

Research on Scenario Construction Strategies for Rural Public Cultural Spaces in Northern Jiangxi from the Perspective of “Education + Cultural Tourism”

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ABSTRACT

By analyzing the background value of rural education and cultural tourism, and with the core of scenario theory, it is concluded that rural cultural scenario facilities, population subjects, and values are important scenario construction elements of rural public cultural space. Currently, rural areas are facing challenges brought by social development, such as population mobility, left-behind elderly and children, and backward construction. In order to cope with these challenges and adapt to the development of the times, taking the rural areas in northern Jiangxi as the research object, this paper proposes scenario strategies such as creating place memory to gain emotional recognition, building diversified cultural spaces for different needs groups, and constructing new cultural and educational places based on rural values. The aim is to enhance the vitality of rural areas in northern Jiangxi and achieve the long-term development of rural culture.

Keywords: Education, Cultural tourism, Rural public cultural space in northern Jiangxi, Scenario construction strategy.

1. INTRODUCTION

With the increasing demand for spiritual civilization, deeply exploring rural culture, satisfying people's needs for a better life, and avoiding homogenization development have become important means to promote the inheritance and revitalization of rural culture. Against this backdrop, the government has introduced a series of policies to promote rural revitalization. The No. 1 central document of 2024 proposes to flourish and develop rural culture, requiring the strengthening of protection, inheritance, and innovation of excellent traditional rural culture. In September 2025, the "Work Plan for 'Art Enriching the Countryside' (2025-2027)" called for the gathering of more high-quality resources, the creation of embedded and open public cultural spaces, the protection and inheritance of rural culture, and the strengthening of publicity and promotion. This provides policy support for the development of cultural education and tourism

resources in rural spaces. The No. 1 central document of 2026 points out the need to coordinate and optimize the layout of rural land space, accelerate the improvement of shortcomings in rural living conditions, and create high-quality living spaces. The introduction of these policies highlights the significant importance of the coordinated development of rural culture and public space construction, promotes the integration of rural cultural tourism and cultural inheritance and development, optimizes the layout of rural spaces, and provides progressive policy guarantees for rural revitalization and development.

As a revolutionary base area, Jiangxi boasts rich cultural resources such as folk customs, intangible cultural heritage, and red culture. The inherent educational and cultural tourism attributes of these resources mutually promote and develop together. As a revolutionary base area, Jiangxi boasts rich cultural resources such as folk customs, intangible cultural heritage, and red culture. The inherent educational and cultural tourism attributes of these

resources mutually promote and develop together. Cultural education serves as the source and intrinsic driving force for the revitalization and development of rural culture, while rural cultural tourism is an effective means to expand the inheritance of cultural education. Cultural tourism resources can not only promote the cultural development of rural public spaces but also facilitate the humanization of these spaces through cultural education resources. They offer emotional care to left-behind rural groups and provide cultural tourism functions and educational research value to foreign tourists. Therefore, adhering to the effective combination of "education + cultural tourism", strengthening rural cultural education, and developing rural characteristic cultural tourism according to local conditions are important methods for shaping the characteristics, regionalization, and humanization of rural public spaces, which are of great significance for rural revitalization and development. This paper analyzes the current composition of rural public cultural spaces in northern Jiangxi, explores rural educational and cultural tourism resources, combines the inherent logic of scenario theory, and proposes feasible ideas in the planning of rural public cultural spaces based on the diverse development needs of cultural facilities, population subjects, and values. It preliminarily explores the scenario construction strategies for rural public spaces in northern Jiangxi.

2. THE CURRENT STATUS OF THE COMPOSITION OF RURAL PUBLIC CULTURAL SPACES IN NORTHERN JIANGXI

Rural public cultural spaces are areas where villagers engage in public life and production, serving as venues for shared leisure and conversation among rural residents, and as carriers of collective spiritual life and local memories. Currently, the rural areas of northern Jiangxi primarily refer to those located in the northern region of Jiangxi Province, mainly in the Jiujiang and Nanchang areas. The rural culture of northern Jiangxi is profound, especially as the region is a former revolutionary base area. The red culture carries the connotation of revolutionary spirit and serves as a valuable cultural and educational resource [1]. The diverse rural folk customs of northern Jiangxi also represent cultural tourism resources that showcase the local sentiment. However, the current development status of rural areas in northern Jiangxi is such that many young people work outside, leading to a significant loss of

young population. The villages are mainly populated by the elderly and children, resulting in a serious empty nest problem. The inheritance of traditional rural customs and handicrafts faces a gap. The construction of public spaces primarily revolves around the leisure life of the elderly and children, with a relatively monotonous overall form. Cultural facilities are underdeveloped, educational and cultural spaces are scarce, public supporting facilities are slightly lacking, cultural relics are not fully protected, and there is a lack of cultural spaces that meet diverse needs.

The rural public cultural space in northern Jiangxi serves as a spatial carrier for inheriting rural material and spiritual culture. It is a cultural scene space where people can experience and perceive, reflecting the spiritual outlook of the countryside and villagers in the form of physical space. Its construction directly affects the rural public environment and the spiritual and cultural life level of villagers. Generally speaking, traditional forms of rural public space include ancestral halls, temples, performance stages, village entrances, streets, ancient trees, wells, ponds, rivers, drying fields, and activity squares. These are generated based on rural culture, with villagers as the main body, reflecting their production, life, and spiritual sustenance. The new forms mainly include cultural halls, squares, bookstores, community activity centers, fitness fields, and cinemas. These are generally generated by the government as the main body, integrating service and welfare needs. These physical carriers exhibit the characteristics of rural villagers' production and life through unique local architectural structures and material features. For rural development, old rural spaces need to be preserved and repaired to protect traditional culture and continue rural sentiments. The new forms of rural spaces aim to provide more convenient facilities for villagers, improve their cultural life, and promote cultural exchange and development.

In addition, the cultural spirit of rural public spaces encompasses folk customs, legends, local slang, and behavioral habits of villagers. With the promotion and guidance of government policies, rural construction emphasizes the subjective position and emotional belonging of villagers. Besides continuously advancing the protection of regional culture and forming distinctive new modern rural cultural spaces, it also highly integrates Jiangxi's unique red culture into rural spaces, promoting the coexistence of old and new spat("Table 1").

Table 1. Content and demand of rural public cultural spaces in Northern Jiangxi

Space type	Spatial content	Spatial physical function	Spatial spiritual needs
Tradition Form	Ancestral halls and temples	Faith and cultural space	Offer sacrifices
	Performance stage	Cultural living space	Stage performance
	Streets and alleys at the entrance of the village, beside ancient trees and ponds, near the well	Communication and living space	Work and talk
	Airing yard	Production and living space	Work and conversation, leisure and sightseeing
	Activity Square	Communication and living space	Interpersonal communication
New-type Form	Cultural hall	Cultural living space	Temple fair and rural Spring Festival Gala
	Cultural Plaza	Activity and leisure space	Dance performance
	Rural reading room	Educational and cultural space	Reading
	Rural community activity center	Service culture space	Activity and leisure
	Rural fitness sports field	Activity and leisure space	Fitness exercise
	Rural cinema	Commercial cultural space	Cultural life

3. THE LOGIC AND SIGNIFICANCE OF APPLYING SCENE THEORY TO RURAL PUBLIC CULTURAL SPACES

In the late 1980s, Professor Terry Clark, a representative figure of the New Chicago School, proposed the theory of cultural scenes. This theory emphasizes the significant role of culture in the development of urban spaces and points out that cultural scenes, composed of cultural and entertainment facilities, are the driving force behind urban development. Scenes embody the culture, values, and activities of a region, comprehensively reflected through local facilities, functional design, and construction methods. The theory of cultural scenes further enriches and deepens the concept of space from the perspectives of people and culture [2]. Wu Di (2013) points out that scenes are composed of different cultural and entertainment facilities, which exhibit the values and lifestyles within a specific living space. They are the embodiment of space, personal symbols, and values within a certain community [3]. The symbols and information formed by culture and values in the scene theory are conveyed to the crowd and influence people's consumer psychology and behavior. Li Ming and Xing Xue'e (2021) believe that the concept of "scene" in the scene theory refers to the physics concept of time and space, while "jing" refers to the visual and perceptible manifestation. People explore through the combination of "jing", experiencing the cultural

experiences such as society, life, and values conveyed. They propose constructing rural cultural scenes from three aspects: cultural facilities, cultural activities, and crowds [4]. Deng Tingyin (2024) believes that scenes have authenticity and are composed of elements such as people, space, facilities, and consumer activities. Based on culture, the scene theory constructs different regional scenes according to different regional cultural characteristics, shaping different crowd activity spaces and consumer activities [5].

In summary, the constituent elements of cultural scenes have been analyzed and summarized, and the proposal of these elements serves as an important reference for this article. Scenes possess cultural styles and aesthetic characteristics, and culture is a crucial foundation for scene construction. Good scene portrayal can influence people's subjective understanding of the scene space, enhance their identification with the space, and foster positive values. The rural public cultural space itself is a cultural scene, rich in cultural resources. By analyzing the theoretical consistency between scene theory regarding cultural facilities, crowd subjects, and values and rural public cultural space, it is found to be highly aligned. This is because cultural facilities are the material structural foundation of rural public spaces, villagers are the mainstay of the countryside, and different groups of villagers have varying spatial service needs. In the space, different value orientations are formed based on the rural environment and cultural history, attracting people to visit and engage in

consumption activities. Thus, through public cultural spaces, cultural communities are formed, creating venues for rural people's activities. Therefore, analyzing the scene strategy of rural public cultural space from the perspectives of cultural facilities, crowd subjects, and values is theoretically feasible and can effectively address the transformation dilemmas of rural development, fully leveraging the positive role of local culture in public spaces.

4. SCENE CONSTRUCTION STRATEGIES FOR RURAL PUBLIC CULTURAL SPACES IN NORTHERN JIANGXI

Rural public cultural spaces serve as venues for villagers to engage in public cultural activities. The construction of these spaces should not only align with the harmonious and beautiful society of the countryside but also promote rural revitalization and development. The values inherent in rural spaces, such as local culture, historical culture, folk customs, and intangible cultural heritage, serve as the source of cultural symbols. With the continuous development of modern society, rural areas face new challenges and transformations. It is necessary to leverage culture as a driving force to attract talent back, address the issue of rural population loss, promote experiential consumption among tourists, achieve mutual development of culture and economy, and revitalize rural culture with new vitality. The construction of these spaces mainly involves three aspects:

4.1 Constructing Cultural Scene Facilities with Different "Place Memories" Based on Different Types of Local Culture in Rural Areas

Through analyzing the content and needs of rural public cultural spaces in northern Jiangxi, it is found that rural public cultural spaces can be divided into four types: folk performance cultural scenes, ecological living cultural scenes, educational exchange cultural scenes, and commercial service cultural scenes. Constructing these four types of scenes in rural spaces can comprehensively shape the cultural life of villagers. Folk performance cultural scenes include intangible cultural heritage exhibitions, opera and dance performances, and folk festival activities. Ecological living cultural scenes include rural landform natural landscapes, rural residential

buildings, street and alley landscapes and facilities, rice paddy and rural landscapes, and agricultural history and culture promotion. Educational exchange cultural scenes include rural reading rooms and elderly activity centers. Commercial service cultural scenes include rural cinemas, cultural tourism products, and sales spaces. Cultural scene facilities are material symbols embodied in space, conveying information through abstract expression of spatial cultural symbols, building visual representation and perception of space, and creating emotional resonance.

The in-depth exploration of facilities in different scenarios is an effective method to prevent homogenization in rural planning and to showcase rural memories, nostalgia, and cultural connotations. Facilities in different regional cultural scenarios will evoke specific cultural resonances in space, allowing villagers and tourists to feel a sense of familiarity and identification with cultural scenes during spatial activities, thus forming emotional resonance [6]. For example, folk performance cultural scene facilities can innovate stage layouts for traditional stages and village halls, and regularly plan market activities themed around intangible cultural heritage and folk culture in squares or streets, combining digital cultural tourism promotion to promote the development of rural cultural tourism economy. Ecological living cultural scene facilities can display folk stories, agricultural traditions, and handicrafts using digital virtual technology, and set up smart fitness equipment and apparatus in fragmented spaces such as under ancient trees, beside ancient bridges, and in drying fields, providing health care for the elderly in rural areas while also providing entertainment and leisure spaces to meet the diverse needs of villagers, build a humanized service community, and play a role in social services. Educational exchange cultural scene facilities mainly create age-friendly service facilities and youth reading environment facilities, helping to improve rural livelihoods, drive the coordinated development of the cultural tourism industry, broaden employment and income channels for villagers, and strengthen the village collective economy. Commercial service cultural scene facilities are constructed based on the local residential style as the cultural basis for the design of supporting facilities for commercial service buildings, designing landscape elements with local culture, and jointly selling local agricultural products and cultural and creative products with the

region to promote the development of commercial cultural consumption.

4.2 Creating Cultural Venues in Northern Jiangxi That Cater to Different Needs Based on the Changes in the Main Rural Population

In rural spaces, villagers occupy a dominant position as the creators and inheritors of rural culture [7]. The composition of rural subjects is diverse, and the different behaviors and activities of these subjects lead to varying experiential needs among different groups, resulting in different consumption activities in different scenic spaces. According to surveys, the rural population in northern Jiangxi has a high proportion of elderly people, indicating a high degree of overall aging. Left-behind children, returnees, and migrant groups are also part of the rural population. The main issues currently faced by rural subjects include the emotional deprivation of left-behind children and the elderly, difficulties in providing care for the elderly, lack of rural cultural education for children, and difficulties in entrepreneurship for returnees.

Addressing the issues, there is a must to establish humanistic care for the elderly based on their diverse needs, construct public service spaces that are universally accessible and inclusive, activate public cultural spaces in ecological lifestyle and cultural scenarios by combining digital information technology, establish smart elderly care, improve the quality of life of the elderly, strengthen their leisure activities and social interactions, create a good rural spatial environment, and resolve the contradictions between elderly villagers and social development; for left-behind children, they inherit the red culture education of Jiangxi region, develop research and education on red culture and intangible cultural heritage in educational exchange and cultural scenarios, establish diversified educational spaces, and enrich the spiritual and cultural life of young people and other citizens; for the overall rural community, folk performance cultural scenarios are a concentrated reflection of the values of rural groups, with both cultural and educational dissemination values. They can disseminate local culture, establish nostalgic connections and cultural bonds between returnees and mobile groups, form shared activity memories, and also unite rural communities, cultivate intangible cultural heritage inheritors and cultural planners, play an educational role, drive cultural tourism revenue, and achieve economic

transformation of cultural value; for returnees and mobile groups, people leverage the brand characteristics of rural cultural industries, form intangible cultural heritage brands, promote cultural consumption in commercial service and cultural scenarios with ecological resources, cultural resources, and red resources as the core, build auxiliary entrepreneurial bases and related e-commerce bases, provide employment opportunities for returnees, drive rural economy with cultural consumption, and promote the common development of cultural products and services.

4.3 Constructing a New Type of Rural Cultural Value Space Based on the Diverse Values of Community Connection, Life Production, and Cultural Inheritance

The scene is a social space. Values of different dimensions not only have different promotional effects on rural cultural spaces, but also provide practical activity services for different cultural scene spaces; they can also make the space a place to cultivate values according to the requirements of the times, promoting the diversified development of rural spatial scenes [8].

For example, in terms of aesthetic value, the horsehead walls, the architectural style featuring blue bricks and gray tiles, and the patio-style spatial layout of rural buildings in northern Jiangxi are distinctive features of Jiangxi-style residences. Traditional spaces such as ancient streets and ancestral halls serve as image display windows for rural aesthetic culture. Through the decoration and display of residential buildings, streets and commercial public spaces can be made more culturally valuable. In terms of ecological value, rural areas in northern Jiangxi feature diverse landforms such as mountains, hills, and valley plains, with beautiful scenery, mountains and rivers intertwined, and a healthy ecology. Based on the concept of "unity between man and nature", rural areas respect and inherit agricultural culture, and utilize natural terrain for spatial layout, preserving the natural beauty of the countryside and the local natural ecological characteristics. By combining production and life with local agricultural folklore, they continue to uphold the ecological concept and folk production values of "green mountains and clear waters are invaluable assets". In terms of cultural value, local and folk cultural scenes impart cultural values to spaces, with each performance

space cultural scene possessing unique cultural values. In terms of educational value, emphasis is placed on digital education services for left-behind elderly people, historical education for young people, and entrepreneurship education for returning groups. Spaces such as elderly activity centers, rural bookstores, and entrepreneurship training centers, generated based on educational concepts, can effectively promote the development of rural education. Therefore, combining rural aesthetic, ecological, and cultural values with local cultural and tourism resources can form cultural and tourism experience spaces; by exploring excellent local cultural resources and developing educational concepts, cultural and educational value spaces can be formed, which can promote rural cultural history among young people, establish correct values, cultivate the next generation's awareness and consciousness of cultural protection, and provide relevant agricultural training and science popularization education to villagers, fully leveraging their initiative to continuously improve new rural construction and promote the comprehensive transformation of rural public spaces.

5. CONCLUSION

In the context of rural revitalization, and to aid rural construction, an in-depth analysis has been conducted on the educational and cultural tourism connotations of rural culture in northern Jiangxi. This analysis involves exploring cultural symbols through various rural cultural scenes, including folk performance culture, ecological living culture, educational exchange culture, and commercial service culture. It also involves refining spatial needs based on the needs of rural residents and addressing social conflicts, and promoting the transformation of new rural cultural value spaces based on different value concepts. The proposed strategies for these scenes are of significant reference value for improving the living environment of villagers, enhancing the comfort and convenience of living spaces, and improving spiritual life needs. Simultaneously, cultural inheritance and education have jointly enhanced the development of rural cultural tourism industries, achieving stable growth in the rural economy.

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