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Research on the Endogenous Problems of Rural Farmers' Spiritual and Cultural Education

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Abstract

The author conducts research and analysis on the endogenous problems of rural farmers' spiritual and cultural education and finds that: the current endogenous problems of rural farmers' spiritual and cultural education in China are mainly manifested in the oldness of spiritual and cultural education concepts, the monotonousness of spiritual and cultural education content, the blurring of spiritual and cultural education forms, the simplicity of spiritual and cultural education methods, and the lag of spiritual and cultural education evaluation and etc. Meanwhile, the author proposes to build a scientific system of spiritual and cultural education policy, create a healthy and harmonious policy implementation atmosphere, and construct a full policy supervision system and some other policy suggestions.

Key words: Rural farmers; Spiritual and cultural education; Endogenous

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INTRODUCTION

With the continuous development of economy and society, the nation's countryside has been considerably developed and rural farmers' subsistence issues have been basically resolved. However, the issues concerning "farmers, countryside and agriculture" are still a short board in the process of building a moderately prosperous society, especially issues on the inheritance and development of rural farmers' spirits and culture and they have caused great concern in the society. At the end of 2013, the Central Rural Work Conference stressed that "countryside is the birthplace of the nation's traditional civilization. Rural culture's roots cannot be broken and the countryside cannot become barren and deserted countryside or just the hometown in memory." Thus, by appropriate and effective educational methods, to plan and develop rural farmers' spirits and culture purposefully is an inevitable choice to promote our nation's countryside to transfer from single "material prosperity" to co-development of "material and spiritual prosperity". Based on that, this study chooses rural farmers as the research subject to explore the endogenous problems of rural farmers' spiritual and cultural education and it has important practical and theoretical significance.

1. LITERATURE REVIEW

1.1 Research on the Connotation of Spiritual and Cultural Education

Spiritual and cultural education is relative to material civilization. Spiritual and cultural education includes two aspects: moral education and education related to knowledge and culture and it is a significant aspect of socialist spiritual civilization education. Spiritual and cultural education develops with the development of material civilization and there is a close relationship between the two: on the one hand, the development of

material civilization promotes changes of people's spirits, liberation of ideas and concepts, openness of the vision and the desire to build a new life; on the other hand, the development of material civilization continuously brings out new tasks and requirements on spiritual and cultural education. On the connotation of spiritual and cultural education, scholars have proposed their own opinions. Zhu (2006) pointed out that "spiritual and cultural education means comprehensive education of values, aesthetics, religion, consumption habits, life style, moral norms, and human behavior patterns and other factors of a nation, an ethnicity or an area" (p. 3805). The Chinese national spirits, which have formed over thousands of years, is a significant aspect of spiritual and cultural education. Yu Wenli (2006) pointed out that "broadly speaking, Chinese national spiritual education refers to education to all the national members or citizens by using Chinese national spirits and its audience and educational content is extremely broad. Specifically, Chinese national spiritual education refers to school education, especially the ideological and political education and moral education in current education system and mode, at all levels of schools, aiming at developing and shaping students by using Chinese national spirits to make them grow into qualified builders and reliable successors of our socialist cause" (p. 79). From the above, we can conclude that, spiritual and cultural education is research not only on ideological and moral education as well as education on knowledge and culture, but also on values, aesthetics, religion, consumption habits, life style and national spirits.

1.2 Research on the Characteristics of Spiritual and Cultural Education

As a spiritual education, spiritual and cultural education has its own uniqueness. Experts have stated the characteristics of spiritual and cultural education from three aspects: the general characteristics of spiritual and cultural education, the characteristics of rural spiritual and cultural education and the characteristics of spiritual and cultural education in poor areas. On the general characteristics of spiritual and cultural education, Zhu (2006) pointed out that "spiritual and cultural education through people's minds will form a force. The concept of 'cultural force' was first seen in Japan and this resounding slogan was proposed to improve the country's economic competitiveness after Japan, as a country, became a global economy power with its economy developing to a certain extent" (pp. 3805-3806). On the one hand, spiritual and cultural education has the nature of a social stabilizer and it is a powerful driving force for economic and social development; on the other hand, spiritual and cultural education psychologically has a nature of self-isolation and abiding, keeping the same at the outside, low modernization as well as low taste (Zhu, 2006, pp. 3805-3806). In terms of the characteristics of rural spiritual and cultural education, Wang and Hua pointed out that "the

farmer-based rural spiritual and cultural education should adhere to the principle of following the farmers' interests orientation, and in the work we should insist that we respect people, rely on people, work for people and shape people and never forget the principle and objective: serve for the benefits of farmers (p. 66). For poverty-stricken areas, spiritual and cultural education also has its own characteristics. Xiao (2002) pointed out that "the spiritual and cultural education in poor areas is relatively poor, presenting as follows: first, it is social history. Poverty is a historical relic and also the product of a low level of social productive forces, and it is related to social and political foundation. Second, it is dynamic. The cause of poverty is multifaceted and poverty changes with the change of time, space as well as the social and economic development. Third, it is relatively independent. Materialists think that social being determines social consciousness, but in real life the situation of the spiritual life is relatively independent. For example, some materially rich people have a boring and empty spiritual life and some materially poor people have a full and rich spiritual life. Fourth, it is comprehensively complex. As factors leading to poor spiritual and cultural education are various and the performance of spiritual and cultural poverty also presents complexity and diversity. Fifth, it is subtle and persistent. Compared with spiritual and cultural poverty with material poverty, spiritual and cultural poverty is more subtle" (p. 47). Thus we can see that the characteristics of spiritual and cultural education are extremely complex.

1.3 Research on the Content of Rural Farmers' Spiritual and Cultural Construction

On the content of rural farmers' spiritual and cultural construction, different scholars have proposed their own ideas. Guo (2013) pointed out that "research on the connotation that the content of rural farmers' spiritual and cultural construction mainly includes people's spiritual and cultural needs is developed from the following aspects: the first aspect is to start from the object or the content of people's needs; the second aspect is to define people's spiritual and cultural needs from people's subjective functions; the third aspect is from the arising process of spiritual and cultural needs. Research on the status of farmers' spiritual and cultural needs: the academic circle thinks it concentrates on the following perspectives: first, the consumption investment expense ratio of farmers' spiritual and cultural life is still low; second, farmers' spiritual and cultural needs is continuously rising; third, from the demand supply channel, farmers prefer local cultural entertaining activities and require "cultural self-management; fourth, the spiritual and cultural needs of different farmer groups from different areas vary and spiritual and cultural needs are positively correlated to the level of economic development and their education level. From researches on the factors restricting farmers' spiritual and cultural

needs, there are mainly two restricting factors which affect the satisfaction of farmers' spiritual and cultural needs: the first factor is the factor that affects and restricts the formation of spiritual and cultural needs; the second one is the factor that affects and restricts the realization of spiritual and cultural needs. From researches on methods and approaches to guiding and meeting farmers' spiritual and cultural needs, the majority of scholars believe that, guiding and meeting farmers' spiritual and cultural needs is a huge and complicated social systematic project which needs to be realized in every process of cultural construction" (p. 6). Li (2012) pointed out that "the research content of rural farmers' spiritual culture includes certain explanation and research of farmers' spiritual and cultural life, by analyzing the current status of farmers' spiritual and cultural life, combining with the practice of the construction of new countryside and the construction of rural spiritual civilization, to propose some solutions to rich farmers' spiritual and cultural life. The research should strive to enforce the construction of rural spiritual civilization construction more in-depth and comprehensively, and improve and constantly enrich the methods and approaches of farmers' spiritual and cultural life to contribute to the development of rural spiritual civilization construction and the construction of new countryside" (p. 3).

Although many researchers have conducted researches on rural farmers' education, spiritual and cultural education and rural farmers' spiritual and cultural construction, yet there are rare researches on rural farmers' spiritual and cultural education. From the current research situation, researches on rural farmers' education, spiritual and cultural education and rural farmers' spiritual and cultural construction have many shortcomings. For example, the research content is not deep enough; the research range is not wide enough; and the research materials are not complete enough. Regarding to the present existing problems, the researcher of this article explores rural farmers' spiritual and cultural education and conducts in-depth analysis based on the existing study so as to provide solutions to the existing problems, hoping to provide valuable references for future academic researches.

2. ANALYSIS OF THE ENDOGENOUS PROBLEMS OF RURAL FARMERS' SPIRITUAL AND CULTURAL EDUCATION

Changes of spiritual and cultural life status in the past 20 years have experienced an early slow and a later fast developing process.

2.1 From the Late 1980s to the Early 1990s

With the gradual deepening of reform and opening up and the gradual formation of market economy, the overall appearance of the countryside had been greatly improved.

However, because of the impact from external culture and father-generation's low cultural quality and lag concepts caused by historical reasons, when they faced impact of external culture, they appeared hesitation, blindness and discomfort. Traditional cultural life styles in the countryside, such as watching drama, listening to storytelling, traditional dancing, and ancestor worship and etc. gradually disappeared. Rural cultural fronts remarkably atrophied and the development of cultural construction was slow.

2.2 From the Late 1990s to the Present

The situation began to improve. People born in 1980s begin to become the parents of rural families. Most of them received junior middle school education. Their ideological concepts and cultural quality have been greatly improved. They are interested in various new things and are able to accept them quickly. Thus, the once single and boring rural cultural life gradually becomes rich and varied. Cultural and entertainment activities, such as listening to radio, watching television, and watching movies and etc. are widely accepted and popularized and are developed up to now.

2.3 In Recent Years

Especially in recent years, our country continuously emphasizes on issues regarding farmers, countryside and agriculture and supports spiritual and cultural education. Thus, rural cultural construction develops and become prosperous and farmers' cultural life becomes rich and varied. Rural farmers' cultural development presents gratifying trend. Farmers' ideological and moral quality as well as scientific and cultural quality is significantly improved. Civilized and healthy life style is forming. However, shown as the below graph, farmers surveyed who spend their spare time mainly in playing cards account for 39.54%, and farmers who read books and newspapers and attend cultural and sports activities, etc. only account for less than 20%. Only 12.19% rural farmers like cultural and sports activities.

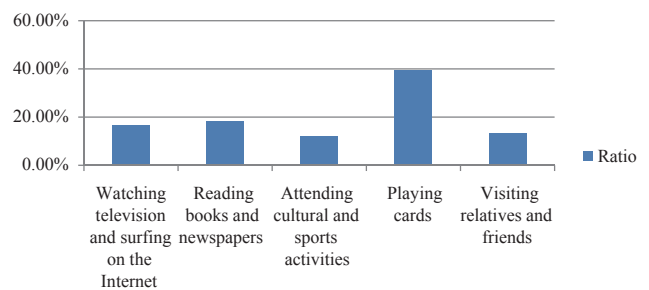


Figure 1
Main Activity Forms of Rural Farmers in Their Spare Time (Source: From Survey)

From Figure 1 we can see that, problems of rural farmers' spiritual and cultural education, such as oldness of concepts, blurring of forms, and monotonousness of content, still exist. Therefore, the task of rural farmers'

spiritual and cultural education is still arduous. The endogenous problems of rural farmers' spiritual and cultural education mainly contain the following aspects.

2.3.1 The Concepts in Spiritual and Cultural Education Are Outdated

There are important issues in the process of rural farmers' spiritual and cultural education. On the one hand, some cadres don't have a clear understanding and think spiritual civilization construction is a "soft task" which is not like material civilization that can be touched and seen and obviously achieved. Therefore, they present "a hard hand and a soft hand" and the status is always that "saying is most important; doing is less important; give up in busy periods". On the other hand, some cadres have a misunderstanding. They think if economy develops, spiritual civilization construction will naturally develop and they should develop economy first and then spiritual civilization. They also show fear of difficulties and think it is hard to conduct ideological work in poor material conditions, so they just muddle through their work.

Moreover, the construction of rural farmers' spiritual and cultural education is a complex systematic project and a long-term arduous task. Concepts of spiritual and cultural education which comply with the reality of spiritual and cultural education construction's achievements and problems and socialist new countryside's requirements "production development, well-off life, civilized traditions, clean and tidy villages and democratic management" are far from enough. Various rural spiritual and cultural educational activities organized by grassroots don't draw farmers' attention and rural farmers' enthusiasm is not enough. Some farmers still focus only on making money and ignore their spiritual and cultural life. They are not enthusiastic about group cultural activities and rarely participate in them. The initiative cannot be promoted.

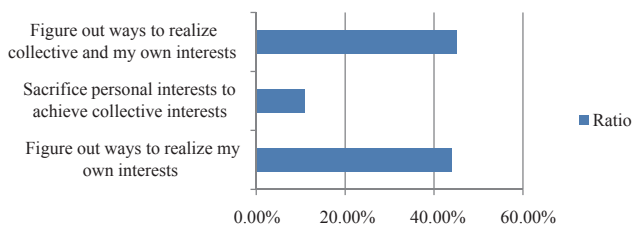


Figure 2
Rural Farmers' Collectivism Concept (Source: From Survey)

Plus, some traditional peasant senses cannot be got rid of. In the survey as can be seen in Figure 2, as for rural farmers' collectivism, when asked "what would you do when your own interests and collective interests conflict", 45.1% farmers agree to "figure out a way to realize collective and my own interests" and only 10.9% rural farmers choose to "sacrifice personal interests to achieve collective interests". The rest choose to "figure out a way to achieve my own interests". As for entrepreneurial

wealth, the majority of surveyed rural farmers think, the current outstanding problems in rural areas are lack of practical science and technology and lack bold and brave entrepreneurial spirits. Most rural farmers are not confident enough and belittle themselves. They also enjoy easy life. Those outdated concepts become serious obstacles on the way of developing rural farmers' spiritual and cultural education.

2.3.2 The Content of Spiritual and Cultural Education Is Monotonous

In rural farmers' spiritual and cultural education, most grassroots party organizations still focus on education of science and knowledge, but don't realize the importance of spiritual and cultural education. The traditional education's content is monotonous.

First, the building of positions in spiritual and cultural construction is lagging behind. Although the building of positions in rural farmers' spiritual and cultural construction is improved, there are still some problems. On the one hand, some grassroots cadres don't place enough emphasis on rural farmers' spiritual and cultural education. There is a deviation of their understanding, coupled with constrained by economic conditions, therefore there is not enough investment in spiritual and cultural education. On the other hand, most villages have their own cultural activity rooms, but the rooms are badly equipped and most equipment is aging. They don't really have the corresponding facilities to conduct normal cultural activities and cannot satisfy farmers' continuously increasing cultural needs, resulting in the monotonous content of rural farmers' spiritual and cultural education.

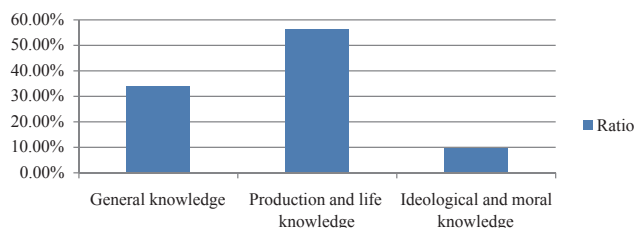


Figure 3
Cultural Education That Rural Educators and Governmental Workers Would Like to Receive (Source: From Survey)

Second, the infrastructure is not complete. That the infrastructure is not complete is another important reason which results in the monotonousness of spiritual and cultural education. For example, in the survey of educators and governmental workers in a village, when asked them whether they would like to accept spiritual and cultural education, more educators and governmental workers tend to production and living education which have a direct effect on production and living life. No one cares about ideological and moral education which can improve their own inner cultivation and only less than 10% of them express their willingness to accept them. As spiritual and cultural education guides, rural educators' and

governmental workers' spiritual and cultural education content is still staying in the production and living level, let alone the spiritual and cultural education content of education receivers and farmers.

Finally, the leadership of rural grassroots party organizations is weak. Some local rural grassroots party organizations find it hard to arouse enthusiasm in spiritual and cultural education with monotonous content and it is difficult for them to become a fight force or exemplary role. Some organizations are weak and loose, lacking cohesion, charisma and combating effectiveness. Some village cadres cannot lead to be an example, resulting in tense party-people and cadre-people relationships, making spiritual and cultural education in the countryside unconvincing and unable to penetrate to the masses. Coupled with some village collective economic difficulty, nobody wants to take village cadres and it causes a relatively passive work, simplicity in work methods and no concern on spiritual and cultural construction.

Therefore, some traditional culture is deeply rooted in rural areas, such as the spread of Buddhism. Moreover, in order to attract more followers, they promote superstition to villagers with a low cultural quality, saying "Buddhism followers don't need to take medications or injections when they are sick, because they have blessings from Buddha", which already carries a deep superstitious color. On the other hand, it causes gambling in some villages. In the survey, nearly 30% farmers have gambled when they play cards or mahjong. From these we can see that, monotonous content of rural farmers' spiritual and cultural education has caused rural farmers spiritual emptiness and dream lack. This trend must be curbed. At the same time, the content of rural farmers' spiritual and cultural education should be enriched to improve rural farmers' active participation.

2.3.3 The Forms of Spiritual and Cultural Education Are Blurring and Vague

Due to the limitation of objective economic conditions, most farmers' income and cultural quality is low and their spiritual needs of higher level of cultural knowledge, dreams and beliefs are not much. They lack writing, drawing, invention, reading and other recreational activities. In addition to watching TV, there seem no healthier and more scientific and more rational spiritual enjoyment channels.

In recent years, along with a general increase in the level of economic development, rural farmers' spiritual and cultural education has also been put on to agenda, but in most cases, rural farmers' spiritual and cultural education only stays in form. For example, in order to promote the development of rural farmers' spiritual and cultural education, the number of cultural and sports clubs around every level of village increased, but the prevalent problem is that they focus on the creation of the clubs and ignore the usage of them. It is hard to guarantee the

utilization of these clubs and the management is also out of order, let alone the effectiveness of them. Some villages have bought gym facilities and they usually place them at the entrance of the village or at the edge of village office building, which are far from where farmers live and concentrate, therefore the utilization rate is not high and they are even considered as image projects by some farmers. In addition, farmers' book house rarely acquires new books. The majority is some outdated newspapers and magazines from here and there, lacking books related to rural breeding applicable technology, making wealth and practice, so it is not attractive enough. Meanwhile, they lack enthusiasm on digging of traditional folk culture and they cannot insist on investment and management. For example, after participating in a government-led event, some of the folk group costumes and props are often incorporated into the warehouse, the related people dissolute on their own, and the masses participation and recognition is not high.

As shown in Figure 4, from the rural farmers surveyed, we can see that villages organize various spiritual and cultural education activities, such as cultural and entertainment activities, watching movies, concentrated study meeting, and training and so on. Traditional organized training still takes a big proportion in the whole spiritual and cultural education and substantive recreation activities for rural farmers are still relatively rare. Thus, rural farmers' spiritual and cultural education still stays in form and it causes form blurring of spiritual and cultural education.

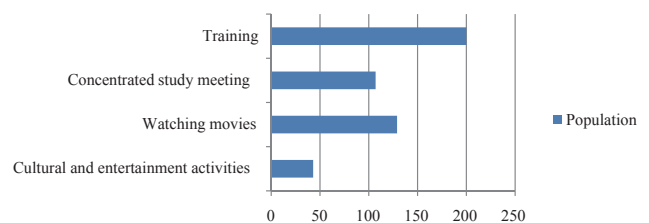


Figure 4
Rural Farmers' Spiritual and Cultural Education Forms (Source: From Survey)

2.3.4 The Approaches of Spiritual and Cultural Education Are Monotonous

In rural farmers' spiritual and cultural education, the approaches are monotonous and the methods are outdated. The main way is through preaching to educate farmers. In recent years, rural propaganda cultural positions seem to have become a new spiritual and cultural education, but their facilities are aging, outdated, and unsuitable with increasing rural economy and continuous increasing of farmers' spiritual and cultural needs. Many places have been abandoned due to disrepair and some have been used for other purposes. In addition, when most grassroots organizations carry out this work, they are unable to take practical and effective measures according to the current conditions of the countryside and the outside large environment, lack innovation, lack features, and only stay

on the superior layout. Researches on methods of pushing spiritual and cultural education under the conditions of the market economy system are not plenty and they lack maneuverability in the selection of carrier and in design, which makes the construction work of spiritual civilization out of touch with the environment of the time.

Rural propaganda cultural positions are bridges of rural farmers' spiritual and cultural education to villages and households and they are also effective approaches to consolidating the achievements of rural spiritual civilization construction. The traditional preaching has been unable to arouse the interest and enthusiasm of villagers. Thus, we should make full use of rural cultural propaganda stations, build multi-channeled and multi-levelled funding mechanisms, increase efforts in building cultural facilities in rural areas, form a rural cultural network based on village propaganda stations and village cultural activity rooms, build various ideological and cultural positions like villager civilization schools, farmers' night schools, libraries, and newspaper rooms and etc., and continue to accelerate the radio and television "through all villages" project. Meanwhile, we earnestly conduct rural public cultural facility management and ensure of places, facilities, management and effectiveness and secure that the efficiency is proportional to the input.

2.3.5 The Evaluation of Spiritual and Cultural Education Is Lagging

Currently, the country has not really established an evaluation mechanism for rural farmers' spiritual and cultural education. There is no tough measure for the soft task and the work is flexible. The corresponding constraint assessment mechanism needs to be established to promote the mechanism and secure all work to be done and achievements to be realized.

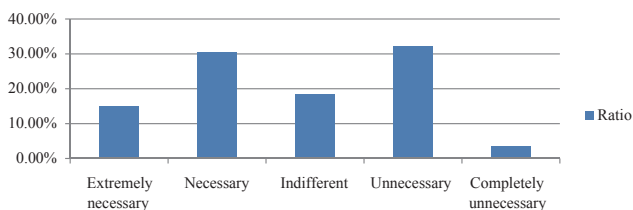


Figure 5
The Necessity to Establish Rural Farmers' Spiritual and Cultural Education Evaluation Mechanism (Source: From Survey)

Spiritual and cultural education needs a comprehensive evaluation mechanism. In this survey shown in Figure 5, when asked the necessity of building rural farmers' spiritual and cultural education evaluation mechanism, only 45.6% of the surveyed rural farmers' educators and governmental workers think it is necessary. 54.4% of them think it is completely unnecessary or unnecessary and 18.4% of them feel indifferent about it. The reasons causing such a situation are that, at the one hand, spiritual and cultural education evaluation mechanism doesn't

exist in rural areas, and on the other hand, the necessity of the evaluation mechanism has not drawn educators and governmental workers' attention.

Thus, we should improve rural farmers' spiritual and cultural education level based on the practical experience of rural farmers' spiritual and cultural education.

First, quantitative indicators should be set and the evaluation mechanism of rural farmers' spiritual and cultural education should be established. To establish this evaluation mechanism, we can start from setting quantitative indicators of education management, education basis, education environment, social morals, family values and so on. In this way, the work of grassroots cadres will have an evidential basis and the masses will have disciplines to follow and restraint themselves.

Second, we should carry out a rural value review activity whose main content is "reviewing bad habits and establishing new values", play the role of village's "two committees", villager groups, the communist youth league and the elderly association, publicly solicitude rural value reviewers to form review groups and rural value correction teams, and establish "village value civilization council". By organizing villagers to conduct different levels of moral value review activities, the council conducts "monthly review" and "issue review" of people and things in the village, check bad habits, and comment on the uncivilized examples around. And link the review results with the selection of "filial piety family", "civilized family" and "harmonious family" and so on, by adding points or lessening points to promote a quantitative operation of the evaluation and then regulate the behavior of the villagers.

Finally, we should establish an evaluation mechanism of to evaluate leadership work. In the evaluation mechanism, we can consider to combine the results of rural farmers' spiritual and cultural education and economic construction achievements to assess the top leader and other main leaders' work, among which the improvement of rural values takes as an important indicator with large proportion.

Currently, we are faced with the arduous task of building a new socialist countryside and the problem in rural farmers' spiritual and cultural education is a severe problem. If we don't pay attention to this issue in a timely manner and invest more human and financial resources to solve this problem, it is bound to affect the construction of a harmonious society and the grand goal of building a moderately prosperous society. Facing the task, we need to further strengthen the sense of urgency and responsibility in doing well in rural farmers' spiritual and cultural education and enriching farmers' spiritual and cultural life, thus we can promote the progress of rural farmers' spiritual and cultural education and promote social harmony.

3. CONCLUSION AND POLICY SUGGESTIONS

The author conducts research and analysis on the endogenous problems of rural farmers' spiritual and cultural education and finds that: the current endogenous problems of rural farmers' spiritual and cultural education in China is mainly manifested in the oldness of spiritual and cultural education concepts, the monotonousness of spiritual and cultural education content, the blurring of spiritual and cultural education forms, the simplicity of spiritual and cultural education methods, and the lag of spiritual and cultural education evaluation and etc.

Therefore, we think we should strengthen the construction of rural farmers' spiritual and cultural education from the following aspects:

3.1 Building a Scientific Policy System of Spiritual and Cultural Education

3.1.1 The Nation Designs it From the Top and Macro Leads it

First, in terms of fiscal policy, the state should increase investment in education when distributing revenues. Second, the corresponding laws need to be improved and some special laws should be established. There are different laws and regulations for different subjects to ensure people from all classes can have the right to receive education, especial the special group of rural farmers. Finally, the state should set up relevant management regulations of middle governing and grassroots cadres to restraint their behavior and improve work efficiency. And the state clarifies incentive and punishing mechanism to provide human resource protection for rural farmers' spiritual and cultural education.

3.1.2 The Middle Governing Cadres Provide a Smooth and Targeted Information Flow

How can the policy and guidelines be put into practice of the grassroots after they are established? Then the middle governing departments should play their role to transfer the information. As the nation's middle governing departments, they should fully take on their management functions, including planning, organizing, directing, coordinating, and controlling, to demonstrate their influence and effectively promote the development of local rural farmers' spiritual and cultural education.

3.1.3 The Grassroots Implement all the Actions and Conduct Appropriate Education

They need to quickly and accurately find out the effect of rural farmers' spiritual and cultural education and direct it to develop at a positive, healthy and upward direction. Rural grassroots cadres conduct justice probation to purify the unhealthy content of rural farmer spirits and culture and provide basic protection for improving rural farmers' spiritual and cultural education policy.

3.2 Creating a Healthy and Harmonious Policy Implementation Atmosphere

3.2.1 Create a Harmonious Social Environmental Atmosphere

We must fully grasp and implement these important principles in our practice, work hard, and strive to promote the practice of harmonious socialist society. By conducting farmer' spiritual and cultural construction, we can create a moral atmosphere with dedication, discipline, courtesy and honesty, filial piety, politeness, helpfulness, and healthy interests, restrain some farmers' unhealthy behavior, make the village values more civilized and the village regulations more rational, and bring a sustainable economic and cultural development², to create a harmonious atmosphere for the implementation of policies so as to ensure the healthy and rapid development of socialist rural farmers' spiritual and cultural education.

3.2.2 Create an Atmosphere of Good Interpersonal Relationships.

Interpersonal relationship is the psychological direct relation or distance in the interaction among people and it reflects the individuals seeking a mental state which meets their social needs³. In the process of rural farmers' spiritual and cultural education construction, we require management cadres to create an atmosphere of good interpersonal relationships to ensure the smooth communication.

3.2.3 Create a Healthy Interpersonal Psychological Contract

"Psychological contract" is a term created by a famous American management psychologist E. H. Schein. When conducting rural farmer' spiritual and cultural education, we need rural farmers to cooperate with the organization to realize the desired effect. Under the influence of interpersonal psychological contract, the commitment of rural farmers will be more realistic. Meanwhile, it provides a mass foundation for the effective implementation of the policies and can construct the rural farmers' spiritual and cultural education cause better.

3.3 Building a Policy Supervision System Along the Way

3.3.1 Build a Diversified Policy Supervision Implementation Body

Promoting the development of rural farmers' spiritual and cultural education needs to mobilize forces from different departments. To demonstrate the supervision body's functions effectively has a very important significance to the work achievements of rural farmers' spiritual and cultural education.

3.3.2 Build a Dynamic Policy Supervision Implementation Process

First, enhance the awareness of supervision personnel to policy implementation; second, change the

current loose supervision conditions in the process of supervision. Increase personnel, entitle them with more supervision functions, improve their positions, realize the independence of supervision, and get rid of executive's financial control to supervision bodies, which is the fundamental protection for supervision bodies to conduct independent supervision. Third, improve policy implementation supervision system. In the process, policy implementation supervision bodies should work together and cooperate with one another; finally and mostly commonly, establish supervision committees. Rural farmers can become members of the committee. As it says, from farmers and for farmers, farmers have more rights to speak at this time. Constructing rural farmers' spiritual and cultural education is closely linked with the interests of farmers. Supervision of policy implementation would be more real and more practically significant with their participation.

3.3.3 Build Scientific Effect Evaluation of Policy Supervision

Policy improvement is a booster of rural farmers' spiritual and cultural education cause. Supervision policies remove some obstacles for the development of rural farmers' spiritual and cultural education cause and meanwhile provide constructive suggestions for future similar spiritual and cultural education.

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