Research on the Cultivation of Endogenous Motive Forces for Changing Customs and Customs in the Process of Rural Revitalization

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Abstract. This article is based on the background of rural revitalization in China to conduct research on the cultivation of endogenous driving forces for changing customs. It mainly focuses on the "endogeneity" of power, introduces elements with the characteristics of the new era such as "new rural talents", pays attention to the occurrence and evolution of "new bad customs" in the social change, systematically analyzes the generation and operation mechanism of the endogenous power of changing customs, and makes a field survey of the development of changing customs in rural areas of Rugao City, China, especially the cultivation of the endogenous power of the main body, Analyze the factors that hinder the role of endogenous driving force in the construction of local rural customs, construct a mechanism model for cultivating endogenous driving force, and then propose targeted suggestions, summarize general experience, promote the revitalization of rural culture, and develop a new era of rural civilization.

Keywords: Rural revitalization strategy; Social development; economic development human civilization

1. Introduction

1.1 Research Background
Throughout the history of Chinese civilization, there have been many fundamental changes in customs. In the more than 100 years of history since the end of the 19th century, Chinese folk customs have changed most significantly, and the CPC has also had a fundamental impact on this process. The report of the 19th National Congress of the Communist Party of China places the rural revitalization strategy as a national strategy on the important agenda of the Party and government work, and puts forward updated and higher requirements for promoting the transformation of customs, cultivating and nurturing rural culture. At the same time, cultivating a civilized countryside style is also a basic work for the CPC to lead the people to create a new form of human civilization. In January 2018, the "Opinions of the Central Committee of the Communist Party of China and the State Council on the Implementation of the Rural Revitalization Strategy" listed the "Action to Change Customs and Customs" as one of the important measures to achieve the goal of "prospering and flourishing rural culture, and revitalizing the new atmosphere of rural civilization". The Law of the People's Republic of China on the Promotion of Rural Revitalization, which was officially implemented on June 1, 2021, also requires the promotion of changing customs and habits, and the elimination of outdated practices such as extravagance and waste. Based on this background, it is of great significance to conduct research on the cultivation of endogenous driving forces for changing customs and traditions in the process of rural revitalization.

1.2 Research Purpose
(1) Summarize and refine the occurrence and mechanism of the main driving force of changing customs in the process of rural revitalization
Through on-site investigation of the work of changing customs and traditions in rural areas of Rugao City, the "hometown of longevity", the focus is on the cultivation status of the endogenous driving force of rural entities in the local work of changing customs and traditions, and beneficial experiences are extracted from it. Rugao City has now established 8 sub centers of municipal practice centers, 14 township level practice centers, and 347 village level practice stations. It has built a new era civilization practice cloud platform, and achieved significant results in transforming customs and cultivating new era rural civilization. The project will summarize the general experience of cultivating endogenous motivation in the process of changing customs through case studies.

(2) Constructing a theoretical model for promoting the cultivation of endogenous motivation in the process of changing customs and traditions
In response to the current situation where the role of farmers as the main body is not fully utilized, participation is low, and enthusiasm is not high in the process of changing customs, some work is difficult to carry out and the results are not ideal, and grassroots organizations have insufficient motivation to work. Based on on-site research and relevant theoretical research results, starting from the two main bodies of villagers and grassroots organizations, with the main body's sense of value as the center, value analysis. The key elements for generating motivation include interest guidance, authoritative influence, resource supply, and policy incentives, and a theoretical model for cultivating the endogenous motivation of the subject is constructed.

(3) Propose an endogenous driving force improvement plan to change customs and traditions, and assist in the construction of rural culture and civilization. Applying theoretical models to practical reflection on changing customs in multiple places, forming a universally applicable practical plan to enhance endogenous motivation, cultivating the willingness of the subject to actively pursue the trend of changing customs, forming a scientific and effective cultivation path, and proposing corresponding policy recommendations to promote the elimination of endogenous obstacles, help grassroots change customs out of the main dilemma, and promote new achievements in the construction of rural civilization. The workflow diagram is shown in Figure 1.

2. Research Status at Home and Abroad

2.1 Development process of changing customs and traditions work
Since the 18th National Congress of the Communist Party of China, changing customs and traditions has once again become a hot topic in academic research, and scholars have conducted further research on the connotation of changing customs and traditions. Customs refer to the prevailing customs and habits in society, as well as people's daily behavioral habits. In fact, they are a mode and behavioral norm of our people's daily lives[1]. Changing customs and habits refers to the conscious promotion of social behavior changes in people's ideological concepts and social behavior, which is essentially an intervention in the current social situation, with the fundamental goal of achieving "good governance" in society[2]. In the new era, we need to promote the transformation of customs and traditions, guided by the core socialist values, while respecting the unique historical and cultural traditions, customs and traditions of various regions, to break away from old concepts and customs that are not conducive to China's current economic and social development, and establish new customs and customs[3]. In contemporary times, changing customs is mainly achieved by updating the people's ideological concepts, eradicating old folk customs, improving people's public cultural life, creating a good cultural atmosphere, and cultivating good new social customs.

2.2 Research on the current situation of changing customs and traditions
In the context of the rural revitalization strategy, the country vigorously promotes the work of changing customs and traditions. However, currently in many rural areas of China, especially in poverty-stricken and ethnic minority areas, there are still problems such as exorbitant dowries, luxurious funerals, the trend of comparison, feudal superstitions, and gambling, and there is a long way to go in the work of changing customs. The main reasons for the emergence of current folk customs include an excessive emphasis on patriarchal relationships, historical reasons for deeply rooted feudal ideology, and practical reasons for rural grassroots organizations' lack of leadership, lack of scientific and cultural knowledge, and lack of core values[4]. In addition, the variation of traditional habits, the competitiveness of the wealthy group, and the blind following of the general public are also important factors in the formation of rural bad habits[5]. There are many related studies in the academic community on promoting the transformation of customs and traditions, and the results are rich. Some scholars believe that the ways to change customs include: implementing classified policies, promoting the implementation of village rules and regulations, involving multiple stakeholders, implementing supervision measures for village rules and regulations, focusing on key groups, and promoting demonstration and guidance[6]. To change customs and traditions, we first start with the thoughts of the people and instill theoretical knowledge in them, so that they place the importance of changing customs and traditions in their thinking; Secondly, efforts should be made in propaganda work to fully stimulate the subjective consciousness of the masses, encourage them to participate in the process of changing customs, and make the concept of changing customs deeply rooted in people's hearts; Finally, relevant theories are used to guide specific practices, inherit and develop excellent folk culture, and improve negative social atmosphere[7].

3. Study on the Endogenous Motivation of Changing Customs and Customs in China

3.1 Research on the Path Mechanism of China's Work of Changing Customs and Customs
There is a debate in the academic community about the path of rural governance between an external top-down approach and an internal bottom-up approach. Exogenous
governance refers to the external governance model driven by the government's leadership in administration; The endogenous governance model, also known as endogeneity, refers to the promotion of a participatory governance concept, understanding the wishes of local villagers, providing certain support and guarantees, and mobilizing all parties to jointly solve problems[8]. This path mechanism is also applicable to the work of changing customs in rural cultural revitalization, so we should clarify the relationship between the two before applying this path mechanism. For these two models, the unilateral pursuit of "top-down" or "bottom-up" is one-sided.

Scholars have given the reason that rural society in China has a certain endogenous order [9]. In the natural "community" of rural areas, there exists an endogenous order of evolutionism, which is "an inherent rule spontaneously generated by social groups in long-term communication and interactive games" and "continuously continues and evolves through human collective learning and imitation mechanisms" [10]. Therefore, based on this theory, in promoting the revitalization of rural culture and the transformation of customs, we should maintain and develop the endogenous order of rural society through top-down interaction and internal and external integration, use external activation force to stimulate endogenous power, and also realize that the role of external activation force needs to be based on the premise and foundation of the subject's own endogenous power. Actively promote exogenous and endogenous development.

At present, there are two main perspectives in the academic research on rural cultural revitalization: one is the argumentation at the academic level, such as exploring the necessity, importance, and value significance of rural cultural revitalization; The other is practical research on countermeasures, mainly from the perspectives of policy support, capital investment, and talent supply. However, these theoretical studies face two major practical challenges in order to achieve good practical results: firstly, there is a lack of subjectivity; The second is the widespread loss of endogenous power[11].

3.2 Research on the endogenous driving force of farmers
The academic community has fully explored the issue of the operating mechanism of the endogenous driving force for rural cultural revitalization, and during the process of organizing literature, it has been found that there is a consensus in the academic community on this issue: firstly, it is necessary to clarify the main body.

There is no doubt that the main body that exerts endogenous power in rural areas of our country is the vast number of farmers going to the masses. However, exerting endogenous power of farmers refers to the driving force generated internally and promoting continuous efforts and progress in their own survival and development process, including aspirations, willpower, and ambition.

Scholars often study endogenous motivation and "aspiration" together, believing that the two concepts intersect. In 2020, renowned domestic scholars Wang and Guo proposed that "aspiration" is the core essence of endogenous motivation, and the aspiration of impoverished groups to lift themselves out of poverty is called endogenous motivation. Previous studies have typically explored the "aspiration" of the endogenous motivation of impoverished groups from three aspects: ambition, will, and ambition. Meanwhile, by reviewing previous literature, it was found that the lack of endogenous motivation is mainly manifested in three aspects: lack of ambition, lack of willpower, and poor morale. Moreover, due to the low level of education, low acceptance of new things, and the attitude of "being indifferent to oneself and hanging high" among the main body of farmers. This has led to the insufficient utilization of the endogenous power of the farmers themselves, mainly manifested in low participation and low sense of existence in the work of changing customs.

3.3 Research on the Operating Mechanism of Endogenous Power
The definition of endogenous power in academia is roughly the same. In summary, endogenous power refers to the power of the subject's own development originating from its own internal power, which influences internal factors through the internal conditions of the organization to meet the needs of the subject. It is the fundamental force for individual and regional development. If some scholars point out that the study of endogenous motivation belongs to the category of spiritual motivation, the so-called endogenous motivation refers to the motivation generated by the subject in the process of practice due to its own initiative, emphasizing that it is generated by the subject itself. [12]. Scholars have also proposed that the so-called spiritual motivation is the power that the subject, in order to survive and develop, is mainly stimulated and generated by spiritual factors in cognition and practice, with spiritual satisfaction as the direct purpose, leading to the subject's purposeful behavior. In the practical work of changing customs and revitalizing rural culture, endogenous motivation can be understood as a form of ideological awareness, concepts, confidence, and desire, as well as a tendency, will, psychology, and values[13]. From the above discussion on the definition of endogenous motivation, it can be seen that in promoting the revitalization of rural culture and the transformation of customs, stimulating the endogenous motivation of the main body is a crucial step in seeking long-term and sustainable development results.

How does the endogenous driving mechanism operate? There are different discussions in the academic community based on this issue, and some scholars have explored the path mechanism of rural endogenous development from three aspects: resources, participation, and identification. Scholars have proposed the operational framework of "system process capability". Some scholars, starting from the perspective of the main body, believe that administrative leadership cannot fundamentally change the existing situation, and should actively promote the revitalization of rural culture and strengthen the endogenous supply of rural areas.
4. Conclusion

This paper discusses social structural factors such as the degree of social stratification, the structure of villagers' autonomous organizations, and social and cultural factors such as "human feelings" and "face" in the "acquaintance society" from a sociological perspective. The existence and operation of endogenous driving forces in rural governance are not only a unique "product" of locality, but also have profound social structure and cultural reasons. I hope to provide reference for rural governance practices and policies by analyzing the social structure and socio-cultural factors of the endogenous driving force mechanism in rural communities.

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