

Construction of Governance Community: Research on the Generative Mechanism of High-Quality Party Building Empowering Rural Social Resilience

-- A Narrative Analysis Based on the Qingyuan Party Building Model in Guangdong

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Abstract: Against the dual background of a risk society and rural transformation, how to enhance the resilience of rural society to withstand shocks, adapt to changes, and achieve transformation is a key issue in implementing the Rural Revitalization Strategy and the "High-quality Development Project for Hundreds of Counties, Thousands of Towns, and Myriads of Villages" (hereinafter referred to as the "100-1000-10000 Project"). Traditional bureaucratic governance often faces the dilemma of excessive rigidity and insufficient resilience when dealing with rural complexities. Based on social-ecological system theory, this paper introduces the perspective of "Governance Community" and employs narrative analysis to deeply dissect the practical logic of Qingyuan City, Guangdong Province, in leading rural revitalization with high-quality Party building. The study finds that high-quality Party building reconstructs the structural resilience, cultural resilience, and functional resilience of the countryside through three dimensions: "reshaping of organizational chains," "production of publicness," and "interest linkage mechanisms," respectively. The Qingyuan model demonstrates that the generative mechanism of Party building empowering rural social resilience lies in the Party organization transforming from a "suspended actor" of administrative power to a "core actor" of the governance community. By re-organizing dispersed atomized individuals, it realizes the leap from "unidirectional control" to "collaborative governance." This process not only resolves the crisis of rural involution but also provides a theoretically universal explanation and practical sample for good rural governance in the process of Chinese-style modernization.

Keywords: High-Quality Party Building; Rural Social Resilience; Governance Community; Narrative Analysis; Qingyuan Model.

1. Introduction

The Report to the 20th National Congress of the Communist Party of China points out that "the most arduous and heavy task of building a modern socialist country in all respects still lies in the countryside." Currently, rural China is in a period of profound social transformation. On the one hand, with the rapid advancement of urbanization, rural society faces structural crises such as hollowing out, aging, and atomization, leading to the gradual disintegration of the traditional rural order. On the other hand, uncertainty from external risks such as market fluctuations, natural disasters, and public health events is increasing daily. The superposition of these "internal worries and external threats" makes rural society highly vulnerable. In this context, Guangdong Province has implemented the "100-1000-10000 Project," aiming to break the urban-rural dual structure and promote the high-quality development of counties, towns, and villages. However, the implementation of policies requires more than just the input of resources; it requires rural society itself to possess the capacity to receive resources, transform dynamics, and cope with risks—namely, "Rural Social Resilience."

Existing research mostly discusses rural governance from the perspectives of technical governance, resource transfer to the countryside, or villager autonomy, often overlooking the unique role of Party building as a core political variable in

reshaping rural social structures. Although "Party Building Leadership" has become an academic consensus, there is still a lack of deep theoretical explanation regarding the micro-mechanisms through which high-quality Party building translates into the resilience and recoverability of rural society.

As an ecological development zone in Northern Guangdong, Qingyuan City has made fruitful innovations in recent years in breaking the urban-rural dual structure and exploring Party building leading rural revitalization. From the transformation of Lianzhang Village out of poverty to the booming development of the "Five Major Ten-Billion Agricultural Industries," Qingyuan provides an excellent window for observing how Party building empowers rural resilience. This paper attempts to transcend simple empirical summarization by adopting narrative analysis. It places Qingyuan's Party building practice within the theoretical framework of "Governance Community" to explore the following core questions: How does high-quality Party building generate and enhance rural social resilience through the construction of a governance community? What are the underlying action logic and political-sociological mechanisms?

2. Theoretical Perspective: Social Resilience and Governance Community

2.1. Rural Social Resilience: From Rigid Stability to Adaptive Transformation

The term "Resilience" originated in physics and ecology and was later introduced into the social sciences. Unlike "rigid stability," which emphasizes maintaining the status quo, social resilience emphasizes that when a system encounters disturbances, it can not only maintain the continuity of basic functions (Resistance) but also quickly restore balance through self-regulation (Recovery), and even use crises to achieve system upgrading and evolution (Transformation/Adaptability) [1].

Specifically in the rural context, rural social resilience can be deconstructed into three dimensions:

Structural Resilience: Refers to the stability of rural organizational networks and governance structures, focusing on the ability to effectively mobilize and organize dispersed farmers.

Functional Resilience: Refers to the guarantee capability of the rural economic foundation and material resources, focusing on the sustainability of industrial development and the fairness of interest distribution.

Cultural Resilience: Refers to the cohesion of rural values and public spirit, focusing on the ability to form social capital and collective identity to resolve internal contradictions.

2.2. Governance Community: The Intermediary Carrier of Party Building Empowerment

"Governance Community" is a political reconstruction of the concept of "Social Community." It emphasizes that under the leadership of the Party, multiple subjects such as the government, market, social organizations, and villagers form a governance pattern of collaborative complementarity, co-construction, co-governance, and sharing based on common goals, norms, and interest linkages.

In traditional administrative governance, Party organizations are often viewed as the end of the bureaucracy, mainly undertaking top-down task distribution. This can easily lead to a state of "suspension," causing rural society to appear "fragmented." The core of high-quality Party building lies in reshaping fragmented countryside into an organic "Governance Community" through political absorption and organizational embedding. This paper argues that the governance community is the key intermediary for Party building to empower rural resilience—only by building a tight governance community can the political advantages of the Party organization be transformed into the structural, functional, and cultural resilience of rural society.

3. Narrative Reconstruction: The "Resilience Generation" Story of the Qingyuan Party Building Model

Narrative analysis is not just a record of events but a construction of meaning. Through deep research into Qingyuan City's rural revitalization practice, this paper reconstructs it into three progressive narrative texts: The Reshaping of Organization, The Return of Values, and The Recreation of Interests.

3.1. Narrative I: From "Atomized Loose Sand" to "Grid Fortresses" — The Generation of Structural Resilience

3.1.1. Dilemma Narrative: Organizational Hollowing and Suspension

For a long time after the reform and opening up, many villages in Northern Guangdong faced the typical problem of "depopulation." Young and middle-aged people flowed out, and the left-behind group mainly consisted of the elderly, weak, women, and children, leading to a severe "hollowing out" crisis for village-level Party organizations. As pointed out by many sociological studies, farmers presented a highly "atomized" state, and the Village "Two Committees" (Party branch and village committee) struggled to effectively mobilize the masses. There was a lack of basic organizational response capability even in the face of floods or public emergencies. This looseness of organizational structure was the root of rural social vulnerability.

3.1.2. Practice Narrative: Weaving a Dense and Strong Organizational System

Facing this dilemma, Qingyuan City initiated a profound organizational reform.

First was the "Vertical to the Bottom" Organizational Sinking. Qingyuan was not satisfied with Party building at the administrative village level but vigorously promoted "building Party branches in natural villages (villager groups)" and "building Party groups on grids." In places like Lianzhang Village, the tentacles of the Party organization extended to the very end. Every grid has Party member contact households, and every piece of land has Party member responsibility zones. This fine organizational network is equivalent to implanting a sensitive nervous system into rural society.

Second was the "Horizontal to the Edge" Functional Coverage. In promoting the "100-1000-10000 Project," Qingyuan broke regional restrictions and established industrial chain Party organizations. For example, "Industrial Joint Party Committees" were established on industrial belts such as Yingde Black Tea and Xiniu Hemp Bamboo Shoots. This is not only an innovation in organizational form but also a reshaping of governance structure. It closely connects enterprises, cooperatives, and farmers dispersed along the industrial chain through the Party organization, forming an "organizational matrix" with strong risk resistance capabilities.

3.1.3. Theoretical Decoding: Acquisition of Structural Resilience

Through the above narrative, it can be seen that high-quality Party building solves the problem of "who organizes" rural society through "encryption of organizational chains" and "innovation of organizational forms." The Party organization has changed from an administrative ending suspended above society to a "stabilizer" embedded in the social fabric. This rigorous organizational structure enables the countryside to quickly carry out social mobilization and resource allocation when facing external shocks (such as market fluctuations or natural disasters), thereby possessing strong structural resilience [2].

3.2. Narrative II: From "Interest Game" to "Community of Destiny" — The Generation of Functional Resilience

3.2.1. Dilemma Narrative: Industrial Fragility and Interest Fragmentation

For rural revitalization, industry must come first. However, traditional rural industrial development often faces the extreme asymmetry of "small farmers docking with big markets." In some mountainous areas of Qingyuan, farmers planting hemp bamboo shoots and tea leaves were often suppressed in price by middlemen due to a lack of bargaining power. Individual farmers had extremely poor risk resistance capability; a pest plague or market fluctuation could lead to a return to poverty. In addition, in the process of external capital going to the countryside, "enclosure movements" often occurred, which did not truly drive villagers to get rich but instead triggered interest conflicts such as land acquisition and demolition, weakening the rural economic foundation.

3.2.2. Practice Narrative: Interest Linkage under Party Building Leadership

In the process of creating the "Five Major Ten-Billion Agricultural Industries," Qingyuan City tells a story of Party building leading an industrial breakthrough.

The core mechanism is the "Party Organization + Cooperative + Farmers" interest linkage model. For example, in Xiniu Town, the town Party committee took the lead in formulating standards for the hemp bamboo shoot industry, and the village Party branch led professional cooperatives to organize farmers' dispersed land and labor. The Party organization played the roles of "credit intermediary" and "negotiation agent." When market prices fluctuated, the Party organization coordinated leading enterprises to implement guaranteed purchases; when technological upgrading was needed, the Party organization connected with universities and research institutes (such as the Provincial Academy of Agricultural Sciences and university assistance teams) to introduce new quality productive forces.

More importantly, the "Three Incomes" Distribution Mechanism (Rent, Dividends, Salary). Under the supervision of the Party organization, it ensured that more of the industrial value-added income remained in the countryside and with the farmers. The growth of the village collective economy provided the village-level organization with the material basis to offer public services to villagers (such as canteens for the elderly, scholarships for teaching and learning).

3.2.3. Theoretical Decoding: Acquisition of Functional Resilience

This narrative reveals how Party building liberates productive forces by reshaping production relations. By intervening in economic life, the Party organization constructs a "Community of Destiny" with shared interests and shared risks. It solves not only the efficiency problem of industrial development but also the fairness problem of development. This economic form, based on a solid industrial foundation and a fair distribution mechanism, enables rural society to possess the capability of self-hematopoiesis and resisting market risks, namely functional resilience [3].

3.3. Narrative III: From "Rife Contradictions" to "Good Governance Integration" — The Generation of Cultural Resilience

3.3.1. Dilemma Narrative: The Fading of Publicness and Crisis of Trust

With the disintegration of traditional customary society, rural society faces a severe crisis of trust and a lack of public spirit. Neighborhood disputes and land disputes are frequent. Due to the lack of effective endogenous mediation mechanisms, minor contradictions often evolve into petition issues, where "small matters drag into big ones, and big ones drag into explosions." This loss of social capital fills rural society with internal tension, making it extremely prone to rupture under external inducements.

3.3.2. Practice Narrative: Integration of Three Governance Models under Party Leadership

Qingyuan City's governance story is full of efforts to "reshape publicness."

First is the "Head Goose Project" and Return of Sages. Qingyuan vigorously implemented the "Geese Return Plan," bringing back a group of veterans and college students who understand management and are good at governance to serve as village secretaries. After being cultivated and absorbed by the Party organization, these people became new elites in the countryside. Possessing both modern legal consciousness and an understanding of local customs, they became bridges connecting national laws and village regulations.

Second is the "Consultation Under the Banyan Tree." In many villages in Qingyuan, Party organizations established "Villagers' Councils" and "Consultation Halls." Major issues involving village planning and living environment improvement are discussed and handled by the villagers themselves under the leadership of the Party organization. This practice of deliberative democracy not only resolved contradictions but, more importantly, rebuilt trust between people through interaction.

Third is the Activation of Red Culture. Using the rich red resources in Northern Guangdong, normalized Party history education and family style construction are carried out to reshape rural civilization with core socialist values.

3.3.3. Theoretical Decoding: Acquisition of Cultural Resilience

By reshaping public spirit and rebuilding trust mechanisms, Party building work injects lubricant and adhesive into rural society. The construction of the governance community transforms villagers from "bystanders" to "participants," and from "atomized individuals" to "socialized citizens." This soft power based on identification and trust gives rural society strong self-healing capabilities when facing internal friction, namely cultural resilience [4].

4. Mechanism Analysis: From Administrative Embeddedness to Endogenous Integration

Synthesizing the above narratives, we can distill the generative mechanism of high-quality Party building empowering rural social resilience, which is essentially a process moving from "administrative embeddedness" to "endogenous integration."

4.1. Socialization of Political Potential

In the traditional administrative embeddedness model, the

power of the Party organization mainly manifests as the coercive force of bureaucracy. In Qingyuan's practice, through the "Grid Service" and "Party Member Contact Household" systems, the Party organization transforms high-level political potential into governance efficacy serving the masses. The Party organization is no longer just a controller but a server and protector. This role transformation greatly enhances the political legitimacy and appeal of the Party in rural society, achieving deep structural coupling between the political system and the social system.

4.2. Organized Integration of Resource Allocation

The lack of rural social resilience often stems from the scarcity and dispersion of resources. High-quality Party building achieves the re-integration of resources through "organization." Internally, it integrates dispersed land and labor through cooperatives; externally, through mechanisms like Party building co-construction and stationing teams to help towns and villages, it effectively imports national policy resources, urban market resources, and university talent resources (such as science and technology commissioners) into the countryside [5]. The Party organization becomes the "converter" and "stabilizer" for the two-way flow of urban and rural elements, avoiding "acclimatization issues" and "elite capture" during the process of resources moving to the countryside.

4.3. Community Reconstruction of Social Relations

Fei Xiaotong once pointed out the "Differential Mode of Association" in Chinese rural society. Modern risk society requires the establishment of universal trust transcending kinship and geography. Qingyuan's Party building model, through "interest linkage" and "deliberative democracy," superimposes "professional ties" and "interest ties" (such as partners in the industrial chain, teammates in square dancing teams) on top of traditional kinship and geographical relationships. The superposition of these multiple relationships weaves a tight social support network. When a crisis comes, this network can quickly support individual risks, realizing "support from all sides when one place is in trouble" [6].

5. Conclusion and Discussion

Through the narrative analysis of the Qingyuan Party building model in Guangdong, this paper explores the generative mechanism of high-quality Party building empowering rural social resilience. The research conclusions are as follows:

First, rural social resilience is not naturally generated but needs to be obtained through a combination of "post-plantation" and "endogenous cultivation" via high-quality organizational construction. In the Chinese context, Party building leadership is the fundamental guarantee for generating rural social resilience.

Second, the governance community is the key intermediary connecting Party building and resilience. By constructing a governance community covering multiple subjects such as government, market, and society, the Party organization achieves organizational co-construction, resource sharing, and risk sharing, thereby systematically enhancing the resilience of the countryside.

Third, the Qingyuan experience has important promotion value. Its core lies in breaking the self-circulation of focusing solely on Party building for its own sake. Instead, it deeply embeds Party building work into rural industrial development (Five Major Ten-Billion Industries), social governance (Gridization), and cultural construction, realizing the organic unity of political logic, economic logic, and social logic.

Policy Implications:

In the future promotion of the "100-1000-10000 Project" and rural revitalization, the political and organizational functions of grassroots Party organizations should be further strengthened.

Continuously optimize organizational settings, promoting the extension of Party organizations to industrial chains, grids, and new business groups to eliminate governance blind spots.

Deepen interest linkage mechanisms, guarding against the crowding-out effect of capital going to the countryside on farmers' interests, and exerting the gatekeeping and directional role of Party organizations in the development of the collective economy.

Focus on digital empowerment, utilizing digital technology to improve the precision and response speed of Party building leading rural governance, creating a "Digital Governance Community" to inject new technological momentum into rural social resilience [7].

Of course, the construction of Party building leading rural social resilience is a dynamic process, and differences exist in resource endowments and cultural traditions across regions. How to explore a Party building leadership model that suits local conditions and prevents excessive intervention by formalism and administrative orders still requires continuous attention in future theoretical research and practical exploration.

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