

A Case Study of Yantai Community, a China-Korea Friendship Community Based on Embedded Structure

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Abstract: Based on the theory of "embedding structure", that is, "promoting the integration of various ethnic groups, fully considering the actual situation of different ethnic groups and regions, giving priority to the layout planning of urban and rural construction and the allocation of public service resources, improving measures and policies, creating an environmental atmosphere, and gradually realizing all-round embedding of all ethnic groups in spatial, cultural, economic, social, psychological and other aspects", to change the friendly community between China and South Korea. This paper analyzes how to improve and improve the mutual embeddedness of multi-ethnic and multi-ethnic friendly communities, so as to improve residents' life experience and participation awareness, and designs a friendly community system under the mutual embedding structure from multiple perspectives and directions such as culture, life and psychology. In view of the problems of language communication difficulties, imperfect service facilities, and mixed population attributes, this paper adopts the methods of constructing international standards and installing sustainable green recycling devices from the perspectives of social community organizations, governments, and individuals.

Keywords: embedded structure, China-Korea friendship community, green recyclable device

1. Introduction

Since May 2014, the Central Committee of the Communist Party of China (CPC) has proposed to "promote the establishment of a social structure and community environment for the integration of people of all ethnic groups". By September 2019, General Secretary Xi Jinping reaffirmed at the National Commendation Conference for Ethnic Unity and Progress that "policies, measures, and institutional mechanisms conducive to building an interconnected social structure should be introduced." In August 2021, the Central Ethnic Work Conference emphasized that "it is necessary to promote exchanges, exchanges and integration of all ethnic groups". It is necessary to give full consideration to the actual situation of different ethnic groups and different regions, coordinate the layout planning of urban and rural construction and the allocation of public service resources, improve policies and measures, create an environmental atmosphere, and gradually realize the comprehensive embedding of all ethnic groups in space, culture, economy, society, psychology and other aspects.

At the same time, experts have been deepening their theoretical research on ethnic embeddedness, and have constructed a series of rich and milestone achievements in terms of the conceptual

connotation of ethnic embeddedness, the community construction of inter-ethnic embeddedness, the formation path of social structure of ethnic embeddedness, and the relationship between ethnic embedding and ethnic groups. Today, the inter-ethnic social structure and community building in various cities have become the focus of attention in the social and academic circles.

The so-called "mutual embeddedness" basically means that people of all ethnic groups can live, study, build homes, share space, spend hardships together, and share entertainment, so that all countries and ethnic groups can also live in one big family like brothers and sisters and develop together. The design of this paper not only focuses on the "mutual embeddedness" in the living space and social interaction, but more importantly, the distance between the hearts is "embedded", hoping that residents of different nationalities will make close friends and become harmonious neighbors through mutual communication and mutual understanding, and combine happy marriages like pomegranate seeds, mutual acceptance, mutual tolerance and mutual respect.

In order to explore the role of embeddedness in community construction, this paper takes the Sino-Korean community in Yantai City, Shandong Province as an example for the following reasons: First, Yantai's location advantage is obvious: convenient transportation has become one of the important reasons why Koreans choose Yantai to live. Second, the cultural level is similar: China and South Korea belong to the same Confucian cultural circle, and compared with Southeast Asia, the cultural level will be much smaller, which is conducive to cultural embeddedness. Yantai's preferential policies: The Yantai government has provided very preferential investment policies, so the fields of exchange and cooperation between Yantai and South Korea have been expanded in all aspects. Fourth, China has an adequate labor market.

The ultimate goal of this article is to allow foreign residents in the community to find a sense of belonging here through design and transformation, and to form a solid China-Korea connected community.

2. A theoretical framework for embedded structures

2.1. Archetypal Category Theory of Embedded Structures

In 1944, the British philosopher Karl Polanyi first proposed the concept of "embeddedness" [1]. At present, the research on "ethnic embeddedness" in China's academic circles is still in its infancy, and some scholars believe that the integration, interlacing, and mutual embeddedness of ethnic groups are intrinsic logical relationships, while "integration" emphasizes tolerance, absorption, inclusiveness, and recognition of "integration". and is a necessary way to "embed" and "merge" [2].

"Extending from the level of integration, Chinese scholars generally believe that the economic structure and residential mode in the 'ethnic embedded' are the material dimension, and the political, cultural and psychological structure are the spiritual factors" [3]. Compared with the inter-embedding of material structures, the inter-embedding of the spiritual dimension is a deeper level to realize the mutual embeddedness of the state. Among them, the inter-embedding of the physical and spiritual levels is particularly important, because the most profound inter-embedding is the inter-embedding of the psychological level, and it is also the most stable inter-embedding, which is the inter-embedding of all external manifestations and the basis that cannot be lost. Therefore, optimizing the residential pattern is the premise of promoting the internal construction and governance of the inter-ethnic embedding community through the explicit form.

In addition, some scholars define "community governance" as "the joint management of community public affairs through government administrative agencies, community party organizations, community self-governing institutions, non-profit communities, jurisdictional units, community residents, and other entities under the premise of rule of law and standardization" [4].

The "friendly community" that this paper focuses on is the specific structure of living and communicating between different ethnic groups or national groups within a certain range, including the composition of various ethnic groups in the community, the interaction between community residents, and the community infrastructure. Yan Lijuan and Kong Qinglong analyzed the concept of ethnic embeddedness in community construction, and proposed that ethnic embeddedness is mainly manifested in the mutual embeddedness of living space, organizational network, culture, and identity [5]. Based on the theory of residential patterns, the theory of social capital, the theory of pluralistic integration, and the theory of regional social homogeneity, Chai Mei evaluated the regional society embedded between ethnic groups from multiple aspects such as relational embeddedness and psychological embeddedness [6]. Zhang Zhiyuan believes that the "embedded" community management of ethnic minorities runs through the people-centered development and development concept, which is a realistic choice and the only way for grassroots management innovation in ethnic minority areas [7].

2.2. Metaphors and metonymys embedded in structures

Regarding the specific application of embeddedness structure in community construction, Chinese scholars believe that the economic structure and residential structure in "ethnic embeddedness" are material, and the political, cultural and psychological structure is spiritual. Compared with the complementarity of the material structure, the complementarity of the spiritual level is the level of realizing the complementarity of the nation, and the complementarity of the psychological level is the most profound and stable foundation of complementarity. Therefore, the adjustment of the residential pattern is a sufficient and unnecessary condition for the construction or management of the inter-ethnic mosaic community.

At present, the research on ethnic embedding in China's academic circles is still in its infancy, and some scholars believe that the existence of ethnic integration, integration and mutual embedding is an internal logical relationship, and "integration" emphasizes the process of inclusiveness, absorption, inclusion and recognition is the process of "integration" and the inevitable way of mutual embedding "integration".

Yan Lijuan and Kong Qinglong analyzed the concept of ethnic embeddedness in community construction, and believed that ethnic embeddedness is mainly manifested in the mutual embeddedness of living space, organizational network, culture and identity.

They pointed out that the establishment of an inter-ethnic community requires efforts from various aspects, including strengthening exchanges and interactions between different ethnic groups, promoting cultural sharing and exchanges, establishing common values and a sense of identity, and building a pluralistic and symbiotic community organizational structure.

In practice, policies and measures can be formulated to promote economic cooperation and exchanges between different ethnic groups, and to promote the equal participation and common development of residents of different ethnic groups in the community. At the same time, cultural activities, exhibitions and festivals can also be held to enhance cultural exchanges and understanding between different ethnic groups and promote harmonious coexistence between ethnic groups.

In short, ethnic integration is one of the important ways to build a harmonious community, and it is necessary to make all-round efforts at the material and spiritual levels to promote the integration and exchanges between different ethnic groups and achieve common development and prosperity.

3. What a friendly community needs

In today's society, community has become an important part of people's lives. A good community environment can not only improve the quality of life of residents, but also promote the harmonious development of society. And a friendly community is a representative of people's ideal home.

3.1. Definition of a friendly community

A friendly community is a safe, warm, supportive, and harmonious living environment, with a special emphasis on mutual relationships and interactions between residents. In a more specific context, a friendly community refers to a community environment, infrastructure, community services, etc., that are friendly to a specific group of people, with the aim of improving the quality of life and living environment of a specific group of people within the community. For example, age-friendly communities, disability-friendly communities, child-friendly communities, dementia-friendly communities, etc. In most friendly community structures, crowds are more focused on integrating individuals or different groups of people into the whole. Standardized and systematic governance of individuals or a single group will lead to structural conflicts between audience groups and non-audience groups, this paper will pay more attention to how to construct a friendly community environment between Chinese and Korean groups, and elaborate on the organic combination of "embedded structure" and "friendly community" from multiple aspects and perspectives such as facilities, landscape and space.

At the beginning of the design research, we also identified some practical problems in the community, such as:

1. There are problems in language communication, and it is difficult to independently form mutual embedding at the psychological level.
2. The service facilities are boring, the organization of the initiation activities is small, and the atmosphere is weak, which makes the cultural differences increasing day by day.
3. The population attributes are uneven, and the residents' identification with the community cultural environment is low.
4. The block is open to the outside world, there is no unified planning, and there are potential safety hazards.
5. The activity space is limited, and there is no space for language and cultural exchanges.

3.2. Elements of building a Sino-foreign friendship community

Building a friendly community requires a multifaceted approach. For the social community organization itself. First of all, it is necessary to actively participate in community services, strengthen exchanges and interactions between community residents, and as community organizers, we should carry out various activities at an early stage, and effectively publicize them, encourage the active participation of Chinese and Korean residents, and pay attention to whether Chinese and Korean groups can enhance mutual understanding in real time. The second is to establish and improve the community management system, encourage Chinese and Korean residents to actively participate in community affairs, maintain community order, and protect the legitimate rights and interests of Chinese and Korean residents. Finally, some fixed participation facilities can be added to maintain the opportunities for sustainable contact between Chinese and Korean residents, and at the same time, subtly improve residents' awareness of participation and jointly promote community development.

Not only that, but governments and individuals should also play their respective roles. The governments of China and the ROK should increase policy and financial support for the construction of friendly communities, and provide various kinds of help and encouragement to social community

organizations and residents. Individuals should start with themselves and contribute to following the rules of the community, caring for others, and building a friendly community.

This paper takes the garden community of Huanghai City, Yantai City, Shandong Province as the research object, and starts from the following points:

First, it is necessary to take into account the geographical advantages of Yantai: during the peak period, there are more than 100 flights a week between Incheon and Yantai, and it only takes 50 minutes to take a plane from Yantai to South Korea, and Yantai Port can be directly connected to South Korea with Incheon Port, Busan Port and other ports in South Korea, and 10 routes to South Korea have been opened. From Yantai to Pyeongtaek, South Korea, it takes less than a day by boat. Therefore, convenient transportation has become one of the important reasons why Koreans choose to live in Yantai.

Second, the cultural level has the commonality of the underlying logic: China and South Korea are both based on Confucian culture, so choosing a location to create an industry in China will weaken the disharmony at the cultural level, and it is easier to embed each other at the cultural level.

Third, it is based on Yantai's preferential policies: Yantai has established sister city or friendly cooperation city relations with many cities in South Korea. The government has also focused on vigorously developing high-tech related industries such as new energy vehicles, high-end equipment manufacturing, and a new generation of information technology, and has formulated extremely convenient investment policies for these industries, such as exempting some taxes and fees, and reducing site rents. Today, the cooperation between Yantai and South Korea has been comprehensively expanded from the three major industrial fields to life services, social security and other fields, and the form of mutual embedding is getting closer and closer. The exchanges and cooperation between Yantai and the Republic of Korea are developing in the direction of full flowering.

Fourth, having a cheap and abundant labor market: The price of labor in China is lower than that of South Korea as a whole, so people with non-urban hukou can fill the labor market, providing a strong guarantee for urban development. Today, there are more than 10,000 Korean friends who work and live in Yantai all year round, more than 30,000 overseas Chinese and international students in Yantai, and more than 300,000 Korean tourists come to Yantai every year for sightseeing.

The survey of the community also revealed a number of local issues, such as:

1. Language communication barriers. 2. Koreans lack the means and means to integrate into the lives of the local population. 3. The deepest embedding - the embedding at the psychological level cannot be produced independently, and so on. The following content also explains how to use the current status of the community website to improve and optimize.

3.2.1. Efforts should be made to build the "three centers" of the international community

Efforts will be made to develop the living environment of China and South Korea, and vigorously promote the construction of international living conditions. Focus on the establishment of the "three centers" service platform, including the Huanghai City Garden Community Party Organization Service Center, Korean and non-local service centers, and the China-South Korea Community Neighborhood Mutual Aid Center. As an "intermediary" for various groups, we provide a full range of services to domestic and foreign residents living overseas. For example, public event spaces such as English and Korean corners, small lecture halls, and amphitheatres provide similar scenes of overseas life for both domestic and foreign residents.

3.2.2.Sustainable Green Cycle Installation

In the community, participatory organic fertilizer production process and soil testing data are fed back in real time, and intelligent vegetation scientific identification machines and convenient vegetation molding machines are used to jointly build a circular ecosystem..... While advocating conscious participation, it also increases the fun of nurturing and interacting with family members, creating a warm community landscape. Children can touch the skin of nature with their hands, observe the habits of animals and plants with their eyes, absorb the fragrance of the earth with their noses, and listen to songs..... Birds use their ears to give all spaces a unique charm.

Not only that, in the design of the space structure, the materials used are made of peanuts with local characteristics of Yantai, and recycled peanut shells are used for processing and reuse, so the hard structure of each functional area is spliced by anti-corrosion MDF pressed by peanut shells.

3.2.3.Supporting construction

Efforts will be made to build a high-quality development demonstration zone and vigorously develop an international cultural and educational community. Integrate existing international supporting facilities to promote joint construction and sharing by the international community. 1. The planning of community supporting facilities is gradually moving closer to the international model. On the basis of the 15-minute basic public service circle planning, special supporting facilities such as international government affairs, international business, and international life services will be added. 2. Encourage the construction of community complexes. It is clearly required that the transfer of community complex land by way of bidding, auction and listing shall clearly stipulate in the planning conditions that the scale of public supporting facilities shall not be less than 50% of the total construction area, and determine the construction content and scale.

3.2.4.Language communication

Improve bilingual or multilingual signage systems. Carry out scientific planning and standardized setting of various signs such as guidance signs and safety reminder signs. Build more platforms for cultural exchanges, achieve common governance through cultural guidance, and improve the sense of belonging and participation of foreign residents. Organize a variety of activities such as mutual assistance between neighbors in the community, material exchanges, and love donations to enhance interpersonal relationships with neighbors. International cultural exchange forums will be held to support the building of consensus on regional development. Cultivate and develop community social organizations and volunteer service organizations, and enhance the "sense of ownership" of foreign residents to participate in community construction. Cultivating community cultural brands and enhancing understanding among residents from different cultural backgrounds. Vigorously develop an international community of industrial services. An international volunteer team has been formed in the community, and through various co-construction and volunteer activities, the sense of belonging and identity of international industrial talents to the community has been enhanced.

3.2.5.Support from the government and social organizations

Social worker leadership. Construct a complete set of community social work practice system, and promote the construction of a linkage mechanism between the three communities in the community. Carry out services for international community residents, and establish and improve the social work practice system of international social work services.

Policy guarantee. On the basis of conscientiously summarizing the experience and practice of advanced units, it is necessary to study and formulate guiding opinions on promoting the construction

of the international community, clarify the guiding ideology, basic principles, goals and tasks for promoting the construction of the international community, establish an index system and work requirements, and scientifically formulate a long-term and short-term plan for the development of the international community in Yantai.

Today, the exchanges and cooperation between Yantai and South Korea have extended from the fields of investment, trade and tourism to education, health, culture, sports, media and other fields, and the integration is becoming increasingly close. Especially after the signing of the China-South Korea Free Trade Agreement, many Korean companies have come to Yantai to set up their Chinese headquarters, and the exchanges and cooperation between Yantai and South Korea are developing in the direction of full flowering. So far, there are about 50,000 Koreans working and living in Yantai, and when you look up, the neighborhood is full of Korean elements: shops, buses, signboards, etc. are all marked in Korean, and the streets and alleys of Yantai are full of Korean food, Korean clothing stores, beauty shops, cosmetics stores, etc. Yantai citizens have also set off a Korean language craze, various Korean language training institutions have emerged in an endless stream, and Korean culture has quietly penetrated into Yantai culture.

Koreans have set up a number of their own websites in Qingdao, and "Shandong Hao" is a comprehensive website that provides various information services for Koreans in Shandong. The network platform established by the China-Korea Exchange Alliance has also promoted the communication between Koreans in Qingdao and the outside world. The Korea International Trade Association has also set up a special public welfare talent website for Korean companies and domestic talents, so that Korean companies and individuals can find new employees and new jobs through the Internet.

4. Conclusion

In short, the inter-embedded community of friendship between China and South Korea is a new theory for understanding ethnic relations. In fact, this new theory has gone beyond the basic form of racial embeddedness. Based on the new stage of China's national development, inter-ethnic embedding emphasizes the need for extensive and comprehensive exchanges between ethnic groups and countries, and strives for good opportunities for deep cultural integration. The basic concept of ethnic embedding is "unity", which is an objective concept and fact that has existed for a long time in the history of our country, but there are few records of mutual embeddedness in space. In the process of historical changes, "large mixed living and small settlement" account for a relatively large proportion of the general ethnic distribution pattern. Historically, the relationship between China and various ethnic groups in the macro exchange has integrated the leading ideas at the micro level in the new era, closely integrated and deepened exchanges and interactions. The cross-regional complementarity of national cultures will gradually be replaced by the complementarity of details such as daily life in the present, and close social interaction will continue to promote the complementary development of countries in the future. Realize the mutual embeddedness of all ethnic groups and the psychological level of each ethnic group. Therefore, all ethnic groups have shaken off their own narrow thinking and regarded other countries as a community with a shared future, opening up an indestructible historical path for the development of the community of the Chinese nation.

The purpose of this article is to see those Koreans who are not troubled by the climate and can regulate their bodies through traditional Chinese medicine and fitness therapy to ensure a more comfortable living environment in the design community, and to hold some cultural exchange activities between Chinese and foreign residents, such as fun games for Chinese and foreign residents, and every year there are Dragon Boat Festival, Spring Festival dumplings, Korean Kimchi pickling festival, so that foreign residents in the community can find a sense of belonging here. It allows the residents of China and South Korea to interact with each other and ultimately hopes that the

interaction between the residents of China and South Korea will be friendly and frequent. It is even possible to expand cultural activities to the extent that they are open to foreigners. It will enable more nations and countries to be "embedded" in their hearts and "amicable" coexistence in exchanges and communication.

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