

# Research on the Path of College Students' Contributing to Rural Culture Construction in the Context of Rural Revitalization Strategy

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## Abstract

As the central priority of China's "Agriculture, Rural Areas, and Farmers" initiatives in the new era, the Rural Revitalization Strategy confronts practical challenges of cultural hollowing-out and intergenerational discontinuity during the modernization of agriculture and rural communities. The paradoxical coexistence of diminishing traditional farming heritage and imbalanced contemporary cultural resources establishes the cultivation of rural cultural ethos as a critical breakthrough point for strategic implementation. University students emerge as innovative catalysts for revitalizing rural cultural heritage through their knowledge capital and modern perspectives. Their engagement addresses dual imperatives: remedying talent deficits in grassroots cultural governance and facilitating bidirectional cultural exchange between urban and rural systems. Current practices reveal systemic constraints including fragmented participation, misalignment between supply and demand of cultural services, and insufficient institutionalization mechanisms, necessitating comprehensive solutions. This study investigates the operational dilemmas and breakthrough strategies of student-led cultural interventions, grounded in the coupling logic of cultural rejuvenation and human capital development. Based on the coupling logic of cultural revitalization and talent revitalization, this paper focuses on the realistic dilemma and breakthrough path of college students' participation in rural cultural construction, and provides theoretical reference for the construction of sustainable rural cultural ecology.

**Keywords:** rural revitalization, University Students, rural culture, Path of Construction

## 1. Introduction

The revitalization of rural culture serves as the spiritual cornerstone for the implementation of the rural revitalization strategy, shouldering the dual missions of carrying forward the farming civilization and reconstructing the modern value system. As a new intellectual force, contemporary college students possess unique media value in the cultural dialogue between urban and rural areas, and their cultural creativity and communication ability can effectively stimulate the internal driving force of rural culture. Existing research mainly focuses on the interpretation of macro - policies or the summary of case experiences, lacking a systematic deconstruction of the structural role of college students in cultural revitalization. This paper starts from the interactive relationship between strategic implementation and cultural construction, analyzes the real - world situation and internal mechanism of college students' participation in rural cultural construction, and focuses on exploring their practical paths in dimensions such as cultural inheritance and innovation, industrial integration drive, and governance efficiency improvement. The paper adopts qualitative research methods and extracts common rules through multi - case comparison, aiming to construct an analytical framework with both theoretical depth and practical value and provide new ideas for solving the talent dilemma in rural cultural revitalization.

## 2. Rural Revitalization Strategy and Rural Culture Construction

### 2.1 Objectives of Rural Revitalization Strategy

Comprehensive rural revitalization encompasses industrial revitalization, cultural revitalization, ecological revitalization, organizational revitalization, and talent revitalization. This strategy aims to stimulate the internal driving force of rural areas, regarding the countryside as an important spatial carrier that bears the root of Chinese culture. It emphasizes that in the process of modernization, efforts should be made not only to enhance the efficiency of the agricultural industry but also to maintain the cultural texture of rural society, enabling the countryside to become a composite ecological unit with both production functions and humanistic values. The strategic goal focuses on reshaping the rural value system. By optimizing the resource allocation model, it

promotes the coordinated development of diverse industries such as characteristic agriculture, ecological protection, and the inheritance of intangible cultural heritage, and constructs a cultural and ecological system with regional identifiers. Cultural revitalization focuses on excavating the spiritual nourishment contained in rural traditional skills, festival customs, family traditions, and folk conventions, so that local knowledge can regain vitality in the contemporary context and create a spiritual home of emotional belonging and value identity for villagers. The rural development path emphasizes the re - balancing of the urban - rural interaction relationship. Based on the interconnection of infrastructure, it strives to form a new relationship pattern where urban and rural cultural resources are complementary and shared.

### *2.2 The Importance of Rural Culture Construction*

Rural cultural construction, as the spiritual core of the rural revitalization strategy, bears the dual responsibilities of continuing the genes of farming civilization and reconstructing the modern rural order. The etiquette and custom norms, festival rituals, and oral histories accumulated in traditional villages form a unique cultural and ecological system, which maintains the collective memory and identity among generations. The survival status of this system directly affects the spiritual cohesion and value orientation of rural society. The common values and behavioral norms formed through cultural practices provide flexible support for grass - roots social governance. By virtue of the effectiveness of the informal system of village regulations and conventions, they can effectively reconcile the tension between modern rule of law and traditional ethics, thus forming a governance model with regional characteristics [1]. The economic transformation potential contained in cultural resources is reshaping the driving force for rural development. Intangible cultural elements such as handicraft production and folk performances can form a differential competitive advantage through creative transformation, injecting humanistic connotations into industrial upgrading. The ecological concepts derived from farming wisdom provide an ideological source for the green economic model. The reproduction process of cultural space is essentially a key path to activate the endogenous development impetus of rural areas. It not only maintains the balance between tradition and modernity but also creates a new carrier for the flow of elements between urban and rural areas.

### *2.3 The Role of College Students in Rural Culture Construction*

The rural revitalization strategy regards rural cultural revitalization as the core driving force (see Table 1 for details), and the youth group plays a unique role as cultural decoders in the integration of urban and rural cultures. College students, armed with the accumulated urban civilization and cutting - edge knowledge systems, venture into rural areas. They can keenly capture the cultural symbols hidden in traditional villages, and use modern communication concepts to visually reconstruct intangible cultural heritages such as local operas and folk handicrafts. With the help of technological means like short-video platforms and digital museums, they break through the geographical boundaries of cultural dissemination. At the level of community building, young students participate in fieldwork such as compiling village histories and excavating stories of local sages, helping villagers rediscover the neglected cultural memories and stimulating inter-generational cultural dialogue and the reconstruction of identity. Their interdisciplinary backgrounds offer a composite perspective, injecting innovative thinking into the design of rural public cultural spaces. While preserving the texture of ancient buildings, they explore the functional transformation of new carriers such as bookstores and cultural stations, turning idle spaces into vibrant nodes that can host multiple functions like education, performances, and social interactions. In the face of the cultural fault phenomenon, college students establish dynamic cultural archives through methods such as oral history collection and video recording, providing digital solutions for the inheritance of endangered skills. At the same time, they guide teenagers to participate in practices such as dialect protection and festival restoration, cultivating a new generation of cultural inheritors [2].

Table 1. Analysis Table of the Core Roles of College Students in Rural Cultural Construction

<b>Role Dimension</b>	<b>Role Manifestation</b>
Cultural Decoding and Dissemination	Identify cultural symbols and build a modern communication system
Memory Activation and Reconstruction	Dig into historical resources to promote inter - generational cultural identity
Space Revitalization and Innovation	Transform traditional spaces to form multi - functional cultural carriers
Technological Intervention and Inheritance	Use digital technology to establish a dynamic protection mechanism

### 3. Current Situation and Problems of College Students' Contributing to Rural Cultural Construction

#### 3.1 Current Situation of College Students' Participation in Rural Culture Construction

The college student group is getting involved in the practice of rural cultural revitalization in diverse forms. Summer social practice projects and volunteer service programs serve as the main channels for their participation. The cultural outreach activities organized by universities provide practical platforms for young students to get in touch with rural civilization. Teachers and students from art departments frequently engage in the surveying and mapping of traditional buildings and the recording of intangible cultural heritage skills. Teams of literature majors are committed to compiling village annals and collecting oral histories. Science and engineering students apply digital technologies to the virtual restoration and dissemination of cultural heritages. Some local universities have established long - term cultural cooperation with neighboring villages and towns through the school - locality linkage mechanism. They regularly send students to participate in the construction of village museums and the planning of folk activities, forming a relatively stable on - site service model. Returning college students who start businesses rely on e - commerce channels to promote handicrafts and local specialties. They use new media platforms to create rural cultural IPs and gradually explore the modern transformation path of traditional cultural resources. In the teaching support projects organized by university student associations, the development of rural cultural courses is incorporated. Young volunteers consciously take on the role of cultural transmitters during the process of knowledge imparting. A variety of college student competitions have given rise to a number of creative design works themed on rural culture. The innovative thinking of the youth continuously injects contemporary aesthetic connotations into traditional elements.

#### 3.2 Problems of College Students' Contributing to Rural Culture Construction

The participation practices of the youth group in the process of rural cultural revitalization face multiple real - world challenges (as shown in Table 2). The generational differences in cultural cognition lead to a misalignment between some cultural intervention projects and the actual needs of villagers. The cultural interpretation methods from an urban perspective sometimes fail to accurately capture the implicit rules governing the internal operation of rural society, resulting in obstacles to the local adaptation of digital protection plans during implementation. The issue of matching the service cycle with the rhythm of rural development is prominent. Short-term practice projects are often limited by the time span and find it difficult to penetrate the cultural essence. The collection of cultural memories and the design of space revitalization tend to stay at the superficial form of renewal, lacking continuous tracking and integration of deep - seated cultural structures such as clan relationships and belief systems. There is a lack of a coordination mechanism in resource integration. A stable information - sharing channel has not yet been established between the intellectual resources of universities and the planning of local governments. The technical advantages of interdisciplinary teams in areas such as folk activity planning and traditional building renovation have not been fully integrated with the experience and wisdom of rural craftsmen, which affects the sustainable transformation of cultural innovation achievements. The interaction mode among participating subjects needs to be deepened [3]. Due to the lack of a two-way communication mechanism, some cultural inheritance activities have evolved into one - way cultural output. The villagers' subjectivity in the innovation of intangible cultural heritage skills and the shaping of cultural brands has not been effectively activated, which restricts the generation efficiency of endogenous cultural identity.

Table 2. Comparison Table of Existing Problems in College Students' Participation in Rural Cultural Construction

Problem Dimension	Specific Manifestation
Generational Difference in Cultural Cognition	Project design deviates from the endogenous cultural needs of the countryside
Insufficient Matching of Service Cycle	Short - term practice can hardly reach the deep - seated cultural structure
Absence of Resource Coordination Mechanism	Cross - field knowledge fails to be effectively integrated with local experience
Single Interaction Mode of Subjects	The villagers' cultural creativity has not been fully activated

### 4. The Path of College Students' Contributing to Rural Culture Construction

#### 4.1 Strengthening Rural Culture Education and Publicity

Students from normal universities develop rural cultural curriculum systems in line with their professional strengths. During winter and summer vacations, they set up special - topic classes in villages and towns, transforming cultural elements such as the evolution of farming tools and folk legends into tangible teaching content. They bring teaching plans into village primary school classrooms to teach dialect nursery rhymes and solar - term folk customs. Teams of art majors regularly organize villagers to participate in intangible cultural

heritage handicraft experience activities. In the process of inheriting paper - cutting and tie - dyeing skills, they integrate modern design concepts, guiding left - behind women hand - in - hand to make cultural and creative products with regional characteristics, and turning cultural inheritance into practical daily practices. Teachers and students majoring in agronomy go deep into the fields to explore traditional farming wisdom. They record agricultural technology audio courses in dialects and spread soil improvement experiences and ecological planting methods through village radio stations, transforming the production experiences accumulated by ancestors into visual learning resources. Returning college students form mobile cultural publicity teams. They choreograph modern plays integrating local opera elements in the village square, telling the historical changes of the village in an easy - to - understand performance form and guiding villagers to spontaneously participate in cultural dissemination activities. University student associations cooperate with township cultural stations to establish an online resource library. They organize and upload restored old photos and oral history interview materials, building a digital memory platform that villagers can access at any time, enabling young people to naturally take on the role of cultural guardians during technical operations.

#### *4.2 Carry out Research and Protection of Rural Culture*

The regular promotion of rural cultural research and protection requires the construction of a stable and sustainable participation framework. University cultural associations can establish long - term observation points based on winter and summer vacation practices. They organize students to regularly stay at these points to track and record the changing trajectories of seasonal festivals and production customs in villages. While collecting oral histories from old craftsmen in the fields, they simultaneously organize dialect words and folk stories, gradually building a dynamic database that covers both material relics and intangible cultural elements. Professional tutor teams need to develop adaptable research toolkits according to the cultural characteristics of different regions. They guide students to use technical means such as video logs and 3D modeling to preserve multi - dimensional information about ancient building components and traditional agricultural tools. At the same time, they design cultural cognitive maps that conform to villagers' cognitive habits, transforming scattered elements like ancestral hall inscriptions and clan rules and family instructions into visual cultural narrative chains. Localized protection actions should focus on creating inter - generational inheritance scenarios [4]. By setting up youth cultural workshops, they encourage villagers' children to participate in the living inheritance of their ancestors' skills. During the slack farming seasons, family - collaborative intangible cultural heritage experience activities are organized, turning the manual production processes of traditional tie - dyeing and bamboo weaving into cultural education carriers for parent - child interaction. This not only lowers the threshold of technological intervention but also enhances villagers' cultural awareness. In the process of transforming research results, an open and shared platform needs to be built. The sorted village cultural archives are connected to the resource management system of the township cultural station, providing data support for subsequent cultural space renovation.

#### *4.3 Promoting the development of Rural Cultural and Creative Industries*

Students majoring in fine arts delve deep into traditional villages to collect patterns. They digitally extract the carvings on old window lattices and embroidery on clothing, then deconstruct and recombine traditional elements using graphic design software. They develop home - decor paintings and cultural and creative packaging templates that meet modern aesthetics, and teach villagers basic design skills hands - on. The team of students majoring in marketing helps farmers sort out the cultural connotations of their products. They embed a brand - story writing module in the online store operation courses, and guide villagers to record the handicraft - making process with short videos. They transform the weaving techniques of bamboo baskets into a communicable visual narrative. Students from the School of Food Science dig into local traditional recipes. They improve the shape of the Qingtuan molds to make them both practical and ornamental. They collaborate with local pastry workshops to launch festival - exclusive gift boxes, and print local dialect proverbs on the packaging to add cultural value. The team from the School of Engineering creates three - dimensional scanning archives for ancient building components. They use 3D printing technology to reproduce damaged eaves tiles and drip parts, and teach villagers basic cultural relic conservation knowledge during the restoration process, enabling the continuation and innovation of traditional construction techniques. The group of students majoring in film and media regularly shoots oral history documentaries for the elderly in the village. They add dynamic hand - drawn maps during the editing process to show the village's changes. The generated video materials are not only preserved as cultural archives but also transformed into promotional materials for rural tourism.

#### *4.4 Promote the Integrated Development of Rural Culture and Tourism*

College student teams can collaborate with village cooperatives to sort out the historical context of the village. They can extract the production and life stories scattered in ancient stages, old workshops, and old ancestral halls

into themed tourist routes. On the premise of preserving the original ecological village layout, they can design immersive cultural experience scenarios. Local cultural and tourism departments can cooperate with the art departments of universities to regularly conduct training for village tour guides. They can compile a standardized explanation word - bank around topics such as the use of traditional farming tools and the analysis of local opera singing styles, helping villagers naturally integrate the interpretation of regional culture when receiving tourists. This enables tourists to perceive cultural genes while participating in agricultural experiences and observing handicraft - making processes. In - depth tourism products developed based on festivals and seasons should focus on the connection between tradition and modernity. College students can assist villagers in transforming the folk customs of the twenty - four solar terms into parent - child research and learning activities. For example, during the Tomb - Sweeping Festival tea - picking season, tourists can be organized to participate in the ancient tea - making process, and during the Autumn Equinox Harvest Festival, experience projects on tool recognition and grain processing can be designed. Through participatory ritual activities, the cultural added value of tourism products can be enhanced [5].

#### 4.5 Establish long-term Cooperation Mechanism between College Students and Villages

Building a sustainable interactive relationship between college students and rural areas requires an institutionalized cooperation framework. University alliances can collaborate with township cultural stations to establish fixed - point practice bases. Student teams can be dispatched to these bases on a semester-by-semester rotation basis. An annual activity plan can be formulated in line with the agricultural cycle. For example, during the spring plowing season, workshops for restoring ancient agricultural tools can be organized, and in the idle winter time, documentaries about the village history can be filmed, ensuring that cultural services are deeply integrated with the rhythm of rural life. Local education departments can take the lead in developing a two - way exchange curriculum system. They can invite local sages and inheritors of intangible cultural heritage to serve as guest lecturers at universities, and regularly offer credit courses such as traditional building construction and local opera learning. At the same time, students majoring in design can be arranged to provide guidance on product packaging upgrades for rural artisans, creating a two-way transmission channel for knowledge and skills. Student associations should establish a project management system with cross-year inheritance. Seniors can lead freshmen to continuously follow up on the cultural construction of key villages. They can use the summer social practice to update the annual cultural archives. On a daily basis, they can assist villagers in managing cultural and tourism promotion accounts through online platforms, produce short videos for dialect teaching or graphic materials for popularizing solar - term folk customs, maintaining the continuity of cultural interaction.

### 5. Conclusion

In essence, college students' support for rural cultural construction is a two - way empowerment process of knowledge feedback and cultural rebirth. Its core lies in establishing a symbiotic mechanism between traditional cultural genes and modern innovative thinking. The group of college students leads values through cultural education and dissemination, promotes the transformation of traditional resources with creative design, and cultivates new cultural formats relying on the integration of culture and tourism, gradually forming a revitalization pattern with multiple participants. It is recommended to strengthen the construction of the school - local cooperation mechanism, improve the supply - demand docking platform for cultural services, and establish a long - term incentive mechanism that attaches equal importance to capacity building and value recognition. In the future, rural cultural construction should be based on the principle of integrating locality and openness, inject the vitality of the times while maintaining the cultural roots, and form a co - creation and co - sharing model between college students and rural residents.

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