Yearning Life: Reflections on Morality and Trust among Individuals under the Governance of Rural Poverty—Read Ferdinand Tönnies "Community and Society"

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Abstract. This study is based on the experience of reading Ferdinand Tönnies' Community and Society, trying to clarify: firstly, to solve the current social contradictions caused by poverty in rural areas; promote social development, strengthen the construction of civic morality, build a "bridge" of trust between individuals. The second is whether the rural community is possible to establish, and how to establish. Third, we will strengthen targeted poverty alleviation in rural areas, determine the direction of targeted poverty alleviation, improve effective mechanisms and promote the participation of national government and social forces in poverty alleviation. In general, every poverty alleviation policy has been implemented with targeted measures for households. Improving individual moral standards; promoting targeted poverty alleviation measures. Ensure the effectiveness of targeted poverty alleviation, and finally build a new countryside to achieve the goal of villagers yearning for life.

Introduction

Once mention "community", it is necessary to mention Tönnies's "community and society". Tönnies pointed out that community is the understanding of "union" as real, organic life. The life in the community is an intimate, secret and exclusive life. (Ferdinand Tönnies, 2019:68). Of course, there are also many scholars who interpret their own understanding of "community and society". Therefore, the author compares different scholars with societies at different stages of development, as shown in the table:

<table>
<thead>
<tr>
<th>Type/scholar</th>
<th>费孝通 Xiao tong Fei</th>
<th>Ferdinand Tönnies</th>
<th>Durkheim</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type 1</td>
<td>A society that has no specific purpose, but only happens because it grows together.</td>
<td>Gemeinschaft (community)</td>
<td>Organic unity</td>
<td>Gemeinschaft</td>
</tr>
<tr>
<td>Type 2</td>
<td>It is a society that is united in order to accomplish a task</td>
<td>Gesellschaft (society)</td>
<td>Mechanical unity</td>
<td>Gesellschaft</td>
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Therefore, Fei Xiaotong believes that a society without specific goals but born and grown together is similar to the characteristics of the community in Tönnies's idea, and is also similar to the organic and united society in Durkheim's social division of labor, while other scholars believe that the characteristics of the "society of rites and customs" are the same. On the contrary, once a society becomes one of union between individuals for the purpose of accomplishment, it becomes the same as Tönnies's society, Durkheim's mechanical solidarity, and other scholars' legal-rational society. The rural community mentioned above refers to the fact that villagers living together on the same land understand each others' real situation, help each other with the power of the state and the society, care each other, and play a promoting role in poverty management. Through interviews with some poor
villages, it is found that villagers’ "yearning life", that is, community life is a contradictory social existence. Finally, in the real society, with the development of capital and market, more individuals constantly break through the boundary of the so-called "community" in pursuit of their own interests and finally reach another environment—society. As Tönnies described "society": all the primitive, natural relationships between people must be abandoned. (Ferdinand Tönnies, 209:149-150). Therefore, in the process of rural poverty governance, it is due to the lack of moral, trust and mutual help relations among villagers that the interaction between poor households and poor households, poor households and non-poor households turns to indifference, from combination to separation, and further affects the effect of poverty alleviation.

To sum up, in the process of poverty governance, we should actively establish the villagers' own moral concept and values, and build a bridge of "trust" between villagers and villagers and between villagers and poverty alleviation personnel. But its first condition is to take the family as a unit and reunite the relationship between family members. In community and society, Tönnies elaborated the transformation of community to civil society in the process of history. At the beginning, the "union" emphasized by the community was based on the family, especially the relationship between the members of the family, such as mother-son relationship and father-son relationship. From instinct to dominance and obedience, the community relationship in spirit was further formed naturally. Blood, kinship and geographical relations still exist in the course of Chinese history, but in the real social environment, these relations are "hidden". Moreover, there are some small details that show the possibility of the establishment of a "community". In a word, "on the road to poverty alleviation, we must not leave behind a poor family or a poor person." So as to further enhance the effectiveness of rural governance, solve the plight of poverty, better realize the life villagers yearn for, to meet their material needs. The following sections will focus on the ethical and trusting aspects of poverty management. After reading "community and society", combined with the government and social forces, the author made a reflection on the establishment of a rural community, in order to better achieve the goal of stable poverty alleviation.

How is the Community Possible with the Emergence of Moral Crisis?

In the process of poverty control, some poor households in the village have backward ideas, refusing to accept the preferential policies on crop planting implemented by the government, and only accepting cash support. But because of this, some poor households began to appear "wait and rely on" backward concept.

Even more serious is the interview process found that very few poor households are not as poor as they said. Because their children have moved to live in the town, but did not report to the village help staff its true situation, still waiting for the help staff monthly on time to pay cash subsidies, that is, "face one set, behind one set". Therefore, on the one hand, it makes those poor households who really need help cannot get the support they should get, so that they cannot achieve the goal of poverty alleviation. On the other hand, its moral concept has no bottom line. Thus it can be seen that the poor households with backward and negative ideas will only blindly "wait and depend on others", have no moral concept, and only seek financial benefits for themselves. The emergence of moral crisis shows the impossibility of the establishment of "community". The kind of intimate, secret communal life that Tönnies says is missing here, and poverty management is in trouble. No matter how seriously and in detail the helpers explain the benefits of the existing poverty alleviation policies to the poor households, some poor households refuse to communicate with the helpers, which leads to mutual misunderstanding and distrust and thus misunderstanding. Also causes impoverished door to be opposite the job that helps personnel is not satisfied, conversely, the support that helps personnel to impoverished door also can become perfunctory gradually, appear the working attitude that does not act. The poor households have no bottom line in their moral values, and the unsound basic work of helping people in poverty alleviation makes no progress in targeted poverty alleviation, thus affecting the goal of completing the building of a moderately prosperous society in all respects by 2020.
So, how to build a "warm" place, a warm and comfortable place. (Siegmont Bowman, 2000:2). How to change the poor poor backward concept, improve their moral bottom line? This involves the possibility of establishing a village community. "People usually use language, customs, beliefs to describe the community." (Ferdinand Tönnies, 2019:69). Is it possible to build a moral community from the three aspects of language, custom and belief? "The things that people feel do have positive moral value are the things that continue to bring satisfaction." Durkheim says. "(Emile Durkheim, 2000:276). Therefore, in the process of poverty governance, poverty alleviation measures can become something that poor households feel can bring satisfaction. In addition to the satisfaction brought by cash subsidies, the power of the state and the power of the society can also bring satisfaction and security to poor households. To sum up, in the economic development of backward areas, poor susceptible to mistrust of others, because the interests of moral crisis, would, of course, also because of the rapid development of society, community gradually disappear and fuzzy boundaries, which tend to be transformed into society, seemingly between individuals is combined with the state, but the fact is the separation of state and individuals for their own interests, capital is traded with other individuals. Therefore, if people want to recover the community life with high trust and close interaction between people, or build a moral community with language, custom and belief attached to the center, only in this way can these poor people focus on the same area, fulfill their responsibilities and obligations, and help each other. And the government force continuously promotes the process of poverty management, all the poor households, non-poor households and help individuals will be affected by this force.

Build a Bridge of Trust: Community and Contradiction

Poor households differ in their willingness or will to act accordingly. What needs to be explained is that the "will" is all the psychological facts of human beings and ACTS according to such psychological facts. And Tönnies divides will into two kinds: "essential will" and "choice will". To be specific, it is reasonable for those poor households who want to get rid of poverty and get rich to determine this practice according to their own nature and rules, so as to make corresponding preparations. On the contrary, the poor with the idea of "waiting and waiting", "ideally, the mind directed toward one purpose rules all other thoughts and considerations, and therefore controls all actions that can be chosen by the will." (Ferdinand Tönnies, 2019:230). It is the choice towards this kind of will that makes the difference in action. The two kinds of will contradict each other. It is because of this contradiction between the will, so the poor between the poor and non-poor, and help between the individual will produce mutual suspicion. In particular, when the national government intervenes in the process of rural poverty governance, the government implements poverty alleviation policies accurately according to different poor households. However, due to the different wills of poor households and their corresponding behaviors, there are different consequences, which affect the development of poverty alleviation work. Therefore, strengthening the interaction and communication between helping individuals and poor families and establishing trust relationship play a promoting role in poverty management, which lays a solid foundation for the establishment of rural community.

The will of the poor is different, even contradictory. Therefore, the establishment of the community can show that the community itself is a body of contradiction. When building a "bridge of trust" between poor households, non-poor households and poor households, and between helpers and poor households, it is necessary to think deeply: in the current society, the "trust" between individuals may be a "face project" that has to be done to pursue their own interests. People pursue their own interests only when others are likely to promote them. Then, how to build a bridge of trust, so that the contradiction between the relationship gradually weakened, and can build a community of trust. The current rural society is no longer from the blood relationship, blood relationship can feel the intimate relationship. Fei Xiaotong once pointed out:

"In the rapid change of our society, from the rural society into the modern society, the way of life
we have cultivated in the rural society has produced bad results everywhere. The modern society composed of strangers could not cope with the customs of rural society. Therefore, "rustic" has become a curse words, "township" is no longer a place to return to the ronggui yi jin. (fei xiaotong, 2011:11).

Thus, it can be concluded that the rural area is still an acquaintance society. Although the kinship, kinship and geographical relationship among villagers is much weaker, the control intensity is also weaker than before, and the power of family authority and clan authority is not as strong as it used to be. However, in the context of China's traditional reality, those harmonious, friendly and orderly relations between superiors and subordinates have not disappeared. Although the traditional villagers' contract in rural areas is gone, the discipline on the moral level can be made to the villagers, especially in the daily life behaviors of the poor families, and further through the will of the villagers, determine the behavior that conforms to the standards. Then, the "bridge" of trust between individuals can be built.

Summary

Thus it can be seen that the establishment of a rural community can accelerate the pace of poverty alleviation for poor households, and the life of villagers after poverty alleviation is their yearning life. In addition, poverty alleviation does not require the participation of the government, but requires the participation of the state and other social forces. Specifically, the power of the state includes actively improving the supervision and management mechanism, realizing the targeted poverty alleviation mechanism, and enhancing the participation power of diversified subjects. Social forces need to "adapt measures to local conditions" to integrate actual available resources, implement poverty alleviation contents and take targeted measures. However, what needs to be explained is that the "system" adapted to local conditions focuses on how to adjust the poverty alleviation mechanism in poor areas, while "appropriate" focuses on two aspects: firstly, economic benefits. Through reform and innovation of poverty alleviation mechanism, the aim is to improve the economic benefits of poor households and improve their living standards; the second is circular development benefits. In the process of poverty alleviation, economic growth must be at the cost of damaging natural ecological resources to some extent. In a word, the development of the rural community requires the poor households to actively improve the backward ideas, improve the moral standards, take the initiative to cooperate with the poverty alleviation work of the helping staff, and implement correct behaviors. In the real society, based on the moral standards such as language, custom and belief, the center of the community should be found and spread around to promote the construction of trust bridges between rural individuals, so as to avoid conflicts. See the following figure for the thinking logic:

![Figure 1. Thinking Logic of the Possibility of Establishing a Village Community.](image)

So far, the study of rural poverty governance has been an important research issue at the national level and the local level. Poverty control is also the key to building a beautiful new China and a new countryside. However, in the process of governance for poverty alleviation, both will be poor for
chasing interests behind the idea of "rely on to wait for, or even make no morals behavior and conflict with other individuals, also can appear relevant personnel for poverty alleviation work attitude is" face work", instead of seeking truth from facts, sincerely to solve practical problems of farmers in poverty-stricken areas. After reading "community and society" and other relevant literature, the author thinks about whether there is such a possibility: in the process of rural poverty management, the rural community can be established. Based on the backdrop of the rural poor governance, firstly, the level of trust the government to take measures for poverty alleviation, stationed in our "in-depth rural poor governance, and poor strengthen communication, in addition to helping people between the poor and the need for effective communication, between the poor also need communication, understanding, so as to realize mutual trust, set up a bridge of trust between individuals. The second is moral. Through our country actual poverty control present situation, "Take its essence, get its trough dregs", further carries on the innovation poverty control native place model, the measure as well as the poverty alleviation mechanism. The aim of targeted poverty alleviation is to accelerate poverty alleviation and eradication, realize the goal of poverty alleviation in 2020, and build a moderately prosperous society in all respects. The key is to improve the moral standards of the poor households with backward ideas and no moral bottom line, to discipline them, call back their essential will, and make the behavior in accordance with the standards, rather than to pursue capital to give up their own moral bottom line, so as to solve the individual moral crisis. Third, around 40 years after China's reform, poverty governance has changed from large-scale form to targeted poverty alleviation form. Policies made and implemented vary from time to time. For one thing, social transformation has different influences on social governance. In particular, individuals in rural society are complicated with multiple contradictions. In order to realize the rural yearning life, that is, the rural community, the policy power and capital power of the government are needed to promote the development of the community. Secondly, it is necessary for poor households to set up moral standards that conform to standards and have the spirit of contract and strictly require themselves, and carry out mutual help and solidarity between individuals to further establish the model of rural community. In view of this, on the road of poverty governance in the future, we should not only adhere to the path of sustainable development, but also cultivate a social environment that individuals can rely on to obtain a sense of security and satisfaction and build a community to the greatest extent.

References