

Research on the Design Strategy of Human Touch Creation in Rural Fair Space

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Abstract: As one of the realizations of rural industry, the rural fair space presents a series of changes in place, function and subject level with the impact of rural mobility, farmers' vitality mode and diversification. Under the background of post-rural society, in this paper, we study the site of Qiancheng Village and design a space for the creation of a humanistic atmosphere in the village "firewood freedom" market, explores the important role of the fair in rural revitalization, analyzes the problems existing in the development of contemporary rural fair, and discusses the design strategy of creating a fair space with rural human touch.

Keywords: Rural fair; Human touch; Public space design; Rural revitalization; Qiancheng village

1. Introduction

The national "14th Five-Year Plan" clearly puts forward: "Put rural construction in an important position in socialist modernization, optimize the production, living and ecological space, continuously improve the village appearance and living environment, and build beautiful and livable villages". In promoting rural revitalization and development, the CPC Central Committee proposed to promote the high-quality development of rural industries and cultivate new rural industries and new formats, and rural fairs are one of the realization bodies of rural industries.^[4]The construction of rural fair space is very important to promote the all-round development of rural areas. It can not only effectively promote the development of rural economy, provide channels for farmers to increase their income, but also be an important platform for inheriting and carrying forward rural culture and improving the quality of rural life. At the same time, rural fairs can attract urban tourists, promote the development of rural tourism, enhance the cohesion of rural society and build a harmonious social relationship. Therefore, rational planning and design of rural fair space is one of the key measures of rural revitalization strategy.

2. Relevant Theories

2.1 Relevant research on rural fair

2.1.1 The concept and evolution of rural fair

Rural fair, whose origin can be traced back to the Yin and Zhou Dynasties, bears a long history and is the epitome of rural economy and social features. This point is vividly described in the book of changes: "at noon, the fair began to be lively, and people from all directions gathered here, bringing goods from all over the world." After the transaction, everyone bought what they needed and went home with a full harvest. "In short, the rural fair is the epitome of rural economy and social life, bearing rich historical and cultural values.

Under the background of rural social changes, the development of China's fairs has gone through three stages: birth, development and transformation.^[5] In traditional society, the rural fair is not only a place for commodity trading, but also a platform for social communication and cultural exchange. With the acceleration of modernization and the development of market economy, the traditional rural society has been impacted, and the functions and forms of rural fairs are also changing. For example, some rural fairs may gradually develop into regional economic and trade centers because of their geographical advantages, while others may gradually decline because of inconvenient transportation or population loss. As an important public space in rural society, while continuing the tradition, the fair needs to be used as a place for social and cultural activities to meet people's needs for emotional

communication and cultural experience. Under the background of post-rural society, as an extremely important trading place in traditional rural society, the fair space types began to diversify, and it also assumed many functions such as political integration, economy and trade, culture and entertainment, and became a comprehensive rural public space.

Overall, the evolution of rural fairs needs to comprehensively consider many factors such as spatial planning, regional cultural protection and community construction in order to realize the sustainable development of rural fairs. This involves not only the economic function of the fair itself, but also its role in social communication, cultural inheritance, emotional connection and community cohesion. By optimizing the spatial layout, improving the service function and strengthening the cultural connotation of the fair, we can better meet the needs of modern people and promote the modern transformation of rural fairs.

2.1.2 Functions of the rural fair

(1) Economic function

With the development of economy and the refinement of social division of labor, the economic functions of rural fairs are undergoing significant changes. In traditional society, rural market is the only place for commodity trading and social intercourse. However, with the rapid development of various shops and enterprises and the deepening of market economy, the uniqueness of rural market has been broken, and its importance in people's lives has gradually decreased. The rural market has gradually changed from the necessary space of life to the supplementary space. In the post-rural era, the transformation of rural socio-economic structure has led to the continuous dispersion of the economic functions of the market,^[1]and consumers can choose different economic entities to trade according to their own needs. However, the rural market has not completely lost its economic value, but has changed into a supplementary role in the rural economy, reflecting its adaptability and sustainable value in the modern rural economy.

(2) Cultural function

In the development wave of post-rural society, the spatial culture of rural fairs is undergoing a remarkable transformation from a single local culture to a multi-cultural integration.^[6] This change not only reflects the evolution of social structure, but also marks the vigorous growth of cultural diversity. Nowadays, the impact of multiculturalism has brought more colorful cultural features, making the rural fair no longer just a place for commodity trading, but an active platform for cultural exchange, inheritance and innovation. The cultural space of the rural fair not only shows the regional characteristics, lifestyle and historical traditions, but also becomes a bridge connecting the past and the present, the native and the foreign. Nevertheless, there are also challenges in the process of cultural transformation, such as the loss of traditional culture and customs, the intensification of homogenization, and the lack of regional cultural characteristics and unique elements of lifestyle. Therefore, the cultural transformation of rural fairs is not only the embodiment of the growth of cultural diversity, but also an important driving force for social progress and economic development.

(3) Social function

All kinds of activities in the rural fair space, such as trading and socializing, can not be separated from all kinds of rural social relations, and economic activities run through rural social relations. Under the background of post-rural society, the fair has gradually become an important place to meet the spiritual needs of urban and rural residents, and its leisure and entertainment functions have become increasingly prominent. The diversified development of market enriches its connotation, meets people's needs for leisure, entertainment and social communication, and becomes an important space for ideological expression. In addition, the rural fair also undertakes the functions of promoting community integration and providing public services, and becomes an important part of the rural community life circle, which is helpful to build the rural emotional life circle and promote the development of rural revitalization units.

2.2 Overview of the human touch

At present, the research on "human feelings" in China mainly involves psychology, anthropology and sociology, forming three different research paths.^[2] Among them, one research path focuses on rural society in China, analyzing the function of human feelings and its operation mode in rural society from the perspective of functionalism and social structure, especially discussing the alienation of human feelings in the process of rural social transformation. ^[4] "Human touch", a word with profound

subjective feelings, has been transformed into a magic ruler to measure the warmth of space, sense of belonging and interactive magic in the interdisciplinary blending of sociology and design. In Architectural Pattern Language, Christopher Alexander interprets human touch from the perspectives of concern for people in life, love of life and pursuit of the smell of life, and tries to integrate these three aspects to construct the meaning of human feelings in his pattern language. [3]

The human touch of rural fair is an important part of community culture, which strengthens the connection between community members, promotes social harmony and adds unique charm to rural life. This emotional connection based on common living background and cultural identity is an important foundation for the stability and sustainable development of rural society. Through the media of fair, the human touch can be inherited and carried forward in rural society, and become a bridge connecting the past and the future, individuals and communities.

3. Analysis of the existing problems and user demand of rural fair space

3.1 The existing problems of rural fair space

3.1.1 Lack of spatial planning

The spatial planning of rural fairs is mainly manifested in the lack of systematic and scientific planning guidance. Due to improper planning and unreasonable fair layout, traffic congestion and environmental sanitation problems are prominent. For example, the trading places of some rural fairs are mostly located at the crossroads of roads, which is convenient for trading, but it often causes traffic jams and affects the appearance of the town. In addition, improper planning of fair space may also lead to a single service category and poor experience, which cannot meet the needs of modern consumers. When planning the spatial layout, if the rural fair is confused with the urban market, it will probably lead to problems such as improper land use and difficult management. If this situation persists, it will not only cause the fair to lose its functions and characteristics, but also have a serious impact on the economic development of surrounding villages.

3.1.2 Lack of regional characteristics

At present, the rural fair space is facing the problem of low degree of integration between regional characteristic culture and fair space. The characteristic market produced in rural society in various places has fallen into a vicious circle of homogenization, commercialization and superficiality, which makes the fair gradually lose the support of traditional local culture. [2] The lack of elements that can show local cultural characteristics and customs in rural fair places will reduce its attraction and weaken its role as a carrier of rural culture. At present, people pay more and more attention to spiritual and material satisfaction. The sustainable development of rural fairs should not only meet material needs, but also reflect people's pursuit of spiritual and cultural life. In short, the healthy development of rural fairs needs to be improved both materially and spiritually.

3.1.3 Lack of human relations

In the transition from the traditional acquaintance society to the semi-acquaintance society, the function of rural fair as a spatial medium for emotional communication is changing. Rural fair plays an important role in this transformation process. In the acquaintance society, the fair is an important place for villagers' emotional exchange and leisure and entertainment. This relationship based on blood and geography has built the ethical and moral foundation of rural society. However, in the semi-acquaintance society, these traditional social relations and communication patterns are changing. Although villagers are familiar with each other, they no longer completely follow the behavioral logic of acquaintance society and pay too much attention to human feelings and face, but are more concerned with interests, which affects the traditional order and interpersonal relationship in rural society.

3.2 User demand of rural fair space

3.2.1 Comfortable natural environment

The natural environment of the rural fair constitutes the fundamental difference between it and the city, and becomes the key factor to shape the user experience. In modern society, with the improvement of the quality of life, consumers' expectations for the shopping environment have also increased. They not only pursue basic commodity transactions, but also seek physical and mental relief in nature. Urban residents are particularly eager to escape from the fast-paced urban life and find places that can provide

a relaxing experience. In this context, the rural fair provides consumers with a unique consumption experience with its unique natural environment. This experience not only satisfies people's demand for comfortable leisure space, but also enables them to directly contact and enjoy the beauty of nature in their consumption behavior. Therefore, in order to optimize the user experience, the rural fair must maintain and improve the quality of its natural environment, ensure that consumers can immerse themselves in the natural atmosphere while trading, and thus enhance their overall satisfaction with the market.

3.2.2 Unique folk culture

Under the background of post-rural society, users expect to experience and understand the local folk culture by participating in the activities of rural fairs, so as to meet their needs for in-depth cultural experience. This cultural experience not only increases consumers' interest in the fair, but also deepens their cognition and emotional connection with rural culture. Therefore, rural fairs must pay attention to the excavation and display of local folk culture, and promote the inheritance and development of culture through various activities such as traditional festivals, folk art performances and handicraft exhibitions. The design of these activities should be closely combined with the interaction of local residents and encourage their participation, so as to enhance the community cohesion and cultural value of the fair. In this way, the rural fair can not only attract users, but also serve as an important place for the inheritance of rural culture and promote the spread and development of culture.

3.2.3 Unique emotional needs

Post-rural society gave birth to the modernization of rural areas, and the place changed, and the fair became an important platform to promote interpersonal emotional exchange and community cohesion. When users participate in fair activities, they not only seek the exchange of material goods, but also pursue deep emotional connection and social belonging. Thus, it constitutes the foundation of its cultural atmosphere and human touch, which is of great significance for maintaining and enhancing the cohesion of the community. The economic function of the older generation of villagers in traditional villages has gradually changed into an emotional connection function, and the fair has become a place for their emotional sustenance and memories of their childhood. Therefore, while meeting the emotional needs of users, the rural fair must also highlight its social attributes as a public space in its design strategy and strengthen the interaction and communication between people. By optimizing the spatial layout and cultural activities of the fair, the rural fair can better serve the community and provide social support for the sustainable development of rural society.

4. The strategy of creating human feelings in rural fairs—Taking the "firewood freedom" market in Qiancheng Village of Jingdezhen as an example

Jingdezhen, a city in Jiangxi province, is surrounded by mountains and rivers and has beautiful scenery. The site of this project is Qiancheng Village, Xianghu Town, Fuliang County, Jingdezhen City, where the fair space design of "firewood freedom" is carried out. The design inspiration of the fair is mainly from the rich ceramic culture of Jingdezhen and the unique natural scenery of Qiancheng Village.(as in Figure 1) Jingdezhen, as the "millennium porcelain capital" with a long history, not only has a profound ceramic culture, but also its beautiful natural environment provides rich materials and inspiration for the fair design.(as in Figure 2)

▼ Aerial view of the site and its surroundings,



Figure 1: Aerial view of the site



Figure 2: Surroundings

The “firewood freedom” market is a concept rich in meaning and cultural connotations. It is not only a place for trading, but also a meeting point for the culture and spirit of Jingdezhen's Qiancheng Village, adjacent to the Bingding firewood kiln(as in Figure 3and4), which is fueled by horsetail pines, and which symbolizes the traditional art of porcelain firing. The name not only emphasizes the characteristics of its geographical location, but also expresses the respect and inheritance of traditional craftsmanship. At the same time, “freedom” not only represents a physical ease, but also the release of the mind and creativity, symbolizing a spiritual echo. Here, people can not only experience the deep culture of ceramics, but also feel free physically and spiritually, release creativity and enjoy the flight of ideas.

▼ Conceptual inspiration,



Figure 3: Firewood kiln



Figure 4: Bingding firewood kiln

In designing the "firewood freedom" fair in Qianchun Village, Jingdezhen, we adopted a series of careful strategies to ensure that the fair becomes a comprehensive complex space that meets the needs of local residents and visitors, while promoting the development of the local economy. Here are the three main areas in detail:

4.1 Integration of spatial planning and human touch

Rural market spaces, especially the “firewood freedom” market in Qiancheng Village, Jingdezhen, are not only small-scale places for human settlements, but also the intersection of regional culture and community building. In the development process, we have taken into account a variety of factors, including spatial planning, regional culture and community building, and are committed to creating a multifunctional environment that is both modern and traditional to meet the needs of different users.

The design of the “firewood freedom” bazaar is inspired by the profound ceramic art of Jingdezhen and the natural scenery of Qiancheng Village, which are skillfully integrated into every corner of the bazaar, reflecting the respect and inheritance of traditional craftsmanship. In terms of spatial planning, we focused on creating an environment that is both modern and traditional, while giving full consideration to the integration of human touch, making the bazaar a warm and intimate social place.

The spatial layout of the bazaar has been carefully designed, giving full consideration to pedestrian flow lines, gathering points and activity areas to facilitate communication and interaction between people. This layout not only facilitates the daily operation of the bazaar, but also provides flexible space for various community activities. The multifunctionality of the bazaar has also been taken into account so that it can accommodate different activities, such as gatherings, performances, rests, etc., reflecting the spirit of “firewood freedom” - a free, open and inclusive environment that encourages people to exchange ideas, share stories, and enjoy culture and nature freely.

Freedom is not just a concept here, but is practically integrated into everyone's daily life through the design and activities of the bazaar, so that everyone can feel the spirit and power of freedom. Such a bazaar is not only a place to promote community cohesion and cultural inheritance, but also a vibrant and humane gathering place, where everyone can find their own place and value.

4.2 Inheritance of regional culture and human touch

Located in Qiancheng Village, Jingdezhen, the “firewood freedom” bazaar is a rural bazaar deeply rooted in regional cultural heritage and innovation. It is inspired by Jingdezhen's famous ceramic

culture, which not only reflects the characteristics of the location, but also implies the respect and inheritance of traditional crafts. Rural fairs emphasize the inheritance and innovation of regional culture, and Jingdezhen's ceramic culture is the core source of inspiration for fair design. Ceramics is not only the city card of Jingdezhen, but also an important part of China traditional culture. The design of the "firewood freedom" fair in Qiancheng Village can make full use of this cultural resource, and let visitors feel the charm of ceramic culture by displaying and selling local ceramic products and providing ceramic making experience. The fair can set up a special ceramic culture exhibition area, and through exhibitions and interactive experiences, the inheritance and innovation of ceramic culture will become a major feature of the fair. In order to strengthen the human touch, we set up a "story corner" in the fair to invite residents to share their personal experiences, so as to bring tourists closer to the local community. In addition, emotional space design, such as friendly rest areas and children's play areas, not only provides a place for tourists to relax, but also becomes a platform to promote family and community ties. These strategies work together to make the fair an important place to promote community cohesion, cultural heritage and emotional exchange, and realize the harmonious unity of functionality and emotional value.

4.3 Emotional space design

Yashi believes: "We need a humanistic process of shaping houses. In this process, the shaping of houses is a human behavior, which depends on the direct relationship of residents and the direct contact of people who build it." Ashi's view emphasizes the centrality of human nature in the process of shaping a house, a concept that also applies to the design of a village market. In the design of the "firewood freedom" market, special emphasis is placed on the participation of the users, not only in terms of their experience of the construction process, but also in terms of the self-worth and subjectivity they feel in the process. The emotions and hopes invested by the users in participating in the construction will inject vitality into the building, space and its contents, and thus give people a sense of belonging and responsibility in the process.

The "firewood freedom" marker is not just a physical space, it is a symbol of freedom, a platform for people to express themselves and realize their self-worth. It is a platform for people to express themselves and realize their self-worth. Here, the "things" they create are treated as living entities and cherished with a passion for life, which gives them a deep sense of humanity. The design and operation of the bazaar encourages residents and visitors to freely exchange ideas and share stories, and this free exchange and sharing itself is a human behavior that relies on direct contact and interaction between people.

Therefore, the "firewood freedom" market is not only a place to promote community cohesion and cultural heritage, but also provides a vibrant and humane gathering place for local residents and tourists. Here, freedom is not just a concept, but is literally integrated into every corner of the market through everyone's participation and creativity, so that everyone can feel the spirit and power of freedom.

5. Conclusion

As an important part of rural society, rural fair can not only reflect the internal structure of rural areas, but also reflect the economy, society and culture of rural society. It can be said that the fair space is an important window to see through the changes of rural society and the integration and development of urban and rural society in China. Under the background of post-rural society, the constant collision between rational transaction and emotional communication, traditional culture and modern elements has further stimulated the value and connotation of fair public space. As an important public space in rural society, fair still exists widely in China society with endless vitality, and adapts itself to the current rural social development, and always maintains its important role in social development and market economy system.

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