Research on Cultural Space Reengineering in the Consolidation Process of Poverty Alleviation Achievements in Western China

Fangting Yu

School of Marxism, Hohai University, Nanjing 210000, China

yft2002@foxmail.com

Abstract. The reconstruction of cultural space emphasizes the integration of cultural heritage projects from a spatial perspective, which can become a long-term mechanism to help ethnic minority areas achieve precise poverty alleviation. The achievements of poverty alleviation have proven that the good construction of government administrative mechanisms can provide political and social security for the integration of cultural heritage and industrial transformation. In the new era, in order to help the rural revitalization and development, this paper hopes to carry out the research on the necessity, feasibility and specific operation methods of cultural ecology space reconstruction integrating the government administrative mechanism based on the social and cultural functions of implicit ideological and political education to provide innovative experience summary, academic achievements and practical suggestions for poverty alleviation in the west.

Keywords: Rural revitalization; Ethnic culture; Economic development.

1. Introduction

1.1 Research on Ethnic Cultural Background

Due to its unique geographical location and ethnic minority culture, Yunnan Province poses a huge challenge to the overall poverty alleviation efforts in the western region. In order to comprehensively consolidate and deepen the existing achievements in poverty alleviation, it is necessary to study and explore ethnic minority cultural issues.

The extremely important issue in ethnic cultural issues is the inheritance and protection of intangible cultural heritage of ethnic minorities. The report of the 19th National Congress of the Communist Party of China also clearly stated the need to "promote the creative transformation and innovative development of excellent traditional Chinese culture". The primary issue in protecting and inheriting the intangible cultural heritage of ethnic minorities, which is an important component of the excellent traditional culture of the Chinese nation, lies in how to achieve creative transformation and innovative development, as well as how to stimulate the cultural consciousness of intangible cultural heritage holders to activate their inner vitality.

In the context of poverty alleviation, the special social conditions in Yunnan Province determine that the primary topic for exploring the long-term mechanism of poverty alleviation for ethnic minorities in Yunnan Province is to discuss the long-term mechanism for protecting the intangible cultural heritage of ethnic minorities. It is necessary to comprehensively consider the cultural ecology system and daily production and life in ethnic minority areas, and try to realize the resource transformation and regeneration of intangible cultural heritage under existing conditions, so as to improve the material living standards of holders and inheritors, thus activating their endogenous inheritance power, and further consolidating and expanding the influence of intangible cultural heritage in poverty alleviation. However, it is worth noting that the inheritance of intangible cultural heritage in modern society is difficult to avoid the impact and influence of modern industries and technological industries, and it will inevitably be destroyed due to its differences from modern production and life, resulting in the disintegration of the internal driving force of the holders and inheritors.

1.2 Shaping of Cultural Space

The reconstruction of cultural space can effectively solve the above problems. The cultural space reconstruction model emphasizes the integration of cultural heritage projects from a spatial perspective, so that they can fully tap into their resource potential without changing the original intention of inheritance and protection. Based on a deep understanding and interpretation of the cultural connotations and life significance of intangible cultural heritage of ethnic minorities, effective ways of transforming and reusing intangible cultural heritage resources are explored, The contribution of inheriting intangible cultural heritage of ethnic minorities in assisting regional poverty alleviation and providing valuable local experiences for the reuse of intangible cultural heritage resources of ethnic minorities in other deeply impoverished areas. In the practice of poverty alleviation, the government serves as an external link for coordinating and managing cultural groups, providing administrative and institutional guarantees for the integration of cultural heritage and the transformation of intangible cultural heritage industries. The government has strengthened the role and effectiveness of government administrative mechanisms in poverty alleviation of intangible cultural heritage through administrative system reform, personnel allocation adjustment, and specific administrative implementation planning. However, the government's insufficient emphasis on the reconstruction of cultural space, low investment, and narrow coverage are not conducive to the in-depth development of the poverty alleviation of intangible cultural heritage of ethnic minorities, which can easily lead to conflicts between intangible cultural and economic interests of ethnic minorities and the decline of ethnic minority cultures in the later stages of poverty alleviation. Therefore, in order to transform the assistance of cultural heritage in poverty alleviation from "blood transfusion" assistance to "hematopoietic" assistance, it is necessary to start from the analysis of government administrative mechanisms and study how to adapt to local conditions and circumstances in the process of cultural space reconstruction at the level of government administrative system, personnel arrangement, and administrative planning, in order to better serve the cause of poverty alleviation for ethnic minorities. And 'implicit ideological and political education' can serve as an effective means of connecting the reconstruction of cultural space with the intervention of government administrative mechanisms, creating a cultural communication bridge between the two.

1.3 Ideological and Political Education

The special cultural nature, cultural mission, cultural ability, and cultural spirit inherent in ideological and political education also require government workers to deeply understand and grasp the ideological trends of holders and inheritors of intangible cultural heritage in the face of the protection and inheritance of intangible cultural heritage, and stimulate their internal motivation. This project is based on the practical achievements of Dongba Cultural Heritage in Naxi Autonomous County, Lijiang City, Yunnan Province, which are typical representatives of intangible cultural heritage in poverty alleviation efforts in the western region. Through the design of a unique evaluation system from the perspective of ideological and political education sociology and on-site visits and research, efforts are made to summarize literature, conduct interviews and questionnaires Data analysis and other means abstract the theoretical materials of the two places' intangible cultural heritage poverty alleviation, explore the necessity, feasibility, specific operation methods of cultural ecology space reconstruction, and how to better integrate the role of government administrative mechanism under the cultural link of "implicit ideological and political education", and behind the economic effect of intangible cultural heritage in helping regional poverty alleviation. By studying the integration construction mode at this stage, we can provide experience summary, theoretical achievements, practical suggestions, and feasible solutions for the poverty alleviation cause in the western region.

2. Research Status and Development Trends at Home and Abroad

2.1 Research on the Causes of Poverty

Analyzing the causes of poverty is a prerequisite for studying ways to solve poverty. The academic community has conducted research on the causes of poverty in multiple disciplines such as economics, sociology, and political science. Scholars' research on the causes of poverty can be summarized from the perspective of the main influencing factors into the theories of resource scarcity, market scarcity, institutional limitations, and human factors. In addition to these four poverty theories, there are also scholars who summarize the causes of poverty from three perspectives: Functionalism poverty view, conflict school poverty view and neutrality poverty view. The academic community has conducted specific research on the concept, characteristics, scope of adaptation, effectiveness, advantages and disadvantages of poverty alleviation development models. There are many types of poverty alleviation models, and the following is a list of the most important research models currently available.

A win-win model for poverty alleviation and ecological protection through immigration. The academic community had already proposed the concept of "ecological migration" at the end of the 20th century. Prior to this, such poverty alleviation measures were summarized as "poverty alleviation relocation", "environmental migration", etc. Scholars generally believe that ecological poverty alleviation is one of China's current poverty alleviation measures with sustainable development capabilities. Ecological migration is a kind of ecotype poverty alleviation system that improves ecological conditions, strengthens industrial skills, and improves self-development level through relocation of people in areas with deteriorating ecological environment, so as to completely get rid of poverty[1].

2.2 Cultural Space Research

At present, research on Cultural Space at home and abroad mainly focuses on the definition of concepts, connotations, and properties. Cultural space has increasingly become an important project in the protection of international intangible cultural heritage, while domestic research is relatively lagging behind. Wu believes that cultural space is a new development of anthropological cultural circle theory. On the basis of summarizing the definition of cultural space by UNESCO, Chen believes that cultural space actually refers to an integrated cultural space-time. Zou believes that cultural space represents the spatial dimension of the human world, which is relative to time itself, that is, cultural space must be vertically continued and developed through time[2]. Peng believed in his study of Fujian Nanyin that as one of the most representative features of Minnan culture, Nanyin contains rich cultural spatial expression factors[3]. From this, it can be seen that the most prominent feature of cultural space is that the core form of cultural expression exists in the "spatial dimension" where history and reality overlap. Zhang elaborated on the three characteristics of cultural space: "liveliness", "traditionalism", and "integrity". Xiang believes that cultural space is an important form of intangible cultural heritage protection, with "typological" significance, and therefore believes that China has at least five different types of cultural space resources[5]. Qu believes that the most appropriate place to exist in cultural space should be ethnic minority groups and communities, as there are a large number of cultural expressions with "primitive cultural" value preserved there[6]. Liu believes that cultural space not only refers to a cultural place that is geographically rational, but also has a cultural sense of "metaphorical space", that is, the value judgment of oneself and others on their cultural practices[7]. Li divided cultural space into living space and local space. In addition, based on on-site investigations of specific cultural practices, it is advocated to adopt the form of cultural space to protect cultural expressions with distinct regional characteristics. For example, Guo explored martial arts, Ran explored Zhuang wooden trumpets, Zhong explored Taiwanese folk festivals, Zhou explored Qiang culture, Quan explored Huadu Shiling Pangu culture, and Li explored folk craft culture[8].

Li pointed out that exploring coastal tourism space from the perspective of cultural research is a supplement to traditional tourism geography research[9]. Fujiwara et al. deconstructed tourism resources from the perspective of cultural composition into three levels: material cultural landscapes, cultural customs of institutions and behaviors, and cultural arts of consciousness. They then combined time and space to form four levels: tourism cultural areas, tourism cultural departments, tourism cultural factors, and tourism cultural factors[10]. Huang Tai et al constructed a dynamic relationship system between culture, space, and tourism[11]. Hou Bing et al. proposed an analytical framework for the spatial form of cultural tourism based on the research system of cultural space, and based on this, pointed out the shortcomings and research trends of cultural tourism research[12]..

2.3 Research on Anti Poverty Theory

The anti-poverty theory is developed on the basis of poverty theory (such as human capital theory, social structure poverty theory, Functionalism poverty theory, welfare system poverty theory, ecological environment poverty theory, poverty vicious circle theory, etc.). Human beings have explored the theory of anti-poverty in the process of constantly fighting against poverty. American economist R.R. Nelson proposed the "low-level equilibrium trap" theory, which states that there exists a "low-level equilibrium trap" when the lowest per capita income level increases to a per capita income level equal to the population growth rate. In this trap, any energy above the growth of per capita national income at the lowest level will be offset by population growth. Developing countries must persist in large-scale basic investment, so that the growth of investment returns exceeds population growth, in order to break out of this trap[13]. This theory also points out that the lack of capital is the fundamental cause of poverty, so finding the source of capital is the fundamental way to solve the problem of poverty. Harvey Leibenstein, another American economist, proposed the "critical minimum effort" theory, which emphasizes the importance of investment in poverty alleviation. He believes that ensuring a sufficiently high investment rate, allowing national income growth to exceed population growth, and increasing per capita income are fundamental to breaking the vicious cycle between low income and poverty. This investment rate is the "critical minimum effort", and to achieve it, it is necessary to have conditions such as stimulating public enthusiasm, changing traditional concepts, encouraging innovation, and creating a suitable investment environment. Gunnar Murdar proposed the theory of "cyclic accumulation causality" to explain the poverty cycle caused by low income in underdeveloped countries. He believes that the fundamental cause of poverty lies in the social system or structure, and the differences in the fundamental social system or structure of a country result in widespread economic poverty in underdeveloped countries[14]. He believes that the process of socio-economic development is dynamic, with various factors interconnected and influencing each other. The initial change of one factor will directly or indirectly cause corresponding changes in another or multiple factors, thus forming a "cumulative cycle". He advocates achieving income equalization through various social and political system reforms, stimulating consumption by the poor, increasing investment ratios, and ultimately promoting a rapid increase in per capita income levels in developing countries[15].

2.4 Research on Poverty Alleviation of the CPC

Foreign scholars generally believe that since China's reform and opening up, the acceleration of industrialization, the improvement of social security level, and the implementation of poverty alleviation and development work have made great achievements in poverty alleviation in China. In addition, foreign scholars define the current poverty in China as "transitional poverty". They believe that after China's transition from the planned economy era to the market economy era, the disconnection between the old and new systems has led to some "new" poverty phenomena. After the Economic restructuring, the urban labor force has increased. A large number of migrant workers and other migrants have been excluded from the formal urban structure, and a considerable lower class is forming, They are institutionally detached from mainstream urban society. Taylor, J.G evaluated the current poverty situation in China from seven aspects: the health status of the impoverished

population, education, farmers losing land, population mobility and migration, rural empty nest elderly and children, the connection between poverty and the environment, and inequality[16]. He believes that the accelerated development speed in China has led to the exacerbation of social inequality, which is an important reason for poverty. In poverty alleviation work, China has made significant investments in education, environmental protection, health, and other aspects. The increase in population mobility and urban-rural integration have become the main trend in the future. Portable social insurance policies and social safety nets are important ways to solve the problems of unemployment and land loss among the floating population, as well as inequality and poverty in the coming years. Some foreign scholars believe that the liberalization of China's agricultural commodity market has stimulated production, increased farmers' income, and reduced poverty. Donaldson, J.A argue that this statement is an exaggeration, too biased towards an open market and the economic growth brought about by reform and opening up to solve poverty in China[17]. He believes that in China, the role of the government is more important in poverty reduction. The government can more effectively solve China's poverty problem through the redistribution of public resources, the establishment of a market operation system, and the design and formulation of poverty alleviation policies, deepening the understanding of the development and promotion role of politics and policies in poverty reduction. Rahman, M.W evaluated microcredit projects in Shaanxi and microcredit services provided by non-governmental organizations. The study showed that the income and savings of microcredit participants have increased, and microcredit projects have had a positive impact on poverty reduction. In addition, women's choices in market decision-making have increased. The research conclusion is that successful and sustainable microcredit plays an important role in improving the lives of the impoverished population, improving the rural economy, and reducing inequality between urban and rural areas[18]. The technical diagram of the current research status at home and abroad is shown in Figure 1.

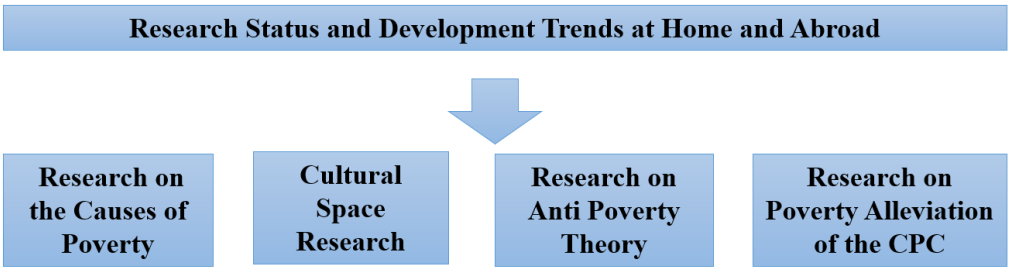


Figure 1. Technical Chart of Research Status at Home and Abroad

3. Cultural Space Research

3.1 Sociological and anthropological research on cultural space

French philosopher H. Lefebvre listed numerous types of space in his book "The Production of Space": absolute space, abstract space, shared space, concrete space, etc., including the term "cultural space", which should be the earliest appearance of "cultural space" in semantics[19]. At the 155th General Conference of UNESCO (1998), "cultural space" was defined as "a place where traditional culture is concentrated and popular, and can also be defined as a period of time during which specific activities are usually held regularly. This time and natural space exist due to the presence of traditional cultural expressions in space". This is the earliest application of "cultural space" in important international documents. The Manifesto on Representative Works of Human Oral and Intangible Heritage states that cultural space is defined as "a concentrated expression of intangible cultural heritage with special value", and in its selection rules, it is defined as "a place where traditional folk cultural activities are held in a centralized manner"[20]. Edmond Moukala, a cultural official of the

United Nations Office in Beijing, believes that "cultural space" refers to "a place or a series of places where folk or traditional cultural activities occur in a regular manner, or a time selected for a certain cultural event." Russian linguist B.B based on the anthropocentrism, It is pointed out that "cultural space is the form of existence of culture in human consciousness, the culture expressed by consciousness, and the existence of culture in its carrying consciousness". Japanese scholars believe that cultural space not only possesses historical, local, and regional characteristics, but also encompasses the actual operation of life in existing time and space[21].

3.2 The Study of Cultural Space in Geography

Cultural space is the cross field of human geography and cultural geography, and cultural area is its main manifestation. The concept of cultural zones was first proposed by cultural anthropologists in the late 19th and early 20th centuries. BoasF proposed the connotation of cultural zones to divide the tribes of North and South America[22]. Wu believes that Bastian's proposal of "geographical provinces" pioneered the concept of modern "cultural areas", with the difference being that "geographical provinces" can be intuitively perceived, while "cultural areas" are mainly based on the classification of object standards and firsthand experience[23]. Subsequently, the academic community combined cultural research with geographical research to analyze cultural phenomena from a geographical perspective.

3.3 Research on cultural space in human geography

Human geography focuses on studying the spatial distribution law of human phenomena from a regional perspective, focusing on explaining the formation process of human activities and human activities and human characteristics, revealing the relationship with the geographical environment, and predicting its development trend. The cultural area from the perspective of human geography refers to the spatial distribution of people with certain cultural characteristics[24-25], which represents the spatial phenomenon of humanity. Cultural regions are also the research focus of cultural geography. At the beginning of the 20th century, the American geographer Sauer founded modern cultural geography, claiming that geography should devote itself to studying the relationship between human culture and landscape. When cultural geography makes the judgment of cultural spatial pattern, it develops the cultural relativity advocated by German philosopher Herder into multiculturalism. The cultural area from the perspective of cultural geography can also be defined as the cultural circle, which is based on and presupposed by the cultural characteristics associated with different groups living in the same geographical area. It is the product of the common construction of cultural time and space. It reconstructs the order of cultural history and the relationship between different groups through the cultural characteristics of spatial distribution. [26]

3.4 Research on Cultural Space by Tourism Scholars

Foreign scholars Gartner W (1989), Echtner M, RitchieJ (1991), Gartner W (1993), and MazanecJA (1994) have studied the relationship between destination artistic space and tourists' overall perception, and most of them are related to food and accommodation, scenery, and landscape characteristics[26]. Cultural heritage and folk tourism space are relatively concentrated research areas. Baker (1994) established a conceptual model using the "stimulus organization response" scale to describe the interactions and impacts of various elements in the spatial environment [27]; Bonnma et al. (2007) proposed the concept of artistic conception space when studying heritage tourism attractions, which can influence tourists' feelings and imagery of evaluation or revisiting, and managers can use it as a tool for marketing and promotion. The technical diagram of cultural space research is shown in Figure 2.

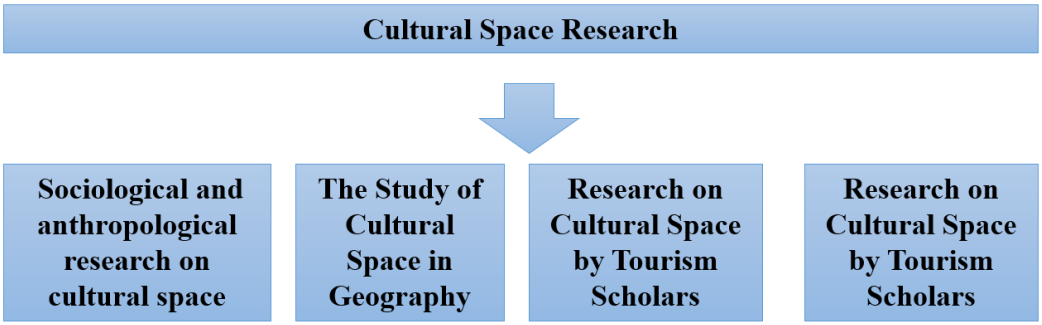


Figure 2. Shows the technical diagram of cultural space research

4. Conclusion

With the cultural link function of ideological and political education, this paper combines the current cultural ecology status and reconstruction direction of intangible cultural heritage with the specific practice of poverty alleviation in the western region. Based on the current demand orientation and cultural values of intangible cultural heritage in society, combined with the special circumstances of the two regions themselves, improvements will be made to the relatively imperfect or ineffective protection, inheritance, and innovation of the Dongba Culture in Lijiang and the Guandu Ancient Town Cultural Heritage in Kunming. The direction of local cultural space reconstruction will be proposed to form a realistic and feasible evaluation system. Taking this as a reference, integrate its practical value that can be applied in areas with rich intangible cultural heritage but currently in a critical period of poverty alleviation, propose the standard conditions that it should possess in all aspects, and provide reasonable suggestions and guidance for future specific practices of poverty alleviation in relevant regions

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