Strengthening Mechanism of Chinese National Identity from the Perspective of National Governance: Analysis of Pandemic Prevention and Control

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Abstract: National identity is not only attached to the shaping of social emotion, but also to the political basis of national governance. After the outbreak of COVID-19, Chinese government's governance system and practical ability provide systematic support for the prevention and control of the pandemic. By the way, the concept of mutual assistance and coexistence of citizens is carried out through the social mutual aid network system. During the pandemic period, the close binding of citizens and the fate of the Chinese nation strengthened the identity of the Chinese nation. The strengthening mechanism of national identity is a set of complex network system discourse. Both internal governance and foreign nationalist discourse may have a fundamental impact on national identity. It is an effective way to strengthen the identity of the Chinese nation on the basis of the modernization of national governance and the rationality of citizens.

1. Introduction

Since the outbreak of the new corona virus, citizens' lives and the normal operation of the country have been greatly affected. The connection between citizens and the country has become closer due to the impact of the pandemic. During the time when China experienced the epidemic, citizens' sense of identity with China's country has been strengthened. A country with a sound governance system will deepen people's sense of identity with the country. Since the nation and the state are two sides of the same entity, the sense of national identity will also be strengthened as governance capabilities continue to improve.

At present, there have been many achievements in the research on the identity of the Chinese nation. Many scholars have analyzed the methods of the identity of the Chinese nation from the perspective of economy, culture, society, and politics. However, the research on how to strengthen the identity of the Chinese nation is too grand narrative. During the epidemic, due to China's strong national governance capabilities, people have confidence in the national legal system, governance methods, and the relationship between people and society. from the perspective of national governance capabilities will be a good way to analyze the strengthen mechanism of Chinese national identity. This article combines specific governance phenomena during the pandemic to explain the impact of the country's governance capabilities on the sense of identity of the Chinese nation.

2. Physical and Psychological Basis of the Identity of the Chinese Nation

The People's Republic of China is a real political entity, and the identity of Chinese nation is the support of the "software" level of the political entity. It can be said that the identity of the Chinese nation plays the spiritual core of China's national subjectivity. The etymology of identity has the meaning of subjective emotion, and its pattern is approval, attachment and empathy at the emotional level. Therefore, when it comes to Chinese national identity, people always first pay attention to the shaping of national identity in the aspects of culture, history, memory and social psychology.[1]However, although the expression of identity is subjective, its path and foundation are diverse. The emergence of Chinese national identity can be spawned by the entity aspects of economy, political system, ecological environment, social vitality and so on, and can also be attached to the subjective ideology of historical discourse, cultural inheritance, memories and so on.

Meanwhile, The forging of the historical-fate community, the construction of the political-legal community, the shaping of the economic-interest community, the molding of the spiritual-cultural community, and the construction of the social-life community all can effectively strengthen the identity of the Chinese nation. In terms of modern nation-state, national governance play more influential role in the construction of national identity .

2.1 The Network System of Chinese Nation's Community Consciousness

Chinese national identity is born from the actual Chinese nation. Of course, the group can not spontaneously produce consciousness. The group consciousness comes from the individual. Individuals will eventually form a group consciousness through the continuous superposition of universal common consciousness.With regard to the etymology of the word "identity ", it originates from the Latin word" idem", that concerned about how physical and mental duality forms a unified subject.In order to understand the mechanism of the common consciousness of Chinese nation, it is necessary to return to the emergence and action of individual consciousness.

The individual's self has two identities to guide actions. The first one is presented as a rational person in the objective world how to lay his own image, which is mainly reflected in the material level of the rational judgment of citizen life in modern countries. The other is internalization consciousness or unconsciousness, it is a guide or value norm for behavior.The western modern world has always advocated the absolute role of reason in the formation of individual judgments, because they believe that the citizen state is based on public reason. This view puts too much emphasis on the role of rational judgment in the role of people in the country. In addition, people's thinking and actions also have conscious and unconsciousness internalized in their hearts. For example, in the pandemic that broke out in December 2019, as a rational individual, in order to save their lives, they would choose to stay away from the center of the pandemic. However, doctors, soldiers and volunteers from all over China are actively involved in the first line of anti-pandemic work. The value norms that support people to go to the frontline to fight against the pandemic are an internal affirmation of Chinese identity and a reflection of the empathy of Chinese nation community. This kind of empathy is not imposed on the collective consciousness, but individuals have experienced microscopic "imprints" such as history, culture, symbols, rituals, and signs, which have resulted in identification with the country and nation. In addition, all Chinese ethnic groups have a universal resonance with the country and Chinese nation community produced catalytic effect..

It can be seen that the basis of group identity comes from individual consciousness, and individual consciousness resonates in a universal scope and will produce group identity. The essence of Chinese national identity comes from group consciousness superimposed from personal consciousness and spiraled up. Identity comes from consciousness, while consciousness is not formed naturally, but depends on materials such as history, geography, biology, production and reproduction system, collective memory and individual fantasy, power machine and religious enlightenment.[2] National identity "is actually the use of historical, linguistic, cultural and other resources in its formation ."In other words, identity is constructed with the help of resources. Even though Anderson used the concept of Imagined Communities when explained the origin of the ethnic group, it does not mean that a certain ethnic group was born out of imagination or consciousness. The emergence of the community also depends on the following factors: the decline of the classical dynasty family, the change of time concepts, the interaction between capitalism and printing, the development of national dialects and other objective factors. Only when these objective factors produce the psychology of identity, can the community form a close and unified individual objectively and subjectively.

The group consciousness of Chinese national identity comes from the network system of subjective and objective factors, and finally forms the sense of meaning of the whole Chinese nation. The following contents are briefly classified and summarized. At first, the collective memory shaped by common history. The events and facts of the past that the Chinese generally experience, whether they belong to good memories or heavy memories, constitute a common history. The

second is the scenery. When people appreciate and watch a scenery, that scenery will be created a specific value. After people watch the same scenery they will be drawn closer, and they also can shape the collective cognition. For example, the picturesque landscape in the early days of Britain experienced a process from the appreciation of the humanities of the elites to the appreciation of the British general public. After the development of capitalism, the British chose to go hiking in the countryside. The scenery evolved into a symbol of national frugality and hard work, and then the natural landscape became a symbol of national imagination. As far as China is concerned, famous mountains and rivers throughout China, such as Mount Tai, Huangshan, Huashan, Yellow River, Yangtze River, etc., and famous cultural landscapes such as the Great Wall, Forbidden City, Potala Palace, Dunhuang, etc. can inspire the pride of the Chinese nation. The third is the ritual of scene. The so-called scene ceremony refers to the memorial activities carried out in the public domain of the state or citizens. For example, raising the national flag, playing the national anthem, the National Day ceremony, and even citizens at home to watch the news broadcast. Of course, these are the expression of national symbols, and some of the ritual scenes are the activities of grass-roots governments or citizens, such as local cultural festivals, collective donation activities and volunteer activities in the event of disasters. The fourth is rhetoric. In addition to the objective reality of memory, scenery or ceremony, the propaganda discourse of government, citizen organization and citizen also plays an active role. Rhetorical strategies are widely used in historical, legal, cultural, national and economic contexts, which explain the national characteristics required for national identity. National identity is not just a narrative that will promote a series of actions and justify those actions, it is also an ongoing rhetorical process.[3] Generally speaking, no matter how the sense of meaning of national identity is shaped and strengthened, there should be a state and national entity to which it depends, and it should be continuously strengthened through national governance capabilities.

2.2 State Governance is the Physical Link of the National Community

In the 2018 Chinese constitutional amendment, the concept of Chinese nation" was defined, and how to build the identity of Chinese nation became the proposition of the times. In the process of national construction in China, two important problems need to be solved. The first is the construction of the state as a political entity, and its main core is the construction of the national administrative system. The second problem is the legitimacy and effectiveness of governance. The identity of political legitimacy has been based on the political identity of the people since ancient times. The establishment of the national organism and the establishment of the relationship between the state and the people are the two sides of the modern state construction. Government institutions with political entities, and their legal basis for existence, can ensure the legal operation of national organisms and at the same time integrate nationalities within the country.

The construction model of the modern state is almost always the "nation-state" paradigm, which includes the dual process of nation construction and state construction. The construction of a nation-state includes three levels of issues: the nation as the identity level of the community, the national sovereignty with internal and external independence, and the people's sovereignty as the basis of the legitimacy of national sovereignty. State sovereignty and people's sovereignty as the legitimacy of national sovereignty can be put into the "political - legal" discourse system, as more detailed measurement model of national governance. People with the nationality of The People's Republic of China are included in the category of Chinese citizens. However, on the one hand, the people are transformed into citizens, and the people also have their national identity and exist in the discourse of Chinese nation. Therefore, when discussing what are the qualifications of a Chinese, it needs to be considered in two logics. The first logic is that as a citizen of The People's Republic of China, fulfill its public obligations in the country and enjoy the right to be a Chinese citizen. The second logic is to have a sense of identity with Chinese nation as a member of Chinese nation. These two discourse systems are always combined together. China has combined Chinese civilization and history based on the theory of building a country based on the Western "nation-state" model to build a country centered on the people. All ethnic groups are accommodated

in this model of "party and people", "state and citizen". Some scholars have pointed out that China's national construction is a "state-national" model, and the "state-national" community is an organic unity system at the two levels of total and division, reality and falsehood. This view focuses on the logic of national construction, but neglects the historical and objective existence of the nation. On the positive side, this theory also reflects the adhesive role of the national governance system in reality. Under China's modern national governance system, the great rejuvenation of Chinese nation requires not only the top-down umbrella relationship power distribution and allocation of the country, but also the cohesion of the social and cultural spirit of Chinese nation community. The Chinese nation, as the supreme concept of the 56 nationalities within the country, not only guarantees the cohesion within the country at the substantive level of the country, but also can gather the common spiritual connotation of the nation.

One of the basic sources of Chinese national identity is the identity of the country. National identity should not be confused with ethnic, cultural, linguistic and religious identity. National identity belongs to a particular nation state.[4] Citizens' identification with the country can be quantified as the country's governance capabilities and systems under the normal governance model. A more detailed evaluation system is reflected in the effectiveness of national governance, such as the completeness of the national administrative system, the establishment of the rule of law system, economic development,, protection of the ecological environment and other specific aspects of citizen life. In the process of national development, the government's administrative power has expanded due to the cumbersome social affairs. The orientation of the national governance system in modern society is not only limited to the distribution of power and the completeness of the political system, it has directly affected the micro aspects of citizen life. To a great extent, the identity of individual citizens to the country needs to be based on the real life experience. A well-functioning administrative system, a social network system that guarantees everyone's quality of life, and a good network system of information interaction between the state and citizens are enough to give citizens the identity of national governance. And then rise to the pride and identity of the Chinese nation. The identity of Chinese nation community is positively related to the ability of national governance. Of course, the national identity and Chinese national identity can not be fully consistent in connotation and extension. National identity is the emotional attachment of each citizen to the ethnic group. Its subjectivity comes from the group consciousness inside the self and the existence of the external. In addition to shaping and forging Chinese national identity in politics, economy, rule of law, and ecology, the state also needs to pay attention to the identity of the group at the psychological level.

Combining the above discussion, the construction of Chinese national identity not only depends on the effective function of national governance, but also should enrich its inner emotions on the basis of close ties between political entities. In short, the development of a nation-state exists in two aspects, one is the level of political entity order, and the other is the level of consciousness (mind) order. Hayek once divided social order into a grown order or endogenous order, and a made order or exoenous order.[5] The identity of Chinese nation depends on the two aspects of the external order constructed by the state and the internal order of ideology. The mode of effective prevention, control and management of the new corona virus pneumonia pandemic in China happens to reflect the test of the national governance system, and it also reshapes and strengthens the consciousness of Chinese nation's community. The following will use the foundation and elements of the formation of Chinese nation community built above to analyze the process of shaping and strengthening the consciousness of Chinese nation by the state governance model and public discourse during the new coronary pneumonia.

3. Strengthening National Identity through Governance Models in Pandemic Prevention and Control

At the end of December 2019, a new type of corona virus broke out in China. Since the information of the pandemic situation was leaked out to determine the infection situation of the pandemic situation, Chinese government quickly carried out an efficient control model for the

prevention and control of the pandemic situation. The process of pandemic control is interspersed with the organization and coordination of various government departments, the organizational vitality of the grassroots government and the participation of individual citizens. The flexible application of the government governance system in practice and the positive discourse in the prevention and control of the pandemic have inspired Chinese people's determination to overcome the pandemic from the practical and psychological aspects, which strengthened Chinese national identity, and the sense of identity for Chinese nation and the country is transformed into a motivation for citizens to participate in public governance and protect the country and citizens. During the pandemic, Chinese people experienced collective traumatic experiences of disasters, which were transformed into forces for collective action under the influence of the national governance system, which strengthened citizens' sense of identity with Chinese nation.

3.1 Organizational Capacity of Rule-of-Law Countries

There are many descriptions of plague in human history, and the record of plague always ends at a heavy cost, either breaking the old social order or opening the preface to the new world civilization. In 430 BC, during the war between Athens and Sparta, an unknown disease was spreaded in Athens, resulting in the death of a third of the Athenian population. The disaster not only endangered the life and health of the Athenians, but also damaged the spirit of the people. In 404 BC, Athens finally beat by Sparta, that event became a "turning point" in the history of Western civilization ". The Black Death in 1348-1346 was a catastrophe in the Middle Ages in Europe. The plague changed people's views on religion and became a turning point in the development of civilization.[6] The plagues and diseases in Chinese history have never been absent. If the plague occurs, the central and local governments will work together to control the spread of the plague and provide people with medical and food resources. Then after the pandemic was controlled, the people's centripetal force for the central government will be enhanced, and the country will usher in a better development prospect. On the contrary, it may bury the disaster for the collapse of the country. Therefore, the governance system of the regime and the technology and mentality to deal with the threat of the unknown biological world play a decisive role in the fate of the country and nation.

There are many and secret channels for viruses to spread from nature to the human world, but they are not without a trace. It is because where the virus passes can harm the human and animal world that it provides the resources and ways we can control the virus. The main body that can effectively prevent the virus from invading the human world needs the cooperation of citizens, governments and social organizations. An effective way to prevent the virus from invading the human world requires the cooperation of citizens, governments, and social organizations. The effective prevention and control of the COVID-19 pandemic in China reflects the efforts of the state, citizens, and social organizations to cooperate. Effective cooperation between various subjects is based on efficient national organizational capabilities.

China's national governance system is mainly divided into two logic. The first is the horizontal division of state power organs; the second is the relationship between the central government and local governments. After the outbreak of COVID-19, the state coordinated various departments to carry out work in various fields such as prevention, control, treatment, and assistance. Major projects for the prevention and control of the pandemic have taken care of multiple fields such as medical and health, life security, transportation, social order, and mental health. These areas are undoubtedly the elements of the national governance system. The government's ability to solve problems, its choices in response to crises, the relationship between the central and local governments, and the relationship between the state and society are all based on a series of systems.

In the period of the sharp increase in the number of people returning home during the Spring Festival and the resumption of production in batches in the later period, the state has achieved a unified pace from the central government to the local government, and the system engineering of pandemic prevention and control and social governance has been carried out step by step. Firmly grasp the life pulsation of Chinese nation.

The supporting framework of the Chinese system is the socialist legal system with Chinese characteristics and the operation of the rule of law in practice. On January 20, after experts of the Health Commission determined that the new corona virus pneumonia virus has the characteristics of human-to-human transmission, the Health Commission announced Document No. 1 of 2020, including the new corona virus infected pneumonia into the provisions of The People's Republic of China Infectious Disease Prevention Law Class B Infectious Diseases. Subsequently, preventive and control measures for Class A infectious diseases were taken, and they were included in the management of quarantine infectious diseases stipulated in the Frontier Health and Quarantine Law of The People's Republic of China. These two laws are the most important laws related to the prevention and control of infectious diseases in China after the successful fight against SARS in 2003. In this pandemic period for the government, grass-roots social organizations and citizens to provide basic pandemic prevention and control guidelines. In addition to these two laws, the relevant departments issued a number of departmental normative documents to guide the work of relevant governments at all levels throughout the country during the pandemic. On 10 February, the Supreme People's Court, the Supreme People's Procuratorate, the Ministry of Public Security and the Ministry of Justice issued opinions on the punishment of illegal crimes against the prevention and control of the outbreak of new corona virus infected pneumonia in accordance with the law, and made special provisions on acts that endanger public order, such as resisting measures to prevent and control the pandemic, violent wounding doctors, making fake sales, pushing up prices, swindling, gathering people to rob and destroy traffic facilities. Officials during the pandemic prevention and control dereliction of duty, embezzlement and misappropriation of funds and materials to prevent and control the pandemic are also strictly regulated. In addition to the supervision mode within the judicial system, the legal system is dependent on the interaction between the central and local authorities.

Law is the basic norm for pandemic prevention and control, and the orderly operation of the rule of law also depends on citizens' law-abiding, officials' law enforcement, and the role of supervision mechanisms. During the pandemic, Chinese people quarantined themselves at home or in designated places in accordance with legal regulations. Although there are still violators who violated laws and regulations during the management and control period, the above-mentioned legal norms empower local governments to maintain public order and punish crimes, and enable citizens to preserve their faith in the restoration of normal life and production order. Then, how can local governments implement the laws and central policies to the utmost extent?

There is a monitoring mechanism between the central and local relations. After China promulgated the Supervision Law in 2018, the supervisory committee was able to effectively supervise the work of local governments. During COVID-19 pandemic, The National Health Commission updated the status of COVID-19 infections in all provinces, cities and counties across the country. When big data was presented to the government and citizens, it created a stronger self-monitoring system for government governance. In addition to the restrictions imposed by disciplinary supervision on local governments, Chinese government's governance of the country's other important logical relationship between the country and its citizens also exerted a huge influence during COVID-19 pandemic. In an era where everyone can access the Internet, there are more opportunities and platforms for citizens to participate in public affairs discussions. During the most severe period of pandemic prevention and control in China, considering that citizens can only communicate with the outside world through the Internet, the General Office of the State Council collected on the "Internet + Supervision" platform of the State Council on January 24 to collect local and departmental efforts to prevent and control the pandemic. And can make suggestions to The State Council for better prevention and control of the pandemic. The common pandemic prevention mode of information sharing and feedback processing is formed between citizens and the central government. The above system provides Chinese people with the image of governing the country according to law through practice and network platform during the pandemic situation. Therefore, a common pandemic prevention model of information sharing and feedback processing has been formed between citizens and the central government. The effective function of the

institutional system has also prompted citizens to create a sense of participation in pandemic prevention and control. Therefore, during the most severe period of pandemic control, Chinese citizens often said that "do the best possible, not to add chaos to the country." Under the dual tasks of preventing and controlling the pandemic and maintaining the normal social life of citizens, Chinese government implements the restriction of state power and the protection of citizens' rights in accordance with the legal system. The systematic governance has strengthened citizens' recognition of the country at the political, legal and civil rights level. Besides, the sense of responsibility as a Chinese citizen and a member of the Chinese nation is also demonstrated at the micro social level.

3.2 Effective Functioning of the Network System of Grass-Roots Social Governance

The soil of China's grassroots social autonomy originates from the historical state governance model.[7] Due to China's vast territory, its consistent upward and downward effects may cause national governance to fall into a bureaucratic system and rigid governance model. Grassroots social autonomy encompasses the vitality of the society itself, allowing multiple subjects to participate in the social governance of the region, which can make up for the shortcomings of low local administrative efficiency. Grassroots social autonomy can maintain the vitality of local governance, and the synergy of autonomy and government governance can help grassroots society create an ecological environment that is more in line with citizens' living habits. Under the model of multiple co-governance, in the emergency management of natural disasters, China's government can form a communication and coordination mechanism for the ruling party, governments at all levels and government departments, social organizations, enterprises, and citizens. can use information technology to coordinate resources to reduce the impact of disasters .[8]

The self-government forces at the grass-roots level played an important role in the prevention and control of the pandemic in China. The first is that the operation of isolation work depends on the effectiveness of the grassroots organization at the micro level. Residents' committees or villagers' committees, as well as grid members can give full play to the advantages of personnel management when checking personnel and propagating pandemic prevention measures. In remote rural areas, the grid-based management model can collect information from citizens in time for pandemic prevention and control, publicize pandemic prevention and control methods, and provide timely feedback on the status of citizens' lives and real difficulties. The grid personnel's personnel verification statistics make the personnel flow situation more real and accurate. The subtlety of grid management is that it can contact villagers who are not under the jurisdiction of the village committee, but also pay attention to citizens who are not under the jurisdiction of the neighborhood committee. Grid management was created as a governance technology in Dongcheng, Beijing in 2004, and has since been applied to all areas of citizen life.[9] The Third Plenary Session of the 18th CPC Central Committee proposed that by 2020 the grid management of central urban areas in all counties (cities, districts and flags) should be fully covered.[10] When the outbreak of COVID-19, the country almost set up a grid management system all over the country, which provided the system foundation for the accuracy of pandemic information.

Grid management is based on scientific grid division, reasonable distribution of responsibilities, and the leadership and incentives of political parties. It can provide information on citizen mobility, livelihood security, and medical care during the pandemic. First of all, the division method of grid management is based on the street-community, relying on the national digital management platform to divide the urban space according to the administrative division, territorial management, management focus, population and other criteria. In the grid division, the real estate community, commercial property district, enterprises and institutions, public places, public security conditions, and residents' living habits in the jurisdiction will be incorporated into the reference factors for grid division. Secondly, the power and ideology of the political parties run through the grid governance, so it can be consistent with the party's pandemic prevention policy during the pandemic period, and it can combine the characteristics of each grid unit to debug the pandemic work more appropriately.

The deployment of grid units and various governance types makes it easy for grassroots governance to be carried out in the "capillaries" of each unit grid.

The system of the country's grassroots social autonomy, which combines the grassroots mass autonomy system and grid governance, is undoubtedly the institutional factor in controlling the pandemic. Grid governance can provide the most authentic and clear data at the grassroots level in the "big data", and can carry out work that conforms to the living habits of local residents under the guidance of the political party's policies. The effectiveness of government governance and grassroots social autonomy has helped the pandemic be brought under control. The cohesion of the political party is reflected in the appeal of The Chinese Communist Party and the priority of party members to assume social responsibilities. During the pandemic, most of the staff who applied to support Wuhan and the citizens of grassroots social volunteers to implement the pandemic prevention and control work started from the spontaneous actions of the Communist Party members. All in all, during the pandemic, it's not only obeyed and cooperated with the government's prevention and control work, but also maintained its own vitality. While protecting the basic life of citizens, it can provide them with a sense of belonging.

3.3 Micro-Infiltration of National Identity

A nation can be defined as a named population, whose members share a historic territory, share a common myth, historical memory and popular public culture, coexist in the same economic system and share a set of general legal rights and obligations applicable to all members. The concept of nation in modern nation-states at least combines the dimensions of citizenship and territory, as well as the dimensions of ethnicity and blood. The function of national identity can be embodied in external dimensions such as territory, economy, and politics, as well as in the internal function of privateness. The above dimensions jointly build the citizen's identity with Chinese nation. From the level of national legal system, national governance, and grassroots social autonomy, citizens are deeply embedded in the context of the nation-state. In the new crown pneumonia pandemic, citizens have been deeply incorporated into the country's governance system, and they have also actively participated in the management of grassroots social affairs caused by the new crown pneumonia pandemic. From the level of the entity's political and legal system, it strengthened Chinese citizenship and Chinese national identity.

In addition, national identity provides bonds between different individuals. Moreover, these bonds are usually realized by visual and perceptible values, symbols and shared experiences. The descendants of the national community can draw nourishment from the special traditions of images, worship, customs, rituals and artworks, as well as specific events, scenery, values and other resources.[11] The subjective network system of Chinese nation that generates a sense of collective identity during the pandemic can be reflected in the collective memory of fighting the pandemic together, the reproduction of geography and culture, heroic deeds, and the rhetoric of overcoming the new crown pneumonia pandemic.

It can be said that during the pandemic, the personal experience of Chinese people and the fate of the country are tied together to shape the common suffering experience of the nation. When experienced the incident personally, the governance of the government and the autonomy of the grassroots society were comprehensive in ensuring the lives of citizens and social order, which made citizens feel more deeply identified with Chinese state and Chinese nation. During the pandemic prevention and control period, the whole country has done its responsibilities to prevent the spread of the new crown pneumonia virus. Disasters shape the empathy of the community, including worries about the motherland's economy, medical resources, and social order. The pity for the medical staff who are struggling on the front line, the staff who maintain local social order and fortify the line to monitor the situation of mobile personnel, are stimulated by watching the live situation of the pandemic every day.

Heroic stories make people think of historical memory. For example, the medical staff who went to support Wuhan in this pandemic can easily remind people of the experience of Chinese people in defeating SARS in 2003. For another example, supporting other citizens in Hubei who have

received aid in the past will remind people of the solidarity of Chinese people against earthquakes, diseases, and extreme weather. The cultural tradition is reflected in the deep perception of the civilization of Chinese nation. During the pandemic, people online or offline participated in the Tomb-Sweeping Day to pay tribute to people who died for COVID-19. Meanwhile, applying Chinese culture to memorize the dead and sing heroes is the application and reinforcement of Chinese culture. The goodwill of individuals is reflected in the practical level of mutual assistance among citizens, and the goodwill of individuals can undoubtedly be explained by the principle of no contention, friendship, and justice in Chinese culture.

Chinese people connect the development of the pandemic situation with their own destiny, leaving a feeling of worry and love in the public discourse discussion platform. The belief of the news media and the Internet in defeating the pandemic is translated into the words of all the people united to defeat the pandemic, which can arouse the patriotic feelings of every Chinese. And through geographical and scene imagination to stimulate the national destiny of the attachment.

4. Challenges and Opportunities of Chinese National Identity under the National Governance System

Abstracting the sense of national identity can be constructed or strengthened from the external (national governance environment) and internal (psychological) levels of the nation. On the external level, the identity of Chinese nation depends on the good functioning of the country and people's recognition and dependence on the legitimacy of the regime. The internal level of the identity of Chinese nation is reflected in the dependence on the culture, history and blood of the Chinese nation sense. The recognition of the ability of Chinese state and political parties to govern will increase emotional confidence in the entire Chinese nation-state. Furthermore, at the inner level of national identity, it strengthens the identity of Chinese national culture, blood and history. This means that if the country's governance capabilities are weakened, or cultural or historical narratives are destroyed or challenged, the sense of national identity may be weakened or a radical national identity may be formed. In the context of globalization, the challenge of Chinese national identity during the pandemic may not only come from political practices within the country and the discourse of citizens, but also from extreme expressions of nationalism abroad.

5. Introduction

5.1 Dialectical Role of Foreign Nationalistic Discourse

There are so many books on nationality, nationalism, and national identity. The reason why scholars have a lot of discussions is undoubtedly due to the indeterminacy and chaotic changes of these concepts. The factors of national identity can be manifested in specific and micro levels such as the country's governance capabilities, history, culture, symbols, and rituals. The possible expression of national identity in ideology is nationalism. After The Second World War, many colonies used nationalism to construct nation-states and moved toward decolonization. Most of the nationalist ideology is formed by the stimulation of foreign power. The "other" is also a necessary element to shape national identity. who are we? It still need to be defined by the existence outside of us.

The nationalism rising after the 1980s is the nationalism that shows the national self-confidence. The nationalism of China after the reform and opening up is different from the ideology of getting rid of the western colonization before the establishment of New China. Since the end of the last century, China has chosen to become a part of globalization. It is the essence of Chinese nationalism to integrate the inclusiveness of Chinese civilization into a higher level of cosmopolitanism. However, with the spread of the concept and political practice of globalization in The United States and European countries, China is also negatively affected by the economic and international political fields.

During the outbreak of COVID-19, WHO, foreign governments and ordinary people praised China's government strength and social unity and contribution to the prevention and control of the pandemic. These approval of China's pandemic prevention and control system and the praise for the contribution of Chinese citizens have positively encouraged Chinese government and Chinese citizens and made the identity of Chinese nation evolve towards a positive direction of national confidence. However, with the outbreak of foreign pandemic situation intensified, some countries and people are influenced by the long-term anti-globalization trend of thought. Their negative emotions makes Chinese feel of being ostracised. Abroad radical racist rhetoric is a reaction to the ideology of globalization, and the consequences may incite radical xenophobia around the world. In the early stage of China's economic growth, irrational nationalism broke out among Chinese people in response to the Western world's containment of China's development. However, the Chinese government clearly knows that China's entry into the international economy and rule system is the only way for China's nation-state construction.This idea prompted the government use rational patriotism in official discourse to calm citizens' anger. [12]At present, Chinese government is more clear about the identity of Chinese nation should be placed in the globalization process of world peace and human life community.

China can control the outbreak of the pandemic in two months, macroscopically proving that the country's reasonable and effective strategy for the prevention and control of the pandemic is playing a coordinated role. And microscopically, every Chinese is in the prevention and control of the pandemic in accordance with the law, respect the law and in the public sphere to support social efforts. So when foreign radical nationalist discourse negates the efforts of Chinese government and people, and even denigrates Chinese civilization and Chinese nation, the universal nationalism of Chinese nation is aroused. Because of the external negative influence on Chinese nation's identity, it may form an irrational identity. Digital communication technology will weaken the power of the state and may lead to more nationalist conflicts in the future.[13]In the special period, the national irrational nationalism stimulated by foreign factors spread faster and more inflammatory in the network. Compared with the example of the government dealing with the irrational nationalism of the people in the late period of reform and opening up, the sad nationalism and conceited nationalism aroused during the pandemic situation all need the government's more wise solution strategy. In order to deal with the risk of modern national construction in China brought by network nationalism, many scholars have carried out specific strategies. Behind the emergence of foreign radical nationalist discourse and practice was not only ignited by this pandemic, but also the more profound reason behind it is the change of interest pattern brought by the new world order after the cold war. Because the "network system" of constructing international order is complex and nested, the models inspired by external factors should be drawn into the rational range. There is no doubt that this work requires the government and social forces to work together to avoid being held hostage by radical speech in foreign relations and to guide citizens to participate in the decision-making of rational public politics in internal governance.

5.2 The Positive Function of Governance to Identity

The strength of the country's governance capabilities will affect citizens' identification with the country and nation. The trust in the government has been tied to the national identity in the evolution of the modern nation-state. When the country's governance capabilities are strong that citizens' participation is more higher. Besides, itizens' sense of identity with the country will increase. Their sense of identity and pride for Chinese nation will be further deepened, and vice versus.

During the pandemic, Chinese government and grassroots society can prevent and control the pandemic while ensuring the normal social order of citizens, which undoubtedly has a positive effect on forming citizens' positive evaluation of the country's governance capabilities. The difficulty and convenience of government governance in the Internet age are increasing. Every incident will be pushed into the center of public opinion on the Internet, regardless of whether it occurs in a remote place or a city center. In the case of the country's actual prevention and control

of the pandemic, inadequate measures to prevent and control the pandemic will cause citizens to doubt the country's governance capabilities and lose a sense of certainty about their own living environment. In addition, during the pandemic, citizens continued to spread the Internet about the spread of the pandemic and the discontinuation of living supplies, which affected citizens' recognition of the country's governance capabilities and reduced citizens' sense of certainty. From January 2020 to April 2020, China has basically controlled the spread of the pandemic. The daily press conferences of The State Council's Joint Prevention and Control Mechanism and the data released by official channels undoubtedly convince citizens of the government's governance capabilities, and the effectiveness of this internal governance is most easily transformed into a sense of identity for Chinese state. Especially when the country is resuming economic production while the pandemic is being prevented and controlled, citizens' self-confidence and sense of certainty about their own destiny are undoubtedly deepened.

Of course, it is a systematic construction project of inheriting history, basing on presenting and facing future. In the event of a major safety accident, the state puts the rights and interests of citizens' lives above the rights and interests of economic efficiency, and coordinates the forces of the market and society to deal with the risk of disease transmission. But returning to the normal political model, governance needs to operate in the constitutional and legal system. After the pandemic, citizens will be more stringent on national governance capacity than before. How to realize the national politics, economy, information, environment and mentality order under the rule of law system is related to the citizen's identity to the country and the political party. During the pandemic period, the whole country mobilized to prevent and control the pandemic, and citizens sacrificed certain political space. Therefore, when the social order returns to normal, the "grid management" at the grass-roots level can be carried out gradually. The government, the market, the society each performs its duty, mutually supports the grass-roots social governance function system.[14]The modernization of governance is the process of citizens participating in social public order, which can make the government and political parties closely linked with citizens, and also forge rational citizenship in this process. The confidence of citizens in national governance and the identity of national culture will undoubtedly strengthen the identity of Chinese nation. In the international order, the national tradition that the state coexists and lives together can flow calmly in the blood of Chinese nation.

6. Conclusion

The strengthening and inheritance of Chinese national identity is the product of the combination of self-objective entity and subjective consciousness. In the modern international society, it is attached to the good political order in China and the citizen's identity to the political party and the national governance system. The strengthening of the identity of Chinese nation needs to be shaped by the discourse network such as micro history, memory, hero, scenery and rhetoric, and it is precisely because the plastic space of identity is very large, so it also faces risks. For example, during the pandemic period, the effective prevention and control of the domestic pandemic within the rule of law system strengthened the self-confidence of citizens and deepened the identity of Chinese nation. But when online language violence undermines governance, it would ignite radical nationalism. The changing situation of this era has put forward higher governance requirements for political parties and governments, and also requre citizen's ability of rational participation in public affairs. The construction of Chinese nation-state is the basis of the identity of Chinese nation, and in turn the attachment and emotion of the people to the Chinese nation will promote the steady progress of national construction. China, like other countries in the world, is deeply embedded in the complicated global system. The confidence, rationality and tolerance of the state and the nation at the social and psychological level may be the key to unlocking the future difficulties.

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