A Research about the Development of the China Dream in Villages  
—Take Feng-Yu Town as an Example

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Keywords: China dream, Cultural Assessment System, Dissemination

Abstract. In order to know the dissemination of the China Dream in villages, our team walked into Feng-Yu town and had an investigation. On the basis of cultural vulnerability factors, we use a Cultural Assessment System¹ to explore cultural vulnerability and its present dilemma. The investigation shows that the China Dream has a little impact on the people of villages, mainly spreading by political discourse, and cultural views are controlled by media and government. The China Dream lacks a new cultural order and confidence in the pluralistic system of market economy and patriarchal relationships. We suggest that the China Dream should combine with the local characteristics, reducing governmental domination, adopting people’s opinions properly on the China Dream and reconstruct cultural order.

Introduction

From official introduction of various websites in China we can see that President Xi pointed out the China Dream in the 18th national congress of the communist party of China as an important guiding ideology and ruling idea, formally on November 29, 2012. According to the new revised Chinese communist party constitution, the China Dream is the latest development of socialism with Chinese characteristics in the new era. On October 18, 2017, the 19th national congress of the communist party of China (CPC) pointed out that China is more capable and confident than at any other time in history to realize the Chinese dream of the great rejuvenation of the Chinese nation.

I observed that farmers don’t care about the China Dream culture but their own interests. As a sociology professional college student, I have a reflection: why do people only pursuit of material and the lack of cultural beliefs? Why is the China Dream left out? How should the reconstruction of the grass-roots cultural belief system be carried out? In summer of 2016, I declared the China Dream culture subject in an official platform, San-Xia-Xiang, getting scholastic research funding support and the guidance of professional teacher. Taking the transmission of Chinese dream culture as an example, we can build a scientific cultural vulnerability assessment system for cultural communication by analyzing vulnerability factors in cultural communication. Further thinking its dilemma as culture of political discourse and promoting this cultural case to a broader scope and providing a feasible model for cultural evaluation and construction.

Literature Review

As for the directions, focus, Problems and blind spots in the process of China Dream culture dissemination, Liu-Yi, the corresponding author of this paper has discussed in detail in the article:

¹ “According to cultural vulnerability scale, we consider culture as a whole and find itself highly vulnerable from its own characteristics. Compared with economic, politic, and other achievements created by human, the culture is more likely to be damaged when facing with hit, and the damage is irreversible. Moreover, the composition of culture is very complex, compared with other kinds of culture traditional culture is more likely to fall into an abnormal and premature death when it is divided, which is highly vulnerable. Thus, we have established a cultural vulnerability assessment system to measure the value of cultural resilience, the higher cultural vulnerability, the lower resilience.” from Yi Liu The Establishment of a Cultural Vulnerability Assessment System and an Analysis of Its Applicability IJRES. Volume 4, Issue 6, Nov,2017.
Methodology

Main Variables of the Study

Research variables include the concept and cultural vulnerability factors of the China Dream\(^2\). The concept includes connotation, essence, basic goal and route, etc. Cultural vulnerability factors mainly include cultural ontology, transmission force, inheritance factor, ecological environment and cultural distance.

Investigation Way

Combining self-filling questionnaire and structured interview. Structured interview for government and self-filling questionnaire for farmers and students.

Respondents

Random sample in Feng-Yu town and objects\(^3\) are students, farmers and governmental grass-roots workers of three villages, Cha-Qi, Da-Fu and Ere-Lang, aged between 12 and 72.

Variable Specificity

There are mostly left-behind elderly, women and children around the town who are less literate, thinking the questionnaire is too difficult and refusing to answer privacy questions. Then our team streamlined the questionnaire and tried to use interview as much as possible. Effective recycling of 100 self-filled questionnaires, 168 electronic questionnaires.

Analysis Method

Based on qualitative and quantitative analysis, and describing the development status of the China Dream at the grass-roots level, and making causal and relevant analysis on the development dilemma of the China Dream.

Results

The urbanization of the Feng-Yu town started late, mainly relying on characteristic agricultural cash crop to develop economy. "Championship system" between the local government leads to culture has long lagged behind the politic and economy, besides, early cities had more cultural policies than villages where people are less literate and the dissemination style of the China Dream is unreasonable. So the China Dream lacks good cultural foundation and "ecological environment".

Discussion

Cultural Ontology

The China Dream culture includes political philosophy, ruling theory, traditional culture and customs. The internal inheritance is occlusive mostly confined to the internal political system. There exists cultural misreading to some extent in the process of external transmission, and most outsiders believe that the China Dream is a set of political discourse by which the ruling class can maintain its rule rather than cultural propaganda.

\(^2\)Cultural vulnerability factors, from Yi Liu 《The Establishment of a Cultural Vulnerability Assessment System and an Analysis of Its Applicability》

\(^3\)In Feng-Yu town, farmers make up the majority and students are a new cultural force, the government plays a key role in the cultural transformation by promulgating and guiding policy.
68.5 percent of the students believe that the China Dream culture has stability and continuity. However, there are many people who do not understand its current situation, thinking it has nothing to do with their living.

The China Dream culture formed political discourse communication system from central to local. The contents are not combined fully with local cultural characteristics, leading to less attraction and freshness. So people have difficulties in finding cultural sense of belonging and cultural integration and innovation are slow. In general, the culture provided guidance for the country’s development and thus has higher scientific and economic value.

**Inheritance Factor**

The China Dream culture includes traditional virtues and social morality, manifesting itself as village rules and customs in villages, which stabilizes the social relations and structure of the town by intergenerational transmission. However, according to interviews we can see that the China Dream culture has been misunderstood and distorted in the process of inter-generational transmission influenced by individual values.

The communication channel of the China Dream culture is relatively unitary and people mainly get information from TV and network, and the communication power of government, village and
peer group is declining gradually. Modern media has eliminated the function of public Spaces such as "teahouses and intersections" in villages.

Government pays more attention to political theory rather than practice, not combining with characteristic agricultural culture. So most people only participate in the local citrus culture festival but not the China Dream culture propaganda.

 Compared with the folk discourse of "communication standard" in western culture, the China Dream culture emphasizes political discourse. Members of the Communist Party of China basically have cultural discourse power to control resistance and maintain its own legal image. The local people seldom express their real opinions on the China Dream and lacks objective third-party cultural organizations to supervise and disseminate culture.
Ecological Environment

There are mainly old people, women and children in the town, gradual hollowing out of the countryside and the lack of vitality also bring a highly stable political situation, which creates a healthy ecological environment for cultural communication. The grassroots legal system is gradually improved and freedom of expression is guaranteed. The farmers have stable harvest based on food crops and oranges, which provides economic guarantee for cultural transmission. But the media and advertising activities are subject to the local governments and lack of cultural social organizations or social groups. The Internet has lowered the pressure of public opinion on the China Dream and people can express freely to some extent. However, the traditional farming culture is closed and the concept of law advocated by Chinese dream culture lacks the soil of growth.

Cultural Expectations

The evaluations of the local people on the China Dream are generally good, but they say that the China Dream culture is less concerned about the basic level of education, ecology, politics and social security. Then the infrastructure of cultural communication also needs to be improved.

Most farmers believe that the China Dream has a positive impact or no impact on their lives, and the realization of the China Dream depends on the country, people and individual. According to the interviews, local residents hope that the China Dream can include the following contents: improving medical treatment, strengthening political participation, the education of migrant children more fair, focusing on rural environmental pollution, normalization of township enterprises, solving the problem of rural older youths’ marriage, placing village broadcasting, the government come into the countryside to speak culture. Integrate local characteristic culture with the China Dream. Most students talked about the issues of environment, education and people's livelihood, employment, and especially attached importance to the development of science, technology and education. They thought that young people should combine personal dream with the China Dream and shoulder the historical responsibility of realizing Chinese national great rejuvenation by applying what they have learned to practice.
Conclusion

The research findings affect governmental decision-making. The local government has adopted some of our opinions in the end of the survey. In the process of driving the development of local economy at the same time, combining citrus culture with the China Dream and spreading to the outside. There are great differences in lifestyle and modes of production across China, therefore, it is recommended to use cultural vulnerability factors to analyze local cultural background and build a large database. We also hope that the world can learn from the cultural vulnerability assessment scale to build its own database and promote global cultural communication, which is part of our ambition.

National nihilism began to erode young people's thought, so it is very important to how to deal with the relationship between foreign and domestic culture. The Chinese dream culture itself is also looking for legal historical and realistic basis. However, the use of traditional culture is not reasonable enough, and lack of attention to the present practice, which is far away from people’s living and lead to a sense of separation. With the introduction of market economy, profit becomes the universal principle then morality and culture fail when facing interest. How to find the collective "spirit sharing" in an age of increasing individuality and how can we establish new cultural order in a multi-cultural system?

Acknowledgement

This research was financially supported by ministry of education humanities and social science research youth fund: “1919-1949: the different of ‘impression’ between Chinese and Japanese culture”, The ShaanXi Social Science Foundation of China: “The education and cultural identity of the foreign students along the Silk Road countries - Study on foreign students majoring in agriculture” (NO. 2014J23)

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