

Practical Dilemmas and Countermeasures for Rural Township “Red-and-White Events” Custom Transformation: A Case Study of Litian Village, Guangxi

Zhilu Tang^{1,*}

¹School of Politics and Public Administration, Guangxi Normal University, Guilin 541000,
China

*Corresponding Author

Abstract

Against the backdrop of rural revitalization, transforming outdated social customs is an important lever for building rural civility and strengthening rural governance. In some rural areas, outdated practices such as lavish ceremonies, exorbitant bride prices, reciprocal comparison, and neglected care for the elderly accompanied by lavish funerals persist, increasing farmers' burdens and constraining rural cultural revitalization. Taking Litian Village, a Yao village in Gongcheng, Guangxi, as a case study, and drawing on rural construction theory and collaborative governance theory, this paper examines the practical measures and outcomes of transforming social customs surrounding red and white events (weddings and funerals). The study finds that the village promotes rural custom governance through a “Red and White Council + grid-based management” model, the “Five Unifications” system, a village-level civilization hall, and the revitalization of the Yao “liangbian zou” (walking both ways) marital custom. Nevertheless, problems remain, including insufficiently deep publicity, villagers' wait-and-see attitudes, blind spots in supervision, and inadequate multi-actor coordination. These problems are rooted in the constraints of local face culture, the limited binding force of village covenants, and the lack of positive incentives and linkage mechanisms. Accordingly, countermeasures are proposed from the perspectives of precision governance, model-based guidance, public service improvement, and the construction of a multi-actor co-governance pattern, so as to provide practical reference for ethnic minority townships seeking to deepen the transformation of social customs.

Keywords

Transforming social customs, Red and white events (weddings and funerals), Rural governance.

1. Introduction

The report of the 20th National Congress of the Communist Party of China explicitly proposed comprehensively advancing rural revitalization and coordinating the revitalization of rural industry, talent, culture, ecology, and organization [1]. As an important component of rural cultural revitalization, rural civility is an indispensable part of achieving effective rural governance and consolidating the foundation of rural modernization. With the sustained development of the rural economy and the continuous increase in farmers' household income, material living conditions have been greatly improved, yet the pace of spiritual civilization construction has lagged relatively behind. In vast rural areas, outdated practices such as lavish ceremonies for red and white events, an excessive variety of reciprocal occasions, exorbitant bride prices, and neglected care for the elderly accompanied by lavish funerals persist despite repeated prohibitions. Under the pressure of public opinion in acquaintance society, many

farming households feel compelled to give gifts and hold banquets, making reciprocal expenditures a heavy rigid burden on families; the culture of extravagance and comparison also erodes the simple and honest social atmosphere of rural areas and constrains high-quality rural social development. At the top-level policy level, in recent years, the No. 1 Central Documents have continuously deployed rural civility construction, explicitly requiring all localities to continuously rectify prominent rural custom problems such as high bride prices and lavish ceremonies, make good use of village covenants, and continuously advance special actions to transform social customs [2,3]. The Rural Revitalization Promotion Law of the People's Republic of China also stipulates in legal terms the cultivation of civilized rural customs, providing legal guidance for grassroots rural custom governance [4]. Against the backdrop of ongoing urbanization, a large rural labor force has migrated for work, rural society has gradually become atomized, traditional folk customs have become alienated in the process of social transformation, and the contradiction between old customs and modern life has become increasingly prominent. In this context, this paper selects Litian Village in Gongcheng, Guangxi, as a case study to empirically sort out the grassroots practice of transforming social customs surrounding red and white events in an ethnic minority village, analyze the practical obstacles encountered in governance, and propose corresponding optimization countermeasures. On the one hand, this study can enrich micro-level empirical research on rural custom governance in ethnic minority areas; on the other hand, it hopes to provide practical reference for Yao villages in northern Guangxi to continuously advance the transformation of social customs.

Foreign research on rural custom change started relatively early, and scholars have produced many achievements in fields such as rural social change and collaborative governance [5,7]. Foreign studies generally hold that the process of social modernization inevitably brings about the evolution of traditional folk customs; moreover, reform at the custom level is unlikely to achieve ideal results by relying solely on administrative coercion, and requires the joint participation of multiple actors and the reconstruction of the cultural order of rural society [6]. These views also provide theoretical ideas for this study's use of collaborative governance theory to analyze grassroots rural custom governance. Domestic academia has accumulated relatively rich research results on transforming rural social customs in the new era. The first category of research focuses on the connotation and contemporary value of transforming social customs, proposing that it is an important lever for achieving rural civility [8,9]; the second category focuses on grassroots practical dilemmas, mostly pointing out that deeply rooted traditional concepts in rural areas, the weak binding force of village covenants, and villagers' weak willingness to participate actively are the main factors constraining the implementation of social custom transformation [10]; the third category focuses on practical paths, emphasizing that the autonomous role of village covenants and red and white councils should be fully utilized, and that government guidance should be combined with villager self-governance. A comprehensive review of existing literature reveals that there are relatively many macro-level analyses, while field case studies of ethnic minority villages are relatively scarce, and discussion of how indigenous ethnic folk custom resources can be integrated into social custom transformation reform remains insufficient. Therefore, this paper selects the Yao village of Litian as a case, combines rural construction theory and collaborative governance theory for analysis, and attempts to fill the gaps in existing research.

This paper mainly adopts the literature research method and the case study method. By consulting policy documents on rural revitalization and rural civility construction as well as existing academic achievements, it sorts out the relevant concepts and theoretical foundations of transforming social customs; on this basis, taking Litian Village as a case, it sorts out the village's practice of transforming social customs surrounding red and white events,

summarizes the results, analyzes the dilemmas and their causes, and finally proposes optimization paths.

2. Core Concepts and Theoretical Foundations

2.1. Definition of Core Concepts

2.1.1. Red and White Events

Red and white events constitute a highly important ritual system in China's rural society. Red events mainly include celebratory ceremonies such as weddings and birthdays; white events primarily consist of funerals and memorial ceremonies. Traditionally, red and white events served social functions such as mutual assistance among neighbors, maintaining kinship and neighborhood reciprocal relationships, and commemorating ancestors. However, under the impact of the market economy and a culture of comparison, red and white events in some areas have gradually become alienated into platforms for villagers to show off ostentation and compete in wealth, giving rise to a series of social problems such as extravagance and waste and high gift money.

2.1.2. Transforming Social Customs

Transforming social customs does not mean a simple and total negation of traditional folk customs. Its core essence lies in eliminating outdated customs and bad habits that hinder rural social development, excavating, protecting, and revitalizing fine folk traditions in rural society, and thereby cultivating civilized rural customs adapted to the new era. In the field of rural red and white events, the focus of transforming social customs is to rectify prominent problems such as exorbitant bride prices, lavish banquets, excessive reciprocal obligations, and neglected care for the elderly accompanied by lavish funerals, and to guide villagers to establish frugal and moderate views on weddings and funerals.

2.2. Theoretical Foundations

2.2.1. Rural Construction Theory

Liang Shuming's rural construction theory proposes that the deep-seated crux of rural decline lies in cultural dislocation. Rural development should not focus solely on economic construction but must also attach importance to the reconstruction of rural culture. Rural cultural construction must be grounded in local rural realities, fully respect villagers, and emphasize stimulating endogenous forces within rural society, rather than simply copying urban models to advance transformation. This theory inspires us that in carrying out the transformation of rural social customs, we must avoid a simplistic and crude "one-size-fits-all" approach. Instead, we should take root in the local soil, fully excavate the fine indigenous folk customs of ethnic minority villages, and rely on villagers' own strength to promote the renewal of rural customs.

2.2.2. Collaborative Governance Theory

Collaborative governance theory advocates that modern public governance should move beyond the mindset of single-handed government control, integrate multiple forces such as the government, village collectives, social organizations, rural elites, and ordinary villagers, build platforms for multi-party communication and collaboration, rationalize the rights and responsibilities among various actors, and rely on multi-party collaboration to jointly accomplish public governance affairs. In implementing the transformation of social customs in the field of rural red and white events, it is difficult to achieve long-term governance by relying solely on the administrative push of township governments or merely on the persuasion of village committees. It is necessary to promote the collaborative efforts of multiple actors and build a co-governance pattern.

3. Current Situation of Red and White Events and the Practice of Transforming Social Customs in Litian Village

3.1. The Original Chaos of Red and White Events in Litian Village

Litian Village is a Yao ethnic minority village with a profound accumulation of ethnic folk culture. Historically, the “liangbian zou” (walking both ways) model in local Yao marital customs valued affection and did not emphasize exorbitant bride prices. However, along with social transformation and under the impact of consumerism and the face-saving logic of acquaintance society, local wedding and funeral customs have gradually become alienated, breeding numerous outdated practices. First, bride prices have risen. The traditional Yao custom of simple marriage has continuously weakened, and the amount of bride price has steadily increased. Some families have incurred heavy debts for their sons’ marriages. Second, the reciprocal burden has continued to aggravate. In addition to major events such as weddings and funerals, various kinds of banquets with numerous names have continuously increased, and the standard of gift money among villagers has kept rising. Reciprocal expenditures have become an unavoidable economic pressure for many ordinary farming households. Third, there is a tendency toward lavish funerals and neglected care. A small number of villagers neglect the support and care of the elderly during their lifetime, but after the elderly pass away, they spare no expense in holding grand funerals, extensively hosting banquets and arranging elaborate funeral ceremonies, hoping to demonstrate filial piety through a grand funeral, resulting in wasteful consumption of money. Fourth, a culture of comparison among villagers has emerged. Competing over banquet standards and the grade of cigarettes and alcohol at banquets has become a latent mentality for many villagers, and mutual comparison further fuels extravagance.

3.2. Main Measures Taken by Litian Village to Transform Social Customs Surrounding Red and White Events

3.2.1. Building a Grassroots Governance Organizational Structure of “Red and White Council + Grid-Based Management”

Based on its own realities, Litian Village established a village-level Red and White Council. The council members include village party branch and village committee cadres, veteran party members, highly respected Yao rural elites, and clan elders. At the same time, branch councils were established according to village residential areas. Relying on the grid-based governance system already formed in the village, the responsibilities of grid workers were implemented. If a villager’s family has a red or white event, they need to actively report it to the council; grid workers follow up and connect, carrying out pre-event persuasion and in-process supervision, implementing the work of transforming social customs down to villagers’ households and reaching the grassroots extremities of rural custom governance.

3.2.2. Implementing the “Five Unifications” System and Incorporating It into the Village Covenant for Self-Governance Constraints

After full discussion and voting at the village representative assembly, Litian Village formally wrote the relevant requirements of the “Five Unifications” into the village covenant. This clearly defined unified banquet scale, unified banquet standards, the establishment of a unified rural red and white event service team, a ceiling on gift money, and unified supervision and management. Through the village covenant, self-governance constraints were formed on villagers’ handling of red and white events, guiding villagers to consciously reduce the scale of banquets, refuse high gift money, and resist extravagant displays.

3.2.3. Supplementing Public Facilities and Using Public Services as a Fallback for Transforming Social Customs

Litian Village deeply recognized that transforming social customs cannot rely only on persuasion and constraints; it must also provide supporting services. The village collective purchased a dedicated funeral vehicle, which villagers can use collectively when handling funerals, significantly reducing funeral expenses and avoiding some unsafe ritual procedures in folk funerals. A village-level civilization hall was built, equipped with basic facilities such as tables and chairs, and opened free of charge to villagers, so that villagers do not need to spend high rents to lease venues outside for banquets. By providing free public venues, the practical obstacles to frugal banquets were reduced, allowing villagers to hold simple red and white events with dignity.

3.2.4. Conducting Publicity and Education in Line with Local Realities to Resolve Villagers' Ideological Concerns

The village abandoned indoctrination-style publicity such as merely hanging slogans and reading documents at meetings. Relying on the New Era Civilization Practice Station, it made use of forms that villagers are happy to accept, such as fire pit deliberations and chatting and discussions under ancient trees in Yao villages, and conducted publicity in the local dialect. Combining real wedding and funeral cases in the village with face-to-face communication with villagers, it guided villagers to calculate family economic accounts and reciprocal accounts, listened to villagers' concerns during communication, collected their opinions and suggestions, dissolved villagers' inner resistance to new trends, and gradually built ideological consensus.

3.2.5. Excavating and Revitalizing Fine Indigenous Yao Marital Custom Resources

Litian Village fully excavated the cultural core of the local traditional Yao marital custom "liangbian zou." This custom does not emphasize the man paying a high bride price; both families jointly bear the responsibility of supporting the elderly on both sides, and the marriage values the affection between the man and woman more. Through village meetings, artistic publicity, and other forms, the village publicized this traditional marital custom, encouraged young men and women in the village to practice simple marriage, used the excellent traditional folk custom resources of the ethnic group to counter the unhealthy trend of exorbitant bride prices, and explored a distinctive path for transforming social customs in ethnic minority villages.

3.3. Governance Outcomes Achieved by Litian Village in Transforming Social Customs

First, the economic burden on villagers' households has been reduced to a certain extent. Since the implementation of the system, many red and white events in the village have been handled according to new custom standards. Families practicing new-style simple weddings can save a large amount on bride prices and banquet expenses; for funerals, the use of collective funeral vehicles and the village-level civilization hall also reduces one-time large expenditures for families, and villagers' reciprocal burden has been alleviated. Second, villagers' ideological concepts have gradually begun to change. Continuous local publicity plus the demonstration of neighbors has led some villagers to gradually break free from the fixed mindset that "only lavish ceremonies bring face" and begin to recognize frugal and civilized wedding and funeral concepts, slowly shifting from passively accepting persuasion to being willing to actively practice new customs. Third, the vitality of villager self-governance has been released. The Red and White Council, grid workers, and rural elites and elders jointly participate in rural custom governance, villagers' enthusiasm for participating in rural custom construction has increased, and the value of grassroots mass self-governance in rural civility construction has been demonstrated. Fourth, the overall rural customs of the village have improved. After a period of

governance, the phenomenon of lavish banquets in the village has significantly decreased, the concept of “thick support while alive and thin burial after death” has gradually gained recognition among more villagers, and a civilized and frugal rural atmosphere has initially taken shape.

4. Practical Dilemmas in Transforming Social Customs in Litian Village and Analysis of Their Causes

4.1. Practical Dilemmas in Grassroots Practice

4.1.1. Publicity and Education Remain at the Surface, and Deep-Level Ideological Transformation Is Difficult

At the current stage, the rural custom publicity carried out in Litian Village has mostly achieved policy-level popularization. However, transformation at the ideological level is a long-term process. Some villagers intellectually understand that lavish ceremonies are outdated practices, yet in reality they are still willing to follow old customs, presenting a state of “knowing but not acting.” At the same time, a large number of young and middle-aged people have long worked away from home and do not live in the village for most of the year. Publicity and guidance targeting absent villagers are relatively weak, and this group has also become a potential risk point for the rebound of outdated rural customs.

4.1.2. Villagers’ Wait-and-See Mentality Is Widespread, and the Endogenous Motivation for Rural Custom Renewal Is Insufficient

In the rural acquaintance society, there exists a special kind of public opinion pressure, and many villagers have concerns deep in their hearts. If their own family takes the lead in simplifying banquets and reducing the scale of feasts, they may be discussed privately by neighbors and misunderstood as being poor or stingy. As a result, everyone watches one another and no one is willing to become the pioneer of simplification, forming a psychological dilemma of “whoever simplifies first loses out.” This wait-and-see mentality hinders the rapid spread of new trends, and rural custom renewal lacks endogenous driving force from ordinary villagers.

4.1.3. Blind Spots Exist in Supervision and Governance, and Outcomes Are Difficult to Quantify and Evaluate

The change in rural customs brought about by transforming social customs is a soft governance outcome and is very difficult to assess through quantitative evaluation. The village Red and White Council and grid workers can supervise the number of banquet tables and venues, but it is very difficult to supervise private gift money exchanges. Some villagers outwardly comply with the village covenant by reducing the scale of banquets, but privately still give high gift money, or quietly raise the grade of cigarettes and alcohol, using flexible methods to continue comparison. Such concealed behavior is difficult to effectively supervise, creating blind spots in oversight. Whether rural customs have truly undergone deep-level change lacks measurable evaluation indicators, making grassroots governance assessment difficult to implement.

4.1.4. Collaboration and Linkage among Multiple Actors Are Insufficient, and Governance Synergy Has Not Yet Fully Formed

Transforming social customs involves multiple actors, including township governments, village party branches and committees, the Red and White Council, funeral and catering service practitioners, rural elites, and ordinary villagers. At present, collaborative obstacles still exist in the governance practice of Litian Village. Most members of the Red and White Council are villagers themselves. Constrained by clan and reciprocal relationships, when encountering violations by acquaintances, their persuasion is sometimes relatively weak. Local practitioners

engaged in banquet hosting and funeral services, out of consideration for their own business income, do not fully support simplified ceremonies. Sometimes the linkage among township-level deployment, village-level implementation, and villager-level acceptance is not smooth, and multiple forces have not truly formed a governance synergy.

4.2. Deep-Seated Causes Behind the Dilemmas

4.2.1. The Face Culture of Traditional Rural Society Is Deeply Rooted, and Intergenerational Differences in Concepts Are Obvious

In rural acquaintance society, red and white events are not merely private family affairs but also important occasions for displaying family strength and face outwardly. This face culture, after long-term accumulation, has been deeply embedded in villagers' daily thinking. At the same time, intergenerational differences in concepts are very prominent. Middle-aged and elderly villagers, having experienced the old living environment, are more inclined to follow traditional wedding and funeral ceremonies. Young people, after going out and coming into contact with modern concepts, have more open ideas, but in many cases when handling major wedding and funeral affairs, they still need to respect the views of family elders. The conflict between old and new concepts increases the resistance to advancing the transformation of social customs.

4.2.2. The Self-Governance Nature of Village Covenants Leads to Weak Constraints, and Positive Incentive Mechanisms Are Absent

Village covenants are self-governance agreements among villagers and do not possess legally binding force. When facing families that violate banquet regulations, the council can only repeatedly carry out ideological persuasion and cannot impose hard punishments, so the deterrent effect of the system is limited. At the same time, the village currently focuses more on constraints and persuasion and lacks normalized positive incentive measures. For families that actively practice "thick support while alive and thin burial after death" and zero-bride-price simple weddings, spiritual commendation is limited and corresponding incentives are lacking, making it difficult to fully mobilize villagers' enthusiasm for actively practicing new customs. The village covenant has also not established a dynamic revision mechanism, making it difficult to respond in a timely manner to new problems emerging in the evolution of customs.

4.2.3. The Demonstrative and Guiding Role Is Not Fully Played, and There Is a Lack of Benchmark Effect

Party members, cadres, and capable rural elites should originally be the vanguard of transforming social customs. However, some village party members and rural elites are also constrained by public opinion pressure in acquaintance society and dare not take the lead in implementing simplified ceremonies themselves, fearing criticism from fellow villagers. When the demonstrative role of key groups weakens, it is difficult to create a strong atmosphere of advocating civilized new trends within the village, and there is a lack of vivid local benchmark cases to drive ordinary villagers to follow suit.

4.2.4. The Linkage Mechanism among Multiple Actors Is Not Yet Sound

From the vertical dimension, the communication and feedback mechanism between township governments and administrative villages still needs improvement. From the horizontal dimension, there is a lack of normalized communication and coordination channels among village party branches and committees, the Red and White Council, and local catering and funeral services. A closed loop for public opinion feedback has not yet taken shape. Villagers' demands in transforming social customs are difficult to feed back upward in a timely manner. Different governance actors have differing goals and demands, which in turn discounts the effectiveness of collaborative governance.

5. Optimization Countermeasures for Deepening the Transformation of Social Customs Surrounding Red and White Events in Ethnic Minority Townships

5.1. Based on Village Differences, Adhere to “One Village, One Policy,” and Promote Differentiated and Precise Governance

In advancing the transformation of social customs, ethnic minority townships must resolutely abandon the simple governance approach of “one-size-fits-all.” Townships and villages differ in ethnic customs, the scale of migrant worker populations, and the original foundation of rural customs. Preliminary investigation and research should be fully carried out, the practical pain points of each village’s wedding and funeral customs should be sorted out, and the fine traditional customs of ethnic minorities should be respected. Priority should be given to villages with a relatively good rural custom foundation to create demonstration sites for transforming social customs, and after summarizing locally replicable experience, it should be gradually promoted outward. For villages with relatively prominent outdated customs, the focus should be on consolidating the construction of the Red and White Council and strengthening the guiding and constraining role of village covenants. For villages with distinctive ethnic marital customs, the focus should be on excavating and revitalizing fine indigenous folk customs. For villages with a very high proportion of migrant workers, full use should be made of windows such as the Spring Festival and other holidays when people return home in concentrated numbers to carry out rural custom publicity, implementing classified measures to improve governance precision.

5.2. Deeply Excavate Local Advanced Models, Break Villagers’ Wait-and-See Mentality, and Strengthen Demonstrative Guidance

To resolve the psychological dilemma of villagers watching one another and “fearing losses,” the power of typical demonstration must be fully brought into play. Each village should actively excavate real family cases in the village that practice “thick support while alive and thin burial after death,” simple marriage, low bride price, or even zero bride price. With the help of the red list on the village affairs bulletin board, village-level broadcasting, and village meetings, publicity and commendation should be carried out, appropriate spiritual rewards should be set, and moderate material rewards should be supplemented where conditions permit, so that families actively practicing civilized new trends can gain a sense of honor. Local publicity teams composed of village residents and Yao rural elites should be organized. Based on real examples in the village, they should guide villagers to carefully calculate family economic accounts and family tradition accounts, and gradually dissolve the ideological shackles of face-oriented comparison in acquaintance society by having familiar people tell familiar stories. At the same time, the demonstrative responsibility of village party members and cadres should be pressed firmly, making it clear that party members and cadres take the lead in simplifying red and white events, giving play to the “lead goose effect.”

5.3. Continuously Improve the Supply of Rural Public Services and Adhere to Promoting Governance through Services

In transforming social customs, it is necessary to adhere to combining blocking with channeling, and use services as a fallback to reduce the practical obstacles for villagers in simplifying ceremonies. Construction of village-level civilization halls and public funeral service supporting facilities should be continuously advanced. Village-level public resources such as collective banquet venues, tableware, and public funeral vehicles should be further improved and opened to villagers free of charge or at low prices. Cooks and masters of ceremonies in the village should be integrated to form standardized convenient service teams for red and white events, with

unified guiding prices for services. Catering and funeral practitioners should be guided to curb behavior that induces lavish ceremonies for profit. Convenient consultation and reporting service channels for red and white events should be established. When villagers prepare wedding and funeral matters, the council can intervene in advance to provide consultation, guiding villagers to handle wedding and funeral ceremonies both frugally and with dignity, thereby reducing the practical cost for the public to practice new trends.

5.4. Improve the Multi-Party Linkage Mechanism and Build a Multi-Actor Collaborative Co-Governance Pattern for Rural Custom Governance

Based on collaborative governance theory, the rights and responsibilities among townships, village collectives, the Red and White Council, rural elites, and villagers should be rationalized. At the township level, top-level coordination should be done well, transforming social customs should be incorporated into relevant assessments for rural revitalization, and necessary funding and policy resource support should be given to villages. The boundaries of the Red and White Council's responsibilities should be further clarified, the selection mechanism for council members should be improved, business training should be strengthened, and interference from reciprocal factors in council members' performance of duties should be reduced. The leading and demonstrative role of party members and cadres should be fully brought into play, and party members' commitments to new customs should be implemented. Yao rural elites should be actively absorbed to participate in rural custom persuasion and conflict mediation. Channels for villagers' opinion feedback should be smoothed, and ordinary villagers should be encouraged to actively participate in rural custom supervision. Ultimately, a multi-actor collaborative governance pattern of "township overall coordination and guidance, village-level self-governance implementation, party members taking the lead in demonstration, rural elites actively assisting, and all villagers widely participating" should be built, thereby consolidating the long-term governance foundation for transforming social customs.

6. Conclusion

Transforming social customs is an important issue that cannot be avoided in the process of rural cultural revitalization, and it is also an inevitable requirement for improving rural grassroots governance. This paper takes the practice of transforming social customs surrounding red and white events in Litian Village, a Yao village in northern Guangxi, as a case study, and sorts out the practical process by which the village relies on the Red and White Council, grid-based management, improved public facilities, and revitalized local Yao marital custom resources to advance rural custom renewal. From the field situation, the transformation of social customs in ethnic minority villages has achieved phased results, but at the same time it still faces practical dilemmas such as superficial publicity, widespread wait-and-see attitudes among villagers, blind spots in supervision, and insufficient collaboration among multiple actors. These dilemmas arise both from the face culture that has long persisted in rural acquaintance society and from institutional factors such as the limited binding effect of village covenants, the lack of positive incentives, and the unsound multi-party linkage mechanism.

The transformation of rural customs cannot be completed overnight, and custom reform cannot rely on simple administrative coercion. For ethnic minority villages, to advance the transformation of social customs in the field of red and white events, it is necessary to base oneself on the actual indigenous folk customs of ethnic minorities, adhere to adapting measures to local conditions, and excavate and inherit fine traditional customs; adhere to putting services first, fill the shortcomings of rural public services, and lower the practical threshold for villagers to practice new trends; attach importance to giving play to the demonstrative power of local advanced models to dissolve villagers' wait-and-see mentality; and continuously rationalize the

rights and responsibilities of multiple actors, build a long-term governance system of multi-actor collaborative co-governance, and fully activate villagers' endogenous motivation. Only by making sustained efforts and continuously deepening rural custom construction can we continuously cultivate a civilized rural atmosphere of "thick support while alive and thin burial after death" and diligence and kindness, and empower the comprehensive rural revitalization of ethnic minority villages through rural civility construction.

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