

Research on Co creation Theory from the Perspective of Grassroots Social Governance

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Abstract: Guided by Ostrom's multi-center theory and guided by collective action logic and public spirit, this paper explores the theoretical connotation and practical extension of co-creation, and is committed to realizing the modernization of jointly creating the rule of law concept, the modernization of the rule of law system and the modernization of the rule of law ability, constantly improving the grassroots social governance ability and governance level, and strengthening the effectiveness of social governance.

1. Jointly create theoretical connotation

1) Co-creation is the best expression of Ostrom's polycentric theory. The core of Ostrom's central theory is to strengthen the cooperative governance between the government and the society by adopting the diversity system of classification, stratification and stage. The core value of the polycentric theory is that "the polycentric autonomous governance structure formed through the spontaneous order of community organizations, the new multi-level government arrangement based on the polycenter with the characteristics of decentralization and overlapping jurisdiction, the polycentric public forum and diversified institutions and public policy arrangements can curb the opportunism in collective action to the greatest extent. To realize the sustainable development of public interests" [1]. The main point of Ostrom's multi-center governance theory is to provide solutions to social governance problems from multiple perspectives through multi-level system design, so as to avoid the failure of government "single-center" governance that occurred in the past governance process. According to the hypothesis of "rational economic man" in economics, he is rational when making decisions about personal events, but according to the "tragedy of the Commons", every rational economic man makes decisions from a rational perspective and ultimately results in social irrationality. In order to avoid such tragedies, it is necessary to guide individuals to maximize collective interests under the premise of rational decision-making through effective policies. Ostrom used game theory to oppose the centralization of government under Keynesianism, arguing that excessive centralization is not conducive to public governance, and also opposed Adam Smith's market-based view of relying on the market to achieve effective regulation. Ostrom believes that it is necessary to establish a multi-center governance model to overcome the shortcomings of single-center governance.

The fundamental purpose of joint creation is to achieve the sustainable development of public interests, which cannot be achieved solely by the effective management of the government. Facts also prove that even if the government acts, it cannot solve the plight of the middle-income society, let alone relying on the autonomy of citizens. Rational economic men will lead the society to the wrong side, and effective policy regulation must be realized. Co-creation is the "effective hand." In the process of carrying out joint creation activities, it should be made clear that the fundamental essence of system design is to mobilize the forces of all parties to the maximum extent and give play to their main initiative, rather than being forced to participate. First of all, the subject has equality, and equality is the premise of realizing pluralistic and effective co-governance. In the previous management model, government-individuals were managers and managed. In the co-creation model, the government, society and individuals are all participants in the pluralistic co-governance of the society, and there is no difference in status. Second, there is consistency of purpose. In the previous management model, the goal of the government was to control people and

make people obey the orders of the government, and the pursuit of joint creation was to explore the sense of ownership of social subjects participating in social governance, requiring them to think and make decisions rationally from the perspective of "everyone". Finally, the realization path is pluralistic. Joint creation only provides directional foundation guidance, from the starting point of A to the destination of B with a variety of path choices for decision-makers to choose rationally.

2) Joint creation is an effective way to solve the dilemma of collective action. According to Olson, collective action is extra-institutional political behavior with great spontaneity and participation of many individuals[2]. Olson believes that to achieve economic prosperity, two important conditions must be met. The first is to clearly define the rights owned by individuals and ensure the normal operation of their legal rights. The second is to promote social and economic prosperity through the equality of collective rights and individual rights without subordination and exploitation. Olson also believes that in order to ensure the proper functioning of the market, it is necessary to ensure that contracts are effectively enforced and personal property is effectively protected.

In the theoretical exploration of the idea of co-creation, the primary goal of co-creation is to safeguard collective interests to ensure that individual interests are protected, and the second is to stimulate the productivity and creativity of individuals within the collective to get rid of the individual "free rider" dilemma in Olson's view of collective action. The main way to solve this dilemma is to strengthen institutional protection, protect individual rights with reasonable institutions, stimulate individual production and creativity, contribute to promoting the realization of collective goals, and finally achieve collective and individual mutual benefit and win-win situation. The meaning of the jointly created topic is to stimulate the creative vitality of the masses, give play to the main position and the spirit of ownership, and take the initiative to participate in the modernization of social governance capacity and social governance level. For the government, jointly creating a new type of collective theoretical exploration of internal development is the exploration of social reform under the leadership of the Party committee and government, with the characteristics of combination from top to bottom and from bottom to top, with the essence and characteristics of legal theory. Compared with the externality, it helps to maintain social stability, stimulate the masses' awareness of the subject of rights, expand social participation, and let the results of social governance benefit a wider range of people.

3) Joint creation is the Chinese re-inheritance of public spirit. In the city-state period of ancient Greece, the emphasis was placed on maintaining the order of the city-state community and shaping collective values, and it was the first time that the idea of public spirit was systematically put forward. The public spirit emphasized by the city-state refers to the spirit of belonging and identification of individuals to the community formed in the life of the city-state, with emphasis on integrity and unity. Plato also emphasized this view in his Republic, and Aristotle also believed that the basis for maintaining the order of the city-state was social justice based on safeguarding the public interest. Public spirit contains the expression of public choice. The theory of public choice is dependent on the assumption of rational economic man in economics, and its core is to solve the problem of distribution of public goods to maximize their utility. In order to maximize the utility of public goods after eliminating various irrational behaviors, people choose to safeguard public interests by formulating rules. The maximum pursuit of personal benefit maximization will eventually seriously damage their own interests. Only reserving a specific share for public interests is an effective choice to achieve the maximum of personal interests, and the public spirit is born from this.

Public spirit contains the characteristics of publicity and is committed to safeguarding public interests and the rights and interests of an unspecified majority. This requirement is higher than the basic requirement of maintaining one's own survival, but it is an important way to promote social progress. Therefore, public spirit also contains public rationality. On the basis of assuming their social roles, they should also shoulder social public responsibilities, which requires citizens to think and solve problems from the standpoint of social welfare, abandon the tendency of egoism to the maximum extent, and contribute their own strength in public behavior. Therefore, citizens are

required to have public rationality when dealing with public affairs. On the basis of the justice of substantive law, positive consensus should be reached in social affairs, and social fairness and justice should be maintained to the maximum extent. Finally, public spirit is also transferable. Public spirit and individual rights and interests are not completely independent of each other, but are interdependent and integrated with each other. To ask citizens to exert the maximum utility of public spirit, citizens need to give up part of their rights to maintain public spirit and ensure public interests. Rousseau pointed out in the Social Contract that sovereignty is determined and constrained by common interests and relies on law to act, and law is an act of public will for the purpose of public interest[3]. Law is the collective social will, and the public spirit has become the core of the basic theory of law.

The ultimate value orientation of public spirit lies in the recognition and support of citizens for public affairs, and the ultimate realization of the maximization of social public welfare. This is the best expectation that the government wants to achieve in the management of public affairs, and also the ideal state that the law amendment wants to achieve. Only the legal principles and legal provisions constructed with the support of the public spirit have vitality and continuity. Therefore, the public spirit has been consistently inherited and developed in sociology, political economy and law, and plays a new role in the new era, taking the concern for social public interests as its basic starting point and foothold. The concept of jointly creating is another great creation of human history and civilization progress in the new era of socialist modernization. The purpose of jointly creating a better environment and a happy life is to meet the people's yearning for a better life. On the path, the broad masses of cadres and people are called on to unite and work together to strive for a better life.

2. Jointly create theoretical analysis

1) The core of joint creation lies in "common", fully mobilizing and cultivating the public spirit of the masses, and constantly improving the level of legal protection. "Common" refers to the rule of law society needs the participation of all members of society, through the promotion path of collusion, co-construction, co-management, joint evaluation and sharing, to achieve the whole process of grassroots participation. In the system design, we should ensure the channel of mass participation; In the implementation of policies, we must take into account the reality of the people; In terms of implementation effect, it is necessary to truly feedback the opinions of the masses, truly put the masses in the position of masters of social governance, and ensure that the policies can sink and the opinions can come on.

In the process of promoting joint creation, it is necessary to mobilize the social participation consciousness and participation ability of the broad masses, build consensus, and "enlarge" the grassroots governance experience, learn from the successful experiences of Yunfu "sharing food, sharing discussion and sharing responsibility", "sharing discussions and reaching consensus" and Xiamen "Co-construction" All for one, one for all ", and realize the replication and promotion of grassroots governance experience in a larger scope. Establish a normal practical experience transformation mechanism, and jointly create a better environment and a happy life. Through the "front-line consultation and joint creation" action of the CPPCC, we will make good use of the political consultation function of the CPPCC, as a guide, and bring the governance power of the things around us to the stage. Within the scope of the rule of law, CPPCC members, street and community staff, and surrounding people will put forward questions and suggestions in an equal and orderly manner, and the rationalization suggestions will be implemented after full discussion and consultation. On the one hand, the masses believe that the government has the attitude and ability to solve problems, which increases their confidence in actively participating in social governance. On the other hand, compared with the previous "urging - delaying" work mechanism, the current equal communication method and immediate solution mechanism encourage the masses to want to participate and are willing to participate.

2) The focus of joint creation is to "create". "Create" from the Song Book Xie Zhuang Biography, means to build, create, establish (mostly refers to the great cause). Co-creation means co-creation of

a great cause, emphasizing the process of achieving something from nothing, which is a major institutional innovation to achieve grassroots social governance, and seems to have a methodological guiding role in practice. The innovation of joint creation is reflected in: First, the principle of innovation work, emphasizing the initiative and initiative of the masses. In previous government work, the government attaches great importance to transforming government functions and building a service-oriented government. The goal of government work is to improve people's satisfaction with life. The people have always played the role of serving objects and the ultimate beneficiaries of policy implementation. In the meaning of co-creation, the people have achieved a huge leap in identity, becoming participants in the co-creation of the rule of law guarantee, and even becoming the enforcers and leaders of the rule of law in the grassroots society in the near future. The second is to innovate the working mechanism and build a grass-roots rule of law governance structure that is "vertical to the end and horizontal to the edge". "Vertical to the end" refers to the realization of top-down policy coordination and implementation from the vertical perspective, not only to the village collective, but also to the villagers' groups and community party groups, go to the masses, unite the masses at the grassroots level, and ensure the Party's overall leadership in jointly creating the rule of law protection work. "Horizontal to the edge" means that in the breadth, every public should be aware of, every public should participate as much as possible, and with the help of social organizations and civil society groups, the masses can achieve self-management, self-service and self-development.

3. Jointly create the theory of China's practice path

The Selected Works of Marx and Engels pointed out that all movements in the past were movements of the minority or for the interests of the minority. The movement of the proletariat is the independent movement of the great majority, in the interests of the great majority[4]. The proletariat is anchored in the interests of the vast majority of the people, as the vanguard representing the broadest class of workers and peasants in breaking the old exploitative capitalist system and establishing a new scientific democratic communist system, as the representative of the most advanced productive forces. In his Theses on Feuerbach, Marx pointed out that the foothold of the old materialism was civil society, while the foothold of the new materialism was human society or social humanity. Marxist philosophy focuses on the study of human society, and human society takes commonality as its connection point, and builds its political, economic and social civilization based on value consensus. Human society forms a government based on its value consensus, and conducts governance from the standpoint of mankind. The purpose is to achieve the optimal solution of governance through a standardized and organized organizational structure, benefit more people on a larger scale, and build a more civilized, more ecological and more harmonious society. At the same time, we should also realize that the future is bright, but the road is tortuous, the victory of communism is inevitable, but the realization of communism on the road sacrificed countless revolutionary ancestors. In the new era of socialist modernization, we also need to play the spirit of ownership, strengthen social governance, and achieve the goal of creating a better environment and a happy life.

On the road to building a socialist rule of law system, the value consensus reached by the Communists is to adhere to the people-centered, which is also the fundamental position of upholding and developing socialism with Chinese characteristics in the new era. The main task of building the rule of law is to focus on solving the new problems and expectations of the people, especially the outstanding problems in the field of rule of law. By strengthening the rule of law, we will continuously enhance the people's sense of gain, happiness and security.

The people occupy the main position in the process of comprehensively promoting the rule of law. On the one hand, the people are the main body and practitioners of comprehensively advancing the rule of law. The fundamental goal of comprehensively advancing the rule of law is to ensure that the fruits of the rule of law reform benefit all the people. In practice, we need the general public to study the law, respect the law, abide by the law, and learn to use the law to safeguard their legitimate rights and interests. On the other hand, the people are also the inspectors and

beneficiaries of the progress made in comprehensively advancing the rule of law. The success of the rule of law depends mainly on whether the people believe in, rely on, and apply the law, and whether the law serves the people's interests, reflects their needs, and aims to improve their well-being. The report to the Party's 20th National Congress pointed out: "The river is the people, and the people are the river."

4. Conclusion

In the process of social development, we will ensure and improve people's livelihood, encourage the broad masses of people to work together to create a better new life, and constantly enhance people's sense of gain, security and happiness in life. This is the goal of building a well-off society in an all-round way and the goal of socialist modernization. The fundamental essence of joint creation is to mobilize the masses to participate in grassroots social governance and work together to achieve a better life for the people, which shows that the masses are not only the winners of social reform results, but also the promoters and participants of social progress, which is a powerful portrayal of the implementation of the people-centered development thought.

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