



A Model for Integrating Traditional and Modern Land-Tenure Systems:

A Case Study of Dai Minority in Yunnan, China

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Abstract

The objectives of this research were to: 1) study the traditional Dai land-tenure management system, 2) compare the differences between the traditional Dai land-tenure management system and the modern system, 3) analyze the effect of the implementation of the modern land-tenure management system on the Dai community, and 4) develop a new model for integrating the traditional Dai tenure-management system with the modern system. Data were collected through documentation review, in-depth interviews, and focus group discussions. Data were validated using triangular techniques and analyzed by qualitative methods. The results showed the following: 1) traditional Dai land-tenure management derives from traditional wisdom and employs methods beneficial for land use, land allocation, and the ecological environment; 2) traditional Dai land-tenure management differs from the modern land system in terms of land rights, land use, and mechanisms; 3) while implementation of the modern system has changed land-use and land-management mechanisms in the Dai area, villagers will still adopt traditional methods to reduce threats from externalities; and 4) traditional land-tenure management compensates for shortcomings in the modern system and helps to improve land use, social equity, and sustainable development. In order to solve the integration of the two system is equilibrium, stable and sustainable, and finally play the optimal function of system. This study recommends the following: reducing external uncertainties, improving rural social security and local policy development, enhancing adaptability and coordination within community organizations, and giving more autonomy to community organizations to protect traditional Dai culture. To this end, a new model is established to integrate the traditional land-tenure management system with the modern system.

Keywords: Modern and Traditional Land Tenure, Land Utilization, Management System, Dai Minority, Community

Introduction

Land-tenure management systems have recently become a hot topic, drawing considerable academic attention, both in China and abroad. According to Article 10 of the Constitution of the Peoples Republic of China, the land belongs to the whole country under the socialist system of public ownership. Urban land is owned by the state while rural land is owned collectively. Due to the rapid development of urbanization and modernization, the area of land has decreased while the value of land has been rising constantly (Xudong, 2012). Newly members do not have the right to obtain land fairly (Lingyun, 2014). The fragmentation of land division is not conducive to modern agricultural production (Mingyong, 2018). This situation causes the rural labor loss, land low utilization rate, and weakening of land management capacity of rural collective organization (Zhi, 2015; He, 2017). These problems has hindered the smooth implementation of the modern land system.

According to the Food and Agriculture Organization of the United Nations (FAO), "Land tenure is the relationship, whether legally or customarily defined, among people, as individuals or groups, with respect to land." Land tenure is an institution; it comprises rules invented by societies to regulate behavior. Tenure rules define how property rights are to be allocated within societies. They define how access is granted for the right to use, control, and transfer land, as well as the associated responsibilities and constraints. Put simply, land-tenure systems determine who can use what resources for how long and under what conditions. Property-rights theory does not



emphasize who “owns” land but considers, instead, the formal and informal provisions that determine who has the right to benefit from the use of assets and who does not (Bromley, 1991; Eggertsson, 1990; Libecap, 1989). Parsons’ structural function theory provides an analytical framework for the construction of institutions from the perspective of social system. Unified internalized values are an important condition for social unity and existence (Parsons, 1951).

For many years, Chinese policymakers have been implementing rural land–system reforms to address the mismatch between socioeconomic development and the land system. The goal of this “separation of rights” policy is to protect the interests of farmers who work outside the home, ensure modern agricultural development on a moderate scale, and stabilize public landownership (Han, 2014). The separation–of–rights system reflects the innovations of the current rural land–rights system. It aims to consider the issue from a historical perspective, paying attention to the needs of the masses while achieving both efficiency and fairness (Chen & Han, 2014, p. 134). However, the interpretation and practice of the multiple land tenure subjects of the rural property rights system has theoretical dilemmas, which cannot be described by national laws and cannot be described by the definition of economic property rights (DeShun, 2010, p. 290). Under the current arrangement of the land tenure system, the weakened characteristic of collective ownership will become obstacles to the smooth implementation of the modern property rights system framework (Hongyan, 2018). The weakening of the management organization function has brought about unreasonable land allocation, low utilization rate, and deepening the contradiction between stakeholders (Ying, 2014, p. 82). It is necessary to clarify the status of collective right, optimize resource allocation, and deepen the meaning of land environmental protection in order to maximize the role of the rural land management system (Zhaobing, 2019).

The Dai people are one of the earliest residents of Yunnan Province. Before 1950s, Dai minority residents had a self–managed traditional land–tenure system, which was a feudal landownership system based on the rural commune. This traditional system met the needs for not only livelihood but also ecological development. Under community–organized land management, landownership is more binding and has greater management efficiency. Prior to the implementation of the new land–tenure management system in China, the Dai had followed their traditional system for more than 800 years. Compared to other areas, they had more harmonious social relations, better living and production conditions, and a better ecological environment (Xiu–Ling, Bo–Chuan, & Xi–Bin, 2009).

The Dai people have rich experience in the sustainable use of land and resource management, and passed through the traditional culture. In land cultivation, using natural laws and reducing agricultural production inputs is an efficient and rational production method (Haichao & Tingjia, 2018). In social management, there is a systematic and comprehensive of economic legal system, which has an important adjustment effect on social and economic activities (Ming, 1997). The operation of the modern land system in the Dai community has changed the traditional land management and land use of the Dai community. Meanwhile, with the impact of market economy development and external mainstream culture, the traditional land use and resource management methods of the Dai people are undergoing changes and declines (Bin, Jijun, Aiguo, & Li, 2009).

In the operation of the traditional Dai land system, knowledge of land–resource use and protection according to land characteristics, as well as joint management by villagers and village elders, all reflect the characteristics of the traditional Dai public ownership management system (Bin et al., 2009). The Dai have accumulated rich natural resource management knowledge and have incorporated it into the entire community–management system. Township rules and religion are used to regulate social behavior. The Dai community has thus formed a common



heritage where values provide the basic principles for social action. Even though the modern land–tenure management system has replaced the traditional Dai system, the traditional methods continue, to some extent, to affect local life and production as a kind of informal system.

Through the literature review, it is found that the study of the traditional land tenure management system of the Dai ethnic, and the discussion of the integration model of modern and traditional land systems, it can fill the gaps in the study of rural land system models in China, and provide new options of land reform for policy makers in the future.

This study examined the traditional Dai land–management system through a historical literature review, during 1949 to 2017, and through field investigations of representative villages in the Dehong Dai and Jingpo Autonomous Prefecture of Yunnan Province from 2014 to 2017. The modern system’s effect on traditional methods of land allocation and use was analyzed, comparing it to the efficiency of system implementation in other regions of China and analyzing the factors affecting efficiency. Proposals are made for improving the efficiency of modern land–management system implementation and for reforms that incorporate traditional Dai land–management methods.

Methods and Materials

Research Objectives

This study aimed to: 1) study the traditional Dai land–tenure management system, 2) examine the differences between the traditional Dai land–tenure management system and the modern system, 3) analyze the effect of the implementation of the modern land–tenure management system on the Dai community, and 4) develop a new model for integrating the traditional Dai tenure–management system and the modern land–tenure management system.

Selection and Description of Study Site

The Dehong Dai and Jingpo Autonomous Prefecture is located in the southwestern part of Yunnan Province and is one of the main areas where the Dai people live. A Dai village in a suburb of Mangshi, Dehong Prefecture, was selected for this research. Huyun Village is the oldest established village in the region. It is also the most prominent village in the impact of urbanization, both in terms of geographical distribution and traditional culture, both representative and universality.

It has a total of 173 households and 837 people. The total area of the village is 3,158 mu, with 916.8 mu of woodland and 557.3 mu of cultivated land (553.5 mu of paddy fields, 74 mu of dry land). There are 0.67 mu of cultivated land per capita. Villagers mainly generated income from farming, planting, land rental, catering services, and temporary work in cities.



Figure 1 The Map of Huyun Village

Research Method

The qualitative nature of the research aimed to identify the role of traditional Dai land management within the modern land-tenure system. It also sought to highlight social and cultural realities, emphasizing the authentic voices of human experience (Silverman, 2013).

Data Collection

Among the different types of research, there are many different data-collection techniques, such as interview, questionnaire, survey, observation, focus group and documentation review and so on (Saunders, Lewis, & Thornhill, 2004). The different data-collection techniques have their different advantages and disadvantages and should be adopted according to the research purpose. This research adopted three data-collection methods: documentary, in-depth interview, and focus group discussions.

Documentation review is a method for quickly and accurately collecting recent and historical information (Saunders et al., 2004). It was used to collect relevant documents and materials related to the history and culture of the Dai people, their land use, and their resource management. This was used to analyze the processes of development and change and to systematically sort out the traditional land system of the Dai people.

The field survey used qualitative research methods, such as in-depth interviews, focus groups discussions. Data were collected carry out of cross-section data from 2014 to 2017. Random samples from the community were surveyed, and in-depth interviews were conducted with 65 households from same village, with method of snowball sampling. After the interview, households were stratified into different groups based on age, gender, social status, and income, in order to summaries different conditions household's opinion.

Focus-group discussions (FGDs) were held with 7–10 farmers with different socioeconomic characteristics (e.g. age, gender, and social standing; Kitchin & Tate, 2000; Hopkins, 1998). Participants in FGDs were selected based on their knowledge of local land tenure. Through stratified sampling to select suitable stakeholder.

Data Analysis

Parsons's AGIL paradigm (Adams & Sydie, 2001) was used to consider economic, political, cultural, and social systems and to explore how the Dai community can be integrated into modern systems. Debugging promotes community adaptation, goal achievement, and integration and maintenance functioning, thus revealing the institutional dynamics in the interaction between action and structure.



In qualitative analysis in-depth interview is a tool for good evidence. And using FGDs provided an opportunity to triangulate some of the key issues that emerged from the in-depth interviews.

Results

The findings are discussed in the following sections based on the study's objectives.

Traditional Land-Tenure Management System

The traditional Dai land system is a feudal lord system; its structure is shown in Figure2. Land owned by peasants in the Dai community typically accounted for more than 80% of the total land (Zhang, 2006). All of the members of the village community had rights equally allocated for land cultivation.

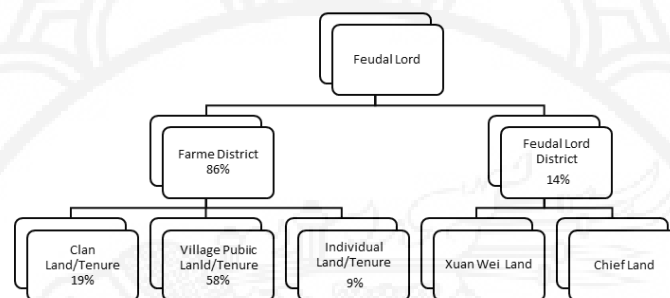


Figure 2 Land Tenure under the Feudal Land System (Zhang, 2006)

Land-Allocation Method: Most public land was distributed by the village heads among the village members. Public land is “collectively owned, privately used” (Zhang, 2006) land in a village that can be used for distribution. While of the all village members had the right to land allotment, since the land was collectively owned, there were certain boundaries between the various villages. When members left the village, they had to return the land to the village. Meanwhile, after becoming new members of the village, migrant households gained the right to claim a share of the land. However, trading or transferring land was never allowed.

As the basic organizational unit, the Dai village community had strict boundaries. Land allocation followed an equal distribution approach, and allocation was regularly adjusted each year.

Traditional Dai Land-Resource Utilization and Management: The Dai people attached great importance to the management of forests, water, and agricultural production, and they paid attention to the sustainable use of natural resources. Under the system of public landownership, according to the characteristics and uses of the land, the Dai divided all of the community land into villages, forests, rotations, and paddy fields. Under joint consultation with village elders, village heads, and clan chiefs, the land was divided, managed, and utilized; important forest resources were directly managed by the community. The Dai promoted awareness of forests, water sources, agriculture, and other systems, internalizing the principle of the sustainable use of resources.

Form of Village Governance: In the Dai area, “zhaizi” is mean of a village, it is a basic unit of land management. Usually comprising 30–50 households (though sometimes more than 100). Each village had strict, historically formed boundaries (Liang, 1983). Land and all of the natural resources within the boundaries were jointly owned by village members. In the traditional system, all of the power for dealing with the land resided with the community rather than individual members. The rural Dai communes had a relatively complete set of



administrative organizations that maintained their own operations as well as the division of labor in the village, guaranteeing the self-sufficiency of the village. Village members performed work according to their abilities, preferences, and interests, voluntarily dividing various types of labor.

Comparative Analysis of the Traditional Dailand-Tenure System and the Modern Land-Tenure System Land-Rights Differences: There are similarities and differences between the traditional Dai and the modern land-tenure management systems. They are similar in that land tenure is divided, though ownership is collective and villagers only have use rights. Under the modern system, however, use rights are separated into contract rights and management rights, and management rights can be transferred to another person or company (Jiang & Jing-Zhou, 2016).

Table 1 Comparison of Ownership Right Types under TLTS and MLTS (Qian, 2002; Fulin, 2000; Li, 2007; Zhizhong, 2009)

| Ownership Right Types | Traditional Land-Tenure System | Modern Land-Tenure System | | | |
|--------------------------------|-----------------------------------|---------------------------|--|---------------------|---|
| | | 1949-1953 | 1953-1978 | 1978-2002 | 2002-Present |
| The nature of landownership | Public ownership | Private ownership | From private to public ownership | Public ownership | Public ownership |
| Holder | Collective | Peasant | Peasant changed to collective | Collective | Collective |
| Peasant-owned right | Use right | Ownership | Change from ownership becomes use rights | Use right | Use right (contract and management right) |
| Transfer | Cannot | Can | Cannot | Cannot | Can |
| Sale | Cannot | Can | Cannot | Cannot | Cannot |

According to the Rural land Contracting Law (2002), under the family contract system, management right refers to the legal right of farmers to manage all resources on the land, Contact right is refers the right to obtain contracted collective land as a rural collective member.

According to the surveys, as a result of changes brought about by the modern system, land tenure rights and village boundaries had become unclear. As a result, peasants had low enthusiasm for the modern system, and the land system had become inefficient. Although both systems involve collective ownership, in the traditional system, collective status corresponded to the natural village level, and the power boundaries were clear. On the other hand, in the modern system, collective boundaries are unclear, and there are no relevant legal or policy descriptions of the collective status (Yuan, 2006; Li, 2007; Wei, 2007).

Land-Use Differences: In the traditional land-tenure management system, the Dai had always been conscientious of land function and resource utilization (Bin et al., 2009). They cared about harmony between humans and nature, which was expressed through modest land use and customs, such as only using green fertilizer and only once planted of a year (Liang, 1983). In the modern system, however, the government is mainly concerned about production levels. Moreover, with recent urbanization, land area has been reduced through expropriation, and with labor surplus going to the cities, land utilization has been low.

Different Mechanisms: The literature review showed that provisions had previously been in place, pertaining to areas such as public property, social order, and traffic rules (Liang, 1983; Zhang, 2006). There was, moreover, a clear legal system for the use and disposal of land, as well as regulations for civil cases (e.g. marriage, inheritance, and debt), private houses, gardens, damage from agricultural production, and water pollution control. In the modern system, meanwhile, there are supporting legal systems (a “constitution,” “land contract law,” and other systems), but there are conflicting terms and a lack of uniformity (Zhizhong, 2009). In the last land reform,



for example, use right was separated into contract right and usufruct right, but there is a lack of corresponding rules and regulations in the new policy.

Effect of the Implementation of Modern Land-Tenure Management Systems on the Dai Community Land-Use Changes: According to the data compiled in this study, since the implementation of the modern land-tenure management system in Huyun Village, the land-use situation had changed greatly.

Table 2 Changes in the Traditional Land-Use Structure of Huyun Village

| Land-Use Types | 1955 | | 1978 | | 2016 | |
|------------------|----------|----------------|----------|----------------|----------|----------------|
| | Area(mu) | Percentage (%) | Area(mu) | Percentage (%) | Area(mu) | Percentage (%) |
| Natural Forest | 900 | 23% | 800 | 23% | 917 | 35% |
| Paddy | 1730 | 44% | 830 | 24% | 550 | 21% |
| Dry Land | 500 | 13% | 1000 | 29% | 74 | 3% |
| Residential Area | 260 | 7% | 300 | 9% | 520 | 20% |
| Living Forest | 550 | 14% | 550 | 16% | 550 | 21% |

Source: Village Committee Data of Statistics

Table shows that the changes land use structure from 1955 to 2016. The area of paddy fields and dry land has reduced around 2,000 mu, mainly, due to the impact of urbanization, the land of Huyun Village has been requisitioned for construction roads and government low-rent housing. The residential land is doubled, mainly due to the increase in population. There is almost no change in the forest area. This is a rare situation compared with other places. The stability of the forest area has kept the ecological environment of Huyun Village in good condition.

According to interviews with the villagers, the village was affected by urban development, the area of cultivated land decreased, the land use structure had changed. Some changes were made to traditional agricultural production methods, which helped alleviate the effects of external changes:

After harvesting two seasons of vegetables, it can increase income. My family grows cucumbers, peppers, tomatoes, and beans. Other villagers produce a variety of specialty vegetables and fruits. Nowadays, the paddy fields are called "10,000 yuan fields" [the annual output value per mu of paddy fields is more than 10,000 yuan].

(MoboYangui, male, 45, February 2017)

The Dai had a long tradition of gardening, making full use of irregular land resources while also increasing the greening of the village and promoting harmonious coexistence with nature (Yun, Zhao, & Hailong, 2001). Under the modern land-tenure management system, the amount of land had been reduced due to acquisition and other factors. Thus, the Dai used their traditional garden cultivation habits to address their needs, growing vegetables and fruit trees along the sides of houses, by public roads, or by dams, making full use of available land.

Changes in Operating Mechanisms: The management organization of Huyun Village changed under the modern land-tenure management system. In the traditional system, the head of the village, appointed by the village lord, held authority over the management, distribution, and adjustment of land. Distribution adjustments were made once a year in a meeting of the entire village (Zhang, 2006). Under the modern system, however, a governing committee is elected by the villagers. While the power organization appears democratic, in practice, the researcher found instances of informal power. In truth, in many Dai villages, there are always formal and informal



management authorities with different management functions. The village self-government committee is responsible for managing the administrative affairs of the village and liaising with the government. Meanwhile, public affairs (e.g. collective capital expenditures, the organization of Buddhist activities, the care of the temple, and care for water sources) are handled through informal management:

For big things in the village, such as building the village gates, festival activities, and building temples, the government has made some money, and the village has a part of it. The five elders who were previously selected by the village are responsible for management. They write in the Dai language and understand Mandarin; they are usually responsible for doing things. Everyone is elected. If there is something they can't solve, we usually find help for them; everyone trusts them.

(Lang, male, 46, August 2016)

The interview with the village head indicated that the formal management respected and identified with the public affairs activities of the informal management agency:

On my first day as village head, the three old people in the village's management, "Zhuanfang" (temple), walked with me around the village, pointing out the village's land boundaries, the village families and their land, going from house to house.

This happens every time there is a change, and it is passed from generation to generation.

Of course, the old people will also teach us about management. Sometimes there is a land dispute between villagers, and the elderly in the village are asked to mediate.

(King Cun, male, 42, January 2015)

From the above, we can see that within the same village, two places that should be different in function are the places where the public affairs and the management activities of the village are conducted. The two are complementary with no conflicts between them, thus promoting harmony in social relations.

Analysis of Causes

Effect of Traditional Culture

The Dai are among the local indigenous cultures in Yunnan Province (Liang, 1983). Their traditional culture comes from farming, with pattra-leaf culture, Longshan forest culture, and water culture being the most well-known. Dai ecological concepts have been passed down from generation to generation, guiding their land-use behaviors. For this study, the researcher conducted an experiment that divided the participants into three groups according to age: those over 50 years old, those 35–49, and those 6–14. The participants were asked to rank the importance of the forest, water resources, land, and people for the village. The results (Table 3) verified the ranking of the relationship between humans and nature for the Dai, reflecting the strong inheritance of traditional Dai culture. The high degree of recognition among children suggested that the traditional culture will continue to be passed down. The choice of social action in the community has an effect. Moreover, there is a well-known saying among the Dai: "When there is a forest, there will be water. If there is water, there will be a field. If there is a field, there will be food. If there is food, there will be human beings." It is clear that traditional Dai culture has been continuously passed down and that it guides people's behavior.

**Table 3** The Order of Humans and Nature

| Classification | Number of Participants | First | Second | Third | Fourth |
|-------------------------------------|------------------------|-----------|-----------|-----------|-----------|
| | | Forest | Water | Land | Humans |
| The first group (over 50 years old) | 6 | 6 | 6 | 6 | 6 |
| The second group (35–49 years old) | 10 | 10 | 9 | 9 | 10 |
| The third group (6–14 years old) | 16 | 16 | 16 | 14 | 14 |
| Total | 32 | 32 | 32 | 30 | 30 |

Over the past 10 years, changes in the land–use structure in Huyun Village have produced a sharp decline in paddy field areas. To protect the needs of villagers and avoid the land neglect caused by labor transfer, the village has been actively involved in land transfer. Unlike other areas, however, Huyun Village, under the influence of traditional culture, did not transfer land to large enterprises to grow greenhouse vegetables. Rather, the villagers transferred contractual management rights to small families and only for fish production. At the time of this research, nearly 70% of the land in the village had been transferred, most of which was being used for fish ponds. In traditional culture, in the fallow season, raising fish in cultivated land will not only destroy the land, but also increase soil fertility. In truth, under the current system, cultivated land is not supposed to be converted to fish ponds. Yet, local officials have found this practice to be very common. Even though it violates the law, it does not damage the land, and out of respect for local tradition, local officials have not punished villagers:

The situation of digging land to breed fish in Dai villages—it is most prevalent in Huyun Village. As a result of land acquisition, there was not much land for each family, and young people began to leave for work. Dai people usually do not work after the age of 50. Today, young people go out to work, and the land around their homes goes to waste. The state, however, does not allow contracted land to be unused. So, as long as they do not destroy the cultivated land, [digging fish ponds] is acceptable.

(Government Official, Li, July 2017)

Internalized Values Changes and Effects

Western psychology has proposed the idea of internalized values. Freud believed that the id follows the principle of happiness, the ego the principle of reality, and the superego the principle of perfection, whereby social values transmitted by parents and teachers are internalized. Since these social norms derive from long-standing cultural traditions, the superego is essentially the internalization of ethnic value traditions (Mei, 2005; Wenqing, 2008).

Since ancient times, the Dai have attached importance to the tradition of the legal system. Dai proverbs include, “The road not walked will be deserted, and law that does not comply with the group will be exterminated,” and, “I decide on different colors of clothes by myself, but jurisprudence is up to the master.” In modern times, traditional Dai habits and ethics still play a role in social relations, having formed stable values in peoples minds that guide and constrain behavior. Among the ancient rules observed by the Dai, there are various codes of conduct with legal norms pertaining to the land system. One example is, “There is a land of divide equally to plant, there is a burden of divide equally to bear.” This reflects the traditional culture of fairness among the Dai.

In the social development process, the fair distribution of land and water has become representative of social justice. The concept of fairness is deeply rooted in Dai ideology. Such internalization underlies the operation of the modern land system in Huyun Village. It combines the sense of fairness with the traditional land system, thus promoting fair land distribution in the modern system.



Since the Dai strongly recognize the value of land resources, there is no land abandonment in Huyun Village, and land is more fully utilized than in other areas. The researcher clearly saw love for the land among the Dai in the participatory observation process. For example, in Mang city, which is beside by Huyun Village, various fruits were planted along the streets of the whole city, not only beautifying the streets but also increasing green areas. After picking, these fruits were given freely to various social welfare institutions, such as homes for the elderly and orphanages. This special land-use method improves land utilization while also taking into account the ecological environment and social harmony. In this way, Dai ecological concepts spread beyond the Dai area to have a positive effect on surrounding areas.

It is clear that the inheritance of traditional Dai ideas has played a positive role in resource conservation and sustainable development:

Not many people will now discuss such things about the village god and the god tree. But we have been obeying these rules since we were young; we can't throw things into the river. The big mountain behind the village [i.e., Longshan Forest in Huyun Village] can't have its trees cut. Of course, we all know now why forests and water are important to everyone, and we will not cut down trees and pollute water. We also teach the children these things.

(Xiang Xingan, male, 48, July 2017)

I have heard about the legend of the goddess of the village, but today young people do not believe in this. Its just that people will not go into the mountains to cut trees. Why is it not really an issue? Because the rules of the village are all observed

(Xiaoye, female, 24, July 2017)

As the above interviews show, the Dai ecological concept has penetrated the hearts of everyone in the village, becoming a kind of internalized value that constrains peoples behavior. Thus, under the modern system, land-resource management is driven not only by economic interests but also by internalized values and the need for sustainable development.

The Integration Model of the Land Tenure System in Dai Community

In the case study of the Dai ethnic community, according to Parsons' AGIL theory analysis, the stable existence of a community is based on the normal operation of the community subsystem function. The shared values formed by the traditional system have made the Dai community exist as a whole. The existing challenges in the implementation of the modern land tenure system indicate, that there are deficiencies in the function of the modern land system, and the solutions in the practice of the Dai ethnic group show the value of the traditional land tenure system and can make up for the shortcomings of the modern system. Therefore, the integration of the two systems, can make the stable function of the mechanism.

In the interviews of the villagers, the villagers generally believe that the traditional system and the modern system have their own advantages and disadvantages. If integrated, they will more satisfied and can promote community development.

For example, in the allocation of land, the combination of tradition and modernity can alleviate the social injustice caused by the limited land resources.



“Now the land is not adjustment, the population of the family is increasing, and the land is getting less and less.”

(Xianbo Suo, male, 49, July 2016)

“There are a lot of collective land in the Dai village that is not allocated to individuals, but the income from land transfer can be dividends can make up for those who have no land.”

(Jingbo Pinwang, male, 60, February 2017)

In addition, the development and utilization of land, combined with the traditional management system, people's behavior of land use will be more binding.

“I don't know the country's policy of not allowing for land wasteland, but there is no wasteland in our village.

In addition, cutting trees and cutting bamboo will be severely punished by the village.”

(Yan Xioan, female, 66, July 2016)

“Each piece of land has an appropriate purpose. If used improperly, it will affect the entire village, but nowadays people don't think much about it. It is a pity that land is suitable for cultivating, but people use it building a house.”

(Fanbo Aishi, male, 49, February 2017)

The impact of modern land tenure system functions on the community, can be seen from the following process. In the integration of the land tenure system in the Dai area, the institutional function ultimately meets the needs of community development.

1. Modern Land-Tenure Management System Model

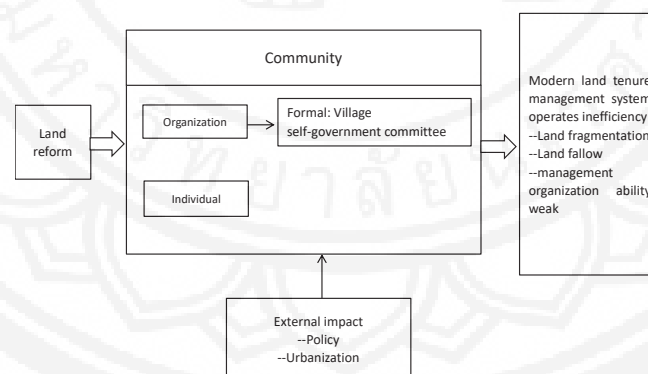


Figure 3 Land-Tenure Management System Model

The modern system has undergone many changes since implementation. In the reform of the land system, the rural community faces uncertainty due to external changes, and the community has difficulty adjusting (Figure3). This is the key reason for the inefficient operation of the current land system. In the operation of the system, the problems generated by various community organizations are the same (Fulin, 2000). First, although land distribution has been fair, it has caused land fragmentation, and it is difficult to adapt to the scale of

development and land transfer. Second, due to urbanization, many young laborers have flocked to the cities. The elderly, women, and children left behind in rural areas are insufficiently employed as rural labor, resulting in a large amount of idle land and low utilization. Third, with the establishment of the dual urban–rural land system, there are no supporting laws and regulations. With the collective driving power of the land, powers and obligations are unclear, as are the boundaries of management. Therefore, management and supervision become complicated, and the role of collective management is weakened.

2. Land-Tenure Management System Model for the Dai Community

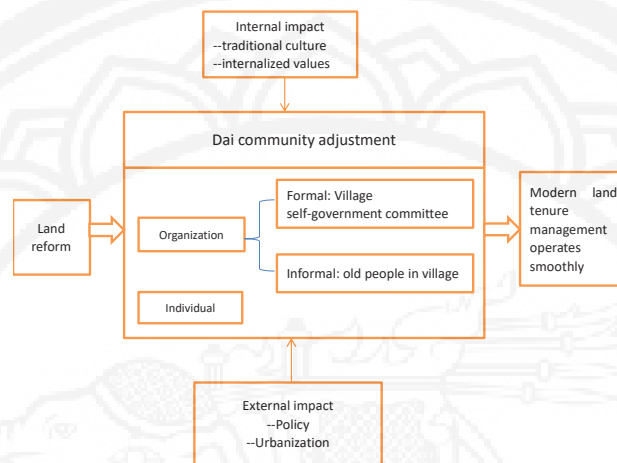


Figure 4 Land-Tenure Management System Model for the Dai Community

Since the implementation of the modern land system in the Dai area, its efficiency has been relatively high compared to other regions (Figure 4), managing to avoid common problems seen elsewhere. This research found that the influence of traditional culture and values has helped the modern system to operate relatively smoothly, managing to avoid, to some extent, the effects of external land–system reform, policy changes, and urbanization. However, it is uncertain how long this approach can last and how well it will respond to new policy changes. Along with changes to and the disappearance of traditional culture, the self-regulating functions of Dai community organizations may eventually disappear. Therefore, maintaining the organization’s adaptability is key to keeping the modern land system running smoothly.



3. New Model for Integrating Traditional and Modern Land-Tenure Management Systems in the Dai Community

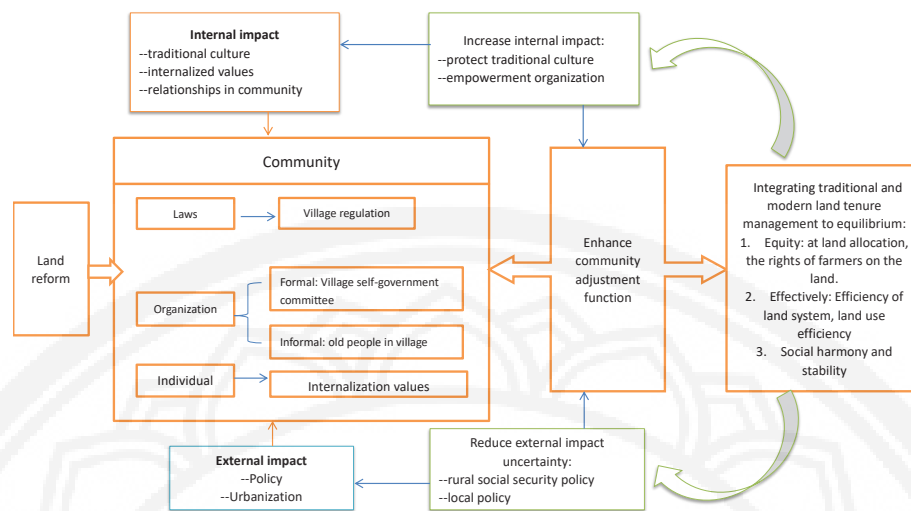


Figure 5 New Model for Integrating Traditional and Modern Land-Tenure Management Systems in the Dai Community

Based on this study's findings, under the premise of common land ownership, the maintenance and development of community organizations is key to guaranteeing the smooth operation of China's modern land system as well as future reforms. Through internal adjustments, organizations can adapt to cope with new changes in the face of external uncertainties in urban and institutional development (Figure 5). Since traditional culture is subject to external shocks, community organizations and governments need to promote the protection of tradition, give community organizations sufficient rights, and enhance their legal status. In addition, when formulating policies, the state can reduce external uncertainties by strengthening rural security systems and providing special local policies. This will ensure that the beneficial aspects of traditional land systems can be integrated into modern land management. Such a system is sustainable and would improve the operational efficiency of modern land management.

Discussion

The research revealed that the traditional land tenure system of the Dai ethnic has the characteristics of fairness, and efficiency. Traditional and modern land tenure systems have significant differences in land use and management. As a formal system at the national level, the modern system replaces the traditional system, but in its operation, it is affected by modernization and urbanization, showing institutional obstacles at now. In order to satisfy the holder of the multiple rights of the land, the community spontaneously supplemented the traditional system to make up for the shortcomings in the operation of the modern system and promote the harmonious development of the social and economic of the Dai community.

Institutions serve to both create and solve problems in interactions between people and the environment (Young, King, & Schroeder, 2012). Julian Stewart's cultural ecology theory (Ming, 2009) suggests that "environment and culture are inseparable." With regard to cultural change, cultural anthropology mainly adopts the "change and gestation change" argument. The formulation and implementation of a system inevitably take place in a certain environment. Thus, the culture in that environment is an important factor affecting implementation.



Therefore, in the Dai community, the values transmitted by the land system through traditional cultural practices, affect the agricultural production and life of the Dai people, and alleviate the emerge contradiction in land management and utilization. By constructing the land tenure system of the integration of traditional and modern, the function of the land system in the Dai ethnic group can be effectively.

At present, academic research on land tenure system innovation has played a positive role in improving land use and promoting rural economic development. However, resolving contradictions between right holder, satisfying farmers' interest in land, and sustainable use of land still remained as challenges in the practice as well as academic field. This study takes the subject of system operation as the research vision, studies the land property rights from the perspective of sociology, uses the Parsons AGIL theory to analyze the social system of the Dai community, and promotes the integration of traditional and modern systems merging. This study has a positive effect on achieving sustainable land use and social equity, and resisting the failure of modern land systems in modernization.

However, due to the particularity of the traditional system and traditional culture of the Dai people, this study has certain limitations. For the discussion of the integration mode of traditional and modern land tenure system, the conclusion of this study is currently limited to the Dai community. For other regions with different traditions, the conclusions of the study have not yet been verified.

In order to make the integration model scalable, future research will be carried out in different regions. Through further empirical research, analysis of different traditional cultural backgrounds and influencing factors will expand the scope of application of the research conclusions.

Conclusion and Suggestions

The key finding of this study is that, under the modern land system, the traditional Dai land system still had a profound effect. It played an active role in the operation of the modern system and prompt edits smooth implementation. Thus, land distribution has been fair, land-use efficiency high, community ecology good, and social relations harmonious.

This study's conclusion from the findings:

This research revealed the systematic arrangement of the traditional Dai land system, its means of land allocation and use, and its operational mechanisms. Traditional experience is important for land use in the modern environment, especially in the context of global urbanization, to resolve contradiction between of the land development and ecological protection.

The comparative analysis of traditional and modern land tenure systems showed the two systems are different in terms of content, function, and management, and has its advantages and disadvantages. As such, the complementary integration of the two systems can provide a basis for future land-system reform.

The effect of the implementation of the modern land-tenure management system on Dai community, revealed the role played by traditional system in this process. Traditional culture and values can help to alleviate the problems organizations encounter in the implementation of modern system by adapting to regulatory functions.

From relates review, this research recommend the new model by integrate modern and traditional land tenure management system together.

In the integration of traditional and modern systems, modern-system implementation was found to be more efficient in the Dai area than in other areas. The shaping of the organizational function was strengthened, and the role of the system performer in the system was better. The key factor is that the government had formulated



policies. Special attention should be paid to the particularities of ethnic areas. Suitable approaches would include giving local governments more local policies, improving the rural social security system, granting organizations more autonomy, and formulating systems that actively protect traditional culture. In this way, the integration of traditional and modern systems can be sustainable.

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