

# Practice and mechanism of integrating red culture into community governance from the perspective of public value theory—a case study of Baotashan street in Yan'an City

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**Abstract:** Red culture is a valuable resource of grass-roots community governance, which is of great significance to the promotion of grassroots governance capacity and system modernization. Based on the theory of public value, this paper constructs an analysis framework with value consensus, relationship coordination, public orientation and multiple participation as the elements of community public value. This paper analyzes the practice of integrating red culture into community governance in Baotashan street of Yan'an City, and on this basis, summarizes the mechanism of integrating red culture into community governance, including identification mechanism, correlation mechanism, integration mechanism and leading mechanism. The integration of red culture into community governance can further optimize and optimize the community governance structure and system, and gather community value consensus, Create an atmosphere of community participation and mutual help.

**Keywords:** Red culture, Community governance, Public value

## 1. Introduction

The CPC Central Committee and the State Council's "opinions on strengthening the grassroots governance system and the modernization of governance capacity" put forward that we should adhere to and strengthen the party's overall leadership over grassroots governance, and establish a grass-roots governance system with unified leadership of Party organizations, government's performance of responsibilities according to law, active coordination of various organizations, wide participation of the masses, and combination of autonomy, rule of law and rule of virtue. This provides fundamental guidance and direction for the construction and development of grassroots governance system in the new era. Fundamentally speaking, community is a "compound space" which integrates regularity and emotion. The realization of the goal of "good governance" in the community, it is necessary to give full play to the governance effectiveness of the multi-subject participation in the co-governance mechanism under the guidance of the Party construction, and also inseparable from the role of "soft governance" such as culture and values. With the rapid development of urbanization and the decline of the unit system in China, social mobility and autonomy have been strengthened, the heterogeneity of grass-roots community is growing day by day, and the differentiation of community residents' demand is becoming increasingly significant. Under the development trend of multi governance in Chinese communities, there are some problems, such as the weakening of the organizational power of community party organizations, the intersection of governance functions of various subjects, and the fragmentation of community resources. Under the influence of atomization of individual community and administrative squeeze of community neighborhood committee, residents' willingness to participate in community governance is reduced, and there is a lack of value basis for relationship coordination, resolution of issues and consensus, so it is difficult to build a bridge of community interpersonal relationship, values, culture and ethos. Therefore, how to explore the mechanism path of humanistic governance embedded in community governance in practice is a community topic with practical significance.

The modernization of grassroots governance capacity and governance system needs to be rooted in the deep soil of Chinese national political culture, from which we can draw spiritual nutrients and ideological essence. General Secretary Xi Jinping pointed out that "it is difficult for a nation without spiritual strength to stand on its own feet and a cause without cultural support cannot last for a long time." As an organic unity of practical culture, spiritual culture and institutional culture, red culture has strong

appeal and social cohesion, and has important value in grass-roots governance system and innovative community governance, which can provide new practical guidance for cultivating community public spirit. Combining red culture with community governance, on the one hand, it can effectively play the leading role of Party organizations and integrate community public resources. On the other hand, it promotes the function of red self-government and community consultation, and promotes the construction of community culture. Based on the perspective of public value theory, this paper takes Baotashan street in Yan'an City as an example to explore the practical logic and operation mechanism of red culture integrating into community governance on the basis of analyzing the dilemma of community governance.

## **2. Literature review and theoretical framework**

### ***2.1. Red culture and community governance***

Red culture is an advanced culture with Sinicized Marxism as the core created by the people under the leadership of the Communist Party of China in the process of revolution, construction and reform. It is not only an important part of socialist culture with Chinese characteristics, but also an important spiritual driving force to unite national strength and social consensus. Red culture is a valuable resource to promote the modernization of national governance. It plays an important role in leading the direction of national governance modernization, building social consensus and cultivating modern citizen literacy. At the same time, social governance is an important part of national governance. Red culture and grass-roots social governance have a high degree of consistency in the value objectives, practice subjects and practice contents, and play the role of value guidance, moral construction and regulatory constraints in grass-roots social governance. As the smallest unit of social governance, community is also an important carrier of red culture cultivation. Integrating red culture into all aspects of community construction is an important practical guidance to promote community governance in the new era. At present, there are two approaches to the integration of red culture into Community Governance: first, through the red culture rich community culture construction, improve the cultural quality of community residents. Second, the path of integrating red cultural resources into community education is to build a red culture education base and construct a red resource sharing mechanism. Based on the above analysis, the current research on red culture in community governance focuses on the analysis from the perspective of culture and education, while the research on integrating it into the mechanism and practice of community governance as a kind of "soft governance" is still lacking in-depth exploration.

If we introduce the concept of "red culture" into community governance, we will find that in the process of community governance, it not only embodies the dimensions of grassroots power and social participation, but also is a flexible governance process full of virtue and humanistic care. Red culture, as a kind of "soft governance" different from institutional rules, is combined with the existing community governance model, it can better coordinate and serve the whole governance process. The practice mode of red culture embedded in community governance includes: first, the red culture deeply cultivates the field of community party building and plays the leading role of the party in ideology, organization and public service. Second, the introduction of red culture into the industry committee, the establishment of Party branches in the property and Industry Committee, and the cultivation of the operation mode of "red property" in the community. The third is to combine the red culture with the community public welfare service to create the volunteer service mode of "party building + public welfare". Red culture integrates ideological guidance, value consensus and governance wisdom, which can not only bring cultural nourishment and spiritual guidance to the modernization of community governance, but also integrate into the grassroots governance system with multiple participation constructed by community party organizations, social organizations, property companies, community volunteers, community workers and residents in practice.

### ***2.2. Analysis framework: public value theory***

In the late 1990s, the theory of public value rose rapidly in the background of the decline of new public management theory and the development of new public service theory. Since mark Moore first put forward the concept of "public value" in "creating public value: strategic management of the public sector" in 1995, it emphasized that the goal of public management was to respond to and meet the needs and expectations of citizens. After Moore, scholars at home and abroad set off an upsurge of research and Discussion on the theory of public value. The concept of public value is also widely used in social governance, government management and other public administration fields. Scholars at home and

abroad mainly expound the theory of public value from two dimensions: result oriented and consensus oriented. From the perspective of result orientation, they emphasize that public value is an objective entity that can reflect collective preference and bring benefits to the public, and focus on the realization of public value to evaluate its public service effect. From the perspective of consensus orientation, it emphasizes that public value is a public consciousness formed in the interaction of multiple subjects such as citizens and governments, and pays more attention to the process of interest selection and balance between subjects such as people and governments. Understanding public value theory from the perspective of result orientation and consensus orientation has formed rich theoretical connotation, which is mainly reflected in the following aspects: One is to focus on the preferences and needs of the collective. Government behavior is a response to the collective preferences or needs of citizens. The creation of public value also depends on the expression of collective preferences and needs in the political process. The second is to emphasize the public orientation of the organization. Combined with the definition of "value", public value includes three levels: the public utility of the object, the public expression of the subject, and the normative public welfare orientation. From three levels, it embodies the collective members' common negotiation results and the expression of common interests. The third is the diversification of subject and content. Based on the ranking of public preferences and the value pursuit of individual heterogeneity, public value integrates the preferences and needs of different citizens, so its content is diversified and rich.

Public value theory is not only a theoretical paradigm, but also a methodology and analytical framework applied to practice. As a gathering place for many citizens to express their collective preferences and common interests, grassroots communities are public places that can produce public values under the interaction of multiple stakeholders. Therefore, the application of public value theory to community governance research is highly consistent. In recent years, the research on the application of public value theory to communities has gradually increased. James Henderson et al. conducted participatory research on six model communities and broader stakeholders based on public value theory and explored a governance vision of social publicity. Based on the theory of public value, Xu Wanqiang and other scholars construct a modern urban community precise governance structure of 'concept guide, network governance, effective service and value measurement' from the perspective of result orientation. However, there are few studies on community governance from the perspective of consensus oriented public value.

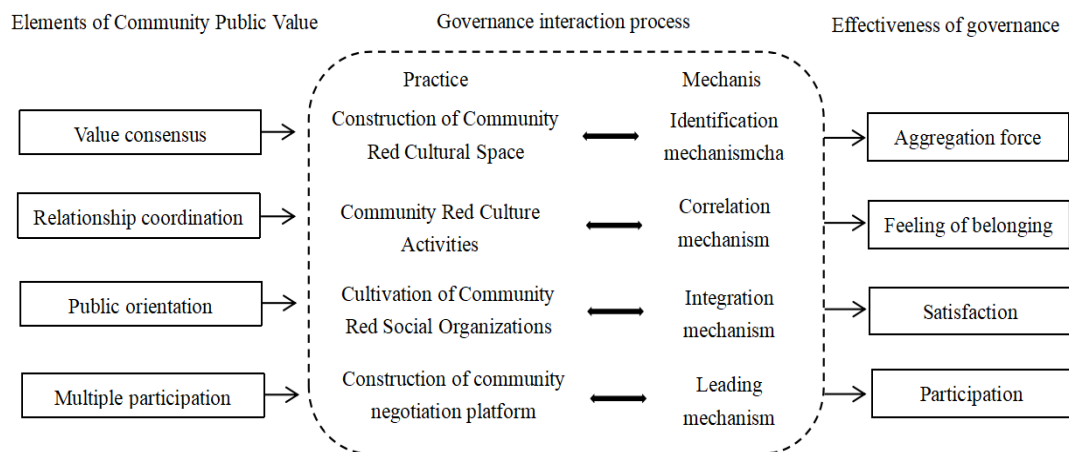


Figure 1: The explanatory framework of this paper

The understanding of public value from the perspective of consensus is to arouse people's collective consciousness and democratic consciousness in public places. As a kind of soft governance, red culture also pays attention to the construction of neighborhood relations with mutual help in embedded community governance, emphasizing the process of interaction among multiple subjects in the community. Starting from the theoretical framework of public value, this paper proposes the following interpretation framework (as shown in Figure 1). The practice orientation of integrating red culture into community governance includes four elements: first, value consensus, which the value consensus and cultural identity of governance norms, concepts and other values formed by the common red cultural memory in the process of communication among the main bodies of the community, so as to strengthen the cohesion of the members of the community. Second, relationship coordination, that is, the continuous coordination, communication and interaction among residents and between residents and various subjects

in the development of community cultural activities and consultations, promote the construction of community internal relations. Third, public orientation, with the community residents' demand for public services as the guide, relying on the red carrier to realize the organic integration of the service resources of various organizations in the community, so as to realize the precise supply of public services. Fourth, Multiple participation, that is, relying on the specific carrier and platform in the community, the party organizations, social organizations, community volunteers, community workers, residents and other subjects participate in community public affairs, so as to improve the organizational level of residents' participation.

### **3. Case study: the practice of integrating red culture into community governance in Baotashan street of Yan'an City**

This paper selects Baotashan street as a case study. The reasons are mainly two aspects. On the one hand, the street has a long history and many red resources, which governs 8 communities. A few years ago, the community form is old, and most of the old communities are faced with many governance difficulties; On the other hand, the street has made remarkable achievements in exploring the integration of red culture into community governance, residents' satisfaction with community governance has been significantly improved.

#### ***3.1. The dilemma of red culture before integrating into community governance***

First of all, the community infrastructure is obsolete and the consultation mechanism is not perfect. Especially in the old community, the supporting facilities of heating and waterproof in the community are aging, the environmental problems such as sewage discharge and garbage stacking are prominent, and the lack of consultation and discussion platform in the community makes it difficult for residents to achieve full and effective consultation and communication in terms of public interest demands. Secondly, the order of community management is chaotic, and the level of public service is relatively backward. In the community, the responsibilities of the party organizations, neighborhood committees, property companies and other governance bodies are vague and overlapping, so it is difficult to achieve good and orderly cooperation, resulting in the low level of public service and the failure to implement the service guarantee for the vulnerable groups. Finally, the interpersonal relationship in the community is indifferent and the residents' willingness to participate is insufficient. The form of community cultural activities is single, the number of times is few, and the relationship between community residents tends to be cold, the participation rate of community public affairs and cultural activities is low.

#### ***3.2. Practice and exploration of integrating red culture into community governance***

##### ***3.2.1. Relying on "red cultural resources" to build a red front***

There are Yan'an revolutionary memorial hall and wangjiaping revolutionary site in wangjiaping community, Baotashan street. On the basis of fully tapping its own red resources, we actively explore the construction of "red cultural front". On the one hand, wangjiaping community has built red cultural brands such as red culture museum and red living room by taking advantage of its own advantages. "Red culture museum" is to use the revolutionary site and red cultural heritage in the community as the red education place around the residents. It integrates the "red culture" into the daily life of the community residents, and accumulates the value consensus imperceptibly. The "red living room" provides a space for Party members and the masses to learn red culture, it provides red books and magazines for residents to exchange and learn from each other. On the other hand, according to the needs of residents, wangjiaping community has built a comprehensive cultural activity center, community school, day care center, health hut and other public spaces, which are the main places to carry out public services and cultural activities, it provides a platform for community residents, community workers and community volunteers to exchange and enhance their feelings, further promote the residents to form a common cultural value identity, and enhance the cohesion of the community.

##### ***3.2.2. Actively carry out party history education and cultural and artistic activities***

The education of party history is an important form for people to understand and study the Centennial struggle history of the Communist Party of China. The general party branch of wangjiaping community, together with the Party Branch of Wangjiaping Village and the Party Branch of Yan 'an Revolutionary Memorial Hall, organizes the masses of Party members to carry out various forms of Party history learning activities such as ' Red Story Council ' and ' Listen to Party Lessons at the Old Site ' in the

revolutionary sites by means of Party members' inheritance and narration, and integrates Party history into each red story, so that residents can enhance their sense of community belonging in the influence of red culture. The Yangjialing community has established a normalized learning mechanism for visiting, and carried out characteristic learning activities such as red poetry reciting competition and red movies entering the community through various forms such as joint activities and resource sharing, so as to promote the close integration of red culture with family education and social rules and regulations, and give full play to the moral construction and normative constraint function of red culture in community governance.

Cultural and artistic activities are an important form of collective communication among community residents. Wangjiaping Community takes the comprehensive cultural activity center and community schools as the carrier, and takes residents' needs as the guidance. It actively carries out cultural and recreational activities such as wrapping dumplings in the Dragon Boat Festival, singing a song for the party, displaying calligraphy and painting, and strives to create a humanistic environment for neighborhood mutual assistance, enhance communication and interaction among residents, residents and other subjects, and promote the formation of a harmonious and friendly neighborhood atmosphere.

### ***3.2.3. Actively cultivate red social organizations and groups***

Community governance is a process of resource sharing and interest interaction. Behind the delivery and implementation of community services is the provision of community public products. Social organizations and groups play an important role in community public services. Lanjiaping community actively cultivates red social organizations and explores the governance mode of "party building + red property management". In terms of improving the organizational structure, under the guidance of the community Party committee, we should promote the "two-way entry and cross appointment" between the grid Party branch and the property company, and strive to achieve the coverage of the party organization in residential areas. Among them, the party committee and the property management department signed a joint construction agreement with the property management department. The party organization, the owners' committee and the property company shall hold a joint meeting of Party building and construction at least once a quarter to study the key and difficult problems in property management and residential services and propose solutions.

In terms of integrating service resources, the party organization, property management company and owner committee of lanjiaping community have integrated the community service resources, established five red heart volunteer service teams, actively carried out various service activities for the people, sent care, service and warmth to the masses in various forms, and transformed the red culture transmission into the endogenous power of serving the people. At the same time, "micro wish" was set up in the residential area. According to the needs of residents, the party organized a monthly "Red Property Service Day" activity, which provided convenient services such as haircut, sewing, health examination, etc. And provided professional door-to-door services such as house maintenance, pipeline maintenance and professional cleaning for residents, so as to realize the precise docking of residents' services.

### ***3.2.4. Build a platform for democratic consultation and discussion***

Democratic consultation is an important form to stimulate the multi subjects to participate in community affairs. Lanjiaping community pays attention to the leading and consultation function of red culture, and sets up "residents' discussion platform" in the corridor party members' house, civilized family home and community square. The "residents' discussion platform" is a platform for community democratic consultation and discussion, which is oriented by public issues, to solve the hot and difficult problems of the masses as the starting point, so that residents can participate in community affairs at home, effectively mobilize the enthusiasm of residents to participate in public affairs. Community party members and community workers regularly visit their homes for daily exchanges with residents to discuss issues of common concern, and to rely on their own can solve the problem, recommend mutual help between neighbors. For difficult problems, the relevant personnel recorded to report to the community and held joint meetings, community party organizations and property companies to explore solutions. At the same time, the sign of "Party member's home" was put up on the door of excellent party members, which became the position for consultation and discussion of Party members in corridor residents, to achieve the residents at home to care about community affairs, contribute good policies, build a harmonious family beautiful vision.

#### **4. On the integration of red culture into community governance mechanism from the perspective of public value**

The core elements of social capital, such as universal trust, reciprocal norms and social participation network, can effectively promote community governance and social harmony. On the basis of the application of community public value elements, the effect of integrating red culture into community governance provides the community with social capital such as trust, cooperation, mutual benefit and participation in the network, so as to construct a governance mechanism combining humanistic governance and multi governance, which is subject to the governance scenario and guided by the community publicity. Based on the practice and exploration of Baotashan street, this paper summarizes the function mechanism of red culture into community governance as identification mechanism, correlation mechanism, integration mechanism and leading mechanism.

##### ***4.1. Identification mechanism: to construct community red culture space, to gather community life and value consensus***

Community identity is the common spiritual belonging and emotional crystallization of community members, and is the endogenous driving force of community governance. The construction of community red cultural space is one of the important ways to enhance community identity. Community red culture space mainly includes two types, one is exhibition community red culture space, the other is life community red culture space. Red culture space of exhibition community includes revolutionary site, red cultural heritage, Red Culture Museum, etc. It not only collects and displays fragments of red culture and deeds in the community, but also presents its own historical evolution and collective memory as a part of culture. In the process of visiting and staring at historical relics and revolutionary deeds, community members subtly accept the values, ideology, civilization accomplishment and collective norms carried by the red cultural symbols. The red cultural space of living community mainly includes community cultural activity center, community school, community life heritage, community pension center, etc. It is a public space jointly created by the community party organizations, Party members in accordance with the residents' collective needs in terms of material and spiritual needs. On the one hand, the red culture space of life community carries the public needs of community members for social interaction, provides a platform for public affairs dialogue and exchange, and constantly condenses community life consensus; On the other hand, it can store people's collective memory of the good life in the community, reproduce the memories of community residents' common life, and shape the identity of community members. The community should take the community identity as the value orientation, make full use of its own red resources, create and build the community red cultural space, and enhance the identity of community members.

##### ***4.2. Related mechanism: carry out community red culture activities and promote community communication***

Community is the basic place for residents to live, and community cultural activities are the most extensive platform and way of collective communication. As a kind of community cultural activities, community red cultural activities include not only the red education activities of learning red stories and party history into the community, but also the traditional festival activities and cultural and artistic activities that the masses are fond of. As the red culture itself contains rich ideological and moral education, patriotism education and other elements, the red education activities undertake the function of meeting the spiritual and cultural needs of residents and guiding residents to establish correct ideological and political concepts. In the process of carrying out, it is conducive to further improving the residents' quality and promote the construction of community. Traditional festival activities and cultural and artistic activities are the important soil for the breeding of community publicity. They can continuously cultivate and explore the active participants in the community and construct a large number of community public areas. On the one hand, the community should actively carry out communication and celebration activities and characteristic exhibition activities in the festival period; And cultural activities loved by the masses, such as parent-child interaction activities, calligraphy and painting exhibition activities, square dance activities, etc. These activities can expand the community members' collective communication action space, enhance the community residents' sense of belonging, and form a relationship network of getting along well with each other.

#### ***4.3. Integration mechanism: cultivate community red social organizations and groups, and improve the level of public service***

Accurate community public service supply is an important issue of community governance. In the governance pattern of pluralistic co governance, the public service resources of grass-roots communities are controlled by different subjects such as community party organizations, social organizations, property companies, and so on. The cultivation of community red social organizations is an important way to solve the dilemma of scattered public service resources and the difficulty of accurate supply. On the one hand, the community can explore the public service mode of "party building + red organization", establish a mechanism that runs through the whole process of public service with the integration of party building as the guide, and gather the scattered community resources with the community party organization as the core, mainly from the organization, interests, needs three aspects of effective integration. First, organizational integration, through promoting the party's organization and work to fully cover community services, build a grass-roots party organization system with linkage between the upper and lower levels and the left and right running through; The second is the integration of interests. The party organizations should coordinate the distribution of interests of various subjects in the process of public service supply, play a role in resolving conflicts and mediating conflicts; The third is demand integration. Grass-roots party organizations broaden the reflection channels of residents' public service needs, integrate and form a public service list, so as to achieve the precise docking of public services. On the other hand, the community can establish the red volunteer service group by the way of government purchasing service and government cultivating. By taking the red public welfare as the guidance, the community members, community workers and volunteers can be united together to form the community volunteer service team, effectively integrate the resources of the community public service team, and improve the professional level of public service.

#### ***4.4. Leading mechanism: build community consultation and discussion platform and promote community autonomy***

Democratic consultation is an important practical form of mass autonomy in grass-roots communities. The formation of democratic consultation atmosphere requires the community to build a platform for public consultation and discussion, so as to improve the enthusiasm of residents to participate in community governance. On the one hand, the construction of community consultation and discussion platform provides channels for residents to jointly discuss and solve community public problems and participate in community public affairs decision-making, the rational communication and exchange among community residents should be enhanced to form a bottom-up participation and feedback mechanism. On the other hand, in order to promote the mutual trust and reciprocal cooperation between the main bodies of community governance, cultivate benign community social capital. The community should not only take the participation of residents as the guidance, introduce the mode of party members leading residents to discuss, and give full play to the leading role of party members and cadres in consultation. It is also necessary to encourage residents to express their individual needs and actively organize various activities such as democratic consultations and symposiums, so as to expand the development space of residents ' autonomy and promote the sustainable development of community governance.

### **5. Generalize**

As a kind of non bureaucratic living space, community has natural exclusion to most rigid administrative means and management mechanism. As a non institutionalized factor, red culture is embedded into the logic and system of community governance, which can not only optimize the basic structure of community governance and the functional attributes of each subject, but also promote the construction of interpersonal relationship and warm community. Based on the theory of public value, this paper constructs an analysis framework with value consensus, relationship coordination, public orientation and multiple participation as the elements of community public value, and discusses the practical path of integrating red culture into community governance in Baotashan street of Yan'an City, so as to obtain the path mechanism of integrating red culture into community governance. From the perspective of community governance system, red culture embedded in community governance can reduce the cost of all kinds of public affairs governance and improve the overall performance of community governance. The gain of red culture to community governance is not only to optimize the community governance mechanism, but also to provide important public products such as value, morality

and mutual assistance, which is conducive to creating a community atmosphere of mutual help.

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