



**A STUDY ON RURAL SCHOOL EDUCATION FOR RURAL
CULTURAL DEVELOPMENT IN CHINA - HECHI HIGH
SCHOOL AS AN EXAMPLE**

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This Independent Study has been Approved as a Partial Fulfillment of the Requirement
of International Master of Business Administration in International
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Declaration


I, YANG JINGANG, hereby certify that the work embodied in this independent study entitled "A STUDY ON RURAL SCHOOL EDUCATION FOR RURAL CULTURAL DEVELOPMENT IN CHINA – HECHI HIGH SCHOOL AS AN EXAMPLE" is result of original research and has not been submitted for a higher degree to any other university or institution.

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ABSTRACT

As a cultural unit rooted in rural society, rural schools are the most dynamic place to promote rural culture. Rural school education has the obligation and ability to assume the responsibility of building rural culture by promoting culture through learning and teaching, improving the quality of education for rural children while preserving rural history and culture, and allowing rural children to become talents who feed the countryside, thus forming a path of rural culture and rural education development with both short-term and long-term effects.

The main purpose of this study is to explain the reasons for the selection of the topic and the theoretical and practical significance of the study. The objectives of this study were: 1). To find the intrinsic connection between rural school education and rural culture, 2). To improve the theoretical system of rural education and construct a more appropriate rural school education, 3). To optimize rural culture in the construction of rural development.

The research findings on the characteristics of rural culture, the dilemma of rural culture transmission, rural school education, and the relationship between rural schools and rural culture are briefly discussed through the reading of relevant literature. The whole study is based on the ideas of background interpretation, current situation analysis, problem identification, and countermeasures, and uses literature research, survey research, and case study methods to investigate the impact of rural school education on the development of rural culture. The study uses literature research, survey research, and case study methods in qualitative research methods to investigate the development of rural school education for rural culture. At the same

time, based on previous studies, we define the relevant concepts to better clarify the content of the study.

The revitalization of rural areas requires both material and spiritual civilization, and the quality of education and culture makes rural schools have an inescapable responsibility in the transmission and development of rural culture, while the deep concern of rural schools for rural culture is a grasp of the meaning of rural education. By focusing on the role of rural schools in the development of rural culture, we can better understand the direction of rural school education and promote the development of rural education.

Keywords: village school, education functional, cultural transmission, field theory

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Chapter 1 Introduction

1.1 Introduction

For thousands of years, agriculture has been the life base of the whole society, which makes the Chinese people's local memory timeless and long-lasting. The long history of Chinese civilization is rooted in farming culture, which also determines the irreplaceability of rural society and rural civilization. However, during historical development, due to the impact of industrialization, informatization and economic interests, the development of rural areas has been in a backward and disadvantaged position, showing a low-end export and passive transformation for a long time (Baidu Encyclopedia, 2018). In the face of the historical task of building a moderately prosperous society and a strong socialist modernization country, and to realize the Chinese dream of the great rejuvenation of the Chinese nation, there is a great opportunity to revitalize the countryside (Ye, 1991).

In the context of rural revitalization strategy, the picture of rural society is bound to change. Rural education is the basis for promoting and revitalizing rural culture, and one of the paths to realize socialist rural revitalization with Chinese characteristics is to inherit, develop and enhance the farming civilization and take the path of rural cultural prosperity (Yin, 2011). This also means that rural school education and rural culture development have a new mission in the new era. We should respect the natural, historical, and humanistic nature of rural culture, so that rural culture not only retains the spiritual core of rural bones, but also meets the ideological and moral requirements of the new era, so that it can truly become the guarantee of rural revitalization (Zhao, 2011).

As a cultural unit rooted in rural society, rural schools are the most dynamic place to promote rural culture. Rural school education has the obligation and ability to assume the responsibility of building rural culture by promoting culture through learning and teaching, and by improving the quality of education for rural children while passing on rural history and culture, so that rural children can become talents who feed the countryside and form a path of rural culture and rural education development that has both short-term effects and long-term impacts (Yu & Mao, 2011).

1.2 Problems of the Study

During historical development, rural areas have been backward and disadvantaged in terms of material and cultural development due to their remote geographical environment and closed-mindedness. With the change of history and culture and the transformation of social structure, while we vigorously promote the development of the countryside, we have neglected to preserve the local sentiment and the essence of the countryside culture, which has led to the trend of civilization and urbanization of the countryside culture in the process of development. In order to achieve the great revival of the Chinese nation, one of them is to adhere to cultural self-confidence (Zhu, 2013). Cultural confidence is a nation, a country and a political party's full affirmation and active practice of its own cultural values, and firm confidence in the vitality of culture. The countryside, as the most primitive place of survival for the nation, has nourished our ancestors for generations. By grasping the essence of rural culture and passing it on from generation to generation, we will have our national roots and a place to convert our faith and will not drift away in the process of historical development (Liu, 2008). As the actual carrier of cultural knowledge in the rural environment, rural schools have an irreplaceable role in the transmission and development of rural culture through their educational functions. The "three rural issues" are fundamental issues related to the country's livelihood, and the Party and the State have always attached great importance to them.

At a new historical stage of national development, Comrade Xi Jinping proposed the "rural revitalization strategy" in the report of the 19th Party Congress, aiming to develop a comprehensive revitalization of the countryside, so that agriculture can become a promising industry, farmers can become attractive professions, and the countryside can become a beautiful home where people can live and work in peace and happiness (Liu, 2001). To bring about new changes and development in the countryside, it is not only necessary to improve the material and environment, but more importantly, it is necessary to complement the culture and spirit, and to jointly shape and promote each other, so that the revitalization of the countryside can have the core of development. One of the ways to realize the revitalization of socialist countryside with Chinese characteristics is to inherit, develop and improve the farming culture and take the road of rural cultural prosperity (Ling, 2012). In the new context and with the support of the national government, the "rural revitalization strategy" has put forward new requirements for rural culture, which also means that

rural schools have a more important mission. Therefore, in the context of the "rural revitalization strategy," it is worthwhile to pay attention to whether rural schools can take up the mission of inheriting and developing rural culture (Liang, 2006).

1.3 Objective of the Study

1. To find the intrinsic connection between rural school education and rural culture.
2. To improve the theoretical system of rural education and construct a more appropriate rural school education.
3. To optimize rural culture in the construction of rural development.

1.4 Significance of the Study

However, due to the difference in geographic development, rural education should be developed in a way that suits the local situation. This study is an attempt to investigate the inner connection between rural school education and rural culture, to reveal the responsibility of school education for cultural construction in rural society, to promote culture through learning, to promote the development of rural culture, to build a more appropriate rural school education, to add fresh power to the sound theoretical system of rural education, and to optimize rural culture in the construction of revitalized rural development (Li, 2014).

Rural education is the focus of contemporary Chinese education, but the current situation of rural education is still rather severe. As an important and distinctive cultural unit in rural areas, rural schools have also taken on the mission of the new era. General Secretary Xi Jinping pointed out that education is a decisive factor in the great rejuvenation of the Chinese nation (Kang & Tian, 2018). As the countryside is currently being transformed by economic development, rural schools are expected to play a nurturing role in this process by capturing the roots of rural culture, passing on the essence of rural culture, and promoting the development of rural culture in the new era. In addition to enriching their knowledge and practical skills, rural students can also develop a deep affection for their home culture as they grow up, which will make it possible for them to contribute to the rural community to realize their values (Ling & Xiong, 2012).

Chapter 2 Literatures Review

2.1 Literatures Review

2.1.1 The connotation and characteristics of rural culture

In his book "Community and Society: Basic Concepts of Pure Sociology", Ferdinand, a famous German sociologist, said that the essence of a community is a union, in which people and things are in mutual relationship. He sees the village as a natural community, a dual combination of the productive and living spaces of people (Ferdinand-Tennes, 1999). Liang Shuming also sees the countryside as a community of values or a world of life. Fei Xiaotong, in his Vernacular China, points out that there are two different kinds of societies: a ritualistic society and a juridical society (Fei, 2015). The former is not dominated by the spirit of contract, but only by the familiarity of people living together for a long time and in proximity as a force to maintain order, which is the characteristic of our rural society. Based on the objective investigation of the nature of society in sociology, scholars from all walks of life, when studying rural culture, generally recognize that the two cornerstones that determine rural culture are the relationship between people and the land, and the degree of familiarity between people.

In rural society, the relationship between people and the land is also the relationship between people and nature and is the only space for people to survive and produce. When interpreting the construction of the rural world of meaning, some scholars argue that people's use of land is like a kind of "glue" that builds up the spatio-temporal two-dimension of "historical sense" and "local sense" (Li, 2012). Some scholars also believe that in dealing with the relationship between human beings and nature, farmers can simply recognize the importance of the harmonious coexistence of heaven, earth, and human beings, thus forming a unique "heaven and human unity" ecological view that is in accordance with nature and appropriate to the laws of nature (Zhao, 2012). The ecological concept of "harmony between man and nature" (Zhao, 2011). Natural conditions basically do not depend on the will of man, and the advantages and disadvantages of natural conditions and the abundance of resources determine the survival of farmers. On this premise, the rural culture that fears nature and speaks of living in harmony with nature is the people's survival

wisdom. These views fully affirm that the land and farming are the important cornerstones of rural culture.

On the other hand, the relational society between people, which is not purpose-oriented but only occurs because they grow together, tells us the meaning of human feelings that originated in rural culture. Traditional Chinese rural society is a ritualistic society, a rural world characterized by "proximity" and a sense of "home", a community built on human relations (Zhao, 2011). This moral culture based on "familiarity" is a bottom-up, widely accepted and binding cultural order, which also makes rural culture strongly solidified and inherited. Other researchers point out that the bloodline connection of rural people growing together internalizes rural culture as part of their personality through genealogy, ancestral halls, and various family activities, and through the genealogy and ancestral halls in rural society, the social order is prescribed and the core of local culture is carried (Liu, 2008).

There are, of course, other perspectives on rural culture. In his book *Orientalism*, Said states that "the development and maintenance of every culture requires the presence of an alter ego that is alien to it and competes with it. This explains that the interpretation and development of a culture requires the existence of an alter ego that is different from, or even opposed to, its own nature, in order to study it in a comparative manner and to better understand its true nature. Influenced by this idea, some scholars have interpreted rural culture with a focus that is not limited to rural society itself. For example, Mr. Zhu Qizhen points out that rural culture is a regional culture that corresponds to urban culture. It is the culture of rural residents, mainly peasants, and refers to the sum of the spiritual civilization created and formed by peasants in the long-term historical process (Zhu, 2013). Other scholars point out more specifically that, compared to urban culture, village houses, red and white ceremonies, temple festivals, local operas, traditional arts, legends and proverbs, and folk taboos are all images of the rural landscape and are the actual carriers of rural culture (Zhao & Sun, 2017). This is to summarize the connotation of rural culture in a comparative way, and use urban culture as a footnote to better understand rural culture in comparison. In order to understand the connotation characteristics of rural culture, it is inseparable from the analysis of this type of rural existence.

2.1.2 The dilemma of inheritance of rural culture

In the study of rural culture, some scholars also focus on the inheritance of rural culture. In the context of the changing times, we can see that rural culture with its "traditional" meaning has encountered various impacts in the process of transmission.

Since the industrial civilization, the mechanization and high efficiency of urban culture have been directed against the submissive nature of rural culture, which relies on nature. In the context of urban culture and industrial civilization, the former is considered as the spatial representation of "affluence" and "civilization", while the latter is seen as the spatial representation of "poverty" and "uncivilization". The former is seen as the spatial representation of "affluence" and "civilization," while the latter is seen as synonymous with "poverty" and "uncivilization," the dregs that are completely behind the new (Mendras & Li, 1991).

This extreme imagination puts rural culture at a disadvantage in the socio-cultural system and makes it an object that must be transformed by industrial civilization. According to some researchers, the penetration of modernity into the countryside has broken the relative isolation of the village and is slowly deconstructing the close ties between people and the land and the villagers, making it difficult for traditional culture and local beliefs to survive because they have been severely squeezed (Wen, 2005). Other researchers point out that the continuous integration of the new school system and new educational ideas, as well as the new round of rural school layout adjustment, has caused a huge disconnection between village culture and school education, and this disconnection has also led to the lack of future inheritors of village culture in time and space, coupled with the fact that village residents do not pay attention to the preservation, transmission, and innovation of village culture in their daily lives, which has caused difficulties in the transmission of village culture (Tang, 2014).

The impact of a series of external forces has shaken rural people's beliefs and identity in their original culture, resulting in a crisis of cultural identity and the gradual marginalization of rural culture. Some researchers believe that, in the midst of the development process, new customs, folk morals and modernized value systems in the immaterial culture of rural society have not been established, resulting in the lagging and dysfunctional institutional and conceptual culture, which has become an obstacle to the construction of rural cultural heritage (Zhou, 2010).

2.1.3 Construction of Village Culture

As the spiritual core of rural society, rural culture does not represent an ignorant and crude culture, but always has its unique and irreplaceable value. With the help of technology, rural society can develop its material environment and build up a rural culture that meets the requirements of the times, so that the countryside can truly show its vitality in the new era.

As to how to strengthen the construction of rural culture, some researchers in the academic field believe that while fully understanding the importance of strengthening rural culture, promoting the excellent traditional culture of the countryside and the main theme of the times should go hand in hand in order to reconstruct the values of the villagers; and strengthening the construction of rural grassroots cultural facilities, optimizing the allocation of cultural resources, and vigorously developing cultural industries with local characteristics are powerful guarantees for the construction of rural cultural heritage (Zheng, 2007). Other researchers' strategies focus on the countryside itself, arguing that the current rural cultural construction needs to improve the comprehensive quality of rural cultural subjects, carry out rural community cultural construction, improve the rural cultural market system, and improve the institutional guarantee of rural cultural construction in order to help the construction of rural culture (Liu & Cui, 2008). Other researchers hold a pertinent attitude. They believe that a new path of cultural self-awareness is a practical way to treat rural culture, without over-exaggerating the beauty of rural cultural traditions and without completely assimilating rural culture in the process of urbanization, and that it is most important to ensure the individualization and modernization of rural culture in a multicultural pattern (Zhou & Zhao, 2010). Some researchers argue that first, raising awareness of the importance of rural culture and enhancing the sense of identity is the primary factor in the construction of rural culture. Strengthening institutional development to coordinate rural and urban culture, increasing investment in rural cultural construction, vigorously developing rural education, improving villagers' quality, and improving rural cultural institutions and supervision systems are powerful countermeasures to promote rural cultural construction (Yin, 2011). Based on the background of urbanization, other researchers believe that the development of rural culture in the form of "industrial clustering" and urban development and the construction of economic cooperatives is an effective choice for the in-depth development of rural cultural industrialization (Li, 2014).

Regarding rural culture, academic research mainly focuses on the connotation and characteristics of rural culture, the inheritance dilemma of rural culture, and the construction of rural culture, which is a more comprehensive explanation of people's thinking about rural culture, which also shows that rural culture is not a beautiful abstract concept of a paradise, nor is it a backward, closed, and ignorant cultural form. It has a rational basis for its existence and a helplessness for its fading and weakening. By looking at rural culture through these three aspects, we can be guided to have a more rational perception of rural culture in the new era.

2.1.4 Research on rural school education

As a distinct cultural unit in rural social life, the village school is a carrier of rural cultural inheritance and renewal, a place for villagers to conduct cultural activities, and a symbol of rural culture and a spiritual support for villagers (Zhao, Zhen, & Wu, 2015). As the most basic production and living space, the village feeds the majority of the nation's people, which also makes people have great expectations for the edification mission that rural schools shoulders.

As early as the Republican era, educational pioneers such as Yan Yangchu, Liang Shuming, Lu Zuofu, and Tao Xingchi devoted themselves to education in rural China. In 1926, Yan Yangchu led a group of aspirants to start an educational experiment in Ding County, Hebei Province, with the aim of inspiring the people's wisdom and promoting the construction of the whole countryside. Yan Yangchu believed that the core of China's peasant problems were the four major diseases of "stupidity, poverty, weakness, and selfishness" and proposed to overcome the four major problems of the society at that time through the four major types of education: literary education, livelihood education, health education, and civic education. He also realized that a combination of school-based, family-based, and social-based education was necessary to truly implement the "four major education programs" and to implement the rural transformation program. In the process of "scientific preaching," Yan Yangchu's greatest creation was the close integration and overall promotion of civilian education and rural transformation.

Liang Shuming also had his own theory of rural construction. He believed that "China is a large rural country, and in order to transform China, we must start from the countryside and use education as a means to transform the society in response to its special social form of "ethical orientation and vocational division. His plan for the

construction of the countryside was to organize the countryside and establish rural schools as a unified government and educational institution to educate the peasants in ethics and morality and to achieve social stability; to organize rural self-defense groups to maintain law and order; and to organize rural cooperatives for the economic development of the countryside, i.e., "rural civilization" and "rural urbanization. He also organized rural cooperatives for the development of the countryside, i.e., "rural civilization" and "urbanization of the countryside," and to achieve the unification of the national rural construction movement with the aim of transforming China. The rural construction experiments in Shandong, which he presided over, also became one of the centers of rural construction in China.

Lu Zuofu also had a very clear plan for the construction of the rural landscape. Based on his status as an industrialist, his village construction was oriented toward the modernization of the countryside and centered on the concept of economic construction. The purpose of his rural construction experiments was clear: "The purpose is not only to improve or promote education in the countryside; nor is it only to provide relief to the poor or disaster-stricken in the countryside", but to "modernize the countryside as soon as possible". He wanted to "modernize the countryside quickly" for "reference in the management of China, from the smallest village to the largest country. During his tenure in Beibei, he formulated and implemented a 20-year development plan for rural construction in Beibei, successfully creating the Beibei model of rural construction.

These predecessors' understanding of rural education was an important product of combining theory and practice, and in the rural construction movement, despite their different approaches, they all recognized that strengthening rural education was an important way to promote rural construction and make the country strong and prosperous. However, due to the passive position of the countryside in the social transformation, the reality that rural school education does not fit into rural society has led to a more pessimistic attitude in the academic community.

Mr. Qian Liqun argues that rural education is an urban-centered education, but rural education does not follow the iron logic of the exam-oriented education. Professor Liu Tie-fang also believes that our current rural education is an urban-centered education. The first level is about the material and macro aspects, which involves the allocation of educational resources and the adjustment of rural

education policies; the second level is about the integration of rural culture and rural school education, which involves how rural knowledge and rural culture can be incorporated into the existing curriculum; the third level is about how to build the closeness between rural children and the countryside in the existing teaching system, so that rural children can have a closer relationship with the countryside. The third level is how to build the closeness of rural children to the countryside in the existing teaching system, so that they can develop self-confidence and love for the countryside in the process of growing up (Liu, 2008). These arguments all point to the disconnect between rural education and rural life, and the loss of the cultural advantages that rural schools offer in their own domains, as well as the loss of the means to transmit rural culture through school education. The disconnection between the school system and rural culture, due to the uniformity of the existing education system and the imitation of the urban model of quality education, has prevented rural schools from developing in accordance with local conditions and from fulfilling their educational and cultural functions in rural society. This has led to controversy over whether rural schooling is "away from the farm" or "for the farm," but either orientation suggests that rural schooling must change in response to social development.

While there are disparities between urban and rural areas and regional cultural differences, the state should not develop unilaterally, and policies to support new rural development and integrated urban-rural development in the process of modernization have had a significant impact on the existence and development of rural schools. Based on these policies, many researchers have explored the current landscape of rural schools. Some researchers have pointed out that although the current teaching culture of rural schools is caught in the dilemma of transplanting modern urban culture and transmitting traditional rural values, and that there are many contradictions due to the influence of test-based education, society still insists on the cultural identity of rural schools while adhering to the fundamental principles of education. Rural school culture should aim to improve the basic quality of rural students, cultivate qualified citizens, cultivate rural students' identity and self-confidence in local culture, meet the diversified development needs of rural students, and serve the common development of urban and rural education and culture (Ji & Zhao, 2012). The gap between urban and rural areas has led to the marginalization of rural schools as a subunit of the political system, the disconnection from rural civilization as a subunit of the cultural system, and the loss of competition with urban schools as a subunit of the educational system. Some researchers have

suggested that rural schools should seek a symbiotic development model to complete the symbiotic development with rural society, reconstruct the rural education management model, fully mobilize the enthusiasm of organizations at the county, township, and village levels, and strengthen the exchange and interaction between urban and rural schools to complete the construction of a modern education pattern of pluralistic symbiosis with urban schools (Wu, 2015). Other researchers have noted that the reduction in the number of schools in rural areas has weakened the role of schools as cultural construction sites under the policy direction of layout adjustment (Li, 2011). In response to this problem, some researchers suggest that in the "post-dispersion" era, rural schools should defend the status of rural culture and maintain its dignity; promote urban-rural cultural coexistence and be vigilant against urban cultural colonization; strengthen rural cultural exchange and dialogue and heal rural cultural rifts as their cultural mission (Guo, 2015). From the perspective of knowledge economy, some scholars believe that in order to achieve long-term poverty alleviation and prosperity for the rural poor, it is necessary to give full play to the role of rural schools in poverty alleviation under the policy guidance of "helping the poor first and helping the wise" (Tan, 2018). This is a practical approach to the educational function of rural schools.

Some scholars have also observed the overall situation of China's rural education development from a macro perspective in the context of the new era, and found that China's rural education has made great progress in terms of the pattern of rural school placement, the replenishment mechanism of rural teachers, the nutritional improvement of rural students, and the rate of rural schools meeting standards, but the balanced development of compulsory education in counties, the improvement of the quality of rural basic education, and the problems of migrant children and children left behind are still prominent. In the process of vigorously promoting the balanced development of urban and rural areas, it is necessary to encourage local bold innovation and build up confidence in rural education (Qin & Wu, 2017). There is also a focus on the issue of teachers in rural education. According to Professor Fan Xianzuo, the problem of teachers in rural areas has constrained the development of rural education, with excellent teacher-training graduates unwilling to take root in rural areas, excellent local teachers unwilling to stay in rural areas, and unqualified teachers unable to leave the countryside, leaving many problems in the development of rural education to be solved (Fan, 2015). To solve the problem of teachers in rural areas, we need to take into account the realities of rural education, reflect on the

establishment of rural teachers in China, scientifically account for the total number and type of establishment needed for rural schools, and provide favorable conditions for teacher replenishment and structural optimization in rural areas by rationalizing teacher establishment (Liu & Wu, 2017). In the new era, rural education has ushered in a very good opportunity for development, and researchers have realized that the development of rural education in China needs to follow the trend of the times and strengthen the establishment of rural education self-confidence.

2.1.5 Research on the relationship between rural education and rural culture

The educational function represented by schools has always had a close relationship with culture, and the two are interdependent and mutually supportive. Education contributes to cultural development, and culture itself has the power to educate. The impact of social change on the rural order of existence has created a mismatch between rural culture and rural education in the process of change, and this has made the issue of rural culture and rural education a hot topic of concern for researchers.

Based on the concentration of research results on rural education and rural culture, some scholars have analyzed that the research content mainly focuses on four aspects: first, the reasons for the establishment of new school education in rural society; second, the contradictory relationship between rural education, rural culture, and rural society and the reasons for it; third, the impact of urbanization orientation of rural education on rural culture and rural society; and fourth, rural education reform (Yu, Mao & Ju, 2011). This overview clearly shows that the academic research on this issue has both a vertical examination of the historical lineage of education and a horizontal investigation based on the current educational reality. It provides a strong and reliable guide for later researchers who want to study rural education and rural culture.

Other researchers have argued that the difficulty of transmitting rural culture is mainly due to the "absence" of the learning subjects of rural culture (mainly rural children) and the institutionalization of education that alienates schooling from the rest of the education system (Feng, 2012). This view affirms the importance of rural schools to rural culture, the close relationship between the two, and the fact that rural

schools do not meet the needs of rural society or do not correspond to the needs of rural society, which can be a stumbling block to the transmission of rural culture.

Some researchers believe that there is a crisis in rural culture, and that traditional folk culture is gradually fading from the daily life of villagers, and that the loss of family-based values is gradually leaving the spiritual home of villagers empty, and that rebuilding the spiritual home should be the cultural mission of rural education (Wang & Li, 2012). Other scholars have pointed out more specifically that the role of rural schools in transmitting rural culture and promoting its renewal is mainly reflected in their role as centers of quality education for rural children and youth, as centers for the dissemination of rural agricultural science and technology, as centers for the dispersal of new ideas and concepts, and as centers for rural cultural and sports activities (Kang & Tian, 2018). The role of education for cultural development is affirmed by bringing rural education back to the countryside, critically transmitting rural culture, realizing the creative development of rural culture, and guiding the formation of a new healthy and civilized culture in rural society.

To sum up, academic research on rural culture focuses on understanding the connotation and characteristics of rural culture, analyzing the dilemma of rural cultural inheritance, and how to build rural culture; research on rural schools recognizes its importance, but also focuses on the lack of service power of the current education model for the countryside, and the controversial orientation of "away from the farm" and "for the farm". "As for the relationship between rural education and rural culture, the academic community is more unified in its attitude, agreeing that the two are inseparable and that rural schools should help villages regain their rural culture. Through the combing and analysis of these three areas of literature, we can see that the academic community has a deeper understanding and analysis of this issue, but among the many studies, there are few case studies, little data support, and some countermeasure suggestions are too theoretical and lacking in feasible suggestions. Therefore, it is necessary to strengthen the field research on rural culture and rural schools, and to collect and sort out the actual situation in order to understand the development situation of rural culture and rural schools in the real environment, and to provide practical information that can be compared, analyzed, and used as a reference for research, so that future research can be of great theoretical significance and practical significance to promote their realistic development.

2.2 Theory of Review

2.2.1 Educational Function Theory

Functionalism is a major theory in sociology that is based on the premise that society is viewed as a large and sophisticated whole, and that the whole and the parts, as well as the parts and the parts, are mutually influential and interdependent, and that they all have their necessary functions and roles in the functioning of society. The functional theory of education is the result of this theoretical focus on the field of education. Emile Durkheim, the founder of the sociology of education, argued that "education is the influence of adults on children who are unprepared for social life, and it aims to stimulate and develop many of the physical, intellectual and moral states of the child that are required by the overall political society in which the child lives and the unique environment in which he or she is destined to live. required by the environment in which the child lives and is destined to live." (Tennis, 2002) In this way, he defines the transmission role of education, but also shows that the content and form of education are time-, place- and person-specific, and that they thus assume the function of promoting the physical and mental development of the individual and the functioning of society.

The functional theory of education guides us in recognizing that education and society are interdependent and mutually reinforcing and cannot be separated. The transmission, selection, and innovation functions of education are the key points for exploring the connection among education, culture, and society. Rural education is essential to the development of rural culture and the revitalization of rural society. In the process of promoting rural cultural development and contributing to rural revitalization, rural school education should focus on the intergenerational transmission function of education to preserve rural survival wisdom and village culture; its selection function should focus on drawing quality culture from rural cultural fields, complementing the charm of rural culture and enhancing self-confidence; and the innovation function of education should focus on the integration of new ideas and concepts with the excellent traditional rural culture that can be achieved through education in the new era. The innovative function of education is to focus on the integration of new ideas and concepts with the excellent traditional culture of the village in the new era.

2.2.2 Cultural Communication Theory

Culture is a broad and humanistic concept, and its social character indicates that culture is formed in practice, and that it is communal and shared, and that the survival and development of culture depends on the process of collision, selection, and integration through dissemination. The concept of cultural diffusion originates from the British culturalist E.B. Tylor's book "Primitive Culture," in which the word "diffusion" refers to the diffusion, distribution, migration, borrowing, and integration of culture. Cultural diffusion is a process of transmission and the acquisition of new things by people. "Cultural transmission gives education its basis of existence and meaning, and education gives cultural transmission its opportunity for development and vitality."(Fei, 2015). In a certain sense, education is a means of cultural transmission, which effectively guarantees human, material, and financial support in the process of cultural transmission.

As an important cultural unit in rural society, rural schools are one of the carriers of rural cultural transmission and should be the center of inquiry for rural cultural development. The incorporation of rural culture into rural school education and the gradual integration of rural culture into school culture has increased the means of dissemination and the scope of rural culture, which is important for the development of culture and education.

2.2.3 Field Theory

The concept of "field" has been understood differently in different disciplines. In physics, "field" is more interpreted as an objective material space of existence; in psychology, it is more understood as a "mental field" where the outside world interacts with the individual's mind, focusing on individual consciousness, and so on. The field theory in sociology is concerned with the objective physical environment, but also with the interaction between people living and moving in the environment and various other factors. Pierre Bourdieu, another French sociologist with worldwide influence, defined a field as "a network or a configuration of objective relations between locations, which are objectively defined." To understand Bourdieu's concept of field, it is important to understand that his description of field is not about defining a physical space with clear boundaries but about defining a relatively independent social space. He sees society as a "large field" and the other subsystems and fields contained in it as "subfields", which are connected but relatively independent of each

other. As for the endogenous force of the field, some researchers believe that it is characterized by autonomy, struggle, and change.

Field theory is an important guideline for this study: according to the above definition of the concept of village, we can regard rural society, which is different from urban society in terms of geographic space, cultural space and living space, as a "field" with its own characteristics and relative independence. The rural culture that is nurtured by it and the rural schools that are rooted in it are the "subfields" of the field. The autonomy of a field refers to a social space that is differentiated according to certain logical rules. As a field, the logic, rules, and symbols of rural society permeate the subfields and the members of the field, influencing the formation of rural culture and the survival habits of rural people. Rural education and rural culture, as subfields, are independent and interdependent, and their power is influenced by each other in the exchange and collision. Based on the field theory, it is very helpful for us to understand the relationship between rural society, rural culture, and rural education.

2.3 Research Frameworks

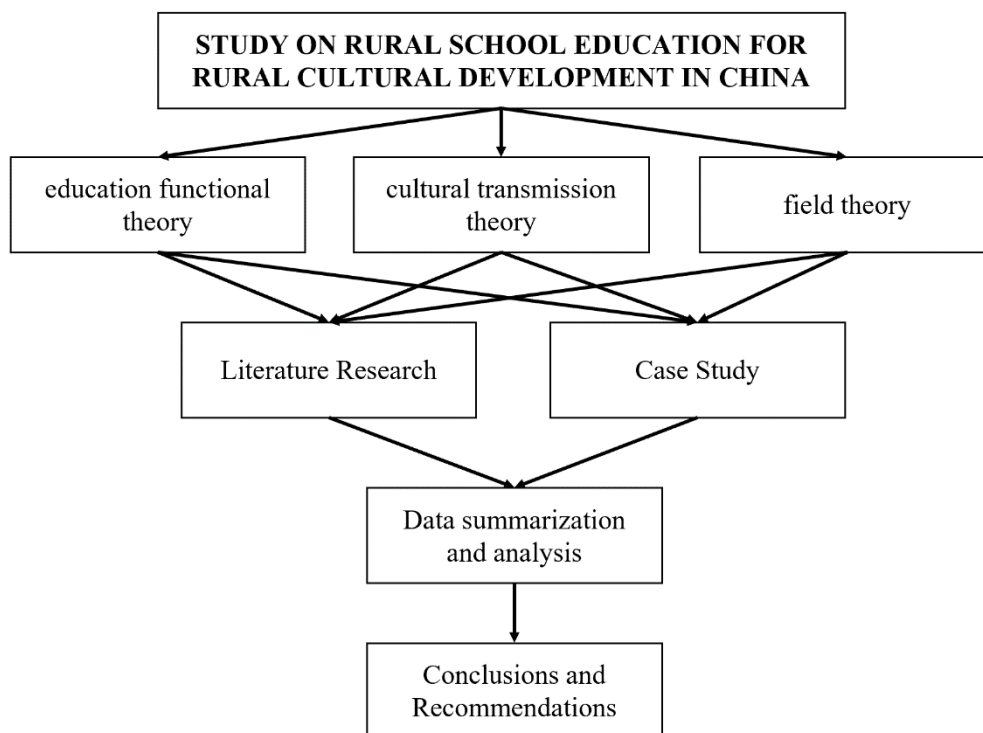


Figure 2.1 Research Frameworks

Theories originate from practice and are abstracted and scientific summaries of certain problems and phenomena in the real world and are regular generalizations of some universal significance. The theoretical foundations formed in various disciplines can guide people's practical activities, and at the same time, any theory is tested by practice and thus can be developed continuously. In humanities and social sciences research, the theoretical foundation is the basis for supporting the research topic and is a strong guarantee for the logical framework of the dissertation, and the correct theory can effectively guide practice. The main theories involved in this study are educational function theory, cultural communication theory, and field theory.

2.4 Terms and Definition Used in This Study

To avoid bias in the study due to the different focus of individual understanding, the four concepts mentioned in the research questions are defined based on the researcher's own understanding and the object of the fieldwork, so that the content of the study can be better defined.

2.4.1 Village School

The prefix "village" determines the geographical and cultural space that distinguishes it from other schools. The prefix "village" distinguishes it from other schools in terms of geographic and cultural space. In the Encyclopedia, a village is interpreted as a place that is primarily agricultural and has a more dispersed population than a town. Some foreign scholars, represented by American scholar R. D. Rodefeld, pointed out that "the countryside is a sparsely populated, relatively isolated place where agricultural production is the main economic base and where people's lives are basically similar, but different from other parts of society, especially cities. In the Strategic Plan for Rural Revitalization, the countryside is defined as "a geographical complex with natural, social and economic characteristics, which has multiple functions of production, living, ecology and culture, and is mutually reinforcing and coexisting with cities and towns, and jointly constitutes the main space for human activities." From these definitions, we can see that the connotation of "countryside" has been gradually enriched from simple agricultural characteristics or a general interpretation different from the urban landscape.

Combining the original understanding with the new meaning of the times, the rural schools studied in this paper are those schools with strong natural ecology, rich in agricultural humanity, and influenced by the tide of rural revitalization strategy.

Rural schools are organic places for rural education and are naturally nurtured by rural culture. This study focuses on the development of local rural culture through rural school education, and therefore focuses on rural secondary schools with greater subjective initiative in school culture construction and curriculum development. Because there is no major difference between "rural" and "rural" in essence, they are both relative terms to the urban landscape, and the term "rural" was mostly used in the previous study, so the terms "rural", "rural", "rural", and "rural" appear in the text. The term "rural" and "countryside" are used twice in this paper, so we would like to clarify this situation.

2.4.2 Rural school education

School education is a narrow definition of education, which is a more systematic, detailed, and scientific description of the act of education. There is no significant difference between urban and rural schooling in terms of the school system, the content of instruction, the use of teaching materials, and school management patterns. However, due to the geographical characteristics of "rural" schools, rural school education is often perceived as having a low level of education and teaching, a weak foundation, and poor school conditions. In this study, although rural school education is also characterized by regional characteristics, the focus is more on "education," and the focus is on how rural school education fits in with rural civilization. Rural school education should actively face and accept rural culture as the spiritual field of education, pay attention to the influence of rural life experience on the growth of rural children, and realize rural people's positive perception of the countryside and themselves in the process of education, to promote the development of rural culture with better personal qualities and form a civilized countryside. In the context of rural revitalization strategy, the connotation of rural school education is richer, and the goal of education is more directional.

2.4.3 Rural culture

Culture in a broad sense refers to the sum of material and spiritual wealth created by human beings in social and historical practice; in a narrow sense, it refers to the ideology of society and the institutions and organizations that correspond to it. Culture, as an ideology, develops according to socio-political and economic changes, and culture also has the power to influence socio-political and economic development. Culture has certain regional, national, and social characteristics. Rural culture is the sum of material and spiritual wealth created by the local characteristics and the

production and lifestyle of rural people. Under the background of rural revitalization strategy, to develop the economy of rural areas and improve the civilization of rural society, rural areas need a rural culture with richer connotation to keep the core of development. Therefore, the rural culture of the new era is not simply a nostalgic sentiment, nor is it a vague philosophy of avoiding the world, which is footnoted by the existing urban industrial culture and contract culture that emphasize high speed and efficiency, but rather a rural culture that integrates the traditional connotations of civic consciousness, rule consciousness, and socialist lifestyle, while maintaining the ecological consciousness of nature, the clan concept of valuing blood relatives, the moral thinking of acquaintance society, and the simplicity of life. Based on the traditional connotations such as ecological consciousness, clan concept, moral thinking of acquaintance society and simple way of life, the new era's ideology, and morality such as civic consciousness, rule consciousness and socialist core values are integrated, and the spiritual civilization of rural revitalization development can be guaranteed after conscious cultural governance. According to the planning of the rural revitalization strategy, rural civilization includes the construction of new-age ideology and morality, the promotion of excellent Chinese traditional culture and the enhancement of the cultural life of rural people.

Chapter 3 Research Methodology

3.1 Introduction

This paper uses qualitative research methods.

The purpose of this study is to explore the functions and roles of rural school education in the development and transmission of rural culture in the context of the "rural revitalization strategy". Firstly, the author compares and analyzes the studies on rural culture, rural school education and the relationship between them through literature research and understands the research direction of rural culture and rural school education in the academic field.

Secondly, through the study of documents related to the rural revitalization strategy, the author understands the national development plan for the countryside in the new era, and the tasks and missions of rural schools as an important cultural unit in the rural society from the existing rural landscape and the picture of the future rural society. Then, through field research in two representative villages and local schools, we analyze the existing services of local rural school education for rural cultural development, as well as its shortcomings and limitations. Finally, we propose a path for rural school education to promote the development of rural culture in the context of the "rural revitalization strategy", with a view to providing some reference for the positioning of rural culture, the mission of rural school education, and the revitalization of rural society in the new era.

3.2 Research Design

The literature research method is an old and vital research method. By reading and organizing the existing literature, we can form a scientific knowledge of the problem under study and stand on the shoulders of giants. In the collection and accumulation of literature, we will strive to achieve the fullness and richness of the collected contents, and we will carry out this research method throughout the whole research process. In this study, the scope of literature collection mainly includes the following two aspects: First, the key words "rural culture", "rural school" and "rural revitalization strategy" are used. The second is to collect information on rural culture and rural schools in the research area from the society, and to organize and study the literature related to the research. By understanding the existing research results and realistic data information, and combining them with the current research questions, the data and information can provide a clear direction for the author's research and a

clearer idea for this paper, which in turn can build a more rigorous logical framework for this research.

The case study method is a targeted field research method, which can take one or more scenes, groups, institutions, individuals, etc. as the research objects. The article selects two rural schools in Hechi, Guangxi, Xiannan Middle School and Liuxu Middle School as case studies, collects data of the two schools in a more systematic way, deepens the understanding of the research subjects, analyzes the problems with the actual cases of the research schools, explores the efforts of rural school education in the actual rural social environment for the development of rural culture, and provides reference for the same type of rural schools.

Interview method is a widely used research method by researchers. The research method used in this study is mainly the interview method and the observation method. The interview method involves talking with the main leaders and front-line teachers at the rural schools in the research area, formulating different interview outlines according to the identity of the interviewees, and recording the contents of the interviews. Through in-depth conversations with local people, we were able to understand the reality of the local situation in the study area and the vision of the development of the area and the standardization of school education under the policy guidance. The observation method is a method that helps me to collect and grasp information related to the research question in the closest natural context. In this study, I experienced the daily life of the people in the research area within a certain space and time frame and obtained first-hand information to help my research by recording all aspects of the life of the people in the research area. I used my senses and aids such as cameras and cell phones to directly observe and record the conditions of the subjects and to understand the real situation of rural cultural life and educational functions of rural schools in the research area. Finally, through the organization of the interviews and observations, the current situation of culture and education in rural areas was sorted out, and the correlation and mutuality between the two was analyzed to help the author explore the core connotation of the research topic and find various paths to solve the problem.

3.3 Case Description

3.3.1 The Xianan Middle School

In the Plan for Rural Revitalization Strategy, villages with rich natural, historical and cultural characteristics are classified as Villages with Special Features for

Protection. In the process of promoting the cultural development of villages in the new era, the implicit cultural atmosphere of these villages will be stronger, and through conscious cultural management, their cultural leadership will be stronger. Schools in such rural areas, which are characterized by deep historical and cultural heritage, ethnic minorities, and natural landscapes, will have richer resources and clearer directions for the preservation and development of rural culture. The Xiaonan Middle School visited is one of these rural schools in a rural community with a strong ethnic minority culture.

Xionan Middle School is the only junior high school in Xionan Township, one of the smallest ethnic minority groups in China, and is a boarding school. The Maonan people are an indigenous people living in the mountains of Lingnan, and their culture is rich in content and distinctive, and is one of the best cultures of the Chinese people. The school is fully aware of its natural and humanistic environment and the role of campus culture in promoting the development of local village and ethnic culture. The school insists on taking the path of distinctive campus culture, devotes itself to inheriting Mao Nan culture, reveals the ethnic style, and lets the ethnic culture that comes into the campus take root in the campus. Although he is not a member of the Maonan ethnic group, he is fully aware of the responsibilities and obligations of the school in his hometown. He believes that it is necessary to make good use of the unique cultural elements of the village and incorporate them into the campus, so that the excellent culture of the village can lead the healthy development of the children in the village. He believes that it is important to make use of these cultural elements unique to the countryside and incorporate them into the school campus so that these outstanding local cultures can lead the healthy development of rural children. The leadership team of Ha Nam Middle School has a strong sense of consciousness to take the outstanding character of the ethnic group as the spiritual pillar of the school culture, to combine the inner soul of the school culture with the fine character of the local ethnic group and the spirit of the times, to build the school's characteristic school philosophy, and to ensure the quality of the school while inheriting the ethnic culture.

"Diligence" and "goodness" are combined with the character of the local Maonan people and also with the traditional Chinese culture. Because they live deep in the mountains, hard work is the way for the Maonan people to live, and for many years there is no strife or fighting with others, and most of the activities and ceremonies of the Maonan people are to teach them to be grateful, to respect labor, to pursue freedom, and to live a fulfilling life. The educational orientation of "liberal"

and "elegant" is conducive to personal growth and development and is consistent with the core values of socialism and the Party's educational policy. Students with such qualities will develop well in society, and students with such excellent qualities will adapt to the development of society as a whole and contribute to the development of society. The school's philosophy is based on the character of the local people and the country, and the four qualities of the children are cultivated in order to lead not only the development of the students, but also the school's work around these four words. The school motto is "Unity, Discipline, Diligence, and Innovation," with unity at the top of the list, recognizing that unity and stability are the most important needs in minority areas. The school's motto is "Unity, Discipline, Diligence, and Innovation".

The school philosophy and school motto of Xiaonan Middle School are based on the spirit of the local ethnic culture and the mainstream values of Chinese society in the new era, and are a guide to cultivate students' self-confidence and pride.

3.3.2 The Liuxu Middle School

According to the rural revitalization strategy, villages located in the suburban areas of cities and county towns are classified as suburban integration villages. However, due to their geographical location and the need for development, they are accelerating the development of urban-rural industrial integration and infrastructure interconnection, and they have the advantage of becoming urban backyards. In the process of promoting the development of a new era of rural culture, we need to pay attention to the ecological culture of its environment, which is still rural in appearance, but also to the impact of urbanization and industrialization in the development of such villages. The cultural development of this type of rural community, which is located in the suburbs of the city, may rely more on external forces to lead the development of the local cultural atmosphere through conscious cultural governance. The Liuxu Middle School, which is located in the suburban area, provides practical experience for the development of urban-rural integration, rural culture promotion, and balanced education development.

Located in the suburban area, the teaching field of Liuxu Middle School has the cultural characteristics of a real-time collision between urban and rural civilizations and is a trial of the integration of rural life and urban civilization expansion. Unlike other villages with distinctive cultures, the rural culture of these villages may be derived from the experience of farming and the feeling of living on the land and

nature. The village culture of these villages does not have a particularly clear and obvious cultural system, and its discourse is weak, so it is vulnerable to the impact of urban civilization, but it needs to rely on urban power to drive development. In such an integration zone, the school should take into account the personality traits of the rural children and the advantages of the adjacent urban areas, so that the school culture can help the growth and development of the rural children with a targeted approach, so that the rural children can recognize and accept the beautiful characteristics of the countryside in the process of growth, and at the same time have enough comprehensive qualities to integrate into the urban environment. With the new generation of rural people's self-acceptance and positive attitude, we will inject strength into the development of rural culture in the new era.

The goal of the school is to provide children from rural families with a quality education comparable to that of urban schools! A school where students and teachers feel they belong, a school where children have fond memories, and a high-quality boarding school that perpetuates rural civilization. By interpreting this goal, we can see that Liuxu Middle School is aware that the rural character of the region is the foundation of its existence, while the urban civilization is the external motivation for its development. To enable rural children to go further in the current education system, the school has developed a special sunny school culture based on the characteristics and problems that rural children bring with them. With sunny management, warm sunny feelings of teachers and students, sunny curriculum, and experiential sunny classroom, the school aims to guide rural children to achieve a healthy integration of rural life background and modern foreign knowledge system, and to cultivate sunny rural children.

The core philosophy of the school culture at Liuxu Middle School is: to promote virtue and trust, to be knowledgeable and courteous, to be sunny and persevering, and to learn and act with sensitivity; the school motto is "to transform people and make the world warm because of me". When it comes to school culture, Vice Principal Cai, who was interviewed, explained that he had been at Liuxu Middle School for three years, having originally taught at the fifth middle school in the city. One is a wild nature, or behavior is not refined enough. This is related to the lack of art classes and aesthetic education in the village or central elementary schools. Rural children lack teachers for art classes, and their aesthetic education is inherently inadequate. The second is the poor foundation of the subjects, especially English and language, which

are lame subjects. Of the seven elementary schools enrolled, only the students in the Sixth Avenue Elementary School met the standard (an average score of 85 or higher is considered to have met the standard), while the other six elementary schools did not offer such a course or offered it infrequently due to a lack of teachers. Although language teaching is the main subject, the writing reflects the low level of reading and the lack of expression of the students. The pressure of teaching in middle school has increased accordingly. The third is the lack of motivation. Rural children in rural areas lack the power of role models in learning. They are surrounded by peers who were raised by their grandparents, and these rural children have less time to go out, less time to read, and fewer role models, so they feel that they have a poor foundation and do not have a learning goal or a sense of responsibility after entering school. Unlike their urban counterparts, rural left-behind children who are brought up by the elderly are not pushed and urged by family factors, and they lack encouragement in all aspects of the arc, so they are characterized by a lack of internal motivation and life force. The fourth is that rural children have a certain spirit of hardship and hard work. Because of the poor economic situation of their families, their parents go out to work to earn a living, and rural children need to take up part of the burden of family life, which makes them gain richer life experience.

3.4 Data collection and analysis

As a result of urban-rural integration and the policy of restructuring rural primary and secondary schools, many rural schools have been abolished, which has a negative impact on the development of rural culture. Sometimes the focus is too much on the integration of teaching resources and the improvement of educational efficiency, but the social and educational significance of rural schools to local villages is forgotten, and the continuation of rural civilization is neglected. The rural revitalization strategy proposed nowadays is a powerful support point to help the national cause take off, and the special and important nature of rural civilization is fully recognized. As a cultural subunit of rural society, rural schools can only contribute to the development of rural culture in the new era by respecting rural civilization, consciously accepting, and giving full play to the edifying power of rural culture and making the main function of rural schools no longer a springboard for rural children to escape from the countryside. In order to understand what rural schools are doing in this development process, I selected two representative villages in the Hechi region of Guangxi for a field study through information. Through visits to the local schools, we found that both schools recognize that the characteristics of rural society are the foundation of survival and

must be rooted in it, and that the schools can consciously inherit and perpetuate rural culture, pay attention to the spiritual world of rural youth, convey a sense of appreciation for the rural land, and promote the positive development of rural culture.

The school cultures of these two rural high schools are considered in the context of the local situation, showing respect and acceptance of rural civilization, so that rural culture is no longer excluded from the school. Ha Nam High School is in a rural area with an ethnic culture, and its school culture has a strong background and a natural and pure environment, and the school culture is based on Maonan ethnic culture, which is easier to enrich. The school's cultural development goals are clearer, and the consciousness of cultural inheritance is stronger, so that students can understand their own ethnic culture to achieve the emotional thought of loving their hometown, and at the same time, they will have the confidence to face the wider world because of their unique culture. The school culture is based on the character of the rural children. The school culture is based on the character traits of the rural children, and the school culture is based on the character flaws and strengths of the rural children's growing environment. Through more hands-on activities in the school community, a rural "community of acquaintances" is formed in which these rural children are disciplined by culture and peer example.

3.5 Reliability and validity analysis

The research method used in this study was mainly interviewing and observation. Interviews were conducted with key leaders and front-line teachers in the rural schools in the study area, and different interview outlines were developed for each interviewee's identity and recorded. Through in-depth conversations with local people, we were able to understand the reality of the local situation in the study area and the vision of the development of the area and the standardization of school education under the policy guidance. The observation method is a method that helps me to collect and grasp information related to the research question in the closest natural context. In this study, I experienced the daily life of the people in the research area within a certain space and time frame and obtained first-hand information to help my research by recording all aspects of the life of the people in the research area. I used my senses and aids such as cameras and cell phones to directly observe and record the conditions of the subjects and to understand the real situation of rural cultural life and educational functions of rural schools in the research area. Finally, through the

organization of the interview and observation information, the current situation of culture and education in rural areas was sorted out, and the correlation and mutuality between the two was analyzed, so that the data of this study have a high degree of credibility and validity.

Chapter 4 Result of the Study

4.1 Introduction

From the situation of the rural secondary schools studied, rural culture is the spiritual product that helps rural schools build school culture, and rural schools are the effective carrier to continue the vitality of rural culture, and the two complement each other. Nowadays, under the guidance of the national rural revitalization strategy, people are much more concerned about and recognize rural civilization and have a deeper understanding of the rationality and necessity of its existence, so the prosperity of rural culture will receive more support. Our rural schools are learning to draw cultural strength from their roots in the rural soil, working toward making them an important unit for the transmission and continuation of rural culture, a place for educating rural children, a place for nurturing a sense of repentance, and a center for exploring cultural development in the rural world. However, due to various historical factors, rural schools are still limited in their contribution to the development of rural culture.

4.2 The content of rural school education and rural culture are in the initial stage of integration.

The rural school is a cultural expression of the rural society, a sub-component of the rural culture. As mentioned above, rural education should focus on "education" and what kind of education can be called rural education. Some rural schools are now learning to draw spiritual nourishment from rural culture, but only in a rudimentary and simple way, as a supplement to enrich the school life of rural children, in two ways.

4.2.1 Rural culture is part of the quality education of rural schools.

In the current educational situation, the quality of teaching and the rate of advancement are the most important and decisive factors for a school, while the richness of campus culture and school activities are only the icing on the cake. We hope that rural culture will nourish rural schools and rural schools will promote rural culture, but at the same time we need to see that there is less room for rural culture in the school's own educational space. The mainstream of the school curriculum still focuses on the development of children's intellect and knowledge teaching, because the knowledge reserve is the simplest and most direct way of talent screening. The introduction of rural culture into the school is only a way to enrich quality education,

a form of emotional development that has not yet been incorporated into the mainstream education system and, in most cases, must give way to intellectual education. In the case of Xiaonan Middle School, the decision to integrate ethnic culture into the school was met with much skepticism and negativity, but after two or three years of practice, Principal Huang insisted that it did not lower student achievement, but rather was more beneficial to school management, which is why the school continued to persist. To put it another way, the idea of incorporating rural culture in a rural school would have been dashed if it had been ineffective or even contrary in practice.

Mr. Yan Yangchu devoted his life to the study of the rural construction movement and rural education for the common people. He believed that in response to the four major problems of the Chinese peasants: *"ignorance, poverty, weakness, and selfishness,"* rural construction should focus on the four major education programs: "literary education, livelihood education, health education, and civic education" to overcome and manage the problems. These four major education programs are interrelated and complementary to each other, and together they support the rural construction movement. In his idea of rural construction, literary education, which focuses on the cultivation of intellectual power, and civic education, which focuses on the cultivation of solidarity, are responsibilities that rural schools should and can assume. But today, our rural schools are still in the preliminary stage of exploring these educational functions that can promote the development of rural culture, and rural culture only enters the education system as a shadow of school quality education and is not closely related to school education. The crux of this problem is related to the collision between the original discourse system of the countryside and the downward shift of urban culture, and to the uniformity and fairness of the selection model of the society at this stage, etc. The issues involved are extensive and complex, and it will take a long time to improve and perfect the whole.

4.2.2 Restrictions on the acceptance of rural culture in rural schools

Through the analysis of the literature, it can be found that one of the factors that academics generally agree on is that the teaching mode of examination-based education has divorced rural school education from rural society. The content of rural school education should not be separated from the entire rural society. Professor Liu Tie-fang, when discussing rural education, emphasized that the reason why rural is rural "education" is to pay deep attention to the connection between rural culture and

school education, and to help rural youth internalize and integrate the knowledge system acquired in school with the rural background in which they grew up, so that they can build a good spiritual world. Many of our rural educators recognize this point and are working hard to build communication paths between the two. However, in some cases, the results of some of the attempts and small successes so far have shown that the rural culture incorporated in schools is more of a humanistic knowledge and has not yet been extended to practical knowledge derived from the practice of rural life. Some of the values of rural culture are incorporated into the school culture of rural schools in the form of spirituality, but some of the practical and technical knowledge of craftsmanship is not included in the existing curriculum. We can see that rural schools are trying to expand the rural perspective of education, but the content of teaching is not integrated with the local life experiences of the countryside or is not integrated in a rigid way. The main reason for this problem is the uniformity of the existing teaching system and subject materials, which leaves less room for rural schools to develop their own education, but also because junior high school education is a compulsory stage, and it is important to help students acquire basic scientific and cultural knowledge in the long process of human resource development.

4.3 Insufficient follow-up power of rural school education for rural cultural inheritance development

For rural schools to inherit rural civilization and promote the development of rural culture, the schools themselves need to embrace rural culture in education, teaching, and school culture, and the school leadership and educators need to have a certain understanding of local rural folklore and a willingness to explore it with enthusiasm. Only with both can we have a scientific vision of the process of promoting rural culture as a subunit of rural school culture and the belief that we can continue to explore it. When we talk about the lack of motivation in rural school education for the development of rural culture, we are mainly referring to the "easy to lose but difficult to replace" situation of teacher resources in rural schools and the simplicity of school education for the dissemination of rural culture.

4.3.1 Scarcity of teacher resources leading rural cultural transmission in education.

A large part of the problem that has stalled the development of rural education is the quantity and quality of teachers. Rural teachers are the leading educators in rural schools, and they are also the social actors in rural society who can most directly

disseminate and promote rural culture. Our expectations for rural education and the meaningful attachment to rural culture are largely placed on rural teachers.

Many rural teachers see teaching in rural schools as a process of advancement in their lives and are willing to move out of the countryside whenever the opportunity arises. In addition, rural core teachers are easily used as a good resource to be pulled to other schools or other positions. After the backbone teachers are pulled out of the school, the rural school needs to spend more time and effort to cultivate the teacher gap.

Principal Huang of Xiaonan Middle School said, "*We have trained a lot of excellent teachers through this piece (ethnic culture), and a lot of teachers have gone out here, not only to train students. People go higher, people have a good development this is not to blame.*"

This is also the case at Liuxu Middle School. Because of the proximity to urban areas, teachers will have more diverse opportunities for personal development.

Liuxu Middle School vice principal Cai said "*the school teaching pressure, sometimes once the new teachers, that good teachers in urban areas and immediately want to go.*"

Due to objective economic conditions, teacher deployment needs, and individual teachers' subjective factors, rural villages are unable to retain teachers, and even less able to retain good teachers. The gap between these teachers and teachers is a weakness for the development of rural schools and the rural culture that they want to promote.

Second, in our current teacher training system, we have neglected the interpretation and recognition of local emotions. Many teachers employed in rural areas may be emotionally disconnected from their rural communities and lack the enthusiasm to actively learn about rural culture and engage in rural education. Although the number of teachers in most rural schools can meet the standards in the context of balanced development of compulsory education, the inherent enthusiasm of these rural teachers may not be up to par.

Principal Huang of Ha Nam Middle School revealed his concern in this regard, saying, *"For us, there is a shortage of teachers who understand and have special skills in this area of culture. Because you want to pass on the culture of a place, without this teacher, without this awareness of the teacher, it is particularly difficult to do this heritage work. Now I am also worried that if I leave, I will not be able to find a suitable person to take over this piece of work."*

With the low level of economic development in rural areas, it is difficult to have sufficient teacher resources, but it is even more difficult to have teachers who are particularly committed to rural education and have a high level of enthusiasm for rural development.

A compassionate rural teacher is one who is sincere about his or her teaching work, has an interest in learning about rural culture, and perseveres with a strong belief in it. Teachers entering rural schools may not have been involved in or exposed to this area in their initial teacher training, which is an inherent weakness; later in life, teachers' personal values are already set in stone, and even if rural schools are conscious of cultivating them, it can be time-consuming and ineffective. The reason for this problem is subjective neglect of the professionalism of rural teachers in the early years, and objective lack of attraction in rural areas, which makes it difficult to select the best teachers from the best.

4.3.2 School education is more superficial in promoting the transmission of rural culture

We have learned through our research that rural schools can incorporate rural culture in four ways: school culture, school building, curriculum innovation, and campus activities, in order to promote culture through learning. However, as mentioned above, the absorption of rural culture in rural schools is only subordinate to the overall teaching and learning, and is easily questioned and denied. The research schools in Xiaonan Middle School and Liuxu Middle School are already among the rural schools that have been able to promote the development of local rural culture and have gained a lot of practical experience. However, we should also note that the cultural education in schools is more about creating a cultural atmosphere for students, and the awareness of local rural culture is at the budding stage and the basic stage of content understanding. This is a great test for the future development of rural culture. For example, the Maonan Nuo noodle carving technique has the problem of difficulty

in handing down the craft. According to the old artisans of Nuo carving in Nanchang Tun, Zhongnan Village, Xiaonan Township, there are very few people who have the talent and are willing to spend time and energy to specialize in this craft. Although there is the introduction of Nuo-face painting and paper-cutting in the art classroom in Xiaonan Middle School, it is more difficult to achieve a legacy of skills for the traditional carving craft. At this stage, school education in secondary schools is more about helping young people to develop their minds and knowledge, and promoting their overall growth and development, rather than specializing in cultural crafts, which is one of the limitations that cause school education to be more superficial in promoting the heritage of rural culture.

To pass on rural culture is not as simple as we think, not just by shouting slogans or collecting and organizing rural cultural knowledge. It requires the support of rural teachers, who are the main transmitters of rural education, as well as the general environment of rural schools. It is difficult to ensure the depth of rural culture transmission and to preserve the essence of rural culture through simple school education, which leads to a lack of motivation to follow up the development of rural culture.

4.4 Limited radiation of rural school as a carrier of rural culture dissemination.

The concept of "culture for education" affirms the role of the school as a vehicle for cultural transmission. Although rural schools are not the only vehicle for cultural transmission in rural societies, they have a limited scope of influence in the areas they can reach.

4.4.1 Rural school education fails to reach students' families.

Education is a two-way social activity that is reflected in the interaction between teachers and students, and between schools and families. Before entering school, each student is influenced by his or her family's lifestyle and has a cultural identity that comes from life, which is maintained, reinforced, or improved in the educational system built by the school. Likewise, the modern cultural knowledge and values transmitted by school education are transmitted to the students, and through their words, actions, and activities, they are transferred to their families and rural society. This interaction is a guarantee that rural schools will be able to sustain rural culture and contribute to the formation of a new rural culture. As a result of the policy of

restructuring rural primary and secondary schools, the removal of schools from rural areas has led to a greater concentration of educational resources in rural areas, which has resulted in many villages having only one secondary school. For safety and care reasons, most of these rural secondary schools have been established as boarding schools. Boarding schools mean that children spend more of their time at school and less time interacting with their own families. This reduced interaction naturally limits the impact of schooling.

In addition, due to the economic tide and urbanization values, the parents and older siblings of these rural children may be the first generation of rural people to actively "flee" the countryside. Although both the older and younger generations of the family are in the countryside, the middle-aged youth, the backbone of the family and the lifeblood of the family, are absent. The lack of attention to family education in rural areas has made rural schools a kind of "full care" education in rural areas. According to the schools, most children in rural areas are raised by grandparents, and family education does not keep up. The situation of "not knowing how to ask". Without the cooperation of families, schools are walking on one leg. Even if the rural school's education about rural culture works on the children, the radiation they bring back to their families is minimal. The older generation, whom children can influence, has receded into the background of rural social development, and the absence of young rural people with the ability to really build is keeping children out of reach.

4.4.2 School-educated village children have not yet become the leading cultural builders.

The educational function of schools is powerful and long-lasting for the dissemination and renewal of rural culture. Rural schools are beginning to realize that they have the responsibility and obligation to promote rural civilization, but the cultural education and dissemination that rural schools can provide can only be focused on the rural youth who are currently enrolled, and these rural children are not yet the main force in the development of rural society. In the two schools I visited, the school authorities made a lot of efforts to spread and educate the culture and spent a lot of effort to build the school and design activities in the hope that the students would slowly be infected and learn in such an atmosphere. Even if it does work, it can only be shown through the simple words and actions of rural children or retained in their personal thoughts and emotions, and it is difficult to achieve significant results.

There is no denying the need for rural schools as a vehicle for rural culture, but it is a long, time-consuming process that is fraught with uncertainty, so there are limits to what it can do.

4.5 Cultural education in rural schools does not communicate closely with rural public culture.

The implementation of the rural revitalization strategy, in line with the requirements of the times, allows rural civilization to be developed innovatively based on preservation and inheritance, which is conducive to the renewal of rural society in the new era. The seventh chapter of the Plan - Prosperity and Development of Rural Culture - already defines the development of rural culture from three levels: building ideology and morality, promoting excellent traditional culture and enriching rural cultural life. A large part of this is the responsibility that rural schools can and should take on, but more of it requires the leadership and drive of government departments. To develop rural culture, many local governments have already begun to create public cultural areas and facilities that can preserve the distinctive culture of rural areas and enhance the civilization of rural areas, and they are also actively engaged in the selection and recognition of outstanding rural figures and moral models. However, these rural public cultural activities are not closely linked with rural schools, and the two sides lack linkage, showing a situation where they work separately. However, these rural public cultural activities are not closely linked with rural schools, and the two sides lack linkage, showing that they are working separately. Thus, rural schools cannot better serve the development of rural culture, and rural culture cannot fully utilize the power of rural schools as a cultural subunit.

4.5.1 Lack of necessity of communication between the two cultural communication contents are largely the same.

In terms of the overall strength of the countryside, the fastest way to inject cultural elements and improve the cultural landscape of the countryside is to increase the construction of public welfare and shared cultural facilities and equipment in rural areas. The museums, cultural halls, and leisure and fitness facilities that have been gradually established at the grassroots level are cultural units and cultural symbols that enhance the civilization of villages. In the process of passing on culture, the most basic requirement is to systematically organize culture, and then to promote and

disseminate it. Both rural schools and other cultural units are aware of this and are working hard to implement cultural transmission.

However, in the process of changing our mindset, strengthening the cultural identity of the countryside, and promoting cultural re-creation in the new era to solve the dilemma of rural cultural heritage, we are still in the stage of excavating and protecting rural cultural resources. At this basic stage, the problems of flattening cultural contents, single paths of dissemination, and convergence of forms of expression in the process of cultural transmission are likely to occur. In the case of Xiaonan Township, which has strong ethnic cultural characteristics, Xiaonan Middle School and another cultural center in Xiaonan Township, the Xiaonan Township Ethnic Cultural Activity Center, are geographically close to each other and are both the main cultural propaganda centers in the township. However, in both the school and the activity center, the introduction of Maonan ethnic culture is still centered on ethnic origins, ethnic language, and ethnic costumes, etc. The convergence in the content of cultural communication often becomes a kind of interference, reducing the external attractiveness of both as rural cultural subunits and the possibility of cooperation between them. Simply put, there is no need to repeat the same things for external communication, and there is no need to exchange "what you have and what I have" for internal communication. This also greatly reduces the interaction between rural cultural units.

4.5.2 Lack of communication channels between the two-targeting different cultural audiences

In the strategy of rural revitalization, the prosperous development of rural culture should be led by socialist core values, with the excellent Chinese traditional culture as the core, and the construction of public cultural service system as the carrier, which requires the support and efforts of the whole society. In the process of promoting rural culture, government departments, cultural units, and rural schools at all levels in the village are in different positions and have different responsibilities, which leads to different audiences and approaches for each organization in the process of spreading culture and promoting culture. Both the educational promotion of rural schools and the promotion of other cultural sectors in rural areas are still in the exploratory stage, and in the face of such differences, it is difficult to implement a cultural promotion model that considers different levels of cultural audiences in the actual cultural construction work. The cultural education in rural schools and rural public culture

serve different audiences, and there is a lack of interconnection between the two, making communication difficult.

Chapter 5 Conclusion and Recommendation

5.1 Conclusion

For thousands of years, rural societies have maintained a sense of closeness to the natural environment, and this, combined with the wisdom of survival passed down from generation to generation, has led to the emergence of rural civilization and the unique charm of rural culture. In the conclusion of his book "The End of the Peasant," the famous French sociologist Henri Mendras writes about his prediction of the future shape of agriculture, peasants, and villages. They must be given room to live. If they are not able or willing to live according to the requirements of industrial society, they can find a normal refuge in rural life." In his statement, the last place for modern people to live physically and mentally is the countryside with its unique cultural charm. Mr. Fei Xiaotong, in his "Rural China," says, "From the grassroots, Chinese society appears to be vernacular." Whenever we see a Chinese society, we can see that it is the countryside. Whenever I read this sentence, I feel depressed because after a long period of time, the human culture originated from the countryside still remains in our spiritual world. It is evident that even though the countryside is in decline and weak under the impact of urbanization and industrialization, the geographical landscape and cultural feelings of the countryside are still irreplaceable. The revitalization of the countryside is not only about economic revitalization, but also about cultural revitalization. General Secretary Xi Jinping once pointed out the importance of "cultural self-confidence", saying that culture is the soul of a country and a nation, and without a high degree of cultural self-confidence and cultural prosperity, there will be no great rejuvenation of the Chinese nation. Rural schools are an important cultural unit in rural society, an effective platform for cultural governance in rural areas, and a driving force in revitalizing rural culture in the new era. It is necessary to pay attention to rural schools to promote the development of rural culture in the present.

Based on a large amount of literature and field research in rural schools, the author found that rural schools have begun to pay attention to the vitality of school culture development by drawing from local rural culture, consciously inheriting rural culture, and paying more attention to the construction of a spiritual world for the growth and development of rural children. At the same time, it was found that there are still some problems in the process of rural school's cultural development, such as

the lack of integration of school curriculum with rural culture, the lack of follow-up motivation for the development of rural cultural heritage, the limited scope of education and education, and the lack of close public cultural communication with rural communities. Based on fieldwork and literature review, this paper tries to suggest some strategies for rural schools to promote rural culture development under the development opportunities of rural revitalization strategy: first, to re-examine the rural education model and establish new goals for education, so as to set a good starting point for rural school education; second, to pay attention to teacher allocation, hoping to break through the dilemma of teacher training to complement the driving force of education; and second, to explore the openness of campuses. Next, we will explore the openness of the campus and share some of the resources to help build the cultural mentality of the villagers; finally, we will strengthen the rural cultural linkage mechanism by combining other local cultural sites to make the area where the rural school is located a real local cultural core area. The rural school is a place where modern civilization and rural culture collide, communicate, and merge, and it is very important for the inheritance and re-creation of rural culture.

5.2 Recommendation

Regarding the relationship between culture and education, Professor Ye Lan has pointed out that "culture undergoes the process of transformation from group to individual and then from individual to group. Education bridges the power of the human group and the spiritual power of everyone. This shows that if people attach importance to the prosperity of rural culture, they need to grasp the rural school as a working hand that is conducive to cultural promotion. In recent years, rural schools have been awakening to the influence of the rural revitalization strategy, and how to make greater use of the power of rural schools to serve rural culture and promote rural culture requires the communication and support of various parties. In this regard, this study attempts to suggest strategies for the development of rural schools and rural culture in terms of the goals of rural education models, the development of rural teachers, and the integration of rural schools with rural people and rural communities.

(1) Re-examine the rural education model to establish new goals for education.

The "rural revitalization strategy" is a major decision made by the State based on a serious summary of the historical achievements and historical changes in agricultural and rural development. Based on a careful summary of the historical achievements and changes in agricultural and rural development, the State has made a major policy decision based on an accurate study of the economic and social

development trend and the development situation of rural evolution. In the Plan In the document, the general requirements for rural revitalization are "prosperous industry, pleasant ecology, civilized countryside, effective governance and rich living". For the future development of rural society, it has the construction goal of deep integration of three industries. This means that the development of our rural areas needs This means that the development of rural areas needs a composite talent or a network of aggregated talents, which means that the goal of educating people in rural schools can no longer be the same as that of urban schools. This means that the educational goals of rural schools should not be the same as those of urban schools, but should be explored in the context of rural development trends.

1. Actively explore the full set of training models for rural talents.
2. Take the initiative to transform the awareness of teaching and education in rural schools.

(2) Breakthrough the dilemma of teacher training to supplement the driving force of education.

Under the call of the times, rural areas need a new look, and the role of rural schools in this regard should not be underestimated. The strategy of rural revitalization focuses on the connotation improvement of rural construction, and the shaping of culture and cultivation of talents are the keys to the connotation improvement. The report of the 19th Party Congress proposes the strategy of rural revitalization, which is also a new development opportunity for rural schools. Young people living in rural areas have a natural familiarity with the rural environment, and the key to the healthy development of young people in rural areas and their growth into usable materials for rural construction depends on the education of rural schools and the guidance of rural teachers. In addition to strengthening the rural economy, improving the quality of public services, and raising teachers' salaries to enhance the attractiveness of rural teaching, we should also see that we have more expectations for rural education and rural teachers in the context of the rural revitalization strategy. This requires us to seize the opportunity to improve the overall quality of rural teachers and effectively use teaching activities to break through the current dilemma of rural teacher construction, and to provide a continuous impetus for the development of rural education that promotes the development of rural culture.

1. Integrate the culture of rural education in teacher training.
2. Rational and effective use of social support services.

(3) Exploring the openness of the campus to assist in establishing the cultural mentality of the villagers.

The country is vigorously developing science, education, culture, and health, and the people's awareness of the importance of knowledge and culture has increased greatly over the long term, making it not only a legal obligation for children of school age to attend school, but also an urgent need for their offspring to grow and develop. In rural areas, for various reasons, there seems to be a barrier between rural schools and the general population, as if schools are only for schoolchildren of the right age. The main target audience of school education is the students, but the scope of the educational tension is much greater than that. To better utilize the cultural subunit of the rural school, we need to explore the acceptability of the rural school to the rural people, break down the barriers between the school and the ordinary villagers, and assist the villagers in establishing a cultural mentality.

1. To arouse villagers' cultural self-awareness by sharing resources.
2. Promote the cultural exchange among villagers with practical activities.

(4) strengthen the rural cultural linkage mechanism to create a cultural core.

In order to promote the prosperity of rural culture, we cannot rely solely on the cultural education of rural schools, but also need the cooperation of other cultural units in order to deeply explore local cultural resources, strengthen the ideological and moral construction of rural people, clarify the connotation of the responsibility of each rural cultural unit, strengthen the rural cultural linkage mechanism, build a spiritual cultural network for local people with local characteristics and the needs of rural society in the new era, and establish a cultural core area.

1. Gradually improve the construction of rural cultural service facilities network.
2. Appropriately expand the scope of audience according to the actual cultural activities.

5.3 Limitation of the study

This study focuses on the role of rural school education in promoting the development of rural culture, hoping that under the "rural revitalization strategy", people will pay more attention to the adjustments that rural school education should make to the future development of rural society and the shaping of rural culture.

Although this paper has put forward the problems of rural schools serving rural culture and suggested strategies to solve them based on the existing research, many

analyses are still immature and shallow due to the lack of extensive investigation and limited academic accumulation.

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Appendix

Outline of the interview

Interview time: September 2018

Interview location: Xiaonan Middle School and Liuxu Middle School

Interviewee: School management leaders

Interview questions.

1. What is the school culture, school philosophy and school motto?
2. What is the school culture based on? What is the connotation and meaning?
3. What do you think are the characteristics of the school's cultural education that have been incorporated into the educational process? What are some examples or initiatives?
4. When did these examples and initiatives begin? What is the current status of their implementation?
5. Have these elements been integrated into the school's educational system? How do you evaluate these elements?
6. What impact do you think the incorporation of special cultural education in school education has had on the development of schools? What are the implications for the rural local district?
7. As the only secondary school in the area, what do you think are the functions and responsibilities of the school to the rural community and to the individual students?
8. As a cultural center and a cultural unit in rural areas, what do you think is the current level and status of school education in promoting culture?
9. Will the school train existing teachers to do this work in the area of cultural transmission? Is the training systematic or is it more of a daily exchange?
10. What assistance has the school received in its own development and in its mission to strengthen rural culture? What are the remaining difficulties?
11. What are your expectations for the future integration of school and rural culture?