

# *Research on Public Moral Changes and Governance in Transforming Communities*

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**Abstract:** The construction of public morals occupies an essential position in the construction of modern communities. The transformation of transformed communities means the reconstruction of public morals. In the transition from a transformed community to a modern community, this article starts from the historical research context of public moral theory and combines community participation and governance theory from the perspective of public morality. Different from the passive participation image and macro-narrative Research of community residents or villagers in many studies, this article focuses on micro-level case analysis; in specific geographical regions and administrative regions of historical evolution, fragmented narrative methods are adopted by community residents' Interviews and cases to explore the changes in publicity from a micro perspective, pointing out that in a general community where some of the geographical bonds are partially preserved and public morals are generally declining, the emotional bonds are relinked utilizing geographical consensus reconstruction, public cultural cultivation, and welfare mobilization, Public interest and private interest reconcile and ultimately stimulate the vitality of community participation. Therefore, this research will contribute to the application of public moral theory in practice to a certain extent, and it will help to study the publicity of the community at the micro level and explore the way to govern publicity at the level of public morals.

**Keywords:** Public morality, Transitional Communities, Community governance

## 1. Introduction

The modern economic system has reshaped the cultural tradition, population structure and organizational form of the traditional community, while the government attaches great importance to the "Three rural" issues. Against this background, the present situation of the lack of rural public morality in the construction of the village-to-residence community needs to be solved. The transformation of rural community comes from the transformation of the social structure under the background of social and economic development, that is, urbanization, for example, the "Empty shell" caused by rural labour economy, the "Over-thinning" caused by population outflow or ageing, the "Atomization" and "Fragmentation" caused by the lack of community belonging, and so on, many scholars have made various explanations and analyses of the phenomenon. However, the explanation of the weakening of public morality mostly stays at the economic level.

The definition of publicity makes public moral governance should be distinguished from the administrative nature of national grass-roots governance. Therefore, from the perspective of publicity,

this paper focuses on the common interests of multiple subjects, which provides a specific reference value for improving community residents' sense of belonging and participation, maintaining and promoting Society. This paper discusses how the reconstruction of publicity can promote the governance of transformed communities to think about how traditional publicity can play a role in the harmonious and stable transformation of communities, the construction or reconstruction of community public moral culture and community ethics system, and the reconstruction of community publicity, and how modern publicity factors can play a role in the reconstruction of publicity. Finally, the conclusion of the above discussion provides some ideas for formulating the government policy of the "village to residence" community in China to give several suggestions for the construction of a transformation community.

This paper starts from the historical Research of the theory of publicity and focuses on the influence of public morality from the three dimensions of public morality, public participation and community; combined with the theory of community participation and governance, this paper discusses the change of publicity in multi-subject public participation. Different from many studies on the image of community residents or villagers' passive participation and macro-narrative Research, this paper focuses on the micro-level case analysis in the specific geographical region and the historical evolution of the administrative region to explore microcosmic changes in public character through interviews and case studies of community residents in a fragmented narrative, and to point out that in a general community where geographical ties are partly preserved and public morals are generally declining, the reengineering of geographical consensus, the cultivation of public culture and the mobilization of welfare make the emotional ties reconnect, the public interest and the private interest reconcile, and finally stimulate the vitality of community participation. Therefore, this study will be helpful to the application of publicity theory in practice, micro-level analysis of community publicity research, and explore the path of governance of publicity at the level of public ethics. Many types of research focus on the developed urban communities, which makes the changes in traditional villages and the absence of a modern governance model gradually cause obvious public problems; in fact, after the past upsurge of community construction gradually faded, some rural communities formed under the promotion of administration increased the cost and difficulty of community social management and public service supply due to the problem of excessive scale, different regions have various development bottlenecks due to different socio-economic and physical geographical conditions. In this case, the difficulty of community governance also varies, for example, the uneven distribution of development dividends in communities during the drastic transformation leads to a lack of community trust and ethics, and the needs of community residents for public administration and infrastructure are not met accordingly. In this context, Miluo City, Hunan province, as an area of study and investigation, is well-rounded and highly representative. As a central region, its per capita income has fluctuated at the national average level for a long time; therefore, the economic and cultural resources that the community can use are close to the resources that can be obtained by most of the community construction.

## **2. Literature Review**

### **2.1. Theory of Publicity**

Public morality is a fundamental issue whether in an urban or rural community. Public morality is a part of the publicity, and the theory of publicity is constantly improved and enriched because of the development of Research on the public sphere; therefore, it is necessary to clarify the theoretical context of public morality from the perspective of publicity and public domain research. Hannah Arendt pointed out the important characteristics and nature of the public sphere. She believed that the public sphere was a place to discuss public issues, deal with public affairs, and achieve common goals

[1]. Jürgen Habermas focused on developing Hannah Arendt's theory of the public sphere as part of public participation. Jürgen Habermas focused on the concrete construction of the public sphere. Unlike Arendt's inherited concept of the public sphere of direct democracy in ancient Greece, Jürgen Habermas, while acknowledging liberal democracy, the public sphere of civil Society will become a kind of public opinion supervision [2]. This means that public character is expressed as an opinion, which is formed by private people with the help of media such as newspapers, aiming to criticize and supervise the public authorities. In Rawls' theory of public reason and the principle of fairness and justice, publicity is regarded as a kind of civic ability or characteristic [3]. Publicity refers to a kind of rational reasoning ability citizens have in a well-ordered constitutional democratic society. The critique of publicity theory comes from three directions. It supports exclusive political discourse for three reasons: it promotes a rationalist form of discourse that devalues affective, aesthetic styles of interaction, which results in certain groups' ways of speaking being privileged over others; it assumes that power can be separated from communication, which masks exclusion and domination; and it promotes consensus as the purpose of deliberation, which marginalizes voices that do not readily agree [4].

In conclusion, the emphasis on public "Mutual sharing." Starting with Hannah Arendt, Jürgen Habermas talks about how sharing takes place, the content and form of which is public opinion. At the same time, John Rawls describes the rational colour of "Mutual sharing". The so-called "Mutual sharing", on the one hand, refers to people living in the same group sharing a specific language, culture, living space, way of thinking, etc.; on the other hand, it refers to the social norms and laws based on people's consent and consensus. Tönnis was the first to elaborate on the concept of co-existence. He called *Gemeinschaft* the union dominated by the will of nature. The union formed by the will of choice and ultimately determined by it was called *Gesellschaft*; after the traditional sense of belonging and identity has been replaced, the rational and independent people will make the community gradually disintegrate, which also means the traditional public morality will face the same crisis [5].

## 2.2. The Public Sphere in China

The development of China's sphere domain is highly controversial. Rowe believes one of the things which allowed a public sphere of local proprietorship to exist in the late imperial era, and to mushroom dramatically in the late Qing, was precisely the relative undevelopment of institutions of formal representative government at the local level (even though, in practice, such institutions often did exist with little or no constitutional legitimation). From this perspective, the formal institutionalization of corporate self-government bodies during the various phases of the twentieth-century local autonomy movement might have ironically spelt the collapse, rather than the triumph, of an autonomous public sphere [6].

The development of modern Chinese state society follows the path from political parties to the people and then to the state. The state mobilization formed in the early period of socialist construction is often the origin of public construction, and in the period after the reform and opening up has become an essential element of community building constraints. Publicity is multi-dimensional, which refers to the ability of community residents, but also a community attribute. On the contrary, the sense of belonging and cohesion of a resident society or community will strengthen the moral attribute of publicity and the attribute of political participation, and the latter will strengthen the former; these are behavioural and cognitive constructs based on "Mutual sharing". Furthermore, community culture, community participation, and community governance are the concrete embodiment of publicity. Therefore, community publicity can also be divided into three dimensions: "Publicity" focusing on "Community", "Publicity" focusing on "Civic ethics", and "Publicity" focusing on "Public participation". While fully taking into account the type of community and public structure while

adhering to the concept of classified governance, the multi-dimensional comprehensive analysis of community complexity and public changes can help to refine and scientize the governance of transitional communities. The degree and dimension of the weakening of the publicity in different communities lead to the difficulty and direction of governance in different types of communities. Therefore, the innovation of transforming community governance can be realized through three main paths: 1. The transformation from traditional publicity to modern publicity; 2. Mining the value of traditional publicity; 3. Reconstruct the new commonality and introduce the modern governance concept. Miluo City is located in the northeast of Hunan province. There are apparent differences in the public development of different towns and villages. Therefore, priority is given to selecting the community with significant differences in various resources as a typical case.

### 3. Method

Based on a field survey and in-depth observation of two representative township communities in Miluo City, the representative is 1. The Xinshi community in Miluo City, Hunan province, which relies on the use of recycled resources, led to heavy pollution in the early days, resulting in residents' appeals and serious conflicts. Since the village was relocated in 2017, the government has stepped up its efforts to regulate and demarcate the industrial park, the community has gradually solved the problem of pollution to a large extent, and in the community construction, the government has focused on promoting the cultural system of the community, which has greatly alleviated the existing conflicts, this community embodies the problems of Miluo City's renewable resources industrial cluster, such as short industrial chain, low degree of product processing and low added value [7]. 2. Changle, Changle the community itself has rich local cultural traditions, but residents have been relatively poor due to transportation and economic problems; with the government's management, Changle community has focused on developing tourism resources and increasing per capita income, and with the village's relocation, the residents of Changle community have gradually transformed into a modern community, and many residents have begun to look afresh at the culture of the past, and successfully applied for state-level intangible cultural heritage [8], this process change community's own community publicity and public participation played a huge role.

### 4. Discussion

As typical communities, these two communities have special phenomena and specific behavior cases to think about: 1. Public changes of Xinshi community during the period of serious pollution and transformation. 2. Changle community's excavation of traditional publicity has brought changes to public culture. 3. What changes have taken place in the main body of the community under what influence. In this case, how did the community public morality decline in the transformation of the public community, how did the public nature change in the process of decline, and the context of the reconstructed public nature and public morality.

#### 4.1. A Break in a Geographical Bond

In the process of China's market-oriented reform, economic development will inevitably lead to the breaking of the boundary of the Society of acquaintances, which implies the possibility and premise of breaking the ties of blood and geography; it is inevitable that this phenomenon will occur. It is also the foundation and character of the community and the community, that is, the will of nature and the will of choice, but with the development of modernization, after the traditional sense of belonging and identity has been replaced, the rational and independent people will make the traditional community gradually disintegrate. Before Miluo City set up new communities, Miluo City reduced the number of townships by 16 in 2015 after a rezoning exercise. Only after that did the 2017

community transformation take place, the readjustment of these villages and towns and the amalgamation of their administrative divisions did not substantially affect the staffing arrangements of the administrative village residents' committees, and the concept of "Community" did not appear to be used orally by the residents of the communities in many of the cases investigated by the authors, most people still use the original form of border demarcation called "Teams" or "Groups". It can be seen that the geographical ties still exist and continue, and the Society of acquaintances and semi-acquaintances is still the attribute of this kind of community. However, it also shows that many communities are not built on the premise of people's cultural identity. There is also the problem of a small number of village committee members managing communities, most of which in Miluo City has more than 3,000 people in a single community and no more than three people in charge. [7]. This makes community management and construction often face great pressure; for example, in the major epidemic period, the residents faced public opinion pressure:

I ask Miluo City to attach great importance to the prevention and control of the epidemic in the new city community. Recently, some service industries in the new city community have resumed operation. I have found that supermarkets, barber shops, fruit shops and night snack stalls have no awareness of prevention and control measures at all; supermarkets and barber shops pass in and out by the hundreds every day. There is no body temperature detection, no disinfection of the venue, and even some people do not wear masks. Most pedestrians on the road do not wear masks, and some people gather to play cards without masks; we strongly urge the government to send people to supervise, guard strictly and put the safety of the people first. No explanation, just action. (T20220229 Interview, February 29, 2022)

However, as a typical feature of the rural Society, the consanguineous ties in the market-oriented reform still play a certain role in economic development, and it is precisely the expansion of the private sphere that has not led to the kinship bonds in the rural communities that have not been as completely broken as the atomized communities in the cities, it can even be said that the traditional publicity is only in the utilitarian, individualized public value system mechanism failure and not disappear, which also means that the possibility of the construction of the traditional publicity still exists.

#### **4.2. The Decline of the Public Interest and the Promotion of Private Interests**

With geography breaking down and the public interest playing a minor role in the decline of rural production and the exodus of people, Hannah Arendt used the act of sharing things as a yardstick of publicity, it also means that without this shared bond, individuals can not form a communal community, as the residents of Miluo City complained at the time, it's also a market for the purchase of renewable resources (waste collection market). The living environment here is quite harsh. The local people all know that all kinds of pollution are released at will. Forget about other pollution; the most serious is the emission of exhaust fumes. Almost every sunny night, there is a kind of nausea, the smell of the stinky plastic can make people unable to sleep, and there is no place to hide. Repeated calls to local environmental phones in Miluo City have had little effect.

I cannot imagine the pain of being awakened by the stench at night and then waiting helplessly for the smell to go away. Every night I Sleep, I dare not open the window. I feel that today when the environment is so valued, the Miluo City government should also pay attention to environmental pollution in new urban communities. The locals in Miluo City know how bad things are. (interview with T20190625 author, June 25, 2019)

Several similar complaints have been found on the official websites of local and higher administrative agencies, and this article selects one of them as a case. Due to the collapse of publicity, community residents can only take the form of complaints with slow results to solve the problem. Residents of this community have also complained or suggested before, but even if "local people



know" in the text appears twice in a row, it has not changed significantly. It can be seen that even if a public affair has caused public damage to many people, under the condition of public recession, residents with different interests can not reach a consensus to effectively resolve contradictions and deal with the increasingly serious pollution problem through negotiation and management. It is understood that in Miluo City, the renewable resources plastic industry has a history of more than 30 years. During the peak period, 40000 people lived on it. According to statistics, there are 15000 plastic employees, with a scale of about 1 million tons / year and an annual output value of about 6 billion yuan. In 2011, the city's total fiscal revenue just exceeded 20 billion yuan. It can be seen that it has accounted for a considerable proportion of Miluo's fiscal revenue for a long time. Under the larger economic benefits, on the one hand, the interests of plastic practitioners who profit from it will get a huge return, and on the other hand, Some community residents were forced to passively participate in this transformation and were on the side whose interests were damaged. It seems that after the transformation of the past economic model, not only the decline of the overall quality of citizens is almost inevitable, but the promotion of private interests, in this case, can only be in a vicious circle [9].

### 4.3. Utilitarianism of Residents' Actions

In a market-oriented environment, it is almost inevitable that foreign capital will interfere in the economic actions of residents. Because this capital only seeks the interests of a few people, they do not consider or even damage the public interest, thus destroying the familiar feelings of the community. In the new city community, the role of foreign capital is more complex. The most important feature of its performance is that it does not directly participate in local production activities. Pollution production activities transfer the original contradiction between foreign capital and local residents to the internal contradiction of local residents, which makes utilitarianism not only show the side of damaging public interests but also involves the health and life safety of residents; this makes the original public morality more damaged and the conflict more difficult to reconcile. In addition, according to previous studies on public nature, utilitarianism is often manifested in improper appropriation or occupation of public property, which is often obvious and easy to correct. However, according to the author's exploration, public nature can also be manifested as the daily cultural characteristics of community life. Obviously, if this kind of culture is a hidden and daily public nature, its expression is essentially a part of the public moral attribute, Just like the feedback of Changle community residents on the gambling atmosphere in the community:

"How much did you win yesterday?" "cook early and go with me later. "This is a conversation we often hear now.

You can count how many mahjong parlours there are in each village in Miluo City. Every afternoon, there are a sea of people, motorcycles and cars all over the square, and the room is full of smoke and noise. This scene is often seen in late Qing Dynasty movies. There are only old people left in the family, only wild grass left in the farmland, and the little doll has known it since childhood. In the long run, we talked about people's livelihood and political achievements and about making the country prosperous and the people strong. Agriculture has been destroyed in half, the handicraft industry and agricultural sidelines have basically disappeared, and the only prosperity is in Mahjong parlors.

I suggest governments at all levels step up their efforts to crack down on mahjong parlors, and don't let learning from a powerful country become Zhao Kuo. (interview with T20191123, author, November 23,2019)

What can be seen in this case is the impact of utilitarianism on the public morals, professional ethics and family virtues of rural communities, although after the transformation, therefore, the utilitarian cultural practices are more worthy of attention than the utilitarian actions and relations of

the community itself. Although the government has often tried to take a series of measures to make up for the damage to the public interest, the government's simple economic compensation program for many residents will only aggravate the social relationship from emotional to utilitarian. Therefore, the tendency of action motivation privatization is more serious, and the construction of rural ethical communities still needs to be explored.

## **5. Conclusion**

### **5.1. Limitations**

This paper attempts to construct the basis of community publicity with the participation of villagers and think about the changes in public morality and public culture and their influence on the process of village relocation with the nature of community publicity, and pay more attention to the theoretical level, in addition, there are still some deficiencies in the investigation and analysis of the participation and relationship of more subtle subjects in the process of community construction. First, the relationship between the existing community residents' Committee and the newly-established village council, between the villagers' representatives and the community residents' committee, and between the rich villagers and the ordinary villagers is not considered in this paper. Secondly, as a modern rural community, which is becoming more and more heterogeneous, the relationship between diverse subjects and its changes will also have a corresponding impact on the development of community construction. Therefore, it should be the focus of future Research and analysis [10].

### **5.2. Future Policy Recommendations**

In the past, the community played the role of maintaining the community by the traditional boundary of the acquaintance community and the acquaintance society and the key consanguineous and geographical ties; before the transformation, public morality depended on and depended on the morality of an individual or a group of individuals in the centre of "The pattern of difference". The pattern of difference order itself is based on the moral characteristics of the individual. In the early socialist construction period, national mobilization was the origin of public construction, and became an important restrictive factor of community construction in the post-reform and opening-up period. What problems does the change of public morality bring to the community governance. Moral Education, moral environment, management subject and social transformation all have certain influence on the community's public moral construction, the main performance is the public moral education team lack, the educational system is not perfect, the material environment construction investment is little, the spiritual environment construction is insufficient, the government's behavior and function deviate, the service work of the residents' Committee is not in place, the residents do not participate in the traditional thinking is strong, the traditional mode of production and life is broken, the floating population is integrated into the formation of Strangers' community. Civic morality should be reflected in the attributes of community culture, first of all, co-construction and sharing. The publicity of community culture is firstly manifested in its co-construction and sharing, which reflects that the cultural achievements benefit the community residents, and the cultural construction depends on the spiritual core of the community residents. The second is routine. The publicity of community culture is also manifested in its daily characteristics. Culture is not only a metaphysical form of expression and pursuit of values but also a tangible form of expression closely related to people's daily lives, therefore, the expression of the public nature of culture is not limited to the framework of carnival performances or festive events, it is deeply integrated into the rhythm of everyday life such as study, transportation, employment, mass entertainment, public health and so on, and a step to show the secular life beyond the field: People's spiritual pursuit and spiritual experience. Three aspects of community education, community environment and community management,

mainly include: strengthening community public moral education, that is, cultivating residents' public moral spirit, cooperating with colleges and universities, should establish a professional team of public moral education, and further improving the system of public moral education, and formulate corresponding regulations on rewards and punishments. To optimize the community's public moral environment, that is, to scientifically and rationally plan the construction of community infrastructure and other physical environments. To standardize the main body of community management, that is, to give full play to the guiding role of the government in the construction of public morality, to perfect the relevant policies and to support measures of the community, to perfect the service function of the neighbourhood committee in the construction of public morality, we should promote the appreciation of collective assets, improve the public service system, coordinate the conflicts among residents, and mobilize the participation of residents in the construction of public morality.

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