

# *Research on the Intervention Path of Social Work in Rural Governance in Ethnic Minority Regions*

**Wang Yulong**

*Chongqing City Management College, Chongqing, 400000, China*

**Keywords:** Rural governance, autonomy, Rule of virtue, Rule of law

**Abstract:** Rural governance is one of the important contents of rural revitalization. At this stage, the problems of autonomy, the rule of virtue, and the weak awareness of the rule of law still exist in minority areas, which has caused great challenges to rural governance. From the perspective of rural governance, this article explores the way that social work intervenes in rural governance in ethnic minority areas through the practice of social work in minority areas.

## **1. Introduction**

The report of the 19th National Congress of the Communist Party of China proposed to "strengthen the basic work of ethnic minorities and improve the rural governance system that combines autonomy, rule of law, and rule of morality." The rule of law and other issues, through empirical research, reveal the common problems faced by rural governance. On this basis, explore the "three governance integration" construction of social work intervention in rural governance, and build social work intervention in rural governance in ethnic minority areas in terms of building service platforms, mining local culture, carrying out community education, improving social policies, and establishing linkage mechanisms. Establish a model of rural governance in ethnic minority areas and promote it to other regions to provide practical experience for rural governance in ethnic minority areas.

## **2. Governance status**

After consulting the databases and journals of CNKI, Wanfang, Weipu, Ebsco, National Philosophy and Social Science Documentation Center, Social Work, Society, etc., the author found that there is a lot of research on social work in the rural governance system, especially when social work is involved in the implementation of rural governance. The choice of the path of social work is everywhere. At present, the main work areas of social work are often in areas where Han people live or where there are large mixed populations. The in-depth study of social work in ethnic minority areas is relatively rare. The involvement of social work in rural governance as a new approach to social governance innovation is also a new hot spot in the study of rural governance in recent years.

The characteristic of our country's rural governance model is top-down, which is the development path for the country to construct a modern rural society[1]. With the transformation of the main contradictions in our society, the current rural governance is also facing challenges such as

backward concepts, ambiguous goals, weak subject consciousness, and expansion of governance dimensions[2]. As a professional helping people, social work has a lot of room for implementation in providing social work services to ethnic minority areas that are weak in all aspects[3]. In particular, the professional values of social work are irreplaceable by other professions when coordinating social governance in ethnic areas. Professional advantage[4].

### **3. Intervention countermeasures**

Solving the problem of rural governance in ethnic minority areas and improving the level of rural governance in ethnic minority areas is an important measure to implement the spirit of "strengthening and innovating the field of social governance, and establishing a social governance pattern of co-construction, co-governance and sharing" proposed in the report of the 19th National Congress of the Communist Party of China. It is of great significance to the realization of "Two Centenary Years". To this end, the author gives full play to the professional advantages of social work, and based on the investigation and practical services in Village C, the following suggestions are made:

#### **3.1 Incubate community organizations, build support networks, and cultivate the spirit of autonomy**

Build a grassroots self-government platform, build a network of mutual assistance and support for villagers, use social work techniques to "thread a needle", supplemented by an effective external stimulus mechanism, to stimulate the vitality of autonomy and improve the sense of belonging in the village. Take the establishment of the elderly association in village C as an example. The elderly association is a fully autonomous organization. In the association, there are three positions of chairman, vice-chairman, and secretary-general, all of which are independently elected by the villagers, playing the role of communication between the villagers and the village committee, and the villagers and the township government. In this way, the tension between the villagers and the grassroots government is eased, and the way the villagers express their demands becomes more rational. The role of social workers is constantly changing with the different stages of the development of the association. The specific manifestations are: In the early days of its establishment, social workers played the role of supporters, members of the association extremely questioned themselves, denied their value, and were very worried about the prospects of the association. Social workers used professional methods to help members of the association get out of "learned helplessness" Difficulties: In the middle of its establishment, the members of the association are relatively mature, but certain internal contradictions have also arisen. At this time, the role of social work as a supporter assists members in self-solving contradictions so as to promote the growth of the association and promote the self-enhancement of members; the mature stage of the association, Social work is the role of a facilitator, giving members ample opportunities and space for self-growth, and assisting them to complete the transition from being aided and self-help to helping others.

#### **3.2 Carry out community education, change residents' thinking, and promote the rule of morality and rule of law in the countryside**

To improve the level of rural governance, the rule of virtue is the soul and the rule of law is the guarantee. The first is to tap the resources of local talents, carry out community education activities such as "Moral Education Lectures", learn virtues, and accept new ideas and concepts. Aiming at the backward ideas in the countryside, such as patriarchal ideology, welfare dependence, etc., community education is carried out through policy interpretation, group activities, community

advocacy, etc., to subtly influence and change villagers. The second is to vigorously promote good village ethics and tap the excellent cultural resources in the village. On the one hand, it enhances the villagers' identification with the village's culture and forms a sense of self-confidence in the village culture. On the other hand, by combining traditional village regulations and folk conventions with the connotation concepts of modern socialist core values, and revising the values of traditional village regulations and folk conventions that do not conform to the spirit of the times, the village regulations and folk conventions become the rule of morality in rural governance. Important support. The third is to establish an evaluation mechanism for "civilized rural customs" and "good family customs" to integrate village regulations and folk conventions, ethics, and spiritual civilization to promote the construction of grassroots rule of virtue. The fourth is to carry out legal education lecture halls in the form of small groups, introduce social forces to carry out legal and regulatory lectures and "send the law to the countryside" activities, rely on the farmer's bookstore to establish a legal book column to enhance farmers' legal literacy.

### **3.3 Plan community activities, encourage villagers to participate, and stimulate village vitality**

Help the villagers to awaken the consciousness of democracy, strengthen the villagers' sense of responsibility, and let the villagers see that the village has a lot to do, and the revitalization of the village must do something. The village has a lot to do. It is to guide the villagers to explore the resources in the village in the community activities, including the inherent cultural resources in the village, the potential economic development advantages, and the existing rural political ecology; The bred and grown villagers who are deeply influenced by the idea of "sitting is a piece of soil, is a family", they have extremely deep local feelings. On this basis, awaken the lost memories and emotions of the village, and stimulate the new vitality of the village.

### **3.4 Create a dual-wind civilization, inherit excellent culture, and enhance community awareness**

The first is to cultivate civilization guides and shape cultural inheritors. Look for local talents, actively encourage and guide them to participate in the field of grassroots public services, and play their role as defenders of rural moral values and benchmarks of rural life. Social work and the government build a platform to give the villagers a full display and exercise. With our own opportunities, we can enhance the public service ability of the villagers, and use them to promote the governance of the villages, so as to realize good governance in the villages. The second is to dig deep into the cultural body, to teach family style and family education, and to cultivate village rules and customs. Social workers need to dig deeply into the traditional and excellent cultural elements of the village. For example, the Manglietia Bodhisattva and the Lord Feishan in Village C represent the power of "filial piety" and "goodness" respectively. This will help the villagers rebuild their family traditions and family education, and assist the villagers in co-construction. Village rules, village customs and folk customs. The third is based on traditional festivals as the carrier, and the local culture is passed on to the village. Rooted in the local traditional festivals in the countryside, dig deep into the local feelings behind the festivals, and strengthen the emotional connection of the villagers. Fourth, local culture connects with the culture of the new era and forms a modern cultural outlook. Taking the traditional culture of Village C as an example, the Manglietia Bodhisattva and Feishan Palace Master's spirit of filial piety and benevolence are integrated with the core socialist values to cultivate the cultural outlook of the villagers with the characteristics of the times and bring new vitality to the rural local culture.

### **3.5 Improving social policies, bringing in and returning talents, and improving governance capabilities**

The first is to give full play to the backbone of social work. On the basis of fully understanding the situation at the grassroots level, actively provide policy advice to the government, promote the government to formulate policies to strengthen the village by talents, and actively introduce social talents from village officials to the rural areas for employment development, and at the same time attract The village migrants return to the village to start businesses and find jobs in order to strengthen the team of rural governance; on the other hand, the government cultivates local talents through social work, penetrates the concept of social work into the grassroots, penetrates into the governance philosophy of the grassroots officials (elite), and drives the grassroots officials We use the professional methods of social work to carry out grassroots work, and promote the transformation of grassroots government functions from management to service through the transformation of the service concept of grassroots officials, and improve the governance capabilities of grassroots personnel.

### **3.6 Adhere to the five-party linkage, establish a long-term mechanism, and improve the governance system**

Give full play to the functions of the township government, the village branch and the two committees, social workers, the village leaders, and the villagers, establish a five-party linkage mechanism to complement each other, open up the context of rural autonomy, the rule of virtue and the rule of law, and change the traditional force and the passive Conditions and improve the rural governance system. First, give play to the leading role of township governments in improving public service capabilities and accelerate the pace of transition from management to service. At the same time, a platform for dialogue between farmers and the government should be set up to form a good communication mechanism between the two to avoid conflicts and contradictions caused by poor communication. Second, as the village branch and two committees with relatively concentrated rural elites, they should give full play to the function of village committee's autonomy, and under the coordination of social workers, transform the traditional public service concept and strengthen the ability of basic services; third, social work is a social force. Give full play to professional advantages, help disadvantaged groups, and practice helping others to help themselves. On the other hand, actively leverage the advantages of resource integration and the role of the central link, build a five-party support network, and open up a new pattern of ethnic minority village governance; fourth, give full play to the core role of the village leaders in inheriting rural civilization and act as the "leader" among the villagers "To stimulate the endogenous development momentum of rural areas; Fifth, to encourage villagers to actively participate in rural governance, and provide advice and suggestions for rural construction.

## **4. Conclusion**

Rural governance in minority areas is one of the basic contents related to rural revitalization. Exploring the problems and causes of rural governance in ethnic minority areas, and putting forward countermeasures and suggestions for rural governance in ethnic minority areas is of great significance to promoting the realization of a "social governance pattern of joint construction, co-governance and shared governance" in ethnic minority areas.

## References

- [1]Zi Zhiyue, Wang Dan (2018).*Research on Rural Governance in China: Retrospect and Prospect*.*Journal of Yunnan Administration Institute*, no.4, pp:34-39
- [2]Yu Yang (2018). *New Challenges Facing Rural Governance*. *People's Forum*, no.12, pp: 78-79
- [3]Zhao Qingming, Liang Haiyan (2017).*How to make social work more effective in ethnic areas*.*People's Forum*, no.14, pp:74-75
- [4]Mark Lin (2015). *Research on Social Governance in Ethnic Areas with Social Work Cooperation*. *Journal of Northwest Normal University (Social Science Edition)*, no.1, pp: 102-106
- [5]Xiong Yi, Qin Huimin, Wen Yanqing (2018). *The current situation of intergenerational interaction in "diagnosed" hollow families: an empirical study based on the public rental housing area of Caijia Town, Chongqing City*.*Chizi*, no.8, pp:130-131.
- [6]Hao Jia, Yu ZhangQun (2021), *practical path of governance modernization and ethnic social work in Ethnic Areas [J]*, *JOURNAL OF INNER MONGOLIA AGRICULTURAL UNIVERSITY (SOCIAL SCIENCE EDITION)*, Vol.23, No.03, PP: 94-100
- [7]Xu Xingwen (2021), *the practice, characteristics and historical limitations of modern social work in ethnic minority areas of Yunnan -- An Investigation Centered on Christianity [J]*, *Journal of Wenshan University*, Vol. 34, No. 01, PP: 6