual aesthetics, and daily morality, and this value is generated from the life activities of rural residents over a long period of time. The material carriers of rural culture, including rural architecture, clothing, food, transportation, etc., are represented by rural architecture. Secondly, spiritual aesthetics, in the humanistic space of the countryside, the material carriers of culture they carry are both the material use and some kind of spiritual dimension of aesthetics. Spiritual aesthetic values present different connotations due to the differences in objects. Personal aesthetics, comfort and identity are the main ones, while the cultural connotations of human beings are mainly reflected in the accumulation and bearing of economic, historical and cultural dimensions. Third is the moral concept of life. People in rural areas live on the soil, their living place and their distance are not far away, they gather together, their way of life is like an invisible bond, they have a relationship with others, and there is an "acquaintance" among them.

3.2. Social values

Social values are expressed in the following ways: to strengthen the sense of belonging of individuals, to maintain social order, and to strengthen the solidarity of the community. The strengthening of personal belonging can be divided into four categories: first, an individual's emotion towards the living environment; second, an individual's acceptance and identification with the place where he or she lives; third, an individual's desire to survive in the place where he or she lives; and fourth, an individual's survival habits.

The maintenance of rural society is manifested in the social behavior and daily life of Chinese people, and its role is very prominent, and the discussion on social order usually starts from "relationship". Liang Shuming uses the term "ethical orientation" to summarize the Chinese people's ethical order of human interaction. "As a person ages and develops his or her life, he or she gradually develops an inexhaustible number of relationships in all directions, near and far." Under the market economy, the production team is replaced by the village group and the village committee, which can be called the "village community" and its organization is not entirely dependent on the power of the family or the government, but on three kinds of boundaries: natural, social and cultural. The natural boundary is the space and basis for human communication activities; the social boundary is the social identity of the group members; the so-called "cultural boundary" refers to whether the members of the group identify with the common traditions, customs and religious beliefs of a certain region from the spiritual level. Today, people are more closely linked by a collective consciousness, common ideas and similar tendencies.

3.3. Cultural values

The value of culture is expressed in the display of spatial heritage, the construction of a multi-cultural interaction field, and the construction of cultural identity. First, to display the traditional spatial heritage. The Chinese people have produced many traditional cultures during their long development process, and these traditional forms, such as ancient buildings, ruins, stone carvings, etc., as well as some non-heritage items, such as temple fairs, traditional customs, and festival celebrations. Secondly, it is necessary to create a multifaceted field of intercourse, and this interactivity is not just between ethnic groups, but a composite activity influenced by a set of factors together. Rural culture, because of its unique way of life and production, has a very different ethnic character from other places and becomes a small reflection of the life of the local people. Third, it is the establishment of a "cultural identity", i.e., "cultural identity" is a tendency and identification of the public with "culture". Tocqueville said, "The most important thing in the world is to know yourself, without the same beliefs, it is impossible to form a group, without the same beliefs, it is impossible to reach a consistent behavior, and even if there is, it is impossible to form a society."

Reinvention: Theoretical Logic of Rural Public Cultural Space

4. Deconstructing the Development Space of Rural Public Cultural Services: Seeing The Virtual Space Through the Physical Space

The virtual world and the real world are inseparable, but they are not subordinate to the real world. Through the analysis of the network, the spatial and temporal expansion and spatial and temporal penetration of the network can be made so that the simultaneity and experiential characteristics of the network can be fully expressed in the network.

4.1. Deconstructing the development space of rural public cultural services: Seeing the virtual space through the physical space

The virtual world and the real world are inseparable, but they are not subordinate to the real world. By analyzing the network, we can expand and penetrate the network in time and space, so that the simultaneity and experiential characteristics of the network can be fully expressed in the network.

4.1.1. Spatial pattern of cultural entities in the hollowed-out model of rural society

In the more than 40 years of dualistic structuring of China's rural areas, rural residents want to both retain their hometowns and move toward modernization. Therefore, the development of rural popular culture must start from the cultural context of rural areas and examine the development model of rural communities from the cultural aspect of rural areas, so as to recognize the process of "entanglement" of rural communities with the elements of modernization, and to draw and pass on the humanistic emotions of rural areas in the dialogue between the contemporary and the times. To explore new ways of public cultural development in rural societies, it is necessary to pay attention to both the material aspects of the physical and the more material aspects. To explore the interaction between reality and realities, and to reconstruct the

public cultural places in rural areas, so as to bring about a shift in the cognitive patterns of the rural public. The physical form of rural cultural construction, in which the "Five Halls" are "Five Halls + Room Garden Hedge", "Five Halls", "Social Garden", "three museums" and other cultural construction, of which "room field garden column" is "five pavilions + room field + garden hedge", of which The "room field garden fence" is "farmhouse", "culture room", "culture square", and "Agrarian Art Garden", "Farmer's Cultural Playground" and "Farmer's Fairy Tale" playground. The countryside construction is a cultural element of the countryside, while the humanistic nutrition brought by the countryside construction must be transformed into the cultural cultivation of the countryside residents themselves, so that they can integrate into the local cultural environment and use their own cultural thoughts to realize their own cultural values, so that they can integrate into the countryside and make it a cultural enjoyment.

4.1.2. Various forms of existence of virtual space on the basis of physical space

In the process of promoting rural public culture, it is important to divide it into two types: tangible and intangible. The "institutional space" includes institutional space, living space, thinking space, nurturing space, and dialogue space, etc. Rural society must achieve higher social taste and more social and cultural needs through the organic combination of physical space and virtual space. Physical space is the "forerunner" of rural public culture, which must be expanded and overlapped to a certain extent in order to achieve high-quality communication in material and spiritual terms. The role of institutions is to translate the rules that people generally follow into language, behavior and thought, so that their fear of institutions becomes responsibility and morality for them, thus improving their communication with others. The living environment can turn civilization into life, allowing rural people to benefit from social development, turning the language of academia into the language of life, allowing the barriers between life and political life to dissolve, and allowing public cultural resources to better serve rural life. The space of the mind is built on the material space, and it is only after research, argumentation and production that it can be formed with a certain cultural meaning. At the same time, the movement of the mind is a place of cultural exchange that intersects with the space of real life, allowing the inner quality of people to be enhanced and the quality of dialogue to be improved. The cultivation is based on the material environment, and the connection between heritage and heritage, source and source is established, forming a "productive" seed of rural society that is communicative and productive. The time and space of dialogue is a channel of interaction between supply and demand, administration and folk, modernity and history, and the integration of vernacular and modern culture to build a bottom-up dialogue system, reflecting more of the villagers' cultural will in the process of rural public utility development, and reflecting more of the vernacular folkways, cultural heritage and the reality of villagers' lives based on administrative will.

4.2. Spatial Reconstruction of Rural Public Cultural Service Development: Relying on Physical Space to Expand Virtual Space

4.2.1. Innovation of rural public culture virtual space based on "scene + choice + structure" theory

Scenario theory, public choice theory and social organization theory provide theoretical support for the innovation of rural public cultural space. Since scenario is a collection of connections between people and the environment, it cannot be ignored when building a rural cultural space. The scenario contains different types of buildings and physically based virtual spaces. The "field" as a whole is not a "simple superposition" of the various parts of the "field area", but rather the interaction between the various parts and the performance requirements. In the interaction between the collective and the individual, the interaction between the individual and the group is made by the collective rather than the individual, and the individual makes choices within the collective, thus perfecting the organization of society as a whole. Situationalism focuses on the role of the group in the field, while the role of the individual is conditioned by the role of the group. The cultural field, the field of opinion, and the field of life are all theses that arise from scenario theory. Scenario theory is based on big data, which fully reflects people's behavior in shopping, searching, reading, and interest, etc. When the individual's behavior exceeds the rationality of the society, which leads to the dilemma of the society, the development of the individual can promote the development of the individual in the game of individual interest and individual benefit, as the mobile scenario and media scenario of the scenario subject, the interactive communication in the team interaction, the improvement of the decision quality and social structure quality, to realize the perfect integration of ontological space and virtual space on the basis of mutual trust, and to create the ideal scene within the expectation of the scene subject.

4.2.2. Multi-directional expression of the virtual space of rural public cultural services

Theories such as scenario theory, public choice theory and social organization theory put forward theoretical ideas for the construction of rural public cultural service space. Groups with a common vision of life, the existence of complementary functions, and the exchange of information in a given domain all want to communicate with each other and thus establish their values in the exchange. Administrative cultural rooting cannot ensure the survival of villagers, whose apparent grandeur is a far cry from their essential coolness. The soundness of institutional space requires ensuring the dialogue between government orders and farmers' wishes in the presence of villagers, the living field in the institutional field, and the derivation of the public opinion field and media field to upgrade the rural public cultural space into a synthesis of institutional space, thinking space, living space, production space, and dialogue space. The multi-directional rural public cultural space can enable the construction of the ontological space and the Cultural rendering power is further strengthened, and villagers are integrated together through the Internet. The relationship between form and entity can be well superimposed on each other. Virtual space is generated by the extension of material space, which provides the basis for the reproduction of more multidimensional space, making the communication between villagers more complex and thus generating a larger space for cultural production. The virtual

social scenario of the Internet can effectively solve the spatial barriers to communication caused by the diaspora of rural communities, and can demonstrate the pure nostalgia online and enhance the intimacy between village people.

5. Constructing: The Path to Enhance the Effectiveness of Rural Public Cultural Space

5.1. Creating Memory Space: Promoting the Cultural Tension of Physical Space

In rural society, whether real or unreal, the traditional culture of the countryside is the carrier, and the memories related to rural culture can be divided into "hard memories" and "soft memories", i.e. ancestral halls, temples, dwellings, relics or monuments, etc.; and In the countryside, there are legends, festivals, paintings, costumes, folklore, etc., which create a unique cultural atmosphere in the countryside through the active input of the villagers. Hard and soft memories are carried by physical activities or commemorative events to preserve and transmit their cultural messages. Today's behavior repeats the past, while exercise can blend consciousness with habitual memories. Therefore, the memory of constructing memories must be centered on "villagers" to feel cultural meanings and remember cultural symbols through "physical activities", and then become carriers and transmitters of cultural messages. The existence of memory is both supported and created by social ties. In this space and time, material production can be transformed into a product of space. In the process of constructing "cultural memory," the link between "heritage" and "inheritance" must be properly grasped. In the awakening and expansion of cultural memory in rural areas, material space plays an irreplaceable role, and it must preserve human symbols such as ancestral halls, temples, and relics that are accessible to villagers, in order to "see the scenery and create emotions. In the process of modernization of rural society, "soft memory" and "hard memory" must be used to preserve nostalgia, store emotions and pass on civilization.

5.2. Create production space: Relying on physical space to render the villagers' situation space

The development of rural culture requires the construction of a suitable cultural production space. Through the interpretation and reconstruction of the real space, high-quality thinking space, living space, production space and dialogue space are formed, and villagers with cultural development posture and diligent cultural creation are integrated together through the village public space to create a productive atmosphere of rural culture and form a cultural community through debate and reflection. The integration of culture and life is a process in which villagers want to feel in life and integrate this culture with life, so that the space of living gradually becomes a space with creativity. Dialogue is closely related to the space of ideas, and they communicate to overcome unbalanced messages, to focus energy and to achieve coherence, so that the development of the countryside can generate new economic growth. Spaces can be dependent on physical objects or in people's minds, they are expressed in the form of conversations, survival scenarios, etc. and statute the order of communication and behavior in a certain form, thus presenting as a special cultural landscape.

Therefore, the space of production is both the space of place and the space of environment. To create the space of creation is to create the humanistic environment by starting from the spatial sense of the region, and to shape the humanistic environment with various forms of cultural forms, so that it develops into the pivot of the cultural space, which is a kind of bonding and expressiveness of the countryside, and it extends the civilization of the countryside, so that those who may have cultural needs become their "cultural experience ". In such a cultural space, farmers become the main body of the cultural industry, making it a habit to think about culture, talk about culture, and enjoy culture, forming an atmosphere where the people develop and benefit from it, and the space of cultural production is perfectly superimposed with the living space, thinking space, and dialogue space of villagers.

5.3. Reconstructing institutional space: forming the multiple development momentum of "government + society + villagers

In the process of rural social development, there are multiple levels of institutional space, and their forms of accumulation and regulation vary greatly, generating friction, contradiction and conflict in the process of system reorganization. Therefore, in the construction of public culture in rural areas, it is necessary to adopt a multi-linkage mechanism with "government orientation + villagers' will + social participation" as the main body, and increase the weight of farmers' will and social participation. The changing landscape of public cultural services in rural communities is the result of the combination and evolution of multi-level institutional space. By improving the government, private investment system, cultural dissemination system, and cultural communication system, adding non-administrative variables to the institutional space function and increasing the weighting, allowing villagers to be integrated into the villagers' participation system design, integrating villagers'

participation system, private investment system, cultural excavation system, and cultural dissemination system into the villagers' participation system design, adding non-administrative variables to the institutional space function and increasing the weighting, so that villagers become the living force with the right to cultural expression and absorb cultural nourishment and cultivate cultural soil, strengthen the common and ephemeral nature of cultural development, and the government, society and villagers become the multiple driving forces for developing rural culture.

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