

Study on the Revitalization of Humanistic Ecology in Urban Residential Community

Ting Hou

Modern College of Northwest University, Xi'an, Shaanxi, China

Keywords: Community revitalization, Community development, Humanistic ecology

Abstract: The research purpose of this article is to improve the phenomenon of difficulties in the Construction of Humanistic Ecology in Urban Residential Communities. The difficulties are caused by the large population flow, lots of old communities and weak community awareness of residents in the Xincheng District of Xi'an. Based on the theoretical researches of community revitalization (building), the author mainly analyzed the difficulties in community revitalization through interviews with community workers, and put forward that the ecological and humanistic revitalization of the community needs to cultivate the sense of identity of community residents first, then increase the frequency of the participation of community residents in community space construction, innovating methods of democratic participation in communities and finally, giving full play to regional cultural characteristics to build community ecology and sustainable development.

1. Introduction

With the deepening of China's administrative system reform, and deepening the "separation of government and enterprise" and "separation of government and society", in the field of China's economic and social development, institutional reforms and institutional adjustments have been carried out to varying degrees, and governance innovation in the social field will become a "new social normal" in the new era. Since the concept of "social governance innovation" was first proposed by the Third Plenary Session of the 18th CPC Central Committee, the discussion and practice of "What is social governance innovation and how to promote social governance innovation" has been continuously carried out, in which society as a social system The basic unit is not only the cornerstone of social governance, but also the most important grassroots carrier of social governance. Therefore, community governance innovation has become the entry point and key link for strengthening and innovating social governance. By examining and sorting out the existing grassroots practices and related theoretical discussions on community governance innovation, the focus of debates is on how to promote the governance transformation of the national government and the governance interaction of the pluralistic subjects. Its essence is still the theoretical construction or practice under the dual-analysis framework of "state-market", and it is far from the introduction of the real "social", and it is even more difficult to talk about the "state-society-market" ternary structure. In fact, the success of community governance innovation is often closely related to the cultivation of social capital within the community, especially the self-organization of the community. Because under the circumstance of self-organization, through the participation of residents in community public affairs, community members can be generally acquainted mutual recognition, mutual trust, cooperation and friendship, thus forming a sense of identity, belonging and community awareness of the community with each other thus forming a sense of identity, belonging and community awareness of the community. In the end, the state of self-organization, self-education and self-management of the community will be realized. Therefore, the most powerful internal drive for the formation and development of current community governance innovation is the community itself, in the other word, how to achieve community governance innovation through community building, especially social capital cultivation and self-organizing within the community. Here, it originated from the United Kingdom and the United States, widely practiced in Japan and South Korea, and later introduced into Taiwan, the "community revitalization", which is now practiced in mainland China may provide a new

theoretical choice and practical support for China's current community governance innovation. .

2. Concept of Community Building and Related Research

Community revitalization, which is based on the historical traditions, location environment, development stage and realistic characteristics of different communities. Through the creation of common concerns and public issues of residents, it initiates continuous collective action with the participation and grouping of residents. It promotes the social capital of the community with the active participation and group interaction of the residents, and establishes the coordination and interaction between the residents and the community environment, and the residents themselves, so as to achieve the purpose of community self-determination and self-government. Professor Zhujiu Xia of Taiwan believes that community empowerment is actually community revitalization. He proposed that community construction should first consider the unique characteristics and existing forms of the community. This is the premise and foundation of community construction. Different communities have different geographical locations and development environments, and the historical forms and cultural traditions formed are also quite different. Therefore, community construction must accurately locate the development pattern of the community, and seek the entry point and basis of community development. Secondly, the core content of community building is the construction and cultivation of community relationships. Professor Jiade Luo of Tsinghua University believes that the self-organization process of the community is based on introducing the participants of multi-community participation, a community relationship network is formed and a community development alliance is constructed to enhance community social capital and foster community building by establishment of a series of community norms and policies. Moreover, the means or methods of community building are the participation of multiple governance entities and the active interaction and cooperation of community residents. The overall construction of "people, literature, geography, production, and scenery" advocated by Japanese scholar Professor Miyazaki. It is a multi-agent community governance participation through government induction, civil spontaneous, and social organization assistance to stimulate the enthusiasm of community residents from community governance and construction, and promote community residents to achieve community self-organization, self-governance and self-development in community participation, learning and cooperation. Finally, the ultimate goal of community building is to coordinate the community as a whole and achieve self-determination and autonomy in the community.

Community building originated in the UK, but the real community building comes from the practical experience of Japanese community building. In the 1950s and 1970s, Japan proposed the concept of "Community Building". After the 1970s, community building achieved unprecedented success in Japan. In the book *Reinventing the Hometown of Charm*, Professor Yoshimura Nishimura of the University of Tokyo in Japan gave a detailed introduction to the historical protection and community building of 17 towns in Japan. In the 1990s, "community creation" was introduced to Taiwan by Japan. Then the Taiwan Cultural and Cultural Association proposed the concept of "comprehensive community revitalization" in 1993. Since then, it has become synonymous with local cultural movements.

The practice of community building in mainland China originated from the reconstruction of the communities in the disaster areas after the Wenchuan earthquake in 2008, and was gradually formed by a group of mainland and Taiwanese scholars. From the initial post-disaster community construction project of Yangliu Village in Sichuan, which was led by Professor Jiade Luo of Tsinghua University, to the establishment of the "CRR-Center of School of Social Sciences of Tsinghua University" in 2011, which is a series of practices aimed at the current problems of insufficient public services, weakened residents' relations, lack of community awareness, and low self-organization ability of the community.

2.1 Community Overall Construction Theory and Experience Research

In the academic field, there are many studies in this area, and basically focus on empirical research based on the overall construction of communities in Japan and Taiwan. For example (Yan

Zhang, 1996) *The pursuit of economy and the maintenance of culture are equally important - the "hometown movement" in Japan and the enlightenment of "community building in Taiwan*, (Xiangyang Yu, 2005) *Another Way of Thinking about Community Tourism in Ancient Villages: Drawing Lessons from Taiwan Community Building Experience*.

2.2 Community Building Practice Research

For example (Ning Zuo et al., 2010), *"New Urbanism" and Its Practice in Community Building: Taking the United States Seaside as an Example*, (Jiade Luo et al., 2013) *"The True Meaning of Social Management Innovation and Community Building Practice - Interview with Professor Luo Jiade, Doctoral Supervisor of Tsinghua University"*, etc.

2.3 Community Building Research Based on Architectural Planning

Such as (Yanhui Wang, 2003) *"Community Architects" System: A New Mechanism for the Construction of Residential Communities*, (Yuhong Hou, 2004) *"Study on the Space Construction of Residential Community in Binjiang Avenue of Hangzhou City"*, (Li Cao et al., 2005) *"Thinking about the overall creation of the external space of residential communities"*, etc.

3. Research Value of Community Humanities Ecology Construction

The 19th National Congress of the Communist Party of China clearly stated: "It is necessary to create more material wealth and spiritual wealth to meet the people's growing needs for a better life, and to provide more high-quality ecological products to meet needs of the people for the beautiful ecological environment." And the community is the cell of the society, the harmony of the community is the foundation of social harmony, and the ecologicalization of the community is an important entry point for building a harmonious socialist society. The ecological construction of community humanities conforms to the spirit of the 19th National Congress and conforms to the overall goal of socialist construction. It provides theoretical support for promoting the ecological and ecological construction of community in Xi'an, and has certain theoretical significance.

The foothold of urban community revitalization is in the "humanities". The urban community is built to serve the masses, focusing on the multi-level living needs of the majority of the living population in the community, emphasizing bottom-up social equity and democratic participation. It is guided by community culture construction, focusing on community resource allocation and integration, and optimizing community living environment. The community building, with the goal of the harmonious and orderly community, green civilization, innovation and tolerance, construction and sharing, is the foundation guarantee for providing the social stability of the "Chinese Dream" that realizes the great rejuvenation of the Chinese nation.

4. The Essence of Community Humanities Ecological Construction

4.1 Construction of Living Image

The Chinese dictionary defines the term "residence" as living in a place for a longer period of time. The etymology interprets the term "residence" as being peacefully in a protected place. The ancients believed that "living is the instrument of mind", which embodies that people's minds belong to a specific living environment. This particular living environment is a place that gives people a sense of belonging and security. The process of building a residential community is the process of constructing a living image.

4.2 Community Awareness and Community Culture Construction

One of the basic principles of community building is to achieve community participation from the bottom up, which is guided by the community administrative department, fully mobilize the community members' concern and intervention in community undertakings, increasing the participation of community residents in community affairs, and cultivating self-help and self-government capabilities of community members. The content of created community

revitalization should be based on the actual needs of the community. By listening to the voices of community members, the community administration and community members work together to develop community building plans to promote community development. In essence, community awareness is a manifestation of a democratic sense of ownership of community citizens. Community members regard their communities as living communities that are closely related to their personal lives, and have a strong sense of identity, belonging and responsibility to the community.

The related research on community culture started in China in the mid-1980s, and many scholars defined the connotation of community culture from different angles. The "New Introduction to Sociology" edited by Professor Hangsheng Zheng of Renmin University of China divides community culture into two aspects: spiritual lifestyle and material lifestyle. The spiritual lifestyle mainly includes people's beliefs, values, and normative structure. The Encyclopedia of China defines community culture as a specific cultural phenomenon that is common in a community from a narrower perspective. As a kind of concept, community culture is the reflection of social culture in the life of community residents. The construction of community culture should be based on the grassroots and serving the masses, and based on improving the quality of community members and the quality of spiritual and cultural life, thus enhancing the comprehensive civilization of the community. The essence of humanistic ecological construction in residential communities is the creation and continuation of community culture. The regional, inclusive and shared nature of community culture is more vivid and perfect, and the sense of belonging and cohesiveness of community residents is stronger, and the awareness of community is more clear.

5. Difficulties in the Construction of X Community in Xincheng District of Xi'an City

Xincheng District is located in the northeastern part of Xi'an City, Shaanxi Province, and is one of the three central districts of Xi'an. In the 1990s, the District Administration for Industry and Commerce invested more than 60 million yuan to build large-scale wholesale markets for transaction of vegetables, household industrial products, medicinal materials, and dried green fruits in the eastern suburbs, and basically, a wholesale market group with strong attraction and radiation centered on Hujiamiao (the name of one area in Xincheng District) has been formed. By the end of 1993, the Xincheng District had 36 agricultural and sideline products, daily industrial products and comprehensive wholesale markets. Due to the objective particularity of Xincheng District, the community humanities construction work in the region is also different from other administrative regions. The X community is located in the wholesale market group, and the community humanities ecological construction is embodied in the following aspects:

5.1 Community Awareness of the Masses Is Weak

Community identity awareness can be said to be the community people's sense of belonging. The sense of community identity reflects the feelings of the crowds of love, recognition and attachment to the community (area) in which they live. Therefore, it is also the basic premise of community cohesion. Due to the particularity of the geographic area in which the X community is located, the situation of the individual residents in the community is more complex and diverse, the population mobility is large, and the community individuals are not close to each other. As a result, the sense of community identity of the community residents is weak, and the phenomenon of individual politics is more common. In the community building, community residents often stand in opposition to community workers. Not only do they not cooperate with it, but they believe that their personal interests have been badly violated, and they often have conflicts.

5.2 Privatization of Community Public Space

Herman Hertzberger, a famous Dutch contemporary architect and architectural educator, uses the terms "collective" and "individual" to express the concept of "public" and "private" in the space category. In the process of community building, especially those that have been built for a long time, the phenomenon of privatization of public space often occurs. For example, stacking debris in the

stairwell, transforming public green belt in front of the building into a small private vegetable garden, and building their own storage sheds next to the fire exit, etc. In the process of community building, returning the public space occupied by some community residents to the collective is the top priority of the construction work. Due to the poor collective consciousness of the residents, it often requires multiple patient persuasion of the community workers.

5.3 Community Staff Is Understaffed

There are 15 staff members in the X community. Each of the community has a fixed public service business. Within the jurisdiction of the X community, there are 17 courtyards. In addition to the public services provided by the community, the community staff is also responsible for organizing and implementing the construction work within the community's jurisdiction. Due to the nature of the work and the limitations of the content, there are many women who generally work in the community. In the process of community revitalization and implementation, from the cigarette butts, shoveling snow, to the sanitation of the courtyard, public security propaganda, etc., and the community residents do not understand their work, which makes them feel exhausted.

6. Thoughts on the Path of Humanistic Ecology in Urban Residential Community Revitalization

The ecological and ecological construction of community humanities should be characterized by sustainable development, recyclability, harmony and culture. It is necessary to adhere to the people-oriented principle, correctly guide the masses of the community to sincerely care and participate in the community humanities and ecological construction work, and give full play to the main role of the community residents.

6.1 Cultivation of Sense of Community Identity

6.1.1 Community Involvement

Community involvement is public, procedural and re-engineering. First, community participation involves public topics that are transferred from the private sphere. It is the creation of community space and other matters involving public interest that motivate residents to participate; Secondly, in the process of participation, the residents intervene in the process of community decision-making as the subject and compete with other opposing actors, which can generate the above sense of identity; Finally, the procedural nature of participation makes it re-engineering, and the community constructs the physical space of living together as a regional community with social significance through the generation and transformation of identity.

6.1.2 Community Identity (Integration Around Public Interest)

After the community residents participate, they will gradually generate community identity. Once the community identity is created, the community can be virtuous and further developed. In this sense, the process of community identity is the process of individuals pursuing the traditional common sense that has been lost, and it has also become a life-saving straw for personal loss and isolation in China during the transition period. The meaning itself is also branded into the collective memory of the place, which in turn forms a cultural factor of community stability.

6.2 Community Participation and Community Autonomy in the Community Space

The community refers to a type of social relationship - intimate, lasting, based on a full understanding of each individual's position in society. This relationship constitutes a cultural and social group that shares the same sense of identity, self-awareness, and common interests. Theoretically, the community is a community space. The essence of community building is actually a self-organization process of the community. Through the extensive participation of the community, it promotes community development and achieves the goal of self-governance.

Under normal circumstances, the main body of community autonomy is divided into two categories, one is the neighborhood committee, the industry committee or the property company;

the other is the owner (or called the community resident volunteer) autonomy, emphasizing the owners' meeting, the owners' congress, and the owners' committee shall have the right to represent the community property management. But in the process of community participation and autonomy, the contradiction between the two often comes one after another. Therefore, relevant systems should be introduced to facilitate the active development of community autonomy. For example, the establishment of "autonomous organization charter", "democratic rules of procedure" and other systems, clear the nature, responsibilities, work procedures, etc. of the autonomous organization, thereby improving the self-regulatory mechanism of community self-governing organizations. On the basis of extensively collecting opinions from the community, the "Convention of Civilization of Residents" has become a code of conducts that community members abide by.

6.3 Innovation of Community Democratic Participation Methods

In the process of implementing the community humanities ecological construction, we must innovate the community participation methods, and we can connect with social science research institutions for certain business. For instance, inviting experts with rich experiences in the community revitalization of research institutions to come the community, and conduct special training for community workers and community residents, and try to apply the concept of "project" to the community revitalization work, make a series of training on the theme of project innovation, public participation, program sustainability, social impact and project execution. When the community revitalization is carried out, specific projects should be specifically solved, such as pollution reduction, cigarette butt-free activities, courtyard sanitation management, community arts and crafts competition, etc., through holding the activities above, the main role of community residents in the community humanities and ecological construction work can be enhanced, and a tacit understanding of the work between community residents and community workers in the community humanities and ecological construction work can be strengthened, and the sense of belonging and responsibility of the community will be enhanced.

6.4 Building Community Ecology and Sustainable Development

Ecological and sustainable development generally points to natural environment and resource issues, specifically to urban residential communities. On the one hand, the relationship between the coordinator and the community's natural environment. It follows the natural laws of the city's large ecosystem, fully consider the factors of natural geography, physical climate and human geography, and make scientific plans for environmental protection, microclimate improvement, pollution and waste control; On the other hand, the relationship between the coordinator and the community's human environment. It is strengthening the construction of community culture, giving full play to the characteristics of regional culture, meeting the needs of community residents' daily life diversification and social interaction, and promoting the sustainable development of benign humanistic ecology of self-participation, self-awareness and self-governance through various cultural activities.

7. Conclusion

Community revitalization stems from the dilemma of urban and rural community development in the process of urbanization in various countries, and it is summarized in the experiences of various local practices. It is spread across scholars' promotion and typical demonstrations. Community revitalization refers to the cultivation of community social capital and the improvement of community capabilities, and ultimately it is the self-determination and autonomy of local grassroots communities. Although community revitalization has achieved great success in Britain, the United States, Japan and South Korea, and Taiwan in China and its development in the mainland of China has also begun in recent years, there are still some problems in the practice of concrete community humanistic ecological revitalization in China. First is the ideological level problem. Affected by traditional development habits, communities are always under the leadership of local governments, forming a dependence on the government's institutional reliance and local public resources. It seems

that without the government's support, the communities build and develop themselves, which would not only weaken the state's mobilization and control of the grassroots, but also limit the community's access to resources and support. In fact, the internal driving force of real community development comes from the community itself, and the development of the community can continue to promote the overall development of society. The second is the deviation of specific theoretical discussions and construction practices. The current research is relatively lacking in holistic research, and community humanistic ecological construction has not been formed at a specific practical level. In the end, the problems of the community building subject itself, the lack of participation of many community residents and the lack of community awareness makes it difficult to carry out community building projects in the true sense. Therefore, social guidance, participation and action are needed to achieve sustainable development under community autonomy.

References

- [1] Ting Hou (2017). Theoretical Study on Urban Residential Community Revitalization, Yangtze River Series, no.12, PP.162+185.
- [2] Ting Hou, Houjun Liu (2016). Research on Urban Community Culture Construction——Taking Xi'an as an Example, New Silk Road,no.07,PP.78+115.
- [3] Xiaoxing Huang (2016). Community Process and Governance Dilemma: Grassroots Autonomy and Transformation in Nanyuan, Beijing: Social Sciences Academic Press.
- [4] Jiade Luo (2013). The phenomenon of self-organization capable of operation process, China Social Sciences, no.10, PP.86-101+206.
- [5] Yanhui Wang (2003). Towards a new community: the theory and method of the overall construction of urban residential communities, Nanjing: Southeast University Press.
- [6] Yanyan Yu (2011), editor. China Community Development Report (Beijing Blue Book) [M]. Beijing: Social Sciences Academic Press.
- [7] Guangwen Yin (2017). Community Construction: A New Theory and Practice of Community Construction, Fujian Forum • Humanities and Social Sciences Edition, no.04, PP. 159-164.
- [8] Fanmu Zeng, Jingyu Lai (2017). Good Neighbor, Autonomy, Community Governance: Case Study of Jiading District, Shanghai, Beijing: Social Sciences Academic Press.