

# THE CONSTRUCTION LOGIC OF A COMMUNITY GOVERNANCE COMMUNITY FEATURING INTER- ETHNIC INTEGRATION

Author: Han Ning, School of Marxism, Jining Normal University, "Inner Mongolia Urban-Rural Public Service Equalization Research Center" of Jining Normal University, Ulanqab, Inner Mongolia, China.

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**[Abstract]** As an important field for the construction of a social governance community, the inter-ethnic embedded community carries the dual connotations of fostering a strong sense of community belonging among the Chinese nation and promoting the modernization of grassroots governance. Taking the governance community as the radius of consideration, analyzing the construction logic of the inter-ethnic embedded community reveals that it follows a three-dimensional logic of "field interaction-emotional resonance-shared aspirations". This governance model, which integrates the strengths of multiple subjects and has a flexible structure, can not only effectively lay a solid ideological foundation for the sense of community belonging among the Chinese nation at the grassroots level, but also enrich the modernization of the grassroots governance system in ethnic areas.

**[Keywords]** Community governance community; ethnic integration; grassroots governance; fostering a strong sense of community among the Chinese nation

## 1 Introduction

"The community is ancient; on the contrary, society, both as a thing and as a name, is new." At the beginning of his most well-known work, Ferdinand Tönnies proposed the concept of a binary opposition between "community" and "society". The essence of the former is "a living organism", while the latter is an abstracted "mechanical aggregate and artificial product". Tönnies' analysis of the evolution of European social forms and his interpretation from a historical philosophical perspective brought "community" and "society" into the research scope of modern social science, becoming a hot topic in the West and even globally. How to properly adjust the hierarchical relationship among "state-society-individual" in national governance practices remains a common issue faced by countries undergoing

modernization transformation worldwide.

The inter-ethnic embedded community is a "self-adaptation and self-improvement based on the co-construction model and governance concept of modern communities" on the basis of multi-ethnic communities. It is first and foremost one of the community types on the vast land of China, and should be analyzed from the perspective of grassroots governance. Based on the logic of constructing a community governance community, practical research should be promoted. When the actual governance community is generated, the spiritual "Chinese national community consciousness" can be more solidified, and then the real realization of the integration of all ethnic groups from "surface embedding" to "deep integration" can be achieved.

Historical Materialism is the fundamental perspective for examining the evolution of human civilization forms and serves as the philosophical foundation and theoretical source of Marxist community thought. No matter how much emphasis is placed on emotional communication and collective identity at the spiritual level, the analysis of ethnically intertwined communities ultimately begins with basic daily life interactions. As the core field for the production and life of residents of various ethnic groups, the close practical interactions within the community constitute the fundamental logic for the construction of a community governance community. The "intimate and private" co-living relationships formed on this basis bring emotional resonance, which alleviates the fragile and tense feelings individuals experience in urban life. This leads to the expectation of a higher quality and more warm and beautiful community life, thereby generating an internal motivation shift, enabling effective "diversification" of governance subjects, promoting the in-depth development of ethnically intertwined community governance practices, and ultimately generating a community governance community.

## **2. The field interaction logic of the community governance community with inter-ethnic embeddedness**

As early as the era of ancient Greek city-states, Aristotle wrote, "Communities are all parts of political communities. For people unite together for certain benefits, that is, to obtain certain necessities for life." This indicates that communities first exist as fields to meet people's basic living needs. In this field, residents of various ethnic groups interact and practice, and all social relations generated among them are influenced and constrained by the material conditions of the community they live in. In this regard, Marx and Engels clearly expressed when elaborating on the basic principles of historical materialism: "How individuals express their lives is how they are... It is consistent with what they produce and how they produce. Therefore, what individuals are depends on the material conditions under which they produce." Exploring the prerequisites for building a community governance system in inter-ethnic embedded communities involves accurately analyzing the interactive history and communication foundation of residents within these communities. To deconstruct the most fundamental field interactions in inter-ethnic embedded communities, we should consider both the diverse yet unified pattern of the Chinese nation and the practical needs brought about by community development.

## **2.1 The interaction, communication, and integration among various ethnic groups are the historical inheritance of the diverse yet unified pattern of the Chinese nation**

Mr. Su Bingqi vividly described the form of Chinese civilization during the Neolithic Age as "a sky full of stars," implying that there were numerous civilizations with similar levels of development coexisting on the Chinese mainland during the Neolithic Age. The contact, exchange, and recombination of ethnic cultures formed the basic structure of "multiple sources and unified outcomes." Mr. Fei Xiaotong pointed out that the Chinese nation is a "pluralistic unity where 'I have you within me, and you have me within you,' yet each possesses its own unique characteristics." This indicates that differences in ethnicity, culture, language, and other aspects have never hindered the mutual exchange and interaction of the Chinese nation in the historical process. The splendid civilization of the Chinese nation is the result of the joint contributions of all ethnic groups. Specifically, since the reform and opening up, the previously vertically managed community model has gradually faded away, and market-oriented operations have begun to intervene more in community management. However, the interactions between ethnic groups in real life have become more frequent and intimate. The traditional concept of "harmony in diversity, openness and inclusiveness" of the Chinese nation resonates with the aspirations of ethnic residents to expand their living space and seek greater development in the new historical period. As a modernized field evolved from traditional multi-ethnic communities, inter-ethnic communities have inherent characteristics of inclusiveness, understanding, and acceptance of all ethnic groups, capable of attracting and accommodating the basic living needs of various ethnic groups within a certain spatial range. Different ethnic groups have gradually clarified their own existential value in inter-ethnic communities through real-life interactions, and thus participate in deeper field interactions.

## **2.2 The practical needs brought about by community development lay the foundation for interaction among ethnic groups**

From the perspective of the current state of community construction and development, communities in the past were small in scale and had a limited number of residents, thus the content that neighborhood committees needed to manage was relatively limited. However, with the rapid flow of population and the continuous expansion of the real estate market, housing sales and leasing have flourished, leading to a surge in the number and complexity of people entering the community. The original community management system cannot operate effectively, and the contradiction between insufficient management teams, outdated mechanisms, and the rapidly changing community status has gradually become difficult to reconcile. Residents of various ethnic groups living in ethnically intertwined communities, like other citizens, are also affected by new problems brought about by social changes and equally eager for improvements in their living conditions. Specifically, interactions on minor issues such as garbage classification, receiving express deliveries, and seeking medical advice have laid the foundation for building a governance community. As Marx and Engels stated, "They can only produce by engaging in joint activities and

exchanging their activities in a certain way." "An ethnically intertwined social structure is a new dynamic structure in which social practices of various ethnic groups interact and social resources are embedded." This dynamic structure provides a space for joint activities among residents of various ethnic groups, while the interaction and integration among ethnic groups have accumulated material prerequisites and practical experience for the construction of ethnically intertwined communities. The full interaction and embedding of ethnic groups within the community based on practical needs lay the most authentic and effective foundation for building a governance community.

### **3. The emotional resonance logic of the ethnic inter-embedded community governance community**

The academic community has always paid close attention to the issue of emotional connection in grassroots governance. Some scholars have specifically conducted research on "community emotional governance," defining it as "the process within the community field where community administrators and service personnel, guided by the concept of putting residents first, coordinate relationships between residents, as well as between residents and administrators, service personnel, and other relevant groups, through intervention in the process of community emotional reproduction." While the connotation of emotional governance is indeed as described, the problem lies in the fact that emotion is a complex factor with a multi-layered structure. In today's era where the focus of urban governance is continuously shifting downward and community interest relationships are constantly being adjusted, merely having "emotional connection" is insufficient to build a governance community. It also requires emotional resonance achieved through the combined effects of subject perception, identity recognition, and bond cohesion.

#### **3.1 Subjective perception**

Lewis Mumford believed that people in metropolises feel cautious, restrained, and unconsciously tense when making choices, because "the entire organizational structure of metropolitan society is designed to eradicate human spontaneity and self-direction and management." Ethnic residents are the main entities within inter-ethnic communities, and alleviating their subjective tension and fostering a positive experiential atmosphere is a crucial step towards building a community of governance.

Firstly, positive and active subjective experiences can enhance the sense of belonging among groups to the community. The division of labor in modern cities is more refined, and the interaction and dependence between groups are closer. Emerging professions and specific divisions of labor based on urban development patterns can bring better living experiences to community residents, promoting the progression from short-term emotions to long-term emotions among their members, which is also the work of "creating acquaintance communities" that many communities are currently engaged in. For example, communities can organize various forms of activities, such as cultural festivals, sports games, volunteer services, etc., to promote communication and interaction among residents, enhancing their

sense of belonging and identity to the community. These activities can not only enrich residents' leisure time but also provide a platform for residents to showcase themselves and make friends, thereby promoting mutual understanding and trust among residents.

Secondly, based on the good feedback obtained through subjective perception, the willingness to subjectively engage in community governance will gradually increase. Although this willingness still needs to be realized through effective mobilization and exploration, the inherent subjective willingness to maintain good living outcomes has laid a perceptual foundation for individuals to think about "what I can do for the community and what I can gain". For example, the community can establish and improve various systems and mechanisms, such as residents' councils and community hearings, to safeguard residents' rights to know, participate, and supervise, allowing residents to truly participate in community governance, thereby enhancing their sense of identity and responsibility towards community governance.

### **3.2 Identity**

Identity recognition is a value demand that arises when individuals seek their own positioning after gaining a positive perception. Identity recognition theory posits that "an individual's identification with their own identity is an extremely important aspect of their self-concept." Social interaction and inter-ethnic contact encourage more residents to join the process of building a community governance community, accurately grasping their own position and role within a vast governance chain for individuals. This can effectively give participating individuals a sense of "acquisition and achievement" for the work they are about to engage in or are currently engaged in, thereby jointly improving community norms and enhancing mutual trust. The spread of individual identity recognition to family and ethnic groups, forming an "in-group" identity cognition among the existing subjects in the community governance chain, gradually restores the previously loose "neighborhood sentiment" and cultivates a sense of belonging and recognition towards the community environment. It is worth noting that the formation of identity recognition cannot be achieved overnight, but rather is a process of constantly seeking common ground while reserving differences, which "starts from within and uses people's behavior as a measurement standard." Therefore, on the basis of gradually forming identity recognition, it is also necessary to build a community emotional community through collective collaboration, brand building, and refined management.

In the practice of community governance, the formation and reinforcement of identity is a gradual process that requires various methods and approaches to achieve. Firstly, communities can organize various activities, such as cultural festivals, sports events, and volunteer services, to promote communication and interaction among residents, enhancing their sense of belonging and identification with the community. These activities not only enrich residents' leisure time but also provide a platform for residents to showcase themselves and make friends, thereby promoting mutual understanding and trust among residents. Secondly, communities can establish and improve various systems and mechanisms, such as residents' councils and community hearings, to safeguard residents' rights to know, participate, and supervise, allowing

residents to truly participate in community governance, thereby enhancing their sense of identification and responsibility towards it. Lastly, communities can also strengthen communication and exchanges with residents, promptly understanding their needs and opinions, and addressing issues of concern to them, to improve residents' satisfaction and trust in the community, further strengthening their identity.

### **3.3 Bond Cohesion**

Emotional governance represents the "flexible" aspect of community governance, serving as a bond that connects scattered and spontaneous emotions among community residents into specific relationships that can be recognized and implemented. Without the cohesion provided by this bond, an emotional community can only remain superficial and cannot withstand the impact of external emergencies. The cohesion of this bond enhances the "resilience" of emotional connections, further strengthening ethnic inter-embedding and bridging issues related to institutional governance and technological governance that lack "warmth". This is manifested in two aspects: the improvement of governance structures led by the Party committee and government, and the expansion of the coverage of organizational grids.

Firstly, the Party organization holds a central position in the construction of a community governance community with inter-ethnic integration, possessing the political advantage and responsibility of overseeing the overall situation and setting the direction. Party building is the "golden signboard" of grassroots community governance. Only by strengthening the construction of community Party organizations and connecting the emotional identities of various ethnic groups through public space transformation, public organization cultivation, and the introduction of social forces, can the emotional feelings of "floating state" be transformed into the operational guarantee of "objective existence". For example, community Party organizations can enhance emotional communication and identity among residents by organizing various cultural activities, volunteer services, etc., thereby better uniting community forces and promoting the in-depth development of community governance. Secondly, the cohesion of ties is also manifested in various organizational entities that can operate effectively, including official or non-official organizations. Incorporating residents of various ethnic groups into diverse organizational entities as much as possible is conducive to reducing and eliminating "blind spots" in the governance system and enhancing the possibility of cooperation. For example, communities can establish various non-official organizations such as interest groups and volunteer teams, allowing residents to enhance their connections and cooperation through participation in these organizational activities, thus forming a good community atmosphere. At the same time, official organizations such as neighborhood committees and property management committees should also play an active role by organizing residents to participate in community affairs decision-making, supervision, etc., enhancing residents' sense of belonging and responsibility.

## **4. The common expectation logic of the community governance community with inter-ethnic embeddedness**

"Mutually consistent and integrated beliefs constitute the unique will of a



community." Common aspirations are emotional factors that look forward to the future and possess upward potential. Market behavior dominated by capital has pushed interests to the forefront, where people compete to pursue them. While the socio-economic development is rapid, people's values and goal orientations have also been greatly impacted, and individual pursuit goals exhibit fragmented characteristics. Based on this, refining the core essence of the beautiful life commonly aspired to by residents of various ethnic groups in the community, inspiring the confidence and belief of all ethnic groups in creating a more comfortable and welcoming community life, and using emotional community to catalyze dynamic transformation, closely integrating individual behavior outcomes with the specific practices of community governance, can enable sustainable development of community governance models.

#### **4.1 Progression from a shared vision to specific goals**

The community governance community with inter-ethnic embeddedness does not focus on the specific interests of individual or small groups, but rather on the greatest common concerns of all ethnic groups within the community. Even in today's era of fragmented and dispersed interest goals, the vision of a better life for residents of all ethnic groups in the community is expressed and reflected through certain specific things and places. For example, issues such as express delivery storage fees, disturbance from square dancing, and supervision of garbage classification. These seemingly trivial issues are actually the focal points of residents' daily lives, and they are directly related to residents' quality of life and the harmony and stability of the community. Properly resolving these prominent contradictions that community residents have strong demands for, integrating community consciousness into the daily governance of the community, and deepening residents' rational understanding of common goals in practice. The logic behind this is that the theory of inter-ethnic embeddedness appears hollow and uninteresting to general community residents. Therefore, when seeking common goals, their core concerns should be refined and organized, so that residents of all ethnic groups can truly experience understanding, inclusiveness, and harmonious progress in community life. The mutual assistance among ethnic groups demonstrated during the fight against COVID-19 is the best interpretation of this community work paradigm. During the pandemic, residents of all ethnic groups supported and helped each other to jointly face the challenges brought by the epidemic, forming a strong sense of community cohesion and centripetal force, fully demonstrating the advantages and vitality of the community governance community with inter-ethnic embeddedness.

#### **4.2 Generally recognized directions for progress and values**

Durkheim once analyzed the true reasons for the development of division of labor using the theories of "material density" and "moral density," arguing that "moral density" can play a greater role as the distance between individuals continues to shrink. Observations of inter-ethnic embedded communities reveal that changes in factors such as population size, ethnic categories, and age structure within unit communities are extremely slow. In other words, these factors will remain basically stable for a relatively long period of time and will not undergo drastic changes. However, the structural tension of emotional needs (moral density) is broader,

providing elastic space for creating a governance community where everyone has a sense of responsibility. Measures such as opening up information sharing channels, building activity platforms, and organizing voluntary services are continuously adapted to strengthen emotional connections between ethnic groups. By establishing a building manager system, pairing party members for assistance, and providing employment referrals, the distance barriers between residents of different ethnic groups are gradually narrowed, thereby better stimulating the effectiveness of moral factors, guiding ethnic groups to deepen their common understanding of the future direction, establishing universally accepted values in the community, embedding the awareness of rights, obligations, and responsibilities into daily community operations and drills, and ultimately catalyzing internal motivation for change.

## **5 Conclusion**

In today's diverse and integrated social landscape, the construction logic of a community governance community with inter-ethnic embeddedness begins with basic multi-ethnic field interactions. In such communities, residents of various ethnic groups gradually develop emotional connections through frequent interactions in daily life. This emotional connection is not achieved overnight, but rather through the three aspects of subjective perception, identity recognition, and bond cohesion. It is like a trickle of water converging into a river, ultimately achieving emotional resonance, that is, forming an "emotional community". What the emotional community points to is the common aspiration for a better life, which is a positive emotional force that looks forward to the future and has upward potential. It is like a spark that can catalyze the transformation of the inherent motivation of the governing body, promoting the development of the originally relatively single governance model towards the direction of truly realizing the diversification of governing bodies, and thus effectively promoting the profound evolution from "co-governance" to "governance community".

In terms of the choice of practical paths, firstly, we should promote positive interactions among diverse stakeholders from a community perspective. We should break down the barriers and divisions that may exist between residents of different ethnic groups, build bridges for communication, and enable residents of different ethnic groups to understand and tolerate each other, forming a positive interactive situation where everyone is involved and everyone is part of each other. Secondly, we should regulate the governance structure based on community relations. We should incorporate the interest demands of residents of different ethnic groups into a unified governance framework, ensuring that the voices of each ethnic group are heard and their rights and interests are protected, making the governance structure more reasonable and perfect. Finally, we should improve the dynamically adaptable mechanism based on community characteristics. The development of the community is a dynamic process, and the governance mechanism should be flexibly adjusted accordingly. Based on the characteristics and needs of the community, we should timely optimize resource allocation and adjust governance strategies to adapt to the constantly changing community environment and residents' needs.

Through such a practical path, ethnic inter-embedded communities can gradually



become an open, inclusive, mutually beneficial, and deeply integrated governance community. This governance model, which integrates the strengths of multiple stakeholders and features a flexible structure, can not only effectively lay the ideological foundation for the sense of community of the Chinese nation at the grassroots level, allowing residents of all ethnic groups to feel the warmth and strength of the big Chinese family in their daily lives, and enhancing their sense of identity and belonging to the Chinese nation, but also enrich the modernization of the grassroots governance system in ethnic areas, providing solid guarantees for the long-term stability and prosperity of ethnic areas, and promoting ethnic areas to take solid steps in the process of modernization.

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