

Triggering, Organizing, and Meaning: A Study of Rural Mass Incident Occurrence

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Abstract: In the process of rural group events, the trigger event ignites the fuse of rural group events; the weak organization, the network of acquaintance relations, and the spatial environment of gathering in rural areas cross the dilemma of China's collective action constraints, which contributes to the aggregation of members of farmers' groups; and when the farmers attribute the reasons for the damage of their interests to the deprivation of the grassroots government, the collective identities within the farmers' groups are activated, and in the members' communication and interaction, implicit infection in the development and escalation of rural group events.

Introduction: "Modernity brings stability, while the process of modernization brings turmoil" (Huntington, 1989, p.38). The comprehensive transformation of Chinese society after the reform and opening up has led to a rupture in the social structure, the accentuation of social contradictions, and an increase in the number of rural mass incidents. How do rural mass incidents occur? What factors have contributed to their occurrence? Is there a certain regularity? Understanding the occurrence of rural mass incidents is of great significance to improving grassroots governance, revitalizing the countryside and creating a beautiful landscape.

Objectives: The purpose of this paper is to study the occurrence of rural mass incidents. What factors contribute to the occurrence of rural mass incidents?

Conclusions: In short, in the process of rural group events, the triggering event ignites the fuse of rural group events; the weak organization, acquaintance relationship network, and spatial environment of gathering in the countryside cross the dilemma of collective action constraints in China, which contributes to the aggregation of members of farmers' groups; and the construction of meanings activates the collective identities of farmers' groups, and in the exchanges and interactions of members and the implied infections of members, the rural group events evolve and escalate. The construction of meanings activates the collective identity of farmers' groups, and in the exchanges and interactions of members and the implied infections of members, the rural group events evolve and escalate.

Keywords: initiating event; organization; relational network; construction of meaning

INTRODUCTION

"Modernity brings stability, while the process of modernization brings turmoil" (Huntington, 1989, p.38). The comprehensive transformation of Chinese society after the reform and opening up has led to a rupture in the social structure, the accentuation of social contradictions, and an increase in the number of rural mass incidents. How do rural mass incidents occur? What factors have contributed to their occurrence? Is there a certain regularity? Understanding the occurrence of rural mass incidents is of great significance to improving grassroots governance, revitalizing the countryside and creating a beautiful landscape.

TRIGGER EVENTS: TRIGGERS FOR RURAL MASS INCIDENTS

Trigger Events are the Fuse for the Formation of Rural Mass Incidents

Such triggering events are either caused by compromised interests or triggered by chance events. The events themselves are exemplary and closely related to the consistency of their discourse and mainstream values. Because these triggering events generally come from the general concern of the local community, involving the most basic rights and interests of the masses, the urgent need to solve some of the social problems, and a significant part of the people's interests are closely related; at the same time, it also has a strong stimulus and attraction to the people associated with it, and in the rationale may be enough to infect the sympathy of the local masses, such as the abnormal death of a person, the vulnerable group was The local community can therefore be triggered by sensitive

conflicts and conflicts in the local community. Therefore, it can trigger sensitive conflicts and problems in the local society.

The public, the government, and the media have different interpretive frameworks for constructing the meaning of triggering events. An "event" is a phenomenon of interpersonal interaction under specific conditions of time and space, and is also a synthesis of "objective existence" and "subjective construction," and members with different social backgrounds and positions in society, including the public, the government and the mass media, give different interpretations to the "event" itself according to the relationship between the parties in the "event. Members of different social backgrounds and positions in society, including the public, the government, and the mass media, give different interpretations to the "event" itself according to the relationship between the parties in the "event. Actors on the public side often use a series of "discourse" techniques to construct legitimacy for their own actions through the amplification of emotions, and portray participants on the other side as "antagonists" to reduce the legitimacy of the other side's actions. The government, although it also uses the same discursive techniques to construct legitimacy for its own actions in order to place the other side in an unfavorable situation, shows a certain inertia in mass events, taking a more passive role and being slower in releasing information and responding to triggering events. The media, which is subject to the government's news control and the public audience is its important market position, plays a dynamic balancing force between the public and the government, forming a kind of tension in resolving the incident, seeking the truth of the case while trying to provide a factual basis for the argument between the public and the government, which is to some extent an effort to seek reconciliation. In terms of constructing the meaning of the triggering event, there is a game between the three parties, each vying for its own interpretive framework. The game between the public and the government is actually a discursive struggle, an encounter between public discourse and government discourse over the definition and interpretation of the framework of the triggering event. In this discursive struggle, the public has become an important subject of discourse, making its voice heard and criticizing the government agencies involved, thus widening the space for public discourse. The media played the role of the public's

PUBLIC OPINION CONTRIBUTES TO THE OUTBREAK OF MASS INCIDENTS TO A CERTAIN EXTENT

In the process of interaction between the three, public opinion serves as an important force for information linkage and exchange, and rumors and misinformation are very easy to spread, contributing to the outbreak of mass incidents to a certain extent. In the process of disseminating public opinion on mass incidents, due to the spontaneity, diffuseness, homogeneity, anonymity, suggestibility, emotionality and irresponsibility of individuals in the participating groups, it is very easy for some people in the court of public opinion to hold radical views, which will reinforce the opinions shared by the majority of people in the groups. When we lack direct, complete, and reliable information about many important events, we are likely to make judgments based on the statements or actions of others, even if the information itself is completely false" (Keith.R.S,2010.p.8). And the Internet plays the role of an echo wall in group interaction, which accelerates the spread of public opinion even more. The erroneous opinions of the uninformed masses in a mass incident based on the one-sided information they have received go to extremes after being strung together by mutual exchanges and discussions, thus contributing to the outbreak of a mass incident to a certain extent.

ORGANIZATIONS, RELATIONSHIP NETWORKS: ORGANIZATIONAL POWER IN RURAL MASS EVENTS

Mass events require organization and mobilization. In this context, organizations and social networks play an important role.

Organization - Formal Mobilization in Rural Mass Events

The word "organization" in China comes from the word "weaving", which means the intersection of warp and weft, woven into cloth. Lv's Spring and Autumn Annals - the first few" in the note: "the organization of craftsmen, in the text in the hand". Song Ouyang Xiu's poem "Paying a monk to learn poetry, but Thames" reads: "It is also like the old clothes, the organization is rotten in a text". The organization (Organization) in Western English, originating from the sub-organ (Organ), refers to the self-systematic cellular structure with specific functions combined in a certain way, mainly used to illustrate the combination of biological states and coordinated actions

and results between biological organs, and its extended meaning is also largely the process of union and the overall results of the union. In 1873, the British philosopher Spencer first defined organization as the "organization of the body". In 1873, the British philosopher Spencer first introduced the term "organization" into the social sciences and put forward the concept of "social organism", which is regarded as a system or society that has been assembled. Etymologically speaking, whether in the East or in the West, the term "organization" was initially not used in relation to human beings, but only later began to be used in relation to human beings and became an important category describing the structure of a certain group of people and their mode of activity in the course of human society and history. The impetus for the emergence of organizations comes from people working together to achieve a common goal. When one person can do a job independently, there is no need for organization and management; when two or more people work together for the common goal, there must be problems of organization and management. The more people work together, the larger the scale of work, the more complex the organization.

From the point of view of historical development, the original reason for the emergence of organizations is based on the needs of human survival, such as the original group, family, clan and tribe, which were initially connected by blood relations, and the village and community, which appeared a little later and were connected by geographical relations, etc., and the purpose of establishing these original organizations of mankind was to overcome the limitations of individual human body and intelligence and achieve certain common goals of the group.

The imbalance of interests is the origin of rural mass incidents. When farmers whose interests have been damaged pursue individual goals that exceed their individual capabilities, they are forced to work together in a cooperative way to try to change the situation of damaged interests. In rural mass incidents, farmers' groups with damaged interests either rely on the original social organizations such as villagers' self-governing committees, production groups, clans, elderly associations, etc. to improve the function of interest expression; or, with the help of a certain social network, through the joint participation of individual members, a new organization is formed in the process of cooperation and interaction. They reduce individual risks and increase individual and collective benefits through cooperation and trust among group members.

The organizations formed in the rural mass events generally have the same common goal. That is, to safeguard the legitimate rights and interests of the peasants, to fight for legitimate political rights, and to engage in collective resistance to defend rights. There are a certain number of peasant participants, and among them there are strong-willed grassroots elites who play an important organizational and leadership role; most of these grassroots elites have experience in group resistance, and their level of education, social experience and ability to deal with problems is higher than that of most peasants. They represent the interests of the peasants and can use their prestige in the village to mobilize peasants with the same interests or similar feelings to participate in mass events. Peasant grassroots elites use their social networks to collect evidence of violations of the law by village cadres and the grassroots government, and have clear rules about the division of labor among those who collect information. They meet regularly to analyze the evidence provided by villagers and share information with each other. Farmers' organizations in China's current environment are characterized more by ambiguity, dynamism, and instability, because although there is a division of labor among farmers within the organization, it lacks formality and stability, and there is no clear hierarchical system; there are no written rights and obligations established among farmer members, and there are no clear procedural rules related to joining and leaving the organization. But it is still an organized and weakly organized political act.

The organization of rural mass events is dominated by individual calls from grassroots elites, an individualized mobilization organization. In terms of organizational structure, the use of networks and other technological means has made the actions of event organizers more unified, but the temporary and random nature is still strong, because the vast majority of rural mass events are caused by damaged interests, but after the solution of the interest problem, this kind of organization usually disintegrates because it has fulfilled its own mission, and it is not a formal organization established to meet the needs of professionalized mobilization. From the point of view of the organizational process, ex-ante organization and on-site disorganization coexist. The ambiguity of the legal status of rural mass events and the radical nature of the scene of the incident have meant that grassroots elites are often reluctant to confront government departments directly, making it impossible for government departments to find

suitable peasants to consult. From the point of view of organizational effect, the organization of rural mass events shows the coexistence of radical type and restraint. Some rural mass meetings have obvious organizational features, such as electing leaders and collecting donations. Others are relatively peaceful.

Relationship Networks - Informal Mobilization in Rural Mass Events

In many rural mass events, no matter how long or how large, we can find traces of informal organization and relationship networks. Relationship networks compensate for the deficiencies of formal organizations in the process of mobilization.

A social network is a collection of social actors and the relationships between them. Types of informal relationship networks typically include classmate relationships, neighborhood relationships, and so on. Relationship networks play an important role in mass incidents. Interpersonal networks based on blood, marriage, and clan, as well as acquaintance networks based on geography, constitute "strong relational ties" that enable information to be shared and identity to be strengthened. It uses the favorable public space in rural areas as a platform, which is conducive to reducing the costs of collective action and overcoming the dilemma of "free riding". The development of new media such as the Internet and mobile phone text messaging forms a "weak relationship link" in the network, which accelerates the speed of information dissemination and makes it easy to obtain the identity of information recipients, which is conducive to breaking through the traditional hierarchical information dissemination and forming a series of connections in the network, and gaining more access to heterogeneous resources. Such a mobilization structure of "acquaintance network and new media" is conducive to the formation of complementary roles, creating conditions for mass events of farmers.

The network of relationships in the semi-acquaintance society of rural China provides a gateway to rural mass incidents. Traditional Chinese society is a typical acquaintance society in which the norm is to end up in one's hometown. Due to the localized nature of social life in rural areas, the scope of peasants' activities is geographically narrow. After the reform and opening up, the countryside is still characterized as a "semi-mature society". Such a society of acquaintances or semi-acquaintances, based on blood and geographical ties, kinship relations such as relatives and friends, and rules of etiquette and trust, has a higher degree of homogeneity and familiarity with each other, and a network of relationships is tightly woven within it. For them, relationships constitute their own little world, in which they have their own moral norms on the basis of which people interact with each other. The kinship order formed by this rural society of acquaintances lays the foundation for the occurrence of mass incidents.

This network of relationships based on an acquaintance society has tremendous advantages in rural group events. The networked nature of this acquaintance-based society provides more opportunities for community members to communicate with each other. They use the pre-existing relationship networks, especially those of kinship and blood relatives to participate in the social network, and see their friends and relatives involved in the defense of public rights and interests, as long as it is not a kind of high-risk political activities, the farmers will usually also be based on the considerations of kinship or friendship to give understanding, support and cooperation. This kind of relationship network is also conducive to reducing the cost of mass events. This kind of acquaintance relationship network does not need to use a special pipeline, but can be quickly accomplished in daily life and interactions through micro communication channels, such as gossip after tea and dinner and mobile phone text messaging. These networks create a sense of collective identity that binds the fate of the individual to that of the group, and when the group is threatened, the individual feels threatened as well, blurring the distinction between individual and collective interests, crossing boundaries, and reinforcing the sense of identity. In short, the network of social relations that characterizes the "differential order pattern" of rural society provides a channel for rural mass incidents.

The Spatial Environment: The Platform on Which Rural Mass Incidents Occur

The spatial environment plays an important role in the occurrence of mass incidents. The interaction of members of society requires a certain amount of space as a support; without this spatial-geographical factor, group actions cannot be gathered and group incidents cannot occur.

The spatial environment plays an important role in the occurrence of mass events. Marx mentioned in the Communist Manifesto that a large concentration of workers in factories would increase the political capacity of

the proletariat. Some scholars have pointed out that one of the reasons certain southern cities in the United States are prone to riots is that black neighborhoods are overcrowded, and because of the warm climate, residents often live on the streets, creating the conditions for mass outbreaks. Nicholas II once built cafeterias for students in Moscow that provided cheap meals, but these cafeterias became centers for students to exchange information, crosstalk, and hold rallies. Architectural distance affects how people interact. In general, the more compactly people are housed, the more frequent the opportunities for passive contact and active interaction; conversely, the more distant people are from each other, the more sparse the opportunities for interaction and contact with each other (Case, F.D. 1981, p. 23-41); however, the height of the building density affects the interaction between residents, and those who live in too high a density, such as in various high-rise buildings, the height of the building density prevents them from interacting with each other. (McCarthy, Dennis, 1978, p. 253)

The rural village is a relatively closed spatial environment. Under the support of Chinese patriarchal society, traditional villages are mostly inhabited by people of the same surname and clan or multi-clan and multi-caste, and they are cohesive by clan bloodline, with the same farming and living together type of villages. In the village, trees, wells, mills, theaters and temples are used as the center to build the public activity space of the village, especially the combination of theaters, plazas and ancient trees, which are the cultural centers for villagers to watch plays, gather and recreate in their daily life. They provide public facilities and activity spaces for rural residents to talk and exchange feelings, and have become the most influential and attractive space for interpersonal communication in the village. The villagers gather here to fetch water, grind noodles, exercise, discuss village affairs, national affairs, family affairs, etc. It has become the most friendly spatial environment in the village. The roadways composed of streets, lanes and lanes are the important elements of the spatial composition of the village environment and the skeleton of the spatial form, which is the essential traveling space for people to carry out production and living activities, and is also the lifeline of the village's internal and external transportation links. This kind of gathering and living in the natural village, compared with the high-rise buildings, gates closed to the urban community, the proximity of the spatial distance greatly reduces the cost of interaction between them, to promote interaction between them, and deepen the already existing family ties. To a certain extent, it also facilitates the dissemination of information.

The relatively closed spatial environment of rural society is conducive to the occurrence of group incidents. The relatively closed spatial environment of rural society is conducive to the formation of interest identity and collective identity, and enhances group homogeneity. At the same time, it can also enhance the strength and effect of organizational mobilization. Rural areas are relatively closed, with high population density and frequent interactions, which makes it easier to resonate with issues and problems of common concern. Such a spatial environment further strengthens the relationship of friendship and trust among farmers, and if they do not participate, they will lose their friendship and trust, or even other material and spiritual social support, and there is also the risk of being rejected by all. The homogeneity of identity and spatial proximity, this particular spatial environment contributes to the villagers' sense of identity and provides a spatial place for people to gather, making it difficult to contain the conflict once it occurs. It directly contributes to the occurrence of rural mass incidents.

CONSTRUCTION OF MEANING: DISCOURSE MOBILIZATION IN RURAL MASS EVENTS

Although a society is full of social contradictions and structural tensions, group events cannot take place without people constructing meaning for them. Meaning construction can win people's sympathy and support and mobilize more people to participate in group events.

Meaning Construction is an Important Condition and Foundation of Rural Mass Events

Social problems (e.g., distributional inequality) do not, in and of themselves, necessarily give rise to collective action, because people act in accordance with their perceived reality. Collective action does not arise when a social problem exists and its meaning is not accurately perceived. A social problem becomes a problem only when it is perceived and given meaning. There are many objective situations that could be considered serious social problems that have never before been the subject of public discourse or even perceived by people. And when participants in collective action link their own situation to an unjust social system as a mode of attribution, such as "showing off wealth" and "official corruption," the outbreak of mass incidents will be provoked. This shows that "social reality, manifested as objective reality, is, in addition to its objective content constituted by actors, a

social construction carried out by subjective processes such as thoughts, beliefs and knowledge. It is not reality, but the interpretative attribution model of reality that gives rise to mass events, i.e. "it is people's interpretations of reality, not reality itself, that trigger collective action. "Explaining grievances and raising people's expectations of success are central to the social construction of protest" (K,Bert.1989,p.121).Therefore, the meaning people give to the social reality or the interpretation of the situation is quite important for the birth of collective action, and often determines the success or failure of the development process and the final result of the movement, meaning construction is an important condition and foundation of collective action.

The construction of meaning has the functions of labeling, attributing and guiding

The labeling function is the most basic function of meaning construction, which focuses mainly on the work of "naming" inequality, that is, "labeling" collective action. Meaning construction emphasizes and highlights the severity and degree of injustice of a social situation, or redefines a social situation previously considered unfortunate but tolerable as unjust and immoral and worthy of collective protest to change it. But simply defining a social situation as unjust and immoral, or defining a group as victims of inequality, is not enough for effective mobilization. Participants and bystanders need to be made aware of the factors that contribute to the unjust social situation, i.e. protests need to find a "target". This is the second function of meaning construction, attribution. The attribution function is to find out the social causes of injustice, whether they are caused by individuals or by the system. When participants in a mass event blame the problem on individuals, they rarely think of solving it through collective action. On the contrary, collective action is only possible if the government or the opponents are blamed for the misfortunes they suffer. If the construction of meaning does not have a motivating factor, the response of sympathizers and bystanders will be lukewarm because they do not see the benefits and results of participation, and actors will choose to withdraw or not participate. Meaning construction therefore has to be generalized to particular issues or conflicts, and show connections to other relevant groups. That is, the construction of meaning must have a guiding function, mobilizing actors for action and compelling them to participate in action. In sum, the construction of meaning is a mediator and a bridge between social reality and social action. It is a necessary condition for the formation of a common consciousness. Through this complex process of meaning construction, participants are encouraged to unify their cognition and form the ability to act together under the domination of collective beliefs, which is conducive to better garnering more sympathy and support.

Meaning construction is formed through discussion, interpretation, and judgment in mutual interaction

In the process of interaction and communication, the interacting parties jointly give meaning to the symbols of discourse and use these symbols to build a bridge of mutual understanding and form a consensus on events. In these interpersonal circles of relatives, friends, and acquaintances, events and new information are discussed, interpreted, and judged. In discussion and interpretation, the unfamiliar and uncertain are transformed into the familiar through the practice of categorizing and labeling. Even information and events that are inconsistent with the collective beliefs held by a group can be categorized and labeled to fit into the collective belief system. At this point, the truth of the event itself has become less important than the "signs" and "symbols" it represents, and the emotions and actions evoked by the symbols, such as the discursive symbols that contain people's curiosity and sensitivity. corruption, injustice, the rich, the poor, and so on. These messages often do not coincide with the mainstream media messages released by the government, and they supplement or even refute the mainstream messages, blaming the strong government and the rich group and sympathizing with the weak. When the attribution and injustice of the incident are linked to local social conflicts, bystanders who have experienced unfair treatment by the government are mobilized to identify themselves as belonging to the same identity group as those who have suffered from the incident. In order to maintain or change the current situation in which the incident exists, so that their needs and interests are met, they identify themselves with upholding fairness and justice, demanding the truth, and rationalizing their actions. The activation of this collective identity blurs the boundaries between individual and collective interests, strengthens the farmers' interest identity, forms a shared sense of "we are a group with damaged interests," guides group behavior from an initially dispersed rabble to an organized group with common goals, and promotes the development of rural group events through the exchange and interaction of group members and through cues and infections. In the communication and interaction of group members and in the influence of group members, the development and improvement of rural group events are promoted.

CONCLUSION

In short, in the process of rural group events, the triggering event ignites the fuse of rural group events; the weak organization, acquaintance relationship network, and spatial environment of gathering in the countryside cross the dilemma of collective action constraints in China, which contributes to the aggregation of members of farmers' groups; and the construction of meanings activates the collective identities of farmers' groups, and in the exchanges and interactions of members and the implied infections of members, the rural group events evolve and escalate. The construction of meanings activates the collective identity of farmers' groups, and in the exchanges and interactions of members and the implied infections of members, the rural group events evolve and escalate.

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