Comparative Study of Rural Community Mobilization Models from the Perspective of Resource Mobilization Theory

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Abstract. Mobilization is an important part and measure of rural governance. It needs to meet the internal logic and regular mobilization methods of different types of rural areas. This paper takes Nan village and Bei village in Guangdong Province as the research object, and compares the four aspects of mobilizing administrative resources, mobilizing opinion leaders, mobilizing methods and mobilizing control methods by using case comparison methods to solve the practical problems existing in the mobilization of rural communities in China.

Introduction

This paper takes two typical cases in Guangdong Province, Nan Village of Foshan City and Bei Village of Guangzhou as the research sample. This research is based on in-depth interviews with key people and target groups in the case village, as well as fragmented participatory observations. It is expected to establish an academic dialogue between resource mobilization theory and rural community mobilization research to help solve the practical problems of rural social mobilization in China.

The Compare of Mobilizing Administrative Resources

Village Group as Autonomous Unit and Multi-governance Subject

The expanded autonomy and space shape the diversified and functional refinement of governance and mobilization. According to the internal governance mechanism of Nan Village, the autonomous unit sinks to the village group, and the party organization, the village group's leader, the village group council, the village elite charity and the hometown construction committee constitute the main body of governance and mobilization subjects. The function is specific and the responsibilities are fine, which has changed the embarrassing situation of the village leader, “one person manages the whole village”. It mainly reflects in: (1) The first is the party organization to the grassroots to protect the party's leadership over the village group. In B town, the party branch of the village committee was upgraded to a party committee. The party branch covered all the village groups. The party branch secretary was responsible for the party work of the village group. (2) Second is the decision-making function of the village council. The village group council is a manifestation of the self-governing organization that the governance space sinks. The members have the right to discuss and decide, which provides an institutionalized, open and transparent institutional track for Nan village to gather various governance forces. (3) Next is the execution of the village leader. The team leader is responsible for the organizing and convening of the decision-making institutions, the collection and screening of issues, the implementation and control of resolutions, and seeking support of superiors and social forces. (4) The final is the way to participate in rural social organizations. It is mainly funded and talented by the village elite charity and the hometown construction committee. Most of its members come from the social elites who have been doing business or politicians in the Nan village Zhou family, relying on the symbol of the clan activity of the ancestral hall to become the comprehensive platform for rural governance.
Administrative Village as Autonomous Unit and Traditional Governing Subject

The governance structure of Bei village is traditional, which consists of three parts: the party branch, the village committee, and the villagers' representative meeting. Bei village restored the democratic positioning of the three governance subjects in the legal provisions and changed the condition of governance failure. Overall, Bei village has upgraded its functions on the traditional governance subject due to the administrative identity: (1) The first is the leadership function of the party branch. The work content of the Party branch is no longer limited to party affairs, and it is given the right to govern village affairs. (2) Second is the deliberation and decision-making functions of the villagers' representative meeting. Bei village fully mobilized the participation of village representatives and made the channel of rights transparent. Villagers' representatives were more aware of their democratic rights in participating in decision-making, and they were bound by the rule of law, and orderly procedures. (3) Third is the organizing and executing function of the village committee. The village committee is in the core pivot position in the governance of the entire North Village. It is reflected in the village committee is the mobilizer of the villagers' representative election, the collection of issues, the organizer of the villagers' representative meeting. (4) The final is the team of resident cadres representing the sinking of township administrative rights. The function mainly includes upward reflection on the problems and resource needs in the governance of the North Village, and participates in the governance process and provides advice and guidance, and conveys the policy implementation of the higher-level township government.

The Compare of Mobilizing Methods

Emotional Mobilization Based on Clan Relationship

In Nan village, there is a long tradition of clan autonomy. In the past, the clan autonomous organizations took over the management of the village. For centuries, the common cultural and psychological foundation has formed a network of social relations with clan as a link. Therefore, when the wandering out of the country gradually deviated from the rural order, emotion became the main way to mobilize these townships to return to their homeland and build their hometown. From the process point of view, Nan village's emotional mobilization follows the following developmental context: (1) Premise: Discourse construction of situation and identity. The clan activities constructed the mobilization scenario of Nan village, and the clan relationship constructed the identity cognition of the members of the two associations. Nan village has retained a large number of clan activities, including traditional customs such as ancestor worship, genealogy, dispute mediation, and relief scholarship. The annual ancestral activities provide opportunities for overseas Chinese, businessmen or celebrities living outside the country to interact with local authorities and villagers. At the same time, the recurrence of "bloodliness" strengthens the identity of the sages and psychological inclination. (2) Strategy: Emotional resonance and emotional resonance caused by home feelings and collective action pressure. Under the condition that the material conditions are abundant enough, the construction of the hometown under the sympathy of the homeland has become an export that opens up the spiritual appeal, and the emotional resonance and emotional resonance that are initiated by the will of a township sage, and the individual behavior is transformed into collective action. At the same time, after the institutionalization of the "two sessions" was transformed into a formal organization, the behavior of the township sages was no longer a temporary incident under the pressure mechanism of collective action, but became a normalized operation with security. Pushing the sages to transcend the narrow vanity mentality and shape the individual's reputation. (3) Results: Collective identity and sense of village recognition. The organizational form of the successful operation of township sages not only brings the personal honor and other benefits to the township sages, but more importantly, the sense of identity of the village collective and the sense of recognition given by the villagers in psychological construction, which is reflected in the positive development of the village public utilities. Participate in, provide material funds and economic relations, and maintain the activities of the Ancestral Hall.
Rational Mobilization Based on Institutional Authority

In the mobilization mode of Bei village, it is more represented by a rational mobilization that is shaped by a refined system, which is manifested in the institutionalization of rural governance. Institutional empowerment in rural areas requires a more flexible and responsive mechanism. The system is not the action logic that solidifies the various subjects of rural governance, but provides standards and framework for its actions. In the rational mobilization of institutional authority, Bei village broke through the shortcomings of lack of flexibility in the past, including the following three points: (1) Foundation: Endogenous order cannot be consciously generated. The background of the reconfiguration of the Beicun system is that the endogenous order caused by the 20-year infighting and governance failure cannot be automatically generated. The Bei village clan attributes have serious differences in external interests and uncoordinated relationships. The internal Shangbei villages such as genealogy and ancestral halls have not been able to continue. The internal and external factors have caused Bei village to fail to form an endogenous order through self-integration. (2) Strategy: The rational system authority of the unity of democracy and the rule of law. The core mobilization mechanism of Bei village is a village representative conference system with the core of the issue. Institutional rules provide a code of conduct and framework for democratic rights. Behaviors beyond the institutional framework are subject to organizational pressure and public opinion pressure, thus establishing a benign and dynamic operational mechanism. Bei village embodied the concept of public governance in various systems and legalized it, and the institutional authority gradually transformed into the public norm of all citizens. (3) Strengthening: public opinion response and focus on openness and transparency. The system design of Bei village first achieved a real people-oriented response in the public opinion response. The timely collection and reply of the villagers' demands enhanced the future expectations of the villagers in Bei village, and avoided the contradiction between the group and the masses in time. Secondly, in terms of financial disclosure and disclosure of issues, the mobilization measures such as pre-conference public finance, regular public accounts, pre-meeting issues, and post-meeting resolutions were adopted, and actions that are prone to “hidden transactions” were abandoned, and the system was responded to at the level of psychological identity. The authoritative cultural shaping function.

Comparison of Mobilization Control Measures

Action Logic of Acquaintance Society

Although the market economy wave has had a certain impact on the long-term historical accumulation of Nan village on the social network of geopolitical public relations, the cultural and ethical rules in the acquaintance society have not disappeared. The Nan village control method utilizes the continuation of the social action logic of acquaintances: (1) Paradox: Assessment of self-behavior in the moral community. From the psychological activities of township sages, when Nan village mobilized economic elites, intellectuals, and political retired cadres, the public opinion remarks generated in the village will be automatically fed back to these sages; From the external system, the members of the "two sessions" have implemented a three-year change of pressure system to ensure the enthusiasm of the townships. All of these have enabled township sages to develop a self-evaluation behavior for his home construction behavior, avoiding interruption and disorder in the process of mobilization. (2) Face: Maintaining the meaning of humanity and value. “Face” has two attributes in rural society: one is to maintain the stability of social relations, commonly known as “human feelings”. Although the villagers who provide financial support have already lived outside, they still have certain enthusiasm for maintaining the social relations in the village; The second is to achieve self-worth. It is inherited with the "controversy of public opinion". The spiritual pursuit of self-worth is composed of social evaluation and personal evaluation. The majority of the villagers in Nan village belong to the group that has no economic burden and pursues spiritual value. The value honor generated by "face" is exactly in line with their roots. (3) Social capital: a cumulative income. The process of participating in mobilization is actually the accumulation process of social capital. The cumulative effect of the cumulative result is more
conducive to mobilizing the social production and life of the object. The cumulative profitability reflects the economic and social gains brought about by the expansion of the relationship network. The accumulation of "relationships" finally turned into a micro-social relationship network, which is conducive to the villagers and the main body of the villagers in Nan village, so that the villagers can obtain more economic resources and relationship resources to obtain more material and psychological satisfaction.

**New Media Public Opinion Regulation Technology**

Rural public opinion is the social situation and public opinion in the rural area, showing the attitude and views of the villagers on the governance subject and village governance. The construction of the Bei village network interactive platform has won the initiative of the villagers, and the communication path of social conditions and public opinion has changed from one-way communication to two-way communication, forming a mechanism of “discovering sensation, controlling the situation, and mediating grievances”. Overall, Bei village's new media public opinion regulation technology has the following characteristics: (1) Immediacy: Collect and resolve negative grievances. Bei village's WeChat policy platform relies on issues collection, problem reflection, and feedback processes to promptly respond to villagers' timely resolution of communication problems, reduce time costs, improve work efficiency, and reduce villagers' low evaluation of village governance and leadership. (2) Interactivity: Construct a paradox field across space. The three-day publicity system of Bei village's pre-conference agenda fully relied on the WeChat platform and the group chat room to fully create a cross-space public opinion field, introducing young villagers who lived outside the village to discuss and promote the elderly, which also eased the problem of the renewal of the concept brought about by the aging of the villagers. (3) Sharing: Enhance the sense of belonging of the villagers. “Nan Village Committee” WeChat business card set up financial disclosure, welfare notice, event display, policy release, conference summary, news dynamic broadcast and other functions in one, open sharing with community thinking, create village community thinking, the villagers can keep abreast of the hometown dynamics and various cultural activities, and enhance the villagers' sense of happiness, belonging and identity to the village community.

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