

# *The logic of children's family education practice in ethnic tourism areas under the background of rural revitalization——Based on the perspective of capital type transformation*

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**Abstract:** This study used the research methods of interviews and participatory observation to investigate the current situation of family education of Yao children in Dazhai Yao Town, Longji Town, a tourist attraction in Longsheng County, Guangxi, and found that the practice of family education of children in ethnic minority areas showed the characteristics of "equality", "freedom" and "practicality". The logical dilemma of this characteristic lies in the one-way transformation of cultural capital into economic capital. In the construction of family education for children and children in ethnic minority areas, economic capital should be transformed into cultural capital through such means as carrying out family education guidance and extracurricular education activities.

## 1. Introduction

Implementing the rural revitalization strategy is an overall and historic task related to the comprehensive construction of a modern socialist country. Under the background of the rural revitalization strategy, some ethnic areas have made use of unique natural scenery and ethnic cultural resources, and with the help of governments and enterprises at all levels, they have rapidly transformed ethnic cultural resources into economic development resources, and embarked on a new path of rural revitalization, poverty alleviation and prosperity. Rural revitalization, education first. Revitalizing rural education and empowering rural revitalization is the responsibility and mission of education. Rural family education is not only related to individuals, but also related to what kind of people the society and the country cultivate<sup>[1]</sup>. In the current rural areas, there are generally problems such as outdated concepts for rural children's family education, lack of professional talents in family education in rural areas, weak family education guidance ability in rural schools, and lack of family education support functions in rural areas. These problems have become key problems restricting the development of rural family education and rural education, and have become the "hard bones" that must be gnawed under rural revitalization. This study examines the current situation of family education of Yao children in Dazhai, Longji Town, a tourist scenic spot in Longsheng County, Guangxi, based on the perspective of capital type transformation,

attempts to analyze the logic of family education practice of children in ethnic tourism scenic spots under the background of rural revitalization, excavates the bottlenecks and dilemmas in rural family education in the context of rural revitalization, and takes corresponding measures to improve the level of family education in ethnic areas and provide a favorable environment for the healthy growth of children.

## **2. "Equality", "Freedom" and "Practicality": Characteristics of Family Education Practice for Children in Ethnic Minority Areas**

### **2.1. The "Equal" View of Children**

In China's backward ethnic mountain village areas, due to the influence of traditional culture, gender culture and fertility concepts, the phenomena of "male superiority over female inferiority" and "preference for sons" in China's family education are widespread, and this deep-rooted gender discrimination profoundly affects the growth and education of children. In some rural areas, girls take on more household chores and field work from the time they know things, while caring for the young and serving their elders, and boys have a higher priority than girls in terms of parental favor, right to education and length of education. Early marriage and early childbearing of girls are also common, and they have stepped into the cage of inheritance and husbands and children before they are involved in the world. In recent years, with the development and progress of society, people in rural areas have accepted more information from the outside world, their education level has been increasing, their thoughts and concepts have quietly changed, the idea of preferring sons over women has gradually faded, the social status of girls has been greatly improved, girls' growth and education have been valued, and girls' future has been greatly guaranteed.

### **2.2. "Free" Family Upbringing**

Parenting style refers to the parenting concept and behavior mode expressed by parents in the process of life and education, which has the characteristics of stability and coherence. According to the results of previous research and the characteristics of family education in China, Chinese scholars have proposed four different parenting methods: authoritarian, doting, permissive and doting. Dazhai is located in a tourist attraction, and every family has opened hotels, restaurants and shops on their doorstep with the help of the excellent tourist environment, and most of the time there are many tourists, who are busy recruiting business and have no time to care for and educate children. Older children arrange their own meals and live and play alone most of the time, often with televisions and electronics. Younger children take care of their children's daily life through the method of "big takes small, old takes young", but it is difficult to fulfill the responsibility of upbringing. In the process of economic transformation in ethnic areas, parents are busy with their livelihoods and neglect to educate their children, and family education is in a state of laissez-faire. This laissez-faire family parenting style weakens the function of family education, and the lack of attention and behavior norms education for children by parents is extremely detrimental to their growth.

### **2.3. "Practical" Family Education Content**

Influenced by the traditional cultural outlook on education, Chinese family education has always believed in "learning and excelling", parents hope that their children can change their fate through knowledge, walk out of the mountains, and finally return home rich or famous, so they pay more attention to practical cultural knowledge education. The survey shows that rural parents pay the

most attention to the cultivation of children's reading and writing skills and social communication skills, while neglecting their self-protection ability and self-service ability. In order to meet the needs of parents, kindergartens generally assign some homework for reading and writing, and parents are very willing to supervise and guide their children to complete homework, but do not pay much attention to parent-child reading and emotional communication and communication with them. Usually, parents are busy with business, and their education level is not high, they lack the correct concept of education, and they neglect to cultivate children's good behavior habits, self-care ability and self-protection ability. Family education is nothing more than a position for cultural knowledge education, but it should not become an extension of "knowledge-based" school education, and the content of family education should be rich and colorful.

### **3. The One-Way Transformation of Cultural Capital to Economic Capital: the Logical Dilemma of Children's Family Education Practice in Ethnic Areas**

#### **3.1. Capitalization of Cultural Heritage: the Path of Social Transformation in Ethnic Areas**

In Bourdieu's theory, capital transcends economic attributes<sup>[2]</sup>. Bourdieu distinguishes between economic and cultural capital. Economic capital refers to the money and material wealth that can be used to obtain goods and services. Cultural capital refers to informal interpersonal skills, habits, attitudes, language styles, educational qualities, tastes and lifestyles. These two forms of capital can be converted under certain conditions<sup>[3]</sup>. In the process of social transformation, in order to achieve economic development, ethnic regions have vigorously developed their unique cultural resources, making the capitalization of cultural heritage an inevitable choice. The capitalization of cultural heritage is mainly to combine ethnic cultural elements with current production to form cultural industries such as tourism and service industries. For example, the Dazhai village investigated by the researchers has a remote geographical location and harsh environment, but the scenery is beautiful and has unique ethnic characteristics. In order to solve the problem of poverty in the people's lives, the government has increased investment in the Dazhai Terraced Scenic Area, so that ethnic cultural capital can be transformed into economic capital. The tourist souvenir industry and catering products in Dazhai Village have developed one after another, and the economic situation of Dazhai has gradually improved.

#### **3.2. One-way Capital Conversion and Emphasis on Business and Suppression of Education: Hidden Worries about Children's Family Education in Ethnic Areas**

In the process of social transformation in ethnic areas, the transformation of cultural capital into economic capital makes people quickly see the direct visible benefits, while ignoring the role of cultural capital itself, which hinders the transformation of cultural capital into economic capital. In family education, the transmission of cultural capital means not only how much commodity state of culture is at the disposal of the family, but also how much free time in the family is available to ensure the transmission of cultural capital. According to Bourdieu's logic, cultural capital is formed in the family and relies on intergenerational transmission, that is, the words and deeds of predecessors to future generations. To implement a good family education, parents need more free time, that is, leisure, and the length of leisure depends on the family's economic situation. The economic capital at the disposal of the family plays a decisive role in this, and the more economic capital the family, the more time it does not have to spend on making a living, and thus the leisure time is relatively increased. This is the internal logic of transforming economic capital into cultural capital in family education.

In the process of economic transformation in ethnic areas, the status of children has been

enhanced. However, there are still hidden concerns about children's home education. First of all, due to the direct availability of the transformation of cultural capital into economic capital, parents should pay more attention to the transformation of cultural capital into economic capital and ignore the transformation of economic capital into cultural capital. To a large extent, urging students to learn practical knowledge such as reading, writing and arithmetic is also to serve the future culture generation and management. Secondly, under the premise of existing family economic capital, it is difficult for parents to have leisure time to educate their children, and the possibility of promoting the transformation of economic capital into cultural capital is greatly reduced.

#### **4. Returning to Cultural Capital: Ideas for the Construction of Children's Family Education Practice in Ethnic Minority Areas**

In the context of rural revitalization, along with the transformation of economic development in ethnic areas, the logic behind the problem of family education is that family construction follows the transformation of cultural capital to economic capital, and does not carry out the transformation of economic capital into cultural capital. The family, school and society are an organic whole, so the return of family construction to cultural capital through education in ethnic minority areas requires the support of school education and social education.

##### **4.1. Home-school Cooperation, Extensively Carry out Family Education Guidance Work**

From the perspective of capital, the inheritance of family Chinese capital depends on the accumulation of cultural capital of the father's generation. However, most of the parents in Dazhai Village have a low level of education, lack of educational knowledge, and the level of family education needs to be improved. At present, the important mechanism for carrying out family education guidance services in China is "home-school cooperation", that is, primary and secondary schools, kindergartens and their parent schools are important subjects for carrying out family education guidance services. First of all, schools and kindergartens can regularly hold knowledge lectures and parent-child activities to popularize family education through parent schools, guide parents to master scientific family education methods and skills, and improve parents' educational literacy. Secondly, for some parents who work outside the home all year round, the online family education platform can integrate the family education audio and video resources of regional schools and kindergartens to provide parents with more systematic online education resources in the form of micro-classes. Third, teachers can communicate with parents from time to time in the form of home visits to provide targeted guidance and help for individual problems in family education.

##### **4.2. Make Up for Deficiencies in Family Education through Extracurricular Activities**

In the economic transformation of ethnic areas, it is an objective fact that parents are too busy with their livelihoods to take care of their children's education. From the perspective of capital, the free time of the family is an important guarantee for the transformation of economic capital into cultural capital. At present, it is unrealistic to force parents to give up their livelihood and educate their children, so it is a feasible way to alleviate the current family education problem from the perspective of social support and make up for the lack of family education with extracurricular activities<sup>[4]</sup>.

Extracurricular activities can enrich children's cultural life after school. In ethnic areas, extracurricular activities can also help to accumulate regional cultural capital. For example, the ethnic cultural inheritance unit of the Hani ethnic group in Yunnan has set up "transmission halls" in public schools, allowing folk unique "masters" to serve as part-time teachers, and has developed

special courses such as pottery, batik, embroidery, and out-of-print woodcuts. Through investment in off-campus education activities with ethnic characteristics, it not only realizes the transformation of economic capital into cultural capital, but also makes up for the dilemma of insufficient family education <sup>[5]</sup>.

## 5. Conclusion

Family education is the starting point and foundation of all education, and it will be deeply imprinted in the development of human life. Family education is related to the healthy growth of minors and the long-term development of the country and the nation. Under the guidance of the overall strategy of national rural revitalization, rural education has ushered in a new historical opportunity and a new stage of development, as an important part of rural education, it is imperative to improve the quality of rural family education. Only through home-school cooperation and the provision of diversified family education guidance services can we improve parents' educational literacy and promote the physical and mental development of children in rural areas, enhance the endogenous motivation of poor families, and promote the revitalization of rural education.

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