

# The Triple Helix Model of Rural Social Governance System

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## Abstract

In 2021, the "Rural Revitalization Promotion Law" was promulgated, and the construction of a rural social governance system combining autonomy, rule of law, and rule of morality was written into legal provisions. The policies originally in the rural revitalization strategy were upgraded to legal norms. However, the relationship between autonomy, the rule of law and the rule of morality and how to organically integrate the law has not been answered, and the problem needs to be solved urgently. Based on this, a visual model can be constructed based on the triple helix structure of biological DNA to describe the relationship and operating mechanism of the "three cures".

## Keywords

Rural revitalization; Rural governance model; The triple helix.

## 1. Introduction

According to the Strategic Plan for Rural Revitalization (2018-2022), the government should promote autonomy, rule of law and rule of virtue. In 2021, the Rural Revitalization And Promotion Law will be promulgated, and the construction of a rural social governance system combining autonomy, rule of law and rule of virtue will be written into the legal provisions, which means that rural governance has special features. The autonomy comes from the stipulation of the Constitution that the villagers committee is an autonomous organization. The rule of law comes from the rule of law in the Constitution. The rule of virtue is based on the general consensus formed in rural areas based on traditional culture and moral norms for a long time. There is a synergistic relationship between autonomous rule of law and moral rule, which is similar to the triple helix structure in DNA.

If the country is regarded as a living "organism", the countryside is a kind of "cell" in the organism. In this kind of "cell" in the countryside, villagers are the "protein" and other substances in each cell, various villager organizations composed by villagers are "organelles", and the organic combination of autonomous moral rule and rule of law is "genetic material". The survival and development of cells are inseparable from the orderly operation of organelles and other intracellular substances, and the existence significance of genetic material is to guide the orderly operation. Therefore, the survival and development of rural areas cannot be separated from the villagers and their organizations, and the orderly operation of villagers and their organizations cannot be separated from the organic combination of autonomy, virtue and rule of law.

At present, the organic combination of autonomy, moral rule and rule of law is only a goal and always envisaged in the Rural Revitalization Promotion Law. The problem of rural social governance is complex, and the combination of "three governance" is not simply the addition and combination of autonomy, rule of virtue and rule of law, [] but the synergistic effect of the three . What is the relationship between the three? How to combine organically? What is the

final blueprint? There are many problems that the law does not tell us, so we need to research, describe and build visual models.

## 2. The Triple Helix in DNA Research and Its Evolution

The remarkable progress in modern biology is derived from the in-depth study of genetic material by scientists, which gradually uncovers the veil of genetic material and presents the model structure of genetic material. In 1953, Watson and Crick discovered and formulated the double helix model of DNA (a spiral staircase of two strands of the base that store the genetic code, bonded by hydrogen bonds), which led to the rapid development of molecular biology. Later, in 1957, Dr. Rich and others at the U.S. National Institutes of Health accidentally discovered the triple helix structure of DNA in the process of synthesizing nucleic acids, but at that time, it was mistakenly considered as man-made and ignored. Later, with the progress of biotechnology, the discovery of T-DNA (Transfer DNA) also proved the existence of THE triple helix structure of DNA.

Although the triple helix structure is considered by most people as a term in biology, some scholars have applied the idea of the triple helix model to social environment, crystal physics and other fields, and even used to study, construct and explain complex problems in human social life such as economy, culture and social management. The triple helix model has made great progress in studying the relationship between government, industry and university, and developed into the mature triple helix theory of government, industry and university. even added "public participation" to the first three relationships to construct a quadruple spiral model.

The triple helix is a model assumption that is not specifically used in one area of research. After all, the relationship described by the triple helix has also developed from the original relationship between ribonucleotide chains to that between government, industry and universities. The history of legal research is an eclectic development history, which has crossed and developed in collaboration with philosophy, theology, sociology, economics and many other disciplines. Now it is also combined with big data and artificial intelligence to apply empirical research on judicial cases and mathematical modeling to legal research. Therefore, when studying and constructing the rural governance system that combines autonomy, rule of virtue and rule of law, it naturally occurs to us that there may be a triple spiral relationship between the "three governance", and a visual model can be used to describe this relationship.

## 3. Review on the Relationship Between Autonomy, Rule By Virtue and Rule By Law

### 3.1. "One Body Two Wings" or "Raisin Bread" Relationship

"One Body and two wings" was originally a metaphor for the general line of the Party in the transitional period. This metaphor is so vivid that it is apt to describe the relationship between the three rulers. "Villager autonomy is an important part of socialist democracy with Chinese characteristics, and it is also the essence of villagers being masters of their own country." What is the "one Body and two wings" relationship of the "three Powers"? The villager autonomy is established by the constitution, so the "body" of the rural governance system, the rule of virtue and the rule of law are the "two wings" of the rural governance system.

The exploration and practice of tongxiang's "three governance in one" is a typical example of local governance and the practice source of the "three governance" relationship of "one body and two wings". Based on the practical experience of tongxiang autonomy, He Xianming did not think that the "three governance" was a parallel relationship. After all, "autonomy" is the foundation and core, while "rule of virtue" and "rule of law" are ways and means. They have

their own priorities and priorities. He also gave a description of the relationship between the "three rules" : "Autonomy is the main body in general, and rule by law and rule by virtue are the two wings of this main body." Xu Yong also proposed the rural governance model of "autonomy as body, dual use of France and Germany", also recognized the relationship of "one body and two wings". Autonomy stimulates the enthusiasm of farmers, rule by law divides individuals and groups, and rule by virtue strengthens the responsibility of rural community. He Yang, Sun Ping, Deng Jianhua and many other scholars also agree with this "three governance" relationship of "one body and two wings". Autonomy is the main content, rule of law is the bottom line guarantee, rule of virtue is an auxiliary tool.

If the relationship of "one body and two wings" is shown in the model, the rural governance system of autonomy, rule by virtue and rule by law is imagined as a carriage or a bird. Autonomy is the body of a carriage or the body of a bird, while the rule of virtue and the rule of law are the two wheels of a carriage or the two wings of a bird. As shown in the figure on the right, the rural governance system of autonomy, rule of virtue and rule of law is imagined as a piece of "bread-raiser". Autonomy is the main part of the bread, while rule of virtue and rule of law are the "bread-raiser" on the bread respectively. The figure on the left reveals that the rule of virtue and rule of law are the "driving force" to guarantee the realization of autonomy, while the figure on the right adds the process of "integration" on this basis, pointing out that the rule of law and rule of virtue should be integrated into autonomy respectively. Just as the "bread" without "raisin" can only be "ordinary bread" rather than "raisin bread"; Without the "bread subject", it is not even "bread", which more vividly points out the relationship between the three.

### 3.2. "Three-rule" Fusion or Triple Helix Relationship

Compared with the primary and secondary relationship of "one body and two wings", more scholars recognize the existence of an integrated relationship of "three Governance". Although many scholars have carried out researches on this integration relationship, they have not given a similar image description of "one body and two wings". Just as the biological model mentioned in the article, this fusion relationship is similar to the biological triple helix relationship.

A reporter in the report made a "tripod" metaphor. Put forward a metaphor of the "troika" to Zide. The "integration of the three governance" is a "troika" that drives the steady improvement of social governance. The three horses are running side by side and advancing side by side without any relation between primary and secondary. Feng Liu Jian and Wang Yufeng explained clearly the significance of the combination of "three governance" from the theoretical level, and also believed that the three are not simply added together, and proposed the idea of a village governance community. Rural governance community is the embodiment of the thought of community of human destiny in rural governance, which has advanced significance. In addition, through sorting out the articles on the "Three Governance" rural governance system in recent years, they are almost the same with minor differences, and the research stays in the integration of the three, without in-depth exploration of the form of expression after the integration.

If the model is used to describe this integration relationship, it is the situation of "tripod" or "troika", in which autonomy, rule of virtue and rule of law go hand in hand and work together with the rural governance system. There is not only an obvious boundary between the "three governance", but also a cutting point. The significance of pointcuts is that they work together in some way. The figure on the right shows the model of "triple helix". Different from the former, "intersection" appears on the basis of "tangency", indicating that mixed tissue is generated in the common part of "Three Cures", and the appearance of mixed tissue means the generation of high fusion. Scholars' research may be somewhere in between, because they have recognized the significance of fusion, but have not recognized the significance of mixology.

#### 4. The Triple Helix Model of "Three Cures" and Its Operating Mechanism

Newton said, "Stand on the shoulders of giants", so that you can see higher and go farther. In recent years, scholars' research on the relationship between the "three Governance" can be described as a contention of a hundred schools of thought, from "one body and two wings" to "three carriages" and then to permutations and combinations, revealing the progress of research. However, although the theoretical research is gradually advanced, there is still a lack of a visual model to describe this relationship.

The "raisin bread" model is the author's modified description of the relationship between "one body and two wings", and the "triple helix" model is the author's unique view of "three governance integration". Which model should be used for the "three Governance" fusion? We need to start from autonomy, rule by virtue and rule by law itself.

On the basis of autonomy, peasant autonomy has a lofty "Constitution" foundation. The state has established the villagers' committees as autonomous organizations by means of the fundamental law. Participating in the villagers' congress is a way for peasants to exercise their own power. The villagers' congress is similar to the people's congress in function. Rural autonomy can be achieved through the village congress to formulate village rules and covenants, village rules and covenants are the basic basis of villagers' autonomy, also known as the villagers' own "mini-constitution", has universal binding force within the scope of the village.

Rule of virtue comes before rule of law. Even in remote rural areas where the concept of rule of law is backward, morality is like a starry sky overhead, inspiring awe. Before the rule of law was established, the respected "chief" exercised autonomy on behalf of the whole village. "Respected" is the best elaboration of "rule of virtue". In rural areas, morality may be more binding than the rule of law. If a farmer does something that is considered immoral by the whole village, even if he does not violate the law, he will be spurned and will spontaneously develop towards a more moral direction. Therefore, the combination of moral rule and autonomy is innate. In 2021, the No.1 central Document also proposed to promote the practice of "moral council" and devote itself to rural governance.

The rule of law is the foundation of autonomy and the direction of rule of virtue in the new era. Compared with the venerable patriarchal autonomous era, today's villagers' committee autonomy is more advanced. This autonomy system is established by the Constitution and protected by various laws, which is the basis of the rural governance system. The meaning of the rule of law is to guarantee the realization of autonomy and guide the trend of morality with the force of the state. In the process of rural governance, the rule of law is the last line of defense and always comes into play, leaving room for autonomy and rule by virtue.

From the perspective of the role of the "three governance" rural governance system, the three have integration, rather than limited to "autonomy as body, France and Germany dual use", the triple spiral model is more appropriate.

The simplification of the triple helix lies in the intuitive description of how the organic whole of the "three governance" exists, especially in the operation of autonomy-rule by law, autonomy-rule by virtue, rule-rule by virtue and autonomy-rule by virtue.

Numerous studies have explained the cross-relations between autonomy and rule of law, autonomy and rule of virtue, and rule of law and rule of virtue, but lack of interpretation of autonomy, rule of virtue and rule of law. According to the spirit of the Central Government document No. 1 in 2021, the term should be "civic organizations such as ethics Council." First of all, the Morality Council is produced by the villagers' congress and is responsible for all farmers. It is an extension of the autonomous organization and has legal status. Secondly, the moral council is in charge of moral evaluation and moral construction, which is the main body of implementing the rule of virtue and serves for the autonomy. Finally, the emergence of the

ethics council needs to go through legal procedures, get legal protection, and even be endowed with certain rights to reward and punish.

To sum up, the rural governance system combining autonomy, rule of virtue and rule of law should be presented in the form of triple helix, and the triple helix model can well explain the relationship among the three.

## 5. Conclusion

The great man once said that the most extensive and profound foundation of China lies in the countryside, and so does its greatest potential and potential. Of course, the most difficult and burdensome problems are also in the countryside. Good governance of rural areas is a requirement of rural revitalization and a step towards the great rejuvenation of the Chinese nation. The country of the people, like the water of the boat, stop is safe, trouble is dangerous. As mentioned at the beginning, the countryside is a kind of "cell" of the "organism" of the country. When genetic material is stable, cells grow healthily.

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