

# What Is the Spatial Construction in The Process of Community Governance

## --Based On the Example of Community a And Fishing Village B In S City

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### Abstract

Based on the case of Community A and Fishing Village B in City S, this study delves into the multidimensional transformation of spatial construction in the process of community governance and the influencing factors behind it. The study employs snowball interviews and participant observation to reveal the interplay between institutional change and spatial transformation in community governance and how the two together affect the outcome of the constructs. Community A, as a representative of an urban community, has a spatial transformation that is mainly manifested in the construction of social space, whereas Fishing Village B demonstrates the evolution of both physical and social space from traditional fisheries to modern tourism. The study finds that national and local policies have an important influence on community spatial planning, while factors such as social relations, organizational capacity, and residents' willingness within the community also play a key role in spatial construction. The article suggests that community governance should deepen the leading role of party building, implement the concept of resilient governance, and optimize the benefit distribution mechanism to promote the harmonious and sustainable development of communities.

### Keywords

Community governance, Spatial perspective, Construction of space.

### 1. Introduction

In the context of China's rapid urbanization and the modernization of the national grassroots governance system, community governance implies institutional changes, the adjustment of social relations, and the reshaping of public values. 2021 Opinions on Strengthening the Modernization of the Grassroots Governance System and Governance Capability, as well as 2022 Measures for Party Building at the Grassroots Level of the Cities, which lead grassroots governance, explicitly incorporate the construction of community services into the national plan. In addition to the central policy, in 2016, S city issued the first local policy of "15-minute community living circle planning guidelines" and incorporated it into the city's master plan. The background of community governance is profound, intertwined with the national agenda, policy orientation, exploration of spatial theories and innovation of local practices.

Community governance involves several disciplines such as political science, economics, geography, and environmental science, which provide rich methodologies and theoretical frameworks for studying this issue from different perspectives. In economics, factors affecting

the relationship between economy and society are usually considered in the process of community governance to ensure the sustainable development of the community [1]. Stiglitz's theory of "embeddedness" states that the nested relationship between economy and society is critical to the economic vitality of a community. Geography looks at the territorial and contextual nature of space to explore how community governance processes reflect regional identity and local culture [2]. Environmental science, on the other hand, focuses on the ecological attributes and environmental quality of community spaces, emphasizing the enhancement of residents' quality of life by green spaces and public facilities [3]. Through multidisciplinary and multiple perspectives, we are provided with multiple paths to understand urban social change, shape the livable environment, and enhance the effectiveness of governance, but the historical latitude is ignored in the process of analysis, and we should place community governance in the dynamic analysis of community governance involving the adjustment of social structure and social relations as well as social change. In sociological research, the focus on institutional change, state power construction, the state and society from macro to micro analysis of ideas. In the perspective of "institutional change", inspired by the theory of North's institutional economics, institutional imbalance is the driving force behind institutional innovation and the cycle of "equilibrium-breaking-innovation" [4]. From the perspective of community governance, Lu explores the impact of this institutional design on the governance of urban villages under the macro-social context of institutional change, providing the theoretical thinking and community experience of community governance for the grassroots managers of urban communities and social policy makers [5]. As the West continues to dig deeper and deeper into the state power, Ma uses the perspective of "state power construction" to study the issue of community governance in China, and believes that there is a need to strengthen the construction of state power at the community level [6]. The above two perspectives are more macro level, and from the micro "state and society" perspective, Yu introduced the concept of society or civil society into the study of China's social development, forming the theoretical analysis framework of "state and society" [7]; Xu emphasized the importance of the state in rural governance. [8]. Research on community governance in China is also evolving, and the use of public space in community governance is common in other disciplines, and the evolution of China's public space is crucial in the process of community governance. Yang and Xu review the evolution of urban public space in China in general [9]. Liu and Deng review the formation of Chinese urban streets and focus on four key periods in its evolution and believe that the state power has always been the master of the destiny of the street in China. He argues that state power has always been the core of the fate of Chinese streets [10]. Tao proposes a study of China's political space, a study of consumer space, and a study of public space, arguing that public space in contemporary China is often in the cracks or crevices, either in the crevices of the center of the state's political power, or in the crevices between the state and capital [11]. Based on Lefebvre, David Harvey and Yang's proposal of why the production of urban public space is important, Chen puts forward the triple logic of power, capital and life to examine the production of urban public space in China, and to create a better urban life through the organic and synergistic development of the triple logic of urban public space production [12].

Based on this, this paper, from the perspective of space, combining institutional change as well as spatial transformation, will try to explore the different spatial construction processes in the community governance of community A and fishing village B in S city; and try to answer the following three questions: first, how does the institutional context affect the community spatial change in community A and fishing village B? Second, how are the physical and social spaces of community A and fishing village B transformed in the process of spatial change, respectively? Third, what are the influencing factors behind the results of spatial construction?

## 2. Literature Review

The concept of community originated from the doctrine of the German scholar Ferdinand Tönnies, who, in his book *Community and Society*, distinguished the essential difference between community and society with profound insight, and depicted community as a traditional, close-knit and affectionate social group [13]. With the deepening and expanding of academic research, community governance theories have gradually incorporated diverse perspectives and emerging elements. Verdeyen provides a powerful tool for analyzing the complex network of relationships in community governance by introducing the social stakeholder model, which emphasizes the legitimacy and interaction mechanism of different interest subjects in the governance process [14]. Gooderham, on the other hand, further combines the micro-level knowledge governance approach with social capital theory to explore new paths of community governance in the context of knowledge transfer from multinational corporations, revealing the key role of social capital in facilitating knowledge sharing and governance effectiveness improvement.

At the practical level, the exploration and practice of community governance model has become a focus of attention for both academics and practitioners. Yu emphasized the plurality and diversity of governance subjects, pointing out the importance of joint participation by the government, community organizations and citizens, which provides a theoretical basis for the construction of a community governance model of pluralistic co-governance [15]. Wei and Xia further explored the governance model based on the interaction between the government and the community and analyzed its positive role in promoting community construction and development [16,17]. However, the significant existence of urban-rural differences has made the study of community governance models more complex and diverse, and Lu have proposed a variety of types of models for rural community governance and analyzed their characteristics and applicability in depth [6,18]. In this process, problems such as limited research perspectives and single methodology have also been exposed, suggesting the complexity and challenge of combining the theory and practice of community governance. Facing the rapidly changing social environment and the diversification of residents' needs, grassroots community governance is facing unprecedented challenges. He have pointed out that the contradictions between residents' needs and the requirements of sectional system, the subject plurality and cooperative governance, the administrative division and the service area, and the professionalism and experience are the problems that need to be solved in the current governance practice [19]. To cope with these challenges, it is particularly important to build a three-dimensional cooperation framework of government-market-society, which aims to realize the diversification, synergy and efficiency of community governance by strengthening government guidance, stimulating market vitality and promoting social participation. Particularly, the deepening of grass-roots autonomy and governance will be of value in enhancing the effectiveness of community governance, meeting the diversified needs of residents and promoting community harmony and stability.

China's community governance research focuses on the local context, the research mainly has the following perspectives: the first perspective is the governance innovation under the perspective of institutional change. Under the inspiration of North's theory of institutional economics, institutional imbalance is the driving force behind institutional innovation and the cycle of equilibrium-breaking-innovation, a process that profoundly affects the overall development of the economy and society [4]. In the domestic context, the classification of mandatory institutional change and induced institutional change proposed by Lin provides an important perspective for understanding the evolution of China's community governance model. Xiang further pointed out that rural community building is a major institutional innovation in rural grassroots organization and management [20]. Therefore, future research

on community governance should focus on the internal logic of institutional change, explore how to realize the enhancement of governance effectiveness through institutional innovation, ensure that the governance model is compatible with the national situation, and promote the sustainable development of the community. With Charles Tilly and other Western scholars on the formation of the European state, the development of the historical formation of the examination, put forward a kind of state power construction process, which refers to the decentralized, polycentric, cut-off authority system gradually transformed into a (modern state organization) as the center of the authority structure. As a result, a second perspective has been formed, in which many scholars have tried to apply "state power construction" to the study of Chinese rural community governance based on the Western theory of state power construction. Du discovered the impact of state power penetration on the social structure of villages through his case study of villages in North China [21]. In his study, Li found that state power continuously penetrated into all aspects of the social sphere during the modernization and development process, and formed effective control over the society through the expansion and penetration of power [4]. And, Ye proposed that China's modern state building needs to strengthen political and social integration, enhance democratic consciousness, and promote the symbiotic development of civil society and the rule of law state [22]. These studies emphasize the dominant role of state power in community governance, and future studies should further explore how to find a balance between the penetration of state power and grassroots autonomy and construct an effective power operation mechanism to ensure the harmony and stability of community governance.

Both the "institutional change" perspective and the "state power construction" perspective explain the process of constructing community governance from a top-down perspective in terms of the macro system and state power, while the bottom-up micro perspective should not be neglected, and it is equally important to look at the citizens and the community from the bottom-up perspective. Therefore, Yu introduced the concept of society or civil society into the study of China's social development, criticized the unidirectional "state" paradigm, and formed the theoretical analysis framework of "state and society". In her subsequent research, Xiao argued that the theory of "state and society" was more normative in nature, and was unable to explain the complex mechanisms of social change in China, and proposed an alternative perspective of "system and life". This perspective emphasizes the main role of citizens in community governance, and believes that promoting the growth and development of civil society is the key to achieving modern social governance [23]. Future research should focus on how to enhance the awareness of citizen participation, improve the ability of citizen participation, and build a community governance model of pluralistic co-governance. At the same time, it is also necessary to explore how to give civil society more autonomous space in the process of national modernization, safeguard the rights of citizens, and promote the optimization of grassroots governance relations.

In summary, our analysis reveals that the triadic framework of "institutional change," "state power construction," and "state-society relations" provides valuable insights into the intricacies of community governance processes. Nevertheless, these perspectives fall short in comprehensively capturing the multifaceted and dynamic nature of governance practices. Consequently, this study endeavors to delve into the variability of governance practices from a spatial lens, conceptualizing space as a pivotal conduit for social relations and power dynamics. In the context of community governance, spatial production transcends mere physical layout and planning; it encompasses the strategic structuring of governance modalities and service delivery systems.

### 3. Analysis Framework from the Spatial Perspective

Space is not only characterized by geography, nor is it a "natural" thing, but it must include social attributes: on the one hand, human beings are bound to produce and live in a certain space under the constraints of the social structure; on the other hand, human beings can create and change the space in order to express their own needs and desires [24]. As a result, research on the "sociality" of space has been emerging, reminding us to look at "society" from space, and to search for "space" in society. In the first half of the 20th century, Western philosophy began to develop the concept of "sociality". In the first half of the 20th century, Western philosophy began to turn to "everyday life": Husserl, the founder of phenomenology, began to criticize Enlightenment rationality, focusing on the interpretation of the sensibility of the "human being" as a subject of practice, as well as the world of life, which is full of conflicts of interest [25]. In such a philosophical vision, space is regarded as a place of experience and perception, where people have a definite place in space, with a sense of spatial familiarity and boundaries of action, which is different from the original concept of physical space defined by the field of natural science.

With the theoretical paradigm of the turn to everyday life affecting the field of sociology, Bourdieu first proposed the concept of "social space": firstly, any social space has a certain geographic basis and is not a purely subjective construction. Secondly, social space is a "system of relations", constructed by the actors and institutions that live in this space, and different actors occupy different positions in social space, such as physical location, occupational division of labor at the social level, differences in income, and the strength of political power. Finally, based on their position in social space, people form a certain "personal sense of place", i.e. "perception of their own place" and "perception of others' place". As a result, people in a certain social space may develop a tendency to stay in a common place, or a more consistent habitus [26]. Later, Lefebvre and his student De Certeau systematically elaborated the theory of "spatial practice", which recognizes the regulatory power of the macro-institutional environment and also emphasizes the reproduction of space by individuals as users of space. Combining the historical, the social and the spatial, Lefebvre argues that space is no longer a passive and inactive geography, but rather an important tool of capitalism, created by the dominant order of technology, markets and power for the purpose of exercising power and control. Therefore, the essence of spatial production is the production of power, the production of social relations, and the users of space under the dominant order must create new social spaces and thus construct new power relations if they want to change their lives. De Certeau, on the other hand, explicitly introduces spatial production into the realm of "everyday life practices," using it to uncover the processes by which ordinary people intervene in, appropriate, or create space in their daily lives. For example, the dominant order will regulate space through categorization and compartmentalization, but ordinary inhabitants will also fight against regionalization by moving through space in an erratic manner, i.e., "walking" [27], which not only rewrites regionalization, but also reorganizes the way in which space is produced [28]. This spatial mobility of residents often revolves around identities such as race, class, gender, etc., and through mobility, new spaces are created, which in turn rewrite specific symbols of power and social relations in the original space [29].

By sorting out the development of the theory of spatial practice, we can find that "space" has two basic connotations: first, physical space, that is, the physical space that exists objectively on the basis of three-dimensional boundaries, with a series of geographic characteristics, and is the place of people's production and life. Secondly, social space, that is, the complex of social relations and the basis for the operation of power. Since space is what people actually live in, it is inevitably a system of social relations and the display of people's daily lives, and it can be said that "where there is space, where there are social relations" [24]; furthermore, since space is

the material carrier of social relations, it is inextricably linked to power, because power is a strategy that emerges as a relation, a productive practice, and space is the basis for the operation of any power. To summarize, space in the city represents not only a certain building complex or residential area, but also a kind of identity symbol, a symbol of power for a particular group. On this basis, we believe that the transformation of community space involves two aspects of transformation, one of which is the physical space, i.e., the "myopia" of physical space: the traditional concept of space is often limited to the intuitively perceptible physical form, i.e., the so-called "seeing things but not seeing people" of the "myopia". The traditional concept of space is often limited to the intuitive physical form, that is, the so-called "see things, not see people" myopic perspective. With a series of geographic features, is the place of people's production and life, emphasizing the space that can be perceived, the material construction of the dimension of the social relations of production, especially land and real estate ownership of the production and reproduction of social constituents, and the second is the social space, i.e., psychological space on the farsighted: that is, the social relations of the complex and the basis of the operation of the power, including the social relations between the actors, the class, etc., emphasizing the social, process and practical nature of space, that space is the product of dynamically changing social relations, containing traces of human activity and the accumulation of history.

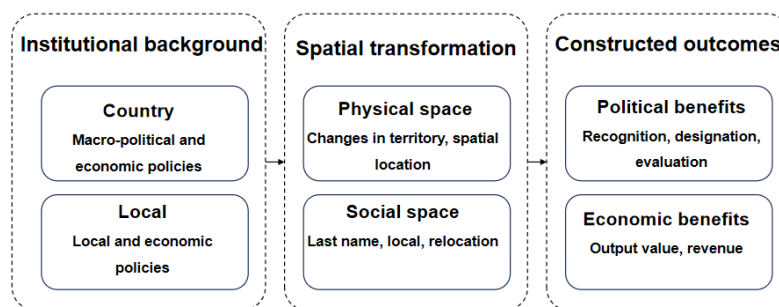


Figure 1: framework of analysis

This study argues that the institutional context and spatial transformations together influence the outcomes of construction, as shown in Figure 1: at the macro level, the institutional context, whether national or local, leads to spatial transformations in community governance in the form of "legitimacy constraints", which encompasses both physical and social space, with physical space encompassing changes in geography and spatial location, and social space encompassing family names and different social relations, such as local or relocated. Spatial transformations will inevitably lead to some kind of constructed outcomes, including political and economic benefits. We analyze the empirical data of community A and fishing village B in S city.

#### 4. Research Methodology

This paper analyzes the construction of space in the process of community governance in community A and fishing village B of S. We obtained a large amount of first-hand information through participatory observation and snowball interviews in the summer of 2024 in community A and fishing village B of S. The researcher also collected part of the information through the newspaper, books and other channels, which together constitute the main source of the case study. As a pilot community in the whole country, community A As a national pilot community, Community A responded positively to the national policy, and through spatial planning and renovation, it took the Service Center as the core and integrated all kinds of service facilities, forming a model of modern community governance and winning a large number of high-quality engineering awards. In contrast, in the process of transforming a traditional fishing village into a modern community, Fishing Village B also followed the policy

guidelines and gained greater resource support, and although it faced the limitations of its geographic location, it gradually realized the spatial functions of the community through the system, the active participation of its inhabitants, and became the last remaining fishing village in Shanghai.

## 5. Spatial Transformation from Institutional Background

The spatial construction of overall community governance in S city has a deep institutional background, and its development has gone through several stages of exploration and innovation. From the perspective of "institutional change", it is self-evident that the system has contributed to the transformation of the space and the result of its construction. This process not only involves the decentralization of government functions and the enhancement of the self-governing capacity of social organizations, but also includes the important role of national and local policies. Based on the case of Community A, we can find that the system plays a powerful role in this process. In 2000, the first secretary of the neighborhood committee was Zhou Xiangdang, a female pilot who served as the first secretary of the committee after she retired from the army, and in the context of the people's ownership, Lu Wenlong and Zheng Yan an were elected to the first term as members of the first neighborhood committee through the voting of the entire community, with more than 300 votes, and the first neighborhood committee leadership team of Community A was established. In the early 1990s, with the deepening of China's economic reforms and the restructuring of industries, state-owned enterprises faced tremendous pressure to transform, and many of them began to implement layoffs and reorganization, resulting in many employees being laid off. S city, as China's economic center, was therefore also hit hard. From 1993 to 1995, more than one million workers were laid off. In order to resettle the laid-off workers, the government selected some of the cadres and workers as directors, members, and officers of neighborhood committees, and established recreational venues as well as activity rooms for the elderly in the community to help the relocated residents adapt to a new life, and also as a way for the city of S to ensure that the events during the Expo and the Olympics were safe and smooth and that the stability of the society was maintained. Focusing on public sentiment in 2011, when the state implemented the Medium- and Long-term Plan for the Construction of Social Work Professionals to increase the total number of social work professionals to 500,000 by 2015 and 1.45 million by 2020, this brought specialized talents to the community, and at the same time prompted competition, based on the political tournament and the administrative contracting system proposed by Zhou, we found that In the case of community A, there is some competition for their own promotion and performance, will listen to the ideas of the masses, but will prioritize to make some unique and local characteristics of some activities to improve their performance for promotion. Based on the case of fishing village B, it is not difficult to see the importance of the system. 1949-1982 this stage of the process of the fishing village developed fisheries, high yield, fishing village according to the original residential areas and the family name to be divided into different production teams, fisheries production team unified fishing, the implementation of the traditional fisheries-based, fishing income is considerable, from 1983 to 1994 the fishing village to implement the form of large contract, the harvest of the good years, the fishermen naturally asked to go to sea, and the fishermen will be able to get a good harvest. Years of fishermen naturally ask to go to sea, the benefits have improved, and poor harvest years are not willing to go to sea, while working outside the village, the serious loss of skilled personnel, the village cannot make ends meet, in the 1994-2006 fishing villages actively seeking change, the implementation of the shareholding system of cooperation, but in the face of the depletion of aquatic resources and diesel fuel prices, or loss of water ashore, based on which the local government has introduced the town of insurance for the fishermen to protect the livelihood of the fishermen, but fishermen in the land after having a good harvest, the fisheries production

team unified sea fishing. But fishermen ashore after a lot of part of the choice to go out to work, selling labor for a living, resulting in fishing villages or a major injury, in 2006 the delegation of investment power for the fishing village has brought a turnaround, in 2010 investment has been a significant result of more than 60 private enterprises injected, due to the 2010 World Expo, attracting a large number of tourists so that part of the villagers in the seafood a street to open up a restaurant and a bed and breakfast. At the same time, the people's government of Shanyang Town is very concerned about it, under the Tourism Management Co., Ltd. to help its development, its spatial environment and layout planning, in 2016 S City as the first in the country to release "15-minute community living circle planning guidelines", Shanyang Town responded to the policy in the spatial master plan to further clarify the community's In response to the policy, Shanyang Town further defined the future development direction of the community in the spatial master plan, i.e. 7+2+2 spatial system, aiming to create a coastal community with perfect functions and diversified services. B Fishing Village, as an important part of it, is positioned within the 15-minute living circle of the coastal community and is included in the planning of the Hangzhou Bay coastal tourism belt, which requires the community to provide a higher level of public services and infrastructure to meet the dual needs of tourism and residents' lives. Receiving macro-regulation from the national system as well as the local system, both urban and rural communities have been deeply affected by it, which has also resulted in spatial transformation.

## 6. Spatial Transformation from the Physical Space and Social Space

In the institutional context, the transition of spatial transformation is a complex and multidimensional process involving multiple dimensions, including political, economic, social and cultural. Institutional change has a direct impact on spatial patterns, while space itself will also react to the formation and evolution of institutions.

### 6.1. Physical Space

The spatial evolution of Community A unfolds in three distinct phases, as depicted in Figure 2. The initial phase, marked by construction and functional diversification, witnessed a notable enhancement in livability through the establishment of an eco-centric living model centered around an Activity Center. This hub expanded its horizons from 2005 to 2006, integrating multifaceted activities, offices, and cultural/recreational facilities, fostering social interaction. Key milestones include the installation of a table tennis table catering to health-conscious residents, the completion of a library-cum-reading room nurturing spiritual growth, and the opening of a ballroom enriching cultural experiences via professional performances and film screenings. Complementing these, regular cultural and outdoor events strengthened community cohesion, fostering a harmonious and inclusive ambiance. The second phase, focused on functional transformation and elderly care enhancement, coincided with societal aging. The Activity Center underwent a profound shift, rebranding as a Service Center for the Elderly, prioritizing the needs of this demographic. Key adjustments involved repurposing the library and ballroom spaces to cater to elderly services, with the arrival of the Yongkang Nursing Home as a pivotal catalyst. This phase preserved cultural diversity through relocating and integrating the ballroom with the Shanghai Opera Performance Center, while also showcasing the preservation and promotion of local operatic heritage. The optimized first-floor layout, incorporating utility rooms, a cafeteria, and a family planning office, underscores the comprehensiveness and modernity of community services. Despite adjustments, the retention of the ping-pong table underscores the continuity of sporting traditions and community cultural identity. The third phase embodies a period of governance innovation and spatial reconstruction, marked by the maturation of the "Troika" coordinated governance model involving the Resident Committee, Property Committee, and Property Company. This



progression fosters standardization and innovation in community governance. Amidst the stability of nursing home functions on the second and third floors, the redesign and utilization of community activity spaces usher in transformative changes. The first-floor lobby innovatively incorporates diversified governance spaces, including the Beautiful Homes Showroom, Woodworking Workshop, and Cat House, which not only exhibit community governance achievements but also foster interactions, creativity, and exchanges among residents, embodying innovative and humanistic governance concepts. Furthermore, the introduction of the Forest Court Cottage, Mediation Center, Basketball Court, Pickup Slide, and Senior Fitness Spaces within the Central Axis area enhances the aesthetic appeal of the community while catering to diverse age groups, fostering an all-inclusive and harmonious community ecology. These initiatives signify a paradigm shift in community governance, transitioning from sole infrastructure development to a new era prioritizing resident participation, cultural creation, and functional integration.

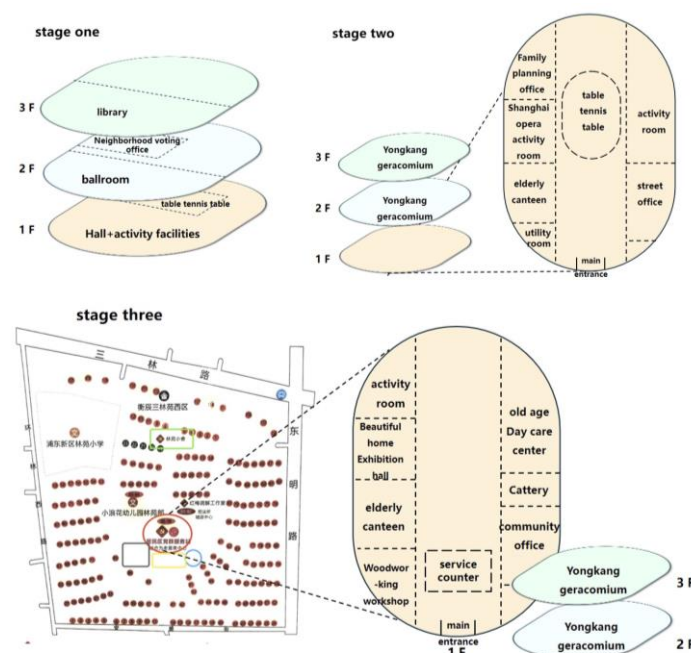


Figure 2: Three stages of spatial transformation of A community

With the sustained promotion of the governance system, the spatial reintegration of B Fishing Village has been evident, as depicted in Figure 3. The initial stage spanning 2005 to 2010, under the umbrella of the town insurance policy, witnessed the gradual transformation of traditional fishing facilities into spaces compatible with emerging economic activities. The seafood street and stalls, which flourished in the 1990s, underwent robust development by fishermen, preserving the village's characteristic identity while attracting tourists and fostering tourism growth. This transition facilitated the conversion of residences into lodging and dining establishments, accelerating the commercialization and diversification of the community space. This spatial utilization shift mirrors not only the economic restructuring within the community but also the ingenuity of residents in harnessing spatial resources. The subsequent stage, from 2011 to 2015, marked a period of rapid growth for the fishing village's tourism industry. Recognizing the potential for development, the People's Government of Shanyang Town, Jinshan District, S. City, collaborated with the fishing village's village committee to establish the Shanghai Jinshanzui Fishing Village Investment Management Co. The reopening of the Jinshan Railway in 2012 significantly enhanced transportation connectivity, further bolstering the village's tourism sector. In response to this surge, the government and the company jointly invested in constructing the Fishing Gear Museum, Mazu Culture Museum, and Folk Collection Museum, enriching visitors' experiences while preserving and transmitting the village's

historical and cultural heritage. In the following year, the renovation of the Village History Museum deepened visitors' understanding of B Fishing Village's history, fostering cultural engagement and enhancing their overall experience. To facilitate a more enjoyable tourist experience and encourage entrepreneurship, a joint labor union was established for the fishing village, overseeing restaurant operations, including health standards and staff training. Consequently, the village was designated as a 3A-level scenic spot, underlining its tourism prowess. The third stage, spanning from 2016 to 2024, commenced with a pivotal year in 2017 when B Fishing Village adhered to national standardization guidelines for beautifying rural settlements. This led to the establishment of a dedicated pilot work leadership group, overseeing comprehensive upgrades to public facilities and services. The opening of the Huanghuali Furniture Museum and the Sampan Boat Museum in particular, not only fortified the community's cultural heritage but also introduced a novel tourist attraction, ultimately contributing to B Fishing Village's elevation to a 4A-level scenic spot in 2018. As spatial planning progressed, B Fishing Village's development centered on enhancing residents' daily lives. The construction of party service stations, exemplified by the 2020 facility, facilitated accessible community services and fortified social cohesion. Parallely, the introduction of amenities like joint stations, elderly daycare centers, and hospitals underscores the community's commitment to enhancing residents' quality of life, particularly amidst societal aging. These improvements not only cater to the evolving needs of the community but also contribute to fostering an inclusive and supportive environment.

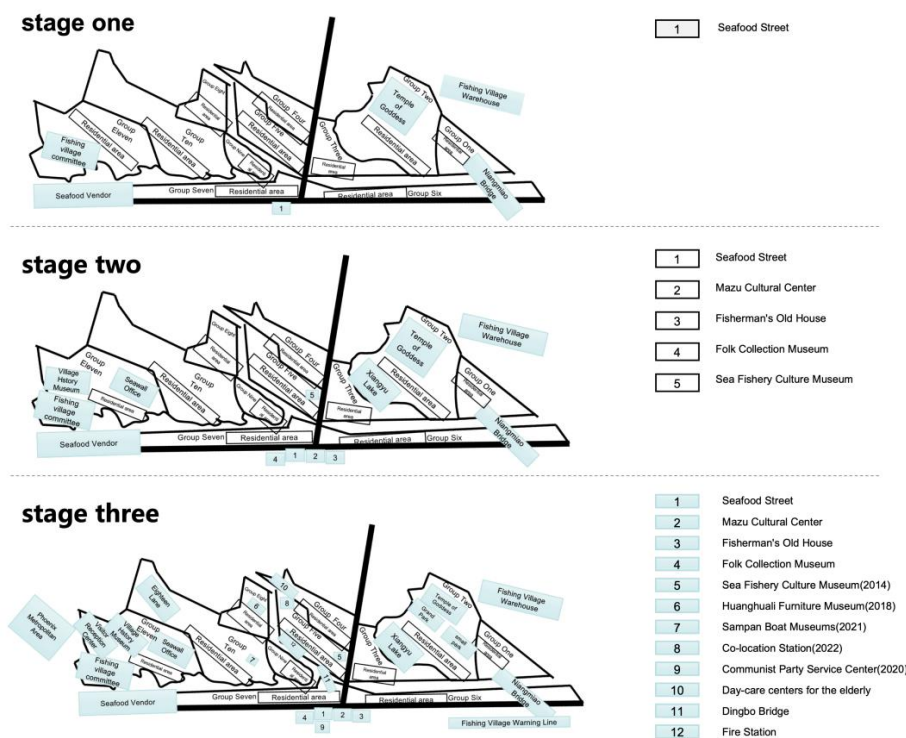


Figure 3: Three stages of spatial transformation of B community

## 6.2. Social space

In terms of social space, in the first stage, community A welcomed a new leadership team, while the wave of layoffs brought many new staff to the community, which was in a state of integration. fishing village B was originally divided into fishing groups by area of residence and family name, but naturally disintegrated as the number of fishing trips became less and less. although 11 groups were retained for governance, part of the young labor force left the village for reasons such as going out to work. The original strong blood and geographic ties within the village can no longer be binding enough, but those who remain in the village still live as they did in the past. In the second stage, both community A and fishing village B are facing the World

Expo, community A on the one hand welcomes the people who moved here and at the same time organizes activities to maintain the stability of the community to meet the World Expo, while community B, due to the World Expo and the policy of landless investment, the capital has intervened strongly in the fishing village, attracting a large number of private enterprises to invest in the village, at this time, the original villagers' group has joined a large number of foreigners, and a large number of foreigners were sent by the fishing village tourism and laborers before and after 2015, and the village has become a tourist village, and the village has become a tourist village. Workers are attracted by the prospect of tourism in the fishing village to develop here, this part of the people and the original villagers mixed, but the relationship is not intimate, the original natural formation of the community in the development process to the social gradual development. In the third stage, a large number of professionals have been cultivated, and Community A accepts professional talents, and although this part of the talents will listen to the opinions of the residents, they still take their own promotion as the main goal, and build some facilities with local characteristics or unique facilities, and the willingness of the villagers to self-governance of the fishing village B has been improved to a certain extent, and the villagers participate in the community governance more actively than before, and the villagers' representative assembly as well as the village supervisory committee make the villagers able to The village representative assembly and the village affairs supervision committee enable the villagers to better understand the village affairs, which not only enhances their sense of democracy, but also promotes the close relationship between the cadres and the masses. The villagers have a platform to express their opinions, supervise the village cadres, and discuss the public affairs, which enhances the cohesion of the village organization, and at the same time, to help the foreign population and the native inhabitants of the village to adapt to each other, there are different volunteer teams, which forms the atmosphere of a good community self-governing residents. From the process of spatial construction, it can be clearly found that the fishing village B has developed from the first stage of complete government guidance to the second stage of adding capital operation on this basis to the third stage of forming a diversified structure of government plus capital plus villagers' autonomy.

## 7. Result of Space Construction

Under the policy's influence and promotion, Communities A and B, particularly Community A, a recipient of the Ministry of Construction's gold medal award, have achieved notable outcomes in spatial construction within their community governance endeavors. Community A's intricate planning, particularly along its central axis, reveals intriguing spatial clusters. At the heart lies the district's Party Service Station, also serving as an integrated elderly service center, featuring nursing facilities on its upper floors. The ground floor's western wing hosts a carpentry workshop, cafeteria, art gallery, and conference center, while the eastern side accommodates administrative offices, a cattery, and a daycare for seniors. The park benches outside serve as a social hub for the elderly, juxtaposed against a basketball court and children's slide to the west, and an elderly fitness area to the east. The central axis further showcases two specialized service stations: Lin Yuan Xiaoyuan, transformed from an elevated space, integrates property management offices, public spaces, children's play areas, and a reading room; and LinYuanXiaoShe, a gathering spot for seniors. Adjacent to these, the Hongmei Mediation Workshop and the Judicial Institute's Urban Transportation Center underscore the strategic positioning of facilities catering to diverse resident needs. This spatial arrangement fosters distinct resident groups and activity hubs, reflecting a profound commitment to public affairs. Publicity construction transcends mere participation; it embodies residents' conscious actions rooted in shared interests and values. Residents' spontaneous engagement in community matters, driven by a love for their community and the pursuit of public good, underscores the typical publicness observed. However, the intricate interplay of diverse participants, their

motivations, and behavioral patterns within community governance reveals a complex ecosystem, where varying "positions" have emerged, underscoring the need for nuanced understanding and strategies in community management.

Position One, the Service Station, emerges as the pivotal platform for community services, orchestrating a convergence of volunteer representatives endowed with diverse capacities and skills that contribute tangibly to the community's well-being. Notably, Grace exemplifies this synergy through her dual expertise as a pet store proprietor and former neighborhood committee member. Her professionalism in cattery management garnered unanimous endorsement from the committee, prompting them to allocate a dedicated facility for her organization's stray cat sheltering and rescue endeavors. Furthermore, the successful procurement of an autonomy fund fueled these activities, igniting the enthusiasm of feline-aficionado residents and fostering a collaborative effort towards refined cattery management. This endeavor not only enhanced the community's aesthetic but also fostered a harmonious coexistence between stray cats and residents, embodying the essence of community governance and resource sharing. In another noteworthy instance, Mr. Li's transformation from a community planner to a dedicated volunteer underscores the dynamic nature of community engagement. Responding to the community's solicitation for planners in 2020, Mr. Li seamlessly transitioned and immersed himself in community planning, leveraging his eclectic interests and the opportunity of a garden competition devoid of professional barriers. The community's pivotal role in resource mobilization facilitated Li's collaborations with external entities, securing foundation grants and establishing an in-community studio for educational initiatives, including summer workshops. Additionally, Mr. Li actively cultivated a social network with seasoned volunteer community planners, including the current Board of Directors' Director, fostering a continuum of positive community development. The participation patterns exhibited by Grace and Mr. Li can be classified as pro-somatic qualitative engagement, rooted in the logic of particularism. These participants maintain intimate personal or interest-based ties with community leaders or specific groups, with their involvement deeply intertwined within these relational networks. While their immediate contributions—grounded in personal abilities that align with community aspirations—are invaluable, the specificity of their motivations may hinder long-term sustainability, subject to fluctuations influenced by changes in community leadership.

Position two, LinYuanXiaoShe, a cornerstone in community service, fosters a synergy between volunteer stalwarts, Jiang and Xia. Jiang, a former CPC member and veteran of the Major Illness Club and "Old Buddies" organization, retired prematurely in 2005 due to health concerns. His illness-ridden journey transformed into a passion for volunteering, deeply etched by empathy for patients encountered during his club involvement. His redirection of party allegiance towards the community framed volunteering as a paramount duty, further nurtured by his own health challenges, which illuminated the virtue of "giving and gaining good." Consequently, he embraced eldercare volunteering, finding solace in activities that harmonize with his physical limitations and personal passions, offering spiritual fulfillment and a profound sense of achievement. In contrast, Xia, a dual-faceted community member, intertwines her volunteerism with avid reading pursuits. Amidst the pandemic, she promptly answered the neighborhood's call for volunteer action, transitioning seamlessly into the City Creation Volunteer Group post-crisis. Leveraging her post-retirement leisure, Xia specializes in volunteering endeavors that meld personal interests with community needs, exemplified by her contributions to literacy promotion and first aid education. Jiang and Xia embody the archetype of engaged citizens, intrinsically motivated by public welfare and indispensable assets for community governance. Their profound commitment to public affairs, underpinned by a strong sense of responsibility, propels them to contribute voluntarily to community enhancement, fostering holistic progress and public interest. Their altruistic endeavors, devoid of personal gain, constitute a generous

investment of time, energy, and passion into community affairs, fostering cohesion and autonomy. Recognizing the non-monetary drivers of their participation, communities must devise strategic interventions, including professional development opportunities and recognition programs, to sustain this invaluable resource and harness its enduring potential.

Position three, the verdant bench situated at the forefront of the Service Station, transcends its mere function as a respite for inhabitants; it stands as a vibrant testament to the essence of community engagement and participatory spirit. Zheng, a former stalwart of the neighborhood committee and an esteemed senior party member, continues to harbor profound interest and support for community endeavors, maintaining an unwavering bond with key committee members despite his official departure. Notwithstanding his dissent over select decisions by the current Neighborhood Council, particularly the repurposing of the Activity Center, Zheng's commitment to volunteering remains steadfast. His magnanimous act of donating a substantial portion of his census reward to elderly beneficiaries, coupled with frequent visits, expressions of empathy, and joyful interactions, underscores a nuanced blend of public-spiritedness and personal fulfillment. Zheng's endeavors epitomize the intricate pursuit of collective well-being amidst personal value realization. In parallel, Yang, a recent addition to the LinYuanXiaoShe volunteer cadre, embarks on a parallel yet illuminating journey. Her initial foray into community service saw her appointed as a block leader, albeit temporarily relinquished to her spouse due to professional obligations. However, her volunteer experiences amidst the pandemic reignited her zeal for community contribution. Her affiliation with LinYuanXiaoShe's volunteer collective stems partly from the allure of her social network, while post-retirement leisure and post-pandemic incentives further bolster her sustained participation. Yang's pattern of engagement highlights the intricate interplay between public and private motivations, as she cherishes the spiritual rewards of volunteering while acknowledging the community's acknowledgment and reciprocation. Hence, Zheng and Yang exemplify a category of participants whose actions are driven by a harmonious blend of public and private interests, constituting a vital component within the intricate tapestry of community governance. Leveraging their organizational prowess and resource mobilization skills, these individuals foster the progression of communal affairs while navigating the delicate balance between personal aspirations and the common good. Consequently, community administrators must devise a prudent regulatory framework to ensure their endeavors remain aligned with the public interest's trajectory. Furthermore, the establishment of incentive mechanisms and the provision of essential resource support are pivotal in further igniting their participation fervor, thereby fostering the diversity and resilience of community governance practices.

In community governance from a spatial perspective, the case of fishing village B realizes the transformation from traditional fishing to leisure tourism through policy guidance and support, relying on unique geographical and cultural resources. A pluralistic structure of government plus capital plus villagers' self-governance has been formed from the first stage of complete government to the current third stage. This process involves not only the transformation from traditional fisheries to leisure tourism, but also the transformation from residential space to a mix of residential and commercial and from blood and geographic ties to business ties. In terms of physical space, the organic combination of village transformation and tourism development also emphasizes the preservation of original architectural features and sea-fishing culture, while the introduction of new types of businesses such as cafes, bookstores, inns and lodgings, and artists' studios has added a humanistic and artistic atmosphere to the old street. From the original lack of public facilities and public space, cultural exhibition halls such as the Fishing Gear Museum and old fishermen's houses have been built, while intangible cultural heritage has been protected and inherited, such as the sampan boat modeling technique which has been listed in the Jinshan District Intangible Cultural Heritage Protection List as a location for the Intangible Cultural Heritage Scholar's Walk. In addition, it is equipped with basic service

facilities such as a party service station, a daycare center for the elderly, and a joint station, providing a place for many elderly people in the village to go. The construction of space shows a trend of expanding outward from the seafood street, with a mixed population of villagers and outsiders living in the village, gradually opening up to the outside world, and increasing economic benefits. Social space in the original fishing village, the family name to live, but also according to the residential area for the group, there is a very obvious community qualities, emphasizing the relationship between blood and geography, with the process of governance, the blood gradually lost the strong binding force, the current spatial planning, although still retains the form of the villagers' group but different from the early years, the flow of the space and the change of the villagers have a significant impact on the villagers, villagers to the outside world. At the same time, the foreign population has been accepted, and in the process of community governance, the participation of residents has gradually increased, the village committee is open and transparent, and it is also a model village in terms of openness of village affairs, actively participating in the community activities and village affairs, the mechanism of selecting the villagers' representative assembly, and the mechanism of resolving the village affairs supervisory committee and the village committee are reasonable and standardized, and it has developed from the original one-dimensional governance structure to the pluralistic and organic structure.

## 8. Summary and Discussion

This study reveals the process of constructing space in community governance. Specifically, we find that in community, both urban and rural areas have spatially obvious transformations because of the influence of the system, whose transformation of space everywhere is the step-by-step advancement of the policy, which indicates that the system has an important significance for studying the issue of community governance from the perspective of space. We propose the following two strategic recommendations to enhance community governance: Firstly, we advocate for the reinforcement of the party's pivotal role, fortifying its leadership within the community governance framework. This necessitates fostering spatial convergence and fostering innovative planning strategies through the integration of diverse resources, with the aim of diminishing intra-community barriers and broadening the scope and depth of public participation. Simultaneously, harnessing the pioneering spirit of party members is essential to ignite residents' enthusiasm for community engagement, fostering a heightened sense of community belongingness and fostering harmonious cohabitation between immigrants and locals. Secondly, we underscore the adoption of a resilient governance paradigm, emphasizing the flexibility and adaptability of the governance system amidst uncertainties. This entails the development of a community governance ecosystem characterized by robust self-recovery and adjustment capacities, capable of promptly addressing emergencies and conflicts of interest, thereby ensuring the continuity and stability of the governance process. This study acknowledges certain limitations, notably the specificity of the field site, which while typical, lacks universality. Future research should integrate diverse datasets to holistically analyze the spatial transformation of S City. Additionally, the snowball sampling method may inadvertently incorporate friends and relatives, potentially introducing bias in the analysis of B fishing village's kinship dynamics. To mitigate this, we recommend adopting the PPS stratified equal proportional sampling method in subsequent spatial data investigations to ensure a more rigorous and representative sample.

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