



Research on the Path of Community Emotional Governance of “Village to Residence”

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Abstract: The "village-to-residential" community is a special form of community in the process of urbanization in China. It has both the characteristics of urban and rural areas, and has its own uniqueness. The "village-to-residential" community has played a relatively important role in the development and evolution of the city, but its traditional self-structure and the modernization of the urban community show a certain contradiction, which leads to various governance problems. How to manage the transformation of villages into communities during this period is an issue that each city attaches great importance to. Define the scope of the village-to-residential community and the concept of emotional governance is essential. Moreover, it is important to expound the current governance problems of the village-to-residential community from the perspective of emotional governance. Through these problems, emotional governance can alleviate the incompatibility of the village to a certain extent are discovered on the basis of literature review. At the same time, it proposes the optimization mechanism of emotional governance from the aspects of space, structure and network, hoping to further improve the community governance theory of "village to residential" community governance activities, governance optimization, and scientific practice.

Keywords: "Village to Residential" Community, Emotional Governance, Optimization Path

Introduction

Data from the National Bureau of Statistics shows that Chinese urbanization rate will increase by more than one percentage point every year. Chinese urbanization promotion models can be classified into seven types, including the establishment of development zones, the establishment of new districts and new cities, urban expansion, renovation of old cities, construction of central business districts, township industrialization, and village dustrialization^[1]. Among them, urban expansion, as a more traditional method of urbanization, generally refers to the local urbanization of the rural areas on the edge of the city, and through policy measures to "relocate villages and live together", that is, "village to residential".

Specifically, "village change to residence" or "removal of villages to live together" refers to "the implementation of 'agricultural to non-agricultural household registration' in rural areas, the conversion of farmers' agricultural household registration to non-agricultural household registration, and the transformation of the villagers committee, a grass-roots self-governing organization, into a Community Residents Committee. It is an innovative practice of intensive land used in contemporary China with rapid economic development, and it is also an inevitable product of Chinese urbanization process. On the one hand, the policy of "village to residential"

has improved our country's urbanization rate, and on the other hand, it has diversified our country's urban form.

Residents of "village-to-residential" communities in China face two dimensions of transformation in the process of transforming their communities from rural to urban. One dimension is the transformation of one's own physical living space. The "village-to-residential" communities located on the edge of the city are relatively cheap compared to the city center and are far away from the administrative center, Seven or eight-story high-rise buildings are illegally constructed by renting to low-income earners, losing the living space form of the old rural community, and often having many hidden safety hazards; another dimension is the transformation of daily life. Although the residents of the community have obtained resident status after the "village to residential", and due to the radiation of the city, the living environment and level are constantly aligning with the city, but the living concept and behavior of the residents still bear the imprint of the rural social life field. Therefore, the "village-to-residential" community has the problem that it is neither rural in the full sense, but urbanization in the full sense.

Therefore, after some "villagers" in the "village-to-residential" community bid farewell to their bungalows, due to their old living habits, problems such as bringing fire safety hazards to the community, unwillingness to cooperate with



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management, and dissatisfaction occurred. They cannot voluntarily and consciously join the community construction in action, nor can they identify with the new community in terms of identity. To some extent, such a "village-to-residential" community is just a collection of people due to the lack of centripetal force. It is not an aggregation, it is not conducive to the construction and development of the community, and it is not conducive to the experience of community residents' sense of gain. These are contrary to the original intention of narrowing the gap between urban and rural areas^[2].

Research questions

With the continuous acceleration of urbanization, as a form of urban renewal, village-to-residential communities have different management methods from urban communities due to the complexity of their composition. A series of spatial and policy changes have brought considerable impact on the villagers and local residents, and the original community governance methods may not conform to the actual situation of the village-to-residential community. In recent years, emotional issues have become a hot topic in academic research. In the field of community governance, researchers are increasingly aware of the limitations of focusing too much on institutional and technological governance, and instead emphasize the importance of emotional governance. For a long time, we have highly emphasized the importance of rationality, system and technology, while "people", especially "people's" emotions have been gradually hidden in national and social governance. But in fact, emotions should not simply be discarded as irrational and residual consciousness; rather, emotional gestures and expressions, although derived from the speaker, have a unique ability to change the speaker. Is it appropriate to implement emotional governance in the "village-to-residential" community? How does emotional governance apply to the "village-to-residential" community? The above are the main research questions of this paper.

Concept Definition

Village-to-residential community refers to the transformation of traditional rural communities into urban communities, which often have the characteristics of both urban and rural communities. The "village-to-residential" community has played an important role in the development and evolution of the city. It not only comprehensively adjusts the rural household registration, collective assets and governance models, but also adjusts the entire rural layout and the way farmers' own interests are allocated. It is an important means to accelerate the process of urban and rural integration in our country.

Emotional governance: The core of emotion governance is the understanding of emotion. Turner believes that emotion is the result of the interplay of cultural and social structures, cognition and biological forces^[3]. Sociologists mostly agree

that emotions are not only related to people's physical systems, but also the result of cultural socialization and the conditioning of participation in social structures^[4]. It can be seen that emotions are the result of the combined effects of culture, social structure, cognition and biological forces on people, and often affect people's choice behavior. A social application.

Judging from the situation in our country, there has been an emphasis on and application of emotional governance since ancient times. Confucius's theory of "rituality and music" reflects that emotions are presented by the theory of "rituality and music", and are also influenced and restrained by rituals and music. Montesquieu believed that the Chinese state was built on the idea of running a family, the emotional attitude towards parents was developed through the etiquette that needs to be followed in the family, and the emotion towards parents laid the foundation for the attitude towards the monarch^[5]. With the corresponding norms, emotional constraints can only be followed by rules, and this emotional governance method can be summarized as "governing emotions with regulations". On the other hand, it can also evoke emotions. For example, it is said in "Huainanzi": "Singing and crying, everyone can do what they can, and when they make a sound, they can reach people's ears, touch people's hearts, and those who love them." This is the emotion that inspires the same emotion. The mourners cry when they hear the song, and the music-carriers laugh when they see the weeping." It is emotion that inspires the opposite emotion. The strategy of triggering emotions through emotions and then influencing others, so this kind of emotion governance is called "governing emotion with emotions".

The main body of governance here mainly refers to community workers, and the object of governance is the adaptability and emotion of residents in the "village-to-residential" community to community governance. "Regulations" here do not refer to formal legal treaties, but refer to regulations, values, public spirit and stability mechanisms that coordinate individual actions, which are the basic and stable value-based emotional governance path; "Emotion" means that in the process of daily administrative work and handling of human affairs and affairs, on the basis of following existing laws, legal principles and moral ethics, the governing party adopts emotional strategies such as wording, sincerity, ethics, sympathy, etc. to achieve the thinking of "heart-to-heart", the way of exchanging emotion for emotion, and the realm of emotion. The goal is often to solve immediate problems, a strategic, immediate instrumental approach.

The applicability of emotional governance

Theoretical Research on Emotional Governance: The research on emotion has an early history, and our country already has practical experience. Historically, Confucius has emphasized "benevolent governance" since ancient times, governing the

country with benevolence, and the ruler should be lenient to the people. At the same time, "benevolence", as an ethical and moral code, its basic spirit is "loving others". It can be seen that since ancient times, China has attached great importance to the important position of emotion in national governance. In Chinese emotional governance research, most scholars pay attention to emotional participation in the process of community governance, and mostly use a specific case as the starting point to explore the important role of emotion in politics. "The Maple Bridge Experience" and "Targeted Poverty Alleviation" are both research focus on emotion governance. According to the area of emotional governance, it mainly focuses on the role of emotion in the governance process of more developed urban communities and frontier areas. At the same time, with the development of new media, the attention to emotion is also reflected in various aspects such as positive and negative emotions on the Internet in the new media era. Different local environments and local knowledge lead to different expressions of residents' feelings towards the government.

Because governance subjects are multi-faceted, rationalist construction from a purely technical perspective is often difficult to adapt to the contextualized governance flexibility. At this stage, domestic scholars have little introduction to the model of emotional governance, and most of them stay on government poverty alleviation projects and frontier governance. Scholar Wang Yulei analyzes the behavior of various subjects in the process of poverty alleviation and warmth at the grassroots level, and opens the emotional connection between the state rulers and the grassroots people, so as to realize the governance of fate. In his article, scholar Cheng Jun argues that emotion is the foundation of our country's national and social construction, and Chinese governance system needs to pay particular attention to the emotional dimension. Scholars Lu Yihua and Chen Shaojun systematically introduced how grassroots communities deal with the behavior of residents "destroying green vegetables", incorporating emotion into the dimension of community governance, and ultimately achieving good governance in the community^[6].

Sentiment analysis in community governance can be divided into two aspects, one is emotional support, such as "send warmth", government officials or grassroots neighborhood committees' condolences to citizens, etc., which is conducive to residents to strengthen their sense of identity and belonging to the country, strengthen mutual trust and consultation among citizens. Second, citizens can use their emotions to achieve their rights and interests, and strategically force the government to respond. To a certain extent, this method can realize the immediate interests of the residents, but it may also lead to dramatic "performances" by citizens for their own interests, which are individual residents resorting to emotion and achieving the act of implementing individual identification.

The applicability of emotional governance in China : Cultural applicability of community emotional governance. Western society attaches great importance to rationality, fairness, and rights. In its tradition, rationality prevails over emotion; while China is a "perceptual country", and Chinese culture is "emotional noumenon", especially Confucian culture, which takes emotion as the core, and Chinese people even regard the country as a object that maintains moral emotions rather than a social contract in the Western sense, whether it is emotional mobilization in the period of revolution or the reconstruction of legitimacy in the period of national construction, reflects the arousal of the specific emotions of "positive national image and grateful national concept" and so on^[7]. In fact, emotional discourse will be used reasonably in the process of community service, community construction and community governance in our country. In the initial stage of community construction in my country, a large number of residents are unit-system communities. Residents of the same community are not only neighbors but also colleagues, and they communicate closely with each other. Community service emphasizes the development and utilization of existing resources in the neighborhood; the medium-term community construction is also based on the familiar relationship of residents, brainstorming to solve community problems through daily communication; In today's community governance, emotional governance has taken a higher level, for example, promote the reproduction of positive emotions in the community through activities such as recommending "good people in the community" and creating a "good neighbor culture". Therefore, Chinese historical emotional governance can play a more prominent role in modern village-to-residential communities, especially in communities with closer emotional ties and obvious social characteristics of acquaintances such as village-to-residential communities. If we can rationally use emotion for governance, the emergence of problems such as human governance, disordered community order, and lack of centripetal force among community residents will may be avoided.

Theoretical Applicability of Community Emotional Governance. With the reform of the market system and the acceleration of the urbanization process, the rapid population flow and the spatial gathering of people with different characteristics in the community, the community as an important unit and carrier of grassroots governance presents the attribute of "stranger". Faster and faster urban construction and development have greatly changed people's way of life, consumption and activities, and changed social norms, behavioral standards, etc. These changes have brought great psychological confusion and the sense of daze and distance to people. In recent years, local governments have carried out supply-side reforms of community public services based on the concept of strengthening institutional governance or technical governance, building management information technology platforms by enhancing community

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security forces, and establishing more refined grid division of labor and other governance methods. The "village-to-residential" community is a transitional community with both urban and rural characteristics. A single institutional governance or technical governance can no longer meet the complex needs of residents. People should seek a new governance paradigm in addition to institutional and technical governance. The rigid governance and the flexible governance of emotions are organically combined to rebuild a community with shared emotions as the core.

Realistic applicability of community emotional governance: Compared with Western countries relying on institutional norms based on rational logic, traditional Chinese rural society is an emotional governance model that focuses on basic elements such as authority, morality and human feelings. Emotional governance has never jumped out of the governance framework of Chinese rural society, paths and experiences are not accidental, but have a profound historical tradition. The most typical example is The Maple Bridge experience. The emotional governance model of The Maple Bridge experience is deeply rooted in the fine tradition of the Communist Party's "mass line", the key is to resolutely get rid of cold practice of completing the established tasks, care about the suffering and pain of the people with sincerity, and promote the core and soul of "everything for the people, everything depends on the people" to be practiced in The Maple Bridge, this method coincides with the current governance path of villages to residential communities. Mass work must be closely linked with emotional mobilization, and a close collaborative relationship should be established between the community and residents, which can continuously improve the people's sense of gain, happiness and security. Therefore, the applicability of emotional governance in the village-to-residence community should be extremely high, and it can make up for the shortcomings of the rational governance system and other governance methods.

The Dilemma and Causes of Community Governance of "Village to Residence"

The above two chapters introduce the theoretical research on emotional governance and the applicability of emotional governance in the cultural, theoretical and practical aspects of the village-to-residential community in China, indicating that emotional governance is very feasible. However, as a new type of community, the village-to-residential community has many problems, how to apply emotional governance to solve these specific localization problems is the direction that needs to be paid attention to in the research of community emotional governance.

Disorder of governance space:

The main body of governance is insufficient and is greatly influenced by the government: The village-to-residence

community committee is transformed from the village committee, and community administrators come from villager elections, community recruitment, social workers, and the relatives and friends of the village managers. Community managers from different sources have different living backgrounds and cultural qualities. Most of their management skills and models are learned from previous work experience, and they have neither received professional administrative education nor learned scientific management methods. Even if there are clear departments after being transformed into neighborhood committees, they are not fully competent in actual work, and the internal work division is not clear, which leads to the problem of being closed and disconnected from each other. At the same time, the community committee also bears relatively heavy administrative responsibilities and self-governance responsibilities. The government promotes changes in the original village through administrative force, and most of the villagers in it are in a passive position. In the later process of community operation, the government's administrative force still extends to the community through community-level organizations, which increases residents' dependence on the government. It weakens residents' sense of participation and identification with the community.

The scale of governance rules is vague which cannot protect the legitimate interests of residents: For urban communities, there are generally relatively clear governance regulations, which are directly derived from the community governance norms and standards formulated by the state, or formulated by local residents with reference to the national governance norms and standards, combined with the actual situation of the local community. In terms of community governance norms, the "village-to-residential" community does not formulate residents' treaties that meet the needs of the community according to the characteristics of the "village-to-residential" community to safeguard the common interests of residents. There is no formal legal norm as a basis for residents to protect their legitimate rights and interests, nor is there a reference case that can be used as a reference, so it cannot be effectively guaranteed.

Overlapping governance space and increasing governance difficulty: Different governance spaces are superimposed on each other. The "village-to-residential" community governance is neither as regular as the urban community nor as single as the traditional rural community governance; it does not have a structured governance model, the structure of the residents in the community is complex, and it is affected by regional factors, living space, and communication space. After entering the new community, various spaces have changed, a single governance space no longer exists, and community governance becomes more difficult.

Disorder of consciousness space:

Cultural friction: the conflict between traditional local culture and modern community culture: Traditional local culture

represents a kind of living habit and identity. Villagers have transformed from rural to urban in terms of identity, occupation and residence, but in terms of living habits, they still retain some local colors. At the same time, traditional customs are gradually dissolving, and the sense of community is weak. With the dissolution of the village, the carrier on which these traditional customs depended disappeared, and the sense of village community connected behind the customs also dissipated.

Weakening of consciousness: the weakening of the consciousness of the residents' community: Residents of village conversions face the problem of weakening community consensus. On the one hand, residents are isolated from each other, and the relationship between them is relatively weakened, whether it is the original residents of the community or the original villagers. On the one hand, residents lack the motivation to develop horizontally. Migrants lack understanding of the history of the community and have special local feelings. At the same time, due to the separation of the working area and the living area, they have little contact with other residents in the community. Due to the unique closed feature of the stair house, the contact is further reduced.

The optimization path of "village to residential" community emotional governance

In the context of China's continuous urbanization and modernization, the rural areas have achieved a leap from rural to urban by withdrawing villages and living together. However, from the perspective of reality, the village-to-residential community is still in the middle of the rural community and the urban community, and its transition and complexity have created a series of problems and put forward higher requirements for community governance. Combining the governance problems, this paper proposes a practical optimization path from the three levels of space, structure and network.

Optimization of the spatial level of community emotional governance:

Community is a physical carrier, and having a sense of belonging and identity to the community is the starting point for community emotional governance.

Community can shape the emotional space to meet the needs of community residents: Community space has multi-dimensional value, and different spatial layouts carry different spatial functions. In practice, the shaping of emotional space should be carried out from three levels: public space, ecological space and cultural space. Public space refers to the open space body that can ensure the satisfaction of residents' daily and social life. The existing community space is very exclusive, and the "closed community" is not conducive to the free flow of public service supply. It is necessary to shape public space through new

construction and reconstruction. At the same time, community residents also need to communicate with the environment. The social value and emotional sustenance carried by community greening and community landscape have become an important way for residents to relax. Through the perception of space culture, community residents can raise the physical value of space to the level of emotional cognition, which is a flexible space for emotional governance and exists in all aspects of community governance.

Community can create a "community intention" logo to form a stable identity: As the basic unit of urban governance, the community has many public images. The public service facilities, community gardens, and historical buildings in the community built in the existing space are the basic elements of community composition. It can be said that the community image is the memory and emotional elements of a specific community space. The integration of community construction or culture with the behavior and feelings of the main body can enable residents to form a stable community identity. Therefore, in the process of community emotional governance, it is necessary to cultivate the uniqueness of community image elements, so that residents can form a common emotional identity and experience^[8].

Optimization of community emotional governance structure:

The main structure of community emotional governance is a combination of individuals, groups and organizations. In emotional governance, it is necessary to grasp the emotional context between subjects in order to cultivate community subjects who have "feelings for people".

Neighborhood committees should accurately grasp the emotional signals of individual-group-organization through various methods: At this stage, the demand of community residents for the supply of basic public services is showing an increasing trend, which increases the difficulty of grass-roots governance and services, a little carelessness will cause regional dissatisfaction. Neighborhood committees can strengthen contact with residents through community services and door-to-door visits, find and solve problems in a timely manner, prevent individual problems from escalating into group problems, and do a good job in dealing with problems left over from history and comforting emotions. At the same time, it has continuously strengthened the disclosure of information related to public interests, established a community-town-district-city-level information release mechanism, and extended government information release to grassroots communities.

Community can establish a community collaborative governance platform to promote the formation of public emotional awareness: In order to solve the problem that the interests of the main body of the community are divided, liberalism and altruism breed negative emotions, it is necessary to build a service platform for community

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collaborative governance to find consensus values for more individuals, groups and organizations. On the one hand, it is necessary to give full play to the positive validity of party building in the integration of resources. On the other hand, it is essential to expand the community co-governance service platform. On the basis of absorbing community residents, mass groups and organizations, it is indispensable to focus on attracting the admission of property, owners' committees and community resident units, and promote the collaborative solution of community affairs and the integration of main resources, to promote the joint development of community organization federations, community foundations, and community organizations, and to strengthen the involvement of social forces.

Elites may play an essential role and promote the integration of individuals, groups and organizations: Community elites, as an endogenous force, can be used as an important auxiliary force and an information medium for grass-roots organizations. By actively introducing recent community activities, service arrangements, and development needs to community elites, the emotional needs of community elites and the emotional shaping of community development are combined to cultivate community awareness and public spirit of community participation. Taking community elites as action leaders, actively creating a community co-governance service platform, focusing on community development to strengthen the relationship with the property, the owners' committee, and resident units, and the emotional link between community cadres and community elites.

Optimization of the network level of community emotional governance :

Community must increase the channels for residents to participate and close the distance between the government and people's organizations:

From the actual situation, residents rarely directly participate in government decision-making and community affairs. Government decision-making and community affairs are suspended by residents, which increases the psychological distance between the government and grassroots people to a certain extent, and the emotional link between them is weak. It weakens the absorption of vertical emotional network to community residents. Communities should continue to expand the scope and intensity of residents' multi-channel participation in government decision-making and community affairs, standardize the residents' representative meeting system, gradually expand the scope of residents' participation from the city-district-county-town level, increase the direct contact between residents and the government, and invite different Residents of the status attended the discussion, at the same time, government departments should actively respond to the needs and opinions of resident representatives.

Community may give full mobilize to the positivity of community cultural integration and enhance the emotional identity of the subject:

Community emotion does not exist independently, but an intersubjective action, which requires a network link of a certain connection medium to link the political network with the social network, and community culture can break the subject boundary and shape the community spirit. On the one hand, community emotional governance should consider the customs and moral traditions contained in our traditional culture. On the other hand, it is necessary to explore the unique cultural signs and historical memories of the community based on the community , combine community culture with national governance and community development, and promote the interconnection and integration of political and social networks.

Results and Discussion

Under the background of social transformation in our country, the process of urbanization is advancing rapidly, and the "village-to-residential" community, as a transitional community produced in the process of urbanization, presents complexity, diversity and dynamics. Although the "village to residential" governance has been explored and researched by Chinese academic circles for decades, and some results have been achieved in community governance practice, there are differences in the "village to residential" community governance according to the actual situation in various places. There are still many difficulties in the actual governance.

By defining the concepts of village-to-residential community and emotional governance, on the basis of collecting data, it is found that the current village-to-residential community faces problems such as community governance space and cultural space disorder, and emotional governance can alleviate the problem of village-to-residential community to a certain extent. The optimization mechanism of emotional governance at the spatial, structural and network levels has also opened up a direction for the optimization of "village-to-residential" community governance.

At the same time, there is still room for further expansion and improvement in research. (1) It is necessary to further collect and sort out the samples of "village-to-residential" communities across the country, not just draw conclusions from the macro level. (2) Compare the "village-to-residential" communities in different regions, and clarify the direction and specific path for the further development of "village-to-residential" community governance.

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