

The Approaches of Shifting Away from Outdated Social Customs in Gannan under the Background of Rural Revitalization

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Abstract: The rural vitalization strategy has been fully implemented, and the major historical task of securing a decisive victory in building a moderately prosperous society in all respects and building a modern socialist country in all respects is at hand. The local custom civilization is an important part of the strategy of rural revitalization. This article focuses on the rural customs change in southern Jiangxi, and analyzes the existing problems, practical difficulties and practical approaches. Article using interdisciplinary study and field research method, theories of marxism, political science, sociology and other fields, combing and analysis of jiangxi rural transforming social traditions, analysis of jiangxi rural transforming social traditions is the key to foster the subject of rural culture construction, rural new era mainstream values and new farmers, and promoting rural cultural revitalization. It is helpful to provide a good social environment and spiritual power for the comprehensive implementation of rural revitalization to study the realistic path of changing customs and customs in southern Jiangxi.

Keywords: shifting away from outdated social customs; the approaches; rural revitalization; Jiangxi; rural

1. Introduction

The current implementation is in "two" one hundred goals converge period, At this juncture of history, our country also is in the critical period of social transformation, society, economy, culture and other aspects, great changes have taken place in rural life style, value concept also gradually change, rural "old custom of" and "new custom of" interweave, local custom civilization facing real challenges. Therefore, many scholars in the academic circle have carried out extensive studies on changing customs. First, they have analyzed the causes of bad customs. Some scholars believe that the emergence of bad customs is related to the characteristics of human production and life, natural environment and customs themselves [1]. Some scholars believe that the emergence of bad customs is related to natural environment, social and political environment, material living conditions and cultural conditions [2]. Second, it

studies the realistic dilemma of changing customs and customs. Some scholars believe that the masses lack awareness and attention to the construction of changing customs [3], education management of grassroots cadres is not in place [4], government is offside, absent, and functional transformation is not in place [5], and rural cultural infrastructure is lacking [3]. The third is the study of the crack path of changing customs and customs. In terms of governance mode, scholars mainly discussed between the rule of virtue, the rule of law and autonomy, and proposed that ideological and moral construction should be strengthened to give play to the role of the rule of virtue. They believed that national law should not be too involved in the category of custom adjustment, but should "decentralize power" to provide more space for "autonomy" [4]. In terms of governance subjects, some scholars have proposed that a new and diversified relationship of governance subjects should be constructed to integrate the power of the government, society and farmers, and give play to the position and role of new villagers in changing customs and customs [6]. On the ideological level, some scholars put forward that the masses should improve their understanding of the movement of wind and obtain mass value recognition [3]. On the economic basis, some scholars believe that the economic development of rural areas should be accelerated, the income level of the masses should be improved, and the economic security for changing customs should be established [7]. At the level of cultural governance, some scholars proposed that cultural governance should be followed in changing customs and customs [8]. Although academia put forward many cultural concept of governance, but for the connection between culture and social customs did not explain, did not grasp the essence of the core issues and problems, also did not put forward solution of cultural governance to appear the situation of the width and depth is not enough, the article will be added to the above problem.

This paper takes the rural customs in southern Jiangxi as the research object, carries on the field investigation, the field visit, combines the Marxism theory, the political science theory and the sociology theory, discusses solves the rural high price bride price, the red and white affair with great care, abandoned the old man, "the second earth

burial" and so on the bad customs break the path. The analysis shows that the fundamental reason of the rural customs in southern Jiangxi lies in the decline of rural culture and rural values, and the key to solve the problem lies in the cultivation of rural culture construction subject, rural mainstream values and new farmers in the new era, and the promotion of rural culture in an all-round way. It is helpful to provide practical suggestions for the whole country, accelerate the scientific development of rural customs removal and form a benign interaction with the society, form socialist good manners and good customs, and promote the comprehensive implementation of rural revitalization.

Changing customs is a necessary requirement for the comprehensive implementation of the rural vitalization strategy

2. Changing Customs is a Necessary Requirement for the Comprehensive Implementation of the Rural Vitalization Strategy

Rural culture is the "casting soul" project of rural revitalization, is an important start to realize the modernization of rural governance, is an important start to strengthen the construction of spiritual civilization in the new era, promoting rural customs change is an inevitable requirement for the comprehensive implementation of rural revitalization strategy.

2.1 Rural Culture is the Soul of Rural Revitalization

Rural culture is the soul of rural revitalization. First of all, the construction of rural culture provides intellectual support for farmers. Rural culture helps farmers to improve their own scientific and cultural level and scientific and technological level, so that they can master modern agricultural production skills and corresponding skills, thus promoting the development of rural economy. Secondly, the construction of rural culture and civilization provides spiritual guidance for rural revitalization. Farmers real mental state directly affect the efficiency of rural revitalization, now part of the farmers into a "mental poverty", not only is gambling, and develop to the "wait" lazy psychology, promote transforming social traditions helps to rural revitalization of the "soul", change the backward ideas, take the initiative to abandon the old behaviors, to rural revitalization of the shackles of clear thinking, To achieve the transformation from "I want to revitalize" to "I want to revitalize" concept, and help to create a positive social environment and win extensive support of the broad masses of farmers. Thirdly, the construction of rural culture civilization builds a solid moral fence for rural revitalization [9]. Rural culture is the key to the realization of rural revitalization. Strengthening the construction of rural culture can help farmers improve their ideological and moral standards, gather people's hearts, inspire their spirits, arouse their passion, and inject strong spiritual power into rural revitalization. Finally, rural culture provides a driving force for cultural revitalization. Cultural revitalization is one of the goals of rural revitalization, and cultural revitalization is "casting

soul" project. Civilized local custom to help farmers in the country outstanding traditional culture, cultivating "self-made" "neighborhood harmony" "respect elders" "thrifty" outstanding ideas such as "righteousness and propriety wisdom letter", at the same time can promote the excellent traditional culture and modern culture, foreign culture of organic integration, realize the cultural innovation, a driving force for cultural revitalization.

2.2 Changing Customs and Customs in Rural Areas is an Important Way to Realize Modernization of Rural Governance

In 2013, the proposition of "modernizing national governance" was put forward, the academic circle put forward the proposition of "modernization of rural governance". The academic community generally believes that the modernization of rural governance system and the modernization of rural governance capacity are its two basic connotations. Its core goal is to meet the requirements of farmers for a better life, which is an important part of the modernization of national governance and related to the realization of the goal of national governance modernization. However, the modernization of rural governance in the new era is challenged by the variation of rural social fashion: Excessive marketization distorts the local cultural value connotation, marketization leads to some farmers get lost in the materialistic, lead to alienation of human relations in society, individualism, money worship, egoism and other negative moral ideas spread, the traditional local culture advocated by honest, kindness, integrity, diligence, mutual moral notions, etc. Based on the requirements of the modernization of rural governance, the government put forward the need to govern the "failure of excellent moral norms, public order and good customs" in rural areas. In this situation, transforming social traditions were included in the modernization of rural governance, opened up for the dowry, favor the amounts for various waste, weddings, funerals comparison, Dan corruption, lazy bad customs regulations, such as, as well as to relief of rural social contradictions, the farmers' moral belief problem such as landslide, the collective consciousness of management, cultivating rural, disgraceful consideration To guide the villagers' behavior with excellent family style and village style, so as to promote the construction of rural governance system of autonomy, rule by law and rule by virtue.

2.3 Changing Customs in Rural Areas is an Important Way to Strengthen the Construction of Spiritual Civilization in the New Era

Promoting rural customs change is an important way to realize the construction of spiritual civilization in the new era. Spiritual civilization is the progress of human civilization and social scale, from "two civilizations" to "three civilization", and "five civilizations" at different times of civilization can be seen that the expression of the deepening the understanding of the "civilized" discourse system and comprehensive, socialist spiritual civilization construction always runs through the history, present and

future of new China. Since 2012, the government has emphasized fostering and practicing core socialist values, raising people's ideological awareness, moral standards, and civility, and promoting public, professional, family, and personal ethics. The degree of social civilization should be seen not only in cities but also in rural areas. In a sense, the high level of rural civilization is a yardstick of social civilization progress. The construction of spiritual civilization in the new era should focus on improving the level of rural spiritual civilization. To pay attention to economic development since the reform and opening and ignored the social construction of rural spiritual civilization construction lag, the farmers' spiritual emptiness, money concept began to appear, such as "of wallets, liushenwuzhu", "purse is full, the head is empty, life is good, the heart away", fighting, gambling and drinking, etc. It is a necessary measure for the construction of socialist spiritual civilization in the new era to promote rural customs to change, to take care of and guide the ideas and behaviors of rural daily life, to get rid of the narrow-minded, mediocre and capricious ideas of mass life, and to build a bridge of dialogue between socialist spiritual civilization and mass life.

3. The Main Problems Existing in Rural Changing Customs and Customs in Southern Jiangxi

Ganzhou city is located in the south of Jiangxi Province, also known as Gannan. It is the core area of the former Central Soviet Area and the famous "red capital" in China. Ganzhou is the first stop of hakka ancestors moving south, the birthplace of Hakka and one of the main settlements of Hakka, known as the "cradle of Hakka". In thousands of years of production and life practice, hakka culture characterized by "ancestor worship" has been formed, and Southern Jiangxi is also the birthplace of Kanyu culture. Although gannan has made some achievements in changing customs since the new era, with the development of social economy, urbanization and the acceleration of modernization, the clan system has gradually faded, but the south of Gannan still retains certain characteristics of clan clustering and a strong geographical atmosphere. At present, there are also some difficulties in changing customs in southern Jiangxi. Farmers and grassroots cadres do not have a deep understanding of changing customs, and the consensus, efficiency and environment of changing customs need to be improved.

3.1 The Consensus on Changing Customs and Customs Urgently Needs to be Strengthened

Changing social customs is a social reform that involves every aspect of social life and is closely related to people's lives. A high degree of consensus on governance is the prerequisite and foundation for changing social customs. However, the consensus on changing customs urgently needs to be strengthened.

First of all, the awareness of farmers changing customs needs to be improved. At present, some farmers and some cadres at the grass-roots level did not progress with the change of The Times and national conditions. Due to the

disjointed development of urban and rural areas in southern Jiangxi, rural areas have not kept up with the pace of modernization, and the thought of smallholder is more serious, and the culture of kanyu occupies a certain position, so the consensus of changing customs in rural areas of southern Jiangxi is not high. Some people think it is the government transforming social traditions, look on coldly, even to the high price, high-profile wedding, son preference and feudal superstition phenomenon such as not to carry on the rational judgment, subjective and objective, such as loading coffins "secondary burials", in "SanYan six area" indiscriminate buried burial, thin lights, the phenomenon such as luxury tombs. After his mother passed away in 2019, a man surnamed Liu in H County chose a "feng shui treasure site" in the mountains to bury him. In 2020, after his mother died, Wang in H County chose a fengshui treasure land in his hometown for a "second earth burial".

Secondly, the consciousness of grassroots cadres to change customs needs to be improved. Some grass-roots cadres regard the construction of rural custom civilization as a soft target, therefore, did not accurately position, put the customs in the due position, heavy call and light implementation, will be confined to the work of "taking photos" and "going through the motions". In addition, some officials have failed to take the lead in taking action, turning a blind eye to, or even knowingly committing, illegal practices such as "big business", "gambling" and "sky-high bride price". In 2015, cadres of a village committee in T township held a 27-table wedding banquet for their daughter at a downtown hotel. In the same year, a cadre of a village committee in X Town held two wedding banquets for his daughter, with a total of 40 tables. Hu jintao has stressed the spirit of hard work, thrift, the key is leading cadres should set an example.

Third, rural economic development and cultural development lack of coordination and unity. On March 6, 2022, At the fifth session of the 13th Session of the 15th National Committee of the Chinese People's Political Consultative Conference (CPPCC), Chinese President stressed that rural revitalization should not only focus on economic development, but also cultivate civilized local customs, good folk customs and honest folk customs. However, some leading cadres fell into the "economic determinism" in the rural revitalization strategy, lacked spiritual attention, and had a single purpose, direction and value judgment of changing customs, which was far from enough to understand its importance, difficulty and long-term nature.

3.2 The Efficiency of Changing Customs and Customs Urgently Needs to be Improved

According to the author's investigation, Ganzhou city achieved good results in 2017 and 2018, but began to hit a bottleneck after 2019.

First, there is a lack of internal impetus for governance. Marxism believes that internal cause is the fundamental cause of the change and development of things, which emphasizes the decisive role of "endogenous power" to a certain extent. Technically, the term "endogenous power"

earlier appeared in the field of economics, is a term in economics [10], Zhang Tiwei think conceptually understand endogenous power is a kind of endogenous self motivation mechanism and the unification of the internal driving mechanism, is the inner power of poverty to become rich, which including the internal mechanism of students dynamics and subject participation mechanism [11]. The "endogenous power" of changing customs includes "stable subject", "positive values" and "social synergy". On the one hand, gannan lack of "stable main body". Young adults is a core subject in transforming social traditions, but compared with the eastern region developed economy, and through the income level is not high, so go out DaGongChao continues today, a large number of workers into guangdong and other developed areas in young adults, it is mostly stationed in rural left-behind children and the elderly, unable to provide intelligence and labor support for the local custom civilization construction. On the other hand, there is a lack of "positive values". Values in rural areas have changed, and some farmers' sense of public morality and outlook on honor and disgrace have been blurred, leading to the materialism of "laughing at the poor rather than the prostitutes". During the period of poverty alleviation, the thought of "relying on others" also emerged, lacking the value pursuit of "self-reliance and hard work".

Secondly, there is a lack of long-term mechanism for changing customs and customs. Long-term mechanism is not the simple composition of elements, but the regular interaction between elements, and the formation of a virtuous cycle of operation process and mode. In the practice of changing customs, the disconnection between participation mobilization mechanism, typical demonstration mechanism and government feedback mechanism is an important reason for the lack of long-term mechanism in changing customs in southern Jiangxi. According to the author's investigation, the custom of "treating guests but not receiving gifts" has lasted for more than ten years in S County, which has reduced the burden of local farmers and become a local story. However, the government feedback mechanism is not in place yet, and the phenomenon of "treating guests without receiving gifts" in Shicheng has not formed a leading role of typical demonstration in southern Jiangxi.

3.3 Change Customs Governance Environment Urgently Needs to be Improved

Gannan belongs to the Hakka cultural circle. Hakka culture originates from the Central Plains culture and is based on Confucian culture. It is a multicultural fusion of Confucian culture, immigrant culture and mountain culture. Hakka culture is both conservative and transformative, with a strong ancestor worship. Traits and Roots of Feeling[12]. Gannan is also the birthplace of Kanyu culture, which still retains a strong concept of feng shui. Combined with the impact of the modernization process, it is more complicated to change customs and regulate the environment in southern Jiangxi.

First, there are many chronic problems in rural areas. Hakka culture originated in feudal society and is a fusion of regional culture and ethnic culture. Although it plays a positive role in promoting the process of rural modernization, it does not belong to the category of modern civilization on the whole and restricts the development of rural modernization to varying degrees. It has a negative impact on rural grass-roots political modernization, rural economic modernization, rural social modernization and human modernization [13]. In southern Gannan, the culture of filial piety, clan culture and the feeling of searching for the root has been deeply rooted in the feudal society. Furthermore, fengshui belief has aroused deep-rooted problems in the deep-rooted social problems, such as secondary burial, fengshui superstition, praying to god for medicine, worshiping Buddha, worshiping social officials and favoring boys over girls. On March 29, 2020, Chen and others in L village believed that a tomb would affect the feng shui of the tomb of the group, so they smashed the stone tablet of the tomb with a hoe and other tools, which was determined by the court to constitute a criminal fact.

Second, the decline of rural culture. In the 5,000 years of life and work, the Chinese nation has formed many traditional cultures. "Valuing filial piety, fraternal respect," "valuing trust," "respecting harmony," and "frugality" are the principles of a gentleman to cultivate his morality and improve his life, and are the foundation for building a stable and harmonious countryside. However, with the acceleration of the modernization process, these excellent traditional culture is disappearing, evolving into "abandoning parents", marriage and funeral "conduct" wind. A 84 - year - old county W village and in the right eye blind woman, more than 30 years old widowed, alone raise four son A daughter, now holed up in an old house alone, the rest of the children of A woman are now part of care, but the firstborn sun decades for A woman, never be caring and attentive, even A woman hurt feet when the life cannot provide for oneself, Still not a word.

Finally, rural society suffers from multicultural shock. Under the background of the era of globalization, culture is a big trend of globalization, cultural globalization is a double-edged sword for local culture, it can make both local culture keep pace with The Times, self-renewal and self-development, but also impact the local culture, makes the native culture "is not the flavour, no soil", the connotation of the fuzzy self, doping adverse ingredients. Faced with the invasion of "consumerism", the wind of gannan rural society prevails. Although S county does not accept gifts, it usually hosts more than 20 tables, or even more than 30 tables, and pays attention to pomp and circumstance. Most of the banquets are hosted by expensive brands such as Zhonghua, Wuliangye or above. A banquet usually costs more than 10,000 yuan. Irrational consumption, such as extravagance, waste and blind comparison, has greatly increased the burden on the people.

4. Analysis on the Causes of the Problems Existing in the New Era of Rural Changing Customs and Customs in Southern Jiangxi

Rural culture is the root of Chinese culture. In the long practice of smallholder production and life, people have formed the personality view of kindness, honesty and integrity, the ethics of filial piety and respect for the elderly, the consumption view of thrift, and the interpersonal view of harmonious coexistence. These common values constitute the value system of rural culture. With the rise of "migrant workers", the main body of rural cultural construction is rapidly losing, leading to the decline of Traditional Chinese culture. In addition, the continuous development of the market economy has prompted a large amount of capital to enter the countryside, which not only promotes rural economic development and improves farmers' income and living standards, but also changes farmers' cultural attitudes and values. In the rural revitalization strategy and the work of "agriculture, rural areas and farmers", the thought of "emphasizing economy" but "neglecting culture" and "neglecting construction" also leads to the incomprehensive development of peasants and the inadequacy of rural cultural construction.

4.1 Rural Cultural Construction Subject Vacancy

Farmers are the main body of rural culture construction, but at present farmers generally lack cultural consciousness and cultural confidence. One is the loss of a large number of strong rural years. Under the dual structure of urban and rural areas, the problem of "economic imbalance" has become increasingly apparent. Under the long-term influence of "economic imbalance", farmers have "psychological imbalance", and the young and middle-aged people who go out for work with the "migrant tide" are unable to inherit and carry forward the rural culture, and the excellent traditional culture cannot be sustained. In addition, young farmers have a strong sense of small farmers who "sweep the snow before their own door" and "have nothing to do with themselves", so they have no time or interest in carrying on the construction of rural culture. Second, rural children lack interest in rural culture. Rural children are the future force of rural revitalization, but most left-behind children are ignorant of rural culture, and the rural education level is backward, there is a lack of rural culture enlightenment education for left-behind children. Third, rural cadres at the grass-roots level lack of understanding of rural cultural construction. According to the interview found that most of the rural grassroots cadres thought should be taking economic construction as the fundamental task, development is the only way to solve the problem of rural economy, even if some cadres have realized the importance of the rural cultural construction, but based on the superior indexes task, or consider based on performance, promotion, most of the cadres still adhere to the "economic determinism", And some of the cadres who are enthusiastic about rural cultural construction quickly give up the idea because of reasons such as the

low cultural quality of farmers and the status quo of rural education cannot be changed.

4.2 The Mainstream Values of the Countryside are Declining

After the reform and opening up, the country must make a leap from "standing up" to "becoming rich" and then to "becoming strong". Urbanization is an inevitable choice. In the rapid development of economy and society, however, the influx of city culture, foreign culture and the culture to a certain extent, squeeze the living space of traditional rural society and culture, more rural culture in rural areas show disappointment in different degrees of tai, the country mainstream values, pressed by the socialist values gradually. Chinese traditional festivals originated from farming civilization are mostly accompanied by typical material memory symbols bearing unique cultural customs, with cultural communication and memory functions, and bearing immeasurable human cultural values. However, under the impact of multi-culture, these values are gradually devalued and replaced by some fast food cultures. In addition, the western so-called "democracy", "freedom", "universal values" and other capitalist ideologies invaded the countryside, "individualism", "egoism", "consumerism" and "liberalism" flourished, and gradually deconstructed "collectivism", "thrift", "hard work" and other original rural values. In addition, the impact of rural filial piety culture, resulting in a lot of "gnawing" "old without support" problems, social contradictions increasingly intensified.

4.3 Inadequate Cultural Construction in Rural Areas

Cultural construction is the foundation of changing customs. At present, the problems related to social norms and even values, such as comparison, extravagance and waste, moral decline and filial piety decline, appear in the rural society belong to the field of cultural construction or spiritual civilization construction. In essence, the ultimate goal of the construction of all cultural and spiritual fields is to realize the comprehensive, healthy and free development of individuals and the benign operation of the society. However, the lag and deficiency of rural cultural construction are obvious, which leads to the spiritual needs of farmers can not be satisfied, thus leading to the "spiritual poverty" in rural areas.

According to the author's two field investigations in GANzhou H County in January 2020, the following problems exist in the construction of rural culture in southern Jiangxi. First, the government does not dig deeply into rural characteristic culture. Rural characteristic culture includes spiritual culture and material culture. Food is the most important thing for people. The government's excavation, preservation and propaganda of material culture are generally good, but the excavation and utilization of spiritual culture is obviously insufficient. Second, the utilization rate of rural cultural infrastructure is not high. To carry out cultural activities, rich rural the spiritual life of the masses is one of the important means to promote and consolidate the

achievements of transforming social traditions, but part of the rural, village library, in the center of the civilized practice farm house, cultural square, filial piety the old dining room, recreational recreation center and other infrastructure in place, but a beginning of heat, low utilization rate of the late is quantity not quality problem. In some administrative villages, the doors of some cultural activity rooms are locked and not opened regularly. There are libraries with a large number of books lying idle. Some civilized practice center desk and chair put disorderly, and be full of dust.

4.4 The Education Level of the Peasants is Low

Farmer's cultural level is not high, and farmers affected by the degree of education is the important measure of the high and low cultural quality of the peasants in our country, one of which influence the farmers' IQ and eq, affect their judgment, for both things's ability to accept new things, as well as to the children of the family education ability, decision of the farmer's life view, values, world view. Farmers can not consciously resist the old customs, and quickly and well accept new things, which is directly related to their low level of education. Scientific and cultural quality can broaden one's horizon and thinking, but low cultural quality seriously hinders their conception of modern life. Rural customs are inseparable from the change of cultural structure and content, and the change of the whole cultural conditions will have a certain impact on the change of rural customs. The overall cultural quality of farmers in southern Jiangxi is low, lack of understanding of rural value, and also lack of inheritance and promotion of excellent traditional culture to cherish and protect the feeling. The low level of education also limits the vision and pattern of farmers. Some farmers cannot correctly understand the importance, necessity and significance of changing customs. They tend to judge from a narrow perspective when touching their own interests, and even have resistance to relevant policies, thus hindering the promotion of changing customs.

5. The Approaches of Shifting Away from Outdated Social customs in Gannan under the Background of Rural Revitalization

Culture is the spiritual achievement created by a country, a nation or a group in production and life practice, a kind of social norms such as values, ethics, outlook on life and world outlook, and the embodiment of the overall spiritual outlook of a country or a nation. In the context of the new era, culture includes Marxism, rural culture, advanced socialist culture with Chinese characteristics, red culture and other excellent foreign cultures. Custom belongs to the category of culture, culture is closely related, the two are a closely related concept. Custom belongs to the category of culture, is an important part of culture, and custom is the basis of the development and generation of culture, the two promote each other, promote each other.

5.1 Cultivate Rural Cultural Construction Subject

First, we must strengthen the role of grassroots governments. The grass-roots government should correct its own position in the construction of rural culture, neither missing, dislocation, nor offside. In the construction of rural culture, we should give full play to the leading role, keep close contact with the peasants and carry out the construction of rural culture together with them. Secondly, we must stimulate the subjectivity of rural culture construction. The farmer's subjectivity refers to the farmer's independence and initiative to participate in rural political, economic, cultural and social development. Farmers are the core subject of rural areas, the internal cause of rural development, and the builder and bearer of rural culture. Stimulating the subjectivity of rural culture construction is the inevitable requirement of changing customs and customs. Finally, stimulate the enthusiasm of social organizations to participate in rural cultural construction. Under the leadership of the the organization of the Chinese people, the new type of villager is a rural elite who undertakes the tasks of rural political, economic, cultural and social governance and construction in the new era and is committed to the revitalization and development of rural areas. It is necessary to build the mechanism of introducing new township talents and expand the team of new township talents. At the same time, positive incentive mechanism should be constructed to encourage new sages to participate in rural cultural construction.

5.2 Cultivate Mainstream Rural Values

Values is the core of culture, once formed and has certain stability, to the person's influence and guidance ideology and behavior, therefore, in the face of the feudal superstition, selling female rich, lazy, high-profile wedding, such as money worship, egoism, consumerism adverse social habits need to reshape the cultural values of people, must bear the country outstanding traditional culture, The traditional cultural values of sharing weal and woe, keeping watch and helping each other, being industrious and thrifty, industrious and brave which are included in the cultivation of farming civilization; We must promote the core socialist values and foster the mainstream rural values of love and dedication, civilization and harmony, honesty and trustworthiness, solidarity and friendship. We must inherit the red gene and reshape the spirit of hard work and unremitting self-improvement. To change customs, we must establish a new era of good customs and public order with collectivism, rational consumption, respect for the elderly, care for the young, and mutual assistance as norms, build a new rural humanistic spirit system, and jointly create a harmonious ecological and harmonious living environment between man and nature, and between people.

5.3 Comprehensively Promote Rural Cultural Revitalization

Cultural revitalization is the basic condition of local culture and cultural progress is the symbol of social progress. Under the strong impact of modernization and

marketization, rural ethics and morality are out of the norm, rural cultural community consciousness is weakened, farmers' cultural identity and cultural confidence decline, carry out the construction of rural culture civilization, and promote the revitalization of rural culture is put forward under this background.

First, we will develop cultural industries with rural characteristics. First, we will improve policies for the development of cultural industries with distinctive features. It is necessary to carry out a large number of field investigations, clarify the industrial value, and do a good job of market research, clarify the supply and demand relationship of characteristic industries to avoid investment risks. Second, we should further improve the macro-management system and formulate sound and operable characteristic cultural policies. Third, we should make effective use of Internet Plus to boost rural cultural industries. Rural areas are weak in the ability to spread information, so they can carry out publicity and marketing through modern means with fast transmission speed, such as wechat, Douyin, Xiaohongshu and B station, so that characteristic industries can go out of the countryside and enter the modern market. Secondly, to build a sound public service system of rural culture. It is necessary to expand the public space for rural culture, strengthen the construction of public service facilities for rural culture, establish corresponding rural culture public services, meet the different cultural needs of children, teenagers, middle-aged and young people, and the elderly, and provide more cultural feast for farmers. Finally, we should promote the integrated development of fine traditional culture and diverse cultures. With the acceleration of the modernization process, Chinese excellent traditional culture meets modern culture and foreign culture to some extent, and sometimes even appears opposite values. Therefore, it is necessary to promote the integration and development of traditional culture and modern culture, adapt to each other and integrate each other, so as to provide driving force for the reconstruction of rural culture.

5.4 Cultivating New Type of Farmers in the New Era

In October 2006, People's organization pointed out that we should "speed up the training of new farmers and give full play to the main role of farmers in the construction of new countryside". It is an important historical task for the country to cultivate new farmers who are literate, skilled, capable of management, civilized and law-abiding in the new era. It is also the premise and foundation for rural areas to change customs in the new era and build beautiful harmonious new, civilized and healthy new countryside.

First, local talent must be nurtured. The reform and construction of local style civilization cannot be separated from talents. Compared with imported talents, local talents have more unique advantages. They can integrate into the construction of local style civilization at a faster speed, better lead the local style civilization, and give play to their abilities to serve their homeland with greater enthusiasm and a higher sense of responsibility.

First, it is necessary to actively communicate with local villagers with higher social status or good reputation, grassroots cadres, encourage and guide them to change the old ideas, abandon bad habits, play a positive social role, cultivate the leader of local culture. Second, we should cultivate the sense of responsibility of local talents, actively learn various policies, truly understand the local situation, investigate the experience of construction of local culture civilization in close areas, and play a constructive role in the construction of local culture.

Second, we must stimulate the vitality of farmers. Farmers are the main group of rural life, construction and development. It is necessary to coordinate urban and rural integration construction, promote the two-way flow of urban and rural resources, improve the infrastructure in rural areas, change the previous concept of paying more attention to cities than rural areas, and provide guarantee for farmers to participate in rural construction from the institutional point of view. For farmers with low levels of education and comprehensive ability, the priority is to improve their overall quality, enhance their ability to develop themselves, carry out training and education activities, improve educational infrastructure, and improve their ability to connect with and control the market.

Finally, farmers' participation must be deepened. People's organization promulgate The no. 1 document in 2019, called for "enhancing villagers' ability to manage, educate and serve themselves." Farmers are the main body of the construction of the local custom civilization, and the realization of the local custom civilization must rely on the participation of farmers. To strengthen the practice of peasants' participation in the construction of rural customs civilization, it is necessary to ensure the input of peasants' "wisdom" and "strength". First, we should organize the volunteer team of village style civilization action, call on farmers to join the village style civilization action, stimulate the enthusiasm and creativity of farmers to participate in the construction of their hometown. Second, farmers should be encouraged to participate in the formulation of township rules and regulations. As an informal system, village rules and regulations play a positive role in the political, economic and cultural construction of rural areas. Encouraging farmers to participate in the formulation of village rules and regulations is not only a way for farmers to exercise rural autonomy, but also a scientific, reasonable and practical way in line with the construction of village customs and civilization. Third, village meetings should be held regularly. Rural meeting regularly, every household organization representative to attend the meeting, discuss and solve the problem of rural construction difficulty, can not only help farmers to participate in the practice of the construction of the home, save the grass-roots government spending on rural governance, solve the problem of shortage of labor force, and can improve the participation of farmers' participation in rural autonomy, build rural co-construction and sharing mechanism, consolidate the achievements of local custom civilization construction.

6. Conclusion

As a cultural phenomenon, custom is formed by people in long-term social practice and is a part of traditional Chinese culture. Cultural poverty and spiritual poverty are the obstacles to the change of customs in the villages of southern Jiangxi, which leads to social chaos such as sky-high bride price, human consumption, low maintenance and lavish burial. The manifestation of "cultural poverty" -- "spiritual poverty" is the evolution of outlook on life and values, and its essence is the decline of excellent traditional culture and the decline of Chinese national spirit. Due to the stability of customs, it is necessary to change customs gradually and patiently with enough history.

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