

The Variation of Rural Humanity Communication

-- A Case Study of S Village in Guangxi

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Abstract

With the social change and economic development, the traditional rural social structure has been unable to adapt to the present rural social environment and the disintegration, as the basis of the villagers daily communication, the rural human relations also quietly changed. Based on the investigation of S village in Guangxi, this paper analyzes the local presentation and formation mechanism of the rural human relationship variation, in order to guide the rural out of the dilemma of the human relationship variation.

Keywords

Human Interaction; Changes in Humanity; Rural Social Structure.

1. Study on the Variation of Humanity Communication and its Relevance

Human relations are usually established in the traditional rural society through the mutual gifts and mutual assistance between villagers based on friendship. The mutual gifts are mainly in kind or symbolic small amount of cash, and the mutual assistance is mainly in the small matter of raising hands in daily transactions. According to Fei Xiaotong, the cohesion of a close community depends on the delinquency between the parts of the community. For the villagers living in the countryside, the relationship between people symbolizes the friendship between them and the recognition and belonging of the village community. With the reform and opening up and economic development, the rural urbanization process has pressed the acceleration key, which has caused the impact to the traditional rural society. In the face of the complex system of social changes, the traditional rural society's human relations gradually began to change, the village folk simple daily human relations began to decrease and gradually appeared the utilitarian tendency of human relations, moral outlook and emotional expression in the human relations gradually faded, from "etiquette less affection" to "etiquette more affection," the villagers' emotional expression gradually by the monetary expression mode. This confirms Zhu Xiaoying's view that the change of interpersonal communication style leads to the enhancement of utilitarian factors in human sentiment, which leads to negative effects. The countryside has changed.

Yan Yunxiang thought that in the traditional rural society of China, the exchange of human feelings can be divided into two kinds of [3]: Daily human feelings and ritual human feelings. This viewpoint confirms from the side that the existing research on human feelings in the academic circle of our country can also be roughly divided into two types. The other is to analyze the relationship with human sentiment and the phenomenon of human sentiment caused by the consciousness of face, and thus to extend the discussion of the concepts of face, etiquette, qi and harmony in Chinese traditional culture, in order to deeply explore the psychological representation and behavior mechanism of human sentiment communication in Chinese activities such as wedding and funeral.

As for the study on the variation of human relations in rural areas, Ma Chunbo and Li Shaowen pointed out that in rural areas of China, the burden of human relations has exceeded the range of the villagers by. According to Huang Yuqin, the villagers are bound by the collective principle and the insurmountable principle, which makes it difficult for the villagers to get out of the human circle, which increases their human burden in the intangible. Chen Baifeng pointed out that the villagers in the rural areas of our country are becoming more and more serious with the help of the name of the exchange of human affection, which directly leads to the change of the function of human affection among the villagers, the loss of the mutual assistance function of human affection, and the weakening of the stability function of human affection to the rural community. Shang Huipeng found that the rural communities gradually evolve towards universality, high rate and monetization along with ceremonies. This kind of research outlines the rudimentary form of the variation of Chinese traditional rural human relations.

The change of communication between villagers led to the alienation of the function of human affection, which transformed the human affection from a way of giving each other and helping each other into the means of collecting the villagers' money, and the function of the integration of the community of human affection into the function of the exclusion of strata, which separated the original social relationship network among the villagers in the village. Based on this, governance of human interaction changes is beginning to enter the horizon of Volkswagen. Geng Yu thought that the governance of rural alienation should focus on the reconstruction of rural benign social relations, but did not elaborate. Du Jiao pointed out that the government and institutional means can be used to guide and standardize the order of the rural human relations, and at the same time, the villagers can be regarded as the leading person of the governance of the human relations to reconstruct the rural benign human relations. Lufei thought that we should regulate the order of human relations in rural areas, use the power of the government, guide the villagers to carry out human governance under the power of "public," and rebuild the human management system. It can be seen that at present the academic circles have reached a consensus on managing the variation of rural human relations through the intervention of external forces combined with the assistance of internal forces.

In conclusion, the above-mentioned study on the variation of rural communication constitutes the theoretical foundation of this paper. Combined with the field investigation in S village of Guangxi in 2022, this paper will analyze the local appearance, formation mechanism, essence and governance logic of the variation of rural communication, in order to have some reference significance for the future management of the variation of rural communication.

2. The Local Appearance of the Variation of Rural Humanity Communication

2.1. Basic Information of S Village

Most of the villagers in S Village are Zhuang nationality and a few are Han nationality. The terrain is dominated by hills and impact plains, and the agricultural operation is mainly the planting of sugar oranges and sugarcane, but because the soil is acidic and the organic matter content is low, only low-end sugar oranges can be planted, so the average income level of the village is not high. Migrant workers are the main economic source of every family in the village. As most young and middle-aged people choose to work abroad, the village basically forms a half-working and half-farming mode in which women and old people work at home and men work outside.

2.2. The Representation of Variation in Human Communication

There are many different forms of human relationship, and there are certain regional differences. Through the field investigation of S village in Guangxi, it is found that the variation

of human relationship between villagers is mainly manifested in three aspects: Human relationship with ceremony, human relationship name, and human relationship cycle.

2.2.1. Human affection increases with the amount of gifts

In the 1990s, the day-to-day relationship in S Village was characterized by "one family with more than one help," and more sympathies such as sending home-grown crops and local eggs, with little money involved. The ritual human relationship is that the host family sends people door-to-door to inform the neighborhood when and where to eat the table, the villagers are informed only feel that other families have happy things to celebrate together, although the host family does not directly mention the gift gold, the villagers will consciously take the wrapped red packet to the host family to eat the table, the amount of red packet between the families will communicate with each other in advance, the amount difference will not be too big, basically concentrated in 20 yuan to 50 yuan. Catering will not be wasted, and the dishes will be prepared according to head count, with chicken, duck and fish as the main course. At the table, villagers connect with each other to talk about recent developments and small news in the village. At the table, the master arranges for children to show their talents, such as playing musical instruments, singing, reading poetry, etc. At the end of the table, the villagers farewell one by one to their home and leave with a red envelope. The complex rules and procedures of the ceremony itself are constantly intertwined, showing that the sense of community and significance of the field are displayed by a restaurant.

After the 21st century, the daily human affection of S village gradually changed from the help in the original physical form to the help in the physical form mixed with the monetary form, and the amount of money will rise with the rise of its own economic condition and the status of the object of help, most of them are hundreds of yuan, few thousands of yuan. When families with high status in the village and a wide range of interpersonal contacts need help, villagers, after weighing their own interests, offer them help, which is called "warmth," and in fact "relationship," so that they can get more care in the future. In terms of ritualistic human relations, the tendency to be ritualized becomes more obvious, and the amount of ritual increases unlimited. The ceremonies in S Village tend to be simplified and even completely ritualized. For example, there are no ceremonies for old people to live and to go to school, and even the protagonists of the catering will not appear on the catering table. Some villagers, in order to reflect their own economic strength and raise the bottom line of the gift amount, replace the chicken, duck and goose with the more expensive lobster or emperor crab, in order to exchange the more luxurious dishes for high gift money. There were also few emotional connections between the villagers who attended the table, and most of the villagers who did not have a close relationship with the home did not say goodbye after eating the table, leaving only a red envelope on the chair, representing their own will. As a result, a casino is purely an occasion for villagers to gather money.

Due to the lack of township covenants in S Village, the amount of red packets is related to the amount of gifts given by the host family to the host family when the host family held the table last time, and at the same time, the relationship will be affected by the relationship between the host family and the host family. Generally, the relationship will be increased by 300 yuan to 500 yuan on the basis of the amount of gifts received by the host family last time. Good relationships can range from \$1,000 to thousands. Because of the change of the rural human condition, with the increase of the sum of gifts and the increase of the expenditure on the exchange of human conditions, the villagers bear the huge economic pressure and bear certain psychological pressure. So far, the sense of community in the village and the expression of emotion among the villagers are gradually fading.

2.2.2. The Name is More Complicated

The name of human affection mainly refers to the reason for dealing with wine, that is, what kind of things can be used to arrange the table and entertain the guests. In the past 90's, the names of human relations in S village are mainly the wedding and death, the names are more traditional single. In response to such important life events, the family in the village usually invites the villagers to participate in their own table, after the dinner the master of the home will come to the table toast, the dinner after the end of the table. At present, the names of the people in the village include not only the celebration of marriage and death, but also the participation of the army, relocation, education, birth of children, etc. The names begin to be numerous and numerous, and even from the birth of children to the full-time to hold four banquets, including birth wine, full moon wine, 100 days wine, full-time banquets. In the village of S, new cars or new houses must be bought wine, if not wine banquet will be criticized, such as "flying yellow, look down on people" and other words, then in the village will be difficult to get along with other villagers. Therefore, in order to maintain normal communication between the villagers, catering must be done. At the same time, the villagers are in the circle of unbreakable villagers and bound by the principle of collectivity, which makes the casino have to do.

The author once participated in a school-going banquet in the village, in the catering table, the author asked the master's hostess H why the school-going middle school should also have a catering table, the hostess H opened the memo of the mobile phone to show the author that she went out without recovering the gift, the amount has already exceeded ten thousand. At the same time, the hostess H told the author that she took part in seven or eight tables within four months, if she did not have a lot of tables, the high gift of going out with her would not be recovered, will increase the family economic pressure.

Therefore, it can be seen that the seriousness of the mixture and lack of rules of human affection in S village, and because the burden of human affection is aggravated, the villagers have to think of all kinds of liquor "by the head" to collect gifts to lighten their economic burden, which also leads S village to fall into the vicious circle of "human affection liquor," villagers have not care whether the liquor is in accordance with the traditional rules, purely in order to collect human affection, the symbolic meaning of liquor is gradually diluted.

2.2.3. Shortening of the Human Cycle

The human cycle refers to the time interval between the two sessions. In the village S, if the traditional name is followed to arrange the table, the guests are invited, then the node of the table is basically marriage, life, funeral. The length of the catering interval is determined by the structure of the family members, and there is a general expectation and judgment in the neighbourhood of the family and friends, with catering taking place approximately once every 10 years. However, around 2008, some villagers began to find children born 100 days, school, full exam scores from the head of the table, and with the gift of new car purchase, villagers heard the news, and scrambled to follow suit with a view to collecting money.

When the author sat down with the villagers at the crossing of the village head, the villager L mentioned in the chat that the family with large population in the village could do nearly ten tables in a year, and the gifts received were rich. But I have a few people in my family, and I can't do it a few times a year. Villagers C listen to the villagers L added that if the villagers did not go, the village will be considered to be "special," if the villagers go, but less money given, and other villagers will be called "iron cock." As a result, catering and gifts must be "done according to the rules." The author then asked the villager L whether it was clear how much money to give out each year, the villager L smiled and said in his heart to give the money out of a debt, remember clearly.

Combining with the amount of the villagers' next courtesy and the amount of the last courtesy, we can see that every villager has a "bookkeeping book" inside, and record the expenses and income of his family. However, the daily life is very complex, in which the etiquette account may cause imbalance due to the family demographic structure, the frequency of catering and other factors, the villagers will try their best to fill in the negative amount of the account to invite guests, do the catering. So far, the law of the human cycle of S village has been broken gradually, people are no longer shackled by the human cycle, the human debt like snowball roll bigger and bigger.

3. The Forming Mechanism of the Variation of Rural Humanity Communication

With the increase of the villagers who work in and out of S village, the closure of the village is weakened, which causes the old social structure of the village to change and disintegrate. As a result, the environment of human relations in the village began to change, and human relations changed quietly. The change of human relationship in S village has undergone the passive development process of being driven by a few people, and eventually all villagers are involved in the complicated human relationship system.

3.1. The Performance of Villagers' Economic Strength

In S village, a large number of young and middle-aged people choose to go out to work, leaving only the elderly and women to work in the village. The family livelihood mode in the village is mostly changed from the pure agricultural mode to the half-working and half-farming mode, and the work and business gradually become the main income source of the villagers' families. The connection between the villagers out of the countryside and the village is gradually weakened, and the production interests of the villagers working in the business are disconnected from the countryside. At the same time, its economic ties with the village became loose, and the village society gradually differentiated into a level of economic strength. In this level of economic strength, a small number of people gradually close to the city, and the relationship with the village gradually dissipated; However, the majority of the people's life is still in the village, continue to maintain the relationship within the village. At this point, the standard of human consumption in the village is dominated by this economically powerful class. Because of their strong "difference-seeking" mentality, they are eager to differentiate themselves from other ordinary villagers through high courtesy, thus demonstrating the superiority of self-identity. For this kind of people, ritual humanity is the best occasion to show their economic strength. The more the gift goes out, the more bright the face, which can consolidate or promote their position in the village, and obtain the respect and recognition of the villagers. From a face-to-face perspective, the respect and recognition they receive can be translated into the accumulation of their own faces and, in the future, into actual social support networks.

On the basis of this, the villagers with strong economic strength start to ignore the wishes of ordinary villagers, relying on "one strength" to raise the bottom line of human consumption, so that ordinary families in order to maintain their interpersonal network in the village, not excluded in the circle of human affection, even if the economic burden is increased, it is necessary to follow the increase of gifts, so that the receiving families in the future also need to continue to add up according to the standard of receiving gifts, resulting in the rising of gifts, which gradually develops into a village phenomenon.

3.2. Rebalancing of Villagers' Consumption

After the phenomenon of migrant workers appeared in the village, the living space of some migrant workers gradually separated from the countryside, and the life center turned to the

city. After the balance of the advantages and disadvantages of other villagers, it was found that the long-term stability of their human relationship was broken, and the unbalanced feeling of human consumption was generated. Human operation is a kind of dynamic balance achieved through constant debt and repayment. Once the villagers break this dynamic balance, other villagers feel "out of mind" after they perceive that they are eager to carry out disposable clearing for the unrecovered human account, and collect gifts with various denominations to fill the loss of human account that may appear in the future. And the closure of the rural society in the village appears a large number of young and middle-aged out-of-work gradually broken, villagers did not worry about the daily life of the loss of human relations, but now with the increase of the amount of human courtesy money, part of out-of-work and the weakening of the connection between the village, the villagers began to be unwilling to lose in the human relations, because at present a human relations needs to consume a considerable part of resources within the family, making villagers more sensitive and careful to the balance of their own interests.

While other villagers with different intentions are eager to collect money through the addition of various types of catering, they can profit in the short term, but the economic burden of other villagers is further increased. After the other villagers participated in the catering, in order to alleviate their own economic pressure, they also started to increase the number of catering. With this cycle, the whole village was caught up in an irrational whirlpool of human names. The "account of human affection" in the villagers' minds began to take into consideration the gains and losses, the human affection lost the "human affection," and the villagers became the victims of the exchange of human affection.

3.3. The Relation of Villagers to the Village

In the traditional rural social period of S village, people through the establishment of social network to resist the possible risks in the future, but also through the social network to respond to the daily needs of other villagers, such as the wedding and death of the operation, borrowing money, housing construction. The villagers conduct daily human relations through the social relationship network, thus consolidating and expanding their interpersonal relationships in the village. With the emergence of a large number of migrant workers in the village, the closure of the village was broken, the migrant workers gradually reduced the dependence on the village social network, the village circle began to shrink and solidify.

However, for the villagers who still stay in the village, they still need to maintain their social network to obtain certain social support, such as obtaining employment opportunities from the village contractor, and asking the villagers to help with the catering. Their dependence on the social relations in the village is much stronger than that of the villagers who work out of the village, and the left-behind villagers are in the unbreakable circle of human affection, if they choose not to participate in the human affair, it means that they actively cut off the connection with the village. When they need outside help, there is little help, and individuals are at risk of social death. In this way, even if the amount of personal interaction is high and the frequency of catering is high, villagers must participate in various human ambulation in order to maintain their personal network.

4. Conclusion

Based on the above analysis, this paper draws the following conclusions: Firstly, in the countryside of this area, the human condition is the key of the villagers to form the village community, and is the basis of people's daily life. Secondly, the rural areas in this area lack the restriction of the public rules, the private rules occupy the leading position of the human relationship, the human relationship loses the publicity, the essence and the name disengage, and thus produces the variation. Therefore, if the problem exists for a long time, it will cause

great economic burden to the rural families, lighten the social connection among the villagers, and gradually disintegrate the village community. Moreover, the villagers can not get rid of the solidified circle of human affection, and have to continue to devote manpower, material resources and financial resources to the abnormal human affection, which aggravates the variation of human affection and forms a vicious circle.

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