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The Mechanism and Empirical Study of Village Rules in Rural Revitalization and Ecological Governance

Mingjiao TAN¹, Xiaoting YAN², Weilin FENG³

Abstract

Village rules are an important normative form of rural autonomy and play an important role in rural governance. In the construction of a country ruled by law, it is necessary to attach great importance to the value of the village rules and to further improve the status of the village rules. The full play of the role of the village rules is to make full use of the village rules in rural governance. The current village rules play a huge role in the revitalization of the countryside. The village rules can integrate rural economic, political, cultural and other resources. This article introduces the positive impact of the village rules on rural revitalization from many aspects. The rural revitalization under the guidance of the township has the functions of democratic participation, economic coordination, cultural inheritance, and social stability. The article lists examples of many rural villages in China. According to the requirements of the scientific development concept, we have analyzed in detail the positive impact of the village rules on ecological environment governance. The main reasons for the active role of the village rules are collective participation support, recognition of the legal system, support of the ecological environment, promotion of national cohesion, and changes in the rules of village rules. Finally, we propose suggestions for optimizing the role of village rules in rural revitalization and ecological governance from both the

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subjective and objective levels. First, the villagers should be highly involved, and then the grassroots government should focus on building platforms to participate in grassroots autonomy. While the government is helping to establish the village rules, it can also intervene in the formulation of village rules, so that the village rules are part of the grassroots informal legal system. Subjective and objective joint efforts can make the village rules develop continuously and contribute to building a harmonious society.

Keywords: village rules, rural revitalization, ecological governance, positive role, harmonious society.

Introduction

Since the Qin and Han Dynasties, Chinese rural society has evolved into a traditional rural governance system in its own development trajectory. The village rules are the most representative, the longest running time, the most effective governance and the most effective institutional rules. The Organization Law of the Villagers' Committee of the People's Republic of China promulgated and implemented in 1998 provided a reliable legal guarantee for village self-government. The first paragraph of Article 20 of the Law stipulates that the villagers' meeting may formulate and revise the villagers' self-government regulations and village rules, and report them to the people's government for the record (Birdi, Leach, & Magadley, 2016). The Fourth Plenary Session of the 18th CPC Central Committee pointed out: It is necessary to give play to the positive role of social norms such as citizen conventions, village rules, industry rules, and group rules. *No 1 Central Document* issued by the State Council clearly requires that China should proceed from the actual situation in rural areas, be good at playing the positive role of the village rules, and closely integrate the rule of law construction and moral construction. At the opening meeting of the 19th National Congress of the Communist Party of China on October 18, 2017, Xi Jinping, the general secretary of the CPC Central Committee, proposed the implementation of the rural revitalization strategy on behalf of the 18th Central Committee. The general secretary emphasized the strengthening of rural grassroots work and the improvement of the rural governance system combining autonomy, the rule of law and the rule of virtue. He advocates building a social governance structure of co-construction, governance, and sharing, and achieving a benign interaction between government governance, social regulation, and resident autonomy (Wang, 2015). The village rules are accepted by the recognition of certain social groups, and the villagers voluntarily regard it as the norm of daily behavior. Once approved and accepted, this rule has obtained certain force in the group, and the source of this force is exactly what this group needs to coexist. Based on the public power of the villagers' internal life, the village rules must have a broad public opinion base,

which is formulated through villagers' consultation or a certain degree of game (Xu, & Fuller, 2018). Once the majority of villagers have approved and accepted the village rules for local environmental protection problems, the majority of villagers will actively participate and put into practice. Over time, the villagers not only understood what it means to abide by the rules, but also used the rules as a reason and motivation for their actions. Compared with the law, the village rules are more in line with the specific conditions of the rural environmental protection process. Once the village rules on environmental protection are formulated, they will be tested in the practice of village self-government. The problems that exist will also be easier to find and correct. The village rules can be continuously improved and developed in the practice of village self-government, meet the spirit of the modern rule of law society, and adapt to the needs of modern society. Under the background of advancing the modernization of the national governance system and governance capacity, in the process of agricultural modernization strategy, new urbanization strategy, socialist new rural construction, and urban-rural integration strategy, the village rules in today's new rural governance system is an important issue (Fei, 2017; Liu, Sun, & Yue, 2017). Therefore, it is necessary to carry out the generalization of the theoretical development of the village rules and study its role in rural revitalization and ecological governance. This paper will study the mechanism and empirical work of the village rules on rural revitalization and ecological governance.

Literature Review

In the traditional rural society, the village rules of the township regulations deeply influence the ethical values of the villagers and the formation of ideological and ethical norms. It effectively restrains the ideological behavior of ancient villagers and plays an important role in the construction and maintenance of the order of ancient rural society. Knowledge Governance theory opens up a new way of understanding knowledge management that addresses the problem of "knowledge-efficient organization" (Chunmei, & Zhang, 2017). Chinese village rules have a very long history, and they first sprouted in the pre-Qin period. The Confucian ideology established since the Han Dynasty has always been the connotation of the township contract. At present, the academic circles believe that the Lu's Village Rules in the Northern Song Dynasty was the earliest written village rules. During the Ming Dynasty, due to the support of the Ming dynasty monarch Zhu Yuanzhang and Zhu Di in the system, coupled with the dedication of some high officials and great Confucianism in the Ming Dynasty, the village rules developed rapidly (Lei & Jianping, 2015). The innovation ecology within the school not only helps to improve the atmosphere and ability of innovation, but also is an important condition to optimize the whole university. Based on the relevant literature and theories, we systematically put forward the model of the

influencing factors of the innovation and ecological development of colleges in China under the background of the thesis (Fu *et al.*, 2018). The Qing Dynasty was the culmination of the centralization of central authoritarianism. The monarchs of the Qing Dynasty tried to control the grassroots people's thoughts by restoring the system of the Ming Dynasty. Therefore, the Qing Dynasty's village rules inevitably have the characteristics of unified content, formalized activities, and about the selection and bureaucratization. The state even used the village rules as a mechanism to preach the national ideology "Sixteen Articles." The monarch asked the grassroots organizations to preach to the villagers in the form of village rules. In the 1920s and 1930s, the rise of the rural construction movement made the traditional village rules appear again on the historical stage. In the decades after the founding of New China, the state government had strict control over rural society. The village rules have lost the meaning of existence and have withdrawn from the historical arena. However, the state cannot simply abolish the village rules or directly replace the village rules with the national laws and regulations to coordinate the rural life order (Supriatna, Taqyuddin, & Putri, 2018). Therefore, the village rules have re-entered people's visions with an important means of independent management of rural society, and have received great attention. Moreover, the full implementation of the village rules in the vast rural areas has benefited from the support of relevant national policies. Mundet-Bolos, Fuentes-Pelaez, & Pastor (2017) points out a three-dimensional strengthening: social (I am in a relationship); emotional (I am well); and cognitive (positive thinking). The formulation of the village rules should be approved by the masses and grassroots organizations, and it is a system of villager autonomy. The specific development process is shown in the *Figure 1*. The modern village rules are based on the system of village self-government established by the state (Yu, 2014). Practice has proved that the village rules have a positive effect on the maintenance of rural order, the promotion of grassroots democratic autonomy, the improvement of the ideological quality of the villagers, and the formation of new social trends in rural society.

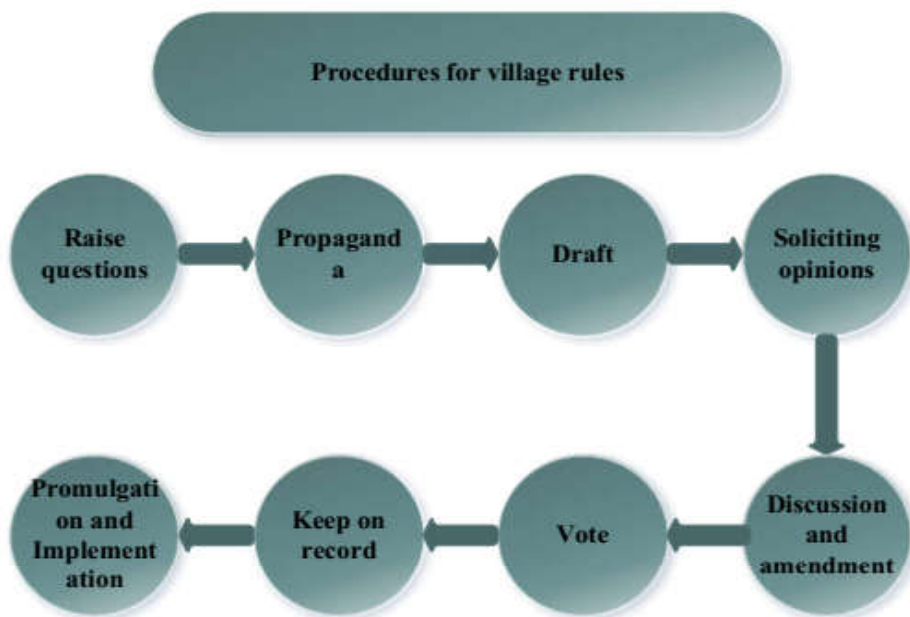


Figure 1: Procedures for village rules

In the first three decades after the founding of the People's Republic of China, a series of political movements followed, the village rules were criticized as feudal shackles and related research was almost stagnant. Until 1981, the rural social team of Pingjiang County, Hunan Province took the lead in formulating the village rules (Yao, 2013). In the same year, the affirmation of this practice by the Propaganda News of the Central Party School Press marked the beginning of the lifting of the ban on the research of village rules. The academic community has so far failed to have a unified statement on the concept of the village rules. The village rules have a deep historical basis. In terms of academic research, scholars from different disciplines have carried out different analysis and interpretation of the village rules from their respective disciplines (Leong *et al.*, 2016). After careful literature review, today's village rules can be roughly divided into three categories. The first category is mainly to study the history of the development and evolution of the village rules from the perspective of history and folklore. For example, it examines the earliest written village rules in Chinese history, the "speaking about the countryside" campaign promoted during the Ming and Qing Dynasties, and the "village administration" promoted by the Shanxi warlord Yan Xishan in the late Qing Dynasty (Yang *et al.*, 2018). The second category mainly studies the relationship between the village rules and the national law as a folk law from the

perspective of jurisprudence. Some scholars believe that the village rules are in the category of folk law because they have the characteristics of folk law. Its binding force comes from informal factors such as traditional morality, social paradox, and self-stress. It does not originate from the state's public power. The proven habits have played an important role in society and have an irreplaceable advantage in national law. However, due to the local characteristics of the township regulations, there are problems in conflicts with national laws in the process of formulating procedures, contents, and implementation. The third type of research focuses on the role and role of the village rules and regulations in the modern social governance system. Many scholars have pointed out in the research that the village rules are a set of social order rules spontaneously formed in the long-term production and life process. It is rooted in the spiritual and cultural soil of rural society in China and has the characteristics of locality, autonomy, regionality, normativeness and informality. In social governance, it is conducive to educating the villagers and coordinating civil disputes. It supplemented the legal awareness of the villagers as a supplement to national laws. It is the expression of the villagers' democratic power and interests. However, some scholars believe that with the advancement of national modernization, the differentiation of social structure, and the intensification of social mobility, the stable "acquaintance society" in rural areas has gradually shifted to "semi-acquaintance society" and even to "stranger society". This makes the informal system that relies on ethics and public opinion, such as the village rules, loses its binding force. Therefore, some scholars have proposed to give full play to the role of the village rules in the current social governance system. They hope to establish village rules through the operation of social capital, to enhance mutual trust and cooperation between people (Yao, 2018). In addition, this needs to promote daily interactions between villagers, especially to strengthen the cultivation of enthusiastic people in the community and build an active rural social network. Based on this, the village rules are very applicable in China that does not form a well-off society in an all-round way.

Research Design

Harmonious villages are not only an important part of a harmonious society, but also the foundation of a harmonious society. One of the key development plans of China since the 18th National Congress is to achieve rural revitalization. In addition, *No. 1 Central Document* made a profound exposition of the development of rural revitalization. The basic principles for revitalizing rural areas and specific implementation strategies are as follows (*Figure 2*). Document pointed out that the symbols of a harmonious village mainly include: economic prosperity, production development, bringing rural productivity to a new level; politically managing democracy and perfecting new mechanisms for rural governance; farmers living and working in peace, rural society harmonious and stable; and positive and healthy

social new trends. The village rules have the function of integrating rural social development resources and can integrate rural economic, political and cultural resources. The village rules are the product of the integration of endogenous and exogenous variables. Its organizational system, rules and regulations and contractual methods all have traces of such integration.

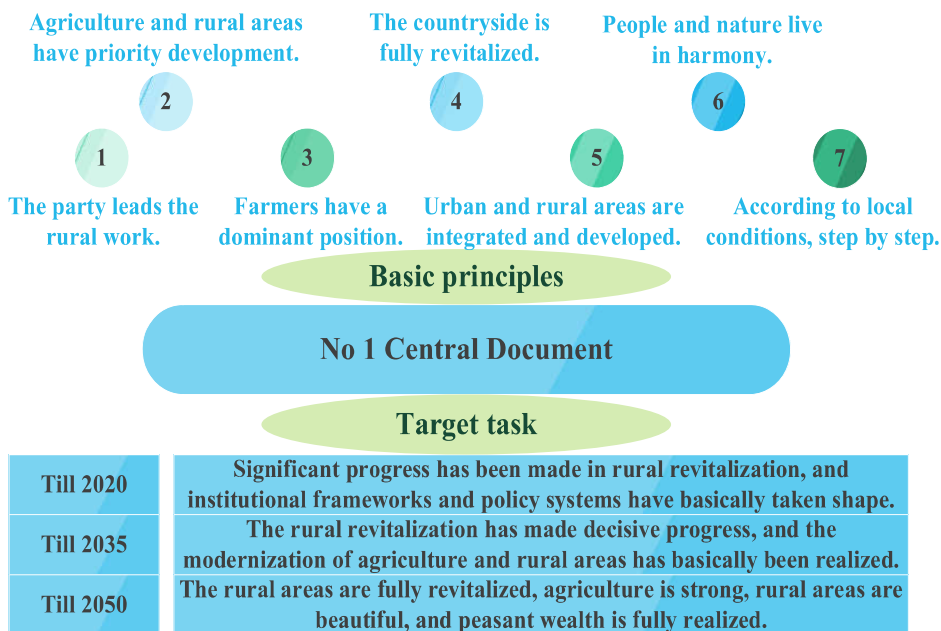


Figure 2: The details of NO.1 Central Document

Evaluation and Measurement

The Role of Village Rules in Rural Revitalization

From a political point of view, the village rules are the basis for realizing self-management, self-education, self-service, democratic elections, democratic decision-making, democratic management, and democratic supervision. It is also the concrete implementation of the Organic Law of Villagers' Committees. The state will issue many documents and policies to guide the rural construction of Da'an Town. The village rules and regulations are actually a platform for the dialogue between the state policy and the villagers. It is also a cushioning agent for the actual integration of the national policy with the construction of a harmonious village in Da'an Town. Some guidelines, policies, laws and regulations formulated by the state cannot immediately understood and accepted by the villagers when

they reach various villages, due to the limited level of cognition of the villagers. The acceptance of national policies and the understanding of the villagers require a buffering and running-in period (Calder, Beckie, & McMann, 2016). The village rules and regulations can speed up the integration of the two, so that people can understand and accept the policies and policies formulated by the state more quickly. According to the requirements of this system, the village rules of some areas regulate the protection of grassroots democracy, including village committee elections, village affairs management, and village affairs disclosure, which effectively guarantee the grassroots democratic system. For example, the village rules of Changgou Town, Fangshan District, Beijing, stipulates the five duties of village representatives. The rules also pointed out that the village committee needs to hold a regular meeting every month to ensure that the work is planned, arranged, inspected, implemented, and recorded. The village committee needs to report to the villagers once a year, and find problems in a timely manner. The implementation of specific village rules requires compliance with the requirements in the central document (*Figure 3*).

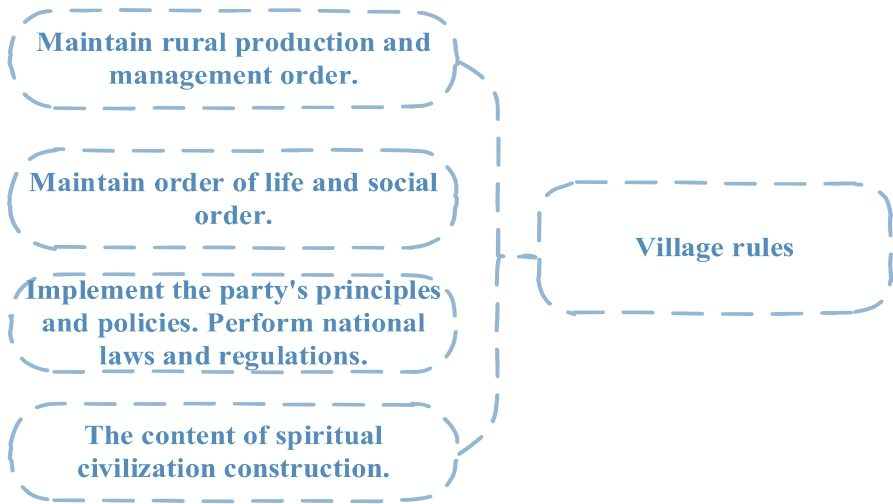


Figure 3: Four requirements of village rules

From the perspective of party building, the rural party branch has jointly formulated the village rules with the villagers committee. They achieved self-discipline and self-management of party members by means of mutual supervision and separation of powers. The village committee represents the interests of the village collective, and the village party branch represents the will of the party organization. Grassroots organizations can clearly define the boundaries and scope of public and private power through the joint formulation of village rules and

village committees. This not only effectively protects the rights of citizens while improving administrative efficiency and governance standards, but also maximizes the ruling party's ruling authority and enables the village party branch to play a key role in leading grassroots social governance innovation. The Third Plenary Session of the 18th CPC Central Committee put forward the grassroots social governance pattern of "party leadership, government leadership, multiple participation, resident autonomy, and benign interaction." This determines the political core function of the grassroots party branch in the process of social governance innovation. The Party branch should take the initiative to lead the institutional innovation of grassroots cadres and masses spontaneously in the grassroots social reform and governance innovation. For example, in 2001, Dongliushangu Village enacted new village rules, the Regulations on Villagers' Self-government in Dongliushangu Village. Compared with the township regulations in the 1990s, the new village rules increased the weight and content of democratic management, financial management, cultural education and supervision mechanisms. Since 2007, Xi'an has promoted the system of village rules and appraisals in rural areas of the city and achieved certain results. At present, nearly 3,000 villages in the city have established a system of civil policy evaluation.

In the new village rules, innovations in chapters and content arrangements reflect changes in the times, and village self-government has become the key word of the times. These measures and rules to protect the rights of villagers' autonomy are major innovations in the construction of village self-government since the 21st century. In addition, this new village policy also writes the "Magnolia Spirit", highlighting the party style and style of party members and cadres. The "Yu Lan spirit" of "patriotism for the people, hard work, truth-seeking and pragmatic, selfless dedication" fully embodies the core values of socialism with Chinese characteristics. The Xinxiang Rules and Regulations stipulate that village cadres must retire at the age of 55. During their employment, individuals are not allowed to do business, and spouses and children are not allowed to enter the leadership team. At the same time, the New Testament stipulates that the cadres above the retired work area will be given a certain amount of living allowance according to the length of their duties, duties and contributions. This not only ensures that party members and cadres accept the supervision of the masses and serve the people, but also guarantees their living security after retirement. This is not only the fine tradition and distinctive features of rural governance in Linxi, but also the spiritual resource and important advantage to promote the modernization of rural governance in Linxi. This has brought us profound inspiration. Traditional governance resources not only play an important role in traditional social governance, but also can effectively reduce the governance costs of rural society and improve the performance of rural social governance, which is of great value to promote the modernization of rural governance.

Most of the harmony problems in the village come from the property disputes of the township people. The order of rural society is mainly governed by the

village self-government rules, traditional customary laws, and various written and unwritten rules familiar to the villagers. As a rule of conduct familiar to and willing to be observed by the villagers, the village rules provide a clearer solution to resolve various contradictions and disputes. This kind of mediation has the advantages of low cost of mediation and effectiveness of mediation, and often becomes the preferred form for villagers to resolve conflicts. It plays a good role in maintaining the harmony and stability of rural society and has become the first line of defense for maintaining rural social stability (Chang *et al.*, 2016). With the rapid development of the social economy, the gap between urban and rural areas has continued to expand, and the flow between urban and rural populations has become increasingly frequent. Various factors of disharmony continue to emerge, and even some contradictions have a growing trend. In order to ensure the harmonious and stable development of the rural society and solve various contradictions and disputes between the villagers, it is necessary to give full play to the function of the village rules in solving disputes and disputes in the rural society and to coordinate the relationship between the villagers. How to resolve contradictions and disputes is not the same as how to solve them. In the local society, in the case of neighborhood conflicts, field disputes and family disputes, the villagers usually choose a non-litigation method that is moderate, does not seriously hurt each other's feelings, and does not destroy the relationship between the neighbors. Negotiating reconciliation, other people's mediation and other ways to resolve conflicts are still the preferred method for most villagers. The executors or organizations of the village rules adopt education and mediation methods to resolve these contradictions and disputes. This will not only prevent the intensification of conflicts between villagers, but also maintain the harmony and stability of rural society. Village cadres or the elderly who are highly respected in the village generally serve the executors of the township regulations. It is their main responsibility to resolve disputes between villagers and play the role of township regulations. The following is an example of mediating the contradiction between villagers based on the rules of the township regulations. Two villagers in Lianzhu Village are large duck farmers. The place where the two people raise ducks is close, and there is no clear dividing line. One day, the villager A said that his ducks had not seen fifty, and that his duck must have gone to village B. The villager A's claim was denied by the villager B. The villager B insisted that there were no villagers' ducks in his duck group, and the two villagers had a big contradiction. Then the villager A found the local villager C, and hoped that the villager C would find a way to help solve it, or he would go to the court to file a lawsuit. After listening to the villagers' a complaint, the villager C went to the villager B's home to understand the situation. He also went to the neighbors and relatives of the village B to find out how many ducks the villager B actually raised, and then went to the villager B to check the number of ducks. The villagers B were afraid that things would be too big, and the neighbors knew them. Later, the village could not lift their heads and took the initiative to admit mistakes to the villagers

C. Villagers C and villagers A had to eat and admit their mistakes. Villager C cites the villagers' A at the dinner table by citing the provisions of the village rules, "the neighborhood should live in harmony", and other regulations. Villager feels that he will still live in a village in the future. Once he is involved in a lawsuit, the two families will not be able to get along with each other. Therefore, he accepted the apology of the villager B and the 50 ducks returned, and the villager B paid the meal. This contradiction was resolved at the dinner table by the mediation of the villager C. This is an example of the use of the township rules and conventions and the customary habits of the Lianzhu Village to solve the contradictions of the villagers. This also reflects the role of the township regulations in the settlement of contradictions and disputes in the countryside.

In terms of culture, the Chinese countryside is still a community that remains, and the society has not established a pattern. A cultural community condensed by religion and belief is just like a closed loop, preventing state law from entering the countryside. Many studies have noted that there is still a "community unity" village rules, and the community produces collective consciousness as a cohesive force. In Tibetan areas, almost all people believe in religion, temples, living Buddhas, and monks are the center of faith. The temple has multiple social functions. It is not only a spiritual settlement, but also a school, an orphanage, a hospital, and a nursing home. Everyday life of Tibetans, such as naming, marriage, divination, treatment, disaster relief, and death, are not dependent on monks. In addition, Tibetan civil disputes are mediated. Because the Islamic region is centered on mosques, the Qur'an influences the village rules. Daily worship, marriage and funeral, dispute mediation, and economic exchanges are bound by religious norms. The Yi people retain nature worship and witchcraft worship. In the "Sacrifice of the Mountain" ritual that has been passed down to the present, all the villagers have participated in the discussion of major issues in the village in front of the "God" and "Mountain God". The village rules determined through the ritual ceremony is the creed that everyone must abide by. The common village rules can cross-different localities and control larger spaces. For example, the "Stone Law" is binding on Guangxi Jinxiu Yao and Guizhou Yao. Some can cross the differences in national culture and become shared knowledge. For example, in Guizhou Province, the Buyi and Miao nationalities have agreed on the village rules with the social organization of "reconsideration". Therefore, the differences in culture and the different norms produced by geographical divisions will also be merged and universalized, eventually leading to the "unified law." The different cultural customs of the many ethnic groups listed are as follows. This is the ethical rationalization of life practice and the basis of true modern rationalization of state law.



Figure 4: Mountain God, Offering sacrifices and eminent-monk

With the deepening of reform and opening up, the overall appearance of rural areas in China has been completely renewed, farmers' food and clothing have been solved, and rural infrastructure has been improved. This has shifted our focus to the rural environment and the governance of the rural environment. At present, there is no uniform and quantifiable standard for the definition of rural society. Fei Xiaotong used local society to refer to rural society. He pointed out that this is a "rule of governance" society, and it is necessary to rely on "rites" to maintain social order. Although this generalization does not define the geographical boundaries of rural society, it points out the spiritual essence accumulated in the development of rural society in China for thousands of years. This is the rural nature of rural areas. Despite the economic development in recent years, the mobility of villagers has increased, but this has not changed the nature of rural locality. Farmers' autonomy and village rules still have a large realization of soil and origin. Specific to the environmental protection of rural areas, it is necessary to impose mandatory and prohibitive rules on the behavior of villagers, and even set up special rural environmental protection law enforcement agencies. Therefore, we can try to use some informal systems, such as village rules, to protect the environment when using environmental protection for the land that the peasants depend on for survival and development. At the same time, on the subject of governance, the idea of "common governance" is proposed, that is, the participation of the government, enterprises, the public, non-profit organizations and the mass media. We need them to give full play to the peasants' core leading role, mobilize their enthusiasm and subjective initiative, and achieve the biggest breakthrough in village environmental protection in the field of rural environmental protection.

The Role of Village Rules in ecological governance

From ancient times to the present, people and the environment are interdependent. The two depend on each other and infiltrate each other. No one can exist without the other. A good social environment plays an important role in the development of human beings and the harmonious and stable development of the whole society. Today's rural society, to a certain extent and in certain areas, is beyond formal legal control, because the government cannot provide sufficient or appropriate

legal services to maintain order in these communities. In particular, China is in a period of transition, and various environmental problems are prominent. The right way to find all kinds of laws to adapt to the countryside is not achieved overnight, and the village rules are a good complement (Xu *et al.* 2018). Formal legal norms must be universally applicable to certain areas, and environmental issues are closely related to the geographical environment of people in each place, such as lifestyle, economic development, and even climate, so the personality is obvious.

At present, China has accelerated the pace of ecological rule of law construction. As an acquaintance society with a rustic flavor, the rural areas are more about the rural conventions represented by the village rules or the remarks of some highly respected elderly people in the village, as the main form of public security management and resolution of disputes. In such a social context, the role of the rule of law is not fully realized, and the effect of law enforcement is not satisfactory. Therefore, in the rural ecological environment governance, it is necessary to introduce the rural rules and regulations in light of the actual situation of the rural areas. This not only conforms to the characteristics of rural social structure, but also is an important measure to improve the rural ecological environment management system. There are two basic dependencies in the countryside. One is blood or kinship, and the other is land dependence. Dependence on blood or kinship constitutes a unique blood or kinship community. The dependence on the land makes it a characteristic of the geo-cultural community in a certain sense. This kind of dependence makes rural society behave as an acquaintance society and a local society. The basic characteristic of an acquaintance society is that the villagers live together in the village. The exchanges between the village and the village have little connection with each other except for marriage and cross-border affairs (Li *et al.*, 2017). This also makes the local community mainly show rule of governance and use rites to maintain the characteristics of social order. With the reform and opening up, rural society is inevitably affected by the market economy. This dependence has weakened, and foreign exchanges have increased and become more open. However, "locality" still exists, and the villagers still recognize some good customs and habits. At present, rural ecological problems have become increasingly prominent, and solving rural ecological environment governance has become a top priority. Therefore, to improve the ecological environment governance in rural areas, the behavior of villagers can be guided through national coercive powers such as legal norms. It is also possible to use some informal systems, such as township regulations and customs, to achieve protection and governance of the ecological environment in response to the special social environment in rural areas. The rural environment after the revitalization of the countryside has been improved. The following picture shows the details of the peaceful countryside in China (*Figure 5*). As a weak link in the construction of ecological civilization, the peasants, as the most direct ecological civilization construction, need to play an active role in the various aspects of government, enterprises, the public, non-profit organizations and the mass media under the pattern of pluralistic governance. In

particular, farmers who are the mainstay of rural society must play a leading role in the process of ecological environment governance. This requires constantly mobilizing the enthusiasm and subjective initiative of the peasants, and achieving the biggest breakthrough in village self-government and the regulation of rural areas in the field of rural ecological environment governance.



Figure 5: New countryside with characteristics after ecological management

The village rules are private to ensure and regulate the production and living order of residents in a certain settlement area. They are established through democratic deliberation, shared recognition, and compliance by residents, and have mutually binding systems and regulations. The village rules are negotiated by local villagers and apply to rural residents in specific areas, which are relatively strict and binding. It can be seen that the village rules meet the local social characteristics and have high recognition and satisfaction. If the connotation of ecological environment management is given, it can provide some reference for the improvement of local environment and the construction of beautiful countryside. The village rules are as normative as the law, and they are constantly developing and perfecting in the process of villager autonomy. The normative nature is mainly reflected in the prediction, guidance, education, evaluation and enforcement of villagers' behavior within the scope of application (Huang, & Liu, 2017). According to the regulations of the village rules, the villagers can predict the social consequences of their own actions, and then consciously implement the good behavior advocated by the village rules to prevent the occurrence of bad behavior. For those who violate the ecological environment to control the civil rights and rules, they can be punished. The villagers who practice the civil service requirements can be given appropriate rewards. In this way, under the norms of reward and punishment, in the norms of living, the villagers are affected by subtle influences. The chances of practicing environmentally friendly behavior will increase. Although the coercive power of the village rules is weaker than the law, the normative nature has certain limitations. However, the township regulations are more in line with the specific conditions of the rural ecological environment governance process. Once the village rules on ecological environmental protection are formed, they will be tested in the practice of village self-government, and their existing problems will be discovered and corrected in practice. In this way, the rural ecological environment governance has achieved local conditions and adapted to the circumstances, so that everything is proceeding from reality and

seeking truth from facts. It not only meets the spirit of the modern rule of law society, but also adapts to the needs of current ecological civilization construction and beautiful rural construction.

The village rules are the embodiment of the collective will of the villagers. They are not only easy to implement, but also enable the villagers to form a sense of rules in the process of formulating and implementing the village rules. Rule awareness provides a solid guarantee for farmers to practice such rules. The village rules for the most prominent ecological problems in the current era will increase the enthusiasm of the majority of villagers to participate in the ecological environment management once they have recognized and accepted by the majority of villagers. In the process of ecological protection, the regulation of punishment is conducive to breaking the gap between villagers and rules and cultivating villagers' awareness of environmental protection. As the French sociologist Mendelas believes, they will take this as a natural way of life and work that must be followed. This means that village rules are not only conducive to the villagers' understanding of the rules, but also help the villagers understand the meaning of the rules. The villagers regard the rules as the reason and motivation for their actions, and maintain the consistency of behaviors and rules. This can promote the emergence of environmentally friendly behaviors and help build beautiful villages.

The village rules are the norms formulated by the majority of villagers and certain democratic procedures. The development of the law has to go through a series of complicated procedures, and it cannot cover all aspects of life (Bo, Jiaqian, & Hao, 2017). At present, the ecological and environmental problems in rural areas have become increasingly prominent. In the garbage village, the phenomenon of sewage discharge is increasing, and it is difficult to use the law to control the rural ecological environment. The village rules can be used as a supplement to the law to make up for the lack of law. The law has broad applicability and is generally applicable to certain areas. However, the ecological environment is unique and closely related to the local people's lifestyle, production methods, economic development, and even the geographical environment. Based on this, the village rules have a wider range of applicable space, and can be realistically formulated according to local conditions. The law only regulates social phenomena that are universal and is prone to applicability loopholes. Therefore, when conducting rural ecological environment management, mediation becomes one of the effective ways according to customs and local opinions. On the one hand, we must take the essence and carry forward the things that are self-friendly to environmental protection in the village rules, and promote the formation of farmers' ecological awareness and the practice of environmentally friendly behaviors. On the other hand, we must continue to enrich and develop the village rules, and draw on other life and production experiences that are conducive to environmental protection, to play the role of village rules in the rural environment. Specifically, it is necessary to formulate township rules and regulations to adapt them to the development needs of modern society. Establish and improve the evaluation mechanism after

the formulation of the village rules, so that they will continue to develop and improve in practice. We must play the role of the village rules in solving rural environmental disputes in the grassroots judicial field.

In the process of formulating environmental protection rules, it is necessary to give full play to grassroots democratic wisdom. In the process of formulating the village rules, it is not only an important tool for environmental governance and rural management. We should respect the rights of every villager and concentrate on the opinions and ideas put forward by them based on democracy, to protect the self-control and self-restraint functions of the village rules. In addition, in the process of formulation, it is necessary to establish a rigorous review and guidance mechanism, including guidance work, review filing procedures, clean-up inspection mechanisms, and effectiveness confirmation and actual evaluation mechanisms to ensure that the village rules and parties can stand the test of the law. Secondly, the formulation of the village rules should meet the principled provisions of the law. When some environmental problems, such as the crime of suspected environmental pollution and the illegal disposal of imported solid waste, have violated the mandatory provisions of our criminal law, they should be subject to criminal law. At this time, the village rules may stipulate some provisions other than criminal law. Other compensatory measures but have no right to intervene for conviction and sentencing. That is to say, the content of the village rules must obey the provisions of the national laws and make discretionary discretion, instead of using the township rules and regulations to circumvent the severe punishment of the state laws. Finally, under the premise of not violating the mandatory provisions of national laws, the village rules on environmental protection and environmental governance formulated based on democracy should form a written document. The civilized rules and regulations of the text are easy to spread, which is conducive to the use of publicity and education, centralized learning, training and other means. Let the villagers practice environmentally friendly behaviors. In addition, the village rules are bound by morality and are not effective. Some use lynching as a punishment to violate the current rule of law. Therefore, when formulating the village rules, we should add modern rule of law elements in a timely manner because of respecting the national conditions and local actual conditions, to combine the feelings, laws and rituals to make the content more abundant and perfect. We must constantly examine the actual utility of the township regulations in the process of practice, and repair and amend the village rules according to the actual situation. In the past village rules concerning rural environmental protection and rural development issues, more is to promote local economic development as the goal, to maximize the development and utilization of rural resources, such as large-scale land reclamation, lake construction and so on. This has seriously damaged the local ecological environment, and it clearly violates the requirements of sustainable development and green development. It is contrary to the rules and regulations of environmental protection. This not only threatens the authority of the township rules and regulations, but also infringes

on some of the rights and interests of the villagers. Nowadays, the construction of beautiful China and beautiful villages has become the theme. According to this theme, the township rules and regulations should focus on rural environmental protection and environmental governance, and do a good job of connecting with the objective reality of the countryside. At the same time, it is necessary to combine the practice to solve the problem of poor operability and continually amend the village rules.

Discussion

In the process of formulating the village rules, it is first necessary to define who the subject of the village rules is. According to the law, all the villagers jointly formulate the village-level management system. The villagers are the main body of the establishment of the system and enjoy the legislative power of village-level management. As an informal system of rural management, the village rules are the villagers. Without the villagers actively participating in the whole process of the formulation and implementation of the village rules, the enforcement and binding force of the village rules will have weakened and easily degenerated into a rural governance. Therefore, they should have mobilized to participate in the formulation of the enthusiasm of the village rules. First, respect for the will, autonomy and creativity of the villagers can be carried out through publicity work. Let the villagers understand that the formulation of the village rules is to maintain the social security situation of the village and the normal production and living order. The villagers are the ultimate beneficiaries of the construction of a harmonious village, and they are practitioners and promoters of the construction of a harmonious village. They are the real subjects. Specifically, the Agriculture Bureau can explain the expertise of production and management to the villagers by organizing professionals, organize education and training for farmers, and strengthen guidance on planting techniques. They should encourage villagers to combine planting and breeding, develop ecological agriculture, and promote sustainable agricultural development. This will enable the villagers to give full play to their autonomy and creativity in production and management. Second, we will improve the democratic system and implement the system of village self-government. In the construction of a harmonious village, we must constantly improve the system of villagers' autonomy and the corresponding democratic system. We must effectively protect the villagers' rights to democratic elections and democratic deliberations, and ensure that villagers can participate in the supervision and management of related affairs in the village. This is an important part of cultivating the villagers' awareness of democratic participation, and an important measure to stimulate the sense of ownership of the villagers. It is also an effective way to unblock the villagers' expression of legitimate interests. The report of the 19th National Congress of the Communist Party of China

proposed to improve the rural governance system combining the principles of autonomy, rule of law and rule of virtue, and ensure that the rural society is full of vitality, harmony, and order. The village can implement the sunshine project at the village level through a sound village committee. The village can rely on the village meeting, the villager representative meeting and the village rules and appraisal council to form a multi-level grass-roots negotiation situation for civil people (Figure 5). This is conducive to fostering the independent spirit and social responsibility of the villagers and enhancing their independence, initiative, and autonomy. In participating in grassroots political life, the villagers' awareness of the subject is further enhanced.



Figure 6: The Form of Rural Grass-roots Autonomy

The government has a guiding and normative role in the formulation of the village rules. It regards the formulation and improvement of the village rules as a breakthrough in the implementation of the rural revitalization strategy. Secondly, because most of the villagers' awareness of democracy and politics is not strong, they rarely participate directly in the management of the village affairs. At the same time, the experience of formulating and implementing the village rules is insufficient, and the government needs to be actively guided. The government should let them understand that villager autonomy is by no means the autonomy of the village committee or a small number of people in the village, nor is it self-determination of self-government, but legal autonomy and grassroots self-government under the premise of observing national laws and regulations. They have the right to participate in the management of related affairs in the village and are the main body of harmonious rural construction. When the government guides the formulation of the village rules of the villages, it is necessary to ensure that the village rules should not only meet the basic principles and spirits, but also meet the requirements of local conditions. The government can make a unified regulation on the form of the provisions of the village rules, and then let the villages formulate the content according to their actual conditions. When necessary, the villagers can be instructed to set up a township policy council to test the implementation of the village rules. Through the mandatory norm means, the formulation and implementation of the village rules can have smoothly carried out on the track of the legal system.

Under the premise of building a harmonious village, to improve the rules and regulations of the village rules, it is necessary to re-examine the contents of various aspects of the village rules and the people's rights in accordance with the reality of the various rural communities. In all aspects, maintaining production and management order and developing production are the primary tasks for the formulation and implementation of village rules. To improve the content of the village rules and the civil service on maintaining the order of production and operation is to re-regulate the content of land, forests, and individual businesses. In the village rules, we will increase the stipulations on production mutual assistance and mutual assistance, and cultivate the awareness of villagers' cooperation and win-win. The villagers can help each other, support each other, and work together for the construction of the rural economy. The village committees prepared the relevant projects and actively applied for the support of government funds. The government, the Agricultural Bureau and relevant departments should actively respond to the country's rural revitalization strategy, implements relevant projects, and increase investment in rural areas.

The contents that can improve the ecological environment are as follows. First, it is necessary to formulate health village regulations, vigorously promote beautiful rural activities, and change the image of the country's original dirty and chaotic. Let the rural streets be clean and clean, and the garbage will be thrown away. The rural areas will form a good trend for everyone to care for the environment. Village rules also guide villagers to form healthy habits and reduce the negative impact of their production and life on the rural environment. It is necessary to promote the development of ecological agriculture, adhere to scientific fertilization and rational use of pesticides. Second, we must grasp the reality of the villagers, the issues of concern, and help them solve these problems. Vigorously developing education, science and technology, culture and public services can improve the living standards of villagers and increase the stamina of rural development. We advocate against feudal superstition and advocate scientific truth. We must inherit the traditional virtues of respecting the elderly, loving the young, respecting the parents, being honest and trustworthy, and establishing a simple and civilized rural style in the rural areas.

The village rules have many positive effects in the construction of a harmonious village, but there are also some negative performances. It is necessary for the national law to re-regulate the content of the village rules. There are some feudal superstitions and backward pedantic contents in the village rules, which are not in line with the development of modern rural society. However, there are also some positive progressive ideas that inherit the excellent traditional culture. When re-regulating the contents of the township rules and regulations in accordance with the law, we must pay attention to the characteristics of the dual attribute of the village rules. It is necessary to remove the content of backwardness in the village rules and the violation of the rights of villagers, and re-enact some legal treaties, to be more suitable for the development of today's society and promote the construction

of a harmonious village. We must actively cultivate and practice the core values of socialism in accordance with the requirements of General Secretary Xi. We must improve the rules of the people in accordance with the basic requirements of the socialist core values. We can consider connecting the village rules with the city's citizen conventions. This will allow villagers to enter the city to adapt to the city's life. In this way, they can engage in agricultural production more scientifically, effectively and sustainably, and promote the industrialization and modernization of agriculture. The effective implementation of the system relies mainly on disciplinary supervision measures to protect it. As a traditional civil contract of the informal system, its effective implementation also benefits from the large number of strict disciplinary measures formulated therein. Zhu Yanqiu further pointed out that the effectiveness of the traditional village regulations is not only dependent on the conscious compliance of the villagers, but also largely benefited from the reward and punishment measures, especially the prediction, warning and education of the disciplinary provisions. When formulating the content of disciplinary measures in the township regulations, you must first familiarize yourself with relevant laws and regulations.

Table 1: Four main forms of autonomy

| <i>Autonomous form</i> | <i>Autonomous content</i> | <i>Significance</i> |
|---|-------------------------------|-----------------------------|
| <i>Village cadre</i> | <i>Democratic election</i> | <i>Main method</i> |
| <i>Village meeting</i> | <i>Democratic decision</i> | <i>Important route</i> |
| <i>Village rules, self-government regulations</i> | <i>Democratic management</i> | <i>Effective Ways</i> |
| <i>Open village affairs, democratic council</i> | <i>Democratic supervision</i> | <i>Institutionalization</i> |

Since the village is a relatively democratic and autonomous environment, the special village rules and enforcement organizations are important institutional guarantees for the effective implementation of traditional village rules. When formulating policies on rural construction and rural development, the government should take into account the differences between different villages and allow towns and villages to adapt to local conditions. Appropriate adjustments are made according to their actual conditions, so that the villages can absorb the successful experience of other new rural constructions, which provides an independent space for the survival and function of the village rules. Secondly, in order to ensure the effective implementation of the village rules, the No. 1 Document of the Central Committee in 2013, proposes the orderly development of social organizations such as the Council. In order to ensure that the village rules can fully play its role in promoting the construction of a harmonious village and enhance its effectiveness in the construction of a harmonious village, it is necessary to establish a special village implementation organization in each village. The above table shows the various forms of self-made rural grassroots organizations. Once the villagers find that the problems existing in the implementation of the village rules violate their

legitimate rights and interests, they will actively report to the village committee or relevant departments. The villager representative meeting is the supervisory body for the implementation of the village rules, and is responsible for supervising the implementation of the village rules. In the process of formulating and implementing the village rules, it is necessary to improve the three organizations of village representative meetings, village meetings, and village committees. We must clarify the division of labor and their respective responsibilities, and ensure the smooth operation of the village rules in the construction of a harmonious village.

Conclusion

The construction of a socialist harmonious society is a systematic large-scale project, and the construction of a harmonious rural village is the key to the systematic construction of a socialist harmonious society. The main purpose of the formulation of the village rules is to restrain the behavior of the villagers, improve the village environment, form a simple folk customs, maintain the harmony and stability of the rural social order, and promote the harmonious development of the rural economy, politics, culture and ecology. The village rules are the specific application of the “five development concepts” in rural construction. The village rules are the inherent requirements of the “four comprehensive” layout of governing the country. Village rules are an important means of building a new socialist countryside. Village rules The people’s contract is an important way to promote the integration of urban and rural areas. Village rules are an important carrier for the implementation of national laws in the countryside. Village rules are a contemporary continuation of the traditional village system. Village rules are an important way for contemporary inheritance and promotion of customary law. Village rules are an important basis for other social norms. This paper starts with the positive role of the village rules in the rural revitalization, and analyzes the positive impact on rural economic construction, political construction, cultural construction, social construction, and ecological civilization construction. In the recent village rules, the people’s rights have increasingly respected and maintained the requirements for party members and cadres are getting higher and higher, and the emphasis on economic life is becoming more and more abundant. This shows that the process of legalization, democratization and modernization of rural China has become faster and faster since the founding of the People’s Republic of China. Under the requirements of the scientific development concept, the role of village rules in ecological governance is analyzed in detail. A good village policy cannot only lead the villagers to promote the healthy development of sustainable economy in rural areas while protecting the ecological environment. The goal of a win-win situation for economic development and environmental protection has always pursued by the Chinese dream. In village-level governance, villagers are required to abide by the institutional rules of social networks, and they must

ensure that villagers are all in the social network. Villagers are constrained by the rules of the social network and the demand for resources. There are obligations and expectations, trust and cooperation among them. Based on this, we have made many suggestions after discussion. To promote an informal system such as the village rules, members must be highly involved. The grassroots government should focus on building an interactive platform for exchanges between villagers and participate in grassroots autonomy through organizations organized by the government. The government can also intervene in the formulation of regulations while helping to establish village rules. As a part of the grassroots informal legal system, the village rules are an important part of the national social governance system and an effective way to achieve grassroots social governance. To build a three-dimensional sense of the village rules, and to improve the saturation of the village rules, we need the joint efforts, participation and advancement of the three levels of the state, society and citizens.

The new practice calls for a new theory. The great practice of the Chinese nation's great rejuvenation of the Chinese Dream calls for more theoretical and institutional innovations in China, times, and people. In this way, hundreds of millions of peasants can share the great blessings of the motherland, create a harmonious society and seek the benefits of national development. We should further study and promote the village rules, to promote its continuous development. In the process of development, we must bring out the educational functions of the village rules and improve the people's ideological and moral qualities. We must build a socialist harmonious new countryside based on perfecting the legal system in Chinese rural areas, and contribute to the building of a harmonious society in China.

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