

Civic Participation: A Path to Social Governance for the Chinese Community

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Abstract: The Chinese Ethnic Community is a concept based on an in-depth study of Marxist ethnic theory and in the light of China's actual national conditions. Citizen participation in community governance in multi-ethnic areas further elaborates on the social governance path of the Chinese ethnic community. The local advantages of citizen participation in governance in border multi-ethnic areas are considered through citizen participation consultation models, the decentralization of citizen participation in community governance, and citizen participation in governance in border multi-ethnic areas; the participation of a wide range of ordinary citizens in social governance is studied based on Marxist ethnic theory.

Keywords: Multi-Ethnic; CIVIC Engagement; Community of the Chinese People

1. Presentation of the problem

The concept of the Chinese national community is an important theoretical study in contemporary Chinese Marxism. Since ancient times, China has been a pluralistic national state in which various ethnic groups converge, and the Chinese nation is a comprehensive community that accommodates multiple elements such as political, economic, cultural, social, and geographical. This paper analyses the model of citizen participation in community governance in western frontier cities through a survey and study of multi-ethnic gathering areas in the frontier, and analyses community governance and citizen participation in multi-ethnic gathering areas. Citizens enter the public sphere and influence the process of life and social governance with their participation to influence the quality of life and the level of social governance. What should be seen is that active citizens are often rich in dynamic spirit and play a good role in expressing the interests of multiple subjects. Citizen participation in governance has gradually become an essential part of the modern governmental process. From an abstract point of view, citizen participation is not good or bad, it may be a model for the development of democracy, but it is how the process is led that counts. For policy, low or no citizen participation may be easier to formulate, but in the process of implementation, it is difficult to express the interests of multiple subjects without citizen participation due to the different demands of multiple interests.^[1]

2. Current Situation and Problems of Citizen Participation in Community Governance

2.1 Development of community governance in frontier areas

In traditional feudal societies, the inhabitants did not have the power of self-government, and their mode of social governance was mostly monolithic. Under the governance of a single subject, the people were in a state of constraint in terms of access to resources and their development. It is often difficult for ordinary people to access the resources they need. In such an environment, the governing body has great control over resources and the people are dependent on the class that holds the means of production. The development of community governance in modern societies is a continuation of the development of traditional societies. The development of citizen participation has undergone different periods of change.^[2]

2.2 Civic participation: the connotation of Marxist democratic political construction

Wider citizen participation, but also the need for the construction of Marxist democracy, has entered modern society and grassroots social autonomy has continued to enter the vision of public administrators as society develops. Although traditional

theory takes an ambivalent attitude toward citizen participation in governance, it cannot be ignored that there is a growing practice of citizen participation in grassroots governance. More public administrators are beginning to value the role that citizens play in governance. In modern society, the transformation of the role of government has played a huge role in citizen participation in governance, shifting from the traditional notion of regulating citizens to the idea of a government that serves citizens and is open to the idea of the need for citizen participation in social development. [3]

3. Reference, reference and inspiration for models of citizen cooperation and consultation

Since the mid to late 1980s, when China began to pilot innovations in community governance models in several cities, some city models with good pilot results emerged.

3.1 Citizen participation in collaborative consultations

The main strength of the Hangzhou model in the development and expression of civic participation lies in the linkage of the three communities and composite governance.^[6] Through a variety of ways and means of cooperation and consultation with citizens, the degree of civic participation in the process of community governance is expanded. Governance of public affairs with citizens is the exemplary operation of this model. In this model, the participation of multiple subjects is emphasized, forming a kind of composite synergy of multiple subjects. The analysis and study of the new model reveal that the process of citizen participation in the community governance model is a reconfiguration process in which the government administration attempts to use the concept of modern governance to reshape the functions and powers of grassroots communities. Although the governance models vary from region to region, the focus is basically on the modernization and reconstruction of the powers and structures of the grassroots governance units. Examples of such approaches are the Zero Distance public website, the traffic management handy photo, and the local and easy-to-use small programs. Modern technology and modern ideas are used to change the depth and breadth of citizens' participation in the process of community governance. [4]

3.2 Citizen participation in governance weakens ethnic differences

As a pioneering city in urbanization and housing reform, the Shenzhen model of community governance and reform exemplifies the representativeness of community governance in urban development. The different combinations of models also show differences in the degree of decentralization of communities. In the "three-in-one" model, workstations and neighborhood committees are merged, with three sets of licenses and one set of staff, and there is a tendency for neighborhood committees to weaken. In the "four-in-one" model, the community party organization, the workstation, the neighborhood committee, and the joint-stock company are combined into one set of staff. Under this model, it is difficult to determine the responsibilities and powers of the community and the enterprise, and the neighborhood committee is severely administrativeised and its self-management function is weakened. In the bureau-station separation model, the neighborhood committees appear extremely weakened and become completely subordinate to the workstations. [5]

3.3 Indigenous advantages of citizen participation in governance in multi-ethnic border areas

From the Marxist materialist view of history, history is made by the working people at large, which requires public administrators to better invoke citizen participation in governance into the public management of modern society. The main aspects of the evolving process of citizen participation are recognized as follows: the new citizen participation movement not only considers the participation of citizens in the process of policy formulation, including participation in consultation, participation in the provision of opinions, etc.; there is a greater need for citizen participation in the process of policy implementation, a time when the government is no longer the only subject of policy implementation, but citizens are also important subjects of participation in policy implementation. Secondly, the new civic engagement encourages the participation of more non-elite, ordinary people to become more important in the new civic engagement movement. Wang Yangming, a scholar of the Ming dynasty in China, once put forward such famous ideas as "the heart is the reason, to the conscience" and "everyone has a conscience", which also illustrate the ideological recognition of non-elite participation in social governance in our traditional culture. The scope of civic participation has been changing from elite to non-elite participation. The previous model of participation by social elites, such as high-professional groups, professionals, and lawyers, has gradually begun to shift to ordinary workers representing low-income groups. This is not only a change in the mode of service delivery but also a change in the mindset of service delivery. More ordinary people who can represent the non-elite are gradually participating in the new model of community governance, so it seems

that the non-elite participatory ideology and practice of the new civic movement are more in line with our national conditions. [6]

Conclusion

Guided by the concept of the Chinese national community, the advantages of multi-ethnic citizen participation in border areas are given full play, while the characteristics of multi-ethnic areas are grasped. Pluralistic governance is not only a plurality of participating subjects but can also be a plurality of ways, methods, and means to generalize and summarise the problems encountered, taking into account current forms. Sampling out general experiences for analysis. Promoting citizen participation in governance, and expressing their interests while drawing on the power of the masses to provide people-centered grassroots governance and quality services is a complementary model. At the same time, there is a need to consider the differences between different regions and allow for variation in development.

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