

A Sociological Explanation of Water Pollution

——A Case Study of Dongcun Village

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Abstract: Dongcun Village in Taihu Lake Basin is selected as a case for field study. The reasons of cleanness of water area around the village in the traditional society are found as the following. (1)The way of production and life style which had formed over a long period of time in agricultural society is a base of ecological balance in Weitian (low-lying paddy fields surrounded with dykes) system. (2) Community regulations and villagers' moral consciousness effectively prevent villagers from polluting water. Since the1990's, water area around Dongcun Village has been polluted. Water pollution is a socioeconomic problem rather than a scientific problem or technical problem. The main reasons of water pollution are as follows. (1) Different stakeholders are not in balance. (2) The grassroots organization has more administrative characteristics and the traditional villagers' self-organization disappeared. (3) The traditional regulations and moral consciousness in rural community have been lost. Therefore construction of legal institution that is suited to market economy system is the basic means to solve the problem of water pollution.

Key words: water pollution; ecological ethics; benefit relationship; social anomie

中文摘要：本文选择太湖流域的东村进行田野调查，发现传统社会水域保持清洁的原因是：农业社会长期形成的生产、生活方式有利于圩田系统的生态平衡，并且，村落的社会规范及村民的道德意识也有效地约束了村民的水污染行动。90年代以来，东村及其周围水域被迅速污染。水域污染问题主要不是科学技术问题，而是经济社会问题。利益主体力量的失衡、农村基层组织的行政化与村民自组织的消亡以及农村社区传统伦理规范的丧失是造成水域污染的主要原因。与市场经济体系相适应的法律制度建设是解决水污染问题的根本途径。

关键词：水污染；生态伦理；利益关系；社会失范

1 Introduction

Taihu Lake Basin is famous for abundance of rice and fish in China. Meanwhile, it is an important industrial and commercial base and an area with abundant tourist resources of China too. To a great extent, Taihu Lake Basin is rich and populous just benefiting from its abundant water resources and various water environments. However, its pollution is becoming serious day by day in recent years. The water shortage phenomenon has already appeared in many town and villages.

Through the ages, people produce and live on this land. The river is still clean by the

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beginning of 1980s. What's the feature of the way of production and life style of the forefathers in ecology? How do they safeguard their living environment? With the high economic growth, the water pollution problem is becoming serious day by day. Especially after entering the 1990s, the problem of environmental pollution including water pollution has already become one of the most serious factors of restricting China's economic development. Then, how to explain this environmental problem worsened rapidly?

The author thinks that the water pollution is mainly a socioeconomic problem rather than a scientific problem or technical problem. And this paper tries analyzing the water pollution in terms of sociology.

The materials here are mainly collected through the field study. In autumn and summer of 1995 as well as autumn and summer of 1996, the author did the field study for more than two months in Dongcun Village in Taihu Lake Basin. In addition, the author interviewed the village heads as well as the related departments of the town and the county (city).

Through the contrast, this paper attempts to find the answer that why the "traditional" water area of Dongcun Village is not polluted during the long period while polluted rapidly since the 1990s.

2 Why is the water area of Dongcun Village not polluted during the past long period?

Through the field study and literature study, the author finds that Taihu Lake Basin keeps the good ecological environment in the history of more than millennium. Weitian[圩田] (low-lying paddy fields surrounded with dykes) system leaves us abundant ecological legacies. These ecological legacies not only display on the material aspect but also on the cultural aspect.

2.1 Material legacies of the Weitian System

There is an early record of reclaiming Land from the Lake in Taihu Lake Basin. Wu City State has ever built the city and reclaimed Land from the Lake in Gucheng. "Wu City State builds the city in Laizhuyi, and Weitian is attached to the city, becoming rich soil later."(Research Team of Agricultural History in Taihu Area, 1990: 47-48) Taihu Lake Basin formed its Tang-Pu[塘浦] Weitian system progressively after the middle period of Tang Dynasty[AD618-907]. "There is a Tang within 5 to 7 li (1 li=0.5 kilometers) and Pu within 7 to 10 li" in Taihu Lake Plain in Wu and Yue period. Weitians are among the Tangs and Pus(Research Team of Agricultural History in Taihu Area,1990: 62).. Although there are changes later, the basic pattern doesn't change much.

The Weitian system in this paper refers the geographical environment formed by field,

ground and water areas as well as the ecosystem formed by the people and other living beings in this environmental. According to the investigation in Dongcun Village, the basic elements and functions that form the Weitian system are as follows.

Land

Land, also called the non-irrigated farmland, is mainly along the embankment of the river. It is about 1 meter higher than paddy fields; and river usually can not flood it. Mainly, there three functions of the land for the to people. First, residential area and village are located there. Secondly, it is an important means of production, vegetables, mulberry tree, etc can be planted there. The levee along the river is the isolation strip of the river and paddy fields.

Paddy field

Field, also called the paddy field, corresponds to ground. It is slightly higher than the water level in rivers. Rice, wheat and rape are mainly planted in the field.

Water area

The space beyond the levee is river or lake. The main function of the water area is as follows, regulating the water level, offering the irrigating water, admitting the drainage water of production and living; offering the potable water and washing place for people and livestock. What's more, it is also important traffic passway as well as important means of production. In addition, it is not only the place that the fisherman depends on for existence, but also important place that ordinary villager to obtain food, fodder and fertilizer.

Villagers, in the Weitian system, survive and develop as a ring of the biological chain. As a ring of the biological chain, villagers have participated in the material and energy circulation in Weitian system. The energy of the Weitian system mainly comes from the illumination of the sun. The circulation of energy and material is an important condition for ecosystem to maintain balance.

2.2 The spesific way of production and life style

In an ecosystem, circulation utilizing of material and energy is an important condition for it to keep balance. Villager, as a member of the Weitian ecosystem, his activity can destroy as well as promote the systematic balance. The Dongcun villagers get used to utilize the offal fully gradually during the long practice time of production and living experience. They promote their production and make life better by turning waste into wealth, making the ecosystem balanced.

In the traditional society, the production and life offal has the following characteristics from its material shape. Firstly, it is mainly natural material such as earth or biological material, without toxicity usually. And the biological material can generally be degraded under natural conditions. Secondly, offal can usually be turned into the material worth utilizing under certain work.

It is a very important way of making use of waste and promoting ecological balance that farmers carry sludge from the riverbed to be used as manure. The river sludge is the silt deposited in a river or lake. The source of the river sludge includes: earth of the land and paddy field, which flows into river with rainwater and precipitates; water biological remains in the water areas; and offal that people throw into the river. The river sludge is high-quality fertilizer for mulberry tree or summer crops such as wheat and rape. Meanwhile, it has quite good function to resist the freezing for the winter crop. While collecting manure, the activity of dredging up sludge from river makes the riverbed clean^①.

Obviously, the activity of dredging up sludge from river is a kind of production activity of coordinating interest. As for the individual of dredging up sludge from river, he does hard work, while gets benefit (fertilizer) at the same time. The quantity of the river silt and his hard working intensity forms certain relevant relations. Under the condition of rare fertilizer, relatively abundant workforce in the traditional agricultural period, the river silt is unlikely to pile up very thick. Generally speaking, the interests of the individual and community are coordinated. Because he makes contribution to the regional river unblocked as well as soil erosion preventing while benefiting.

Garbage disposal has a similar situation too. The traditional native society can be called a society with rubbish while without wastes. This is a society that the wastes fully utilized. People are transforming and utilizing rubbish while manufacturing them, making the rubbish become useful things. The difficulty of the urban garbage disposal mainly lies in the family or factories, shops, which put the things not wanted to use into the garbage bin, and the wastes is produced then. In the countryside, the concept of putting into different categories and utilizing has already formed in the villager's mind when the rubbish is about to be produced. Things such as leftovers which will not be eaten, is put in the pigwash barrel or chicken feed basin. The excrement of people, domestic animal and poultry is good fertilizer of crops, placed on the appropriate place. Plant ash, dust, rotten vegetable leaves, etc, are set in dust heap. The others such as withered branch, fallen leaves and paper scraps etc, can all be put into the cooking stove and burnt. After burning, only plant ash is produced, that is the farmyard manure.

2.3 The social regulations and moral self-discipline

As a whole, personal behavior of chasing benefits coordinates with the ecological balance in Weitian system in the traditional society. However, the personal action does

^① There is no villager to dredge up sludge from river in the area of Dongcun Village since the middle of 1980s. The silt accumulates in the river bed over a long period, already being a big adverse effect on leveling protective embankments to facilitate floodwater discharge and shipping. Some towns have to suck and pump silt with the help of machines. This proves that the traditional activity of dredging up sludge from river is an important activity of keeping the Weitian system running well and ecological balance in another perspective.

not always conform to the interests of the whole community. The personal behavior of chasing benefits does not always go to safeguard the ecological balance naturally. In the long history, the keeping of Weitian system ecological balance is also depending on social regulations and moral self-discipline.

The social regulation safeguarding the public interests of the community

The northerner holds an attitude of criticism to “closestool culture” of the South. This is very apropos. The closestool is scrubbed in the river, which is not sanitary. So in the opinion of the people living in another culture background, this kind of activity seems not to be restricted. But in fact, the villagers' activity is limited by tangible or invisible rules.

The river pier, as the public sphere, there are a series of comprehended rules while without being told in the production and life practice. Get up early in the morning, every household goes to the river pier to carry water. Clarifying one night, the water is the cleanest at this moment. The time of washing clothes is generally after the breakfast. So, it often staggers with the time of washing rice and vegetables. Even meet, villagers will account for a piece of clean water area respectively. The villager who gets up early in the morning to wash dirty clothes will be grumbled by others. As for brushing closestool, it is in the place with some distance from the river pier. People can throw some dirty things away at the river pier, but can not throw away at their will. In a word, all activities there are regular.

Moral self-discipline

In the traditional rural community such as a village, people's behavior is not merely ruled by the community's norm, but also restrained by the personal moral emotion and moral consciousness. In the traditional society, the self-discipline from one's heart has a strong constraint on his impermissible behavior.

All Dongcun villagers still remember such minor story. One decade ago, people wondered which teenager had broken an empty bottle which was to install pesticides into pieces in the field. On seeing, people condemned without exception. Later, this was found by an old man in the village. And he squatted to pick up the broken glasses. For a very long time did he pick up all the broken glasses. This was not because he was free then. However, it was the sense of responsibility and moral conscience sense drove him to do so.

In the region of rivers and lakes, people often go barefoot. The farm work of transplanting and pulling up rice seedlings as well as hoeing up weeds etc, often needs barefoot working. Sometimes, people also need to do agricultural work with bare hands. So, all the fields, edges of fields and roads must keep clean. People must make sure that there is no glass, bowl slice, piton or some other things like that, so as not to prick their hands and feet. People break bowl or bottle because of carelessness once in a while, and they will then pick up every piece and throw away to some special places

in the village. If child breaks bottle because of carelessness, the adult will on one hand teaches the child should not to do so, on the other hand, he will pick up the broken glasses at the same time. And the adult will deal with them carefully. It is not to overstate that you couldn't find a piece of broken glass in the paddy field and land one decade ago.

The keeping and continuity of the village ecological ethics is mainly through children socialization, and handed down from generation to generation. At home, the adult will tell his child which should do and which shouldn't do. In the village, children's behavior gets close attention of everybody. The children will receive the adult's criticism face to face if the thing they do is resistant to the regulations. Otherwise, the adult will feedback the information to their parents, and the parents will discipline their own children. After the child grows to manhood, the moral emotion and moral consciousness from his heart often become a kind of invisible restrained force. This makes them keep the ecological balance of the Weitian system consciously.

It needs to declare that personal action is influenced by factors in many aspects. It is urged by the interests as well as restricted by the internal moral value and the external social regulations. This is a result influenced synthetically. The way of production, life style, social regulation and moral consciousness formed in the traditional society, can only safeguard ecological equilibrium under special condition.

3 Why is the water area of Dongcun Village polluted rapidly since 1990s?

Dongcun Village is located in Taihu Lake Basin, and the rainfall is plentiful. The average yearly rainfall for many years in the county which it belongs to is above 1000 millimeters. The long-term precipitation is about 1.2 billion cubic meters in the county. The passage water is relatively large. The normal yearly quantity is about 6 billion cubic meters. The passage water is about 5 times of the rainfall precipitation. So, the river is difficult to be polluted in normal cases.

However, the water pollution problem has been becoming serious day by day since the 1990s. Taking the water area that Dongcun Village locates as an example, villagers have been drinking the river water all the time in history. At the beginning of the 1990s, the water in the river presented strange smell once in a while. In 1994, the water in the river has already been unable to drink. The fishes and shrimps in the river also presented strange smell, unable to eat. At present, the fish in Dongcun Village and its regional natural river and lake nearby have been already unable to eat.

Why are Dongcun Village and its regional water areas nearby polluted rapidly? The main reason is the industrial pollution. And the author here takes the pollution of L factory as an example to analyze.

Y is called Engineer Y respectfully by people. In the Movement of Educated Youth Went to and Worked in Countryside and Mountain Areas, Y came to the Beicun Village from a city. After resuming college entrance examination, Y was admitted to a university, majoring chemical engineering. It is said that Y got doctorate degree of chemical engineering later.

There is a chemical factory in Beicun Village. And the production technology is always offered by Y. Due to the danger that the chemical factory pollution has on human body, the villagers joint together and object to the continuing running of the chemical factory.

Dongcun Village and Beicun Village belong to the same town, and not far apart. An "enthusiastic person" introduces Y to the cadres of Dongcun Village. Dongcun Village has been suffering from finding the economic and profitable project all the time. Through the introduction to the intermediary, Y has reached the agreement of operating factory with Dongcun Village. The intermediary became an important participant of L factory later.

Dongcun Village has built up some factories and workshops on the bank of the river of the provincial boundaries. These are called "Village Industrial Area". The newly-built chemical factory, L factory is set up on the basis of a bankrupt factory originally in the "Village Industrial Area". The key factors of the factory such as production technology, raw materials and product are all controlled by Y alone.

The sewage of L factory is discharged without treatment. The factory has built a sewage pool. In the daytime, the sewage of the factory is put into the sewage pool. At night, the sewage is pumped into the river silently with the water pump. The north of the sewage pool and the farmland is only separated by a low bank. The meddlesome crayfish like punching. And the sewage flows into farmers' rice terraces from the crayfish's hole. A farmer finds this situation, and carries on a negotiation with Y. Y Compensates the peasant 500 Yuan. The incident that the sewage flows into the farmland river happens occasionally.

Such a chemical production factory doesn't have the treatment device of pollution. Teacher P who lives not far from L factory mentions the situation of the pollution discharge (From the Record of Interviewing, on the night of September 2, 1996). L factory usually discharges waste gas at 2-3 o'clock in the early morning. The villagers often wake up due to the stimulated waste gas of the factory. Sometimes, they discharge the waste gas in the daytime and at dusk.

Most of the sewages that L factory produces are discharged into the river of the two provincial boundaries. But the villagers of downstream area have not conflicted with it yet. Pollution produced by L factory to Dongcun Village nearby, such as the water pollution and air pollution are still going on. So, Dongcun villagers carry on negotiations with the factory constantly. They also conflict with the village and town leader.

(The description mentioned above happened in the middle period of the 1990s. By 1999, because the situation is getting tense, L factory has already moved away from Dongcun Village. But the action mode like L factory has not disappeared.)

3.1 The interest's perspective

From the very beginning of the pollution discharge, L factory has formed the interests' connections network with the relevant persons and groups. As regards of the single stakeholder (the individual or group involved in the contamination accident interests), the action related to contamination accident that he makes mainly depends on these factors such as the comprehension, accuracy and timeliness of the information. This also depends on the comparison of the cost and income related to pollution action (objecting to, agreeing with or neutrality), as well as the position of the social relationships in the network.^①

The table below reveals the information acquiring of different stakeholders, cost-income, characteristics of the action decision and organization in the contamination accident. We can find out that the stakeholders can be divided into three groups in the Table 1. The one group draws advantage from environmental pollution; they are formed by the factory owner, intermediary, factory administrators and some village heads. They grasp the comparatively accurate, overall and prompt information. And they also grasp the initiative of taking action (to pollute or not to pollute). Because of the consistency of interests, the interest group is comparatively complete. Another group is formed by the villagers in the community and the crowd of downstream. They are victims. They may lose possible action because of the difficulty of getting any environmental pollution information. Or they seem powerless, due to the inaccurate, not complete and not in time formation, as well as facing at the strong benefited group of the administrative joint network. Most of the actions are

^① The stakeholder is only the "basic rational economic man". The "basic rational economic man" is an assumption of this article. Its main characteristics are (i) Weighing the interests of one's own action, or cost-benefit analysis. (ii) Some cost or income factors can only be judged roughly, e.g., from the judgment of nominal level and ordinal level, it is difficult to reach to the accurate quantity. Therefore, it is sometimes difficult to make the decision of income maximizes. (iii) Because of the difference of the schooling, production and living environment and the changing of time, the difference also exists in the economic reason.

individual's spontaneous action or collective behavior once in a while. Factory workers can be regarded as the middle state group. They are beneficiaries as well as victims. From this point of view, under the present condition, the victim's action is still unable to prevent the pollution discharge of the factory.

Table1: Interest's Analysis of the Pollution and Antipollution

| Stakeholders | Information Acquiring | Comparison of Cost and Income | Action Decision | Organization Characteristics |
|--|---|--|--|--|
| Y, the factory owner | Grasping the exhaustive condition. Understanding the factory, village and town leaders, administrative executives of the higher authorities and the relevant policies and regulations of the country. | The cost is very low, while the income of the products is very high, due to the non-treatment of the pollutant. Only need to undertake some risks. Most risks have already been dissolved by the cadres, intermediary, factory administrators and administrative executives. | Under the condition of unchanged external policy and legal system, he can produce at his will and obtain enormous profits. When villagers begin to object to it, he employs his capability to influence the relevant leaders. He can also employ a small amount of money to compensate the economic losses for some villagers. | To some extent, he can handle or influence the people on the joint of administrative network. |
| The intermediary, and factory administrator. | The grasped information is relatively complete. | Undertaking certain risk; with higher economic incomes. | In order to obtain the high income, he will take risks. | In the position of half edge of the administrative network. |
| Village heads | The grasped information is overall. | With some risk costs including economy and politics, they have some economic income and political achievements. | Facing a dilemma, they will receive pressure of different groups, whether continue running the factory or not. | In the joint of the administrative network as well as the special blood and geopolitical tie in the village. |
| Town heads related | The grasped information is overall. | With some risk costs, they have some political achievements. Because the | Under the current local "economic and political" condition, the income is greater | In the joint of the administrative network. |

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|-------------------|--|---|--|---|
| | | regional economic indicator is a major means of weighing the achievements. In addition, there may be some other trades. | than the risk cost. | |
| Factory workers | Understanding the condition of the factory to some extent. | Having the chance of employment, while taking the risk of damaging health at the time. | Both will be Ok. | Flowing frequently, they have not formed the organization. |
| Dongcun Villagers | Obtaining the pollution discharge information of L factory from the sense organ. Can't comprehend the relevant laws and policy thoroughly. Administrative executives of the village and town let the public believe that the pollution discharge of L factory has rationality. | The direct victims of L factory's pollution discharge. Compared with income, the cost is very high. | Struggling with L factory constantly. They can get a small amount of compensation for the prominent economic losses (for instance, poisoned paddy field). But, the losses difficult to assess can not be compensated. They have been attempting to prevent the factory production all the time and protest in the town government. | The traditional patriarchal clan, religion and economic organization have already disintegrated, and it is unable to resume. The present administrative network refuses to accept them. The self - organization has not produced yet. |
| Downstream crowd | Lacking information. The downstream crowd belongs to different administrative areas, and the information transmission is ineffective. | The direct victims. | Have not taken action, can not take action either. | Un-organized crowd. |

3.2 The state-society perspective

The state-society relationships are a pair of important categories for sociology study.

According to the current law, the villagers' committee is villagers' autonomy organization. While analyzing from Dongcun Village and the area around, the essential feature of the administrative village is "administrative" but not villager's autonomy. In fact, the villagers' committee of Dongcun Village is just prolonging of the administrative organ of higher level. The village heads are appointed by the leaders of the towns. If not obedient, they can be replaced. The heads' achievements in the village are examined and evaluated by higher authorities instead of villagers. The village heads are mainly responsible for the institution of higher level. So, the administrative village is in fact a formal organization in the administrative network.

Comparing to the administration of the formal organization in Dongcun Village, the self-organization is nearly in blank state. The original existing self-organization has already withered away, while the new one has not been born yet. In the traditional society, villagers have some self-organizations, for example, the coordination and organization of the water conservancy in traditional agricultural production (Fei,1939:170-173). By the Period of People's Commune, this function is replaced by the collective organization. And the institutional framework withers away by itself. After liberation, the private ownership is replaced by the public ownership. So, the organization such as silk trade in the traditional society has also passed out of existence. The force of patriarchal clan in Dongcun Village has always been very weak. In addition, the religion, temple fair, etc., are forbidden by the ideology after liberation, have already been rooted out. And the new self-organization has not been born either.

It is obvious that the country-social strength is in out-of-balance state in Dongcun Village. And just because of the out-of-balance relationship of the country-social strength, the water pollution problem aggregates day by day. In the pattern of this water pollution interests, the factory owner should be against and conflict with the villager-nation benefit community. However, the factory owner has realized the power of national strength. Then, he and the cadre who exercises state power form the interest's community. Of course, the action of pollution discharge can still be halted if social forces not lose overly.

The out-of-balance of the country-social forces perhaps will impel the forming of the villagers' self-organization, or produce the collective behavior of antipollution instead. In fact, there have already been collective behaviors many times. And villagers have gone to the town government to protest for many times. But villagers' protest has not made the pollution discharge of the factory stop.

3.3 Analysis of the social anomie angle

Due to the too fast speed of the division of labor, the social structure changes

violently and the old common value norm loses function in the social connection and coordination, while the new ethic regulation hasn't been born in time. Durkheim call such social state caused by this the "anomie". [3] (pp. 146-169)

The traditional social regulation and normal consciousness has contacts with the traditional production means and life style. First of all, the traditional ecological ethic takes shape in the long-term agricultural production. At that time, people's strength is faint and the tool lags behind relatively. So, in order to obtain the most material income with the least manpower, they have to utilize the material and energy fully. Secondly, the control function of such ecological ethics is mainly confined to the small community like village. In a village, people are carrying on the face-to-face, direct interdynamic. People know well each other. Every personal gesture is in the visual fields of others. Once derailing, other people will make some comment. And this will cause social pressure in many aspects for a long time. However, the traditional ecological ethics in the community has already lost the due impact on the pollution discharge activity of L factory, whose characteristic is of tight organization.

According to the general rule of market economy, the pollution discharge activity should be restrained by the law. The legal text protecting the environment is existed. But such legal text has not implemented to the subjects who take action yet. In Dongcun Village, the legal text performs practically no function to the polluters.

The countryside of China is the area with weak legal system. Moreover, the administrative decree has replaced the will of the law over a long time after liberation. So, the general idea is that the administrative decree or leader's will has the most effective. While this kind of prevents pollution from administrative decree or leader's will is just formalism.

It is obvious that in the place such as Dongcun Village, the traditional regulation has lost the original control. While the new social regulation and ecological ethic hasn't produced or hasn't played the due effect. Therefore, social anomie such as the water pollution phenomenon is unavoidable.

4 Conclusion

4.1 Pollutants

The pollutants is mainly natural things in the traditional period. Among them, the majority of the organic matter such as remains of animals and plants and animal's excrement, etc., can be degraded. However, the kind of the present pollutant increases greatly, and the compositions are more complicated than that of in the traditional society. Some pollutants such as the waste water of the chemical product factory have toxicity. Moreover, it is difficult to be degraded rapidly. So, from the viewpoint of the material aspect, the present pollutant has a great danger to the mankind. It will be difficult to deal with it, and the cost will be high too. However, the difference of the pollutants can't be the excuse of current water pollution, because the technical level of

treating the pollutant has already been improved greatly. And most pollutants can be dealt with or utilized again.

4.2 stakeholders

Compared with the traditional society, there are more interest based groups than that of in the earlier time. In a traditional village, villagers carry on the face-to-face interdynamic. But, the stakeholders of the pollution discharge of L factory have been diversified. The current stakeholders' actions are more rational, especially those who have been long educated or with relatively abundant political and trading experience. Moreover, their actions are instrumental-rational one. The ideas related to the market system is prevailing and will even play a leading role in daily life.

4.3 market system

The enhancement of the personal rationality can be regarded as the result of the market-based processing. But the market mechanism demands to restrain the personal behaviors with regulations at the same time. Law and social regulations restraint lag far behind the growth of the personal rationality. So, social anomie is unavoidable. Corresponded to it, the traditional ecological ethics loses its restraint in daily life too, and in withering away.

Construction of legal institution that is suited to market economy system is the basic means to solve the problem of water pollution. Environmental education and cultivation of the consciousness of environmental protection of residents especially the local leading cadres of all levels are very important. After "Zero-point Action" of Taihu Lake, the environmental protection pressure on Taihu Lake Basin is obviously strengthened. And L factory moves out of Dongcun Village. However, the task of legal institution construction suited to market economy system and environmental education and cultivation of the consciousness of environmental protection of residents especially the local leading cadres of all levels is still very arduous.

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