

Research on the Path of Hubei Red Culture Innovating Rural Social Governance Pattern from the Perspective of Rural Revitalization

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Abstract: *The history of Hubei since modern times is a revolutionary history full of red, which has created a wide distribution and rich connotation of red cultural resources in Hubei. The research on the construction and development of red culture in Hubei pays little attention to the significance of red cultural resources endowment to rural social governance in Hubei. With the introduction of the strategy of cultural industry empowering rural revitalization, the social governance function of Hubei red culture is becoming more and more obvious, which has become a powerful spiritual driving force in the practice of promoting social and economic development. At present, Hubei red culture helps rural good governance to face the dilemma of development and innovation. The application of the theory of ' cultural governance model ' is of great significance to explore the path of Hubei red culture to innovate rural social governance, help rural revitalization and build a new rural social governance pattern.*

Keywords: *rural revitalization; hubei red culture; rural social governance pattern; cultural Governance Model*

1. Introduction

The implementation of the rural revitalization strategy is an inevitable requirement for resolving the principal contradiction facing Chinese society in the new era, realizing the “ two centenary goals “ and the Chinese dream of the great rejuvenation of the Chinese nation. 2022 Six departments jointly issued the ‘ Opinions on Promoting Cultural Industries to Empower Rural Revitalization ‘ proposed by 2025. As effective mechanism for cultural industries to empower rural revitalization has been basically established, ^[1]This supporting model of cultural industries for rural cultural revitalization is a practical form of ‘ cultural governance model ‘. From the perspective of rural revitalization, the construction of rural social governance pattern assisted by red cultural governance has also become one of the paths for cultural industry to empower rural revitalization. The ‘ cultural governance model ‘ proposes a social governance system oriented by cultural values, that is, from the guidance of external governance to individual behavior, to the ‘ self-governance ‘ of individuals...^[2] Finally, a self-conscious paradigm of ‘ cultural self-reliance ‘ is formed. From the perspective of Hubei Province, the role of Hubei 's red culture in rural social governance is manifested in the internal guidance of the positive function of Hubei 's red cultural resources to members of rural society, which is gradually transformed into conscious action to achieve the purpose of good governance in rural society. At present, Hubei red cultural resources are facing certain difficulties in innovating the current situation of rural social governance. Exploring its path of breaking the situation will help to deeply implement the supporting role of cultural industry in rural social development on the basis of innovating and developing the grass-roots governance pattern of rural society.

2. The rich connotation of Hubei red culture

A certain culture (as a form of ideology) is a reflection of the politics and economy of a certain society, and it has a great influence on the politics and economy of a certain society... ^[3] Generally speaking, “red culture” includes two parts : material cultural resources and intangible cultural resources, that is, a series of movable and immovable cultural relics, sites and buildings, documents, literary and artistic works, systems, and spiritual and moral traditions condensed in the struggle of the Communist Party of China to realize the great rejuvenation of the Chinese nation . ^[4] Hubei red culture has gone

through the whole process of Chinese revolution, reform and construction. It is a fusion of red spiritual culture such as red spiritual and cultural traditions, ideological values and red revolutionary moral traditions in Hubei Province, and red material culture such as revolutionary and revolutionary site relics and classic collections. It has distinct extension, continuity, openness and political nature, people's nature and nationality.

2.1. Extension, continuity and openness

The spatial distribution of red culture in Hubei is very wide, throughout the cities of Hubei. There are more than 1000 revolutionary sites in Hubei Province. Wuhan, Hong'an, Dawu, Honghu, Jianli, Yangxin and other places are concentrated distribution areas. Among them, the site of the August 7th Conference, the former site of the Central Peasant Movement Workshop, and the former site of the Western Hunan-Hubei Revolutionary Base in Qujiawan and Zhoulaozui Town are national key cultural relics protection units. Hubei Province has a large number of existing revolutionary cultural relics. On the basis of protection and utilization, the development and construction of these red cultural resources should not only continue the red cultural tradition, but also ensure its revolutionary connotation and high-quality development.

The extensiveness and continuity of Hubei red culture is also reflected in the continuity of its time and space, which can be divided into four stages from time to time: first, from the outbreak of the Xinhai Revolution to the founding of the Communist Party of China, for the early germination of Hubei red culture, after the Wuchang Uprising and the New Culture Movement, all parts of Hubei were influenced by Marxism and established the early Communist Party of China Hubei Group. Second, from the founding of the Communist Party of China to the founding of the People's Republic of China, Hubei's red culture has been deepened and developed at this stage. During this period, Hubei was not only the birthplace of the early Chinese Communist Party group, but also became a strategic place for carrying out the mass movement of workers and peasants. More than 30 workers' strike movements have erupted. Third, from the founding of the People's Republic of China to the Third Plenary Session of the Eleventh Central Committee of the socialist revolution and construction period, Hubei red culture matures, further strengthening the revolutionary traditional education and the spirit of the times, the previous accumulation of red cultural connotation has been enriched and developed. Fourthly, since the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China, the development of Hubei red culture has entered the stage of continuous inheritance, and has been innovated and developed in the journey of building a socialist cultural power, and the red cultural resources have been further developed and integrated.

Carry out the spirit of the Army's political work conference, and solidly promote the strict administration of the Army according to law. It is necessary to "make good use of red resources, carry forward red traditions, and inherit red genes."^[5] Under the guidance of further absorbing the new requirements of the construction of socialist culture with Chinese characteristics in the new era, Hubei continues to give full play to its regional advantages of nine provinces, integrates and radiates the experience and strength of the development of red culture in surrounding provinces, and improves the construction of a large number of red revolutionary traditional education bases. The function of red cultural innovation and education has been brought into play, and a number of high-level red cultural development paradigms such as Hong'an and Honghu Qujiawan have emerged, showing its vitality and openness.

2.2. Political, national and people-oriented

Culture is the soul of a country and a nation. The most prominent feature of the unique red culture, which is based on the basic national conditions and unique historical destiny, is its political nature in the ideological field. Standing on the proletarian political stand and serving the central task of the Party in different periods is the concentrated reflection of the political nature of red culture.^[6] From the Xinhai Revolution in Wuchang, the end of two thousand years of feudal monarchy to the beginning of the republic, Hubei red cultural resources will show a distinct political nature. There are many important revolutionary figures, major revolutionary events, revolutionary sites, major historical events and turning events. Five of the major representatives of the party are Hubei people. From the founding of the Communist Party of China to the overall victory of the liberation war, Hubei has always been one of the central regions of the revolutionary war era, showing a continuous people and nationality.

As a cultural form produced in the course of the Party's struggle, red culture is an important

symbol of national cohesion and centripetal force, with distinct characteristics of the Chinese nation. The spiritual implication of Chinese excellent traditional culture has also injected inexhaustible vitality into the formation and development of Hubei red culture. Jingchu, since ancient times the formation of the 'hardships' entrepreneurial spirit, open spirit, a shocking 'innovative spirit', 'deep-rooted' patriotic spirit, 'stop the war' the spirit of harmony has always inspired Qu Yuan 2400 years of countless benevolent people on the land of Jingchu. Their affection for the homeland, hard work, dedication and body in the spirit has always affected future generations, since modern times, Hubei throughout the revolutionary historical figures profoundly demonstrated the 'only talented' endless. As the center of the Hubei-Henan-Anhui Soviet Area, Hong'an County of Hubei Province once walked out of 223 generals and was known as "General County." Former Marshal Xu Xiang once inscribed for Hong'an: "Two hundred generals share the same hometown." Jianli County, Hubei Province, has twice been the red capital of the revolutionary base area in western Hunan and Hubei under the leadership of the Communist Party of China. He Long, Zhou Yiqun, Duan Dechang, Liu Zhixun and other proletarian revolutionaries of the older generation led the people of western Hunan and Hubei to carry out four great struggles against "encirclement and suppression" in this 50 square kilometers of triangular red area, and 450,000 Jianli's sons and daughters participated in the war. They fought bloody during the Anti-Japanese War and the War of Liberation and sacrificed for the cause of the party and the people. Countless red culture carriers of Jingchu earth carry forward the patriotic spirit of traditional culture and the hard struggle characteristics of Hubei traditional culture.

The whole party comrades should nourish themselves and motivate themselves with the great spirit formed by the party in the hundred years of struggle... Dabie Mountain spiritual connotation of the party loyalty, perseverance, perseverance and bravery and from the overall situation, with the sacrifice of self-victory to create conditions for the overall victory of the dedication. This spiritual wealth is still shining today, inspiring the people of Hubei and the whole country to work hard and forge ahead in unity. It also continues to play a new spiritual and cultural leading role in military-civilian integration, seizing historical opportunities and integrating resources.

3. The Times Value of Hubei Red Culture Innovating Rural Social Governance

Cultural governance based on cultural identity is the 'purposive drive to a prosperous and powerful future' of the nation, which can place all nations in the same narrative.^[7] In order to innovate in rural social governance, achieve the goal of effective rural social governance and promote the modernization of rural social governance capacity, cultural participation, especially the application of red culture in social governance, is very necessary. As an advanced culture gradually formed and developed by the party leading the people in the long-term practice of revolution, construction and reform, red culture is the unity of material culture, spiritual culture and institutional culture. Its core connotation is the red spirit contained in long-term development.^[8] Facts have proved that since the founding of the People's Republic of China, the epic historical process of the Chinese revolution, the brave and hard-working revolutionaries, and the impressive revolutionary sites have shown the charm of red culture. These spiritual and material forms show positive spiritual appeal and strong social cohesion, and constantly encourage and encourage the Chinese people to go forward and strive to realize the Chinese dream of the great rejuvenation of the Chinese nation. The function and value of the powerful force shown by the red culture in the social governance system have been paid more and more attention, and gradually play a role in social governance under the high level of development and application. Especially in Hubei, a big province of red culture, we should fully tap and give full play to the rich red cultural resources in Hubei Province, and creatively transform them into the spiritual power source to help Hubei rural social governance and improve governance efficiency. It is of great significance to give full play to the positive guidance, good education, innovation and promotion functions of Hubei red culture in the aspects of cohesion and consensus of governance.

Once an ideology is accepted by people, it will exist permanently with extraordinary vitality. People born in this country will put some of their love to support the various symbols of the system: a common name, a common hero, a common mission, a common need.^[9] In terms of uniting social consensus and strengthening ideological guidance, Hubei red culture, with its distinctive characteristics of extensiveness, continuity, openness, political nature, affinity to the people and nationality, has become the spiritual core of the unity of Hubei people in the process of construction and development. It contains the deepest spiritual resonance that Hubei people have formed for a long time and represents the positive energy in Hubei culture. The ideological representation and ideological foundation formed through long-term development play a leading role in uniting the people and building a new pattern of rural social governance in the new era.

4. The Mechanism Dilemma of Hubei Red Culture Innovating Rural Social Governance

When Hubei red culture acts on social governance, it is still facing great difficulties to realize the theoretical cognitive innovation of social members ' ' conscious behavior ' and achieve good social governance from the spiritual and cultural level. From the constraints of practice to the lack of economic foundation, it is derived from the logic of reason.

First, the grass-roots party organizations at the helm of the red culture innovation rural social governance of the main function of the lack of practical difficulties. Constructing a reasonably distributed rural grassroots party organization system in grassroots rural areas is an important guarantee for strengthening the construction of grassroots party organizations and the leadership of the Communist Party of China in grassroots social governance. It is also the organizational support for the red culture to innovate rural social governance under the ' cultural governance model '. However, since the reform and opening up, the gap between urban and rural development in Jiangnan Plain has been widening, the hollowing out of rural areas at the grass-roots level has been serious, some natural villages have been merged into small villages, the population has been reduced, the quality of grass-roots party organizations and personnel in administrative villages is uneven, and the innovation ability is insufficient, which seriously restricts the overall planning and leadership of grass-roots party organizations. For example, in the revolutionary base area of western Hunan and Hubei, such as Zhoulaozui Town, Jianli County, Hubei Province, the number of rural grass-roots party organizations is decreasing day by day. Due to the low overall cultural level, low ideological awareness and old age of the grass-roots party members, they are restricted by the traditional culture of rural sages. The overall quality of some selected public representatives is difficult to assume the responsibility of innovating the grass-roots social governance pattern.

Second, the stock of red cultural resources in Hubei does not match the current market development material difficulties. At present, some local governments in Hubei still have insufficient financial investment in the development of red cultural resources. In addition, the phenomenon of " hollowing out " of the rural collective economy has greatly weakened the human and material resources mastered by the rural grassroots party organizations, making the political and economic foundation available to the grassroots party organizations to carry out their work insufficient, and the ideological leadership in the cultural field has weakened. Such undesirable phenomena have shaken the leadership mobilization and organizational authority of rural grassroots party organizations in the political, economic and cultural fields. Due to this situation, the lack of participation of grass-roots party organizations and the lack of positive leadership have limited the development of Hubei 's red cultural resources, and the red culture has yet to be further improved in terms of rising to collective consciousness and driving the local red economy and social good governance.

Third, the top-level system construction in the field of red culture in Hubei lags behind the dilemma of social governance mechanism. Hubei red resources have a wide range of radiation, a large coverage area, and are scattered in mountainous areas. It is reasonable to do a good job in top-level design to fully integrate regional resources and complement the joint development of advantages and disadvantages. However, at present, there is insufficient linkage between various regions in terms of resource development and policy formulation and planning, and the scale effect of unified planning has not been achieved. The root cause is that Hubei has a large regional span, and it is difficult to carry out overall planning and scheduling due to geographical environment, transportation and other location factors. In 2021, among the ' One Hundred Boutique Red Tourism Routes of the Centenary of the Founding of the Communist Party of China ', there are six selected high-quality routes in Hubei, including ' Revolutionary Dabie Mountain · Red Hubei-Henan-Anhui ', ' Red Wuhan · Hero City ' and ' Hunan-Hubei Border Soviet Area ', which are one of the more effective planning schemes put forward in recent years, but they are mostly limited to one region and one district, without forming a linkage effect. The development of the existing red cultural tourism market in Hubei Province is still not optimistic. Specifically, the lack of communication and cooperation in resource coordination and development between regions makes the overall resources lack reasonable planning and integration, and the lack of a unified planning system in the cultural field makes its role in social governance weak.

5. Exploring the Path of Hubei Red Culture Innovating Rural Social Governance

Culture is the cornerstone of promoting cultural industries to empower rural revitalization. There are rich traditional cultural genes and diverse red cultural resources in Hubei, but there is a general lack of advanced concepts and realistic paths to integrate them into grassroots social governance and help

rural revitalization. From the development, utilization and effective internalization of red cultural resources in the cultural field to the externalization practice of rural 'cultural governance model', it is necessary to integrate theory with practice and also need a strong organizational foundation. The following provides a path analysis of the current rural social governance of Hubei red culture innovation from three aspects: the guidance of scientific theory, the main function of grassroots party organizations, and the effective combination of traditional local culture.

5.1. Creating the Theoretical Engine of Hubei Rural 'Red Culture Governance Model'

Cultural governance constructs the requirements of a cultural upper framework and... The internal kinetic energy and various forms of culture are helpful to the basic conditions of governance operation. That is to say, red culture must rise to the level of cultural governance model with cultural identity and core value identity as the core. In rural social governance, the people should transform from the object of governance in the general sense to the subject of cultural consciousness to actively participate in governance, so as to apply the spiritual and cultural value of red cultural resources to grassroots social governance and form 'collective consciousness'.

The 'cultural governance model' directly expresses the social operation mode and action logic in the sense of cultural identity, which means that in order to realize the internal kinetic energy of red cultural resources to help rural social governance and rural revitalization strategy, cultural identity must be established on the logical path. It is necessary to adjust the system planning and design according to the current dilemma of rural social governance, activate the leadership subjectivity and initiative of rural grassroots party organizations, and condense the spiritual culture contained in Hubei red cultural resources into 'collective consciousness'. The most important thing is to build the top-level system in the field of Hubei red culture with the unified leadership of the government at the institutional level, extract the cultural symbols that unify the commonness and individuality, and enter the ears, brains and hearts through propaganda forms that conform to local characteristics. Secondly, we should strengthen the rural collective economy, attach importance to the coordination between red tourism and rural green ecological tourism, start with attracting investment and rural industries to strengthen the rural collective economy, and form a new industrial format in which red culture is deeply integrated into rural revitalization. Finally, the prerequisite for realizing the 'participation of everyone in governance' of rural social subjects is to identify the 'small and scattered' needs of farmers and solve the dislocation of supply and demand in the supply of red cultural services and rural social governance. 'New rural sages' play a major role in the public affairs of rural society. Although they represent a part of public opinion and needs by virtue of their social prestige, they should also pay attention to the opinions of more participants, improve and activate the rural cultural governance model under the leadership of the village party organization.

5.2. Casting a solid foundation for grassroots party organizations to help rural society good governance

Promote rural grassroots party organizations and party members to enhance their prestige and influence in poverty alleviation and rural revitalization. Strengthen the party building work of rural new economic organizations and social organizations...^[10] is also the only way to build grassroots party organizations to give full play to the red culture and innovate the rural social governance pattern. The realization of the 'cultural governance model' from the governance of the cultural field to the effective overall governance of rural society is a solid support for the rural revitalization strategy. This requires starting from the organizational level and team building level, leading and innovating grassroots governance, and serving the people. In the development of the work, we will build a grassroots red party organization, build a grassroots cadre team led by grassroots party building, and strengthen the leadership system and working mechanism. It combines talent introduction and wisdom introduction, excavates local talents, supplements red teams such as rural grass-roots mass self-government organizations, non-governmental organizations and volunteer teams, cultivates lofty ideals and beliefs and moral governance capabilities, and stimulates the vitality of rural organization teams.

Combined with the red culture with local characteristics, we will build a team that is familiar with and can effectively practice the governance model of red culture from the aspects of footwork, vision, brainpower. Through the practical action of benchmarking demonstration, it is proved that the grass-roots party organizations have profound and lasting soft power authority and positive credibility and appeal in rural social governance. Awaken the awareness of party members with red genes, enhance the ideological understanding and practical skills of party members, cadres and the masses to

practice the “ cultural governance model, “ let them deeply understand the spiritual connotation of red culture such as the Dabie Mountains spirit, and continue to use the inheritance of the red spirit as a force to stimulate the masses to participate in rural social governance, truly use the red culture to benefit the people, and explore a high-level development path that organically combines red cultural resources with rural social governance in the new era.

5.3. Coherent folk and red culture governance symbiotic win-win

In order to integrate red culture with rural social governance, it is necessary to take into account the traditional local culture while taking into account the spiritual and material aspects of red culture, so as to give full play to the social enlightenment function of red culture in a way that conforms to the local color, and integrate red culture into the governance of rural society through the dual role of red spirit and red material cultural resources.

Strengthen the innovative ideological and theoretical education of village-level party members and cadres, and attach importance to improving the spiritual and cultural level of villagers. For example, in the important nodes of major red historical events such as the founding of the party, the founding of the army, the commemoration of the first uprising of Wuchang in Hubei, the August 7th meeting, and the five major red historical events of the Communist Party of China, vigorously promote red memorial venues and relics such as red literary and artistic performances, preaching, and visits, and set up red cultural activities such as red book reading rooms to make red culture enter the eyes and hearts. We will unite the ideals and beliefs and values together, expand and deepen the popularity of red culture in rural society, create a diversified spiritual and cultural atmosphere for the countryside, and comprehensively help the construction of rural spiritual and cultural homes. It combines the ‘ tangible ‘ resources such as rural monuments, cultural relics and buildings with the ‘ intangible ‘ resources such as rural customs, legends, history and crafts, and relies on digital technology and digital platforms for creative transformation and innovative development, so as to enhance the comprehensive leading role of cultural industry in rural economic and social development. Using text, pictures, video and other multimedia forms to expand the form of red education materials, through the creation of pictures, poster design, story writing and other methods, the local red cultural resources are easy to transform the extremely rich red revolutionary traditional educational significance of people and things to create, so that it becomes a form easily accepted by the rural people, improve the efficiency of red culture propaganda and the ability of the people to absorb and transform. In the process of integrating red culture with folk customs and village regulations, the local red cultural soft power with the most positive energy has become the hard support for rural revitalization in the process of applying it to rural social governance.

6. Conclusion

In the new era, we should pay more attention to the red cultural form formed in the historical process of realizing the great rejuvenation of the Chinese nation since the founding of the Communist Party of China and give full play to this valuable spiritual wealth. Hubei has a natural endowment of red cultural resources. Its distinctive characteristics of extensiveness, continuity, openness, politics, people and nationality contain the deepest spiritual demands of Hubei people and represent the positive energy of socialist spiritual civilization. In the construction of ' cultural governance model, ' it is of great significance to make good use of the red cultural resources distributed throughout Hubei, carry forward the red revolutionary tradition and inherit the red gene for the realization of rural social governance in Hubei to promote rural revitalization. In promoting the innovative development of the pattern and path of rural social governance in Hubei Province, in the face of the dilemma of imperfect development and system construction of red cultural resources and the dysfunction of the main body of grass-roots organizations, the ' cultural governance model ' completes the top-level structure from the theoretical, institutional and practical levels, strengthens organizational leadership, and upgrades from the innovation of rural folk customs to the cultural identity of everyone participating in rural social governance, gradually infiltrating the capillaries of rural social governance. This is undoubtedly beneficial to innovate and improve the rural social governance pattern in Hubei and help the rural revitalization to open up a new situation.

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