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Application of fuzzy comprehensive evaluation model in regional social stability

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ABSTRACT

In order to reveal the social stability degree of local province in China, the fuzzy comprehensive evaluation model is used in this paper. By the old reference analysis, evaluation indicator choice, evaluation indicator system construction and judgment matrix, the fuzzy comprehensive evaluation model can effectively research provinces' social stability condition. For illustration, 7 first-level indicators, 30 second-level indicators as well as one 146 third-level indicators are designed, in which seven indicators include the violent terrorist crimes, the domestic and foreign hostile forces, three non-campaign, extremism, national identity deviation, ethnic differences, income-consumption-social security and so on. The empirical results show that the total score of social stability is 71.13 in Xinjiang Uygur Autonomous Region. The empirical research has revealed that the first countermeasure is to conduct the maintenance of social stability for a long time in Xinjiang, the second one is to do a good job in the field of national unity, the third one is to finish the religious work well in Xinjiang, and the fourth is to improve people's livelihood in Xinjiang.

KEYWORDS

Fuzzy comprehensive evaluation; Social stability; Xinjiang.



INTRODUCTION

Social stability is the dynamically and relatively balanced state in the the historical development of human society, which shows the stable state, relative to social unrest, social disorder and social turmoil. It includes the political & social stability, economic stability, social order and stability as well as emotional stability. So the social stability is the historical, comprehensive and dynamic concept, which is the result of a variety of economic factors, political ones, cultural ones and others. As long as the overall institutional framework of society has not changed at all, or the overall institutional framework is not sharply changed in the short term, the community is in a stable state.

Deng Weizhi (2003) proposed the three indicators measuring social instability: (1) the degree of urbanization growth; (2) sex disorder and its extensive expansion, as well as the disappearance of their social limits; (3) the greatly increasing non-institutionalized religious phenomenon. Estes Morgan (1976) put forward six indicators to measure the degree of social instability: (1) the social philosophy and social goals which reflected in country's constitution, official documents and key government policy statement; (2) the level of individual needs; (3) the level of the domestic resources to meet the social needs of the residents; (4) the degree of the political stability in a special moment; (5) the social forces of the family structure as a basic unit of society; (6) the existence of cultural forces between different groups concerning the historic traditions, values, customs and beliefs.

In the early 1980s, American foreign policy research institute proposed the political system stability index (PSSI), including social unrest index, index-conflict countries and the potential index conflicts. The foreign scholars proposed three empirical indexes measuring social unrest: (1) the urbanization growth; (2) the sexy chaos and widespread expansion and the disappearance of its social restrictions; (3) the rapid growth of the non-institutionalized religion phenomenon. In 1984, six indicators of the most serious social instability were given by Estes: (1) autocratic elites in the social organization; (2) the human needs unable to be met seriously; (3) the increasingly short of social resources; (4) the political unrest; (5) the family structure in a state of collapse; (6) the traditional cultural forces in a state of collapse.

Thus, the foreign scholars and official think-tank have mostly constructed the social stability index system from a sociological perspective. However, there are few ethnic and religious indexes, especially religious alienation, terrorism and extremism and other factors. In addition, they only lay the emphasis on the qualitative research paradigm, lacking the quantitative empirical research significantly.

In China, Song Linfei (1999) earlier proposed social risk early warning systems against social instability, specifically including 16 indicators such as the misery index system, the corruption index system, the poor/wealthy index system and the anxiety index system. In 1995, Song Linfei (1995) proposed the comprehensive index of social risk warning, including 18 police sources indicators (e.g.: unemployment, inflation, corruption, crime and international ideological opposition), 13 warning signs indicators (e.g.: panic buying, complain, gossip and international political debate), as well as 18 alarm indicators (e.g.: demonstrations, social unrest and international political interference). In addition, Song Linfei (1999) proposed the social risk warning core index, including 14 indicators such as unemployment, inflation, poverty rates, crime, and others. Furthermore, Song Linfei (1999) also proposed Chinese social risk early warning system, involving 18 indexes (e.g.: income stability index, polarization, and corruption), 10 indexes (e.g.: unemployment, inflation and others), as well as 12 indexes (e.g.: crime rate, emergencies, etc.).

Based on the follow-up study on the social situation of China's social stability, the Chinese research group (1997) proposed the binary evaluation system combined with "objective indicators" and "subjective indicators". The objective indicators included social conflict (e.g.: student strikes, demonstrations, petitions, suicidal, self-flagellation, religious conflict, ethnic conflict, mob, clan fights and mob riots) and social problems (e.g.: family problems, problems of the elderly accidents, urban traffic congestion, illegal buildings, violent crime, gangs & organized crime, jobless beggars, industrial accidents, gambling, alcoholism, suicide, drug abuse, infectious diseases and mental illness). Subjective indicator referred to the social psychology, which meant the public ideas and satisfaction degree relation to public system, social life, social order, economic life, government efficiency, environmental conditions, cultural life, national status, family life, personal development, political participation and others.

Tao Delin (1999) argued that social stability was the systems engineering, including four aspects the stable political situation, the economic stable situation, the ideological and emotional stability and social stability, etc. The factors affecting China's social stability are very extensive and complicated, involving the economic development speed issues, the reform problems in state-owned large and medium-sized enterprise, the unemployment problem, the gap problems between the rich and the poor, the environmental pollution and the ecological imbalance, the natural hazards, corruption, the ethnic or religious or Taiwan issues, superstition, as well as the foreign factors etc.

Niu Wenyuan et al (20003) proposed the early warning system for the social stability on the basis of social combustion theory. The warning system was related to the social fuel materials (factors) that caused Chinese social unrest, including the corresponding social unrest supporting factors and motivating factors that ignited the social unrest and these factors, which was relation to the nature, economy and society.

Zhu Qingfang established the index system of social economic development, the social stability index and the index system of social order in China. The social stability index included six categories of indicators, including the inflation rate, the actual unemployment rate, the urban social security coverage, the population of the poor in the urban regions and rural ones, the income gap between the urban and the rural, as well as income gap between urban and rural areas. The social order index included population rates per one million of the national population, the criminal case rates per ten thousand of the national population, the corruption and bribery criminal case rates per one hundred thousand of the national population, the public order cases per ten thousand of the national population, as well as accident mortality per one hundred thousand of the national population.

Therefore, the domestic scholars and research institutions pay more attention to the analysis of the social instability factors under the local environment and the construction of index evaluation system. However, the region-related stability research is still poor, especially system deconstruction of Xinjiang's unstable factors.

EVALUATION INDICATOR SYSTEM OF REGIONAL SOCIAL STABILITY

Based on the results of preliminary research, the evaluation system of the social stability in Xinjiang was put forward, including 7 first-level indicators, 30 second-level indicators as well as one 146 third-level indicators. Among them, seven indicators included the violent terrorist crimes, the domestic and foreign hostile forces, three non-campaign, extremism, national identity deviation, ethnic differences, income-consumption-social security and so on.

Violent terrorist crime

The so-called violent terrorist crime can be divided into two level indicators, including the international terrorism characteristics, the latest trends of Xinjiang's violent terrorist crime in twenty-first century, violent terrorist crime forms of Xinjiang's Muslim women, the number of crimes related to national security, kinds of violent terrorist crimes in Xinjiang nearly ten years.

Table 1. The evaluation and detection index system of violent terrorist crime

Two level index	Three level index	Qualitative / Quantitative	Weight
The characteristics of international terrorism	Internationalization of terrorism	Qualitative	0.2
	Extremes of thought and action	Quantitative	0.1
	Political goals	Quantitative	0.1
	Well-organized movement	Quantitative	0.1
	Terrorism with a high-tech means	Qualitative	0.4
The newest trends of Xinjiang's violent terrorist criminal activities	Violent terrorist is the main means of three forces to conduct separatist activities	Quantitative	0.2
	The violent terrorist crime action obviously shows the trend of unification	Quantitative	0.2
	The organization degree of terrorist organizations is being strengthened	Quantitative	0.2
	Violent terrorists are increasingly becoming younger and younger	Quantitative	0.1
	Muslim women participate in the violent terrorist crime	Quantitative	0.3
The participating form of Muslim women in violent terrorist crime in Xinjiang	Campaign for reactionary propaganda	Qualitative	0.1
	To join in "Yijilate" gang	Qualitative	0.1
	To become the human bomb	Qualitative	0.1
	To participate in the so-called "jihad"	Qualitative	0.1
	To lure male to make crimes	Qualitative	0.6
The number of criminal related to endangering national security	The criminal numbers of endangering national security of the imprisoned men	Quantitative	0.2
	The criminal numbers of endangering national security of the imprisoned women	Quantitative	0.2
	The criminal numbers of endangering national security of the released women	Quantitative	0.2
	The criminal numbers of endangering national security of re-education through labor	Quantitative	0.2
	The families numbers of criminals of endangering national security	Quantitative	0.2
Kinds of violent terrorist crimes in Xinjiang	The serious violence criminal relation to hit, robbery and burning	Qualitative	0.2
	The intentional killing	Qualitative	0.2
	The serious injury	Qualitative	0.1
	Hijacking	Qualitative	0.2
	The armed attack	Qualitative	0.1
	The explosion	Qualitative	0.1
	The destruction of buildings and facilities	Qualitative	0.1

In order to accurately make the evaluation of violent terrorism crime, the two level indicators can be refined further.

Firstly, the characteristics of international terrorism are decomposed into internationalization of terrorism, extremes of thoughts and acts, political purposes, rigorous organization, as well as terrorist means with the high technology.

Secondly, the new trend of Xinjiang’s violent terrorist criminal activities in twenty-first century can be divided into violent terrorist that is the main means of three forces to conduct separatist activities, the obvious trend of unification of the violent terrorist crime action, the strengthened degree of terrorist organizations, the younger and younger violent terrorists, as well as Muslim women in the violent terrorist crime.

Thirdly, the participating form of Muslim women in violent terrorist crime in Xinjiang can be divided into campaign for reactionary propaganda, joining in "Yijilate" gang, becoming the human bomb, participating in the so-called "jihad", as well as luring male to make crimes.

Fourthly, the number of criminal related to endangering national security can be divided into the criminal numbers of endangering national security of the imprisoned men, the criminal numbers of endangering national security of the imprisoned women, the criminal numbers of endangering national security of the released women, the criminal numbers of endangering national security of re-education through labor

Fifthly, kinds of violent terrorist crimes in Xinjiang can be divided into the serious violence criminal relation to hit, robbery and burning, the intentional killing, the serious injury, Hijacking, the armed attack, the explosion, as well as the destruction of buildings and facilities.

Foreign and domestic hostile forces

Foreign and domestic hostile forces refers to the forces group, which take the use of Chinese perplexing social contradictions, to exaggerate the negative effect in Chinese society, and make the discontent to the Communist Party, the society and the government, deny the present social system and the existing system with the mode of ruin, smear and attack, in order to achieve the disorderly party or political chaos. As a part of the domestic and foreign hostile forces, East Turkistan shows the terrorist forces with the wide scope and deep influence, which has formed the most unstable geopolitical factors in the pattern of China and Central Asia after the cold war. Akto Baren Township Riot (1990), Urumqi Terrorist Bombing (1992) and Hotan City Riots (1997) were looked as terrorist attacks in China, which was made by the backbone of the molecule as religious extremism.

Based on the above analysis, foreign and domestic hostile forces can be divided into means of anti-China Western forces, characteristics of ethnic separatism forces, characteristics of violent terrorist forces, and types of religious extremism (see Table 2).

Table 2. The evaluation and detection index system of foreign and domestic hostile forces

Two level index	Three level index	Qualitative / Quantitative	Weight
Means of anti-China Western forces	The implementation of double standards of America’s anti-terrorism	Qualitative	0.2
	To support Xinjiang’s personnel who flee	Qualitative	0.2
	To protect Xinjiang’s personnel who flee	Qualitative	0.1
	To give secret support to “east Turkistan” forces	Qualitative	0.5
Characteristics of ethnic separatism forces	Running dog fed and enticed by anti-China Western forces	Qualitative	0.1
	To collude with violent and horrible force	Qualitative	0.1
	The mutual penetration with religious extremism	Qualitative	0.1
	The ethnic separatism forces and Xinjiang’s ethnic separatist forces are birds of a feather	Qualitative	0.1
	Ethnic separatism and religious extremism is the ideological roots of rampant Xinjiang “three forces”	Qualitative	0.1
	Under the cloak of religion and ethnic	Qualitative	0.5
Characteristics of violent terrorist forces	To conduct serious terrorist events	Qualitative	0.1
	Violent terrorist activity regions spread to the mainland in China	Qualitative	0.1
	The primary attacking targets are the ordinary people	Qualitative	0.1
	The foreign and domestic terrorists collusion each other	Qualitative	0.1
	Fully supported from anti-China Western forces	Qualitative	0.2
	“East Turkistan” organizations are the main terrorists	Qualitative	0.2
	Violent terrorist criminals often shout “holy war” slogan in the actual commission of crimes	Qualitative	0.2
Types of religious extremism	East Turkistan Islamic Movement (ETIM)	Qualitative	0.2
	Al Qaeda	Qualitative	0.2
	“Yi Jabu” organization	Qualitative	0.2
	World uighur congress	Qualitative	0.2
	“Yijilate” organization	Qualitative	0.1
	“Wahhabi” denomination	Qualitative	0.1

Three illegal activities

The so-called three illegal activities refer to kinds of activities including the illegal religious activities, the illegal religious propaganda and the illegal religious network dissemination. It is well known that today's terrorists use religion as a pretext for terrorism, so that the illegal religious activities is banned repeatedly, which become the bad problems that can endanger social stability and long-term stability in Xinjiang in the period of social transition.

Based on the above point of view, three illegal activities can be decomposed into the illegal religious activities, the illegal religious propaganda and the illegal religious network dissemination (see Table 3).

Table 3. The evaluation and detection index system of three illegal activities

Two level index	Three level index	Qualitative / Quantitative	Weight
Illegal religious activities	Number of cases of illegal religious activities in recent five years	Quantitative	0.1
	Number of illegal religious activities into extreme activities in recent five years	Quantitative	0.2
	Number of illegal religious activities into the violent terrorist crimes in recent five years	Quantitative	0.2
	The number of minority juveniles learning Koran by means of illegal means	Quantitative	0.1
	Number of "Wild Imam" and "foreign Imam" that teach Koran without permission	Quantitative	0.2
	Number of Muslim women participate in the illegal religious activities	Quantitative	0.2
Illegal religious propaganda	Number of illegal religious propaganda within Xinjiang	Quantitative	0.2
	Number of illegal religious propaganda outside Xinjiang	Quantitative	0.2
	Number of illegal religious propaganda outside China	Quantitative	0.2
	Number of implementation of illegal religious activities by the use of mobile storage medium such as the multimedia card	Quantitative	0.2
	The vast majority of illegal religious propaganda is the Arabic version	Quantitative	0.2
Illegal religious network dissemination	Internet dissemination of religious extremist ideas	Qualitative	0.1
	Online incitement of violent terrorist crime	Qualitative	0.3
	Faking facts or disseminating violent terrorist rumors	Qualitative	0.1
	To take use of network software tools such as "SKYPE", "DIDI", "TalkBox", "YY" to conduct the implementation of illegal religious activities	Quantitative	0.3
	To promote extremism in the internet	Qualitative	0.2

Extremism

Extremism takes use of various forms of religion forms promote religious extremism and religious fanaticism, make terror and violence, and undermine the stability of state and society. The essence of religious extremism is antisocial, anti-humanity, anti-science as well as anti-civilization. Religious extremism purely belongs to political issues instead of the religious problems.

Based on the above views, the extremism can be divided into the religious belief extremism, the value extremism, the extremism of methods or attitudes that personnel get along with others, the extremism of ethnic customs, as well as the extremism of culture & art (see Table 4).

Others

There are other three first indicators in the regional social stability evaluation system. Firstly, ethnic identity deviation can be decomposed into the cultural identity deviation, blood relationship identity deviation, the political identity deviation, relationship identification deviation, as well as the national psychological identification deviation. Secondly, ethnic difference can be decomposed into the national and traditional moral difference, the national economy difference, the national culture difference, as well as the national customs and habits difference. Thirdly, "income-consumption-social

security” can be decomposed into economic security, income distribution, per capita consumption expenditure of urban residents, as well as social security.

Table 4. The evaluation and detection index system of extremism

Two level index	Three level index	Qualitative / Quantitative	Weight
The religious belief extremism	Misinterpretation of Islam teachings	Qualitative	0.1
	To Tamper with Islam teachings	Qualitative	0.5
	To deny Islam teachings	Qualitative	0.1
	To force others to have access to religious belief via violence	Qualitative	0.1
	To force others to believe one denomination via violence	Qualitative	0.1
	To force others to accept some religious doctrines via violence	Qualitative	0.1
The value extremism	To change others’ mainstream social values in the violent manner	Qualitative	0.2
	To challenge others’ mainstream social values in the violent manner	Qualitative	0.2
	To commit violence due to different personal values	Qualitative	0.2
	To commit violence due to different family values	Qualitative	0.2
	To commit violence due to different couple values	Qualitative	0.2
The extremism of methods or attitudes that personnel get along with others	To solve the contradiction between colleagues in a violent manner	Qualitative	0.2
	To solve the contradiction between himself and the boss in a violent manner	Qualitative	0.1
	To solve the contradiction between husband and wife in the same family in a violent manner	Qualitative	0.3
	To solve the contradiction between adults and children in the same family in a violent manner	Qualitative	0.1
	To solve the contradiction between social members in a violent manner	Qualitative	0.3
The extremism of ethnic customs	To forbid Uygur-related festive wedding, song and dance under the so-called Islam banner	Qualitative	0.1
	To confuse Uighur customs and Islamic etiquette	Qualitative	0.1
	To confuse Uighur customs and foreign customs	Qualitative	0.1
	To replace Uighur customs by Islamic etiquette	Qualitative	0.1
	To replace Uighur customs by foreign customs	Qualitative	0.2
	Women wearing Ji in Pavlovo clothes and young male with storage beard	Qualitative	0.2
	Student-related extreme words or deeds	Qualitative	0.2
The extremism of culture & art	To forbid Uygur-related festive traditional folk songs under the so-called Islam banner	Qualitative	0.2
	To forbid Uygur people to making festive traditional folk dance under the so-called Islam banner	Qualitative	0.2
	To forbid Uygur people to making face-to-face dance under the so-called Islam banner	Qualitative	0.2
	To forbid Uygur artists to sing songs under the so-called Islam banner	Qualitative	0.2
	To forbid Uygur artists to act Twelve Muqam under the so-called Islam banner	Qualitative	0.2

REGIONAL SOCIAL STABILITY EVALUATION MODEL

First step aims to establish judgment matrix of the layers, using the Delphi method and corporate sample. Suppose that judgment matrix is:

$$R_i = \begin{bmatrix} u_{11} & u_{12} & \cdots & u_{1j} \\ u_{21} & u_{22} & \cdots & u_{2j} \\ \vdots & \vdots & & \vdots \\ u_{i1} & u_{i2} & \cdots & u_{ij} \end{bmatrix} \tag{1}$$

And so on, the next layer judgment matrix can be given. The element values are denoted by d_{ij} .

The second step is to calculate eigenvalue of maximum and eigenvector of the judgment matrix. The approximate calculation method is used to have access to geometric mean value of all elements of in matrix rows. That is

$$\bar{w} = \sqrt[n]{\prod_{i=1}^n a_{ij}, i = 1, \Lambda, n} \tag{2}$$

Among them, $n=1, \Lambda, 6$. And get

$$\bar{w} = (\bar{w}_1 \Lambda \bar{w}_n)^{\frac{1}{n}} \tag{3}$$

Then have the normalization process, that is,

$$w_i = \frac{\bar{w}_i}{\sum_{j=1}^n \bar{w}_j}, i = 1, n \tag{4}$$

$\bar{w} = (\bar{w}_1 \Lambda \bar{w}_n)$ is eigenvector approximation, and a factor of relative weight.

The maximum eigenvalue of judgment matrix is

$$\lambda_{\max} = \frac{\sum_{j=1}^n (A\bar{w})_i}{n\bar{w}_i} \tag{5}$$

Among them, $(A\bar{w})_i$ is i element of the vector. A is judgment matrix.

If $CI \leq 0.1$, its consistency is acceptable. If its consistency is acceptable, the weight can be got.

Suppose that target weight of the main guidelines is $C=(C_1, C_2, C_3)$. Among them, c_i represents U_i proportion, $i=1, 2, 3$,

$$\text{and } \sum_{i=1}^3 c_i = 1, c_i \geq 0 \tag{6}$$

Set target weights of sub-criteria layer is

$$C_1 = (c_{1b} \Lambda c_{1j}), C_2 = (c_{2b} \Lambda c_{2j}), C_3 = (c_{3b} \Lambda c_{3j})$$

$$\text{Among them, } C_{ik} \text{ represents } U_{ik} \text{ proportion, } K=1, \Lambda, 3, \text{ and } \sum c_{ik} = 1, c_{ik} \geq 0 \tag{7}$$

The portal evaluation matrix is set for main criteria layer evaluation indicators U_i ($i = 1, 2, 3$) and fuzzy comprehensive evaluation collection B_i ($i = 1, 2, 3$) is given.

If separately considered indicators U_{ij} , and reviews extent is r_{ijt} , the fuzzy evaluation matrix R_i ($i=1, 2, 3$) is followed.

$$R_i = \begin{bmatrix} r_{i11} & \Lambda & r_{i15} \\ M & M & M \\ r_{in1} & \Lambda & r_{in5} \end{bmatrix} \tag{8}$$

Among them, $i(i=1,2,3)$ is the number of indicators for the classification factors, and n is the number of evaluation in the relevant sub-criteria layer.

Fuzzy comprehensive evaluation set of indicators of the main criteria layer $B_i = (b_{i1}, \Lambda, b_{i5})$ is based on $B_i = C_i * R_i$.

Among them, $b_{it} = \bigvee_{j=1}^n (c_{ij} \wedge r_{ijt})$, $i=1,2,3$, and $t=1, \Lambda, 5$.

The fuzzy evaluation matrix of evaluation objects is $B = (b_1, \Lambda, b_5) = C * \begin{bmatrix} B_1 \\ B_2 \\ B_3 \end{bmatrix}$ (9)

Among them, $b_j = \bigvee_{i=1}^3 (C_i \wedge b_{it})$, $j=1, \Lambda, 5$, $t=1, \Lambda, 5$.

Evaluation standards of internal control can be given based on research reference and expert score shown in Table 5.

Table 5. Evaluation standards of regional social stability

Score	Level	Meanings
ICI ≥ 95	A	Excellent(best)
90 ≤ ICI<95	B	Good(high)
80 ≤ ICI<90	C	General(low)
ICI<80	D	Bad(worst)

According to $(\bar{b}_1, \bar{b}_2, \bar{b}_3, \bar{b}_4) \begin{bmatrix} 100 \\ 80 \\ 60 \\ 0 \end{bmatrix}$, the total score of social stability is 71.13 in Xinjiang Uygur Autonomous Region.

In accordance with the maximum membership degree principle, social stability evaluation of Xinjiang Uygur Autonomous Region is general.

SOCIAL STABILITY EVALUATION RESULT ANALYSIS

The corresponding factors

It is well known that there are numerous factors affecting social stability in Xinjiang, including economic factors, political factors as well as historical factors. But the above empirical research results show that such important factors as violent terrorist crime, foreign and domestic hostile forces, three illegal activities, extremism, ethnic identity deviation, ethnic difference and income-consumption-social security are the major factors affecting Xinjiang’s social stability at present time.

The corresponding countermeasures

The first is to conduct the maintenance of social stability for a long time in Xinjiang. On the one hand, violent and terrorist activities should be severely cracked down quickly. On the other hand, the banner of socialist rule of law should be held to vigorously improve the mass prevention and early warning ability. Finally, the international anti-terrorism cooperation should be strengthened on the domestic and international fronts.

The second is to do a good job in the field of national unity. On the one hand, both the Communist Party’s national policy and the system of regional ethnic autonomy should be adhered. On the other hand, the national consciousness, citizen consciousness and the consciousness of community of the Chinese nation should be firmly established in order to rely on all ethnic groups. In addition, both the Han nationality and ethnic groups should make the mutual understanding, mutual respect, mutual tolerance, mutual appreciation, mutual learning as well as mutual help. Finally, “bilingual education” should be promoted to promote the establishment of social structure and community environment mutually embedded with the different nationalities.

The third is to finish the religious work well. On the one hand, the religious people should play the positive role in promoting the economic and social development. On the other hand, the government should guarantee the normal religious needs of the religious people and respect the customs of the religious people. Finally, the government should pay attention to the cultivation of the patriotic religious personnel team, and ensure the patriotic religious people to grasp the leadership of religious organizations.

The fourth is to improve people's livelihood. On the one hand, the government should adhere to the employment first and enhance the employment ability. On the other hand, the government should insist on the priority of education, train talents, and comprehensively improve the enrollment rate. In addition, the government should attract more talents to join the

education. Furthermore, the government should increase alleviation efforts of funding for poverty and establish the accurate poverty alleviation mechanism. Finally, in terms of the development of South Xinjiang, the government should conduct the top design from the national level and the implementation of special policies.

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