

The Coupling Analysis of the Theory of Embeddability and the Rural Famers' Spiritual and Cultural Education

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Abstract

The authors researched on the significant methodological significance of the theory of Embeddability analysis framework when it is used in research of the Rural Famers' Spiritual and Cultural Education, and furthermore analyzed the Coupling of the theory of Embeddability and the Rural Famers' Spiritual and Cultural Education. The result showed that the methodological significance of the Theory of Embeddability when it is used in research of Rural Famers' Spiritual and Cultural Education is: 1st, from the perspective of overall situation to observing the Rural Famers' Spiritual and Cultural Education, and entirely promoted the development of the Rural Famers' Spiritual and Cultural Education. 2nd, arranged the internal and external connection of the Mental Cultural Education of Rural Farmers, and revealed the law of the development of Mental Cultural Education of Rural Farmers. 3rd, strengthened the openness of the Rural Famers' Spiritual and Cultural Education, enhanced its developmental activity and enlarged its developmental space. The coupling of the theory of Embeddability and the Mental Cultural Education of Rural Farmers fully show that the theory strengthened the Rural Famers' Spiritual and Cultural Education of integrity, highlighted

the connecting of the Rural Famers' Spiritual and Cultural Education and revealed its openness.

Key words: Theory of embeddability; The rural famers' spiritual and cultural education; Coupling

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INTRODUCTION

When talking about social progress, Lester Frank Ward, one of the founders of the American systematic sociology, argued that humans have enough ability to control nature, so as to achieve the social purpose. Furthermore, humans can also "dominate the social forces to achieve the target of making human society harmonious and happy." In ward's opinion, "Social Power", the basic factors of social evolution is born in the humans desire, and it is in order to analyze the power of affect social evolution further, Ward divided "Social Power" into "Body Power" and "Spiritual Power". The function of "Body power" is "sustain life" and "continue life" and the "Spiritual Power" function is social creativity. The premise of "Body Power" play a role effectively is the "Spiritual Power" Purposeful guidance, then the "Spiritual Power" Purposeful guidance or social behavior derived from the people grasp of the knowledge, and knowledge is dependent upon education. Combined with Ward's views, for the country, if you want to fundamentally make a difference that urban and rural development unbalanced, the key is education. Likewise, for famers, to raise their standard of living, need education too. Therefore, the Rural Farmers'

Spiritual and Cultural Education is the internal cause of countries and farmers development. With the improvement

of spiritual and cultural education, the significance and value of the market economy construction, the democracy advance and the productivity development can be reflected. Nowadays, the theory of Embeddability mixing together with sociology, management science, economic geography, regional economics, innovation economics and development economics, becoming an important theoretical analysis tools.

1. THE SUMMARY OF THE THEORY OF EMBEDDABILITY IN METHODOLOGY HORIZON

In the 1880s, German philosopher Richard Avenarius developed a new theory that witch something can inset or plant something into a larger one, and since then he put the concept of embeddedness. The word "embeddedness" was earliest and formally named is in the book *The Great Transformation* wrote by a British Economic historians, philosopher Karl Polanyi.

1.1 The Basic Idea of Embedding Theory

Polanyi thinks "human economy inlay and tangle in economic and non-economic system, and it is very important that to let the non-economic system included in it". Therefore, in his view, the common and inherent logic of human history is to let the market embedded in society, the nature of the economy is that closely attached to the whole society. No matter how much market economy have a big advantage, once it's closed by itself, it will become the source of social problems, and he put forward a train of thought, "return market to society", and pay attention to social openness. For this reason, Polanyi think "inlay" is the basis of social dynamic, indicated the relationship between economy with politics and religion. The Theory of Embeddability provide a tool and perspective for analyze human economic and social activities.

In Mark Granovetter opinion, Inlay have contributed to analyze the active of market main body (include persons and organizations) and research the embedded relationship between person with social web. Scholars advocating classical economics generally think person is rational but social relationship is invisible. So, a rational person completely unaffected by social relations and social structure, exist in an isolated form. In contrast with the classical economics perspective, Sociology treats society as a standard, and takes it to explain the point of individual active. Most sociologist believe, people's behavior completely depends on the socialization process, and the factors, such as social customs and value, will evolve into the rule of individual by education method, Their most respective express was "people are animals of the society". In Granovetter's view, these two kinds of views commonly regarded "social-isolated" actor as the center of acting and deciding, their analysis to

people's action hadseperated from the social situation and a person's social relationship. As a result the analyzed action is a overheded existing possibility, instead of a person's real action. When mentioning this, Granovetter thought that the completed analysis of people's action, should try the best to avoid those isolated problems that are too or less socialization. Actorswill neither be out of the social context just like an independent atomic, nor attach the role given by his (or her) social category as a slave. The aim of their purposeful action is acutally embedded in the real working social relationship system.

1.2 The Significance in Methodology of the Theory of Embeddability

Polanyi think embeddedness is Inevitable. It is necessary to ensure the economic operate orderly. Humans economy is embedded in system, include economic and non-economic system. The non-economic system is very essential, while the effect by Politics, culture and religion in the economic structure level and economic system are very important too. It is very significant to understand the social conditions of economic activity and elements of development by Polanyi's Embeddability theory. It not only provides a thinking and method to analyze economic activities, but also expand the analysis horizon of people directly.

The meaning of this theory is very rich. Different scholars use different methods, divide the Theory of Embeddability in different analysis framework. This analysis framework not only has enriched the theory of embeddedness and expanded the influence of the embedding theory, but also improved people's understanding of social behavior and deepen the study of people's social behavior, let the Theory of Embeddability more suitable for this research framework.

With the basic theory and the analysis framework of the Theory of Embeddability, we can see, the train and method of this theory is significant in the social sciences field too. The Education activities contact with policy, government, rural communities, farmers themselves and the society, this different elements embedded in social relationship together, weaved a complex but sequential web.

The Rural Famers' Spiritual and Cultural Education influenced by Society, politics, economy, culture, etc. The significance in methodology of it by the Theory of Embeddability is, 1st, from overall point of view to see, it has improved the development of the Rural Famers' Spiritual and Cultural Education. 2nd, reveal the inherent law of the Rural Famers' Spiritual and Cultural Education by comb the connection between its internal and external part. 3rd, strengthen the openness and developmental active of the Rural Famers' Spiritual and Cultural Education, and expand its room of development.

2. THE COUPLING ANALYSIS OF THE THEORY OF EMBEDDABILITY AND THE RURAL FARMERS SPIRITUAL AND CULTURAL EDUCATION

The rapid development of modern society not only bring us the enrichment of knowledge and questions, at the same time also make various problem intertwined and interactive, but the correlation and linkage of knowledge commend the complex and disorderly relationship of society subsystems on the other level. With the development and consummation of human cognition, people will gradually find, a same problem is very difficult to solve with just using one subject system, it often involves multiple disciplines, and the interaction relationship between a subject and other subjects is becoming stronger. The Rural Farmers Spiritual and Cultural Education development is not only related to the field of education, but also related to fields of society and culture and so on. When a variety of analysis framework of the Theory of Embeddability refine its own analysis of path, also enrich the analysis of the Rural Farmers Spiritual and Cultural Education.

2.1 The Theory of Embeddability Strengthened the Integrity of the Rural Farmers Spiritual and Cultural Education

Production and the development of science and technology is the progress of human history, without the development of science and technology there would be no human society civilization of today, but, the development of science and technology on the one hand, also bring negative effect to the human society, and it's about human how to correctly use scientific and technological achievements, and how to use science and technology development positive effects to overcome the negative effects. Therefore, the problem can be solved. Because the problem is the result of multiple factors interact with each other, therefore, as far as the Rural Farmers Spiritual and Cultural Education concerned, the current education results both under the influence of tradition and the structure of left over from the past, also includes the current of the proposed new requirements and a series factors of thoughts and practices which are triggered by these requirements, and also includes the results which has produced by rural social development. The influence factors of the multi-agent, diversity, openness, are highlighting the integrity of education activities, for specific performance, people find that more and more, the interaction and coordinated development of the various factors is the foundation for the overall development of the education. And the overall developmen of education is on another level, improve the development level of the various components.

2.1.1 The Rural Famers' Spiritual and Cultural Education Are Existing As a Whole

First, from the point of view of thesocial system, the Rural Farmers' Spiritual and Cultural Education are one of the subsystems of the social system. Education system in order to make talents, serve the society as the main content, in order to promote the individual socialization, meet the demand of social development as the basic functions. As a subsystem of the social system, education system is associated with the social economic system, political system, etc.. By cultivating talents and serve the society to promote the progress of the society. The Rural Famers' Spiritual and Cultural Education are a subsystem of the education system. It has particularity, also has the general nature of the education system. It exists as a whole in the large-scale system of society, and through the coordinated development to realize the overall progress of all parts. Besides, the Rural Famers' Spiritual and Cultural Education realizes rural social democracy development by raising the standard of peasants' political quality and civilization, this kind of phenomenon that promote the social overall development by the overall shapes reveals the integrity of the Rural Farmers Spiritual and Cultural Education from another aspect.

Second, from the point of the development of education itself, the Rural Famers' Spiritual and Cultural Education is existing as a whole, education is a special kind of social system, which consists of interpersonal interaction and communication, people always face many influences from many aspects in the process of interaction, any aspect of influence impact the development of education. For instance, in the turbulent social and political environment, no matter how rich the economic resources are, the sustainable development of education is hard to guarantee, lack of efficient regional education is lower than the developed areas' education. Pull one hair and the whole body is affected. The overall development of the education system is closely related to many factors of communication and coordination. From this perspective, the relationship of the education's personal development and the social, political, economic, cultural, highlights the necessity of education's overall development.

Third, look at the Rural Famers' Spiritual and Cultural Education functions, the Rural Famers' Spiritual and Cultural Education is a whole. The overall principle of System Science Theory thinks, "Any system only through the overall structure to connect with each other to form the overall function; in other words, it is impossible to make the system play the overall function without overall connection and overall structure". The things' connection that the system science emphasizes is as same as the embeddability of objects and social system that the theory of Embeddability focused on. In terms of education, its function is to train a person, promote the

development of society and individuals, the function of the Rural Famers' Spiritual and Cultural Education is the same. The CPC Central Committee sixteen plenary sessions "On formulating the eleventh five year planning of national economy and social development suggestions" said, the five goals of construct socialism new country are developed production, better-off life, cultivated countryside, clean and tidy village and democratic management. Therein, cultivated countryside is the final end of the Rural Famers' Spiritual and Cultural Education. Therefore, observing the Rural Famers' Spiritual and Cultural Education as a whole is pretty essential. Whole has some functions that parts do not have, the five goals of construct socialism new country of our homeland are very closed bound to the development of society, economy and culture, without anyone of them, can't the Rural Famers' Spiritual and Cultural Education workout.

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2.1.2 All the Parts of the Rural Famers' Spiritual and Cultural Education Cannot Be Separated From the Whole

There is no whole that without parts, also no parts exist without a whole. The system science treats objects as an organic system, in this system, each component performs its own functions, connects each other organically. This organic connection proves its own development level when it boosts the overall development of complex matters. Thus, the system sciences hold the view that when all parts organically coordinate, the whole function is greater than the sum of all parts' function. And while these parts disorderly, the whole function is less than the sum of all parts' function. When the latter happened, the parts of a whole cannot get development as well. So, we not only emphasize a whole consists of many parts, pay

attention to the whole function, but also emphasize the parts which compose a whole, pay attention to harmonious development of all parts. Without whole, the parts aren't parts of selves. Without parts, the whole is not a whole anymore. The whole is relative with the parts.

The reasons why we emphasize the parts of a whole are the following. First of all, the social developments need both comprehensiveness and analyticity to solve a problem. Every time the progressive human being get is some field gains a breakthrough first, and then it shocks the whole society, bring an overall development of society. Three Industrial Revolutions have its own symbol happened, and every symbol happened took a progress to its related industry. For example, the Spinning Jenny came out and promotes the progress of Textile Industry, then spring up the first Industrial Revolution of human society; the development of new science technology, especially the birth and progress of computer made a great revolution in human society. However, all these changes are based on the development and connections of parts. At present, the social problem shows more and more comprehensive, people also found that more and more, a subject knowledge alone is difficult to solve the problem, but analyze the various factors influencing the problem still is the premise of problem solving. Analysis is the premise of comprehensive, comprehensive is in order to better analysis, at the same time focus on parts, focus on the overall as well as become the basic ideas of we find, analyze and solve problems. Second, the knowledge of human society is vast, classify the knowledge is the base of carrying out the education activities. In the process of historical development of human society, humans keep learning and accumulating rich experience, this kind of learning and accumulation is the basic difference between humans and other animals. In the view of German philosopher Ernst Cassirer, Human is symbolic animal, he has the animal no wealth, he can transfer the experience of others across time and space. Because of the transfer process, the colorful civilization human society has created. But, individuals can't completely acquisition of human society all knowledge and experience, he is bound to in the course of his life to make a choice. Of course, choose a category or area of knowledge and experience does not mean he turns a deaf ear to other categories of knowledge, because knowledge in other fields is his base to adapt to social development, live a more perfect life, but he should pay more attention to some category or the field of knowledge. Third, social division of labor strengthens the value of parts and whole. Social division of labor is an inevitable phenomenon when social progress to a certain degree, it is based on links of things. The French publicists, economists Proudhon

thought Humans only use the extreme division of labor law and engaged in from the patterns of circulation and exchange, satisfying their various common needs. The division of human society enhances the professionalism of a certain field's knowledge and experience, this professionalism greatly improved human's understanding and using that field, and provide the necessary labour and intelligence source to the field development. Based on the analysis of the above three aspects, the parts development is the base of the overall development, the overall development is the change of the parts development. Between the two are not utterly opposing or completing, but contact and connect with each other.

Any components of the Rural Famers' Spiritual and Cultural Education cannot leave the development of Spiritual and Cultural Education which is as a whole. Look from the elements of Rural Famers' Spiritual and Cultural Education, the goal, content, methods and evaluation etc. of education, these elements' development and improvement can't leave the overall development of Spiritual and Cultural Education. With the function of Rural Famers' Spiritual and Cultural Education gain a perfect show, the enthusiasm of people joining the education will get lifted, the goal of education will be seen clearly more, the content of education will be richer and richer, the methods of education will get more inspiration and become more efficient, the evaluation of education will carry out more reasonable. Look from the mechanism of Rural Famers' Spiritual and Cultural Education, perfect the behavioral agent, education management, education investment, and education policy is also the contribution to the overall development of the Rural Famers' Spiritual and Cultural Education. When the Rural Famers' Spiritual and Cultural Education develop to a higher degree, it will attract more behavioral agent to join, such as farmers, rural society, government and other organizations. The joining of various behavioral agents will inject new vitality to the Rural Famers' Spiritual and Cultural Education, and provide a wider development platform. And education management, education input and education policy also explain the importance of overall development and part development from another point. In general, when the development of education to a certain extent, the inescapable need to constantly improve the education management system and mechanism. At the same time, education investment mechanism, the functions of education policy promise are revealed and being perfected, improve the development of education in the end. By this token, no matter which aspect we choose to see the relationship of the whole and parts of the Rural Famers' Spiritual and Cultural Education, all we can say that any parts of the Rural Famers' Spiritual and Cultural Education can't leave the whole, the part that without a whole can't be named "part", the function of parts should be reflected in a whole.

The theory of Embeddability highlights the connection of parts and whole. It is worth mentioning that in reference to the function of the whole or parts, we cannot always say that the healthy function is greater than the sum of all parts' function. And vice versa. Friedrich Von Engels said one famous sentence in his "anti dulin theory", Many people work, many forces are fused into a total strength, in Marx's words, caused the "new force", is essentially different from the sum of the power and one of its strength. In Engels's view, the overall strength is different from the power of the individual.

But are two possibilities that the overall strength is different from the individual power, one is the whole is greater than the part function sum, one is whole less than parts' function sum. When all parts of a whole form a harmonious and organic connection, the whole function is greater than the sum of all parts' function. On the contrary, the whole function is less than the sum of all parts' function. Therefore, the theory of Embeddability highlights the integrity of the Rural Famers' Spiritual and Cultural Education, and also highlights the importance of the organic connection of all parts.

2.2 The Theory of Embeddability Highlights the Rural Farmer's Spiritual Culture Education Connection

Although researchers have proposed different theories of Embeddability analysis framework, but the embedding theory analysis framework fully shows the correlation between objective existence, Relationship embeddings and structure embeddings analysis framework are the most classic analysis framework, It directly regard the relationship between things as analysis, Structure, cognitive, cultural and political embeddings analysis framework was further refine the relation between the elements, Business embeddings and embeddings analysis framework will turn to the interior of things (enterprise), environment Embeddability, Embeddability between organization and bilateral embedded analysis framework mainly start with the factors affecting the development of things, whatever analysis framework it is, paying attention to the connections between things is always the theme, the premise of the Theory of Embeddability is that people see the relation between the objects.

2.2.1 The Rural Famers' Spiritual and Cultural Education Are Linked to the Other Influent Factors

Since the time of education arose, education system mechanism constantly improve, education system is also gradually perfect, the relationship between education and society is becoming more and more closely. One of the factors influencing the changes in education is the education to understand the social changes and will be one of the qualities of this change gradually internalized as their own, Gradually increased in the process itself to adapt to the change, adapt to change, new changes, to

adapt to new changes “ability”. From this point of view, education is not simply to strengthen the contact between the educates and educators, also strengthen the contact with society.

A famous German sociologist Max Weber divided the order into the economic, social and political order. He thinks that the three relate to each other, and is independent of each other.

Combined with Webber’s view, characteristic is the component of the society, but society is not composed of isolated individuals. And the relationship between people constitutes society, society is a collective nature of the organism.

Therefore, referring to problems related to social, pay attention to interpersonal relationship and mutual influence between these relationships is particularly important to fundamentally promote the development of the society, must let all members of the cooperative development at the same time.

As a subsystems of social system, the link between education and social politics, economy, culture not only is the basis for the development of education, also the factors which restrict the development of the education. Therefore, the development of education depends on social, political, economic and cultural development.

The changes caused by the development of social environment penetrate into the various aspects, Rural farmers’ spiritual culture education and the surrounding factors influence each other while it is confronting the changes. Social progress and the improvement of the overall development have changed the traditional sense of Rural Famers. They are no longer confined to traditional concepts and ways of thinking, to actively seek and accept the influence of new things; the knowledge individual or group get through education promote the overall development of the society in another angle. The continuous improvement of the political system improved the level of social democracy, Rural farmers’ Spiritual Culture Educations also gradually highlight its relation with politics; the development of rural farmers’ political quality also promotes the democratic development in rural society.

The constant improvement of the economic level of Rural Famers’ Spiritual Culture Education offers a rich material conditions, and the development of Rural Famers’ Spiritual and Culture education also promote the development of rural economy, Such as change of rural farmers’ ideal about investing would bring the direct economic income.

Foreign culture constantly penetrate in the country of original culture, and changes in the interaction with the original culture, or is absorbed by the original culture, or is assimilated by the original cultural exclusion, or assimilate the original culture, in either case, Cultural development is enriches the content of the Rural Farmers’ Spiritual and Culture Education; the development of rural farmers

spiritual and culture education is improving the openness of culture, promoting the development of the culture.

2.2.2 The Internal Factors of the Rural Farmers’ Spiritual and Culture Education Are Interacted

Education is an unforced system, this system including the educator and the educates, education policy, education management, education mode, teaching method, education content, education evaluation, and many other factors. The coordinated development of the elements is the premise of education d progress. Therefore, combining with the system science point of view, should not only study on inclusive system, but pay more attention to the various parts of the system. The behavior main body of education activities includes individual of individual’s consciousness and the groups of these people. In the process of activities, behavior main body will consciously or unconsciously according to their own tastes and interests to choose and judge themselves to be engaged in activities, this full of individual autonomy consciousness behavior are both the express of people subjective initiative, also is the embodiment of the complexity of education characteristics. Therefore, compared to biological systems and machine system, the social system which is made of the consciousness of people is more complicated. And national management, enterprise management, and other social management can be regarded as a special social control system, includes education management, all of these are a process of optimization or sub optimization control which is the goal for some certain social purpose. Combining with the system science point of view, the theory of Embeddability explains the connection of things from another aspect. One of the essential keys of the theory of Embeddability revealed is that it regards the interaction of things as the premise of the development of things. And the embedding of things is built on this view as well. Although the theory of Embeddability pays more attention to the Macroscopic system such as education and economic, but as an analytical framework, it provides many thoughts to analyze the connection of internal factors of the Rural Famers’ Spiritual and Culture Education is interacted.

2.3 The Theory of Embeddability Reveals the Openness of the Rural Famers’ Spiritual and Cultural Education

Besides the connection between internal and external elements, the meanings of openness include the relations and connections among cardinal elements in things. From this level, connection is one of the reflections of the things. In addition, openness includes things that constantly absorb the positive impact of the outside world to promote itself. As we can see, openness consists of two meanings. One is the things connected with the outside world embodies openness, the other one is things promote their own development to reflect its openness by constantly absorbing outside influence. For convenience

of analysis, here will be from the Rural Famers' Spiritual and Cultural Education within the internal factor and the integrity of it to explore its openness.

2.3.1 The Rural Famers' Spiritual and Cultural Education Within Internal Factors

The openness let the system elements connection be possible, in a whole, each part is always contact with other relevant parts. When the connection is coordinating and harmonious, overall system will receive the integral development, at this time the function of the system as a whole is greater than the sum of the parts function. When the connection is chaotic and disordered, the system is difficult to develop comprehensively, the function of the system as a whole is less than the sum of the parts function.

Promote the development of things are the significance of the parts and the whole existence. When the relationship between each part of the entire disorder, it will constantly adjust itself to adapt to the needs of the development of the whole. When the overall development conflict with the separate development, it will become inevitable that adjust the relationship between parts or adjust the part. When the different parts into the whole, the original parts bound to make corresponding changes to absorb the new parts. Such situation is endless, in either case, these connections between parts reflecting its openness. From the perspective, the openness is beneficial to adjust the relationship between the parts, promote the development of part. From the point of view of the whole, part between the openness is the basis of overall development. The theory of Embeddability let the things in society as the analysis object. And starting from different research perspectives, and divide it in a different analytical framework, any kind of analytical framework is reacted the links between things and society. And relative to the "society", one certain or kind of things belongs to section, this embedded between the part and the overall relationship is a reflection of part of the opening. The overall development of the Rural Famers' Spiritual and Cultural Education depends on the various components of development. The connection of elements lets the embodiment of the openness become inevitable. The openness of them makes different levels and types Rural Famers' Spiritual and Cultural Education can be communicated, and in the process of communication to achieve the adjustment and adaptation. It means that when some factors of the Rural Famers' Spiritual and Cultural Education have changed, other relevant parts will adjust. On the other hand, the Rural Famers' Spiritual and Cultural Education is developing constantly, the possibility of development is derived from its openness. Each component absorption, adapt and apply the new experience and practice, and correct, adjusts and perfect the present situation.

2.3.2 The Rural Famers' Spiritual and Cultural Education Which Are a Whole

The embedded relationship between education and society is the cause and result of education development and expansion. On the one hand, education development and expansion cannot be without the influence of the social. On the other hand, the closely linking between schooling and society deepen the expansion and development of education, this relationship is in constant adjustment and promote deeper and deeper. In fact, education has historically been and will continue to permeate society each domain it contains the combination of education with each aspect, especially in the aspect of education function is obvious. By educational activities, social politics, economy, culture, science and technology to develop better. And the talents cultivated by the education activity and education activities directly influence like the air, are permeating the whole society. This inseparability of society and education highlights the educations integrity and connections, and highlights its openness meanwhile. With the constantly development of the society, the openness of the Rural Famers' Spiritual and Cultural Education is more and more obvious. Here we will to analyze its openness by two aspects.

First, the openness of the Rural Famers' Spiritual and Cultural Education is reflected in the connection with the society. There is a relationship between all things, there is nothing that disconnect with the other. When the connection starts, the openness of things shows followed. Combining the analysis of theory of Embeddability to see, the development of Rural Famers' Spiritual and Cultural Education is not only affected by the society, and its connection to the society is also a necessary existence. The openness of the Rural Farmer's Spiritual and Culture education is the precondition of connecting to exist. When the Rural Famers' Spiritual and Culture Education timely response and feedback of the effects come from the outside world, it comes in contact with the outside world. The process: response-feedback-contact-development, its occurrence can't leave the openness of the Rural Famers' Spiritual and Cultural Education. A self-closed system is hard to come in contact with the outside world, also hard to come into being a process response-feedback-contact-development with the outside world. Therefore, the openness of the Rural Famers Spiritual and Cultural Education is reflected in the connection with the society first. To be specific, the Rural Famers' Spiritual and Cultural Education goal, content, methods, management, investment, and so on all needs the participation of society. Social participation is not only the promise of the sustained development of Rural Famers' Spiritual and Culture Education, but also the basis of the function of Rural Famers' Spiritual and Culture Education. Rural Famers Spiritual and Culture Education, on the other hand, also change and change with the development of the

social. In the modern world that focused on the educatees subjectivity, its neglect educatees, focusing on education supply and ignores the education mode of education demand must be challenged. At this point, the Rural Famers' Spiritual and Culture Education also due to the influence of social need to debug themselves constantly, the debugging process is also the embodiment of the Rural Famers' Spiritual and Culture Education. Generally speaking, Rural Famers' Spiritual and Culture connecting between education and society on the one hand directly reveal its openness, on the other hand also in the spirit of promoting rural farmers in the process of culture education in self-adaptation reflects its openness.

Second, the openness of the Rural Famers' Spiritual and Cultural Education reflected in its development space and development platform. The expansion of education rise higher request for the developmental platform, will certainly impact has formed the pattern of the whole social development space, and this kind of problems arising from development space and platform is actually determined by the relationship between education and society. At first, the Rural Famers' Spiritual and Cultural Education is not only the foundation of cultural education, it has broken the traditional understanding of it, like Basic cultural knowledge, universal scientific knowledge, legal common sense all belong to the category of spiritual culture education, when its characteristics and position have changed, its development space and platform will be also change. Abundant basic cultural knowledge, universal knowledge of science and legal common sense to broaden the scope of the Rural Famers' Spiritual and Culture Education, and the demand for development space and platform are increasingly obvious. At this point, the Rural Famers' Spiritual and Cultural Education have gained new connotation and value, we can also see its openness. Second, when the existing development platform and development space are difficult to support the Rural Famers' Spiritual and Cultural Education, it will impact on the existing conditions. This shock is part of a feedback for the existing. At this point, government departments or agencies should give response to this feedback, including relocation of Rural Farmers' Spiritual and Culture Education status and provide space for its development, improve its developing mechanism, etc. Finally, the shock between the Rural Famers' Spiritual and Cultural Education and the reaction of this shock by reality Behavior main body become the development conditions of the Rural Farmers' Spiritual and Culture Education. The development of the society is ongoing, when Rural Farmers' Spiritual Culture impact between education and the reality, to promote the development of the Rural Famers' spiritual culture education, the behavior main body need to promptly respond to shocks, and take reasonable measures to alleviate the impact, expand Rural Famers' Spiritual and Culture Education development space and platform. Only in the process, the Rural Famers' Spiritual and Cultural Education can likely to get a new development, its function also can be more effective. When people are very urgent demand for knowledge of law, Cultural

education should let the knowledge included in rural that farmers must use. When the existing education input mechanism is difficult to meet the needs of the development of Rural Famers' Spiritual and Culture Education, how to improve the education input mechanism, broadening sources of funding channels and improve the budget management system has become a problem that behavior main body must solve.

CONCLUSION

The Rural Famers' Spiritual and Cultural Education influenced by social, political, economic, cultural and other aspects. The methodological significance of the theory of Embeddability to the research of Rural Famers' Spiritual and Cultural Education. Is: 1st, from the global perspective to observe the Rural Famers' Spiritual and Cultural Education, from overall perspective promoted the development of the Rural Famers' Spiritual and Cultural Education. 2nd, arranged the internal and external connection of the Mental Cultural Education of Rural Farmers, Revealed the law of the development of Mental Cultural Education of Rural Farmers. 3rd, strengthen the openness of the Rural Famers' Spiritual and Cultural Education, enhance its developmental activity and enlarge its developmental space. The development of the Rural Famers' Spiritual and Cultural Education not only relates to education field, but also relate to social, cultural, and many other fields. The coupling of the Theory of Embeddability and the Mental Cultural Education of Rural Farmers fully reflected on: the Theory to strengthen the Rural Famers' Spiritual and Cultural Education of integrity, highlight the connecting of the Rural Famers' Spiritual and Cultural Education and reveal the openness of it.

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