

On the Concept Education of Poverty Alleviation of Cultural Industry in Yulong County

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Abstract: At present, the cultural industry also plays an important role in the Rural Revitalization of Yulong County in the new era, which is a more rapid and active cultural creation. However, there are many conceptual problems in promoting the development and education of cultural industry, and some cognition of villagers has seriously affected the development of poverty alleviation. Therefore, this paper discusses the conceptual issues of poverty alleviation education, and tries to provide suggestions for the education construction of beautiful villages in the new era.

Keywords: Cultural industry; Poverty alleviation; Concept; Education

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The cultural industry has driven the economy of the poor areas in ancient times. Because of the barren land and large population, a group of women who are good at singing and dancing went out to perform

for a living, while men made various handicrafts for sale, which not only strengthened the endogenous cultural level, but also improved the national living standard. Similarly, the current cultural industry in the new era of Rural Revitalization of Yulong county also plays a crucial role, which is a more rapid and active cultural creation. However, it is not easy to make the cultural industry develop well in the rural small-scale peasant economy of the poverty-stricken areas in the typical "dual" economic structure of China. The vague cognition of the cultural industry and the untimely internal contradictions form a barrier to the development of the cultural industry. This requires us to correct the injection of new ideas in poverty alleviation education, or to think about it on the other hand, but its requirements for "span" and "depth" of creativity are relatively low. In addition, with the joint efforts of all walks of life to the input and output of rural cultural industry, as long as we can find a breakthrough corresponding to the local traditional culture and improve it slightly, we can often receive different degrees of "touchstone"Gold "effect.

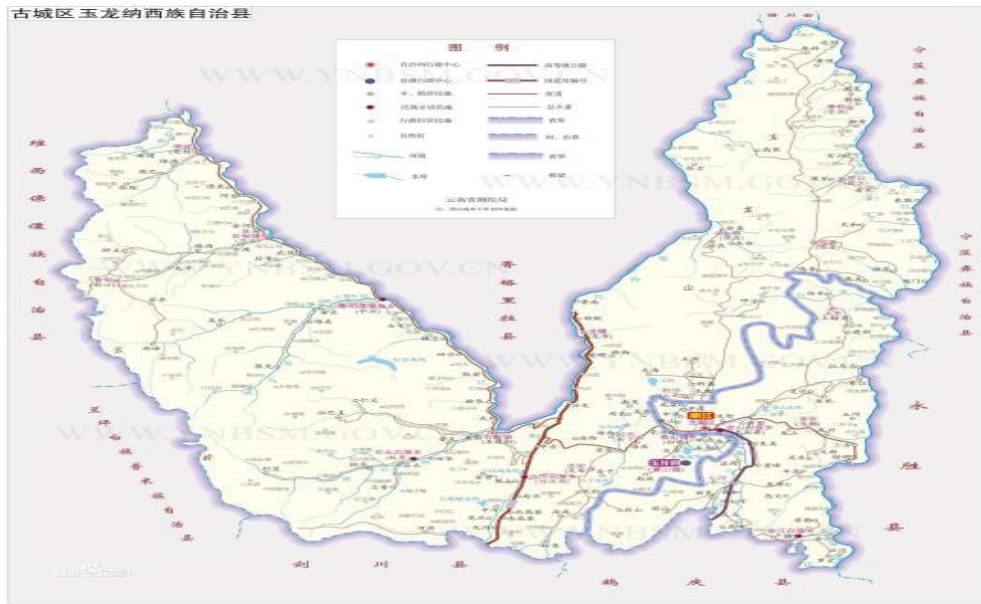


Figure 1. Yulong country map

1 The original cognitive errors to be eliminated in the Ideological Education

1.1 The ultimate concern of cultural industry is "profit"

In the current environment of targeted poverty alleviation, it's hard not to let people link any action related to Rural Revitalization with profits. After all, it's really poverty alleviation to let people's pockets bulge. So when it comes to "cultural industry", people naturally think about how to use culture to make money. That's right. But from a long-term perspective, overemphasizing the supremacy of profit is really a waste of effort. In the case analysis of poverty alleviation concept education, we can add the previous failure of Yunnan Great betelnut garden folk culture tourism village: since the 1990s, many traditional villages in Yunnan have joined the wave of cultural industry development in response to the call of government cultural tourism, and the great betelnut garden is a victim of the great wave. Since the beginning of joining the great betelnut garden, they have paid great attention to business. Over time, tourists have been bewildered by a wide range of commodities that can be seen everywhere. Is it just to change a place to buy commodities that can be bought anywhere? After the development can be imagined, now is no one's attention. Therefore, to strive for the sustainable development of the cultural industry in the strategy of rural revitalization, its development should not be to enhance the short-term economic value, but to more

penetrate into the local original culture, and to slowly seek long-term economic benefits in the cultivation of cultural heritage; the ultimate concern of the rural cultural industry should also be "culture", not "profit".

1.2 "Weightlessness" of cultural elements

It is also mentioned that the ultimate concern of the rural cultural industry is culture, so it is not difficult to find that the life of the country and the nation, as small as food and even wine, will be called "so and so culture". In fact, their commonness lies only in their cultural elements^[1]. To create such a chaotic situation, I want to prove at least that we have two estimates of "weightlessness" of culture. This is a misunderstanding of cultural cognition under the general environment, but it directly affects our judgment on the direction of cultural industry in the specific measures of Rural Revitalization.

A kind of "weightlessness" phenomenon is that it occupies cultural resources, overestimates itself and makes a wild price. In the process of the development of rural cultural industry, many places think that the things of the old ancestors can be exchanged for money, just like the Great Wall in Beijing and the Zhongshan Mausoleum in Nanjing. However, this is not the case. First, with the development of Chinese "dual" economy for so many years, the cultural communication in the countryside is quite blocked. Even if there are many good cultures left by the ancestors, it is impossible to achieve a spectacular effect, let alone Yulong county is still in the mountains and few people know it. Second,

the villagers have a high probability. The local society thinks that its "treasure" is worth money, and then a new round of "enclosure movement" begins. Each party acts in its own way and competes with each other, which is no different from charging high price to buy road money.

There is also a phenomenon of "weightlessness" that relatively underestimates the value of cultural resources. For example, in order to cater to the revitalization of the countryside, the cultural industry has transformed the ancient buildings left behind in the local area into characteristic hotels; tomorrow, the son will get married, sell the Ming and Qing furniture at a low price, and replace it with a bunch of cheap modern combination furniture. This is the same as the "four old" and "cultural relics" in the "Cultural Revolution" or the early stage of reform and opening up. In the final analysis, the awareness of cultural resources is not high, so, on such a basis, if you want to use the cultural industry to revitalize Yulong County's villages, do you want to pursue tower instead of having no foundation?

2 When ideological education meets the cultural paradox of "micro era"

In the selection of "2012 Chinese character of the year" held by new weekly, the word "micro" was elected as "Chinese character of the year" by high vote. In the following eight years, "micro" continued to occupy our life: wechat, micro film, wechat business, etc. In this way, some rural people have entered the "micro era" of the global village. The cultural paradox comes from the duality or multiplicity of the value of such an era. This is an inevitable problem in the education of poverty alleviation concept.

2.1 The unity of opposites between scientific media and humanistic culture

We can imagine that the way in which the cultural industry helps the Rural Revitalization of Yulong county is to give a pair of wings to the traditional culture, and the soul of this "way" undoubtedly lies in the spread of culture. As mentioned before, the ultimate concern of the cultural industry is "culture", so there is a paradox: from the source, the communication of traditional Chinese culture is usually a direct communication. No matter how to teach and educate people or perform in literature and art, the communication carrier used is more single. One person, one table, one platform is enough, while the contemporary culture is born with

science and technology. With the help of tools, micro movies and micro reading almost spread culture through mobile computers. They seem to be more suitable for the rhythm of the "micro era". Obviously, Chinese traditional culture lacks the support of scientific spirit and modern technology in history, and now science is a part of human culture. Human culture needs to catch the fast train of scientific media to achieve the ideal effect of the times, which is out of place and the general trend. Therefore, the present rural cultural industry is full of the unity of science and humanity. Let's think about it boldly: God created Adam and made a woman out of Adam's rib. Since then, human beings have been born. If human science and technology developed unprecedentedly hundreds of years later, scientists have created robots with self-awareness and reproduction ability, and then human beings fly to outer space, will robots also write their own civilization and call human beings "creating him "Our" God"? Of course, this assumption is a little overwhelming, but it is in line with snow warning to the world in two cultures, that is, the unity of opposites between science and humanity, which also provides guidance for the development of cultural industry under the strategy of Rural Revitalization in Yulong County.

2.2 The dialectical connection between elegant culture and popular culture

In the past hundred years, there have been "disputes between China and the west", "disputes between ancient and modern times" and "disputes between elegance and vulgarity" in the discussion of culture. These three debates have never stopped and are inevitable. The science and humanity mentioned in paradox I is actually a part of China, the West and the humanities^[2]. Let's talk about "the struggle between refined and popular". Japan is the gathering place of "elegant culture" in Chinese traditional culture. At least before Meiji Restoration (1868), Japan had been under the influence of Chinese culture. Why do you say so? Whether it was Qin Shihuang who sent people to Fusang to seek immortality, or Zheng He who left several people in Japan by the way of going to the west, who were educated or in close contact with the scholar bureaucrats, the source culture they gave Japan represented the elite class, so today we see the tea ceremony, diet, ceremony, etc. in Japan. It is the same line of "elegant culture". On the contrary, the rural culture in the development of "dualism" is

the representative of "popular culture". In thousands of years, Chinese tribes merged with each other, and the imperial power came into being one after another. Only then did "elegant culture" stand out from "popular culture". That is to say, culture originally belongs to the public. In the continuous development of society, culture forms the division between elegance and vulgarity, which is obviously reflected in Chinese cities and villages. It seems that refined and popular culture is separated, but in fact, the boundaries of the development of rural cultural industry are increasingly blurred. First of all, the cultural entry point for the development of rural cultural industry in Yulong county does not need to be too high-end. Only when it is in line with the local culture, can it be more deeply rooted in the people mind, which also makes the local culture closer. Secondly, the cultural media of the "micro era" has a wide coverage of science and technology. While villagers receive foreign culture, they can also act as cultural communicators, using micro video to spread local culture to the outside world. Elegant and popular culture can communicate quickly with each other and enjoy each other as time goes by. Therefore, how to deal with the interaction between "elegant culture" and "popular culture" is the key to the revitalization of rural culture in Yulong County.

3 When idea education is in the bottleneck of reality

Breaking the shackles of the concept, breaking the heavy fog of thought, hovering over the original cultural cognition and paradox for a while, we now stop in the real education park of cultural industry in rural development. This is a piece of soil different from that of the city, with different "irrigation", on which are the "native products" in the state of desiccation.

Education analysis of poverty alleviation concept I: the bottleneck of cooperation between state sponsorship and market allocation of resources

In reality, the socialist reform in Yulong county is relatively lagging behind. Its performance in the cultural industry is that the boundary between the cultural industry and the cultural industry is blurred, or more appropriately, most of the cultural activities are unilateral input by the state. Thus, the awkward state of "the government is the main investor, the leadership is the basic audience, the award is the main purpose, and the warehouse is the main destination" is created. In the real cultural industry rural investment, it is almost

unheard of to let the market allocate cultural industry resources independently. It's not that it's not good for the state to arrange cultural industry, but in the actual operation process, it often has a strong administrative color, disoriented multi command, contradictory power disputes and unbearable economic benefits become a typical chronic disease^[3]. Therefore, in order to better avoid such a situation and let market intervention produce "catfish effect", we believe that Adam Smith's "invisible hand" can activate the slow-growing cultural industry market, so as to make our rural revitalization measures work organically.

Education analysis of poverty alleviation concept II: the interaction bottleneck between public cultural services and cultural industry in Yulong County

First of all, we need to clarify the relationship between public cultural services and cultural industry: first, public cultural services focus on the development of local cultural resources, which is a highly recognized resource, which also provides a cultural source and inspiration for the development of cultural industry; secondly, in the construction of public cultural services in Yulong County, there is bound to be a considerable amount of capital inflow, and then bring social assets into the cultural industry, to inject capital vitality into the cultural industry; thirdly. The cultural resources sharing of public cultural services has broadened the publicity channels of cultural industry, and the venues used by public cultural services have also provided a display platform for cultural industry. Finally, the talent resources brought by the overall planning of the construction blueprint of public cultural services have also provided the wisdom to guide the future development direction of cultural industry. Next, the cultural industry also plays a role in public cultural services: the direct impact is that the development of the cultural industry can drive the local economic income, which in turn can feed back the public cultural services and make the hardware facilities of the public cultural services better; the indirect role is that the value concept of the cultural industry will also influence the value of the public culture imperceptibly. In pursuit of, modern industrial operation mode, creative investment and resource integration methods will bring inspiration to the construction of public cultural services and ultimately improve service efficiency^[4]. It can be seen that public cultural services and cultural industries complement each other, especially on the road of Rural Revitalization. The construction of public

cultural services is not only the cultural well-being of the local people, but also more deeply rooted in the people hearts, which is conducive to the development of cultural industries and ultimately to the revitalization of the countryside. Unfortunately, at present, the construction of public cultural services in Yulong county still faces a series of problems, such as lack of talents, lack of funds, and being eager for success, but it is better to take action than not.

4 Conclusion

Only by recognizing the reality and using education to improve the cultural awareness of the villagers can poverty alleviation be more handy, and the cultural industry will not be helpless. Yulong county has a long

way to go, and cultural poverty alleviation also needs to be followed up in time to form a complementary with the cultural industry, so as to lay a good foundation for building a well-off society in an all-round way in the future.

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