

Contradiction and evolution analysis of social power structure in rural China

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Abstract: *Based on Zhang Jing's research on grassroots political power, this paper analyzes the evolution of the relationship between grassroots society and local authority. This paper summarizes the evolution of power structure in rural society, and summarizes the characteristics of governance and its evolution of Rural Chinese Society from ancient times to the present. Synthesizing the academic research of Various Chinese scholars, the author proposes paths and solutions to solve the dilemma of local society and local government.*

Keywords: *Chinese Rural Society; Squire; Grassroots regimes; Rural governance*

1. Introduction

In view of the frequent conflicts between rural society and grass-roots governments since modern times, the author relies on the views of Zhang Jing and other scholars on grass-roots political power and local governance, exploring the sources of social contradictions in rural China and their ways of governance. The contradictions within the grass-roots political power and the local society have intensified from the "construction of modernity" in the rural system after the founding of the People's Republic of China,^[1]This change in the grass-roots social and political order has not achieved an adaptive change in the governance structure of local social governance, Nor has this definition of rights within the grassroots society changed the loose ties between the local society and the grassroots political power.

2. Two Changes in the Local Structure

The political structure of the local society has entered the modern era from ancient times, while retaining some of the characteristics of Chinese history, it has the characteristics of Chinese modernity. In particular, great changes have taken place in the grassroots governance structure and the relationship between the grassroots society and the political power.

2.1. The Evolution of the grassroots power structure

China's grassroots political power has experienced three different power distribution mode changes since ancient times. First of all, in the traditional society, the traditional governance structure of the country is the separation of central power and local power, and the grass-roots political power and society is a community of interests closely combined, The central official system more reflects a kind of cultural symbolic power, and the actual power is in the hands of the grassroots local control element "squire", In traditional society, there is always a saying that "the imperial power does not go to the countryside",^[2]which reflects the separation of this power structure.

Since modern times, the economic structure and the imperial examination system have changed by the power competition, and the political system of the country has changed constantly, gradually eroding the jurisdiction of local affairs in rural areas. Local affairs governance agencies represented by the country gentry have gradually entered into the official system, Breaking down the original power structure of the separation of the central and local governments. After previous changes in the political systems and the influence of wars, The state attempts to use a range of institutional settings and appoint bureaucrats into rural society, giving internal positions of local authority. After the local authority enters the bureaucratic system, it becomes the terminal control center and political power branch of the state at the grass-roots level, serving the purpose of the central control of the local authority. The scope of activities of local authority further increased, the identity of the squire was officially recognized, and gradually showed a trend of upward responsibility, and the trend of grassroots political power and local

society began to separate. The power of the grassroots political power was granted by the government after the founding of the country, and the power came from the superior and increased year by year, In line with the principle of upward responsibility, local officials no longer rely on social support, ignoring the connection with the lower level, and further weaken their common interests. Although the increase of grassroots political power has changed the composition of the authority group, it still cannot change the structural relationship between grass-roots authority and society, Although the composition of local authority has changed, it has not changed the function of local authority to allocate rural social resources and transmit information from top to bottom. The new authority plays its original role in the old relationship.

2.2. The Evolution of the Relationship between Grassroots Authority and Local Society

Along the analysis logic of the grassroots power structure, one to one, the relationship between the grass-roots authority and the local society has also changed accordingly, China's traditional governance structure is separated into two parts, the central government and local authority constituted a dual-track politics without mutual interference.

2.2.1. Ancient Traditional Rural Society and Grassroots Political Power

the local authority managing the fixed township by the gentry with public status, "Public identity" first requires family members to have a sense of mission and leadership, as well as a highly responsible "elite". This public identity needs to be acquired not only through the accumulation of wealth and knowledge, but also by the concern for the public interest. Under necessary or special circumstances, it is also necessary to compromise personal interests to contact the collective, call on the people to care about the poor families, to gain the recognition of the people, This public identity can become the hub of stabilizing the rural order and connecting the regime. The gentry regulated the behavior of the villagers through the rules of the village regulations and the authority of the public identity, Chinese traditional rural social governance is closely combined based on family collective and collective regulation, and the power source of local authority and grassroots society are closely combined with, Collective interests are inseparable from the interests of local authority. Traditional rural property is also "collective property rights". Trading is restricted by local communities, local authoritative individual interests are highly combined, local common rights and interests are closely combined, and the outflow of resources is difficult. Local authority mastering the resources of grassroots social governance is the key of local integration. As the core part and internal member of the rural social community, the squire fought for the common rights of the internal members of the rural society, Under this "dual-track political mode", the local authority and the official authority were separated, and the imperial power and the gentry power were separated, shaping the close connection of the local internal community. The internal and external connections of the traditional rural society rely on the unique identity of the gentry, showing the close internal connections and loose outside of the society.

2.2.2. Modern Rural Society and Political Power

In modern times, the political system of the country changes day by day, leading to the local authority represented by the gentry gradually entered the official system, the provincial finance is also classified into the central financial division, the public identity of the gentry from the grassroots social identity to the government organs, The legitimacy of local authority has shifted to upper government grants. With the continuous change of the political system, the local community began to disintegrate, the common interests of the local authority and the rural society were gradually reduced, and the rural society gradually came into the scope of local governance, eroding the original political model of the local society, and transforming the traditional "dual-track politics" into "monorail politics". Both Zhang Jing and Fei Xiaotong have some different views on the existence of "dual-track politics" here, but both are objective descriptions of the same problem from different angles.^[3]Zhang Jing believes that since modern times, the local authority has gradually become more bureaucracies. From 1929 to 1931, after the Kuomintang realized the unified management of the whole country, the central government used the rural gentry representing the local authority to manage the grassroots society, In this case, the source of power of authoritative groups has changed, the connection and trust between local authority and grassroots society are gradually weakened, and the connection between common interests has weakened, After the local authority entered the bureaucratic system, the gap between the bureaucratic system and the local society continued to deepen. After the founding of the People's Republic of China, the identity of local authority ceased to exist, the new system and mode of production gradually enhanced the power of grassroots political power, and the local authority disappeared. The consequence of managing rural society by administrative means is to further weaken the connection between grass-roots political power and local

society. The control of the grass-roots political power is enhanced, the common interests of the rural social community no longer exist, and the local political power cannot speak for the common interests of the grass-roots society, Being responsible for the power structure, the conflict between grass-roots society and local political power was deepened, which produced the internal contradictions and root causes of problems between grass-roots political power and local society put forward in Zhang Jing's article.

The structural problems in the rural conflict mean that the control of the grass-roots political power over the grass-roots society gradually increases, but the sense of civic identity and morality and legitimacy decreases, and it is difficult to integrate the society. Secondly, Zhang Jing believes that the connection between state and society is further weakened, and with the gradual change of the intermediary nature of state and society communication, the basic contradiction between the internal operation of the grassroots regime and the grassroots society is revealed. Until this time, this contradiction has not changed fundamentally, and the internal consistency between grass-roots political power and grass-roots society is damaged, intensifying the contradiction between grass-roots society and political power.

3. The Ways of Solving the Dilemma of the Relationship between Grassroots Society and Local Political Power

How to solve the dilemma of the relationship between grassroots society and local political power is still the key problem of the current rural governance.

3.1. Improve the Space for Rural Social Autonomy

First of all, it is the key to solve the internal problems of grass-roots society by cultivating the autonomous space of farmers and giving play the new value of traditional rural rules and regulations in the new era. In the rural autonomous environment, non-institutional conditions such as traditional village rules and regulations will affect the internal development of the countryside^[4]. Faced with various problems in the practice of rural democratic autonomy in recent years, Xu Yong believes that China's new political party relationship provides a new possibility for solving grassroots social difficulties, and provides sufficient conditions for effectively giving play to the integration, coordination and mobilization of rural areas^[5]. The Communist Party of China is a highly disciplined party with close proximity to the masses. At the same time, it has a high degree of organization to unite the masses of workers and peasants and make all sectors of society with farmers as the main body strive for the common goal. Similarly, in the future development of rural revitalization, it is inevitable to encounter the relationship between grassroots society and grassroots government, so it is necessary to establish and improve the autonomy space of rural society under the leadership of the Party, constantly promote the practice and exploration of autonomy under the leadership of the Party, integrate multi-dimensional rural resources, and gather the internal space. Through "political parties to the countryside" to realize the unity of farmers and the Party, that is, the diffusion of Party organizations to the countryside, and the politicization of farmers with rural grass-roots Party organizations as the core. This process is the embodiment of the legalization of party rule, so through the "new elite" of the rural political mobilization and business integration expectations of the relationship between grass-roots political power and local society. However, because the connection between the new elite and the rural society has not been closely combined, the new elite is still responsible for the higher political power rather than the collective interests of the village, resulting in the internal conflicts of the grass-roots society still exist. Therefore, the author believes that in order to realize the governance of grass-roots society and strengthen the harmony between grass-roots society and political power, it is necessary to establish the autonomous space of grass-roots society and give play to the new value of traditional rural rules and regulations in the new era. The new elite of rural society should not only accept the assignment of superiors, pressure the grass-roots society and put the heavy burden on farmers, but reflect the interests of rural society on the basis of public opinion and speak for farmers.

3.2. Punish the Alliance between the Black and Evil Forces and the Grassroots Political Power

Before the central government decided to promote the special fight against "combating Mafia and evil", local governments, in order to quickly align with local forces in promoting the transfer of land projects and the efficient use of flow resources, and form a resource community with mutual interests. This community harmed the interests of the people, hindered the normal life of farmers in the countryside,

stroked the enthusiasm and creativity of farmers in life, and made the village rules and customs and customs since ancient times no longer exist. The degree of social integration and the sense of political identity in the grassroots society are further reduced. Therefore, we should punish the evil forces and prevent local forces to spread in the grassroots society.

3.3. Deepen Grassroots Social and Cultural Identity

There are various community endogenous organizations in both traditional society and now grassroots society, which is spontaneously formed based on the long-standing needs of villagers' mutual help, neighborhood support, and the hosting of weddings and funerals, The cultural identity of the grass-roots society continues to spread, which is the social capital of the local society, but also the spiritual link of the grass-roots society. In order to solve the practical problems of villagers' life, these natural organizations play a supporting role in maintaining rural unity. Therefore, they should strengthen the unity of grass-roots society and alleviate the conflict between grass-roots society and local political power, We can protect the existence of these endogenous organizations, consolidating the cultural foundation of the existence of the rural society, protecting the still valuable moral rules of the rural society, deepening the cultural identity of the grass-roots society, and strengthen the protection of the endogenous organizations when the "political parties go to the countryside" to mobilize farmers, The new elite should strengthen the daily contact with the villagers, the village party secretary and the village director should have an in-depth understanding of the village affairs, building consensus within the village, and establishing collective consultation channels, Strengthening the cultural and emotional connection within the village, consolidating the political identity of the farmers, so as to alleviate the contradiction between the grassroots society and the grass-roots political power.^[6]

4. Conclusions

This paper summarizes and analyzes the evolution of power structure in local society in Zhang Jing's works, roughly combs the evolution of the relationship between grass-roots society and local authority, and according to the opinions of Xu Yong and other scholars on rural governance, proposes the path and solution to solve the dilemma of peasant society and local political power. In the context of rural revitalization, more scholars will put forward more discussions and new and different solutions to rural governance for the practical problems that will arise in the new era, such as rural governance and community development.

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