

The Decline of Rural Culture and the Study of Modern Rural Social Governance

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ABSTRACT. *In the context of the new era, China's rural social structure has undergone tremendous changes. This paper summarizes the research on the social governance of modern rural areas in China based on the previous research results. Explain the past and present of rural culture, sum up the decline of rural culture from the changing milestone, and propose the cultural possibility and path of modern rural social governance, which can provide reference for similar theoretical research.*

KEYWORDS: *Rural culture; Decline; Modern village; Social governance*

1. Introduction

1.1 Diachronic and Current

During the period of the Republic of China, China's modernization was gradually unfolded, and the exchanges and collisions between Chinese and Western civilizations became more frequent. The new cultural movement greatly affected the development of Chinese culture, and rural culture inevitably encountered shocks and baptisms. Since the founding of New China, the party and the government have attached great importance to the issue of rural construction. Economic construction has also begun from the countryside, and rural culture has been restored and protected. During the "Cultural Revolution" period, "breaking the four olds" and talking about the revolution became the mainstream thinking of the society. Some almost crazy actions also emerged in the rural society. Although it shocked some feudal dross culture, it was more historical relics, folk customs and art. A group of excellent traditional cultures such as culture have been devastated.

In recent years, with the continuous expansion of the speed and extent of social changes, rural social problems have emerged in an endless stream, and their forms of expression have become increasingly diverse. These problems are related to rural culture, which has also caused a lot of social attention, especially in the festive season. The returning tide period. "Return to Hometown" has become a commentator and witness to the process of rural cultural change, and "homecoming"

itself is also a kind of cultural action, which is a way for Chinese people to follow the cultural habits and follow the root-seeking culture.

1.2 The State of Existence of Rural Culture

(1) Country Taboo

When most people make country taboo memories, they can't instantly open their minds. This is not to say that the interviewee is inappropriate[1], unfamiliar or unfamiliar with rural life. On the contrary, just because they are too familiar with the rural culture, the village taboos are filled in the daily life world, and they are often used to see and not live in rural society. When you ask or explain something, you can always hear the answer: "Yes. This kind of rule has come from all generations. "Country taboos are not, it is a cultural expression of rural society, and it is essentially a cultural inheritance issue. The straightforward expression of jealousy is "bad things" or "unmotivated behavior." It is not difficult to find that a series of taboos are the words of the evolutionary white "doing this or doing bad". According to the meaning, I will categorize the taboos into three categories: safety education, ethics, and social behavior.

(2) Folk Customs

A notable performance is the absence of ritual culture. China is a country with many festivals. Each traditional festival has matching etiquette, rules, and even grand celebrations. The cultural significance contained in the ceremony or the ritual display required by the culture is indispensable. However, the current existence of festivals in rural society is increasingly focused on material and practical, and increasingly abandoning rituals and culture. The Spring Festival is the most important festival for Chinese people, but even in rural society, the form of display has undergone profound changes. The increasingly simplified New Year's Action is a clear manifestation, that is, the measurement of practicality has violently impacted the ritual nature of culture and the rude weakening. What is added is the interpersonal relationship, the gradual alienation of the local people's feelings, and the spread of the "more and less pro-intimate" life. More than just the Spring Festival, the celebration of ubiquitous material has made people pay little attention to the origin of the festival, the original intention and the meaning to be conveyed. Few people care about "why the festival."

2. Modern Society, Rural Governance Culture May

2.1 Individual Social Education

The composition and development of society are inseparable from the specific individual, and the individual lives in a specific society. This is the process of individual interaction with the society. Throughout life, it asks that social culture can be accumulated and continued, and the social structure is maintained. And

development[2], people's personality can be improved and perfected. Socialization can be understood as the transmission and continuation of culture, and the internalization process of social culture. More directly, without socialization, there is no social person who adapts to the stage of social development. The socialization with culture as the main content is to shape qualified members of society. The means, the purpose of which points to the benign operation and development of the society, is the same as the social governance.

2.2 Social Identity and Value Construction

Although the culture created by mankind is subjective, it has external objectivity and is a social fact; its direct manifestation of objectivity is a variety of cultural norms, that is, human social norms. For individuals, culture has the function of regulating personal growth; transforming to society, culture guides social action standards, shapes social identity, and builds social values. It can be seen that cultural norms act on all aspects of the world of daily life, profoundly affecting the way of thinking and behavior of members of society, and shaping the values of social members and actions of daily life.

2.3 Social Order Operation and Development Orientation

Through the internalization of social culture, the individual realizes the individual socialization evolution of Bairan people to social people, and then establishes the code of conduct through culturally dominant social norms, orderly social interaction, what is the final goal to be reached? Culture Or the humanity's use of culture in social life is the benign operation and orderly stability of society. The purpose of human beings to establish a country is to maintain social order and promote social development[3]. This is both the goal of social governance and the foundation for its realization. Specifically, in the maintenance of social order, cultural means should be used to restrict social behavior, coordinate social relations, and regulate social life. At the same time, cultural values set a goal for national and social development. Today's socialist core values and Chinese dreams are powerful evidences of cultural guidance and development, and are committed to achieving national rejuvenation, national prosperity and people's happiness.

3. Modern Rural Social Governance Cultural Path

3.1 Rural Governance Function to Undertake

The rural community in the new situation needs a community, and its construction should be based on the social foundation of current rural governance. It can neither restore the past family community nor develop into a managed urban community, because the clan "rejuvenation" that excludes the integration of new elements The "strangers" community that abandoned the local civilization is not in

line with the rural reality[4]. In the new era, the rural community is in a public and private field, integrating blood, morality, administration, culture, law and other means to govern the country. It is not only a living community of the rural society, but also a spiritual community. What it wants to achieve is the cooperative management of the villagers, the government and the market, with a view to giving play to the role of the township government's guiding main body, the village two committee communication main body, the villager construction main body and the social organization supporting main body, mobilizing the positive creativity of various factors, and realizing the rural social community. The state of life.

3.2 Strengthening the Sense of Rural Collective Consciousness

The weakening of rural collective consciousness and the reduction of social identity are important manifestations of rural culture being affected by rapid social transformation and social development. We can make an explanation by examining the status quo of relatives, because language is an important carrier and bond of social connection, and relatives' appellation is the main form of collective consciousness and attribution in language. The fact is that there are more and more cases of how to call the elders[5], and the phenomenon of the kinship of relatives is increasing. It is worthy of recognition that many people have begun to pay attention to the weakening and disappearance of relatives' titles. In terms of the change of relatives' appellation culture, rebuilding the genealogy and genealogy is indeed an effective way to reconstruct the rural collective consciousness and enhance social identity. However, we should also see that people who rehabilitate genealogy and genealogy are mostly famous or prosperous. They do not live in rural areas but are rooted in the countryside. In contrast, people living in rural society did not pay enough attention to the dilution of family titles and the revision of genealogy.

3.3 Reshaping Social Norms to Build Rural Culture

The construction of cultural norms is a macro concept that is difficult to operate. We can proceed from small and easy-to-operate forms of cultural norms, such as rural taboos. Whether it is possible to dialectically discard the "country taboos" and build "new village taboos" under the new situation. It is not blindly used or completely separated from traditional taboos, but is based on the forms and elements of the original village taboos. For example, the new elements such as mobile phones, computers, and networks will be integrated to replace the taboos that are not suitable for the current rural reality, so as to form new taboos and coordinate individual behaviors. However, creating and enriching cultural norms is no easy task. It requires the broad masses of the people to be smart and talented, and the common efforts of the people are needed. The same is true for the promotion of rural culture.

4. Conclusion

The reshaping of rural social norms in the new situation is not a denial of rural

culture, but an emphasis on rural taboos and the rural cultural functions they represent. The final orientation of cultural construction implies the governance function of educating individuals, constructing values, guiding social development, and protecting social order.

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