

The Modern Transformation and Governance Value of Traditional Township Agreements in Ethnic Regions—Empirical analysis based on the Jinxiu Stone Plaque Law

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Abstract: Based on the traditional village covenant culture and the law of Jinxiu Stone Card, this study explains the importance of traditional village covenant and provides reference for the modern transformation of traditional village covenant. From the two aspects of grassroots governance and cultural inheritance and accumulation, explore the path of promoting the modernization of grassroots governance through township contract governance, and finally achieve the purpose of fully tapping the cultural value of township contract and improving its applicability in rural governance.

Keywords: Shipai Law; Village Rules and Regulations; Governance

1. Research background and significance

Traditional village rules and conventions in ethnic areas often play a more effective governance role than "national laws" in maintaining traditional local social order, standardizing rural social behavior relations, and mediating conflicts and disputes among villagers. In the period of modernization transformation, it is difficult for the rules constructed by the state to effectively exert the effectiveness of grass-roots social governance, absorb the intellectual wisdom of excellent traditional culture, reshape the contemporary value of traditional social rules, promote the modernization of grass-roots governance system and governance capacity, and realize the important choice of rural revitalization. The modernization of the grass-roots governance system and governance capacity constitutes a key part of the modernization of the national governance system and governance capacity. Promoting the modernization of grass-roots governance rules has become a necessary part of the modernization of grass-roots governance system and governance capacity. Rural governance not only affects rural social stability, economic development, and farmers' quality of life, but also directly involves the improvement and modernization of the national governance system[1].It can be seen that the traditional social rules of rural society have practical significance in implementing the needs of national governance, responding to the call of national policies, and promoting the modernization of governance system and governance capacity.

"Shipai Law" of Jinxiu Yao Autonomous County, as a typical traditional township contract in Yao

area, has been well protected and inherited, and plays an important role in rural governance. This project is committed to excavating and explaining its cultural connotation and governance value, exploring the mechanism and conditions for its transformation from tradition to modernization, so as to achieve the purpose of "effective governance" and modernization of rural governance. At the same time, this project is expected to summarize the common rules from the personality, excavate the universal value of the traditional township contract in ethnic areas, and promote the application of its internal governance logic, so as to provide scientific rational thinking for promoting the in-depth construction of "township contract", improving the grass-roots governance system and enhancing the grass-roots governance capacity. In addition, through the interaction and game between the social subjective force and the national dominant force in the modernization process of "traditional township contract", we can deepen the understanding of the theoretical understanding and operation mechanism of the relationship between the state and society. From this perspective, it has certain theoretical significance to analyze the modern transformation and governance value of traditional township contract.

2. The research method, the basic situation of the research place and the research object

2.1 Research method

2.1.1 Text analysis

This study collected information on the "Shipai Law" text and village regulations through various methods, and analyzed the obtained "Shipai Law" text. Through comparison, it was found that the "Shipai Law" had evolved in terms of content, form, and other aspects, with the most significant change being the "Punishment Regulations". The old version of the Shipai Law punished those who violated the regulations in various aspects such as personal life, property, and freedom, while giving the highest power to the Shipai leader to decide life and death. The new version of the Shipai Law deleted the punishment for personal life and freedom, and replaced it with punishment methods such as moral education and participation in public services. By comparing the new and old content of the Shipai Law with other texts, the goal is to achieve a comprehensive and essential understanding of it, providing objective and scientific support for in-depth research on the modern transformation of the Shipai Law.

Table 1: Partial Stone Tablet Law.



2.1.2 Questionnaire survey method

In order to clearly understand the current situation of "Shipai Law" in Jinxiu, the basic situation of its inheritance and development, and the difficulties it is facing in its subsequent development, the author carried out a questionnaire survey in three tun areas by combining network filling with actual filling, relying on relevant institutions and questionnaire network systems in Jinxiu. There were 265 people in Mentou Village, 200 people in Liuxiang Village and 152 people in Liujiatun. 502 questionnaires were collected in total, 350 were effective, and the effective rate was 69.72%.

2.1.3 Interview method

According to the previous questionnaire survey, the current situation of "Shipai Law" has been understood as a whole. Firstly, through the combination of telephone interview and face-to-face interview, I have had good interaction with local grass-roots government staff, village branch secretaries, Shipai leaders, villagers, etc., so as to obtain valuable first-hand information, which provides powerful original materials for this study. Then through the analysis of the interview materials, focus on the analysis of the practice cases of "Shipai Law" in local rural governance, truly reflect the value of "Shipai Law" in local governance; Finally, the research report framework is constructed based on the analysis of data.

2.2 Basic information of the research site

2.2.1 Liuxiang township Mentou village overview

Mentou Village is located in the main mountain range of Dayao mountain Jinxiu Yao Autonomous County Liuxiang Township, a Huaxanyao village, adjacent to Wangtong village, Qingshan village, Daling Village, Liuxiang village, Xiaguchen village, belonging to the Guangxi Jinxiu Yao Autonomous County Jinxiu Town Liuxiang Township under the jurisdiction of the village, according to the local secretary introduction, the whole village of about 265 people. Near Mentou Village, there are Jinxiu Lianhua Mountain, Jinxiu County Shanshui Yaocheng scenic spot, Shengtang Mountain and other tourist attractions to promote the development of local homestay; Jinxiu black tea, Dayaoshan sweet tea, Jinxiu gypenoch tea and other Jinxiu special products increase the income of local residents; In addition, there are Jinxiu Yao wedding customs, Jinxiu Yao medicine, Hongmen festival and other folk culture.

The site of the famous sociologist Fei Xiaotong's social investigation of Hua Lanyao is set up in the village. At the same time, there is also a Chinese Hua Lanyao Museum in the village, which displays the related folk relics of Hua Lanyao, vividly telling the development history of Hua Lanyao and the unique traditional culture of Hua Lanyao such as funeral and marriage customs. As a well-preserved village with Shipai culture, Mentou Village was named the second batch of "Chinese Ethnic Minority Villages" by the State Ethnic Affairs Commission in 2017. Moreover, Mengtou Village has a history of more than 400 years, and the Yao stone plaque culture preserved in it has irreplaceable uniqueness, high research value and large space.

At present, the Jinxiu County People's Court Association and the village committee of Mentou Village are trying to build a "demonstration village of national unity without litigation", build a new pattern of social governance of "Party and government leadership, the main focus of the court, the

linkage of departments, social coordination, stone plate first, Yao old discussion, national unity, and promote development", continue to inherit and innovate the "stone plate culture", and extend the tentacles of "no litigation" to the villages of Yao Township. In addition, the People's Court of Jinxiu Yao Autonomous County, through communication with the Party committee and the government of Liuxiang Township, the township comprehensive governance center, the police station, the judicial office, the people's mediation organization, and the grassroots mass autonomous organization, jointly organized and guided the villagers to go through the democratic resolution process, formulated the "New stone card Law", fully activated the rural mediation resources, and provided great help to standardize the production and life of Yao villages.

2.2.2 Liuxiang Township Liuxiang village overview

Liuxiang Village is located in Liuxiang Township, Jinxiu County, Guangxi, is the township government seat of Liuxiang Township, 96 kilometers away from the county seat, adjacent to Dazhang Township, is a Huaxanyao minority village. According to the local secretary, the village covers an area of about 38 mu, and the village has about 200 people. The questionnaire survey data shows that the education background of the villagers in Liuxiang village is mainly concentrated in junior high school or below, and the villagers' cultural level is low on the whole. The main source of income for the villagers of Liuxiang village is ginger, star anise, welfare forest compensation, etc. The basic infrastructure of the village is perfect, the road in the village is installed with solar street lights, the scenery around the village is beautiful, the climate is pleasant, the ancient trees can be seen anywhere near the village, the traditional ethnic culture, folk customs and style of the village are well preserved.

Liuxiang Village is rich in mineral and water resources, including 35% manganese Simanganite with a reserve of about 20,000 tons, 96% Daling quartz silica ore with a reserve of more than 100,000 tons, and Gubu Ao oxide iron ore. There are two large rivers in the township, with 69,200 kilowatts of water resources reserves and 45,738 kilowatts of installed water resources. The village mainly planted pine, fir, bamboo, star anise, ginger, trichosanthin and tea and other native products. The Yao population in the village accounts for 52% of the total population of the township, mainly Ao Yao, Pan Yao, Hua LAN Yao, Shanziyao four ethnic subdivisions, the world famous scholar Fei Xiaotong once said: "The world Yao culture research center in China, the Chinese Yao culture research center in Jinxiu, Jinxiu Yao culture research center in Liuxiang." Thus it can be seen that Liuxiang Village has great research value for Yao's grass-roots village governance.

2.2.3 Overview of Liujiatun in Changdong Township

Changdong Township is located in the hinterland of Dayao Mountain, located in the southwest of Jinxiu County 28 kilometers, there is a JinLuo highway from the township government seat through. The township is bordered by Jinxiu Town in the north, Luoxiang Township in the east, Liuxiang Township in the south and Dale Township in Xiangzhou County in the west. Changdong Township has ancient geology, complex terrain, gorgeous scenery and charming scenery, and extremely rich tourist resources. Among the five Yao clans in Dayao Mountain, Changdong Township has four clans: Chashan Yao, Shanziyao, Panyyao and Hualangyao. Liujiatun of Changdong Township is surrounded by mountains

and is located in a valley among the mountains. The river flows through the bottom of the valley. The local Yao people build houses on both sides of the river. The local Yao culture is rich and colorful, such as holding Yuntai jumping, climbing the knife mountain, crossing the fire and other stunts. The unique Yao customs and culture, the mysterious Yao folk skills and the mild climate have become extremely valuable tourism resources in Changdong Township. At present, the magnificent Shengtang Mountain, the highest peak in central Guangxi with an altitude of 1979 meters, has been developed into a famous tourist mecca in Guizhong: the colorful drop river rafting and the ancient mysterious ancient Zhan folk customs tourism attract a large number of tourists every year.

In recent years, Octagon has developed into a local leading industry, according to statistics in 2002, the township with scientific methods to the Octagon low change area has reached 20,000 mu, that year, a single Octagon per capita income of farmers reached 1720 yuan, and now has become the main source of income for local farmers. In addition, the township government also guided the masses to vigorously develop short, flat and fast projects such as sweet tea, ginger, spiritual vanilla and gyllenus, forming a good pattern of leading industrial scale development and common development of other economic projects in the township.

It is worth mentioning that under the big Banyan tree in Liujia Tun is an important place for villagers to rest and talk after work, and the bulletin board beside the big banyan tree has also become an important source for villagers to understand the village rules and local policies. In May 2021, Changdong Township Party Committee propaganda team went deep into Changdong Village Liujiatun to carry out the theme of party history learning propaganda, and 20 Party members and the masses of Liujiatun Party branch sat under the big banyan tree to listen to the party history story and promote the party history learning and education into the village. At present, most of them are middle-aged and elderly, and most of the young and middle-aged labor force rely on migrant work as a source of income. Despite living in remote mountainous areas, the local Yao people still work hard and earn their own living, maintaining the local folk customs of kindness and simplicity.

2.3 Research object

Table 2: Basic information of the interviewee.

interviewee	Interview content
Government staff	<ol style="list-style-type: none"> 1. The embodiment of the content and spirit of Shipai Law at this stage, its core and its concrete embodiment 2. Attitude and views on the role and effect of Shipai Law Firm at this stage 3. Discuss the future development trend of Shipai Law according to existing policies and laws
First secretary	<ol style="list-style-type: none"> 1. Basic situation of the village 2. How does Shipai Law play a role in rural governance 3. The role played by the village committee in the process of formulation and implementation of the Shipai Law or the

	township regulation covenant
Stone leads people	<ol style="list-style-type: none"> 1. How to become a stone leaders person 2. Specific cases of successful mediation of villagers' conflicts and disputes through the application of Shipai Law in rural governance 3. As a Shipai leader, the relationship or contact with the village committee and the township government
Local villagers	<ol style="list-style-type: none"> 1. The villagers' real living conditions and understanding of Shipai Law 2. Solutions to conflicts and disputes in daily life 3. Attitude and opinion on Shipai law

3. Research on Jinxiu Dayaoshan traditional village covenant

3.1 The evolution of Jinxiu's "Stone Card Law"

3.1.1 The rise and fall of traditional stone card law

The development track of traditional Shipai law in Jinxiu is rising - leading - declining, such an "inverted U-shaped" curve change. Stone plate is a unique form of social organization of Yao people in Dayao Mountain, Jinxiu, Guangxi. According to the Yao experts at home and abroad, the traditional stone plate law of Jinxiu has already appeared in Ming Dynasty. In the early Ming Dynasty, the Yao people moved into Dayao Mountain to avoid the war. After the Yao people entered Jinxiu Yaoshan, the law of Shipai was an agreement made by the Yao people to maintain social order and production order and protect production and life, which was engraved on stone plates or copied on paper and wood for everyone to follow. When the feudal ruling forces failed to play a real role in Jinxiu Yao Mountain, the local Yao people spontaneously organized and formed a system combining politics and law, and used it to restrict and regulate people's behavior. From the Ming Dynasty to the 1930s, Shipai law has replaced the feudal ruling forces in the past dynasties and played a dominant role in Jinxiu Yaoshan.

As a civil autonomy system, Shipai law is the product of the failure of the state power law to exercise its function in Dayao Mountain. Once the state power law goes deep into it and plays its role, Shipai law will lose its realistic foundation of existence. During the 1930s and 1940s, the Kuomintang used force to "civilize" Dayao Mountain, and the living environment of traditional Shipai law suffered great damage. In addition, in 1933, the Kuomintang began to establish a rural Baojia system in Jinxiu Dayao Mountain. All kinds of disputes were resolved by township heads and village heads, and major cases were tried by county governments.

3.1.2 The historical role of traditional stone card law

After 1940, although Shipai Law existed in name only, it gradually disintegrated and collapsed, and

was replaced by the feudal rule of the Kuomintang, but as a national legal cultural tradition, it has been carried on for hundreds of years in Jinxiu Yao society. The Yao people are deeply impressed by its primitive democratic color and its important role and influence on the order of production and life of the Yao people, social security, and the stability of marriage and family life. The Yao people have always consciously restricted their behavior with stone plate rules and regulations, and the stone plate spirit has penetrated into the production activities and social order of the Yao people so far.

In maintaining the order of production and life:

Jinxiu Dayao Mountain is mainly mountainous, generally high elevation, steep terrain, and dense forest in the mountain. The Yao people living in Dayao Mountain adopted the slash-and-burn farming production mode in this environment. Therefore, the provisions on the protection of production in Shipai are mainly based on the division of mountain forest boundaries and the protection of mountain cash crops. The traditional Shipai law not only protects the legitimate rights and interests of individuals, but also provides a basis for the mediation of the mountain forest disputes of Yao people on the basis of avoiding or reducing the disputes in the mountains and fields, so as to promote the harmonious coexistence of villages and villagers and ensure the smooth progress of production. At the same time, they also maintain the crops that the Yao people rely on to survive and ensure that they are fed and clothed in the harsh living environment. In addition, Shipai law can also regulate the order of economic activities of traders and hawkers, ensure the exchange of equal value in economic activities, and enhance the credit concept of all Yao people.

First of all, in terms of mountain and forest boundaries, the Shipai Law clearly stipulates that it is not allowed to infringe on other villages, other people's fields, DAMS, mountain boundaries and land, and it is not allowed to cause trouble in other people's land boundaries, and it is strict to protect undeveloped mountain and forest boundaries, and if there is a violation, it will face a huge monetary punishment.

Secondly, in terms of production protection, for the villagers of Jin Xiu, production and farming is the life of most people, so the Law of Shipai also has strict provisions on production protection, such as not destroying farmland, not stealing other people's crops, not burning mountains, destroying mountain fields, forests and ditches, etc., which has been found to be regarded as a major law and a major crime.

Finally, in terms of maintaining the order of economic activities of traders and hawkers, the law of Shipai also focuses on maintaining economic order, and has relevant provisions in terms of food safety. For example, in 1822, the stone plate of the three villages of Mentou, Xialing and Huangsang clearly stated that sick pigs and dead pigs should not be sold, and violators should be severely punished; In addition, there are provisions on the sale of land in the law of Shipai, for the negotiation of the purchase/sale of land, if one party temporarily renege, it is necessary to compensate the corresponding amount to the other party.

3.1.3 The emergence and development of new Shipai law

In 1951, the Chinese People's Liberation Army successfully completed the task of suppressing bandits in Dayao Mountain, and the Yao people were liberated. Approved by the Government Administration Council of the Central People's Government, Dayaoshan Yao Autonomous Region was formally established on May 28, 1952, and was renamed Jinxiu Yao Autonomous County with the

approval of The State Council in April 1966. After the liberation of the whole country, the Yao people gained a new life, and the new life of Jinxiu Dayaoshan people after liberation provided an opportunity for the generation of new stone plates.

In 1951, during the central delegation to Dayaoshan sympathy, the people's government held a stone plate meeting in the whole of Yaoshan, and with the help of the central delegation, the people of all ethnic groups in Yaoshan signed a stone plate form to promote national unity and liberate productive forces as the goal of Dayaoshan Unity Convention. The first new stone plaque in Dayaoshan, represented by the Dayaoshan Solidarity Convention, promoted the establishment of new stone plaques in each village from the 1980s to the 1990s that were adapted to their own development. For example, the Mentou Village Village Rules and Regulations formulated in March 1982, the Liujia Village Village Stone Plate formulated in June 1990, and the Liuxiang Village Village Rules and Regulations formulated in May 1999, etc.

Entering the 21st century, the Shipai law established in the early period is difficult to adapt to the development of social productive forces and changes in social life. In order to make better use of the traditional governance resources and explore the governance form suitable for the socialist modernization rule of law, the new Shipai law, which has the significance of The Times and governance value, came into being. In recent years, the Party Committee and government departments of Jinxiu Yao Autonomous County, adhering to the concept of promoting ethnic unity, stabilizing social order and developing local production, have organized meetings in various villages and towns, and the heads of resident households have discussed and revised the Shipai Law through the democratic resolution procedure, which has been passed by the grassroots government, reviewed by the judicial department, voted by the villagers' assembly and promulgated and implemented. Formulated the "new stone card law" to adapt to the development of the new era. Jinxiu Dayao Mountain formulated the new Shipai Law as the specific rules for the village to maintain production and life and ensure social order, and integrated the village conflict and dispute management work through the establishment of platforms such as the "Yao Lao Tong" mediation team, the "New Shipai Law" mediation room and the non-litigation Yao Village judge's studio, taking the resolution of conflicts and disputes as the starting point, continuing to inherit and innovate the "Shipai culture". Together with the social forces represented by the Shipai Organization, they are striving to create a new pattern of social governance that integrates national autonomy and the rule of law, aiming to promote socialist core values, and escort the safe countryside and rural revitalization and development, among which the "New Shipai Law of Mentou Village" formulated in 2022 is the most representative.

3.2 The change of Shipai law and its reasons

3.2.1 Shi Pai law changes in content

After the founding of the People's Republic of China in 1949, Shi Pai law made new changes on the basis of the traditional Shi Pai law and began to glow with its vitality. Compared with the traditional Shipai Law, the new Shipai Law in the 1980s and 1990s reflected the firm commitment to the leadership of the Communist Party of China in terms of specific content, which not only involved a specific content in the life of the Yao people, but also increased the morality, health and constraints on the Shipai people

closely related to people's lives according to local conditions. At the same time, the new Shipai Law on the right to deprive of life and health has been abolished, but the economic punishment still exists in the form of heavy to light, which is undoubtedly in conflict with the national law is somewhat, but also laid the foundation for the further development of the new Shipai Law after entering the 21st century. In addition, the stone people of this period were elected and had a certain democratic character. In general, the content of the new Shipai Law is detailed, easy to understand, strong operability, and has the characteristics of modernity.

After entering the 21st century, the new Shipai Law is very different from that of the 1980s and 1990s. With the steady development of society and economy, Jinxiu grassroots government cooperated with Shipai leaders to further modify the law, which mainly focuses on environmental protection, village construction, rural culture, production development, marriage and family, and closely follows national policies and policies. Focus on ecological environmental protection and domestic violence and other emerging issues, adhere to the innovation, reflecting the modernization of the new Shipai law content. At the same time, the new Shipai Law eliminates economic punishment, focuses on education and moral education, and conducts self-government in a more reasonable and legitimate way within the scope authorized by law. To a certain extent, it solves the problem of treating symptoms rather than root causes caused by economic punishment, which is not conducive to conflict mediation and is easy to leave a gap in the minds of villagers, reflecting the modernization of the local Yao people's legal consciousness. It will play a positive role in promoting modern grassroots social governance.

3.2.2. The change of Shi Pai law in form

Any norm needs to use a certain form to better convey its content, and the changes in the form of Shipai law are mainly reflected in the expression, structure and language. In the way of expression, the new Shipai law retains the ancient way of showing stone cards, so that the stone card law has local ethnic characteristics. In the expression structure, the new Shipai law uses a variety of serial numbers such as "one, two, three" to distinguish different contents, and each content is specifically divided into details, reflecting the new Shipai Law is more logical. In terms of expression language, it is the most intuitive that the new Shipai Law, expressed in classical Chinese, is transformed into the expression form of Chinese characters. The new Shipai Law is generally reflected in formal and official language, which is closely related to daily life. Although the content of Shipai Law has a strong folk color, However, the "political and legal departments", "village committees", "Party members and leaders" and "opposition to domestic violence" in the Shipai Regulations all reflect that they have modern characteristics.

3.2.3 Shi Pai law changes in the main body

In the process of applying Shipai law to grassroots governance, the roles of relevant actors have also changed. Villagers occupy the main position in the process of applying the new Shipai law to rural governance, and are the participants and important forces of rural governance, realizing the transformation from "being managed" to actively participating in management activities. As defenders and defenders of the rural governance order and practitioners of the new Shipai Law, Shipaitou people realize the social governance goal -- protecting the interests of villagers through the unified power of

villagers, and play a coordinated and integrated role in rural governance, thus maintaining the rural governance order and showing the vitality of sustainable development of rural governance in the new era. As the center and leader of rural social construction, village committees and township governments play their leading role, mobilize and guide other social forces to participate in public affairs, absorb various social organizations and non-governmental organizations to become public service providers, make up for the "market failure" and "government failure" caused by the government or the market as a single subject to provide public services, and meet public needs. On the basis of providing public services for rural society, improve the quality of public services and implement effective public management.

In general, the post-21st century Shipai Law is more contemporary and modern, combining the characteristics of ethnic areas, adapting to socialism with Chinese characteristics in the new era, realizing the effective integration of rule of law, autonomy and rule of virtue, and promoting the construction of a new pattern of grassroots social governance in the new era.

3.2.4 The reason for the change of new Shipai law

Since the beginning of the 21st century, under the influence of China's gradually increasing comprehensive strength, greatly improved economic development, gradually prominent status of ecological civilization construction and implementation of the western development, Jinxiu County has been committed to building brands such as "World Yao City Health Care Jinxiu", "China Green Capital" and "Southern Yao Medicine Capital". Actively develop tourism with local natural scenery and intangible cultural heritage as its characteristics, so the formulation of Shipai Law began to integrate into the requirements of political, economic, cultural, ecological and environmental protection in the process of national development.

At the same time, with the implementation of basic education, the cultural level of Jinxiu area has been further improved. According to the questionnaire survey of this project, 71.43% of the respondents have a junior high school education or below, and 14.29% have a senior high school education or a secondary school education. The improvement of their educational level makes it easier for local Yao people to understand the spiritual connotation of "governing the country according to law", further improve their legal awareness, and change their ideological concepts. In the process of participating in the formulation of the Shipai Law, the punishment method of touching the national legal boundary was naturally eliminated, making the Shipai Law adapt to social development.

In addition, due to the incomplete development of social forces in our country, the status of government subjects is higher than other subjects, and they are still in the central position in rural governance. Although the Shipai organization represented by the Shipai head has played an indispensable role in mediating the trivial disputes of the Yao people's production and life, it still needs the help and support of the grassroots government in some aspects involving relatively serious disputes or requiring large amounts of funds for infrastructure construction. However, the grassroots government cannot do everything in the lives of the Yao people. When it comes to matters that the government is unable to manage, or that villagers are willing to settle privately, the new Shipai Law complements the absence of national government management. Therefore, the grass-roots government, the Shipai

organization represented by the villagers in the region, and the village "two committees" as a bridge between the two can steadily promote the modernization of social governance and build a new pattern of grassroots social governance.

3.3 The governance value of the new "Stone card law" is presented

Through field investigation, it is found that the new "Shipai Law" still plays a positive role in the governance of modern rural society. It plays an important role in marriage and family relations, social production and life, regional ethnic integration and other aspects, and is a necessary supplement to the grassroots social governance of modern society in Yao area.

3.3.1 The governance value of promoting harmonious marriage and family relations

In the Yao area, folk conventions play an important role in the social life of the Yao people. Jinxiu grass-roots government, in combination with the provisions on marriage and family in the local new Shipai Law, actively pairs with the Shipai people in the Yao villages, borrows the prestige of the Shipai people in the village, invites the Shipai people to participate in the mediation of conflicts and disputes, and explores new ways to resolve conflicts. In this way, the government has realized the change of villagers' concept from "family dirty laundry should not be aired in public" to "find the government if there is anything wrong", which makes the mediation of family disputes achieve twice the effect with half the effort, and effectively promotes the harmony of marriage and family relations among local villagers, as can be seen from the cases collected in the investigation of this project:

[Case 1] On April 30, 2021, Jiang Mou, a villager in Qingshan Tun, Pingmeng Village, Changdong Township, reported that he was beaten by his ex-husband Ling Mou. The original Ling mou want to remarry, Jiang Mou to Ling personality can not live together on the grounds of refused. Ling heart is unwilling, beat Jiang Mou. After understanding the situation, the police station invited the village "stone card man" Jiang Changliang to the scene to participate in mediation, with the law and "stone card law" of the two things to mediate. Finally, the two sides successfully mediated.

[Case 2] At 11:00 PM on June 10, 2022, grid worker Jinli called the police, saying that Pang Mou, a villager in Pingdao Village, Changdong Township, beat his wife Feng Mou after drinking. After receiving the alarm, the police immediately rushed to the scene, while contacting the local Yao old together to mediate. Because both sides are Yao people, the police immediately according to the "peace is precious", "marital love", "family harmony" and other provisions on the law of Stone, to tell them the importance of marital love and the harm of drunk trouble, hope that Pang Mou correct mistakes. After the police and Yao old mediation persuasion, the husband and wife said in the future will communicate more and more exchanges, a good life.

3.3.2 Governance value of resolving

In Yao villages in specific areas, the villagers' production and life are relatively dependent on natural resources such as mountains and forests, and the villagers are prone to conflicts and disputes due to these production and living means closely related to their immediate interests. The role played by Xinshipai Law can be well reflected at this time. In the process of mediating disputes in mountains and

forests, villagers have a high degree of trust in the local elders, Shipai leaders and Shipai law, so the villagers are also very convinced by the result of resolving disputes through the new Shipai Law, which effectively promotes the harmonious coexistence among villagers and maintains the harmony and stability of local social life.

[Case 3] On February 21, 2023, Wenfengtun Li Mou of Mentou Village reflected to the judicial Office that two anise trees planted there were destroyed, the two anise trees were old, the harvest was good, and they died after being destroyed, and the loss was large. After asking the villagers, they learned that it was Wang Santun Hu and asked Hu to compensate for their losses. Liuxiang Judicial Office accepted the case and quickly carried out the relevant investigation work, in order to further resolve contradictions and disputes, Liuxiang Judicial Office jointly with Jinxiu County People's Court, Liuxiang Township Forestry Development Service Center and Mentou Village mediator, organized both parties to go to the scene for mediation. After the on-site staff do a good job of the ideological work of both sides, they make full use of the provisions of the "New Shipai Law" on rural civilization "neighborhood harmony, mutual help" and production development "each mountain, each boundary, shall not cross the boundary" to mediate, hoping that the two sides will understand and compromise. After some mediation, the two parties reached an agreement, to Hu a field as a starting point, to Li a woodland 5 meters as the boundary, the two sides shall not cross the boundary planting, shall not interfere with each other's production, Li also gave up the demand for Hu compensation, the two sides signed a mediation agreement on the spot, the dispute was successfully resolved.

3.3.3 Governance value of promoting integration among ethnic groups in the region

In Yao villages, "door-to-door" is seen as embodying the virtues of loyalty, filial piety, benevolence and justice, respecting the elders of the same ethnic group, and taking into account the rise and fall of the nation, which is a very common phenomenon. Other ethnic groups may have a different understanding of door-to-door from the local Yao people, which inevitably leads to friction between villagers. As for the contradictions and disputes between the people of all ethnic groups due to the differences in folk customs and folk customs, the Jinxiu grass-roots government takes the initiative to explore the multi-dimensional dispute resolution working mechanism, regards resolving contradictions and disputes as the key to enhancing national unity, and makes full use of the "Shipai Law" to resolve the contradictions between the people of all ethnic groups according to the traditional culture of the Yao ethnic group in Dayao Mountain and the traditional customs of handling contradictions and disputes in the village. The governance value of promoting inter-ethnic integration and maintaining local ethnic unity can be seen from the following cases:

[Case 4] In August 2022, the police station received a report that two people were fighting in Triangle Tun, Changdong Village. After the police came to the police to ask the situation that the party is another party Li Mou's niece husband, plate a surname Li home, commonly known as son-in-law. On the same day, plate and Li Mou and other people at home for dinner, Li Mou repeatedly mentioned "door" "inverted door" such words. And plate has been more concerned about his "door to door" son-in-law's identity, so that Li Mou looks down on him, the two sides dispute, and cause physical conflict. After understanding the situation, the police invited the village "stone man" to participate in mediation, using

the stone law of the Yao nationality and combining relevant legal knowledge, to the plate and Li Mou Ming law, understand the reason, inform it to about, in the popularization of equality between men and women and the two ethnic branches of the "door" different understanding of the national cultural differences, plate and Li Mou are aware of their mistakes, the two sides shook hands and made peace, Get back together.

3.4 Jinxiu Shipai Law is facing difficulties and reasons at this stage

Through field investigation and analysis of questionnaire and interview data, it is found that the new Shipai Law promotes marriage and family relations and harmony internally, resolves social production and life contradictions externally, and promotes ethnic integration in Yao areas in general, which is an important part of grassroots social governance. However, at present, the new Shipai Law is still in the period of pilot implementation, due to the short construction time, slow organizational development, lack of mechanism construction and other reasons, there are still some shortcomings in the new Shipai Law, which are reflected in the development momentum, implementation effect, publicity and other aspects.

3.4.1 The dilemma that Shi Pai law is facing at this stage

The internal driving force of Shipai Law's development is limited and the policy implementation is not guaranteed.

Through the collation and research of the interview data, it is concluded that in the early 21st century, due to the lag of its content, the Law of Shipai was out of touch with the modern society in the process of use, and due to this disconnection, the Yao people's trust in the law of Shipai decreased. As a result, the new Shipai law did not play a role in a long period of time or was used intermittently.

At present, the inheritance and development of the new Shipai law mainly comes from the policy promotion and leadership of the local government in Jinxiu, which leads to the problem of insufficient internal power for the development of the new Shipai Law. The development of the new Shipai Law simply relies on the thrust of the government. Other subjects related to the new Shipai Law, such as villagers, Shipai leaders, and Shipai organizations, lack participation and contribution, and do not form an internal logic of self-metabolism, which makes the development of the new Shipai Law fall into the dilemma of insufficient internal power. Secondly, the local government's policy promotion of the new Shipai law lacks the protection of legal policies and corresponding mechanisms. First, the legitimacy status of the new Shipai Law needs the affirmation of legal policies, and the legal theory of its playing a role in grassroots governance effectiveness needs to be supplemented. Second, the supervision mechanism of the local government for the construction of the new stone card law is absent, and the construction, actual operation and implementation of the stone card law, and the development of the stone card organization lack the corresponding information collection and feedback mechanism. The following is the interview data collected:

"Before it was a project, at that time because of the recovery period, so it was a positive and a deputy." However, it was later found that the treaty in the Stone card law did not match or even disjointed with the real society, it was relatively fixed, did not meet the reality, not enough norms, such

as stealing a chicken to fine 20 yuan, which was feasible before, but now, the actual price of a chicken is more than 80 pieces, so there is no binding force, so there was a time when the Stone card law was just like hanging there. It doesn't work, it doesn't keep up with social development, and villagers don't think these treaties are practical." (Jinxu Yao Autonomous County Jinxu Changdong Township six jiatun front stone card leader, male, according to interview data)

It is also being preliminarily planned. Originally, it was also a matter at the village level, and an organization was set up to mediate local conflicts and disputes, which were generally not handled in the county. If it is serious and cannot be reconciled, it will be dealt with in accordance with the law. (Jinxu Yao Autonomous County Jinxu Changdong Township six jiatun front stone card leader, male, according to interview data)

Local attention to Shipai law and publicity is insufficient.

Through the study of the interview data, we found that the frequency of the use of the new Shipai Law in rural governance in some areas has decreased in recent years, and the local Yao people, especially the middle-aged and young residents, have a decreased understanding of the basic situation of Shipai Law.

First of all, the main reason for this situation is that Shipai Law was ignored in the early local grass-roots management, and there was a phenomenon of absence for a long time, and the image of Shipai law was diluted by residents. Secondly, the local grassroots government and stone brand organizations have weak publicity efforts for the new stone brand law, little investment, lack of appropriate resources and support, and the new media platform publicity skills of the publicity agencies are lacking. All these make the new Shipai law less well-known and less influential. The following interview data support:

The people who live here are not necessarily familiar with the content of the stone card law, and we have to gradually deepen their understanding. Before, we did not pay attention to it, that is, only the stone card law here, and did not play a role. (Jinxu Yao Autonomous County Jinxu Changdong Township six jiatun front stone card leader, male, according to interview data)

The information we have here is not archived except on the stone law, only on the stone tablet. There is also this content in our ancestral hall, which is more clear. (Jinxu Yao Autonomous County Jinxu Changdong Township six jiatun front stone card leader, male, according to interview data)

3.4.2 The reason why the development of Shipai Law is facing difficulties at this stage

First of all, Shipai Law lacks its own hematopoietic ability to maintain long-term operation and development, and the local government and Shipai organization lack content innovation and further development of the new Shipai law in specific rural governance work. The regular implementation and long-term implementation of Shipai Law requires not only the guidance and support of the government, but also the extensive participation of farmers and all sectors of society[2]. If we want to obtain the innovative development and creative transformation of Shipai law, and achieve more long-term and effective development, we need to get more powerful support and participation of a wider range of people, and obtain the internal impetus of the development of new Shipai law.

Secondly, Shipai Law not only needs to modify and improve the content of the regulations more in

line with the actual situation of the region, but also needs to promote the implementation work by developing the main force at the practical level. The rural sector has its own unique governance system, cultural structure and mode of operation. Simply relying on "hard law" is not enough to build an integrity system suitable for the rural context[3]. The current application of Shipai Law is mainly based on regulating villagers' disputes and moral education, and it needs to rely on Shipai leaders or village cadres to carry out specific implementation work, while village cadres and Shipai leaders carry out the implementation work of Shipai law more through verbal communication. If they encounter some irrational villagers' malicious destruction, they still need to rely on the power of law. There is also a lack of realistic implementation guarantees. In addition, the law of Shipai in some areas still remains at the form level, and the implementation work of village cadres and Shipai leaders is not in place. Therefore, Shipai people and Shipai organizations and other implementation subjects will truly apply the Shipai law to the villagers' production and life, and maintain the practical interests of the villagers through the village rules and people's agreements according to local conditions, which is the guarantee of the normal operation of the Shipai Law.

Finally, Jinxiu Yao Autonomous County is located in Dayao Mountain area, with widespread hills, scattered villages, inconvenient transportation and lack of information exchange. It not only hindered scholars to conduct academic research in villages, but also limited the promotion of the influence of stone brand culture in the outside world. Nowadays, the information about the content of the law of Stone cards is particularly scarce, only the residual text on some stone cards is preserved, and there is no other archive. Local cadres and people did not pay attention to the protection and inheritance of Shipai law at first, and the repair work of Shipai Law did not start again until the first half of 2022, because of the lack of protection and attention, naturally there is no publicity and inheritance, which has caused the phenomenon that most local young people in Jinxiu do not understand the law of Shipai. In addition, local government staff and Shipai Law organization members lack the knowledge and skills of modern new media publicity, and are not skilled in carrying out publicity work through platforms such as Weibo, wechat public accounts and Douyin, making Shipai Law rarely heard of outside. According to the development status of Shipai Law, the protection and inheritance work of Shipai Law should be carried out, and villagers should be actively educated and edified in related aspects, so as to strengthen the skills and qualities of the propaganda subjects of Shipai Law. After obtaining the recognition and support of villagers, the innovative development of Shipai Law should be promoted, which is conducive to bringing into play the realistic governance value of Shipai law more efficiently

4. Thinking on the path of township contract governance to promote the modernization of grass-roots governance

4.1 Township contract governance combined multiple subjects, stimulate the new Shipai law endogenous power

Rural communities are the "last mile" of rural settlements. With the acceleration of industrialization and urbanization, the rural social structure has changed. The governance of rural communities is weak and lacks action[4]. In the process of applying township contract to governance, it is necessary for multiple subjects to participate in the innovation and development of the content of

Shipai Law to stimulate the internal power. Village cadres timely pay attention to the new situation of rural governance, find new problems in village management, sum up the new law of rural governance, timely make necessary supplements and explanations to Shipai law and village regulations and people's covenant, and coordinate the government and villagers, which is the guarantee to realize the development of rural covenant governance. It is an important measure to promote the modernization of grass-roots governance to formulate and carry out effective publicity and protection policies, educate and edize villagers on relevant knowledge and promote the innovative development of Shipai Law according to the current development of Shipai Law. With the help of laws and township governments, the implementation subjects such as Shipai leaders and Shipai organizations apply Shipai Law to the production and life of villagers, promote the innovative development and creative transformation of Shipai Law, combine with The Times, reflect progress, innovation and national unity, safeguard the interests of villagers and ensure the normal operation of Shipai Law by adapting village rules and conventions to local conditions. Improving the applicability of village contract culture in rural governance is an important guarantee for building a new pattern of social governance at the grassroots level.

4.2 Grassroots governance promotes the construction of the rule of law and helps the implementation of Shipai Law

To promote the orderly advancement of rural governance in the new era and ensure the coordinated development of the "three governance integration", we must fully recognize the important role of the rule of law and clarify the position of the rule of law in the rural governance system[5].The construction of rule of law is an important guarantee for rural social governance. Shipai Law in the early stage assumed the role of symbolic law, with the development of The Times, its ruling and trial function with high coercive force weakened, and the function of regulating the main interests of the parties strengthened. If Shipai law wants to be really implemented in the new era of the rule of law society, it is necessary to promote the procedural and legalization of Shipai law. By building a mediation platform and integrating into the conflict and dispute management work of the village, and strengthening the team construction of the implementation subjects such as village cadres and Shipai leaders, using the law of Shipai to resolve conflicts and disputes to carry out procedural construction, and restricting the behavior of the implementation personnel through an effective supervision mechanism to protect the legitimate rights and interests of villagers and improve the satisfaction of villagers. Let the masses truly become the participants, judges and beneficiaries of "litigation-free villages". Shipai law is used to resolve contradictions and disputes, and the procedural and standardization of law are applied to Shipai law according to local conditions, so as to explore the social governance practice that integrates national autonomy and the rule of law.

4.3 The grassroots government has enriched multidimensional publicity and promoted the innovative development of Shipai Law

The development of Shipai law also needs to obtain external recognition, and constantly discover and create "new" value. Through online and offline linkage, grass-roots governments have innovated

activity carriers and actively carried out distinctive publicity and education activities on the protection of Shipai Law. Build the New Era Civilization Practice Center into a public platform for spreading scientific theories[6]. Increase the intensity and breadth of online education publicity, use the official wechat public account to popularize the basic knowledge of Shipai law and township contract, and carry out teaching popularization activities based on the case law; Actively organize villagers to participate in the formulation and implementation of township covenants and expand the influence of publicity. Expand external publicity, carry out publicity activities with unique ethnic culture as the theme, actively connect with the grid administrators of village committees, make full use of grid management channels to carry out various online publicity activities, and effectively improve the coverage and audience. Actively carry out field publicity activities such as township contract knowledge and stone brand knowledge into villages, and effectively improve the coverage, availability and satisfaction of basic knowledge popularization. Give full play to the publicity channels of "hall + external extension" and "online + offline", efficiently and pragmatically carry out various forms of villager education and publicity activities, continue to enhance the sense of identity of villagers, constantly optimize the development environment of Shipai, and help the creative transformation and innovative development of Shipai law.

5. Conclusion and prospect

Rural governance is one of the important contents of rural revitalization[7]. To achieve rural revitalization, we need not only development to lay the foundation for rural areas, but also governance to guide rural development[8]. China has entered a new era. The problems in ethnic regions have become prominent. The decentralized structure and actions of rural governance in ethnic regions have intensified, increasing the risk of rural governance failure[9]. In the period of modernization transformation, it is difficult to effectively exert the effectiveness of social governance at the grass-roots level through the rules of national embedment construction. The grass-roots government should properly absorb the intellectual wisdom of excellent traditional culture and help reshape the contemporary value of traditional social rules, which is an important choice to promote the modernization of the grass-roots governance system and governance capacity and help realize rural revitalization. Improve the grassroots social governance system, improve the grassroots social governance mechanism, and promote the in-depth development of grassroots social governance[10]. The modernization of the grass-roots governance system and governance capacity constitutes a key part of the modernization of the national governance system and governance capacity, and promoting the modernization of the grass-roots governance rules has become a necessary part of the modernization of the grass-roots governance system and governance capacity. It can be seen that the traditional social rules of rural society have far-reaching practical significance in implementing the needs of national governance, responding to the call of national policies, and promoting the modernization of governance system and governance capacity.

The century-old "Shipai Law" is a unique and ancient social organization system of the Yao ethnic group in Jinxiu. It is a concrete carrier of social organization. The Yao people use Shipai Law to mediate the neighborhood relations and conflicts in daily production and life, maintain the traditional local social order of the village and regulate the behavioral relations of the village society, so as to achieve a

good atmosphere of self-restraint, self-management and self-development. We will better maintain order in community-level rural governance. Jinxiu's traditional Shipai law played the role of traditional village contract in rural governance before, and was a concrete manifestation of traditional village contract, providing corresponding templates and norms for villagers' behavior. Jinxiu Shipai Law is not the opposition of national laws, but a special product based on the specific situation of Dayaoshan local society, combined with the local Yao ethnic characteristics, the implementation of Shipai law in the form of monument, in order to ensure that rural governance has laws to rely on and evidence to refer to.

Nowadays, Shipai Law has become a custom system for people's production and life, and the "new Shipai Law" developed from the traditional Shipai Law has also become a powerful guide for the Yao people to solve marriage and love disputes, infringement disputes, commercial disputes and other internal social conflicts. In combination with the characteristics of ethnic areas, the People's Court of Jinxiu Yao Autonomous County uses sincerity in innovating the judiciary for the people, uses real moves in promoting the management of grassroots litigation sources, actively extends the judicial service function, skillfully uses the "new stone card law" and "court +N" to resolve conflicts and disputes, and explores the "Jinxiu model" of social governance that integrates national autonomy and the rule of law. The Jinxiu area is also strengthening the training of mediation organizations and Yao Lao, Shi Pai leaders, Yao Lao equal personnel and organizations, strengthening the source prevention and multiple resolution of grassroots contradictions and disputes, and creating a "multiple resolution of contradictions and disputes" work brand with new era characteristics and Jinxiu characteristics.

Down-to-earth, unremitting efforts; Things have changed, and the results have been fruitful. Looking back, Jinxiu Yao Autonomous County, based on the specific situation of the region, fully absorbed the basis of the excellent components of the traditional township contract, coordinated with multiple governance subjects, jointly promoted the modernization of the traditional township contract, and provided scientific rational thinking and empirical methods for promoting the modernization of the grass-roots governance system and governance capacity. Every initiative is refreshing, and every progress is focused on the needs of the people. It is believed that under the leadership of the Party, Jinxiu grass-roots government will form a "new Shipai Law" relying on the innovation and development of traditional Shipai Law and develop grass-roots rural governance with the help of the "new Shipai Law", and improve the modernization of social governance system and governance capacity in ethnic areas, which will become an excellent sample for realizing the modernization of township governance values and social governance with grass-roots characteristics.

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