

Research on the Development Mechanism of Rural Labor Force under the Revitalization Target of the New Era

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Abstract. Implementing the rural revitalization strategy is a major strategic deployment to promote the comprehensive development of rural economy and society in the new era. The implementation of the rural revitalization strategy contains the appeal of rural moral civilization, and rural social morality is the foundation of the entire rural moral system. The construction of rural social morality in the new era is the spiritual driving force and ideological guarantee for implementing the rural revitalization strategy; it is the cornerstone for building a harmonious society; it is an important criterion for testing and demonstrating the rationality of urbanization construction. In the new era, rural social morality construction is a systematic project. Under the background of rural revitalization strategy in the new era, strengthening rural social morality construction should be based on rural reality, from consolidating the ideological foundation of social morality construction, improving social public morality guarantee mechanism, and optimizing social morality. In the aspect of growing environment, we will build a new era of rural social morality construction system.

Keywords: rural revitalization strategy; The construction of rural social morality; social public morality guarantee mechanism.

1. Introduction

Since the 18th National Congress of the Communist Party of China, with the deepening of the construction of beautiful countryside, the agricultural and rural development has made historic achievements. The 2017 Central Rural Work Conference put forward the implementation of the rural revitalization strategy around the party's 19th National Congress report. To take the strategic road of revitalizing socialism with Chinese characteristics, we must strengthen the construction of rural ideological and morality. Rural social morality is the foundation of the entire rural moral system. Improving the level of rural social morality is the key to strengthening rural ideological and moral construction. The construction of rural social morality in the new era is an important task in implementing the rural revitalization strategy and is a systematic project. Therefore, exploring and researching the construction of rural social morality in the new era has not only significant theoretical value for realizing the comprehensive revitalization of the countryside, but also has strong practical significance.

2. The Importance of Building Social Morality in Rural Areas in the New Era

2.1 The Construction of Rural Social Morality in the New Era is the Cornerstone of Implementing the Rural Revitalization Strategy and Building a Harmonious Society.

In 2017, the Central Rural Work Conference established the general requirements for implementing the rural revitalization strategy: "Prosperous industry, ecologically livable, civilized, effective governance, and prosperous life", and outlined a harmonious picture of strong agriculture, rural beauty, and peasant wealth. . Realizing the revitalization of the countryside contains the harmony between people, people and society, and between people and nature. The beauty of life, the beauty of ecology, the civilization of the country, and the combination of internal and external training can be regarded as beautiful villages. Therefore, it is the key to fully realize rural revitalization, build beautiful villages, and improve the quality of villagers. Because social morality is the most basic moral requirement for maintaining the most basic social relations order among members of society and ensuring social harmony and stability, strengthening rural social morality construction is the

cornerstone for implementing rural revitalization strategy and building a harmonious society. In view of the current problems in rural social customs and villagers' quality, we will carry out in-depth rural social morality construction projects, actively advocate good old-fashioned folk customs that respect the old, love the young, unite in the neighborhood, obey the law and obey the law, enhance the spirit of the peasants, and continuously improve the rural society. With a degree of civilization, we strive to build the vast rural areas into beautiful villages that are harmonious, stable and rich in humanity.

2.2 The Construction of Rural Social Morality in the New Era is the Spiritual Driving Force and Ideological Guarantee for Implementing the Rural Revitalization Strategy

Peasants are the main force in rural construction in the new era. Without farmers, there is no need for agriculture and rural areas. There is no way to realize rural revitalization. It is the key to fully realize rural revitalization and improve the quality of villagers. The civilized civilization is the guarantee. Morality is a reflection of social and economic relations. In the final analysis, it is determined by the economic foundation. At the same time, morality is an important spiritual force for the formation, consolidation and development of economic foundation. The level of peasants' social morality is an external sign of the degree of rural civilization, affecting the social atmosphere and social order in the countryside, and determining the process of urbanization in the new era and the overall revitalization of the countryside.

Since the 18th National Congress of the Communist Party of China, with the deepening of the construction of beautiful countryside, the construction of rural civilization has made great progress and the living conditions of farmers have been greatly improved. However, around the implementation of the rural revitalization strategy of "prosperous industry, ecological livability, rural civilization, effective governance, and affluent life", the overall moral quality of China's transitional farmers is still far from it. Rural revitalization is not only the accumulation of material wealth, but more importantly, the improvement of the overall quality of all villagers. Otherwise, it will not be a "full revitalization." How to reshape the spiritual beliefs of farmers? The construction of rural areas in the new era should shift from "the new countryside of things" to "the new countryside of people." An important purpose of "human new countryside" is to pay attention to the spiritual sustenance and spiritual development of the peasants, and pay attention to the peasants' emotional appeals and value orientation.

2.3 The Construction of Rural Social Morality in the New Era is an Important Criterion for Testing and Demonstrating the Rationality of the Value of Urbanization Development

Urbanization is a process of comprehensive economic, political, cultural and moral development and social transformation of a society. The development of urbanization has brought human beings into the stranger society from the acquaintance society, and the ethical relationship of strangers has replaced the ethical relationship of traditional acquaintances. The moral requirement for regulating the ethical relationship of strangers is not a private morality based on emotion and benevolence, but a social morality based on rationality and respect. As far as the moral progress in the process of urbanization is concerned, the improvement of the level of social morality and the improvement of the quality of citizens' civilization are one of its main achievements and important signs.

3. The Main Problems in the Construction of Rural Public Morality in the New Era

3.1 Farmers' Social Public Awareness is Weak

The development of modern society requires a sense of responsibility that consciously maintains social public order and public interests. "The so-called civic public responsibility awareness is that citizens have a sense of responsibility when they participate in the public domain, mainly including a high sense of responsibility and obligation, automatic self-reporting or conscious supervision, consciously judging behavioral outcomes and undertaking misconduct Consciousness of

responsibility. Since the reform and opening up, market-oriented reform has significantly enhanced individual consciousness and self-awareness, and weakened collectivism and public consciousness. Public activities are not enthusiastic, public participation is not strong, and social responsibility is declining. Some people have overlooked their responsibility as a person in social relations. The development of modernization and urbanization has broken the "difference pattern" of traditional Chinese rural society. Farmers' awareness of rights and freedom has increased, but their corresponding sense of responsibility and public awareness are relatively lacking. Littering, disrupting traffic order, and crowding out public land have affected public health and public order. Many farmers believe in the concept of "everyone sweeps the snow in front of the door and keeps others in the frost". For the help of troubled strangers, indifference. In addition, although the process of urbanization promotes the awakening of farmers' subjective consciousness and self-concept, in many people, the boundary between rights and the boundaries between public and private is not clearly defined and distinguished. The expansion of personal self-awareness leads to the lack of public awareness, and some people sacrifice sacrifices, infringe on others and social public interests for their own self-interest. Therefore, according to the new tasks and requirements, the new era needs the society to pay attention to and guide the peasants' ideological transformation, cultivate their public awareness and social responsibility, and strengthen the peasant social morality education.

3.2 The Decline of Traditional Ethics and the Imbalance of Family Intergenerational Relations

In the traditional self-sufficient small-scale peasant economy era, the individual spontaneous social mobility is less. Under the strong social constraints of the rural areas and the strong constraints of public morality, the filial parents are generally practiced as a self-discipline. However, with the acceleration of the urbanization process, the social pattern of acquaintances formed in the previous villages has gradually been broken. The traditional clan system has gradually declined, gradually changing the original norms of the village, and the restrictive power of public morality is declining.

Since the reform and opening up, the market economy has had a strong impact on the intergenerational ethics of traditional rural areas. On the one hand, along with the process of industrialization and urbanization, a large number of rural young adults are pouring into cities. They are generally engaged in non-agricultural industries and have achieved economic advantages over their fathers. On the other hand, the market economy advocates and emphasizes the concept of freedom. The individual consciousness of rural youth has increased, and at the same time, the idea of money-oriented money worship has been formed. Under this circumstance, there are more and more children in the rural areas who only ask for their parents but disregard the filial piety. The problem of the maintenance of the rural elderly is becoming more and more obvious, and the traditional rural ethical system is gradually disappearing.

The massive outflow of the rural population in the new era has led to the widespread existence of rural elderly living alone, and the rural hollowing out is serious. The imbalance of family intergenerational relationship is increasingly dissolving the essence and form of "filial piety" in traditional Chinese virtues. At the same time, traditional ethics and morality with filial piety as the core is gradually weakening. In view of this, strengthening ethical education and carrying forward the concept of traditional filial piety is the most urgent task in the construction of rural social morality in the new era.

3.3 Diversification of Culture and Ideas, Affecting the Construction of Rural Social Morality in the New Era

In the process of social transformation, with the diversification of interests, the peasants' moral values and ideology also show diversity and imbalance, such as: heavy individual does not focus on the collective, heavy interest is not righteous, re-enjoyment and dedication Erosion to all levels of rural social life, the duality of peasant thinking makes ethical judgment and moral evaluation ambiguous. The direct consequence is to weaken the moral adjustment function and to form effective integration. At the same time, it also inevitably has a negative impact on the construction of rural

social morality. The traditional concepts of human beings, mutual love and mutual assistance have been seriously affected. Some people even abducted and deceived themselves and harmed others in order to realize their own interests. With the acceleration of urbanization construction, while the rural areas are constantly developing outward, they are also affected by the outside world. The popularity of new media and the Internet, and the frequent interaction between urban and rural areas have opened up a window for farmers to understand the outside world. The influx of external culture has made the cultural world of the countryside complex and diverse. Traditional culture, Western culture, mainstream culture, and popular culture are intertwined. While prospering rural culture, it also invisibly complicates the peasants' ideological values. The existence of multiculturalism exists, and the ideological concepts are complex and diverse, especially the invasion of some bad thoughts, which brings difficulties to the construction of rural social morality.

4. Countermeasures for the Construction of Rural Social Morality Under the Background of New Period Rural Revitalization Strategy

4.1 Strengthening the Education of Socialist Core Values and Constructing the Ideological Basis of Social Public Morality Construction

Thought is the forerunner of action. The construction of rural social morality in the new era should be based on cultivating and constructing the public spirit. General Secretary Xi Jinping pointed out that "the core values of socialism are not only the moral virtues of the individual, but also the great virtues of the state and society." Therefore, by strengthening the education of socialist core values, the ideological foundation of social morality construction is constructed.

As the guiding ideology of people's daily behavior, socialist core values can cultivate the ideals and beliefs of socialism, form a positive spiritual pursuit and a healthy and civilized lifestyle, purify people's minds, improve people's ideological and moral realm, and consciously resist various kinds of Cults and social thoughts, promoting the harmonious and stable development of rural areas, should run through the whole process of rural social morality construction in the new era.

The cultivation of the core values of rural socialism: On the one hand, it is necessary to closely link the ideology of the peasants and find the entry point for the cultivation of the core values of socialism. In view of the complex structure of the rural class, different educational content and methods are used for different stakeholders, and attention is given to the timing of choosing education. Working outside the home should focus on the education of honesty, dedication, family filial piety, etc. For left-behind personnel, it should strengthen the township regulations, the "three rural" policy, the ecological civilization, the new rural construction, etc. that embody the socialist core values. Education in the field; for rural children and adolescents, the primary task is to memorize the basic content of the socialist core values, let them melt into the mind, inscribed in the mind, and at the same time, have an example of the heart, emphasizing the small things From the moment, accumulate bit by bit, develop good thoughts, good morality. On the other hand, strengthen the construction of carriers that foster the core values of socialism. We will do a good job in building rural public cultural facilities and enriching rural spiritual and cultural life. Combining rural cultural construction with socialist core values, close to the countryside, close to the peasants, close to life, vigorously promote the localization of socialist core values, and subtly integrate the socialist core values into the literary and artistic works that the people like to see and hear. The core values of socialism are truly in the brain, into the mind, internalized into the public spirit, and externalized into moral behavior.

4.2 Improve the Social Public Morality Construction Mechanism in Rural Areas and Provide Good Institutional Support for Moral Growth

The improvement of the social morality construction mechanism is a powerful and effective guarantee for the construction of social morality. In real life, some moral ethics behaviors exist because the social ethics mechanism is not perfect, and there are no clear punishment standards and punishment basis for the adverse consequences of social ethics misconduct. It is not enough to have

a good wish. In essence, social morality is always the intrinsic value of human beings, with prominent subjective characteristics. The construction of social morality is inseparable from the self-consciousness of moral subjects. However, as a system of ethical norms, social morality has other laws. On the sexual side, the subjectivity of social morality construction and the institutionalization and legalization of social morality are inherently unified. "Only when people unite for society and establish contracts with each other to produce a reasonable system, morality can exist and cause national misfortune. The moral loss is not the despicable, evil and wrong of people, but the imperfection of their legal system. It can be seen that the formulation of laws and regulations on social morality and the establishment of reward and punishment mechanisms for social morality can enhance the deterrence of social morality and promote Citizens' observance of social morality. Because the system has the characteristics of compulsory and normative, it has a direct effect on the formation and transformation of people's moral values and behaviors, and can fulfill the normative requirements that moral power cannot achieve. The construction of rural social morality should pay attention to the soundness of relevant systems. Improve and formulate targeted village regulations and provide appropriate moral code of conduct for villagers. The villagers' social morality norms require the localization of the village, that is, the formulation process must be democratic, the language of expression should be peasant, and the requirements should be rural. The abstraction of the requirements of morality and ethics. "If the society can establish a system that guarantees the existence of those moral images, the moral existence of human beings will be revealed. People can make their moral existence become behavior in the respect of moral image. The guide, the society will thus reach the historical stage of universal moralization. Therefore, establishing a reward and punishment system for social morality and realizing the moral justice of Telford is an important guarantee for the construction of rural social morality.

The formation of good social morality behavior is not only a moral propaganda and education, but also raises the moral cognition of the villagers. To a large extent, it is also a problem of maintaining environmental ethics. To this end, the government should vigorously promote rural hydropower transformation, carry out rural "toilet revolution", improve rural living environment and improve the quality of life; to change the bad habits such as littering of villagers, government departments and village committees need to strengthen the integration of rural environment. Renovate, speed up the improvement of farmers' living environment and the creation of rural infrastructure, unified management of village garbage, reform of sewage discharge system, and do a good job in household sanitation and sanitation posts with water reform and toilet reform as the center. The shortcomings of the quality of life of the peasants. Improve the appearance of villages and villages, restrain people's uncivilized behavior, and promote the formation of good moral and civilized behaviors of villagers.

References

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