

The Practical Path and Mechanism of Xinxiang Talents' Participation in Rural Governance from the Perspective of "Five Governance Integration"

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Abstract

Against the backdrop of the comprehensive promotion of rural revitalization strategy and the continuous deepening of modernization construction of grassroots governance, rural governance is facing many opportunities and challenges. As an important force in rural areas, the significance of Xinxiang's participation in rural governance is becoming increasingly prominent. This article first traces back to the gentry tradition in grassroots social governance, analyzes the grassroots governance structure of the "state society" and the gentry tradition in China, and then elaborates on the scientific connotation and historical characteristics of Xinxiang's virtuous culture. On this basis, the harmonious and symbiotic strategy of "Five Governance Integration" is proposed for rural governance. The focus is on optimizing the path for Xinxiang talents to participate in rural governance from the perspective of embedding, covering various aspects such as improving the implementation of certification mechanisms to stimulate the advantages, strengthening the motivation for returning to the countryside by closely adhering to local sentiments, creating typical images to correct cognitive biases, reconstructing industrial platforms to attract entrepreneurship, and establishing sound guarantee mechanisms to facilitate return channels. Through the exploration of these contents, the aim is to provide theoretical reference and practical guidance for Xinxiang talents to better integrate into rural governance, help rural areas achieve high-quality development.

Keywords

Xinxiang Xian; Five Treatments; Grassroots Governance; Path Optimization.

1. Introduction

Cultural revitalization plays an important role in the overall rural revitalization. General Secretary Xi Jinping pointed out in the report of the 20th National Congress of the Communist Party of China that we must accelerate the construction of a strong agricultural country and solidly promote the revitalization of rural industries, talents, culture, ecology, and organizations. Among them, talent revitalization is the key. To promote the revitalization of rural culture, it is necessary to fully tap into the main body of rural culture. As an important force in inheriting rural civilization, Xinxiang elites participate in rural revitalization through project investment, returning home for entrepreneurship, and other means. The government fully taps into the potential of new talents, stimulates their enthusiasm, and encourages them to return to their hometowns, which is of great significance for alleviating the problem of talent shortage in rural revitalization. The ethical model of rural China is influenced by Confucian

culture and contains rich connotations such as filial piety to parents and good neighborliness. However, influenced by the reform and opening up and market economy, a series of problems such as consumerism and materialism have emerged, posing challenges to the traditional rural ethical model. In the new era, rural areas urgently need to reconstruct the rural ethical model. Due to their excellent character of combining knowledge and action, such as being willing to dedicate themselves and enthusiastic about public welfare, Xinxiang Xianxian meets the needs of the "leaders" and plays a role in promoting rural civilization and enhancing the literacy of villagers by promoting morality and customs.

2. The Gentry Tradition in Grassroots Social Governance

2.1. Grassroots Governance Structure of "State Society"

2.1.1. Grassroots Governance under the Mutual Construction of "State Society"

The top-down promotion of national authority: As a governance institution that has emerged from social differentiation, the essence of the state is mainly reflected in its social governance functions. Internally, it manifests as using state coercive power to maintain social and political order, and using state power to manage public affairs. Due to the limitations of "official rule", it is difficult for the will of the state to directly reach the local level. So political symbols were used to emphasize the legitimacy of national governance, strengthen the recognition of grassroots society, and thus strengthen the connection with grassroots society, achieving the goals of resource extraction and social mobilization.

The top-down takeover of grassroots society: In the process of national compulsory implementation, conflicts between the central and local governments can easily arise due to various complex reasons. Based on this practical dilemma, the "gentry class" as a communication bridge between the central and local governments is particularly important. It gradually developed into an "informal system", supplementing the shortcomings of official rule and presenting a coherent progressive pattern: regime gentry people. On the one hand, it promptly accepts the central government's will and discusses solutions based on local conditions; On the other hand, when there are situations such as imposing excessive taxes that seriously harm the interests of the people, it can also play a better role in safeguarding local interests.

2.1.2. Governance Model based on Practice

The development of society usually relies on the interaction between the state and society. The relationship between the state and society has never been a binary opposition or either/or in Western theory. China's "state" and "society" undoubtedly evolve in a close entanglement, shaping a system that is both "binary" and "unified". The current "governance of China" should not only strive to achieve the unity of history and logic, but also realize the benign mutual construction of "state society" based on practice.

2.2. Chinese Gentry Tradition

In the traditional governance system, the people are mainly divided into four classes: "scholars, farmers, industry and commerce". And 'scholars' are in the position of governing people'. This corresponds to the prominent social status of the samurai class in Confucian culture. In the governance structure of "state society", the scholar class can widely supply talents to the country and convey the will of the central government. Secondly, due to the "local sentiment", it can effectively safeguard local interests and become an important component of the culture of rural elites.

2.2.1. Supplement to 'Shortcomings of Official Governance'

The rulers of traditional Chinese society were wary of the political potential of local elites, and the gentry class must play their role without posing a threat to the state power. The governance structure of traditional China is roughly composed of an official system controlled by imperial power and a local system controlled by gentry. This requires the consolidation of ideology through the imperial examination system and the formation of a practical system of division and governance at the grassroots level. The divide and conquer system refers to social governance carried out by multiple power centers dispersed at the grassroots level, mainly undertaken by local gentry who have certain land, property, and reputation. The state adheres to the principle of "adapting measures to local conditions" and allows local elites to handle local disputes and coordinate education based on local customs and other factors.

2.2.2. As a Bridge for Communication between Officials and Civilians

The gentry are a social class that emerged on the basis of the establishment of a centralized state, and their rise and fall are deeply influenced by the state system. Over a long period of historical development, they have been both agents of the bureaucratic system and representatives of local interests. In traditional society, the execution of central power faces many challenges: firstly, the difficulty of controlling grassroots society can easily lead to deep-seated crises; Secondly, the central government attempts to intervene in grassroots society, and this contradiction requires the coordination of the gentry class to assist the state in management and reduce the interference of oppressive policies. In order to maintain traditional ritual governance and stabilize the state power, the gentry class was granted many privileges, thus building a unique political ecology of "government civilian co governance".

2.2.3. The Emergence and Shaping of New Talents in Xinxiang

The tradition of gentry has a long history in the national governance system. During the Xia, Shang, and Zhou dynasties, the "aristocratic politics" gradually took shape; the subsequent unification of the Qin and Han dynasties established the "county system", marking the rise of the bureaucratic class; During the Sui and Tang dynasties, the "imperial examination system" was adopted, which further increased the mobility of social classes; During the Song and Yuan dynasties, the channels for obtaining "gentry" expanded, and local elites further developed; During the Ming and Qing dynasties, the gentry included both "scholars" and "gentry", and the Chinese gentry tradition reached its peak. Fei Xiaotong once proposed that "imperial power does not extend to counties, and all counties are autonomous", and his governance model also reflects the "intermediary position" of gentry in the national governance system. During the late Qing Dynasty, the unprecedented major changes in thousands of years prompted the transformation of Chinese society, and an important part of it was the deepening of state power at the grassroots level. After the founding of the People's Republic of China, townships were established under counties, and villages were set up under townships, but this was difficult to stimulate local innovation. With the establishment of systems such as the reform and opening up of the socialist market economy, institutional barriers to social mobility have gradually been overcome, and the development and growth of new social classes have shaped new intermediary forces, buffering the dilemma of central direct intervention in local governance. On this basis, the culture of "new rural elites" has been nurtured. The participation of "Xinxiang elites" in social governance can, on the one hand, lead local economic development with their own technology; On the other hand, actively participating in the construction of local cultural undertakings and promoting the realization of local "good governance". Currently, various regions in China are actively exploring new paths for local development based on rural revitalization policies, shaping different forms of "new talents". Although they have different forms, they share the commonality of both virtue and talent, and collaborative governance. To a certain extent, the "Xinxiang elites" not only continue the tradition of ancient gentry, but also

possess the cultivation of the new era. They have innovated the participation mechanism and practical mode of grassroots social governance, gradually changing the long-standing problem of governance hollowing out caused by the lack of elite talents in local governance.

3. The Scientific Connotation and Contemporary Characteristics of Xinxiang's Virtuous Culture

3.1. Scientific Connotation of the New Rural Elites

3.1.1. Virtuous Conduct

Character is one of the most important factors that Xinxiang sages have possessed from ancient times to the present. Under the guidance of noble qualities, Xinxiang sages can adhere to their original intention in the actual process of participating in rural governance, be better problem oriented, closely follow practical needs, and take solving the strong pain points, blockages, and difficult problems reflected by villagers as the starting point and foothold, effectively increasing villagers' sense of gain, happiness, and security.

3.1.2. Expectations from the Public

For Xinxiang elites, returning to their hometowns and dedicating themselves to rural development not only enables them to fulfill their personal sense of social responsibility, but also to use their appeal to attract and gather more talented people to pay attention to and build rural areas. Secondly, community governance urgently needs new rural talents to return to their villages and invest in the promotion of Chinese path to modernization and the practice of rural revitalization strategy.

3.1.3. Improving Quality and Efficiency

Xinxiang elites have connections, conduct, wisdom, and ability. They have a broad cultural perspective, excellent professional skills, and modern scientific knowledge. They are the pioneers in leading economic development and the skilled craftsmen in leading community construction. They can comprehensively promote high-quality development in politics, economy, society, culture, ecology, and other aspects of the new rural community.

3.2. Constituent Elements of Xinxiang Virtuous Culture

3.2.1. Main Elements: Xinxiang Xianzhu

Talents are the primary resource for rural revitalization. Based on their own local sentiments, the wise people of Xinxiang give back and build their hometowns in a flexible and diverse manner. From the perspective of regional identity, the sages of Xinxiang are the main inheritors of rural image. Most of them have extensive experience and can inherit excellent traditional culture in a modern way based on carrying the spiritual code of their homeland. From the perspective of value creation, Xinxiang Xianyong can utilize its social resources and network to introduce advanced talents and technologies to the outside world. Nowadays, as a semi formal governance force, Xinxiang Xianxian has been given the main role of participating in politics, deliberation, and supervision in rural grassroots fields. In the process of embedding village governance, they form a strong synergy with village committees and villagers to balance national governance requirements and endogenous village needs with a stable triangular governance structure. Rural revitalization is a complex systematic project that requires the utilization of the functions and roles of Xinxiang elites in "political leadership," "legal protection," "autonomous strengthening," "moral education," and "intellectual support," in order to form a benign, civilized, and modern rural grassroots governance structure.

3.2.2. Spiritual Elements: The Hometown Sentiment of Xinxiang Sages

In the field of rural governance, the moral qualities, cultural characteristics, and national spirit cultivated by Xinxiang Xianxian are all concentrated manifestations of the spirit of Xinxiang

Xianxian. Its spirit is the innovative integration of excellent traditional Chinese culture and advanced socialist culture in the new era. The profound accumulation of knowledge and systematic ideological education have endowed the wise people of Xinxiang with a global perspective and broad mindedness, shaping the cultural qualities of integrating ancient and modern, forging ahead, and innovating. Currently, the country advocates a rural governance model that combines "rule of law," "autonomy," "moral governance," "politics," and "intelligence. The group of talented individuals in Xinxiang has set an example in this process, leading rural moral construction with moral character and injecting new vitality into rural revitalization. Therefore, the spirit of Xinxiang sages is the convergence of national spirit and contemporary spirit in rural areas, and the innovative development of Chinese spirit in the rural field.

3.2.3. Contextual Elements: Policy Support for Rural Revitalization

As intermediaries between the state power and civil society, Xinxiang Xianxian has great potential in deepening grassroots practice of national policies. Based on this, the various rural constructions carried out around the strategy of rural revitalization are the realistic context in which the culture of Xinxiang sages can be generated. Since the 18th National Congress of the Communist Party of China, the country has included rural revitalization as an important development strategy, and has successively issued documents such as the "Implementation Plan for the 'My Hometown, My Construction' Activity", encouraging retired cadres, retired teachers and other 'new rural elites' to settle in their hometowns, providing a favorable policy environment for them to showcase their talents. In the context of the great rejuvenation of the Chinese nation, it is even more necessary to give full play to the key role of Xinxiang sages in moral education, value guidance, and moral education, to enlighten and guide the rural population, promote the transition of rural society from historical form to future form, and lead the comprehensive construction of beautiful villages.

4. Five Governance Integration: The Harmonious Way and Symbiotic Strategy of Rural Governance

4.1. Political Navigation Condenses Souls and Gathers Vitality to Promote Prosperity

The report of the 20th National Congress of the Communist Party of China pointed out that "promoting party building to lead grassroots governance, continuously rectifying weak and lax grassroots party organizations, and building grassroots party organizations into strong fortresses for effectively realizing the leadership of the Party." As the basic unit of national governance, rural areas are a fundamental project for improving social governance efficiency. Political guidance is the primary task of Party building guidance, specifically to uphold the Party's leadership. Grassroots party organizations in rural areas should obey the unified leadership of the central government, fully leverage the role of grassroots party organizations as battle fortresses guided by party building, and ensure that rural governance work always follows the correct political direction. At the same time, actively play the role of leading the joint construction and governance of Xinxiang talents and villagers, and form a governance system of top-down linkage and collaborative governance based on this. As the foundation of national governance, rural governance should always adhere to the guidance of party building, and ensure the smooth operation of rural governance mechanisms through the supervision of higher-level party organizations from top to bottom and grassroots mobilization from bottom to top.

Actively promote the normalization and institutionalization of village affairs transparency, effectively safeguard the people's right to know, participate, and supervise, and enhance their

trust in the party organization. It is necessary for new elites and party members and cadres to actively contact and explore the needs of people's livelihood at the grassroots level, and strive to transform the political and organizational advantages of village party organizations into rural governance advantages. Based on this, we will construct a new pattern of rural governance, improve the rural governance system, and enhance the efficiency of rural governance.

4.2. Autonomous Consolidation and Collaborative Efforts to Enhance Momentum

Rural autonomy is an important component of rural governance. The key to strengthening and innovating social governance lies in institutional innovation, with the core being to improve the rural autonomous governance system led by the Party organization and adhere to the principle of governing the country according to law. This is an important guiding direction for improving the rural governance system and enhancing the modernization of rural governance capacity.

Combining with the self owned social operating rules of rural grassroots, we focus on promoting the importance of rural autonomy, so that more villagers can understand the value of democratic autonomy. Starting from the actual needs of villagers, continuously strengthen and enhance the autonomy of grassroots masses. At the same time, we should handle the relationship between the government, social organizations, and villagers well, promote positive interaction among diverse subjects, and safeguard the autonomy rights of villagers. Innovate and explore grassroots autonomous models, improve democratic autonomous mechanisms, and form a governance approach that is centered around neighbors, accountable to individuals, and effectively regulated.

Give full play to the advantages of the new era's civilization practice battlefield, deepen the promotion of the Party's policy propaganda, propaganda, and activities to change customs, and guide everyone to take the initiative and work hard. Promote government transparency and openness, increase villagers' participation, and stimulate the endogenous driving force of grassroots governance in rural areas. Grassroots mass autonomy is a necessary link in realizing the strategy of rural revitalization and promoting the revitalization of rural industries. It is the intrinsic driving force for activating rural industries. Therefore, it is necessary to enhance the enthusiasm, initiative, and creativity of the masses to participate in grassroots autonomy.

4.3. Rule of Law Guarantees Stability, Order, and Public Support

Law is a crucial tool for governing a country, and good laws are a prerequisite for good governance. The rule of law is the fundamental rule of social governance. It is necessary to improve and perfect the legal normative system in the process of rural governance, promote improvement through the rule of law, drive development through norms, optimize rural governance models, and accelerate the path of "good governance" in rural governance.

In the process of solving practical problems, grassroots governance institutions often rely on village regulations and agreements as specific implementation references. Firstly, we need to leverage the "soft law" role of village rules and regulations, and provide specific action guidelines for people through forms such as criticism and education, negative examples, etc. Secondly, it is necessary to create a good order in rural areas where people consciously abide by the law, understand the law, and seek the law when encountering problems, in order to promote the modernization of rural governance. Finally, it is necessary to strengthen the supervision of power within rural grassroots organizations, enhance the guarantee role of the rule of law, and promote the legalization and modernization of rural governance.

Adhering to the rule of law, governing by law, and administering by law is an inevitable prerequisite for modernizing the national governance system and capacity. Building a grassroots government based on the rule of law, governing villages in accordance with the law,

and deepening the awareness of the rule of law in the hearts of the people, we must use legal thinking and legal means to solve various problems in the process of rural governance, ensuring that laws are strictly followed, law enforcement is strict, and violations are prosecuted.

4.4. Moral Governance, Nourishing Hearts, Cultivating a New Trend of Civilization

Rural social norms are one of the important criteria for measuring the breadth, depth, and strength of rural governance. Moral education is an important cornerstone for achieving "good governance" in rural areas. By imposing moral constraints on individuals in society, cultivating a civilized atmosphere in rural areas, and forming a mechanism for evaluating rural morality.

In the process of rural governance, the organic integration of moral education and legal protection has developed a new standard of rural morality with updated significance. Through subtle influence and demonstration, promote the endogenous development of morality and the rule of virtue, and form a long-term mechanism to enhance rural governance capabilities. Strengthen value orientation, vigorously promote civilized new trends, and continuously promote rural moral construction.

In the practice of rural governance, the first step is to break down outdated customs and habits, and incorporate elements such as changing customs and promoting filial piety and integrity into village regulations and agreements. Secondly, the role of village rules and regulations in informal systems should be leveraged. Village rules and regulations are passed down from generation to generation in rural society, nurturing common values and maintaining emotional identity in the countryside. They are also more easily accepted by villagers. Finally, setting an example to lead the new social trend plays an important role in moral guidance, creating an atmosphere of promoting morality and goodness, and accelerating the realization of "good governance" in rural areas.

4.5. Intelligent Governance Empowers Efficient Services and Makes Them more Convenient for the People

With the deep application of the "Internet+Grid" model in agricultural and rural areas, rural development is no longer subject to the influence of geographical location to a large extent, realizing the organic connection between physical space and digital space, and building a rural convenience service system combining online and offline.

The effective linkage between digital information and on-site governance in the process of digital governance has promoted the diversification of rural governance entities. By strengthening the support of "smart governance", actively coordinating relevant departments to promote the construction of digital rural areas, and relying on convenient service stations to guide villagers to handle public service matters online through WeChat mini programs, the demands of the masses can be responded to, the handling of affairs can be more convenient, and problems can be solved, promoting the construction of a new rural governance pattern of "co construction, co governance, and sharing".

Using intelligent means to promote innovation in rural governance, bridging the "last mile" of serving the people, and promoting coordinated development between rural and urban areas. By participating in decision-making consultation, volunteer service, and cultural guidance, we contribute wisdom and strength to rural governance, enrich the sense of gain, happiness, and security of the masses, and strive to create a beautiful, harmonious, livable, and prosperous happy countryside.

5. Path Optimization of Xinxiang Elites' Participation in Rural Governance from an Embedded Perspective

5.1. Improve and Implement the Certification Mechanism to Motivate New Talents to Leverage Their Advantages

Enhancing the identity recognition of Xinxiang talents in grassroots society is an important breakthrough for their return. One is to improve the certification mechanism for Xinxiang talents, so that the identity of Xinxiang talents can be rationalized and standardized. Improve the political participation and discussion mechanism for Xinxiang talents, organize regular symposiums, encourage them to participate in the evaluation of major rural issues, and stimulate their sense of participation and gain. The second is to promote the co construction model. Selecting outstanding new talents as candidates for reserve cadres, and promoting cooperation between new talents and village committees to achieve co governance. Establish a party building friendship organization for Xinxiang talents, explore the mechanism of "party building leading, township talents participating, and internal and external cooperation", and effectively gather the strength of Xinxiang talents. Mobilize policies to inspire a sense of achievement and honor among the talented individuals in Xinxiang, and attract them to return and benefit the countryside.

5.2. Adhere Closely to the Bond of Local Sentiment and Enhance the Motivation for the Return of Xinxiang Talents

Rural elites are born in their hometown and rooted in it. The nostalgia for rural areas is the catalyst for this group to return to the countryside and contribute to the common prosperity of the countryside. Based on the specific context of rural society, one is to deeply explore and promote the local culture of rural areas. By organizing cultural festivals, cultural education and other activities, we aim to stimulate the sense of belonging and pride of the new rural elites, and enhance their motivation to return to the countryside. The second is to build a platform for local emotional exchange, organize symposiums, tea parties, rural tours and other activities, so that Xinxiang talents can deeply understand the development status and needs of rural areas, enhance their sense of identity and belonging to rural areas, and actively participate in rural governance. The third is to organize and print the local "Xiangxian Lu", compile biographies and storybooks of local Xiangxian throughout history, continuously promote the spirit of Xiangxian, strengthen their local consciousness, and promote the inheritance and development of Xinxiang Xianxian culture.

5.3. Creating a Typical Image and Correcting Public Cognitive Biases

The deviation in the public's perception of the identity of Xinxiang sages is partly due to their unfamiliarity with them, so it is particularly important to strengthen the shaping of typical images. One is to discover and select outstanding talents from Xinxiang, highlighting their leading role, demonstrating their sense of responsibility, and ensuring the supply of talent for rural cultural revitalization. Secondly, the excellent deeds of Xinxiang sages will be disseminated in the form of lectures, so that the public can understand the characteristics of the times, leading role, and responsibility of Xinxiang sages, and create an atmosphere of learning from them among the villagers. Furthermore, organizing the advanced deeds of Xinxiang sages and conducting in-depth reporting and widespread dissemination, promoting the positive energy possessed by Xinxiang sages. Finally, the selection of moral pioneers will lead the rural atmosphere, promote the excellent qualities of moral pioneers through organizing interactive communication activities, correct some villagers' misconceptions about the Xinxiang virtuous group, and truly fully leverage the role of rural elites in fostering a virtuous and honest folk culture.

5.4. Refactoring the Industrial Development Platform and Attracting New Talents from Xinxiang to Participate in Entrepreneurship

Conduct in-depth research on the existing industrial structure, resource distribution, and market demand in rural areas, develop planning schemes for industrial development platforms based on actual conditions, and build service platforms that can cater to various groups both on and off the land, achieving normalized communication. At the same time, integrating rural human resources, technological resources, etc., establishing contact groups to strengthen the cohesion between elite groups, and providing support for the activities of Xinxiang elites. On the basis of platform construction and resource integration, we will identify and introduce new talents by publishing recruitment information and establishing a talent pool. By leveraging the extensive network of existing rural elites, collect and organize information on other new rural elites who have not yet participated in rural cultural revitalization, establish an information resource library, regularly update it, identify problems and make dynamic adjustments, and evaluate the effectiveness of rural governance. Timely adjust strategies and measures to ensure the continuous optimization of the path for Xinxiang talents to participate in rural governance.

5.5. Establish and Improve Guarantee Mechanisms to Facilitate the Return of Talented Individuals from Xinxiang to Their Hometowns

By establishing and improving the guarantee mechanism for the return of Xinxiang talents, attracting the return of Xinxiang talents, and achieving the transformation of rural internal hematopoiesis. Firstly, strengthen top-level design. Grassroots governments should make comprehensive and reasonable policy plans for the integration of new talents, investigate the specific situation of new talents, optimize targeted policy subsidies and welfare benefits for their return, enhance the attractiveness of their return, and help solve the worries of rural common prosperity for their return. Secondly, establish incentive mechanisms to form a positive guiding effect on the revitalization of rural culture through the service of Xinxiang talents. Honors can be awarded to the talents of Xinxiang, and they can be appointed as members of the village's "two committees" to attract talents from various industries to return to the countryside and unleash their potential through performance incentives. In addition, in the cultural industry in which Xinxiang Xian participates, policy support such as supporting facility construction, financing loans, or tax reductions can be provided. At the same time, by vigorously promoting and creating a strong atmosphere of knowing, loving, and promoting local talents, we can enhance the enthusiasm of new local talents to participate in rural social governance and effectively advance the strategy of rural revitalization.

6. Conclusion

Rural governance is an important component of the modernization of the national governance system and governance capacity. Xiangxian was born and rooted in the countryside. As a new force in rural governance, Xinxiang Xianxian has injected new vitality into rural development with its unique advantages, effectively promoting the development of rural economy, culture, society and other aspects. Its participation in rural governance practice and exploration is of great significance for promoting rural revitalization and promoting urban-rural integration development. In the future, we need to further explore the models and mechanisms for the participation of Xinxiang talents in rural governance, pay attention to their comprehensive influence in rural governance, comprehensively evaluate their contributions and values, strive to transform research results into actual achievements in promoting Xinxiang talents' participation in grassroots institutions, and further open up a new journey in grassroots social governance!

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