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Luoyang Weijiapo Rural Museum in China: Local identity construction of rural community residents through the intervention of rural museums

Yao Zhang, Arkom Sangiamvibool*

Faculty of Fine-Applied Arts and Cultural Science, Mahasarakham University, Maha Sarakham 44150, Thailand

* **Corresponding author:** Arkom Sangiamvibool, arkomsang@gmail.com

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Abstract: Purpose: To reveal the impact mechanism of rural museum intervention on the construction of local identity of rural community residents, and provide practical reference for the protection and utilization of rural cultural identity. **Methods:** This study takes the Weijiapo Rural Museum in Luoyang, China as the research object, uses participatory observation and in-depth interview methods, and explains the specific characteristics of rural community resident identity construction through identity process theory (IPT). **Results:** (1) The impact of the intervention of rural museums on rural areas is reflected in four aspects: local spatial reconstruction, transformation of livelihood methods, reconstruction of social relationships, and evolution of cultural customs; (2) under the influence of rural museum construction, the representation of community residents' identity has shown complex characteristics, with both positive and negative impacts coexisting; (3) the local identity of community residents affects their perception and attitude towards the construction of rural museums.

Keywords: rural museum; rural community residents; identity process theory; rural revitalization; local identity construction

1. Introduction

With the rapid development of China's urbanization process, a large number of rural people have moved to cities and towns, and the original villages have gradually disappeared. According to statistics, there are 8155 traditional villages in the 6 batches of "Chinese Traditional Village Lists" published by the country. At present, there are less than 5000 traditional villages with high protection value (Yan, 2021). The disappearance of the countryside here refers to the disappearance of the rural population and the disappearance of rural culture. As a result, a serious rural cultural crisis has arisen, which is a common problem currently faced by rural China. In response to this crisis, China has proposed rural revitalization policies and vigorously promoted the construction of rural museums to protect and inherit excellent traditional culture. The rural museum is a cultural carrier that integrates display, inheritance and protection (Shen, 2022). Through the construction of rural museums, the cultural identity of the countryside can be preserved and displayed, and it can coexist with the countryside (Zhang and Zhang, 2023). The Weijiapo Rural Museum was built under this background. However, the construction of rural museums cannot be separated from the rural community residents, who are the masters and core stakeholders of the countryside. Their daily living space overlaps with the visiting space of foreign tourists. At the same time, the rural community residents' perception and attitude of the influence of the construction of rural museums will in turn affect the development of local culture and economy.

In the process of the development of rural museums, how to enhance the local identity of rural community residents and transform it into an effective motivation for protecting traditional villages has become an important issue in the protection of rural cultural identity. Based on this, this study will use Weijiapo Taking the rural museum as the research object, through participant observation and in-depth interview methods, we conduct an in-depth analysis of the process and mechanism of local identity construction of rural community residents under the construction and development of rural museums. This study can provide guidance for the protection and development of rural cultural identity in the current context of rural revitalization in China. The construction and development of rural museums provides an important knowledge base. Specific research questions include: (1) What impact does the intervention of rural museums have on the local identity construction of rural community residents; (2) what representational forms are the processes and results of these impacts; (3) how does the intervention of rural museums affect the local identity construction of rural community residents.

2. Materials and methods

This study takes the Weijiapo Rural Museum in Luoyang, China as the research object, using participant observation and in-depth interview methods to analyze the process and internal mechanism of local identity construction of rural community residents under the intervention of the rural museum, and through the four principles of identity process theory (IPT), explain the specific representation of the identity construction of rural community residents in the four content dimensions of uniqueness, continuity, self-respect and self-efficacy.

2.1. Overview of research subjects

Weijiapo Rural Museum is located in Weijiapo Village, Mengjin County, Luoyang City, Henan Province, China. It is a poor village in China. The village has a relatively complete collection of ancient residential buildings from the Shunzhi period of the Qing Dynasty. It is the largest and most complete Qing Dynasty building in the western region of Henan Province. (Zheng, 2020), which integrates ancestral halls, private schools, embroidery buildings, and old residences in the north and south. It has a history of more than 400 years. However, since the reform and opening up, villagers in Weijiapo have moved out of their old homes and moved to cities or counties. As a result, the ancient houses are basically uninhabited, and the rich culture contained in them has been buried, resulting in a rural cultural crisis. The construction background of Weijiapo Rural Museum stems from the need for the protection of rural cultural identity and rural revitalization. The cooperation between the government and investment developers has included ancient private residences in the planning, providing opportunities for their repair and development. By repairing ancient residences, setting up exhibition halls, organizing folk cultural activities, etc., Weijiapo's material and intangible cultural identities are displayed, including its Qing Dynasty ancient residence architectural art and culture, and rural folk art and culture, protecting the uniqueness of the local area. cultural identity (**Figure 1**).



Figure 1. Panorama of Weijiapo Rural Museum.

The construction of the Weijiapo Rural Museum has greatly promoted the development of the local tourism industry. Its construction is a dynamic display process. The Weijiapo architectural group has developed from the original building space where villagers lived, to the museum display space, to today's comprehensive tourism exhibition space. The display form evolves with the changes of time and social environment and after being stared at by others, in order to cater to the preferences and vision of rural community residents and outsiders. Rural museums drive the development of rural tourism. At the end of this process, there are many factors that affect villagers' perceptions and attitudes towards the construction and development of rural museums. The role of local identity cannot be ignored.

Weijiapo Village has relied on the rural museum to effectively protect and develop traditional villages, embarking on a path to develop rural tourism, help the masses get rid of poverty and become rich, and promote the development of the collective economy, achieving the revitalization of rural economy and culture. In the research on the protection of rural cultural identity and the construction and development of rural museums, the research and practice of Weijiapo Rural Museum is of typical significance.

2.2. Data collection and analysis

This study adopted qualitative methods such as participant observation and in-depth interviews. From 2018 to 2023, The author went to Weijiapo Rural Museum many times for field research. First, through participatory observation, we gain a perceptual understanding of social and cultural phenomena such as the architectural layout of Weijiapo ancient residences, residents' living and business behaviors, and host-guest interactions. Then, as a visitor, the researcher experienced the construction changes and impact of the rural museum through multiple visits to the rural museum in the past six years, including the museum exhibition hall, dining area, accommodation area, play area, and shopping area. Changes in the influence of community residents.

At the same time, based on the local conditions and on the principle of theoretical saturation, classify typical people relevant to this study and conduct in-depth interviews. Including: 21 staff of the rural museum, 35 operators of the museum's catering area, accommodation area, and shopping area, 42 local residents participating in service work, and a small number of 15 villagers not engaged in rural museum tourism development, a total of 113 people (the 113 respondents are the cumulative

number of people interviewed by the researchers from 2018 to 2023), and number all interviewees from V1 to V113 in sequence (**Table 1**).

Table 1. Samples of in-depth interview.

Category of interviewees	Number of people	Code
Rural museum staff	21	V1-V21
Operators of rural museum dining areas, accommodation areas, and shopping areas	35	V22-V56
Local residents involved in service work	42	V57-V98
Villagers who are not engaged in rural museum tourism development	15	V99-V113

The interview questions mainly focused on two aspects: (1) Community residents' perception of the impact of rural museums' intervention in the countryside; (2) community residents' perception of place and local identity. Based on the specific feedback from the interviewees, the researcher adjusted the content and direction of the interview to ensure that complete and effective information was obtained.

This study used Nvivo 12.0 to conduct a qualitative analysis of the interview content of 113 interviewees, and classified and coded the interview language of the interviewees, aiming to summarize the current situation, discover problems and clarify countermeasures.

First, after the coders were fully familiar with the data, they independently coded the interview data to ensure the reliability of the coding. Based on field surveys and the research results of previous scholars, this article proposes four dimensions of impact representation, namely, local space reconstruction, livelihood mode transformation, social relationship reconstruction, and cultural customs evolution. In the process of analyzing and coding the interview content around the four representations, the researcher himself coded 113 interview contents according to the meaning unit of the discourse in the interview information (one linguistic expression that constitutes a meaning unit in the interview information was coded description), a total of 929 reference points (encoded nodes) were obtained. At the same time, combined with the analytical framework of this study (the specific content is in section 3.3) and based on the interview content of the interviewees, 8 first-level themes were further summarized, and 17 second-level themes were refined under the first-level themes, and the encode. Finally, the frequency of interviews with the 113 interviewees was sorted out based on the coding content (**Figure 2**). To analyze the following content: (1) Community residents' perception of the impact of rural museum intervention, (2) community residents' participation and attitude towards the construction and development of rural museums, (3) community residents' cognitive changes in local identity construction and its meaning representation, that is, residents' identity How it changes in the relevant situations of (1) and (2), and is expressed through the four principles of IPT theory (uniqueness, continuity, self-respect and self-efficacy).

Influence characterization	First-level theme	Second-level theme	Code	occurrence count	Frequency
Space reconstruction	Conflict of spatial function	Increased power to dispose of space	R1	3	2.65%
		Reduced rights to dispose of space	R2	62	54.87%
	Spatial cognitive transformation	Positive attitude towards the transformation of space	R3	129	114.16%
		Negative attitude towards the transformation of space	R4	15	13.27%
Livelihood change	Change of production mode	Still engaged in agricultural production methods	R5	17	15.04%
		Engage in diversified production methods	R6	96	84.96%
	Income change	Income increases	R7	108	95.58%
		Income decreases	R8	1	0.88%
		Income remains unchanged	R9	4	3.54%
Social relations restructuring	Reconstructing neighborhood relations	Neighborhood collaboration	R10	46	40.71%
		Neighborhood competition	R11	89	78.76%
	New guest relationship	Positive attitude towards foreign tourists	R12	98	86.73%
		Negative attitude towards foreign tourists	R13	15	13.27%
Evolution of cultural customs	Loss of self-culture	Be able to recognize the uniqueness of one's own culture	R14	102	90.27%
		Unable to recognize the uniqueness of one's own culture	R15	11	9.73%
	Host and guest culture sharing	Positive attitude towards local identity	R16	117	103.54%
		Negative attitude towards local identity	R17	16	14.16%

Figure 2. Respondent information coding.

2.3. Analysis framework

This study is based on the IPT theory to study the impact mechanism of rural residents' local identity construction under the intervention of rural museums. In the 1980s, Breakwell proposed the IPT theory and elaborated on the four principles that guide the process of local identity construction, including uniqueness, continuity, self-respect, and self-efficacy. This theory states that the violation of any of the above principles will cause an identity crisis (BREAKWELLDGM, 2015). The specific explanation of the four principles is as follows:

(1) The universality of the principle of uniqueness beyond specific cultures is a necessary condition for the construction of individual and group identity meanings. This principle was proposed by Western scholars and was first applied to the study of Western populations, but it is also applicable to non-Western cultural systems. Uniqueness has 3 sources, namely location, difference and separation. People create different self-identities through the above three sources, and feedback this identity characteristics through actions.

(2) The continuity of local identity consists of two parts, namely the local referentiality and local consistency of the identity. Place referentiality emphasizes that place, as a bridge connecting people and historical memory, can give special self-meaning to the past and present. Place consistency refers to personal habits and values that are related to and affected by local characteristics.

(3) Self-respect is an individual's positive evaluation of self-worth through social comparison. It reflects the evaluation significance of self-awareness and is also a positive self-emotional experience.

(4) Self-efficacy is the integration of an individual's assessment and confidence in his or her own abilities. When individuals face challenging work in special situations, they will evaluate and judge their self-efficacy in advance, which ultimately

manifests as different execution abilities.

IPT theory can better explain issues such as social identity and identity construction, and has been widely used in the field of social psychology. Luo Qiuju and others used the IPT theory as a framework to comparatively analyze the differential impact of foreign food culture on the identity construction of Guangzhou residents of different generations (Luo et al., 2018). Chen et al. (2017) also used this theory to analyze residents' attitudes towards tourism development after the earthquake in Yingxiu Town, Sichuan, and pointed out that place-based self-respect and self-efficacy significantly affected residents' tourism perception and support for tourism development, while uniqueness and continuity indirectly affect residents' attitudes through self-respect. Canovi et al. (2020) used IPT theory to analyze the impact of wine tourism on the local identity construction of wine estate owners in Langhe, Italy, and proposed that the different attitudes and participation levels of estate owners in the tourism industry will have different impacts on their local identity construction! It can be found that the IPT theory has good applicability to the study of identity in both general sense and specific tourism situations. However, its application in the field of rural tourism, especially in the construction of local identity of traditional village residents, is not sufficient.

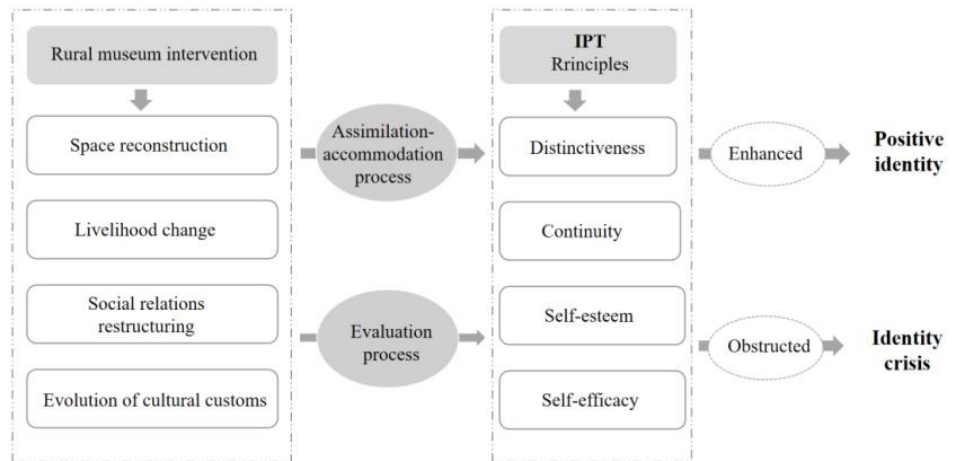


Figure 3. Research framework.

IPT theory can better explain issues such as social identity and identity construction, and has been widely used in the field of social psychology. This study will construct a research framework including rural museum intervention, local identity construction, and the interaction between the two (Figure 3). Among them, the intervention of rural museums is an important driving force in the identity construction of traditional village residents. The intervention of rural museums will have a profound impact on the economy, social culture and environment of tourist destination communities. In order to further focus on the research theme, this article combines field surveys and the characteristics of traditional village tourism development, and refines and analyzes the impact of the above three aspects (economic, social culture and environment) from the perspective of community residents' identity. Refined, focusing on four aspects: transformation of local space reconstruction, livelihood changes, reconstruction of social relations, and evolution of

cultural customs. Rural community residents will have a regulatory effect on the uniqueness, continuity, self-respect and self-efficacy of local identity through further evaluation and “assimilation-adaptation” of these aspects. At the same time, under the action of a series of internal psychological mechanisms (enhancement/hindering), positive identity or identity crisis results are formed.

3. Results and discussion

The intervention of rural museums will have a multi-faceted impact on the material surface and humanistic interior of rural places. This study refines the comprehensive impact of rural museum intervention into four aspects: local space reconstruction, livelihood transformation, social relationship reconstruction, and cultural customs evolution, and uses this as the logical basis for the impact of rural museum intervention on the local identity construction of rural community residents. At the same time, taking into account the possibility that the changes in the above four aspects have cross-influence (non-unilinear relationship) on the four principles of IPT theory, this study will use the impact of rural museum intervention to elicit and deeply describe the significance of community residents’ local identity construction.

3.1. Reconstruction of local space: The intersection of residence and travel leads to the reshaping of identity meaning

With the intervention of the Weijiapo Rural Museum, it has promoted local economic and cultural development, and the form, function and symbolic meaning of its rural space have also changed. The ancient residential buildings in Weijiapo Village are relatively well preserved, and their physical spaces have high integrity and authenticity. From ancient residential buildings to today’s rural museums, the reconstruction of their spaces is mainly reflected in functional and symbolic significance. In this process, although the transfer of living space disposal rights of rural community residents reduced their self-efficacy, the intervention of the rural museum still reshaped the positive significance of their local identity, further highlighting the uniqueness of rural residents’ identity construction.

On the one hand, with the development of the tourism industry driven by the Weijiapo Rural Museum, from the perspective of village space users, the original community residents as the absolute subjects have shifted to rural residents sharing with tourists. This has triggered the transformation of village space from a single residential life function to residential tourism. Mixed function transformation. According to the results of the interview information, the number of words related to the theme of increasing the right to dispose of space appeared three times, and the frequency (the ratio of the number of occurrences of the corresponding thematic words to the total number of respondents) was 2.65%. It feels that the right to dispose of space has decreased. The number of topic-related discourses appeared 62 times, with a frequency of 54.87%, $R2 > R1$. Most of the interviewees expressed a sense of powerlessness after the transformation of spatial functions. According to the interview information, it was found that: Houses and public spaces that were originally the “private property” of the residents themselves became tourism “public property” during the construction of the Weijiapo Rural Museum. Not only are many daily

activities of local residents restricted, but the business activities carried out there are also subject to supervision and management from different departments, making it difficult for them to accept and adapt in a short period of time. This sense of powerlessness caused by the intersection or even conflict between living and business spaces has reduced the self-efficacy of community residents to a certain extent, and their sense of control over themselves and the place has gradually disappeared.

On the other hand, as the interactions between tourists and community residents become more frequent and in-depth, both parties show different understandings of the meaning of space, while community residents choose to gradually accept tourists' perceptions of place. As an external discourse that introduces economic resources to traditional villages, tourist cognition is in a strong position in the relationship between host and guest. Therefore, in order to ensure the continuous input of external resources, community residents often adjust their local identity construction through emotional assimilation or adaptation and evaluation processes (Zou et al., 2018). According to interviewee number V56 (Interviewed in 2019): "Before, there was not even a cement road in this place. Later, investors came here to visit and thought that tourism could be developed, and then it was taken over by the government. Ancient dwellings, the Weijiapo Rural Museum was built, and tourism has developed."

With the popularity of the Weijiapo Rural Museum, tourism activities developed based on the Rural Museum have also continued to develop. Local residents have gradually adapted to and accepted external discourse, and actively participated in tourism reception services and business activities. At the same time, through the intervention of external discourse, community residents gradually realized the unique significance and commercial value of village space. Interviewee number V14 (Interviewed in 2021) proudly said: "To all of us in China, the ancient houses in Weijiapo Village are the gold ingots of our Weipo Village. Many people from other places come to visit our village." According to the results of the interview, the number of words related to the theme of showing a positive attitude towards the change of space appeared 129 times, with a frequency of 114.16%, and the number of times the words related to the theme of showing a negative attitude towards the change of space appeared 15 times, with a frequency of 13.27%, $R3 > R4$. It can be seen that Weijiapo Village The museum's reconstruction of the symbolic meaning of the space enhances residents' positive recognition of the uniqueness of the village and enhances residents' self-esteem of their own identity.

All in all, by promoting the development of local tourism through rural museums, the reconstruction of rural local space is mainly reflected in functional and symbolic significance. The former transforms the traditional "production and living" space exclusive to residents into a mixed living and tourism space shared by "host and guest". The original private space of rural residents is given certain public attributes, and the partial loss of residents' right to dispose of space is reduced. its self-efficacy. The latter helps residents realize the valuable value and significance of local space through external discourse, and enhances residents' positive perception of the uniqueness of the place.

3.2. Changes in livelihood patterns: Multiple identities enhance self-efficacy

The construction and development of the Weijiapo Rural Museum has triggered changes in the livelihood patterns of rural community residents. Originally, local villagers had been engaged in agricultural production methods for generations, but now they are only practiced by a few villagers. Through field investigation, it was found that since the Weijiapo Rural Museum was built, it has greatly promoted local tourism and economic development. In this process, most local residents have transformed from a single identity of farmers to multiple identities such as businessmen and employees. According to the results of the interview information, after the Weijiapo Rural Museum was built, the number of discourses related to the theme of still engaging in agricultural production methods appeared 17 times, with a frequency of 15.04%, and the number of discourses related to the theme of engaging in diversified production methods appeared 96 times. The frequency is 84.96%, $R6 > R5$. It can be seen that, in this process, most local residents have transformed from a single identity of farmers to multiple identities such as businessmen and employees, and the continuity of the traditional inherent identity of community residents has been hit as never before. “Farmer”, the most unique and traditional local identity, gradually faded after the intervention of the rural museum and became an identity label that was not worthy of the name.

At the same time, some villagers who have gone out or immigrated have also returned to villages that were originally “hollowed out” due to the continuous development of local rural tourism. The vast majority of returning community residents have increased their family income by participating in tourism development. According to the results of the interview information, after the completion of the Weijiapo Rural Museum, the number of discourses related to the theme of income increase was 108 times, with a frequency of 95.58%, and the number of discourses related to the theme of income decrease was 1 time, with a frequency of 0.88%. The income was basically. The number of utterances related to the constant topic appears 4 times, with a frequency of 3.54%, $R7 > R9 > R8$. Many interviewees affirmed the positive role of rural museum intervention, and expressed a certain degree of recognition and satisfaction with the improvement of family economic conditions and the improvement of quality of life. Respondent code V24 (Interviewed in 2021) said: “Selling our village’s special delicacies in the food area of Weijiapo Rural Museum makes much more money than what I used to earn from farming.” Through fieldwork, the researcher found that the tourism economy driven by the construction and development of the rural museum, which resulted in changes in the production methods of community residents and an increase in income, which greatly enhanced their self-efficacy.

3.3. Reconstruction of social relations: Distinction between internal and external identity self-esteem

The reconstruction of traditional village social relations caused by the intervention of rural museums is specifically reflected in two aspects. First, due to the emergence of new means of production (tourism resources) and production methods

(tourism), the existing neighborhood relationships in traditional villages will face challenges of collaboration or competition. Secondly, the intervention of tourists adds a dimension to local social relations, that is, it changes from the original simple local neighborhood relationship network to a relationship pattern in which neighbors, hosts and guests coexist. The reconstruction of the above two social relations has different effects on the local identity construction of community residents.

In terms of neighborhood relations, some interviewees expressed a sense of powerlessness over the uneven distribution of income and resources in the community. The interviewee coded as V112 (Interviewed in 2023) said: “With a fixed salary of two thousand yuan a month, we can’t afford a house in our lifetime. They only make three or four hundred thousand a year.” This accumulation of powerlessness will naturally lead to neighborhood promotes competition rather than collaboration. The most basic neighborly relationship that connects communities and ethnic groups has gradually been diluted, even reaching the edge of conflict and disintegration. According to the results of the interview, after the Weijiapo Rural Museum was built, the number of discourses related to the theme of neighborhood cooperation appeared 46 times, with a frequency of 40.71%, and the number of discourses related to the theme of neighborhood competition appeared 89 times, with a frequency of 78.76%, $R11 > R10$. It can be seen that the uneven distribution of benefits will make disadvantaged residents feel powerless. At the same time, the overall negative attitude of residents towards current neighborhood relations has weakened their continuity of identity and respect for traditional community relations.

Frequent host-guest interactions may also trigger conflicts between villagers and tourists, but when faced with an uncivilized tourist, most of the operators interviewed did not bother to argue with them. According to the results of the interview, the number of words related to the theme of showing a positive attitude towards foreign tourists appeared 98 times, with a frequency of 86.73%, and the number of words related to the theme showing a negative attitude towards foreign tourists appeared 15 times, with a frequency of 13.27%, $R12 > R13$. This reflects the villagers’ recognition of their own quality and their confidence in their own lifestyle after the intervention of the rural museum. The newly generated host-guest relationship further stimulates community residents’ positive identification with local identity. Although tourist consumption is the main source of income for community residents, most of the interviewees The tourists did not overly cater to the unreasonable needs of tourists, but still showed respect for their own identity. Respondents coded V87 (Interviewed in 2020) said: “I usually don’t conflict with tourists.” In the host-guest relationship, rural areas Community residents have built stronger self-respect and used this positive identity to better adapt to the logic of the market economy.

In order to better adapt to the needs of tourists, residents have established a more positive identity when dealing with the host-guest relationship. Expressed in the pride of community residents as owners of the place. Undoubtedly, the intervention of rural museums allows community residents to realize the unique significance of their local identity.

3.4. Evolution of cultural customs: External discourse activates local identity

After the intervention of the rural museum, the evolution of residents' cultural customs is mainly expressed at two levels: (1) the inheritance of self-culture: (2) the sharing and integration of culture between host and guest. The former refers to the preservation of rural culture and the cultural crisis it faces; the latter refers to the interaction and blending of the traditional village's self-culture and the external culture of others, and this cultural interaction activates community residents' positive attitude toward local identity.

On the one hand, the continuation and rupture of self-cultural inheritance will have positive and negative impacts on residents' identity. First of all, the vast majority of the interviewees recognized the uniqueness of the historical context of Weijiapo Village, which is conducive to the residents' construction of a positive identity. The local residents of Weijiapo Village all have the surname Wei, and their ancestors have been here for more than 400 generations, and most of them are from official families. According to the results of the interview, the number of discourses related to the theme of recognizing the uniqueness of one's own culture appeared 102 times, with a frequency of 90.27%, and the number of discourses related to the theme of being unable to recognize the uniqueness of one's own culture appeared 11 times, with a frequency of 9.73%, $R_{14} > R_{15}$. It can be seen that, some interviewees had a strong sense of pride in their family's cultural identity. As respondent code V20 (Interviewed in 2018) said: "My father and ancestors are all scholars, and our family is all intellectuals." Another interviewee V99 (Interviewed in 2021) said: "Although my ancestors are all officials, but so what, now I am just a farmer." Although the interviewees have different perceptions, the content of the interviews reflects the interviewees' understanding of the uniqueness and continuity of their own historical context.

On the other hand, the new industrial integration of subject and object culture that emerged after the intervention of the rural museum plays a positive role in the residents' identity. Because Weijiapo Village has well-preserved ancient residential buildings from the Qing Dynasty, it has attracted many scholars, artists, TV program groups and tourists to come for investigation, filming and sightseeing. According to the results of the interview, after the construction of the Weijiapo Rural Museum, the number of discourses related to the theme of recognizing local identity and showing a positive attitude appeared 117 times, with a frequency of 103.54%, and the number of discourses related to the theme of not being able to recognize the uniqueness of one's own culture. It was 16 times, the frequency was 14.16%, $R_{16} > R_{17}$. The respondent coded as V2 (Interviewed in 2019) said: "Even CCTV came to record the program in 2018. The whole village was very happy and proud." Most of the villagers remembered it deeply and showed a strong sense of pride. In their minds, this has become a local business card and cultural symbol. The cultural blend brought about by host-guest interaction not only enhances residents' local pride, but also makes them aware of the value of their own resources to the outside world. This sense of control over unique means of production stimulates community residents' perceptions of the uniqueness of the place and effectively enhances their sense of self-efficacy and self-

respect.

In summary, it can be seen that the “host-guest” cultural interaction brought about by the intervention of rural museums plays a positive role in residents’ local identity. Specifically, external cultural producers integrate external cultural forms and contents with the cultural identity of Weijiapo Village and promote the development of local social culture and regional economy. It can be seen that the intervention of rural museums not only plays a positive role in the inheritance and development of rural culture to a certain extent, but also makes rural community residents realize the uniqueness of the place, thereby improving their self-efficacy and self-esteem.

4. Conclusion

This study starts from the perspective of rural community residents, takes Weijiapo Rural Museum as the research object, and based on the four principles of IPT theory (uniqueness, continuity, self-respect and self-efficacy), explores the impact of rural museum intervention on the local identity construction of rural residents. mechanism (**Figure 4**). The study found that the intervention of rural museums can promote the development of local tourism to a certain extent, and has a profound impact on the rural economy, social culture, and environment. This is specifically characterized by the reconstruction of local space, the transformation of livelihood methods, the reconstruction of social relations, and the cultural customs change. At the same time, community residents, as the core subjects of the countryside, will also be subtly affected by the intervention of rural museums. In particular, their local identity is continuously shaped in the process, which is specifically reflected in: (1) the interweaving of local space, residence and travel. Functional transformation leads to the loss of residents’ spatial disposal rights, weakening their perception of self-efficacy, while external discourse intervention strengthens their sense of self-esteem and awareness of the uniqueness of spatial meaning. (2) Changes in multiple identities and production methods have interrupted residents’ continuous identity construction, but the increase in income has a certain mitigating effect on the formation of potential identity crises. (3) The reshaping of neighborhood relations due to uneven distribution of benefits hinders the construction of residents’ continuity and self-respected identities, but from the perspective of “subject-object” relationships, the construction of positive local identities is strengthened; (4) the loss of self-culture weakens the uniqueness Sexuality, continuity of identity, and the interaction with “others” through the intervention of rural museums promote residents’ awareness of the uniqueness of local production means and improve their self-respect and self-efficacy perceptions.

Through the above research, it can be found that the intervention of rural museums has both positive and negative impacts on the local identity construction of community residents, and the interaction between the two reflects the complexity of the representation of residents’ identity construction. Although residents’ awareness of the uniqueness of the historical context is enhanced, the intervention of tourists as external cultural producers enhances residents’ awareness of the uniqueness of local production means, thereby strengthening their self-efficacy. It can be seen that with different situations and time, the representation combination of residents identity construction may also change to a certain extent. Therefore, during the construction

and war of rural museums, residents identity should be examined from a dynamic and comprehensive perspective, and then the positive role of rural museums in constructing residents' local identities should be overall enhanced.

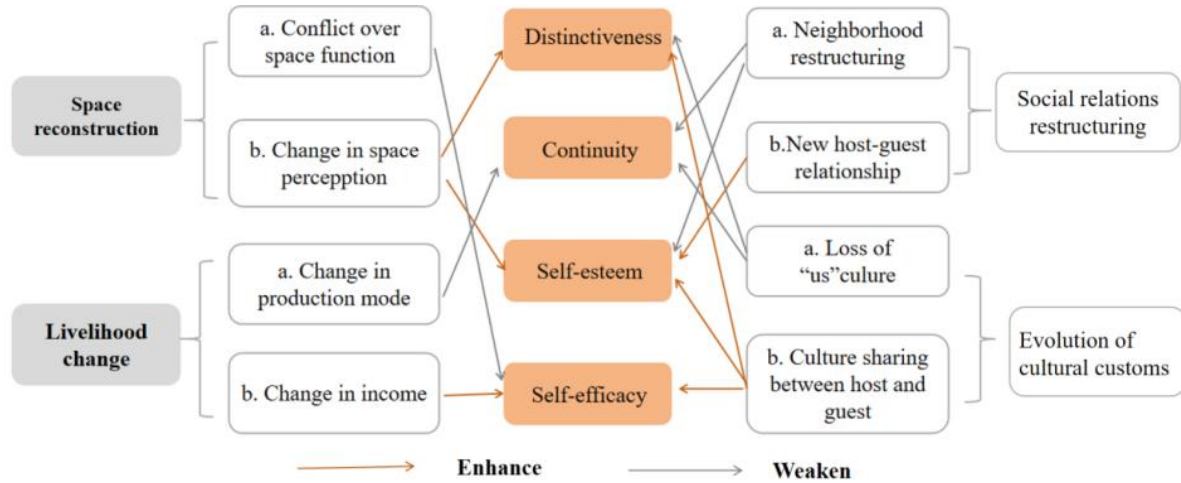


Figure 4. The impact mechanism of rural museum intervention on the local identity construction of community residents under the principle of IPT.

Author contributions: Conceptualization, YZ and AS; methodology, AS; software, YZ; validation, YZ, and AS; formal analysis, YZ; investigation, YZ; resources, YZ, and AS; data curation, YZ, and AS; writing—original draft preparation, YZ; writing—review and editing, AS; visualization, YZ; supervision, AS. All authors have read and agreed to the published version of the manuscript.

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