

Rebuilding Publicity: A Cultural Path to Building a Community of Rural Social Governance

-- Taking the Funeral Reform of S County in Southern Anhui as an Example

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ABSTRACT

How to build a rural social governance community through the path of rural culture? This article takes the funeral reform policy of S County in southern Anhui as an example to analyze how funeral, a rural public cultural activity, constructs a rural social governance community from the perspective of public reconstruction. Funeral, as a public activity within the village, provides a public space as a field carrier for participation. In this space, public authority maintains order, public resources provide material support, public actions inject vitality, and rural public culture is reaffirmed and strengthened in this process, thus forming a good public order and public spirit. By utilizing the virtual public space provided by modern media, the reputation control mechanism has once again strengthened the value norms and practical norms of rural areas, further spreading the public spirit and order formed within the village. This article suggests that in the formulation and implementation of policy practice, attention should be paid to the power and importance of cultural traditions and localized knowledge, and a reasonable institutional supply should be designed to form a social governance pattern of co construction, co governance, and sharing.

KEYWORDS

Publicity; Rural Social Governance Community; Funeral Reform.

1. THE QUESTION IS RAISED

The Fourth Plenary Session of the 19th Central Committee of the Communist Party of China pointed out that social governance is an important aspect of national governance, and it is necessary to strengthen and innovate social governance and build a social governance community where everyone is responsible, responsible, and enjoyed. The discourse from social governance to social governance community fully demonstrates the Chinese characteristics of modern public governance.

Rural governance is the cornerstone of the modernization of national governance, especially since the report of the 19th National Congress of the Communist Party of China put forward the "rural revitalization", long-term and stable policies and resource tilt have been heavily invested in the countryside, and the "hardware" infrastructure of the countryside has been greatly improved. However, cultural imbalances such as irrational peasant consumption, meaningless leisure, and unbalanced social relations have gradually become the main problems in rural areas[1]. It can be said that rebuilding the publicity of rural society, enhancing social cohesion, and building a rural social governance community through the construction of rural customs and civilization are not only

necessary measures to deepen and expand rural governance, but also the due meaning of rural cultural revitalization.

At present, the core question of the research on social governance community is what are the possible paths for building a social governance community? On the basis of the "democratic consultation" and "scientific and technological support" proposed by the Fourth Plenary Session of the 19th Central Committee, the existing research summarizes the governance practices of various places, and extracts many construction paths with local characteristics. However, the current research ideas pay too much attention to the path of transforming the countryside through the injection of strong forces from external countries, while the cultural path starting from local cultural matters and local cultural characteristics such as traditional customs, township rules and conventions, festivals and ceremonies, and clan culture has not received enough attention.

This study observes the funeral reform policy in S County in southern Anhui Province for a long time, and finds that the promotion of the funeral simplification policy activates the original public nature of the village, shapes the public spirit and public order, and then plays a good role in promoting the formation of the rural social governance community. Therefore, this study attempts to discuss the possible paths of building a rural social governance community from the perspective of culture, and analyzes the functions and interaction mechanisms of multiple subjects in combination with case studies, so as to further improve the theoretical path of social governance community construction.

2. LITERATURE REVIEW

The Fourth Plenary Session of the 19th Central Committee of the Communist Party of China (CPC) further added the two key paths of "democratic consultation" and "scientific and technological support" on the basis of the "four subjects and one guarantee" of the Party committee, the government, society, the public, and the rule of law. From the perspective of the path of democratic consultation, the general idea of relevant research is to take the "process of resolving public events" as the drive, give full play to the communication and connection mechanism of deliberative democracy, and closely link the relationship between multiple subject structures to form a stable and effective governance community[2], which is essentially a kind of "event unity"[3], and the cases in the relevant studies also reveal the importance of "public events" and "public space" to a certain extent. The research on the support path of science and technology focuses on the promotion of "consultation form" and "organizational form" [4] of innovation participation by science and technology development and the "integration of resources" [5]. of the enabling role.

Specifically, the practice of building a rural governance community focuses on the dynamic mechanism and sustainability mechanism of the community. Regarding the dynamic mechanism of the community, some scholars regard the construction of the community of rural governance as "the process of dialogue, competition, compromise, cooperation and finally collective action among multiple subjects"[6]. Related studies have focused on party organizations [7], governments [8], and village committees[9], villagers [10], Xinxiangxian [11]jectsHowever, the boundaries of the power of the relevant subjects and how to play between the powers of the subjects need to be further discussed. Regarding the continuous mechanism of the community, that is, the bond that connects multiple subjects in the community, some studies believe that the construction of rural governance community is a process of interest aggregation, that is, the construction path of the community is formed through the agglomeration of interests and action cooperation between different governance subjects [12].Some scholars advocate taking "party building leading" as the core, absorbing and "organizing" a series of atomized subjects in the rural society, and then forming a one-dimensional and multi-core governance pattern. There are also scholars who advocate the use of emotions and cultures as bonds [13] to form a loose but strong bond. Obviously, these ties lie in how close they are and how much they cost. The relationship between the two is generally inversely proportional, and the more closely connected the community, the higher the cost of building and maintaining the

connection. several connections are not exclusionary relations, but can be embedded and coupled with each other.

In general, there is still no consensus on many key issues in the existing research on social governance communities. Although there are many wonderful insights, they are still fragmented as a whole, and there is a lack of systematic theoretical construction and dialogue. On the one hand, the reason is that in the practice of building a social governance community, the governance concepts of relevant subjects have not been updated in a timely manner, and there is a lack of independent consciousness in building a social governance community. On the other hand, many studies lack discursive consciousness and simply apply Western theories and concepts to explain the complex policy practice of contemporary China. It can be seen that there is still a long way to go in the construction of China's independent knowledge system.

3. ANALYTICAL FRAMEWORK AND RESEARCH METHODOLOGY

3.1. A Process Analysis Framework: Based on the Perspective of Public Reconstruction

The concept of "publicity" is extremely rich and constantly changing[14]. In the study of social governance community, some scholars directly equate the public nature of the countryside with the public spirit. In the rural field, public spirit is embodied in the public values and beliefs cultivated and cultivated by villagers in the process of participating in rural public affairs and safeguarding the interests of the village community [15]. With regard to the production mechanism of public spirit, most studies have focused on public space [16].The importance of the matter. In the few effective policy practices, such as "House Meeting" and "Red and White Council", it is not difficult to find that it essentially provides an effective public space as a field carrier for public production. The divergence of relevant research lies in the production mechanism of public spirit in public space. Other studies on rural public nature emphasize the importance of "public order", arguing that the core of rural public affairs governance is how farmers can achieve effective and stable cooperation [17].The construction path includes market-oriented reform, the development of farmers' cooperative organizations, the reproduction of rural culture, and the reshaping of local political power organizations. Therefore, this study argues that the public nature of the social governance community should be the unity of "public spirit" and "public order" that take into account both "order" and "vitality".

In view of the above considerations, this study draws on some elements of the Ostrom Institutional Analysis and Development Framework (IAD) and analyzes it in combination with the actual case to obtain a theoretical model of the process of community building in rural social governance. In short, this paper argues that the construction of rural social governance community is driven by public activities, the "public space" provided by public activities is taken as the environmental function, and the "multiple subjects" are integrated through a series of micro mechanisms. The governance process of absorbing into the community shapes a good public spirit and public order, so as to form a relatively close social governance community with "belonging" as the core feature. In the virtual public space provided with the support of modern media technology, with the help of the reputation control mechanism of public opinion, a loose social governance community with "identity" and "trust" as the core characteristics is formed on a larger scale. As shown in Figure 1, specifically:

Public activities are a series of institutionalized or quasi-institutionalized collective actions formed by people in their production and life. It mainly includes entertainment, religious activities, production and life activities, etc. In the vast rural society, most of the traditional public activities have been withdrawn, and the public activities embedded in the administration have the problem of insufficient incentives and insufficient participation. In many places, ceremonies have become one of the few important public events in the village.

Referring to relevant studies and case studies, this paper further refines the concept of public space into: public authority, public resources, public action and public culture. Public authority in the context of village life refers to those people, organizations, and systems of rules that can more effectively regulate people's behavior, enhance coherence and cooperation, and reduce conflict and friction. Public resources refer to the material resources and public power controlled by the collective organization in the village. The holding of public events needs to be supported by relevant public resources. In the context of rural areas, public action refers to a series of social actions taken by multiple subjects around various public events and activities based on consensus of interests and tacit understanding of public responsibilities. Public culture refers to a set of value standards and practice norms formed by members of a village based on the life process of traditional farming civilization, the education of traditional Confucianism, local knowledge and common memory. In short, in the public space, through a series of micro mechanisms and functions such as human interaction, neighborhood reciprocity, cultural reproduction, and consensus cohesion, multiple subjects have shaped the common rural memory, and then formed a good public spirit and public order, and formed a relatively close social governance community within the village.

Furthermore, with the help of modern media such as short video platforms, a virtual public space has been formed, which has once again activated the local public opinion control mechanism, and formed a community with "identity" and "trust" as the core characteristics in a larger geographical scope. So far, it is theoretically possible to build a social governance community with the participation of multiple subjects, based on the practice of rural cultural construction, and with public reconstruction as the core.

3.2. Case Sources and Research Methods

This study attempts to explore the possibility of building a social governance community from the cultural path, and tries to construct a theoretical process model, so it is suitable to use the case study method [18]. This paper selects the funeral reform policy of S county as a case study. S county is located in the southwest of Anhui, profound cultural heritage, deeply influenced by the traditional Confucian culture, the local people have a deep obsession with "entering the soil for peace", the funeral reform policy has always been more resistant, but the implementation of the two-stage funeral reform policy has produced completely different consequences. The author has lived here for a long time, has a deep understanding and experience of local customs, and has personally experienced the cremation reform policy in S County in 2014 and the funeral simplification policy implemented in 2022. At the same time, he used the local relationship to consult the relevant archives of the Civil Affairs Bureau, and investigated and visited the relevant personnel, and mastered the relevant first-hand information. And participated in two funerals during the winter vacation of 23, and had personal experience and thinking about how the public events of the village promoted the formation of the rural social governance community. Based on academic ethics, the names of people and places involved in this paper are processed.

4. THE CASE INTRODUCTION: A SMOOTH IMPLEMENTATION OF THE FUNERAL REFORM

In 2022, with the inauguration of the new leadership team of the county party committee, the funeral reform has entered the stage of advocating "thick care and thin burial, simple funeral". The funeral reform policy at this stage has fully interacted with the upper and lower levels in the policy formulation and policy implementation stages. Before the promotion of this policy, the relevant government departments have done a lot of publicity work and received a large number of feedback and policy suggestions from the public. Since then, the county government has also invited experts and representatives of the masses to hold a number of forums and hearings to fully discuss and publicize the policy. In July 2022, in accordance with the "Rural Revitalization Law", S County

issued the "Implementation Opinions on the Simplified Handling of Funerals in S County", requiring that all funerals in the county be simplified, and the funeral period shall not exceed 3 in principle. Township people's governments are to supervise and guide villages (communities) to set up red and white councils, and incorporate "changing customs and simple funerals" into village rules and agreements. According to the requirements of grid management, the staff of the Red and White Council is responsible for the implementation of case management, and special circumstances need to be reported by the Red and White Council to the higher authorities for approval.

In rural traditions, a solemn funeral is a way for children to convey filial piety. The more solemn the funeral, the better the old man's life, which is a very face-saving thing in the local area. In the promotion of the "simple funeral service" policy, the government has directly intervened in the two most critical groups in the organization of funerals, Taoist priests and white affairs bands: Taoist priests are included in the unified management of the religious affairs bureau, and if they participate in such activities, they will be directly expelled from the establishment; The relevant white affairs band will be recycled by the government at the expense of the relevant musical instruments, and all personnel will be disbanded on the spot.

Surprisingly, the implementation of this policy did not encounter much resistance, and the local society showed strong initiative and adaptability. On the one hand, the county-level government has restricted the cremation of the remains and the handling of related civil affairs procedures, and after drawing a rigid red line of "three-day funeral", the implementation of the policy has been delegated to the red and white councils of each village. The members of the Red and White Council are generally composed of local well-known "new village sages", who on the one hand have close interpersonal relationships and high prestige in the local area. In some cases, the new sages will even personally help to take charge of the "opening ceremony"; On the other hand, these people often have localized public knowledge. For example, when some respected elderly people have passed away and come to mourn a large number of guests, or when the host family has relatives who cannot come back for a while, they can flexibly implement it by postponing the calculation of the starting time of the funeral. In some cases of non-compliance with relevant regulations, the Red and White Council often adopts soft means such as advice, and there will be no forced demolition of the mourning hall. And given the status of the council members as "new villagers", such conflicts are very rare.

On the other hand, with the implementation of the funeral policy, the traditional white bands and dojos were banned, and some folk orchestras joined the funeral rituals, making the funeral lively again. These folk ensembles originated from square dance groups, and most of them belonged to the retired "township elite" group within the system, including civil servants and teachers. Because of the ban on traditional white bands and dojos, some funeral hosts tried to invite these folk bands to replace them, which was originally a last resort and a stopgap measure, but with unexpected results.

Driven by the combination of these factors, the public space provided by the funeral has been reborn. On the one hand, with the acceleration of the pace of life in modern society, the traditional funeral rites of the last month are indeed outdated, and the funeral policy is in line with the needs of reality. On the other hand, the intervention in the funeral industry has the presence and participation of the village sages, which avoids the development of the funeral in the direction of the "Yan Dance Troupe" and other vulgarities, and some ordinary contradictions are often resolved under the witness and auspices of the village sages. In addition, after the folk orchestra replaced the traditional white affairs orchestra, the funeral process was more lively and harmonious because of the interpersonal relationship of these rural elites. In such an atmosphere of harmony, mutual assistance and trust, a series of functions originally had by the funeral were reactivated, and a relatively close governance community with "belonging" as the core was formed within the village.

Further, short video platforms such as Douyin have a wide range of application scenarios in rural areas, and it is common for people with good deeds to upload videos related to orchestra performances and funerals. These video platforms will rely on big data algorithms to push out, especially

acquaintances. These residents frequently interact with each other on short video platforms and WeChat groups of acquaintances, and through this public opinion mechanism, they transcend geographical restrictions and gradually form a loose rural social governance community with "identity" and "trust" as the core.

5. PUBLIC RECONSTRUCTION: THE FORMATION MECHANISM OF RURAL SOCIAL GOVERNANCE COMMUNITY

From an internal point of view, the dissolution of rural "community consciousness" is mainly reflected in two aspects: first, the moral cohesion and value identity of traditional rural society have gradually disappeared, and the control mechanism of rural public opinion has failed. As a result, the value judgment standard based on "local consensus" has failed. Second, the interpersonal connection in the village is broken, emotional connection is weakened. The traditional "acquaintance society" communication mechanism in the village has gradually disappeared, former acquaintance relationship has been detached from the village because they moved to live in a nearby township. It can be said that injecting resources from the outside is the only way for rural revitalization. However, if there is no reasonable institutional supply of relevant resources, it may further lead to the disintegration and even collapse of traditional rural society. Therefore, the construction of social governance community should start from activating the mechanism and function of traditional villages, and design institutional supply according to local conditions with the help of localized knowledge.

5.1. Funeral and Funeral Reform as a Public Event in the Village

In the traditional village community, funeral rites are the core part of folk culture, which carries the deep value sustenance and behavioral habits of farmers, which is not only the cohesion of the integration of clans, but also the key element of integrating the order of the village community and establishing the identity of the village community [[19]]. Three years after the cremation reform in City A, there has been a shortage of rituals, a conceptual vacuum and a cultural fault line in rural areas to a certain extent, and the new style of funeral has not been established, while the piety and belief contained in the funeral culture have gradually declined. Against this background, the funeral activities that were carried out last month were not only out of date, but also cost a huge amount, and in many places there was a trend of competing with each other, and the cost of funerals increased greatly. The cost of a funeral needs to be at least 50,000 yuan, and there is almost no cap. And around the operation of the funeral, there is even a so-called "funeral to the countryside" one-stop service. Market-oriented services not only eliminate the public nature of traditional funeral activities, but also further stimulate the bad atmosphere of "thin care and thick burial".

"Cremation, I don't care, the problem is that my mother definitely doesn't accept it, she cried for several days when she received her coffin." "It's still a little bit rushed in three days, but it's about the same, it's better than the previous month, otherwise I can't find anyone to help." "Now the red and white ceremonies are lively, but the money is the same as the flowing water, I really can't afford to die" "Holding a funeral, it was originally spent on money, and it will really only rely on the help of relatives and neighbors, like our village, notify it in the WeChat group, even if you are outside, you have to come back to help, otherwise you will not be able to find anyone to help no matter how big your boss is" (interview materials, 20221108-01).

It should be said that the implementation of the policy of funeral reform meets the needs of the masses. After the government has implemented a series of measures for the market-oriented funeral services, the successful operation of a funeral must be helped by the villagers, which makes the funeral once again a public event in the village.

5.2. Co-construction and Co-governance of Multi-subject Communities in Public Space

The public activities of the village provide an endogenous public space of the village governed by the local knowledge of the village and the rational choice of the village's survival[20]. Due to the tearing apart of the village community, the public space provided by the funeral was once lost. Rational institutional design and supply have reactivated this public space. In particular, the government's direct intervention in funeral-related industries has forced the reactivation of the village's publicity.

5.2.1. Embedding and Presence of Public Authority: Party Committee Leaders and Village Sages Participate

From the outside of the funeral, the presence of public authority provides the order of participation and the standard of value for the conduct of public activities. The public authority of the countryside includes the external authority and the endogenous social authority. Externally embedded authority refers to the leadership of the Party committee, and the Party organization is the leadership and political core of the social field, with strong political integration and mobilization capabilities, and is the only subject that can lead the realization of governance goals such as social reorganization, shaping collective action, and strengthening the willingness to participate. The leadership mechanism of the party committee is realized through the party committees at the county party committee and the village committee, specifically: the county-level party committee has played the function of system supply. Before the implementation of the reform of "changing customs and simplifying funerals", the four major teams of the county set up a high-standard leading group, and on the basis of extensive solicitation of opinions, a series of work plans, publicity plans, implementation rules and other rules and regulations were studied and introduced. On May 15, 2022, after the county's work conference on the creation of civilization and changing customs was held, the "ST The county's "Changing Customs, Funeral Simplicity" Implementation Opinions" and establishing a working mechanism, through the convening of rural two-level cadres and staff meetings, education meetings for key personnel such as earth immortals and Taoist priests, and the opening of rural revitalization night schools, etc., comprehensively promote the ban on fireworks and firecrackers and rural funeral reform, strictly prohibit the use of plastic flowers and other non-degradable sacrificial supplies, and advocate the holding of memorial services, body farewell ceremonies and other ways to express mourning. In addition, in order to strengthen the rigid system constraints, the leaders of the four sets of teams in the county even led teams to guide supervision and unannounced visits many times. All party members and county and rural cadres signed a letter of commitment for simple funerals and took the lead in promoting the new style. Village-level party committees have played the role of system adjustment. After the implementation opinions of the county-level party committees were issued, the village party committees carried out a series of adaptations and adjustments to the implementation opinions in accordance with the actual conditions of their villages and after communicating with the party committees and governments at higher levels, and formulated written village rules and regulations. For example, after receiving it, the Party Committee of Village X listened to the suggestions of the masses and answered their doubts through the villagers' congress, "field meetings" and "bench meetings". After reporting to the party committee and government at a higher level for approval, according to the actual situation of the village, revise and improve the village rules and regulations, form a complete set of rules and regulations for new and healthy trends, and especially include the matter of changing customs into the village rules and regulations, so as to effectively enhance the people's sense of gain, happiness, and security.

The endogenous social authority mainly refers to the new rural sages, including old party members, retired cadres and rural talents. In particular, as a member of the Red and White Council organization, Xin xiangxian is the nerve endings and direct link for the implementation of the funeral reform policy. On the one hand, the presence and presiding of the village sages gave full play to the advantages of localized knowledge, and for families with special difficulties, they were often flexible in the process

of policy implementation, which increased the satisfaction of the masses. On the one hand, the new villagers gave full play to their experience and understanding of customs and habits, provided assistance in the funeral etiquette and manpower scheduling, and maintained the order of the funeral. On the other hand, they exert their prestige in the countryside and use the specific public space of funerals to play the function of resolving conflicts.

Zhang X is a retired teacher who has been teaching in H Township Junior High School for 40 years, and has won honors such as the city's advanced educator, and has actively participated in local cultural undertakings after retirement, and has made great contributions to the compilation of local chronicles. He himself has a high prestige in the township, often helping neighbors mediate conflicts and leading young party members to help rural revitalization.

"The funeral now basically depends on the old gentleman on that side. How can young people do these things, and it's good that we old guys can still exert some spare heat. "The matter of principle must not be moved lightly, for example, if you say that your family has money and want to do it for a few more days, or if I am a relative, I will open the back door, that is impossible, if I agree to the villagers, it is impossible to agree, that is to scold my ancestors." But if you say that someone in the family is out and really can't come back for a while, and a few of us will give you the funeral time after you come back, this is understandable, I opened the back door, and no one can compete with me and say I shouldn't, right? "Those of us who often engage in these (funerals), the process is familiar, and the trouble is to deal with and mediate some contradictions with the main family, people always have their own reasons, anyway, I have a fair heart, people take the initiative to burn incense, but also want to resolve the conflict, generally I finish speaking, the two sides will shake hands and make peace." Alas, the main thing is that I am old and my energy can't keep up. (Interview material, 20221211-01).

5.2.2. Injection and Integration of Public Resources: The Government is Responsible for the Mechanism

The construction of a social governance community and the proper handling of the relationship between local governments and social subjects and market entities are the meaning of the topic. The county and township governments are the main force responsible for the construction of the rural grassroots social governance community, hold the right to allocate public resources, and are the power monopoly participants in social governance. In the case of simple funeral services, the government is responsible for the injection and integration of relevant policy resources. Specifically, these include:

Implement advocacy work. The county civil affairs bureau, in conjunction with the county civilization office, took advantage of important time nodes such as the Qingming Festival to carry out advanced models of civilized sacrifices and related policy publicity throughout the county, and actively promoted the excellent ideology and culture of thick care and thin burial and cautious pursuit. The county civilization office actively promoted the simple handling of funerals, and guided a total of 210 villages (communities) to improve village rules and regulations, and wrote the "simple handling of red and white ceremonies" as an important content to further guide the masses to establish a correct view of funerals.

Joint law enforcement management. The county civil affairs bureau, together with the municipal supervisor, public security, united front work, and religious departments, coordinates the management and regulation of funeral activities. carry out special rectification of sacrificial products such as "plastic flowers" in the county; Carry out special actions to control feudal superstition, and strictly and quickly investigate and punish those who illegally accumulate wealth in the name of doing things and looking at the days in accordance with the law; Carry out crackdown actions against illegal acts in the field of funeral and funeral, severely crack down on the underworld forces that control or monopolize the funeral services and funeral supplies market, maintain the order of the funeral market, and protect the legitimate rights and interests of the masses.

Normalized supervision. Led by the United Front Work Department of the county party committee, the public security, civil affairs, transportation, environmental protection, urban management, municipal supervision, culture, health and other departments coordinated and cooperated, to carry out the systematic management of major and difficult problems such as Taoist priests and immortals, the construction of luxury tombs (pavilions), and the chaos of funeral services.

5.2.3. Promotion of Public Action: The Cohesion of the Community, the Injection of Vitality and the Reintegration of Blood Relations

With the funeral reform, funerals have once again become a public affair in the village, and "weddings are not invited, funerals are uninvited" has once again become the basic consensus of the villages. Then, around the organization of funerals, a series of public actions were promoted. In this process, the villagers' sense of mutual assistance and cooperation was strengthened, the performance and reconstruction of the village's culture of mutual benefit and mutual assistance were promoted, the collective emotion and memory were strengthened, and the geographical and blood relations were once again integrated. The participation of the village orchestra injected vitality into the organization of the funeral.

Cohesion of the community. The funeral requires the joint participation and help of the neighbors to complete it smoothly. After the main family notifies the funeral, the neighbors and relatives in the village will immediately arrive, and then start a series of work such as building a funeral shed, and the funeral activities will begin immediately. The villagers will not only lend their kitchen utensils and tableware for free, but also send family representatives to assist the host family with a series of chores such as cooking and cleaning. Throughout, neighbors shared, life and death and mutual help and reciprocity in the village. This shared experience, feeling, and memory also strengthens their sense of belonging to a village, thus forming an emotional community. The motivation for neighbors to help is to hope that when they need to hold a funeral, they can also help. In practice, the villagers have reached a consensus that "even if they are migrant workers, they should go back to the village to help", while those who do not take the initiative to help with the funeral are often regarded as unprepared and unreasonable. This kind of reciprocal mechanism of human affection has once again formed a community of interests within the village.

Infused with ceremonial energy. In local customs, the solemnity and liveliness of the funeral is a very face-saving thing. Therefore, during the funeral ceremony, local folk orchestras are invited to participate in an alternative to the traditional *dojo*. Compared with the new village sages, who provide the function of maintaining order, the participation of these "township elites" has injected vitality into the operation of the funeral. On the one hand, the performance level of these township elites is quite high, coupled with the programming and training provided by the government, which makes the performance very effective. On the other hand, it is due to the fact that these township elites, especially retired teachers, have a very wide range of local connections. Often, guests would stop to greet the members of the folk orchestra after their condolences, and many relatives, friends, teachers and students who had not seen each other for many years re-established contact at the funeral. The funeral was carried out in an orderly manner in this warm and warm greeting.

Reintegration of blood relations. Among the relatives and friends who come to pay their respects, although they have some contact with the deceased himself, they often lose contact with in the local area, there is a saying that "one generation of relatives, two old watches, three generations". With the increasing mobility of rural society, many villagers who were born and raised in the countryside have emigrated to other villages by joining the army, studying or going out to work and do business. These relatives, who are related by blood but have little contact, are reunited by attending the deceased. During the funeral, they socialize with each other are once again integrated into a social network based on kinship, and reinforcing the increasingly indifferent network of rural kinship.

5.2.4. The "Wetting" of Public Culture: The Reproduction of Public Spirit and Public Order

The reproduction of the public spirit. "Wetting" is the internal mechanism of cultural transmission and continuation." The essence of "wetting" is to pass on culture, knowledge, and values from the older generation to the younger generation. Normally, assimilation is a partly conscious and partly unconscious learning process, relying on , older generation to instruct, guide, or even force the younger generation to accept traditional ways of thinking and behavior [21]. As a part of rural culture, funeral rituals, action norms and even music reaffirm the public morality and order of the elders and children in traditional rural society, creating a cultural atmosphere of prudence and respect for the village in an orderly manner. According to the interactive ritual chain theory, in the scene of ritual interaction of funeral, the attention of the multiple subjects involved in it is focused on the same thing, thus forming a "chain" of emotional connection between community members, and then producing ritual outcomes such as unity, symbolic system, and individual emotional energy [22]. A series of elements such as incense, tablets, wreaths, corpses, and mourning have become symbols associated with family affection and mourning. At the funeral, people's common mood and attention rhythm are synchronized, so that these cultural symbols awaken people's deep family affection, identity and sense of community. Traditional local concepts such as filial piety, solidarity, and mutual assistance were further condensed into the consensus of the village, which in turn shaped the public spirit of "consciously caring about the public interest and public action" of the villagers.

The reproduction of public order in the countryside. The related research in sociology and political science has paid attention to the relationship between memory and order, and most of the related studies follow the research idea of "rural memory promotes the formation of village identity, and then shapes the endogenous order of rural society". Tang et al. [23].It further points out the "constructivity" of memory, and then shapes the good order and beauty of the countryside. Taking funerals as an example, good funeral practices create a sacred and warm atmosphere in the memories of the participants. In the whole process, the memories of mutual assistance and cooperation, greetings and funeral rituals were formed, and the collective memory formed with this content revitalized the human feelings of the village, formed the value recognition and identity of the village community within the village, and then shaped the public order.

5.3. The Reactivation of Public Opinion Mechanism in the Virtual Public Space: The Diffusion of Public Spirit and Public Order

Most of the development of townships and towns radiates to the villages with market towns as the hub, and many villagers have already settled in the towns, and the townships have long been a society of semi-acquaintances. However, due to the constraints of time and space, it is difficult for the public activities of villages to exert sufficient influence on the whole township, and it is difficult for the local society to be further effectively integrated for a long time. With the popularity of WeChat and short video platforms in rural areas, a virtual public space is provided. In the virtual public space, the discussion and interaction with the content of village public activities make the connection between multiple subjects transcend the limitations of space, and re-strengthen the value norms and practical norms of rural society through the public opinion mechanism, and further spread the public spirit and public order, and then form a governance community with "identity" and "trust" as the core characteristics.

Take, for example, the public event of a funeral. When there is a funeral, there are often people with good deeds who make short videos of the village orchestra performance and upload it to the short video platform, on the one hand, it is recommended by the algorithm to acquaintances in the vicinity and address book, and these videos are often forwarded to the WeChat group of acquaintances. The village WeChat group is a virtual public space based on the "acquaintance society", and the long-term interaction within the "acquaintance society" in the virtual space will also form a recognized norm and internal evaluation mechanism. The WeChat group is a space for the "virtual presence" of most

villagers in the village, and the virtual presence of the group will form a kind of mutual discipline pressure, which is an important mechanism to promote the formation of village norms. In the comment area of the short video and WeChat group, comments and discussions were sparked, based on the consensus of local values, and the content of the discussion included mourning for the deceased, and comments and evaluations on whether the main family was filial and whether the funeral was grand. With the help of digital media, people scattered in different spaces can be re-aggregated through virtual presence, which arouses common interest in public activities, public discussions, and then forms public opinion. These public opinions often praise filial sons and directly criticize unfilial families. In the process, emotions, moral standards, public order and public spirit are reinforced, and a sense of identity is enhanced. In addition, some residents who are not familiar with each other often find that they have common friends or relatives in the process of communication and discussion, which enhances the trust of the local society. A loose social governance community with "identity" and "trust" as the core characteristics has been formed.

6. CONCLUSIONS AND DISCUSSION

Taking the funeral reform policy in S County in southern Anhui Province as a case study, this study analyzes how the social governance community is built around the public cultural activity of funeral from the perspective of public reconstruction, and then forms a theoretical framework for the process of building a rural social governance community from the cultural path. Specifically, as a public activity in the village, the funeral provides the motivation for the participation of multiple subjects and the public space as the field carrier for participation. In this public space, the presence of public authority provides order, the injection and integration of public resources provide material support, public action promotes human interaction, and the public culture of the village is reaffirmed and strengthened in this process, thus forming a good public order and public spirit, and forming a relatively close social governance community within the village. With the help of the virtual public space provided by the development of modern media, through short video platforms and WeChat groups, multiple subjects have formed a reputation mechanism through public discussion and public opinion, strengthened the value norms and practice norms of the countryside, and further spread the public spirit and public order in the village to a larger scope, forming a relatively loose social governance community with identity and trust as the core characteristics.

This paper consciously tries to use the academic concept of building a social governance community with Chinese characteristics to analyze and discuss the problem of rural governance, and takes the public activity of funeral as an example to analyze the purpose of emphasizing that the formulation of relevant policies should pay attention to the cultural practice and reality of the countryside, draw the wisdom of governance from the governance and governance techniques of traditional Chinese society, and explore the modernization significance of traditional culture. In fact, funerals are only a representative of public activities in rural society, such as clan sacrifices or some local folk activities, which will provide a public space, but if there is no effective institutional supply, social governance communities will not form naturally. In other public spaces, in what forms are multiple subjects likely to interact, and what are the characteristics of public spaces provided by different public activities, and how are they classified? This series of studies needs to be further supplemented. The advantage of analyzing public activities by taking funerals as an example is that it makes use of the residual consensus of the local society and solves the problem of insufficient participation incentives. The disadvantage is that the public space provided by the funeral cannot form an institutionalized supply, and its duration is relatively limited. On the one hand, due to the particularity of case selection, on the other hand, it is difficult for the vast number of rural villages in the central and western regions that have just been lifted out of poverty to truly absorb and integrate the market, social workers and other subjects in the short term, which is also a practical difficulty encountered in rural governance. Further, in those villages where the industry is thriving, how will the community formed by industrial economic interests and the community formed by cultural and emotional identity be connected and

coupled? How to connect the rural governance community with the municipal social governance community? These issues need to be deepened by relevant research. Therefore, this paper does not believe that the public activity of funeral alone can unite the multiple subjects of the countryside and shape the public spirit and public order, but emphasizes that in the formulation and implementation of policy practice, we should pay attention to the power and importance of cultural traditions and localized knowledge, so as to design a reasonable system supply. Good policies should be rooted in local policy realities and then "grow".

The concept of social governance community is of great value for coping with the main contradictions in society in the new era, constructing a theoretical discourse system with Chinese characteristics, and enhancing social resilience in the context of a risk society [24]. In fact, it is not uncommon to explore rural governance from a cultural perspective, especially from the perspective of rural cultural revitalization. However, most of them directly apply Western theories such as governance theory and modernization theory. Such an approach can no longer fully satisfy the Chinese transformation and localization innovation in theory and practice. As General Secretary Xi Jinping pointed out, "The great social transformation of contemporary China is not a simple continuation of the master version of China's history and culture, not a simple application of the template conceived by the writers of Marxist classics, not a reprint of the socialist practice of other countries, nor a copy of the modernization development of foreign countries, and it is impossible to find ready-made textbooks." [25] Social governance is a comprehensive system project, and to realize the modernization of social governance, it is not only necessary to give full play to the initiative of multiple governance subjects, strengthen the direction of governance, improve governance capacity, and implement governance mechanisms from the aspect of policy practice, but also need scholars to learn from the path, theory, and system of socialism with Chinese characteristics. At the cultural level, we will strengthen the academic research on the modernization of social governance, and contribute Chinese wisdom and Chinese solutions to the development of human society.

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