Study on the Path of Embedding Local Red Culture in the Construction of Rural Civilization in the Context of Rural Revitalization

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Abstract

Rural revitalization involves the comprehensive revitalization of China's rural industries, talents, culture, ecology, and organization. As one of the key components of the rural revitalization strategy, "red culture" serves as the soul and a significant measure of rural revitalization. It is the cultural wellspring and spiritual bedrock for the establishment and advancement of rural civilization. The most effective approach is to integrate red culture into the new era of rural civilization, leveraging the influential role of municipal red culture in the development of rural civilization and rural revitalization. This involves deeply exploring the inherent nurturing value of local red cultural resources, integrating intangible spiritual wealth into the daily lives of villagers, infusing red culture with vitality, and continuously enhancing the level of rural social civilization by nurturing endogenous power and cultural heritage subjects for the development and prosperity of diverse rural culture. By nurturing the internal drive for the development and prosperity of rural culture and the core cultural heritage, we can consistently enhance the civilization of rural society, thus achieving shared prosperity and contributing to the implementation of the rural revitalization strategy.

Keywords

Red culture, Rural civilization, Embedding, Integration

Cultural embedding is a fundamental feature of the development of rural civilization. Promoting the embedding and coupling of advanced Chinese socialist culture, red culture, excellent traditional culture, and rural culture in the context of rural revitalization is one of the effective paths to improve the quality and effectiveness of rural-style civilization construction, consolidate the results of poverty eradication and achieve rural revitalization. In this regard, applying the theory of embeddedness to the construction of rural civilization and exploring the multiple paths of multifaceted interaction and organic integration is of great theoretical value and practical significance in exploring and developing red culture, realizing the ruralization of red culture, activating rural vitality, cultivating rural governance subjects and bringing into play the autonomy of rural governance.

1. Introduction

The term "embeddedness theory" was first used by Karl Polanyi to describe the intrinsic connection between the economy and political society, "the economy is embedded and interwoven in the social and political system" (Tang Xingjun & LI Dingguo, 2019, p. 87). This theory was originally a theoretical tool and analytical framework that emerged from the field of economics but was gradually applied by foreign scholars to the study of social issues, and
its connotation was further extended to include cognitive embedding, cultural embedding, structural embedding, and political embedding, among which cultural embedding refers to the role of shared values in shaping economic strategies and goals. In recent years, scholars in China have begun to introduce “embeddedness theory” into the study of rural issues. Based on the analytical perspective of embedded governance, how He Zhimin and Cai Jing (2022) construct a new developmental picture of the "rural governance symbiosis system" based on four levels: collaborative symbiosis unit, maintenance of symbiosis relationship, formation of symbiosis consciousness, and shaping of symbiosis field to analyze the participation of new villagers in rural governance from "embedding" to "integrating". The transformation from "embeddedness" to "integration" in rural governance. Li Xiu and Cao Bingyu (2021) propose three embedding modes, namely, linked embedding of red culture in the public interest, integrated embedding of red culture in the market, and shared embedding of red cultural tourism resources, to achieve structural coupling of red culture and rural tourism. This lays a theoretical foundation and practical experience for the embedding of red culture into local rural civilization across China and provides a research perspective to be drawn from.

The Red Culture is a revolutionary and advanced culture formed and created by the Party leading the Chinese people of all ethnic groups since the founding of the Party or by the Party in the creation and consolidation of the Red Revolutionary Base after the failure of the First Communist Party. Since the 18th National Congress of the Communist Party of China, Xi Jinping, President of the People’s Republic of China, has visited and researched red culture bases many times, and he has repeatedly stressed at each location that the fire of ideals and beliefs and the genes of Chinese red culture should be passed on from generation to generation, and has focused on "making good use of red resources, carrying forward red traditions and passing on red genes" (Xi Jinping, 2021, pp. 4-10) has published a series of discussions, providing a solid theoretical basis and embedded direction for giving full play to the leading role of red culture in the construction of rural civilization and rural revitalization. From a practical point of view, red culture and the construction of rural civilization have an inherent value fit. Firstly, the red culture is the source of rural civilization, and its essence is to build a spiritual civilization system in rural areas, which is an important aspect of the construction of a national spiritual civilization. Therefore, red culture is indispensable for realizing the rural revitalization strategy. Secondly, the embedding of red culture gives new momentum to the construction of rural civilization on this basis. Both culture and consciousness have dynamic effects and can be constantly developed, improved, and corrected through practical activities. The embedding of red culture is to integrate the excellent red revolutionary culture into the rural culture and make up for the inherent spiritual weakness of rural civilization by educating villagers in patriotism, revolutionary ideals, ideology and morality, and political stances that fit into production and life. Thirdly, the embedding of red culture in rural civilization is a valued pursuit in the construction of rural civilization, and the embedding of coupling is a fundamental characteristic of both rural civilization and red culture, which is a fundamental guarantee that the Chinese nation can always stand on its own in the world. The two are not independent of Chinese rural society, but their development is a process of continuous exchange and integration, which involves the mutual integration and development of diverse cultures, including red culture, excellent traditional culture, and excellent foreign culture. Therefore, rural revitalization as an organic whole is the result of the organic embedding of economy, politics, culture, society, and ecology, and interaction and coordination are its value goals. The following article will further explore the specific path of embedding red culture into the construction of rural civilization on this basis.

2. Embedding autonomy: cultivating diverse cultural inheritance subjects and cohesion in the development of vernacular society

From the classic texts of Marxist philosophy, the people are the creators of history, able to purposefully transform and explore the real world in practice. Culture does not spread automatically when it is created but relies on the people to spread and influence them. The people are the creators and disseminators of culture, the main body, and the source of power for its dissemination. These villagers are the main body in the construction of rural civilization. Chinese vernacular society is a highly rural civilization that has developed over the course of history, with the village as the basic unit, the land as the foundation, ethical relations as the bond, and the peasant as the main body. The mutual embedding and coupling of red culture and rural civilization are not intended to discard or annihilate the position of the peasant as the main body of the vernacular society. On the contrary, the ultimate aim of the multi-dimensional embedding and integration is to strengthen the cultural roots of the village and cultivate the main body of cultural heritage creation and the main body of village construction adapted to the development of socialism with Chinese characteristics in the new era. The people are the creators of history, which requires that the main position
of the villagers be fully respected when embedding red culture in the construction of rural civilization, and that local talents be nurtured and their potential tapped, while excellent talents be introduced to help revitalize the countryside.

Firstly, local governments should focus on improving the cultural organization of village party building, giving play to the role of a fighting base of grassroots party organizations, and enhancing and consolidating the organic integration of red culture and rural civilization construction. This can be done by improving the personnel structure of village party organizations, establishing a mechanism for the absorption and introduction of village cadres, constantly improving the knowledge level of village cadres, focusing on the absorption of professional talents from retired military personnel, university students returning to their hometowns and the new generation of migrant workers, to enrich the muscle of grassroots organizations; focusing on the role of rural non-working party members and retired party cadres, who can be invited to participate in the excavation of red cultural resources and the discussion and decision-making of village-level affairs according to their strengths and advantages, to enrich the scientific research team at the grassroots level. The party can invite them to participate in matters such as red cultural resources excavation, discussion, and decision-making at the village level to enrich the grassroots research team and enhance the scientific nature of decision-making. For example, in Guangchang County, Jiangxi Province, through the integration of county and township forces, the organization of party history experts, retired veteran cadres, and the descendants of revolutionary martyrs to collect and excavate relevant archival materials, sort out red stories, compile red reading books, film red movies, and develop teaching courses to polish the "red homeland" gold brand.

Secondly, grassroots mass self-governance should be introduced into the process of embedding red culture into the civilization of the countryside, allowing villagers to fully express their views and effectively participate in all aspects of various cultural construction projects in their villages, cultivating villagers' enthusiasm for participating in the creation and dissemination of culture, and enhancing the sense of participation, access and happiness of the masses. Once again, the government should vigorously implement talent cultivation projects and establish a regular talent cultivation mechanism according to local conditions. Firstly, it should regularly carry out red cultural education and training work for villagers, further improve their knowledge, consolidate the theoretical basis for villagers' participation in the construction of rural civilization, cultivate new villagers with cultural self-awareness and cultural confidence, and inject fresh blood into rural cultural development. Second, we should formulate policies to support the cultivation of backbone cultural artists and groups. Increase support for folk artists and cultural groups in terms of funding, venues, equipment, taxation, education, and so on. Increase the incubation and cultivation of cultural heritage talents who are good at intangible culture, such as historical legends and stories, red opera culture, as well as intangible culture such as handicraft skills and gourmet food production in two areas, and exquisite skills through experience exchange and employing experts and scholars in relevant fields to regularly train the backbone in skills and techniques upgrading.

Finally, if we implement the talent return project, we will vigorously introduce and cultivate complex talents, strengthen the rural talent team, optimize the talent structure, and give full play to the demonstration and leading role of new talents. Red culture embedding and cultural tourism integration require composite talents who are proficient in history, tourism, and cultural cross-border knowledge, as well as business management and cultural tourism planning, so it is especially necessary to cultivate a certain number of professional talents. To this end, we must strengthen cooperation and exchange with universities, introduce full-time and part-time professional talents, recruit young students who are interested in party history, tourism and cultural tourism planning to work in cultural tourism, and assist them in their career development planning, so as to expand the development space of young talents; we must play the role of demonstration and leadership of new villagers, mainly outflow talents and returning talents, and support them to return to their hometowns to start their own businesses, employment and participate in village management, and constantly expand and improve the communication and exchange platform mechanism of villagers, so as to give full play to their talents and social resources, continuously enhance the endogenous motivation of new villagers to participate in grassroots governance, tell the story of rural China, and provide sufficient intellectual support for the construction of local rural culture and civilization and industrial revitalization.

3. Embedding Platform Field: Improving the institutional system for embedding red culture in rural civilization and building a platform for embedding and integration

A sound institutional system is a fundamental guarantee that determines whether red culture can take root in the countryside and be integrated into the construction of rural civilization. "A virtuous ruler, who practices governance and repairs the system, is also served by the people first" (Liu Baishu & Chen Changcai, 2015, p. 94).
This tells future generations of rulers to have a sense of the rule of law and to be good at playing the role of institutional mechanisms in regulating the people. If we look beyond the level of governance to the construction of a civilized countryside, it is easy to see the vital importance of a complete and rational institutional system for the successful embedding of red culture in a civilized countryside. This can be done in the following ways:

First, improve the system of embedding red culture in the civilization of the countryside. The embedding of red culture in rural civilization is a systemic project, that requires local governments to always have a holistic and developmental view when formulating a red culture development system, to develop red culture resources systematically, and to highlight the deep connotation and application value of local red culture resources. First, adhere to the principle of systematic development. Optimize the internal hierarchical management structure of the government, reduce conflicts and prevarication between different departments and levels, reduce the direct intervention of higher levels of government in the construction of red culture in villages, delegate the right of choice and governance to villages and villagers, and then explore a system pattern guided by the individual needs and wishes of villages and villagers, forming a development pattern led by grassroots party building, collaborative participation of village social organizations and tripartite linkage of villagers' autonomy, bringing together This will bring together the positive energy of red culture coupling and promote the construction of civilization in the countryside. Secondly, the embedding of red culture in the construction of rural civilization is incorporated into the local government's appraisal system. As the income level of peasant groups in the new era increases, their social roles change and their education quality improves their standards and requirements for the construction of rural-style civilization become higher and higher, local governments should incorporate peasant satisfaction into the assessment system of the implementation effect of the rural revitalization strategy so that peasants can become the evaluation subject of practicing socialist core values and promoting red culture and red spirit. Thirdly, it is necessary to focus on the development of tangible cultural red cultural resources, such as the reasonable exploitation of the former residences, relics, battle relics, and red historical materials of famous people in party history, while also focusing on the excavation and development of intangible red cultural resources, such as red legends, red stories, good practices, red spirits, and internal systems.

Secondly, to build a new model of intermingling and nesting of red culture and rural civilization driven by cultural industries. We should establish a new concept of integration of agriculture, culture and tourism, and actively explore new models of "red +" "agriculture, culture and tourism +" development; we should improve the public cultural protection system, do a good job of preliminary research and general investigation, make full use of the advantages of cultural resources, combine the preservation of local red cultural resources, the natural environment, social customs, village layout and villagers' needs and other elements to selectively adopt red culture + study, recreation and leisure, We should make full use of the advantages of cultural resources, combine the preservation of local red cultural resources, natural environment, social customs, village layout and villagers' needs, selectively adopt unique development contents and development models such as red culture + study, recreation, folklore and creative product tours according to local conditions, and create distinctive rural leisure tourism brands based on existing red cultural resources such as special diets and cultural crafts, avoid homogenization of red culture development, and through the company will avoid homogenization of red culture development, and through the in-depth integration of red culture and tourism industry, take tourism and special product development as the medium to enhance the exchange and mutual sharing between urban and rural cultures; adhere to the principle of shared development, actively explore a new mechanism to coordinate the distribution of interests among villagers, village collectives and cultural tourism development companies (Xing Chengju, 2017), always adhere to the original intention and mission of red project development and construction for the benefit of the people, and effectively protect the interests of villagers and village collectives, so that villagers and villages can be benefited. For instance, the city of Linzhou in Henan Province has adopted the development model of "red tourism + green ecological tourism + blue sky gliding tourism", generating 6.817 billion yuan in revenue in 2021 alone.

Finally, build a regular red culture embedding platform. Local governments should use their own credibility and authority to build nests to attract phoenixes, guide enterprises and cultural and social organizations to settle in villages, bring capital, contacts and professional and technical resources to villages, make up for the shortcomings of rural cultural and economic development, and promote the high-quality development of rural revitalization; at the same time, focus on cultivating internal rural economic and cultural organizations, by strengthening the twinning of party and government organs, enterprises and institutions, and social organizations to help villages, cultivate By strengthening the twinning of party and government organs, enterprises and institutions, and social organizations to villages, cultivating new rural economic cooperatives and cultural groups, accelerating the process of marketization of the
4. Embedded cultural efficacy: mining red cultural content, highlighting the "use" of red culture

The role of red culture in the construction of rural civilization requires the enhancement of the depth of red culture presented, highlighting the "truth" of red culture, the integrity and scientific nature of the content, and based on its charm, supplemented by the current technical means to highlight the "use" of red culture. Each red cultural resource has its own unique contemporary and realistic value, and each cultural relic, each cultural heritage, each oral legend of a person's deeds and Guan Rong deeds all carry the glorious past of the Chinese Communists, highlighting the spiritual outlook and fine style of the Chinese Communists, all of which have the role of waking up and educating the nation. The function of educating people through red culture is not only the best way to inherit and develop red culture, but also an important element in the construction of a civilized countryside.

To give full play to and highlight the nurturing value of red culture, it is necessary, on the one hand, to continuously explore red cultural resources, enrich their content, and expand their depth. To this end, to highlight the 'breadth' and 'breadth' of red culture, it is necessary to choose a good entry point for research and excavation, to explore the history of the development of a certain red cultural resource based on the restoration of historical facts, and to show the richness of its content in terms of knowledge, ideology, social and ethical relations, life customs and so on. It is important to expand its outreach from a realistic perspective, to talk through the neighborhood problems and family problems it helps to solve, as well as the new content, ideas, and meanings added in the new era, to highlight the unique charm of red culture; to highlight the reasoning of red culture, "theory can convince people if it is thorough" (Central Compilation and Translation Bureau, 2012, pp. 9-10), to grasp the essence of red culture through the appearance of red cultural resources, through case analysis, scenario reproduction, the combination of ancient and modern and other ways of telling, to elaborate its kernel, interpret its core meaning, highlight its persuasiveness; to highlight the true goodness and beauty of red culture, to arouse the empathy of educated people, to meet the emotional needs of villagers, to impress people with the spirit of red, to impress people with true goodness and beauty, to guide the educated should be guided towards goodness and beauty. For example, in Gannan, the Ganzhou Agricultural School has integrated the local red traditional culture into the whole process of personnel training and innovatively promoted the systematic reform of local "three agricultural" personnel training. For example, the local Soviet spirit is integrated into the whole process of ideological and political education of villagers, and the essence of the local Hakka culture of farming and reading and the Yangming culture of the Song and Ming philosophies are embedded and used for our benefit so that villagers are infected and further enhance their sense of responsibility and mission to learn agricultural science and technology and contribute to the development of the region.

On the other hand, red culture should be applied to the solution of real-life problems to highlight the function of red culture in educating people. To enhance the attractiveness and appeal of red culture, it is necessary to let theory shine into reality, respond to real-life problems with the theory, and solve the painful and difficult points in the construction of the present rural civilization. In response to the high bride price, the prevalence of gambling, feudal superstition, neighborhood tensions, and other undesirable customs that exist in some villages and regions, which seriously corrupt the civilization of the countryside and violate social order and morality, governments at all levels and village "two committees" should use red culture to build a strong moral wall in the countryside, play the role of red culture to educate people, learn and promote red culture, and resist the bad customs. The red culture can be used to resist the erosion of the civilization of the countryside, to correct the root of the problem, and to guide villagers to build the correct "three views". To this end, firstly, we should strengthen the protection, rescue, and restoration of red relics and cultural relics to recreate the true appearance of the past, and establish cultural exhibition halls, family-style showrooms, rural culture libraries, and other positions based on existing resources in conjunction with the construction of rural culture and civilization, and enhance the comprehensive cultural experience by combining modern technological means based on internet technology and virtual reality technology, such as VR, AR, Jitterbug, Raptor, and Today's Headlines, to inspire villagers to participate...
in the construction of local red culture, and expand the social effect of the mutual nesting and integration of red culture and rural civilization. The second is to regularize and institutionalize red culture education activities to reduce the cultural and educational burden on villagers. Regularize the activities of red literature and artworks in the countryside, such as exhibitions of red literature and artworks, condolence performances, and red book donations; organize regular free field visits to industrial sites and martyrs' groves for villagers to visit and worship at red places, and stimulate villagers' interest in participating in telling red stories, remembering revolutionary martyrs and reviewing red history. Thirdly, we focus on the production and distribution of daily cultural and educational materials. Local figures, deeds, and stories of educational value are collected and made into cartoons, books, display boards, banners, and other publicity materials for villagers to study. Fourthly, red culture and rural civilization are introduced into the classroom to cultivate talents for the revitalization of the countryside who are well-rounded in moral, intellectual, physical, social, and aesthetic development. For example, the city of Liaocheng has extracted and collated local red resources and distilled red factors such as "firm belief, hard work, dedication, and innovation" to lay the foundation for the content of red culture into the brain and heart, and set up differentiated learning content to follow the cognitive rules of young people, Dongchangfu District alone has distributed more than 150,000 copies of the "Red Culture" propaganda book for free.

5. Conclusion

The red culture embedded in the construction of rural civilization aims to continuously eliminate stereotypes that do not adapt to the development of society by transforming the ideology, lifestyle, behavior, and morality of the Chinese peasant masses, as well as boosting the spirituality and cultivating upward, upward and beautiful rural, family and popular customs based on inheriting and carrying forward the rural red culture, to continuously improve the civilization of Chinese rural society and make the rural civilization The construction of rural civilization is in harmony with the construction of socialist modernization. To this end, it is necessary to take the revitalization of rural red culture as an important grasp of the construction of rural civilization, so that red culture can nourish rural society and provide a constant source of spiritual impetus for rural revitalization, through cultivating the main body of rural civilization construction, building a red culture coupling platform, tapping into the significance of red culture in nurturing people, and applying it to the solution of rural civilization construction problems, to realize the synergy between red culture and rural civilization by breaking down the barriers that separate the inheritance of red culture. This is not only an inevitable choice for China to build a new and modernized countryside, but also an inevitable requirement for the comprehensive construction of a strong socialist cultural nation.

References