

Logical and Practical Directions: A Study of Emotional Governance in Rural Communities in the Age of Integrated Media

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Abstract: Rural community governance is a key initiative to consolidate and expand the results of poverty eradication and build a solid foundation for rural revitalization, and integrated media technology provides a feasible path for the transformation and upgrading of rural community governance. In terms of values, history and reality, rural community governance urgently calls for the appearance of the emotional governance model; in terms of economic, political and cultural practices, live streaming, county-level integrated media and short video app have become effective forms of emotional governance in rural communities in the era of integrated media. With the impetus of media technology, the emotional dimension of rural community governance will expand the imagination and practice of social governance in China in the future.

Keywords: rural community governance; emotional governance; integrated media; rural revitalization

1. Introduction

Social governance is an important part of national governance, while rural communities are the governance units where grassroots social governance practices are explored and experiences are refined, and they are the key to bridging the "last mile" of grassroots harmony and shared governance. In past governance practices, governance actors have generally relied on rational-based systems and technologies, and have fallen into the rut of governance rigidity[1] to varying degrees, neglecting the value of emotional factors as an aid. The so-called civilisation is, first and foremost, a human scale. Rural community governance actors need to embed the emotional paradigm in the governance field and attach importance to the subjective dimension and emotional participation of people, so as to better consolidate and expand the results of poverty eradication and contribute to rural revitalisation in perpetuity.

McLuhan's concept of 'the medium as message' reminds us that we cannot ignore the possibilities opened up by the medium itself and the enormous social changes it brings about. In the current context of media integration, a mediated society is increasingly taking shape, and the material, spherical and regulative nature of the media is allowing it to infiltrate all aspects of daily life and to be coupled with the social fabric, with people, media, technology and society evolving towards a structured, organic and mutually beneficial mode of operation. Therefore, the power and vitality of media technology must not be ignored in the emotional governance of rural communities. Based on this, this paper intends to explore the necessity of emotional governance in rural communities and the implementation path in the era of integrated media from two entry points: logical reasoning and practical direction[2], with a view to embedding media technology in the transformation of national governance capacity and governance system modernisation.

2. Values, history, reality: the triple logic and emotional turn in rural community governance

2.1 Value rationale: from human politics, rational politics to politics of the heart

"As a representative of traditional Chinese culture, the culture of human kindness is meant to effectively and continuously maintain interpersonal relationships based on blood and geographical ties through rituals, family visits, etc. It is the long-term accumulation of such Confucian cultural values as benevolence, righteousness, filial piety, fraternity, friendship, love, and mutual respect. In the political arena, however, favours are often linked to the exchange of interests, becoming the threshold

for distinguishing between 'one's own' and 'outsiders'. Human interaction is no longer pure, but has effectively alienated itself into a utilitarian resource of human interest. Since the reform and opening up of China, as the country continues to enter into the modernisation process, the Chinese style of 'state governance' is based on the absorption and abandonment of the Western rule of law and rational political civilisation, constructing a virtuous mechanism for the governance and operation of modern society with the rational spirit embedded in law.

According to scholar Xiang Biao, the Chinese have a different imagination of the state from that of the West: the former is "emotion-based" and sees the state as an object of emotional and moral sustenance, while the latter is "profit-based" and sees the state as a rational tool based on contract[3]. Therefore, the practice of Chinese state governance in the new era should be different from the Western hierarchical and institutionalised, rationalised and depersonalised institutional system "unrealistic". The politics of the people's heart is an unchanging political tradition of the Chinese nation for thousands of years, and is a cultural gene that is rooted deep in the blood of all Chinese people. The people's national imagination based on "emotional community" urgently calls for a model of emotional governance in which heart is exchanged for heart, emotion is nurtured, and reason is blended with emotion.

2.2 Historical Rationale: From Identity Management, Demand Governance to Emotional Governance

In the era of planned economy, the state governance model was mainly based on the individual identity system for management. It was coupled with the characteristics of the planned economy and was compulsory, and the construction and management of the identity of the individual was done by the institutional arrangements under the unitary system. In the market economy, the existing institutional system could no longer adapt to the new needs, and the market-oriented and open social environment dictated that we could not follow the identity management model of the planned economy. During the period of the unitary system of identity management, the state addressed the problem of widespread poverty through material assistance and targeted support. This unified "top-down" approach to poverty alleviation may lead to inefficiency and waste of resources[4]. Needs-based governance has been able to circumvent this drawback to a greater extent, making significant breakthroughs in defining poverty, capturing needs and assessing progress and monitoring effectiveness.

In *The Sociology of Emotion*, Jonathan Turner highlights the role of emotion as the 'glue' of social relations, arguing that one of the unique characteristics of human beings is their reliance on emotion in the formation of social bonds and the construction of complex social structures. Whether in traditional face-to-face human interaction or in the large-scale organisational systems that make up modern society, emotions are a key force in driving social reality[5]. In contrast to identity management, which relies on unitary systems, and demand governance, which is based on technological advances, emotional governance provides the necessary and possible shift in governance with its complementary and supplementary function of caring for human feelings and meeting emotional needs.

2.3 Realistic rationale: from rural disaffection and emotional regression to emotional community

The rapid pace of modernisation has implicitly triggered a disintegration of the village. On the one hand, the traditionally settled and transient rural population has changed into an urban-rural transient population, making the rural organisation network based on the acquaintance society function poorly; on the other hand, the impact of the open and pluralistic culture and values of the outside world is gradually dissolving the villagers' emotional value identification with the traditional regional culture. It not only paralyses the interpersonal and group communication mechanisms that dominate Chinese rural society, but also makes it difficult for people to build up their emotional identity and lack the motivation to participate in rural community governance.

In view of this, rural community governance needs to shift from emotional governance, which takes the return of rural feelings as a logical starting point, to psychological work, which focuses more on the emotional interaction of the community[1]. This is to enhance the emotional interaction of rural residents, to improve the sense of identity and cohesion within the rural community, and to expand the scope of "home" from the individual level to the rural community in the minds of residents. In addition, through rational guidance and scientific measures, the use of relatively flexible governance tools around emotional factors such as human feelings, relationships and face, the final formation of a rural emotional community of "building, governing and sharing together".

3. Economy, politics and culture: the triple path and emotional practice of integrated media assistance

3.1 Officials live with goods: "treating emotions with emotions" to help fight poverty

With reference to the research on "community emotional governance", the author finds that there are two widely different understandings of "emotional governance" among scholars. One sees "emotion" as an object of governance, i.e. managers intervene in the process of generating community emotions to guide or reshape residents' positive emotions in order to enhance grassroots governance; the other sees "emotion" as a means of governance, a way to accomplish governance tasks and achieve governance goals in the process of community governance. The other uses 'emotion' as a means of governance, a way of accomplishing governance tasks and achieving governance goals, and therefore the essence of 'emotional governance' is to meet the emotional needs and demands of residents. The scholars Liu Taigang and Xiang Fang fuse these two views and propose the value-based "rule by rules" and the tool-based "rule by emotions". As both an object and a means of governance [6]. Emotion as an instrumental approach to governance means that grassroots community workers use emotive strategies such as sincerity, sincerity, emotion and empathy to influence the emotions of residents and solve problems in their work.

There is a vivid example for "emotional governance". With a mature e-commerce operating environment and integrated media technology support, hundreds of grassroots cadres have turned into "net stars", taking the form of live streaming to promote the sale of agricultural products, bringing goods to consumers on Taobao, Jindo, Jitterbug, Racer and other platforms. The officials made use of the unique emotional strategy and rhetoric of the live broadcast platform to show their personalities with attitude and enthusiasm, as well as their ability to speak eloquently, thus narrowing the psychological distance between them and the general public and making a real contribution to poverty alleviation and rural revitalisation.

3.2 County-level integrated media: Communion of organization building leadership and rural emotional governance

In the context of integrated media, emerging technologies such as big data, artificial intelligence and the Internet of Things have brought about profound changes in grassroots governance, making the great construction of "digital countryside".

On the one hand, county-level integrated media is a brand new media in the wireless field and a mainstream platform for information distribution, and is the leading force in county news reporting and public opinion guidance. By building platforms such as "intelligent organization building" and "digital organization member services" led by the Organization building in rural communities, county-level integrated media provide intelligent services to residents while strengthening humanistic care and emotional comfort, and strengthening the emotional connection between Organization organisations and the residents.

On the other hand, people's daily production and life information can be directly conveyed through new forms of technology such as information applets within the county-level integrated media platform, which not only meets the information needs of different groups, but also brings the emotional distance between the main body of governance and ordinary villagers closer. At the same time, in order to firmly establish a mainstream public opinion position, some serious and rigorous information still needs to be released through the official traditional mainstream media platforms. With the anonymity and virtualisation of the media platform, villagers are able to provide real feedback and supervision on real issues; in addition, online questioning is not only limited to text communication, but can also be supplemented with pictures and videos to better assist villagers in effectively expressing their feedback.

3.3 The rise of short videos: technology empowerment internalizes villagers' emotional identity

In the era of integrated media, the short video platform represented by "Racer" APP has attracted a large number of rural people to participate in it by virtue of its low production threshold, rich content form and active interaction mechanism, giving rise to new rural revitalization methods such as "short video + cultural tourism", which has truly brought into play the "active, proactive and creative" of the people. This has given rise to new forms of rural revitalization such as "short video + cultural tourism", which has truly aroused the enthusiasm, initiative and creativity of the people.

The power of media empowerment lies in the decentralisation of information dissemination to stimulate the villagers' sense of subjectivity. Villagers spontaneously become the spokespersons and disseminators of rural culture, creating rich works based on the production life and local culture of the

villagers around them on the short video platform. The local culture, which has been dormant for years in the noisy modern society, is finally revitalised and revitalised. The filming of field work leads people to enter the reality of local life and be healed by the natural and pure scenery of the countryside; short video creations based on trivial matters around parents make people feel as if they are in the scenes of rural life with a very grounded expression style. The power of this empowerment continues to give rise to villagers' multimedia expressions, injecting a constant impetus for the dissemination of rural culture, and internalising the villagers' own emotional identification with rural society, even for those who have wandered far away from home, taking care of the emotional zone that was generally neglected in rural governance in the past. In short, with the empowerment of media technology, villagers active in short video platforms not only promote the external dissemination of rural culture, but also expand the space for the survival and development of rural culture in the local community, gathering the villagers' identification with their own culture and the emotional consensus of the rural community[7].

4. Conclusion

The values of rural community governance, historical changes and real-life transformation have all highlighted the necessity and important value of emotional presence, and the integrated media technology has promoted the practice of emotional governance in rural communities and injected vitality and vigour into rural revitalisation. Admittedly, emotional governance itself also faces many challenges, and the changes in media technology may also bring many hidden worries to rural communities that are plagued by the "digital divide". Therefore, emotional governance is not a matter of ignoring the rigid constraints of institutions and laws, but rather of complementing them. At the same time, how to build an organisational system that is compatible with the concept of emotional governance, emotional governance methods and means, how to reconstruct a healthy relationship between the media ecology and the rural social ecology, and how to cultivate a group of highly qualified media governance teams are still topics that need to be discussed in future research[8]. However, it is foreseeable that with the impetus of media technology, recapturing the emotional dimension in rural community governance will help expand the imagination and practice of the future direction of social governance in China.

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