The Impact of Collective Memory in the Post Severe Infectious Disease Era on Community Governance

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***Abstract:** China has to improve the urban and rural community governance system. This article starts from the combination of "community governance" and "collective memory" in the context of epidemic prevention and control, summarizes the problems existing in community governance during the epidemic through the method of literature analysis, and proposes reasonable suggestions. Based on the new situation and changes in community governance in the post severe infectious disease era, in line with the development and progress of the times, this article conducts research on community governance in the era and explores new paths and methods for community governance.*

***Keywords:** post severe infectious disease era, collective memory, community governance, infectious disease, public administration*

1. Introduction

The convening of the 20th National Congress of the Communist Party of China has pointed out a new direction for community governance and set new requirements for community work. In the report of the 20th National Congress, Xi Jinping proposed new requirements for community governance: "improve the grassroots governance platform of grid-based management, refined services, and information support, and improve the urban and rural community governance system." Combining the spirit of the 20th National Congress of the Communist Party of China with the actual work of the community, this sets higher standards for community governance in our country. Li Qingsi pointed out that the post-COVID-19 pandemic era refers to the era after the COVID-19 pandemic, but the pandemic may not completely disappear in the post-pandemic era, but may still have ups and downs. This indicates that the models of community governance in the collective memory during the pandemic have important reference significance for community governance in the post-pandemic era. Based on the literature search data, it is found that there are few studies on the relationship between collective memory and community governance in the post-pandemic era. There are certain limitations in the research on community governance. This article will use literature analysis to explore the problems in community governance during the pandemic from three aspects of the selectivity, trauma, and regional characteristics of collective memory, and put forward new suggestions and requirements for community governance work to explore a development path suitable for community governance in the post-pandemic era.

2. The selectivity of collective memory after the pandemic will affect the diversity of the subject of community governance in the future

Collective memory theory originated from the French social annals school, proposed by the famous French sociologist Maurice Halbwachs. In 1925, Halbwachs enlarged individual memory to the level of social groups and proposed that collective memory is the process and outcome of a specific social group's members sharing the past. It is a collection of a group's meaning, culture, values, and experience. For group members who cannot experience the "past," collective memory is the basic source of their ethnic identity. Collective memory is a shared memory of group members, not simply the sum of individual memories, but a common memory constructed based on the common environment.National identity is based on a collective memory, collective memory is the medium of national identity construction, and group identity is the result of the interaction between individuals and groups.(Guo and Zhang 2022).Collective memory can be constructed from the following three dimensions: neural cell system, community interaction, and cultural environment. Brain cells receive information through the body's

sensory organs, and the information is processed and stored by the brain's nerve cells, forming short-term memory. Community interaction is a long-term contact process between people, requiring both parties to strengthen interaction and communication to form a common memory in their interactions. The construction of human memory cannot be separated from a large cultural environment. Memories are stored in brain cells and form short-term memory. Through the fermentation of social interaction, memory is deepened and forms long-term memory. In a specific social context, collective memory forms a cultural memory with a temporal dimension. How to strike a balance between respecting historical truth and constructing a shared memory seems to have become a completely difficult problem to reconcile, but it is an important issue that historical researchers must face seriously. (Wang and Tan, 2018)

The construction of collective memory is a long-term process, and the media plays an essential role in the process of constructing collective memory. In the era of traditional media, China's mainstream media has always been in a central position. These mainstream media include CCTV, People's Daily, China Daily, Xinhua News Agency, and other media. They pay attention to social phenomena and hot issues of people's livelihood and track and report on current events in society. They have the characteristics of being fast, short, and simple in conveying information and have a certain degree of authority and influence in information transmission. Nowadays, with the continuous development and progress of technology in China, emerging media has emerged, providing a more convenient information exchange platform for netizens.With the promotion of technical tools, communication nodes between community members are opened up, information dissemination can meet the urgent needs of members, and promote the interaction of bilateral or multilateral actors.(Fan 2021) A large amount of information is directly delivered to the audience through these network media carriers, effectively achieving the rapid dissemination of information. In the process of dissemination, the disseminator is in a dominant position and controls the direction of public opinion. The social sharing theory of emotion is the representative of the psychological paradigm of Collective memory, which breaks the limitations of transience and individuality of emotion, reflects it in Long-term memory and community level, and believes that people will transfer memory through the public representation of personal psychological representation. (Liu & Pan, 2022). In a specific social context, collective memory has formed a cultural memory of the times.The individual memory is influenced by society, and Almost all memories are determined by the social framework. (Liu 2017) The construction of Collective memory is a long-term process, and the media plays an important role in the construction of Collective memory.

Against the backdrop of the easy accessibility of information in today's age, the public has gained a certain degree of freedom of speech, but it has also increased the difficulty of discerning the accuracy of information for community members, especially when large-scale public health events suddenly occur. During the outbreak of the COVID-19 epidemic, which had a wide-ranging impact and affected many people at a fast pace, the media reported on the situation through "selective" means, thereby influencing the direction of events. Community members found it difficult to grasp the accuracy of the information and were therefore plunged into panic and anxiety. Mainstream media focused on reporting on the statistics of big data, announcing the daily number of new COVID-19 infections and deaths from the virus, allowing community members to understand the actual situation. Self-media, on the other hand, had a more free and diverse range of content, tending to take the form of fragmented reading, usually attracting netizens to stop and read through headlines, promoting positive energy for prevention and control through examples of social life, or reporting on relevant events that caught the attention of netizens. The media's selection of content during the prevention and control of the COVID-19 epidemic can have a certain impact on the psychological positivity of the public, national cohesion, and community governance. Weibo is an app with strong comprehensive information capabilities and a flat information dissemination framework. It is currently the largest mobile government platform in China, which is reflected not only in government-related accounts, but also in the volume of government information released, read, and interacted with. The People's Daily is an important official media platform that connects the Party, the government, and the general public. During the news reporting and propaganda period of the COVID-19 epidemic, the cooperation between Weibo and authoritative official institutions such as the People's Daily can timely disseminate related knowledge on preventing COVID-19 to the public, release scientific statistical data, and do emotional mobilization work to guide the public to form the correct values. On the one hand, it enables the public to fully grasp the relevant information of the COVID-19 epidemic in the first time; on the other hand, it also helps mobilize the entire society to unite and fight against the epidemic, avoid the spread of rumors and the triggering of social panic, and maintain the stability of community order. Weibo has built a new platform for government media, forming a "Internet+ social governance" model, playing an important guiding role in public opinion. By choosing positive content facing the public, the platform can stimulate the public's enthusiasm for prevention and control, improve the cooperation of the masses with the government's work, promote the steady progress

of community governance order, and enhance the cohesion of the Chinese nation.

Community is the basic unit of urban governance and the cell of society. Since the outbreak of COVID-19, communities have been on the front lines of epidemic prevention and control, serving as the most effective front line in preventing importation and controlling transmission of the virus, and they have played a fundamental role in the overall epidemic prevention and control. During the epidemic, strict control measures were implemented in communities, with most people staying at home and limited access to external information channels. The vast majority of people relied on news media to learn about the current epidemic situation in China and used various methods such as short videos to learn about the current prevention and control situation in different areas.

The information received by the public during the epidemic period constitutes a collective memory of the era, which is woven into a collective memory network through continuous interaction between the Internet and the public. The center of the memory network is the media, which disseminates information to society, and the public receives information through various media carriers such as network platforms, WeChat public accounts, and short videos. Media reports on community prevention and control work can attract more social subjects to participate in community governance.

At present, community party organizations have taken on the main responsibility for epidemic prevention and control, with party members forming vanguard teams, setting up vanguard posts, and guiding residents to participate in epidemic prevention and control work. Party cadres are willing to take on the responsibility, brave difficulties, and take the lead in carrying out the work of investigating personnel and registering entries and exits. People's congress representatives and CPPCC members in the community have played a leading role, joining the community volunteer team and actively serving the community. Street office cadres have also gone to the front line of epidemic prevention and control work in the community, and various aspects of the sinking personnel have been incorporated into the community grid for unified management. Relevant charity organizations, represented by the Hubei Red Cross, have provided assistance, medical personnel such as Professor Zhong Nanshan have rushed to the front line without hesitation, central enterprises have continuously extended a helping hand to the unemployed, and social volunteers have continuously contributed their personal efforts during the crisis.

This stage has seen active participation of diverse entities in community governance, continuous coverage and reporting by social media networks, and the openness and transparency of national policies and governance measures. People have continuously obtained new information through diverse channels, and the whole country has worked together to fight against the epidemic. Through long-term interaction and choices, community members have formed a collective memory about combating COVID-19. From SARS to the Wenchuan earthquake to the COVID-19 epidemic, these sudden public events will not be forgotten over time. When they are mentioned again by the media, they will evoke unforgettable memories among people. This collective memory can have tremendous influence, and can arouse patriotic sentiments among people and call on all entities in the country to contribute to the fight against the crisis, inspiring unity to overcome difficulties and forming the situation of "when the country is in trouble, everyone is obliged to respond and will surely win".

As China's level of informatization continues to develop, the media's coverage of the epidemic has become more diverse. Since the outbreak of COVID-19, the public has been highly concerned about the epidemic information, and the media plays an important role in acting as a social "watchtower", but also faces challenges in innovative discourse and communication forms. During the epidemic, the dissemination of media information was aided by "integrated media" - using various media forms such as radio, television, and newspapers that have both similarities and complementarities. Integration of human resources, content, and promotion achieved a new media concept of resource integration, content compatibility, promotion and cooperation, and shared interests. Since the outbreak of COVID-19, the integrated media of various regions has played an important role in epidemic prevention and control, serving the public. For example, the Oriental Network has joined forces with 16 district integrated media centers in Shanghai to launch a new media product, which aggregates anti-epidemic services and interactive content such as epidemic knowledge and Q&A. Such integrated media products integrate the "media+government+service" functions during critical periods, playing a greater value in grassroots public opinion promotion and information services.

"Slow live broadcasting" is another innovative media product that presents a panoramic view of facts. By showing multiple angles of the situation from a fixed camera position in real-time, it improves the transparency of information. "Slow live broadcasting" has the characteristics of authenticity and transparency, and its live broadcast without commentary or processing can provide the public with a calm viewing experience, to some extent reducing their anxiety.

Short videos, as a low-context communication language, have the characteristics of visuality, low threshold, and strong interaction, and can convey information to the audience in a concise and direct way. Platforms such as Douyin and Kuaishou have become the forefront of mainstream media reporting on the latest epidemic situation. Based on the high level of public concern about COVID-19, short videos have played a prominent role in promoting scientific knowledge and health education. Cooperation between mainstream media and short video platforms can generate enormous traffic, becoming an efficient channel for epidemic information dissemination.

Based on data investigation and understanding, it can be found that the media, as a third-party information carrier, can provide assistance to community governance in multiple ways and plays an important role in participating in community governance. Other community governance entities participate less in the process, and the role and effectiveness of community entities in community governance are not obvious. In the context of normalization, China's community governance mainly takes the form of government leadership, community self-governance, and market participation. However, the suddenness of the COVID-19 pandemic has revealed that community governance lacks a lot of practical experience. In reality, China's communities still have an administrative leadership color, and under the government's leadership, various community entities lack work initiative. How to leverage the power of the media to play the role of community entities in post-pandemic community governance is worth further consideration.

Strategies for promoting diverse entities' participation in community governance in the post-pandemic era:

Adhere to the leadership of the Communist Party, give full play to the Party's core role in the socialist cause, and the role of Party organizations as the bastions of struggle. Proactively engage community Party organizations in community governance, and resolutely oppose the idea of inaction and chaos. In line with the development trend of the times, take advantage of the internet, and create a "grassroots party organization + livestreaming" format. Organize and arrange livestreaming content and time, use livestreaming to display work content in a place where citizens can see it, and answer questions directly to the public in the livestreaming room to clarify doubts, making community work transparent and facilitating public supervision. Give full play to the leading role of Party members and cadres, deeply understand the needs of people's livelihoods at the grassroots level, proactively solve problems and difficulties in the community's later pandemic prevention and control work, and enhance the participation of Party members and cadres and grassroots Party organizations in community governance.

Leverage the role of social organizations, which are an important entity in the community and an important participant in community governance. As an organization that meets the diverse needs of grassroots society and residents, community social organizations can effectively strengthen the construction of grassroots governance systems, promote the shift of the focus of national governance and social governance to the grassroots level, and create a new pattern of community governance based on co-governance, co-construction, and sharing. Rely on community social organizations to build a social support network for community governance, increase the exposure and presence of social organizations through internet media, and promote the strengthening of inter-regional social organization linkages.

Enhancing the sense of community participation among residents and their involvement in community governance is an inevitable choice for building a new pattern of grassroots social governance with Chinese characteristics, improving mechanisms for safeguarding the interests of the masses, and promoting comprehensive modernization of grassroots social governance in the context of the new era. Community residents can learn about the local community's institutional arrangements through media platforms and actively participate in volunteer services in the community. They can also record and share their experiences and feelings about community activities in the form of vlogs on short video platforms, which can attract more residents to participate in their communities. By participating in community governance, residents can more directly voice their own interests, communicate more smoothly, and thus make up for the government's deficiencies and alleviate its pressure. Improving the participation ability and level of community residents plays an important role in the overall development of the community and society.

3. The trauma experienced during the collective memory of the epidemic will affect the content and scope of community governance

Traumatic experience includes subjective feelings and objective events. Trauma is a subjective experience caused by objective facts. There are two aspects of the traumatic experience brought to

community members during the epidemic. Firstly, the traumatic experience brought by the virus itself. Secondly, the traumatic experience brought by a few inappropriate management behaviors in community governance. According to the National Health Commission, people over 60 years old accounted for 89.6% of the severe cases of COVID-19. Severe COVID-19 patients have the following characteristics: first, they are mainly elderly. The oldest patient was 105 years old, and the average age was 75.5 years old, with 89.6% over 60 years old. Second, they generally have multiple underlying diseases. Patients with one underlying disease accounted for 40.7%, two underlying diseases accounted for 24.6%, and three or more accounted for 34.8%. Most of the underlying diseases are cardiovascular and cerebrovascular diseases, endocrine system diseases, and respiratory system diseases. According to the 2022 population statistics released by the National Bureau of Statistics, China's population aged 60 and above is 280.04 million, accounting for 19.8% of the total population. China's aging population is a large proportion, and the elderly have weaker physical and immune systems. They are vulnerable to virus invasion during the outbreak of COVID-19, which can lead to various underlying diseases, causing harm to their physical and mental health and resulting in traumatic experiences. The elderly are a vulnerable group during the outbreak of COVID-19, and they account for a relatively large proportion of the community. Therefore, we should pay more attention to them.

The traumatic experiences that COVID-19 has brought to the elderly can be reflected in several aspects. Firstly, there is physical torment. After being infected with the COVID-19, the elderly may experience dizziness and other physical symptoms, and their physical condition cannot meet their health needs. They need long-term medication and have to endure the torment of repeated medication. The medication may also bring certain side effects that damage their organs. Secondly, there is psychological torment. Elderly patients may experience mental depression during long-term treatment. This psychological pressure comes from concerns about the uncertain development of the epidemic situation, worries about their own virus treatment, and unknown fears brought about by the enclosed environment. Many disaster studies have conducted factor assessment and intervention analysis on the delayed mental disorder caused by Irritability events or situations - also known as "post traumatic stress disorder" (PTSD) - from the individual level, so as to assess and repair traumatic memory from the perspective of psychological intervention and clinical treatment. (Wen & He, 2016)

The public health event caused by COVID-19 is a major test of China's grassroots community governance system. Community governance is the most basic, important, and challenging work for epidemic prevention and control, and it is where prevention and control measures are implemented at the "last mile". The traumatic experiences caused by improper community governance will directly affect the content and scope of community governance. The content of community governance includes community services and care, community safety and comprehensive governance, community public health and disease prevention, community environment and property management, community culture and spiritual civilization construction, community social security and welfare, and other areas, which involve a wide range of work. Taking the Wuhan community in Hubei province as an example, there are currently 1,406 communities in Wuhan, with a total of about 20,000 community workers serving 9 million citizens, which means that on average, one community worker serves 450 citizens. During the epidemic prevention and control period, the community workers were understaffed, indicating the large workload. In the high-pressure and high-intensity work environment, there are some problems in community governance.

Firstly, there is a problem with the service attitude of the staff. There are many elderly people in the community who have poor hearing, slow reactions, and are physically disabled. Many of them cannot keep up with the technological progress of health codes and travel cards. Some community workers show impatience when faced with repeated inquiries from the elderly. Secondly, there is a problem with formalism in community work. Community materials are sometimes not distributed, and rescue materials are not provided in a timely manner. Some community workers only do superficial work to show to their superiors without actually considering the needs of the residents. The administrative color of the neighborhood committee is strong, and they receive more supervision and inspection than they can execute practically. Many community workers spend a lot of energy filling out various repetitive forms for their superiors.The third issue is the imperfect governance system. The community has done a lot of preparatory work in the prevention and control process, but the efficiency is not high. Staff members adhere to the system arrangement, patients cannot receive timely treatment, and there is a lack of response measures for special situations. The immature governance mode has caused numerous loopholes, which constantly consume the energy and patience of the people and give them a bad experience. According to the provisions of the Residents' Committee Organization Law, the community residents' committee is a grassroots mass self-governing organization for residents to achieve self-management, self-education, and self-service. The residents' committee plays an important role in emergency work, and has the

obligation to promote the Constitution, laws and regulations, and national policies, safeguard the legitimate rights and interests of residents, and protect the property and life safety of the people. However, in the emergency management process of this epidemic, we found that many of the community's emergency management work only stayed on the surface of rules and regulations, without a deep understanding of the important significance of emergency management measures and the effectiveness of exploring emergency work. These problems are easy to cause public distrust of government work and have an impact on the content and scope of community governance work.The key to the construction of urban community governance community is to integrate resources, connect all parties, stimulate the vitality of the main body, and promote collective action.(Xu 2023).The impact of traumatic experiences on community governance has led to the following suggestions for community governance in the post-epidemic era:First, adhere to the core position of the Party's leadership. During the epidemic prevention and control period, party members at all levels were at the forefront, working hard and playing a leading role in the fight against the epidemic. Only by continuing to play the leading role of party members and cadres can the enthusiasm of community workers be stimulated, and community workers can be encouraged to support the Party's line, principles, policies, and national laws and regulations.Second, improve the community governance system. Establish and improve the community emergency response system, set up emergency rescue teams in the community, and provide special treatment for emergencies. Conduct community emergency publicity and education, and enhance the awareness of epidemic prevention and control among community residents.Third, government function transformation. Good community work requires the government to effectively transform its functions and regulate its own behavior. By delegating power and adhering to the autonomous nature of the community, the tendency towards Bureaucrat in the community can be changed. The government can guide community work, but it needs to reduce formalism and not merely make superficial efforts. It needs to truly serve the people, adhere to the principle of "coming from the masses and going to the masses," and safeguard the interests of the vast majority of the people.

4. The regionalism in the collective memory of the epidemic will affect the degree of public participation and cooperation in community governance

Pan Ji (2015) used Focus group interviews to examine the "communicability" of local identity as the core element of urban meaning network from the perspective of space and culture. The interview showcased the unique historical experiences and cultural genes of Shanghai, which have shaped the communicativeness of the current Shanghai urban spatial significance network. This indicates that residents' identification with community culture affects community governance. Community residents have strong civic spirit, which includes citizens' consciousness of subject and power, responsibility and participation. Citizens' participation in Community Governance is an effective way to realize people's ownership. The second is the awakening of collective memory, which is a spiritual force sealed deep in the people's memory. It forms in every sudden public crisis, and when new crises occur, the memory of national unity in collective memory will be awakened again. From the Tangshan earthquake to the Wenchuan earthquake, the spirit of national unity and hard struggle demonstrated in it has been engraved into the memory of a nation, representing the unity and bravery of the people throughout the country. The outbreak of the epidemic has awakened the memory of the nation's past history, formed a national unity, and inspired hundreds or even thousands of volunteers to go to the "battlefield". The third is the implementation of a grid governance model, where community work involves more content and fewer personnel, and the strength is limited. Communities undertake multiple important functions such as management, service, security, education, and safety. During the epidemic, communities became the forefront of joint prevention and control, becoming the core team for preventing the spread of the epidemic. In grass-roots governance, the community has realized the response of residents' demands in the grid, the resolution of conflicts and disputes in the grid, and the optimization of property services in the grid through the governance model of "big data+grid", which has improved the efficiency of Community Governance. Form a work pattern of multiple joint efforts, joint efforts and management. The core work of Grid-style social management in China and group service "is to do a good job in all aspects of the work of the masses, respond to the demands of the masses in a comprehensive and timely manner, and solve various practical problems of the grass-roots masses to the greatest extent. (Sun et al, 2010) The governance mode implemented by a community will affect the participation and cooperation of community residents. In the post epidemic era of Community Governance, we need to learn from successful Community Governance experience, optimize the problems in community development, and build a multi governance community development pattern.

5. Conclusion

The outbreak of COVID-19 has brought new challenges to our national governance system. Only starting from the essential characteristics of the risks reflected by the COVID-19, and looking for a reasonable governance thinking mode and practice mode under the condition of risk overload, can we learn the path and power to improve governance from the passing lives. (Yang & Chen, 2021). Community is the forefront and first line of defense for epidemic prevention, and also the most basic unit for implementing various prevention and control measures. The logical starting point of Chinese urban community autonomy organizations lies in community construction, which directly bypasses the reconstruction of the political system and is put into the adjustment and improvement of grassroots social relations. (Zhang, 2019). In the prevention and control of the epidemic, all regions, with the help of the media, constantly publicized and reported scientific prevention and control knowledge, called on community subjects to participate in Community Governance, adhered to the people as the center and constantly paid attention to the physiological and psychological demands of community residents, learned from the experience of epidemic prevention and control in Wuhan communities, and demonstrated to the world the spirit of unity and hard work of the Chinese nation. Through the analysis of this article, we can find that the collective memory of Community Governance during the epidemic period can guide the development direction of community work, and the community governance model has an important reference significance for Community Governance in the post epidemic era, but there are still inevitably many problems to be solved. With the continuous attention and exploration of the academic community on social governance, the issue of how to better promote the development of Community Governance with the help of collective memory in the post epidemic era will be further explored.

Acknowledgement

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