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Realistic Dilemma and Realization Path of the Construction of the Rural "Teaching Consortium" for Family-School-Society Collaborative Education

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Abstract. The overall development of students can not be separated from the cooperation of family education, school education and social education, but in the current development of rural education, the relationship between family, school and society is in a state of alienation, and its educational space is facing a structural dilemma.The introduction of the concept of "Teaching Consortium", which provides a new paradigm for the study of the development of collaborative education.Accordingly, after sorting out the evolution of family-school-society relations in the process of rural social development, we cite Lefebvre's theory on production of space to analyze the realistic dilemmas in the construction of rural "Teaching Consortium" nowadays, i.e., focusing on the stacking of relations rather than the substantive connection in rural family-school-society interactions, the imbalance of spatial justice in the interactions, and the detachment of spatial production from the rural society.On this basis, we will explore the realization path of the rural family-school-society "Teaching Consortium" by building a collaborative education community with the same goals and clear rights and responsibilities, establishing a coordination mechanism of effective communication and mutual trust, and creating an integration model with local characteristics and systemic support.

Keywords: family-school-society, teaching consortium, collaborative education, spatial production

1. Introduction

A comprehensive and coordinated education system is composed of the interaction of family, school and society. In recent years, the State has attached great importance to collaborative education among families, schools and communities, but in the rural context, collaborative education still suffers from the absence of the subject of education, blurred boundaries of responsibility, and the dispersion of social resources. In November 2024, the Ministry of Education and 17 other departments innovatively put forward the "Teaching Consortium", a new type of the mechanism of cooperative education that provides a new paradigm, which establishes a close integration of family, school and society within the system, with clear rights and responsibilities, through the linkage of responsibilities, resources and space, and continues to function, so as to minimize obstacles in the

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process of overall operation and maximize the synergistic function [1]. In this regard, this study sorts out the evolution of the relationship between family, school and society in the development of rural society, and explores the realistic dilemmas and future direction of the development of the rural "Teaching Consortium", so as to provide useful reference for collaborative education among families, schools and communities.

2. Evolution and development of family-school-community relations in a rural perspective

Grasping the historical development of rural family-school-society relations helps to deeply understand the current phenomenon of alienation of collaborative education. From the early 20th century, when the rural community did nothing, schools, families and communities were highly integrated, and students received local education; to the 1980s, when the state began to intervene in rural education, and the infiltration of administrative elements alienated the three relationships; until the advancement of school closure and merger in the post-1990s period, when the number of rural schools was drastically reduced, and the burden of education on the family was increased, which accelerated the process of the alienation of the home-school-community.

2.1. Early twentieth century: high level of integration of rural family-school-society relations

"China's rural society has language but no writing. " [2] From the spatial dimension, villagers mostly use face-to-face communication as the main mode of communication, supplemented by action behavior for emotional communication; from the temporal dimension, villagers continue to accumulate general life experience in the intergenerational inheritance, and then they can satisfy their daily needs through repetitive activities. As a result, there is little need for the use of indirect, symbolic texts within the rural community. The power of the community supports the operation of rural educational autonomy, in which the squire, as learned men of high prestige, enjoy the right to educate the villages and mainly teach local knowledge such as Confucian canons, while the children learn the basic scripts and moral precepts to meet the needs of rural life and rituals. In addition, some of the main teaching places in the villages were converted from shrines and temples, and some were located in clan families. From this, we can see that in the early 20th century, rural families schools and societies were in a highly integrated state, where "school" did not refer to schools in the modern sense, but rather to private schools, Shexue and free schools. These schools are geographically part of rural communities, less spatially separated from their families and communities in terms of living space, follow rural time rhythms, and teachers who are themselves part of the village, rooted in the village's society of acquaintances, are no different from the villagers in terms of their values, and have continuous, stable ties with parents and other community members. Accordingly, the rural family-school-society was inextricably linked and interacted in geographic, cultural and social relationships during this period.

2.2. Before the 1980s: the gradual alienation of rural family-school-society relations

In order to produce the modernized human resources needed for nation-building, education in the native society is subject to the intervention of State power. In August 1901, the Qing government issued the Edict on the Establishment of Schools, which set off the climax of the establishment of new-style schools; subsequently, in 1904, the new-style education system was fully implemented. The most intuitive and central change in education for the rural population is the new teaching content, in which the local knowledge that used to be the main subject of instruction is gradually

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relegated to a secondary position, and is replaced by scientific knowledge that is permeated by urbanity and modernity, and in which the new style of school is different in its philosophy of education and management from that of the schools that are closely linked to the local community. The modern and traditional forces represented by the new school and the old school are engaged in a fierce game in the countryside, breaking the stable operating order of rural education [3]. By the 1970s, schools had basically achieved full coverage in rural areas, forming the situation of "village-run elementary school", but the effective interaction among families, schools and communities was not deepened by the shortening of spatial distance. In the past, they were inextricably linked to each other, and the fundamental reason for this was "sameness", as the three parties shared the same cultural concepts, values and morals. The state's control of rural educational space through the penetration of modern urban culture into the countryside through the use of uniform written symbols has fundamentally shaken the foundations of the ideological identity of the vernacular society. The educational goals and values of families and communities deviate from those of schools, and the increasing alienation of rural schools, families and communities in the context of the conflict between urbanization and vernacularization becomes an inevitable result.

2.3. After the 1990s: the rural family-school-society relationship becomes alienated

After the 1990s, in order to reduce the financial burden on local governments in terms of compulsory education in rural areas and to optimize the allocation of educational resources, the State adjusted the layout of primary and secondary schools in rural areas, and abolished a large number of rural schools with poor running conditions and a small number of students. From 1997 to 2010, almost two-thirds of China's village schools disappeared, with existing schools undergoing varying degrees of "spatial displacement" towards towns and cities [4]. At the school level, rural schools are spatially detached from the rural society, with strict institutional rhythms that are different from the natural rhythms of life in the countryside, and teachers are mostly only indirectly connected to parents and villagers through their students, but students from the countryside have to choose to board in schools due to the long distances to school, and are permanently cut off from their families and communities, with little connection between the school and the family community. At the family level, since the introduction of free and compulsory education in 2006, the costs of school fees and books, which used to be borne by the family, have been transformed into transportation, accommodation and food costs [5]; the cost of education has not been reduced in real terms, and the burden of education has increased. In order to improve the family's economic conditions and provide children with a better educational environment, many rural young adults choose to leave the countryside to work outside the home, and the function of family education has been weakened or even absent. At the community level, the concentration of human and material resources in the cities has led directly to the "hollowing out" of rural communities, the absence of the main force of cultural exchange, and a significant reduction in the cultural and educational functions of the community. The estrangement of the rural family-school-society relationship ultimately leads to a number of educational problems for students, which is not conducive to their healthy and happy growth. Therefore, there is an urgent need to be based in the countryside, to closely link the family, school and community, and to build up a synergy of efforts in educating people, so that they can work together for the comprehensive development of students.

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3. Dilemma of the construction of rural "teaching consortium" for family-school-society collaborative education in the view of spatial production theory

Dilemma of the construction of rural "Teaching Consortium" for family-school-society collaborative education in the view of spatial production theory. The logical starting point of the rural "Teaching Consortium" is to reconstruct the organic synergistic relationship between families, schools and the community, so as to realize all-round education in a close network of relationships. In this way, we can analyze the collaborative education problems arising in the rural practice field from the perspective of the "relationship" between family, school and community. However, if the study only stays at the level of relationship, it is very easy to treat the relationship as a floating and spiritual existence in isolation from the specific situation, and it is difficult to touch and grasp the deep mechanism of shaping a good synergistic relationship in a superficial analysis. In view of this, in order to establish a concrete and operational fulcrum for the study of the problem, it is necessary to place relations in "space", which, according to Lefebvre, "is pervaded by social relations, it is not only supported by them, but also produces them and is produced by them. " The essence of the dilemma of the rural "education association" lies in the failure to realize a just allocation of the rights and interests of the educational space of the family, school and community.

3.1. Stacking relationships over substantive connections in rural family-school-society interactions

The traditional spatial view is that educational space is a static "container" that consists of various educational resources, and the social and cultural nature of space is obscured by quantifiable educational resources, and linear thinking dissolves the dynamic role of space [6]. According to Lefebvre, the educational space is composed of the material base and the practice of educational activities, and it is a specific space centered on the student, superimposed on the educational space of the school, the family and the society, whose core lies in the reconstruction of the educational relationship, and the state of affairs is the establishment of a substantial connection of unity of values, common feelings and synergy of actions between the family, the school and the society. However, the actual state of the current rural educational space is characterized by the fact that the family-school-community relationship is more than stacked but less than internally connected, and there is a serious disconnect between the form and the substance of collaborative parenting.

At present, it is difficult to form parenting synergy among schools, families and communities, which is influenced by the cognitive inertia of the traditional spatial view, generally focusing on the physicality of the educational space, and viewing collaborative co-parenting as a simple matter of quantifiable objects or things between families, schools and communities, ignoring the actual experience of students in the educational space. In essence, the root cause of the fractured educational space is that schools, families and society spontaneously protect their existing spatial interests based on the reality of the unequal appropriation of spatial resources and power, rejecting the costs of negotiation and trust arising from spatial connections [7]. In a fractured pattern of spatial power differentiation, the subjects' focus on objects or things is a rational choice with minimal cost and conflict. Specifically, the realization of high-quality collaborative relationships requires schools to cede decision-making participation and daily activities to families and communities; families need to express their real-life dilemmas to schools and communities; and communities need to open up space and facilities scheduling and resource-use supervision to families and schools, which conflicts with the inertia of the rural family-school-community community, which has long been bounded by its own boundaries. The fractured educational space in the countryside is constantly

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reinforcing and reproducing itself due to inertia [8], constantly consolidating the social relations of family-school-community separation, and the spatial turn lacks fundamental endogenous dynamics.

3.2. Spatial justice imbalance in rural family-school-society interactions

Educational space implies a specific code of values, and the question of justice or non-justice inevitably arises in the process of spatial production. For Lefebvre, spatial justice means the right of all spatial subjects to use space equally in order to realize their respective spatial entitlements. In the rural educational space, this is manifested in respecting the differences between school, family and community education, rationally interpreting their educational discourse, and balancing the spatial interests and values of the home, school and community. Yet rural schooling as a homogeneous abstract space imposes a standardized logic of domination on families and communities, and the intrusion of public space into private space generates problems of spatial injustice.

The taking space of the rural family and society is encroached upon by the space of domination, and the function of collaborative education is alienated. Rural school education is an abstract space planned by the national curriculum, assessment standards and other systematic plans to cultivate the standardized human resources needed by the State and society, and it is a rigid space "dominated" by State power. This corresponds to the concrete and contextualized domestic and social spaces that are "taken" by the rural population to meet the real life needs of the children's growth and the continuity of the countryside. Thus, the process of domination and appropriation prevails in the rural educational space, where the pursuit of standardized diplomas and grades interacts with the satisfaction of the diverse needs of the individual for growth, which should complement each other, but which increasingly tends to be separate and antagonistic [9]. In the time dimension, students' leisure time is spent on completing a lot of homework, and the family's daily emotional communication time is missing. In the spatial dimension, the physical boundaries and disciplinary logic of the school expand and penetrate into the family and the community, with bedrooms occupied by desks, chairs, tutorials, etc., and the cultural and educational functions of shrines and fields in the community diminishing due to the children's prolonged presence in school. As a result, the rural family and society have lost access to educational space, and the emotional education function of the family and the cultural immersion function of the community have been alienated. The fundamental reason for this is that there is a logical difference in educational discourse. The discourse system of school education is oriented towards future developmentalism and stands on the high ground of value and morality, and because it follows the logic of universality, it has become isolated from and indifferent to other educational discourses, resulting in the discourses of education in the family and the community losing their own empirical and contextualized discourse, which affects the effectiveness of nurturing human beings [10].

3.3. Deracialized spatial production under the practice of urbanicity deviates from the rural society

"Delocalization" refers to the separation of social relations from the territorial associations with which they interact. According to Lefebvre, the reproduction of social relations in the production of space occurs precisely by means of inverted self-shielding [11]. In the countryside, the presence of the synergistic forces of family-school-community collaborative education negatively reconfigures the educational space of the rural community, and the rural socio-cultural space is constantly compressed.

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First, in school education, the curriculum system is urbanized and transplanted, divorced from the reality of rural life, and the teaching method is standardized and copied, ignoring the characteristics of the rural field, thus becoming an "island" completely detached from the rural society. Secondly, under the previous model of family upbringing with a low level of literacy, the concept of "score-oriented" education was still advocated, and education was not a means of upgrading the inner spiritual world but a tool for class advancement. Thirdly, increased population mobility has weakened the mainstay of cultural production, and the community's over-glorification of the success of some young people who have dropped out of school to work in the community has created a folkloric "success story", which has subconsciously led to children's increased disregard for their native land and their desire to live in the city. Further, the perceptions and behaviours of the family, school and society that aspire to the city affect children who are not yet fully socialized and who are vulnerable to the influence of the environment, resulting in an identity crisis of "who am I". Ultimately, the structural predicament of rural education intensifies and the entire rural socio-cultural space loses its endogenous momentum [12].

4. Reconstruction of the rural "teaching consortium" for family-school-society collaborative education

4.1. Laying the foundation for synergy: build a collaborative education community with the same goals and clear rights and responsibilities

First, the evaluation orientation of collaborative education should be unified. In the context of the core objective of the rural "Teaching Consortium", which is to "build morality and nurture people", it is important to set up multi-level and segmented objectives that take into full consideration the actual living space of rural children. In the face of the special situation of the majority of left-behind children and the lack of family education, it is necessary to focus on the development of students, taking the enhancement of self-confidence, emotional communication, basic learning ability, parent-child harmony, and skills of interacting with others as the subdivided objectives of collaborative parenting and to develop a common evaluation carrier based on localities in order to realize the true unity of evaluation orientation [13].

Secondly, we should clarify the attributes of the rights and responsibilities of the three parties, namely, the family, the school and the society, so as to form a complementary advantage. The family should assume the minimum bottom-line responsibility in the whole education, "teach while raising, educate while teaching", and help teenagers to express themselves healthily and individually, instead of putting all the responsibility on the school [14]; the school should play the role of the main field and assume the responsibility of articulation and transition; the community, oriented towards the future of students' self-realization, undertakes contractual responsibility, compensates for the limited nature of home-school education and assumes the moral responsibility of transmitting the concepts of a positive culture to the students. The Government should encourage all units and organizations to make full use of all kinds of local cultural resources to provide venues for students' cultural practices and social activities, to enrich their educational experience [15], and to use project-based "collaborative education" thematic activities as an integrating tool to guide students to participate in the construction of rural cultures and to enhance their moral cultivation. By clarifying the boundaries of the rights and responsibilities of the three parties, each party has its own responsibilities and cooperates with each other to form a strong parenting synergy and realize the organic integration of differentiated spatial practices.

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Lastly, the establishment of a mechanism for the coordination of interests to ensure the stable functioning of "Teaching Consortium". The production and reproduction of space is a complex reconfiguration process of social relations. As heterogeneous subjects in the educational space, the family-school-society's spatial practices are bound to intersect and friction, which requires conscious management of the contradictions in the production of the educational space through the establishment of an effective coordination mechanism for conflicts of interest. That is to say, taking the healthy development of students as the highest criterion, we have set up a three-tier organizational structure vertically among townships, central schools and township secondary schools, set up specific working groups, and clarified the whole process from the raising of problems to the feedback of resolutions, so as to ensure the reasonable distribution of the right to speak from the procedure, and the continuity and stability of the process of collaborative education.

4.2. Activating endogenous dynamics: establish a coordination mechanism of effective communication and mutual trust

In activities involving complex exchange of ideas and cooperation of many participants, the quality of social relations has a significant impact on the achievement of effective results of the activity [16]. The construction of the rural family-school-society "Teaching Consortium" should be transformed from focusing on the form of "whether there is" to focusing on the substance of "whether it is good".

First, deepen two-way understanding and clear cognitive barriers. Effective synergy begins with a full understanding of the situation and perceptions of each party, and the ideal "Teaching Consortium" should have a certain degree of "communality", i.e., teachers, parents, and villagers express their ideas and demands in order to reach a certain consensus on values. There is a certain degree of standardization and idealization in the development of the school's educational plan, so it is necessary to conduct in-depth research on the real social representational space of the countryside, to understand the emotional experience of the students, the actual situation of the family, and the cultural resources of the countryside, so that the conceptual space is rooted in the practice of life. At the same time, an inclusive atmosphere should be created to help parents understand the school's educational philosophy and approach, gradually eliminate the cognitive gap between family and school due to the logic of discourse, and encourage them to "upwardly" express their own educational philosophy, confusion, and expectations, so that the school can re-examine and adjust its educational practices.

Secondly, create a collaborative platform to break through information barriers. Blocked by factors such as information limitations, professional authority, and functional disorganization, the synergy of family-school-society parenting is prone to loosening, triggering "boundary conflicts" [17]. Rural schools should break the single way of communication with families and build a multi-channel communication platform combining offline and online with the help of modern information technology. Online, teachers can release school education and teaching situation in a timely manner through WeChat public number and enterprise WeChat home-school group, make full use of cyberspace to let parents and the society grasp the situation of the school at any time, and realize the instant communication between the school and the parents' community; offline, the school has to tap into the countryside's public culture, production and living space, and enhance the interaction between the students and the society through outdoor classroom, social practice and other activities. Promote the three parties to move from "knowledge of understanding" to "collaboration of action", realize information sharing between family, school and society, and build a good ecological space for resource sharing, interconnection and harmony among family, school and society.

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Thirdly, enhance the main dynamic and build up sustainable endogenous power. Capacity qualification is the guarantee of cohesion of space practice, and the Government needs to rationally coordinate and lead the efforts to provide solid support for the capacity building of all parties through the purchase of services and the establishment of cooperation projects [18], so that they can obtain the qualification to effectively participate in and continuously operate space production. The school is the "center of the circle" of the "Teaching Consortium", with a leading role for its intrinsic educational philosophy, which is manifested mainly through the behavior of the teachers, who are "relational beings". Therefore, it is necessary to update the concept of teacher collaboration, improve the ability to integrate family education guidance and resources, and build a long-term development mechanism to promote the unity of their own professionalism and public practice. In addition, in the family, parents can be encouraged to participate in depth through the provision of differentiated family education guidance and modular parenting courses, so as to strengthen the position of parents as the first responsible party. At the social level, the government should play a leading role in improving the public service platform for social education and mobilizing social groups to participate in social education services, strengthening the social support system, and ultimately realizing the enhancement of the ability of all parties to utilize resources and collaborate in practice, so as to create inexhaustible endogenous power.

4.3. Deepening the connotation of nurturing people: create an integration model with local characteristics and systemic support

In promoting the practice of collaborative education, rural "Teaching Consortium" should combine regional realities, highlight their distinctive strengths, tailor their policies to suit local conditions, create a collaborative model with regional characteristics [19], and fully recognize and affirm the innate strengths of the rural social space and educational space.

First, increase investment in education and build a strong cultural foundation for collaborative education. The rural "Teaching Consortium" for family-school-society collaborative dducation is a network of relationships built to promote the growth of students' lives in the context of a rich educational life. Based on the isomorphism between education and life, the government should increase its investment in rural education in terms of funds and resources, focus on the development of cultural infrastructure in rural areas, and revitalize existing vacant school sites or community cultural facilities. Specifically, we can combine local traditional festivals to carry out the cultural activities of home, school and community building, and generate the viscosity of participants in social and cultural interactions, which is not only conducive to narrowing the distance between the main parties, [20] but also more conducive to the possession of individuals in the process of exploring the full life of their own nature, and promote the transformation of cultural resources of local characteristics into the educational practices of the main parties.

Secondly, creatively transform the advantages of the countryside and develop school-based curricula with special nurturing features. Each society produces a space of its own, with the various relations of production that characterize it [21]. In the process of urbanization, the educational space in rural areas should manifest local characteristics, fully incorporate local resources in the synergy between schools, families and communities, and embody a certain degree of elasticity and inclusiveness. A systematic census and transformation of resources should be carried out, mainly in rural schools, in conjunction with village committees and family committees, to record and categorize locally available cultural resources. The local curriculum content system should be designed according to the principle that it begins with the local community and ends with the cultivation of the people, and local resources should be transformed in depth in accordance with the

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children's ability to comprehend and accept them, focusing on integration with the national basic curriculum and realizing the organic connection of knowledge. In addition, we focus on the development of activity courses, inviting parents and inheritors to give lessons, extending the classroom to the fields, ancestral halls and other real fields, so that students can make use of the natural expanse of the countryside to carry out labor practices, promote the regeneration and development of local culture in the knowledge, feeling and action, and enhance the students' cultural self-confidence.

Thirdly, strengthen the construction of the supervision system to provide a long-term guarantee for the training of human beings. Collaboration between family, school and community requires a "soft media interface", and the construction of a system to ensure that school education, family education and community education are stable and far-reaching. The assessment of its results and quality should be incorporated into the scope of government supervision, and should be carried out in multiple dimensions, such as tripartite participation, actual satisfaction, and students' overall quality, and a third-party professional organization should be introduced to carry out an independent assessment based on the reality of rural education, so as to enhance the objectivity and credibility of the results. At the same time, it is necessary to establish a mechanism for rapid feedback and adjustment, reflect on and make timely suggestions for improvement in response to problems, summarize localized synergistic experience, and form a standardized and characteristic collaborative education model. In particular, in view of the general lack of family education in rural areas, family education should be included in the workload of schools and communities, and policy support for the management and working mechanisms of family education should be strengthened. On the whole, in the process of co-parenting, it is necessary to follow up dynamically, use case analysis, stage review and other ways to test the scientificity of the goals in the actual collaborative education, and maximize the effectiveness of collaborative education by avoiding the implementation deviation of the educational subject due to the pursuit of self-interest through normalized management.

5. Conclusion

To sum up, the "Teaching Consortium" is an innovative response to the historic transmutation of the rural family-school-society cooperative relationship, realizing the transcendence of the diminishing limits of the past collaborative education function through the clarification of the boundaries of responsibility, the integration of social resources and other measures. It is worth noting that the promotion of rural "Teaching Consortium" is not simply a process of superimposing mechanisms and introducing resources, but rather, it is a process of reconstructing the relationship between family, school and community and improving the quality of that relationship to produce a dynamic rural collaborative education space. In the future, the "Teaching Consortium" should continue to pay attention to the new needs and problems in the development of rural education, and, with rational planning by the Government and systematic coordination among the departments, further consolidate the consensus of rural schools, families and communities in nurturing people. Eventually, the institutionalized education of the school, the living education of the family and the local culture infiltration of the community will be integrated into a well-functioning educational community with complementary strengths, forming a synergy of education for "everyone, everything, all the time, everywhere", so as to promote the healthy and happy growth of students in all-round collaborative education.

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