

# The Dilemma and Reconstruction of Rural Culture in the Process of New Urbanization: A Case Study of a Village in Tai'an City, China

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**Abstract:** *With the transformation of Chinese society and the continuous deepening of urbanization, a series of changes have taken place in rural society, including rural culture as the foundation and soul of rural areas. The rapid development of the economy has greatly improved the material civilization of rural areas. The proposal of new urbanization provides new ideas and directions for rural transformation. But in this process, rural spiritual civilization cannot be mentioned. Due to the changes in rural spatial structure, the impact of market economy, the invasion of foreign cultures, and the transformation of agricultural industry status, rural culture is facing the dilemma of fragmentation, deficiency, and fragmentation. Seeking specific paths to reconstruct rural culture from the perspective of new urbanization and constructing the core value system of socialist new countryside.*

**Keywords:** *New urbanization; Rural culture; Difficulties; Reconfiguration*

## 1. Introduction

Rural culture, as a concept opposite to urban culture, is based on the vast territory and unique production and lifestyle of rural areas. It includes a series of internal cultural systems such as folk customs, architectural living, diet, political economy, and management methods, as well as material culture, spiritual culture, and institutional culture. Chinese rural areas have formed their own unique culture during the long historical process, and these cultures are the foundation and soul of rural existence. The normal operation of Chinese villages relies on rural culture for maintenance. With the development of China's economy and the implementation of relevant national policies, the rural economy has developed to a certain extent, and the living standards of farmers have rapidly improved. However, rural culture has not developed with it, but has gradually disappeared from the memory of rural areas and lost the foundation of identification. The proposal of new urbanization has provided new ideas and directions for the transformation of rural areas, greatly improving the material civilization of rural areas. However, more rural areas emphasize superficial and materialistic development, such as withdrawing villages and living together, building roads, and constructing squares, while neglecting the construction of ecological environment, humanistic spirit, social order, and other aspects. Many rural areas have only undergone material transformation and development, but lack the inheritance and protection of spiritual and institutional culture, resulting in the increasing fragmentation of rural culture and the loss of spiritual home and sustenance for farmers.

Rural culture has always been highly valued. The "New Rural Movement" implemented by countries such as South Korea, Japan, and France has led to the formation of a relatively complete rural culture and successful urbanization in the country. Richard Madison reveals one aspect of the cultural changes in villages in his book "Morality and Power in Chinese Villages". American sociologist Daniel Kulp, missionary A.H. Smith, Japanese scholar Hirano, German economist Wagg, and others have discussed Chinese rural culture from different perspectives. Fei Xiaotong's "Rural Chinese Fertility System"[1], Lin Yaohua's "Golden Wings"[2], and Zhuang Kong Shao's "Silver Wings"[3] all start from a village and discuss Chinese rural culture in different periods. In addition, Liang Shuming and Yan Yangchu conducted relevant research and reconstruction on the rural social culture of China in the 1920s and 1930s. With the development of social urbanization and the intensification of population mobility, rural areas are facing a series of problems, and the original rural culture has been impacted. With the proposal of China's rural revitalization policy, rural cultural revitalization has become an important cornerstone of rural revitalization [4-6]. Scholars have paid attention to rural cultural revitalization, and many have also

put forward their own views on how to cope with the decline of rural culture [7].

Throughout existing studies, methods such as case study, community research, and field research have been used. However, with the continuous advancement of urbanization, rural culture has been impacted by various parties and faces various difficulties. The academic research mainly focuses on exploring how to achieve the integration of traditional rural culture and modern rural culture in the new situation, reconstruct rural culture with the socialist value system, and achieve the inheritance, development, and protection of rural culture, this study also contributes to this. The study of rural culture has always been of great concern, especially during the special period of social transformation, where rural culture has been impacted by various parties and has fallen into difficulties. This study aims to use field research methods to study the specific difficulties faced by rural culture in Tai'an City, explore the underlying reasons for its formation, and propose relevant solutions. The research content has a certain degree of innovation.

## 2. Methodology

This study mainly adopts the field research method from qualitative research. Selecting A Village in Daiyue District, Tai'an City, Shandong Province, China as the research site, this village is located in the northwest direction of Tai'an City, next to National Highway 104. It has a certain amount of arable land and is relatively developed in commerce. The implementation of the new urbanization policy is relatively thorough, and the selection of this area has a certain representativeness and typicality. The author delves into the real-life background of the selected village without any research assumptions, and collects first-hand data through participatory observation and unstructured interviews. The appearance of case owners in the field research process is mainly arranged in the order of contact with the author, such as case owner A, case owner B, and so on.

## 3. Results

Rural culture has been highly concerned in recent years. In 2005, the government proposed the "Opinions on Further Strengthening Rural Cultural Construction", with the goal of forming a new pattern of rural cultural construction that is suitable for the socialist market economy system and in line with the laws of socialist spiritual civilization construction after five years of efforts, in accordance with the requirements of building a new socialist countryside, This move will elevate the construction of rural culture in the new era to the height of the national development strategy. In the academic community, research on rural culture has also yielded fruitful results. Based on the concept of adding bricks and tiles to existing research results, the author takes A Village in Daiyue District, Tai'an City, Shandong Province as the research object, and conducts on-site research on rural memory through observation and in-depth interviews. On the one hand, the author horizontally describes the current status of rural culture, and on the other hand, analyzes and describes the changes in rural culture, in order to explore the current difficulties faced by rural culture.

### 3.1. Current Situation of Rural Culture

In the process of new urbanization, Village A has achieved the transformation of its old village. Farmers go upstairs, and when I enter the village, I see rows of buildings that are no different from those in the city. These buildings have just been completely allocated by the end of 2015, so most residents are busy decorating their new homes. It is difficult to distinguish whether they are in the countryside or the city as they shuttle through the buildings. However, upon closer observation, one can see the difference from urban residents. Firstly, there is the unique "smoke and fire smell" in rural areas. Although farmers have already gone upstairs, their "obsession" with firewood has not gone upstairs. When it is time to cook, many residents still smoke and smoke. Some residents use fast pots to boil water downstairs, and most of them are elderly people after the age of fifty. Secondly, there is the attachment of farmers to the land, which has always been the foundation on which Chinese farmers rely for survival. Farmers have a special attachment to the land, and they always hope to obtain their own food from it. Therefore, in this area, which was supposed to be a green land, they see patches of vegetable fields; Also, there are always some agricultural tools standing upright by the wall or at the entrance of the storage room.

Although farmers have already gone upstairs, their inherent way of life and habits have not undergone significant changes due to going upstairs. This is a part of rural culture that has not yet been eroded in the changing times, but the majority of people who adhere to this are people before the 1960s, who are

about to or have already entered the historical stage, and this culture will gradually disappear with this group of people. A large part of the reason why they keep these things is also because they lose their main source of income due to their age. Without a fixed source of income, it is difficult for them to enjoy convenient natural gas, heaters, and so on like urban residents.

After the 1970s, people's perception of rural areas has undergone many changes. They are striving to move closer to the city, hoping to break away from the unique "local atmosphere" of farmers. In this process, rural culture also exhibits a different aspect from the past. Firstly, the acceleration of farmers going upstairs and social mobility has changed the neighborhood relationships in rural areas. The previously guarded and supportive neighborhood relationships have become increasingly unfamiliar, and the acquaintance society has gradually transformed into a semi acquaintance society and a stranger society. Secondly, more people lack a collective concept and a weak sense of collective consciousness, resulting in a lack of sense of belonging to the countryside. Many farmers who go out to work no longer want to return to the countryside to live. Finally, traditional festivals have become less important. For many young people, traditional festivals put more pressure on them. The Spring Festival is the most important holiday for Chinese people, but it is not so beautiful for many young people. Nowadays, the marriage age of young people is generally postponed, but during holidays, when family and relatives gather to read, there is a phenomenon of forced marriage. In addition, the pressure of lucky money is also increasing for young people who are struggling outside. Chinese culture grows from the land and has been hovering within the land blockade line: on the one hand, the country's income depends on land taxes, and on the other hand, the income of farmers depends on agricultural products. Without the land, they cannot survive. This is Mr. Fei Xiaotong's judgment on Chinese society in the 1940s. But from the current situation of rural culture, it can be seen that with the acceleration of urbanization, the transformation of traditional production and lifestyle, and the acceleration of social mobility, more and more people are flowing to cities. Urban culture continues to erode rural areas, and the acquaintance society in rural areas is constantly transforming into a semi acquaintance society and a stranger society. Rural culture is undergoing serious tests and profound changes. Through research on rural culture at different historical stages, the author, presently the historical changes of rural culture to readers.

### ***3.2. Changes in Rural Culture***

The traditional rural culture of China mainly consists of gentry culture. The gentry class, armed with Confucianism, is the carrier of the inheritance of rural culture from generation to generation. The importance of gentry to rural culture can also be seen from the establishment of feudal society. Qin Hui gave a detailed summary of the situation in traditional Chinese rural areas, stating that "the state power is not limited to counties, but only to clans, and all clans are autonomous. Autonomy relies on ethics, and ethics creates rural gentry". This also indicates the pivotal position of gentry in rural society at that time, as they mastered writing. In traditional rural society, it has a certain degree of authority and also bears the responsibility of maintaining and inheriting traditional rural culture. However, with the abolition of the imperial examination system, the reform of education, and the disappearance of gentry in China, it has disrupted the urban-rural cultural balance mechanism and caused rural areas to lose their cultural regeneration ability.

The revolutionary culture since modern times. The establishment of New China and the establishment of the socialist system have brought about unprecedented great changes in China's political, economic, and cultural fields. Feudal cultural ideas have been replaced by national, scientific, and popular new democratic culture. In the early days of the founding of the People's Republic of China, China faced extremely complex domestic and international situations. In terms of economy, we adopted the highly centralized planned economy model of the former Soviet Union, which changed the economic foundation of traditional rural culture. The state power comprehensively controlled the politics, economy, culture, and ideology of rural society, and formed a unified mass culture model, which I refer to as revolutionary culture.

Under the planned economy system, all social activities, living behaviors, and cultural awareness of farmers are limited to the collective scope, causing farmers to develop a new sense of attachment to collective villages. This makes it impossible for farmers to develop modern ideological and cultural awareness, and leads to dependence and blind obedience to the new rural political organization. But with the increasing complexity of economic and social structures, the rigid drawbacks of this revolutionary cultural model are becoming increasingly apparent.

The market colonial culture after the reform and opening up has led to an increasing marginalization of traditional rural culture. The reform and opening up in the 1980s and the widespread emergence of

township enterprises broke the current situation of farmers being far away from industry. After the rapid development of the market economy in the 1990s, a large number of farmers left their land to enter factories and cities. These activities have broken the cultural isolation of rural society and brought modern cultural factors to rural society.

The continuous integration and conflict of urban and rural cultures have led to a transformation in farmers' self-identity. In traditional rural society, due to cultural inertia, everything can be carried out step by step, and farmers enjoy a life of working at sunrise and resting at sunset. For farmers, life is regulated and their identity is basically fixed. Farmers are "farmers", and in their basic production and life, their working areas solidify their sense of self-identity and psychological belonging. But under the impact of modernization, Chinese farmers are breaking free from the constraints of traditional culture, and their sense of self-identity and psychological belonging are beginning to shift from "traditional" to "modern". With the development of the market economy, the social mobility of farmers continues to intensify, and their internal social differentiation is becoming increasingly evident. Farmers are starting to move out of rural areas and towards cities, and their employment is no longer limited to the scope of agricultural production activities. They have transformed from a traditional single "farmer" identity to a modern multiple identity.

The principles of "fair competition" and "pursuit of interests" in the market economy have led to a transformation in the traditional life philosophy of farmers. With the acceleration of China's modernization process, farmers cannot help but feel the constraints and oppression of traditional life concepts on themselves. The manifestation of this constraint and oppression rebellion is that farmers consciously or unconsciously accept and tend to commodity consciousness in real social life. Farmers are gradually shifting from traditional life concepts to modern life concepts, and their attachment to land gradually weakens in economic and social development, The firm belief in land worship began to waver. With the gradual deepening of the interaction mechanism between urban and rural areas, urban culture has a huge radiation effect on rural society. The lifestyle and philosophy of urban life are constantly infiltrating into the countryside, and the market and modernization are gradually approaching the countryside. However, the traditional way of life in rural society is gradually retreating. The spiritual and cultural life, value orientation, and social methods of farmers have also undergone corresponding changes. The concepts of freedom and democracy, competitive consciousness, commodity consciousness, economic rationality, and social rationality have gradually been accepted by the majority of farmers.

### ***3.3. Dilemmas faced by rural culture***

With the advancement of new urbanization, contemporary rural cultural construction is actually in an awkward situation, facing many difficulties, mainly manifested in the following aspects:

#### ***3.3.1. The disintegration and fragmentation of rural culture***

The increasingly declining status of agriculture has led to a shift in farmers' employment philosophy. For thousands of years, the idea of "putting agriculture first" has long confined and constrained the consciousness and actions of Chinese farmers. Farmers engaged in agriculture, workers worked, and merchants engaged in business, which is a natural social division of labor and traditional employment concept. Today, the concept of 'no work, no wealth, no business, no life' has been widely accepted by society, and farmers entering cities to work has become a social trend. Migrant workers are a new class of both workers and farmers, with dual identities. Although they are born out of farmers, their labor and lifestyle have many characteristics of urban workers; With the development of rural commodity economy and the comprehensive launch of urban-rural economic system reform, the urban-rural market is becoming increasingly rich and the urban-rural connection is strengthening. This has prompted many rural residents not only to engage in agricultural production, but also to expand their employment scope to a series of no agricultural production sectors such as agricultural product processing, transportation, sales, and industrial and construction industries. Farmers' understanding and identification with the commodity economy and market laws are constantly deepening, and their awareness of engaging in commodity production is also constantly awakening. Especially with the increasing demand for technical talents in the market, the concept of "relying on technology to eat and making money" among farmers is gradually forming. It is not difficult to see that with the evolution of China's modernization process, contemporary farmers' employment views in China are undergoing a development process from passive, spontaneous, and blind to active, independent, and free.

The market economy has brought modern lifestyles, ways of thinking, and conceptual values to people, but its utilitarian value orientation and instrumental rational thinking orientation have also

produced many negative impacts such as individualism, materialism, self-interest, lack of integrity, ethical disorder, and moral decline. Especially in rural society, traditional culture is gradually disappearing while mainstream culture lacks influence, the limitations of farmers' cultural quality, poverty in cultural life, and deviation in consumption concepts have led to a lack of simple and hardworking humanistic value. Faced with various mixed ideological and cultural ideologies and various unhealthy tendencies under the market trend, farmers feel dizzy and at a loss. The widening gap between rich and poor and urban-rural differences have stimulated their materialistic consciousness and led to an imbalance in their cultural mentality and misconduct.

### **3.3.2. Lack of Rural Culture**

The contrast between high economic growth and low investment in culture is that rural cultural facilities are backward, and most farmers have a very poor spiritual life. Left a market for feudal ideas and behavior, some outdated, ignorant, and even reactionary cultures took advantage of the situation, and feudal superstitious activities such as gods, ghosts, and witchcraft also emerged. Due to the relatively weak construction of rural culture, the cultural life of farmers is poor, and their cultural needs cannot be met. The thoughts of most farmers are still filled with gambling, witchcraft, and cults, and do not advocate a healthy and noble culture, which is contrary to the basic content of "rural civilization" in the construction of new rural areas. The economic impact and sudden changes in cultural ecology have had a huge impact on the cultural life of farmers. After the decline of traditional folk literature and art, new cultural forms should be supplemented to fill the gap in the spiritual life of farmers and establish a new spiritual ecological balance. However, in rural areas, farmers have not found satisfactory cultural forms. Therefore, rural cultural construction is very backward, with a lack of cultural facilities and few cultural activities. In addition to their busy work, farmers can only pass their time by smoking, drinking, playing cards, gambling, etc. According to the survey, it was found that there are few cultural facilities in general townships, with a small number of libraries, cinemas, and cultural centers. The popularization of rural science and culture is not high, and the conditions for rural cultural and sports facilities are poor.

The erosion of the market economy has not only changed the attitude and value orientation of farmers towards life, but also completely changed their way of life, behavior, and communication. These changes have not only fundamentally disrupted the ideological and cultural paradigms established after decades of hard work since the establishment of the People's Republic of China, but also the remaining simple moral norms and rural culture formed by ties between family and hometown. Causing the original rural culture to have no place to stand, resulting in serious deficiencies.

Fragmentation of rural culture. In terms of absorbing foreign cultures, although rural areas lag behind cities, their desire to absorb foreign cultures is no less than that of cities. In other words, in the process of urbanization, urban culture, as a foreign culture, has had a significant impact on rural culture. Examining the contemporary rural cultural market, it can be seen that with the decline of traditional literature and art, various modern cultures have been replaced, such as movies, television, popular songs, breakdancing, jazz, etc. Although new cultures are increasingly occupying the main space of rural culture, it is thought-provoking that modern culture does not seem to solve the fundamental problems of farmers' spiritual life. Modern culture has not become a true spiritual dependence of people. Looking at contemporary "cultural absorption", we can see that China's rural culture's absorption of so-called new culture is not based on a natural, conscious, and rational foundation, but rather on a lack of confidence and passive absorption after breaking the foundation of traditional culture. However, the most worrying thing is that in this impoverished cultural life, people's feelings and tastes are becoming increasingly vulgar, bureaucratic, and passive, ultimately leading to the fragmentation of the original rural culture.

In short, the "imbalance" of rural culture in China is a reflection of the "fall" and "crisis" of agriculture and large industry compared to themselves, a reflection of the gradual loss of "discourse power" in the social and economic structure of rural economy, and a reflection of the rise of urban dominant culture.

## **4. Discussions**

### **4.1. Changes in rural spatial structure.**

The core of urbanization is the urban-rural relationship, and the land urbanization formed based on the urban-rural dual structure is much faster than the population urbanization. Although the urbanization rate in China has exceeded 50%, there are hidden "semi urbanization" defects and chronic diseases that cannot be ignored behind the statistical data. Guided by the goal of industrialization and in the ambitious and sporty wave of urbanization led by the government, rural China, which carries 5000 years of

civilization, is experiencing intense pain towards its end. Urbanization, as a form of spatial reproduction, is not only about "enclosure and building", nor is it just about the "grandeur" of the surface. More than 30 years ago, Mr. Fei Xiaotong's article "Small Towns, Big Issues" made the development of small towns an important path towards urbanization with Chinese characteristics. However, in practice over the years, there has been a tendency to pursue the expansion of large cities, and the impoverishment of rural space has become a prominent bottleneck in the development of urbanization. Sacrificing or even depriving farmers of their rights in the name of public interest makes it impossible to achieve fair sharing of the dividends of urbanization. It is precisely spatial injustice: apart from the tens of millions of landless farmers who have lost their land due to farmland loss and the hundreds of millions of migrant workers who have left their villages and entered the city, the "new three rural" group composed of millions of rural students who are unemployed after graduation is being forced into corners of society, while marginalizing Compress or even confiscate their living space. Just driving the fate of the group without any ideological preparation or skill preparation into the huge meat grinder of marketization and letting it go on its own, without even preserving the space for survival, how can we have the energy to inherit and develop rural culture?

#### ***4.2. Impact of market economy.***

With the gradual development of the market economy, the benefits of farmers' land cultivation are increasingly "weakened" in the market economy, and the advantages of rural areas in comparison with urban development are increasingly "lost". This has led to fierce conflicts and contradictions between farmers' original local consciousness and commodity consciousness. In this conflict and contradiction, farmers gradually freed themselves from the spiritual constraints of the land, and their original local consciousness underwent a fundamental change, shifting from unwilling to leave the rural homeland to actively pursuing urban life. Residents living in rural society no longer have an affinity for rural culture. Rural culture has lost its original charm and appeal to rural residents, and at the same time, it has lost its strong binding force on them. Rural culture is no longer a culture that rural residents deeply believe in. On the contrary, more rural residents even admire urban culture and envy the lives of urban residents. In short, today's farmers are no longer farmers who cling to the land and rely on the weather for a living, but rather "pan urbanized" people under the impact of modernization. This is the liberation of farmers' cultural psychology and the transformation from a passive dependent personality to an independent and autonomous personality. In short, the social psychology of Chinese farmers is beginning to show more and more modernity.

#### ***4.3. Invasion of Foreign Culture.***

The process of urbanization is the transfer of surplus labor from rural society to cities. In the process of urbanization, young people in rural society are the earliest recipients of urban culture and an important disseminator of urban culture. Due to leaving their rural areas too early and integrating into urban life, their cognition undergoes profound changes, and they are full of admiration for urban culture. However, they lack a sense of belonging to the countryside and rural culture. They envy the lives of urban people and hope to live a life in the city without the countryside. Urbanization not only plunders the labor force in rural society, but also takes away the inheritors of rural culture. Rural culture has lost its inheritors, disseminators, and admirers, making it increasingly insignificant and zero in the infiltration of urban culture.

#### ***4.4. Transformation of the position of agricultural industry***

The process of industrialization and urbanization has led to a decline in rural population and the disappearance of many rural communities. This is a stage that almost all successful modernized countries have experienced, but "rural poverty" like ours is rare. Due to the mandatory prohibition of low-cost housing for farmers entering the city, there is a widespread phenomenon of "amphibians" or "migrant workers": rural areas are filled with "amphibians" - in rural areas, their presence basically disappears; In the city, a group of "invisible people" live behind the bustling city. The 'no one's new home' that was bought with blood and sweat, beneath its shiny appearance, is a major social decline. If future urbanization cannot be centered around "human urbanization" but simply understood as urban construction, the "pseudo urbanization" phenomenon of "barbaric growth" in cities around the world will continue. The magnificent agricultural modernization movement led by the government and coordinated by capital is quietly starting, and what we see behind it may be just another scene: the excessive scale will bring about the tragic situation of farmers' unemployment, the disappearance of rural communities,

and the destruction of diversity, reflecting the declining rural civilization. The cultural changes brought about by urbanization are unprecedented, many of which have been uprooted. Especially in rural areas, urbanization itself is worth rethinking. One of the manifestations of the current rural depression in China is the "hollowing out" of rural society, which has brought about the "desertification" of traditional morality. Rural areas have transformed from a warm and simple society of acquaintances to a cold and lonely society of semi acquaintances. We cannot simply attribute the above phenomena to ideological ignorance and spiritual desolation. While traditional production methods and local civilization are being impacted by urbanization, cities not only fail to allocate more resources to compensate for rural areas and farmers, but also continue to erode and engulf the increasingly declining countryside.

## **5. Conclusions**

The new urbanization is not only to let farmers go to cities and live in buildings, and registered residence registration becomes urban residence, but also the urbanization of people, which is gradually realized through cultural education and quality improvement. Rural culture, as an important component of the social and cultural system, plays an irreplaceable role in improving the quality of farmers and promoting rural urbanization. Rural areas carry excellent cultural traditions, with excellent customs and simple customs. To develop rural cultural construction and promote new urbanization, we must fully utilize these favorable conditions. A comprehensive field study on the cultural situation of some rural areas in Daiyue District, Tai'an City, Shandong Province found that the difficulties faced by rural culture have seriously constrained the construction of new urbanization and weakened the happiness of villagers' cultural life. In view of this, the author seeks a specific path to reconstruct rural culture from the perspective of new urbanization, constructs the core value system of socialist new countryside, and proposes a path to reconstruct rural culture.

### **5.1. Development of rural education**

Rural education is the soul of rural areas, bound by the endless vitality of rural areas, the link that maintains the inheritance of rural blood, and also carries the mission of inheriting rural culture. Revitalize education and provide talent reserves for the inheritance and development of rural culture. Actively carrying out nationwide fitness activities and promoting the "three trips to the countryside" activities in rural areas, strengthening the construction of public cultural facilities such as township cultural centers, libraries, cultural stations, and village cultural rooms, and carrying out various cultural and sports activities such as artistic performances, cultural propaganda, and sports competitions that are close to life and the masses; At the same time, we will fully tap into local cultural and sports resources that the masses enjoy, implement radio and television "village to village" and rural film screening projects, encourage farmers to establish cultural industries, promote excellent traditional culture, and resist corrupt and backward culture. In addition, it is necessary to further improve the quality of farmers and strive to cultivate and cultivate a large number of modern farmers who are educated, skilled, capable of management, have economic thinking, legal concepts, innovative spirit, and efficiency awareness, and can adapt to the construction of a new socialist countryside. This will provide a strong talent guarantee for the rural cultural construction of the new countryside.

### **5.2. Realize the integration of urban and rural culture**

Through cultural integration, we can overcome the inherent shortcomings of traditional rural culture and transform the "blocking force" of modernization into a "driving force". Gradually bridge the urban-rural "gap" and achieve coordinated economic and cultural development between urban and rural areas. It is also a process of forming new cultural models, a dialectical unity of purposiveness and regularity, and a process of integrating the conscious choice of cultural creators with the development laws of cultural phenomena themselves. In this process, cultural creators, on the one hand, based on their understanding and grasp of social and cultural development trends, add their own will and purpose to the process of cultural integration, highlighting the subject's will and purpose; On the other hand, cultural integration is also an objective process in which multiple elements work together, and is an inevitable result of the evolution of social material life. In the process of cultural value conflict and collision, it aims to achieve the reconstruction of rural culture in China, thereby providing soft power for the development of rural modernization.

### **5.3. Rebuild rural local culture, enhance rural cultural cohesion, and reshape rural cultural identity**

Strengthening the protection of rural local culture in the process of urbanization is a local civilization nurtured by agricultural society in the long-term historical development process. Rural is the root of traditional Chinese civilization, and rural culture is an important component of traditional Chinese culture. However, with the advancement of urbanization, while rural culture in China is developing, it is also facing a crisis of decline. In some places, there is a tendency to prioritize urban culture over rural culture, resulting in insufficient awareness and protection of rural culture. As a result, rural culture is gradually declining under the erosion of urban dominant culture. Therefore, in the construction of rural culture, attention should be paid to ensuring the local characteristics of rural culture, protecting the original and rich local characteristics of rural culture, rather than blindly transforming it to promote the convergence and development of rural culture. This is not only not a true protection of rural culture, but also a destruction of rural culture, which is not conducive to the development of rural culture. At the same time, we are promoting the development and foothold of urban areas, actively exploring and boldly innovating the content and form of rural culture. We need to go deep into the forefront of rural life and the forefront of rural production, constantly creating more excellent cultural products that reflect the main position and real life of villagers, truly expressing their emotions and spiritual style, striving to enrich their cultural life, and bringing more ideological enlightenment, physical and mental pleasure, and aesthetic enjoyment to villagers. We need to vigorously promote the widespread application of modern technology in the field of rural culture, accelerate the construction of a fast transmission and extensive dissemination system of rural culture, continuously enrich the production methods and forms of rural culture, enhance the expressiveness, attractiveness, and influence of rural cultural products, and promote the mutual reference and integration of traditional culture and modern culture, ethnic culture and foreign culture, rural culture and urban culture, Promote mutual tolerance and coexistence of various forms of culture. To achieve the diversified development of rural culture and meet the diverse cultural needs of rural residents.

### **5.4. Rebuild the confidence of local culture and enhance the attractiveness of rural culture**

In traditional rural society, rural culture has great attraction and cohesion, and is the "root" of rural residents' culture. However, with the changes in rural society, rural culture has also undergone changes, and many rural residents have experienced a "rootless" situation, becoming culturally "rootless" people. Therefore, to prosper rural culture, it is necessary to rebuild the confidence and pride of rural residents in the local culture of the countryside, so that they can understand the value and significance of the culture they live in, enhance their sense of belonging to the countryside, and enable them to step out of blind worship of urban culture and achieve healthy growth. To rebuild the confidence of rural residents in rural local culture, it is first necessary for grassroots organizations to strengthen the promotion of advanced and excellent rural local culture, and thereby enhance their sense of identification with rural local culture. Secondly, it is necessary to actively cultivate rural local culture, improve the ability of rural culture to survive and develop, expand its living space, encourage culture to go to the countryside, enrich the connotation of rural culture, and enhance the attractiveness and cohesion of rural culture to rural residents. This study only conducted a field study on one rural case, so it is uncertain whether the conclusions of the study are applicable to all rural areas in the country. In addition, most of the research data is obtained through interviews and observations, and the research results inevitably have a certain degree of subjectivity.

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