

An Analysis of "Three-Society Interaction" and Social Governance of Urban Grassroots: A Case of the Cunxin Charity Association in Shantou, Guangdong Province, China

Yang Liao¹; Li Meng²

¹ School of Public Management, South China Agricultural University Guangzhou 510642 China

² News Centre of South China Agricultural University, Guangzhou 510642 China

Corresponding Author: Yang Liao

ABSTRACT: The charity culture has been passed down in Shantou, Guangdong, a well-known Chinese hometown in China. After more than a hundred years of development, the intentional charity society has gradually moved from the traditional charitable giving to social welfare services. Its operation model and development experience are worth learning from. Cunxin Charity Society's social organization system is relatively complete, but there are still breakthroughs and innovations in terms of social volunteers or professional social workers, non-governmental public service or the development model of government purchase (social organization) services. The Charity Society's "Three-Society Interaction" (community, social organization and social volunteer interaction) has a relatively complete organization system and social capital, but it still has room for development as a modern civil society organization.

KEYWORDS: Urban community; social organization; social work; social governance; Cunxin charity; Shantou City, Guangdong Province

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I. INTRODUCTION

"Three-society linkage" is a commonly used term in the fields of community construction, civil affairs, social work, social governance, and social construction in China in the past 10 years. Most people believe that the multi-dimensional linkage between professional social workers, communities and social organizations is the essential meaning and inherent requirement of "three-society linkage". Therefore, in recent years, multi-dimensional linkage research of communities, social organizations and social workers has become a hot spot in sociological research. This has injected new vitality into the study of urban social governance.

However, researchers are controversial about how the "community" interacts, and whether the "non-professional" volunteers or volunteers are more conducive to the "three-society interaction" than the professional social workers are lacking. s concern. As a result, social workers have been over strengthened and the important role of volunteers or volunteers in building a harmonious community in the community has been overlooked.

This article analyzes the development and changes of charitable organizations of the Cunxin Charity Society in Shantou, Guangdong Province, China, examines the diachronic changes and synchronic associations of non-profit social organizations with urban communities and social workers (including volunteer workers), and explores the basic social governance and social construction of the overseas Chinese urban area. The modern transformation of Shantou's "Shantang Model" provides a reference for the social governance and social construction of Chinese urban communities, social organizations, and social work or the "Three Communities" of volunteers.

II. BRIEF REVIEW OF RELATED LITERATURE

According to data, the "two-worker interaction" is a term put forward in 2009 by a certain place based on practice. The term "Three-Society Interaction" came later, and then the "Three Social Cooperatives" was mentioned. (Gu Donghui, 2016) The term "three-society linkage" should be proposed between 2009 and 2010. Yantian District, Shenzhen City, Guangdong Province According to the rapid development of economy and society, the trend of "six diversifications" (diversification of social classes, diversification of lifestyles, diversification of work forms, diversification of personnel composition, diversification of stakeholders, and diversification of distribution methods) The characteristics of intertwined interests in the transition period and the increase in social contradictions caused by the game, put forward the "three-society interaction" with community construction, social organization cultivation, and social worker team construction as the three key points to promote social harmony and social governance mode. (Yang Shiping, 2009)

Ye Nanke and Chen Jincheng(2010) explored the mode and strategy of the three associations. Zhang Hualin (2011a, 2011b) believes that the establishment of a "three-society interaction" mechanism among communities, social organizations and social workers can better serve the people and promote the development of harmonious communities. Lv Qing (2012) studied the path of the three associations in innovative social management. Chen Li and Feng Xinzhan(2012) analyzed the Jiangsu case of "three-society linkage" and community management innovation. Yang Yang(2012) believed that the "three-society linkage" was the "golden key" to solve the problem of community operation. Gao Fei(2013) believes that the "three-society linkage" innovates the direction of social management. Zhang Yingzhen(2013) believes that before the 1990s, the promotion of community work was mainly the responsibility of social administrative departments. Meng Qian(2014) believes that the key to the "three-society linkage" lies in "linkage". Gu Donghui(2015) combed the connotation of the three social organizations and the role of social work. Zou Ying et al. (2015) researched beyond the usual research and focused on the parallel interaction logic and contradictions of communities, social organizations, and social work. Professional subjectivity of social workers.

Li Tao(2015) believes that people have made various forms of exploration and research on the "three-society linkage", but there is no recognized conclusion or paradigm. Li Zhonghui(2015), in the process of supervising the frontline social workers, explored and summarized a "M three-ring" model of a systematic cycle practice model that integrates social workers, social organizations, and communities. Wang Sibin(2016) analyzed the logic and types of the three associations. Li Liguang, Minister of Civil Affairs of China, pointed out at the community social work and "three-society linkage" promotion conference in October 2015 that China has actively carried out innovative explorations in the "three-society linkage" policies, mechanisms and paths, and effectively played The advantages of "three-society interaction" have laid a good foundation for accelerating the development of community social work and comprehensively promoting the "three-society interaction". In the process of practical exploration and theoretical research, the "three-society interaction" gradually replaced the "three-society linkage" and became the dominant term for community construction, social work and civil affairs work.

Xu Xuanguo and Xu Yongxiang(2016) believe that "three-society interaction" has become an important proposition for grass-roots social governance, which essentially reflects the logic of interaction between the state and society in grass-roots governance practices, and contains a clear relationship between government and society. Cao Zhigang(2016) analyzed the current situation of the "three-society linkage" mechanism in China and systematically combed the existing problems in the practice of "three-society linkage". Jiang Zhiqiang(2016)believes that the "three-society linkage" realizes the integration of functions between the community, social organization, and social work. It not only focuses on the complementary development of the three advantages, but also strives to promote the interconnection and complementarities of the three communities, social organizations, and social work. And cooperation, so as to drive community governance innovation with the "three communities". Li Jinghua and Zhao Shanshan(2016) believe that the core force driving the "three-society interaction" stems from continuous community needs, and the government and social organizations are its important external thrusts.

Xu Yongxiang and Cao Guohui(2016) believe that the "three-society interaction" is a community governance activity carried out by community residents' committees, social organizations and social workers in the community field, and its purpose is to improve the well-being of residents, achieve grassroots democracy, and promote Biological development; among them, there is a two-way interactive relationship between the residents' committees serving as the autonomy negotiation platform, the social organizations of the project operation carrier, and the social workers providing professional services. Tian Shu(2016) believes that the "three-society interaction" is a community governance model that takes the government as the leading guarantee, the community as the operating foundation, the social organization as the operating carrier, and the social workers as the operating support. The product of practical exploration under the situation of social governance innovation is also the result of theoretical innovation under the influence of global social governance research.

Ye Nanke(2017) believes that the coordination mechanism of "three-society linkage" is mainly reflected in the street-community two-level subjects, the cooperation mechanism is mainly reflected in the community neighborhood committees and community workstations, and the cooperation mechanism is mainly reflected in the communities and social organizations Linkage process with the various social workers. Xu Xuanguo(2017) believes that the "three-society linkage" helps to reconstruct the structure of the relationship between the (local) state and the (basic) society in urban grass-roots governance, and enables social work, social organizations and community-related subjects to effectively interact and serve the society The effective embedding of work and social organizations in the grassroots society provides the core basis.

Cao Haijun(2017a) believes that developed coastal areas such as Shenzhen and Guangzhou took the lead in promoting the government's purchase of social and public services, and used the "three-society linkage" mechanism to effectively promote the supply-side structural reform of community public services. Zhang Dawei

and Zhao Yanjing(2017) believe that the "three-society linkage" should shift from the current "attachment-asylum" model to the "advantage-conversion" model, adopting a guided recruitment strategy from the aspects of government orientation, three-society relations, and social worker consciousness. That is, the government needs to adopt an inclusive and supportive attitude, promote equal cooperation among all parties in the "three communities," and build a conscious "four-type" social work. Ren Wenqi(2017) sorted out the conceptual connections of community development, community building, and "three-society linkage". Cao Haijun(2017b) believes that because the conditions for "three-society interaction" in the community are still immature, there is still a slow process of interaction between government and society, and the three-society interaction. Realistic puzzle. Cao Haijun and Wu Zhaofei(2017) believe that the "three-society linkage" model strengthens the multiple forms of participation in community governance, and promotes community governance from a unified "hierarchical system" to a networked one with the help of collaboration, coordination, and cooperation mechanisms. The transformation of "different levels" has enriched the supply channels of community services. Xiao Tangbiao and Xie Jing(2017) believe that both the theoretical and practical circles have not fully discussed the theoretical basis and actual performance of the "three-society interaction".

Liu Zhenjie(2018) believes that active social organization, complete social work, mature community construction, and "three-society interaction" development are a major feature of Hong Kong society. Hong Kong's "three-society interaction" has gone through three evolutionary stages from non-governmental leadership to government support and then to social co-governance. Wang Xueming and Li Min(2018) paid attention to core issues such as the key subjects, internal tension, external constraints, and relationship construction of China's "three-society linkage" from two levels of due logic and actual dilemma, responding to the "three-society linkage" "Community neighborhood committees, community social organizations, and community social workers are the three basic elements. Hu Xiaojun and Zhu Jianguang(2018) divided the types of social organizations in the "three-society interaction" from the perspective of resource extraction and organizational dynamics, and analyzed the different roles of social organizations in community governance. Cao Haijun and Xue Yan(2018) analyzed the characteristics of the three stages of purchasing services from the perspective of the government's purchase of services from social forces and the "three-society linkage" mechanism.

Chen Weidong and Wu Lanbo(2019) believe that the community, social work, and social organization are the internal variables of the three-society linkage, and the relationship between the three determines the mode change of the three-society linkage. Based on the practice of community governance innovation, the linkage of the three communities in the Chinese community shows a development trend from "embedded" to "endogenous" to "integrated". Guan Shuang(2019) believes that the "three-society linkage" is embedded in multiple governance levels and institutional systems such as national governance and community governance in operation, and has multiple objectives and functions of institutions, governance, and services, showing administrative logic and politics. The state of coexistence of logic, governance logic and autonomous logic. Liu Yuzhen and Yang Jie(2019) explored the Guangzhou experience of the social and social cooperation of foreigners in social management and social services, taking the social work services related to foreigners in Yuexiu District, Guangzhou as an example. Information sharing and joint actions among grassroots government social management departments, community service departments, property companies, and foreign social organizations. Jiang Zhenhua(2019) explored the operation mechanism and internal mechanism of multi-subjects collaboration in the "three-society linkage" practice model from the perspective of community collaborative governance.

Yang Zhengjun(2010) summarized the researches of Chinese and foreign scholars in the past 30 years. Chen Zhiming and Meng Qingbo(2014) briefly described the basic situation of *Shantang* in *Chaoshan*, Guangdong, Singapore and Malaysia, and the transnational exchanges of *Shantang* and their impact on *Chaoshan*. The contribution made by China and Southeast Asia is that the good churches in different political environments can achieve smooth operation in their own unique ways, and the religious nature has enhanced the adaptability of these good churches. Chen Youyi(2014) believes that *Chaoshan* charity culture is an important part of *Chaoshan* culture. The process of its formation is the infiltration of the traditional Chinese culture and *Chaoshan* traditional culture, the influence of the development of *Chaoshan* history, the influence of religious beliefs, and charity of overseas hipsters. The result of various factors such as cultural feedback. Wang Meng(2015) believes that during the interaction between the Chinese government and charitable organizations in modern times, the government has given some support to charitable organizations in terms of laws and regulations, supervision and management, and financial funds, which has accelerated the transformation of charitable organizations. However, the modern transformation of Chinese charitable organizations also has shortcomings such as incomplete transformation and unbalanced regional development. Du Jieli(2016) believes that the combination of *Shantang* culture and regional culture in the *Chaoshan* region of Guangdong Province. *Shantang* culture combines Confucianism, Buddhism, Taoism and Taoism, and is integrated with *Chaoshan* native folklore. The spirit penetrates into the local cultural system, and forms religion and art with the spirit of truth, kindness and beauty, and it has become an important part of the ethnic identity of *Chaoshan* people.

III. FROM THE WELFARE SOCIETY TO THE CHARITY SOCIETY: ORGANIZATIONAL REFORM OF CUNXINTANG PRIVATE CHARITY

The charity culture in the *Chaoshan* area of Guangdong has a long history. *Cunxin Shantang* is the most influential charity in the locality, and it was one of the top five charities in Shantou before the founding of New China.

Twenty-five years of Guangxu in the Qing Dynasty (1899), after discussions between domestic and overseas elites and local merchants in *Chaoshan*, a storehouse was built on *Waima Road* in Shantou City. It was officially completed two years later, with an area of about 2500 square meters.¹ The purpose of the church was to save lives and help the poor, and to promote good deeds. It was affirmed and praised by the government and society at the time. On August 2, 1922, the coastal areas of *Chaoshan*, Guangdong Province were hit by a severe typhoon and the disaster was severe. The *Chaomei* Aftercare Office and the Shantou City Hall of the National Government, together with the Shantou General Chamber of Commerce Shantou Disaster Relief and Aftercare Office, handle the disaster relief work. "The donation of Shantou *Cunxin shantang* was worth 1,900 silver dollars, and one hundred bales of rice." "August 2nd" Wind Disaster Monument "found in *Chenghai Gangkou* Township said:" The disaster of the August 2nd dyke was mostly breached. It is estimated that it cost more than 10,000 yuan. The villagers did not have the financial resources. They were fortunate to receive assistance from various groups and became the first contributor to the disaster, sponsored a large amount of funds, received generous treatment, and built a monument to represent an immortal memorial."² Before the founding of the People's Republic of China, *Cunxin Shantang* had formed charity institutions including correctional homes, primary schools, hospitals, fire brigades, and ambulance teams, with more than 2,000 members during the Republic of China. (Edited by Intent Church, 1943-1944)

Around 1952, *Cunxin Shantang* was closed. During the "Cultural Revolution", *Cunxin Shantang* was damaged like other *Chaoshan Shantang*. The original site (No. 57 *Waima Road*, Shantou City) had only some wood carvings and stone carvings. On September 5, 1994, *Cunxin shantang* resumed activities with the approval of the relevant government departments. The former site of the church was also designated as a cultural relics protection unit in Shantou in the same year. In 1995, the Shantou municipal government decided to remove *Cunxin Shantang* from its original location for the use of the *Chaoshan* Clay Sculpture Exhibition Hall of the city's cultural bureau. The following year, the original Shantou *Cunxin Shantang* Charity Association was revoked. In June 1998, the Shantou Civil Affairs Bureau convened a meeting of the staff of the original charity hall, decided to clear up its original accounts, and later set up a Shantou *Cunxin* charity hall council preparatory group.

On November 27, 1999, the Shantou *Cunxin Shantang* Council decided to build the new hall, and on June 10, 2000, the Bodhisattva and Song Dafeng ancestors were relocated to 153 *Chaoshan* Road. It is understood that *Cunxin Shantang* was once forcibly moved out of the original road outside the road, and merged with *Tsingxin Shantang*, which has a close relationship with *Chengjing Shantang* and worships the god of the heaven. Affected by it, the incense burner worshipping *Xuantian* God is still present in the main hall of *Cunxin WuQiao*, but the other two branches of *Cunxin Shantang* do not worship *Xuantian* God.

On July 1, 2003, with the approval of Shantou Civil Affairs Bureau and Civil Organizations Administration, *Cunxin Shantang* was successfully registered as the *Cunxin* Charity Welfare Association and became a branch of the Shantou Charity Federation Will "and purchase a new site for redevelopment on the straight road next to the North Sea of Wuqiao, Shantou. On September 19, 2003, the Shantou Charity Federation *Cunxin* Charity Welfare Association held its inauguration and printing ceremony. (Edited by Intent Church, 2003) However, as *Cunxin Shantang* belongs to the Shantou Charity Federation, it can no longer set up branches, and schools, nursing homes, charity clinics, etc. under it cannot carry out activities independently. Therefore, *Cunxin Shantang* was independently registered in 2009 and became an independent legal person. Its full name is Shantou *Cunxin* Charity Association. Its main hall is now located at 77-78 *Waima Road*, Shantou City, and the other two branches are located in *Jinheng Road*, Shantou City No. 10 and *Chenghai Guanshan* Industrial Zone.

As a private charitable organization, Shantou *Cunxin* Charity Society has experienced different organizational development patterns before and after the founding of New China. Before the founding of the People's Republic of China, the two stages of the early Qing Dynasty and the development of the Republic of China, after the founding of the People's Republic of China, generally experienced three different stages of stagnation, recovery and development. However, no matter what period or stage, the development of deliberate

¹ It is said that the founder of the charity, Jiao Zibo, Zhao Jinhua (circa 1851-1921), was a *Chaoyang* man working in Shantou. He invited the statue of *Song Dafeng's* ancestor to worship at the shrine from *Chaoan Mian Anshan Hall*, and vigorously promoted *Song Dafeng's* ancestors' spirit of the good deeds.

² Please refer to the official website of *Shantou Cunxin* Charity Association .*Shantang* Records: <http://www.cxst.org/xxinfos.asp?id=30>. <http://www.cxst.org/xxinfos.asp?id=30>

philanthropy is closely related to the frequent disasters caused by natural disasters and man-made disasters at the time and the government's difficulty in taking care of or requiring civil participation in social assistance.

In the late Qing Dynasty and the Republic of China, with frequent wars and typhoons or plagues raging, local governments often ignored each other, and urgently needed the development and active participation of private charitable organizations, including *Cunxin Shantang*. Especially during the Japanese occupation of Shantou, *Cunxin Shantang* did a lot of good deeds in medicine, medicine, coffins, graves, orphanage, etc., and successively established a series of rescue institutions such as *Cunxin* Water Dragon Bureau, *Cunxin* Hospital, *Cunxin* Children's Infirmary, *Cunxin* School, *Cunxin* Porridge Administration Bureau, *Cunxin* Buried Team, *Cunxin* Ambulance Team, *Cunxin* *Yishan*, etc. The government and various circles at home and abroad praise and affirm that its organizational structure has gradually increased. The organizational structure of *Cunxin Shantang* in Shantou during the Republic of China is shown in Figure 1.

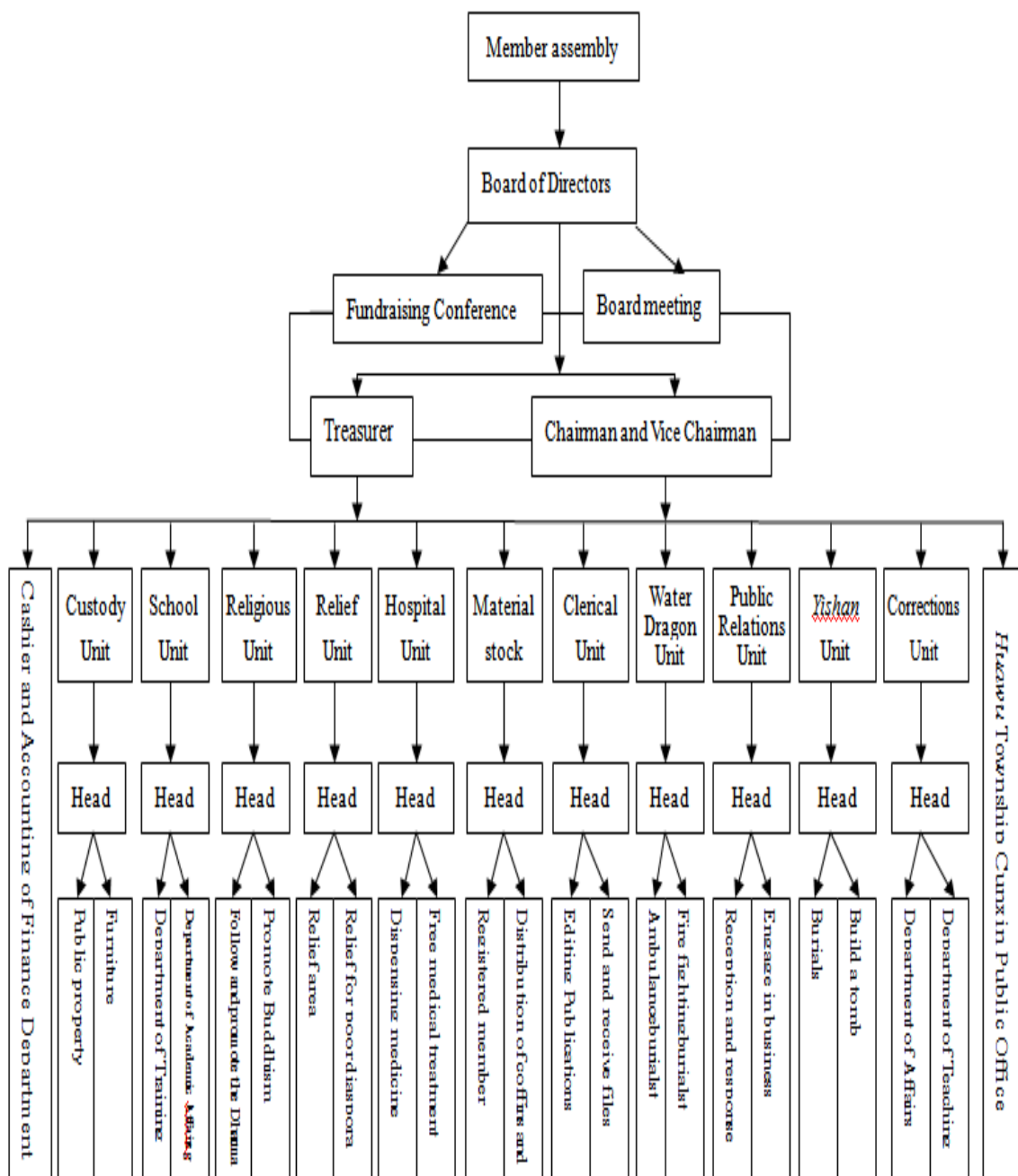


Figure 1 Organization chart of *Cunxin Shantang* in Shantou during the Republic of China (1943-1944)

In the early days of the founding of the People's Republic of China, Shantou was deliberately shut down. Although the Shantou municipal government allocated funds for repairs in 1960, it was damaged during the "Cultural Revolution" and remained in a stagnant state for a long time. After the restoration and

reconstruction in 2003, *Cunxin Shantang* Charity Welfare Association has achieved new development, and charitable organizations have been gradually improved. By 2007, *Cunxin Shantang* Charity and Welfare Association had on-site charity councils including chairmen and vice-chairmen, relevant offices and branch liaison offices, charity medical care, and elderly service centers, etc., and was responsible for the members who joined. Its organizational structure is shown in Figure 2.

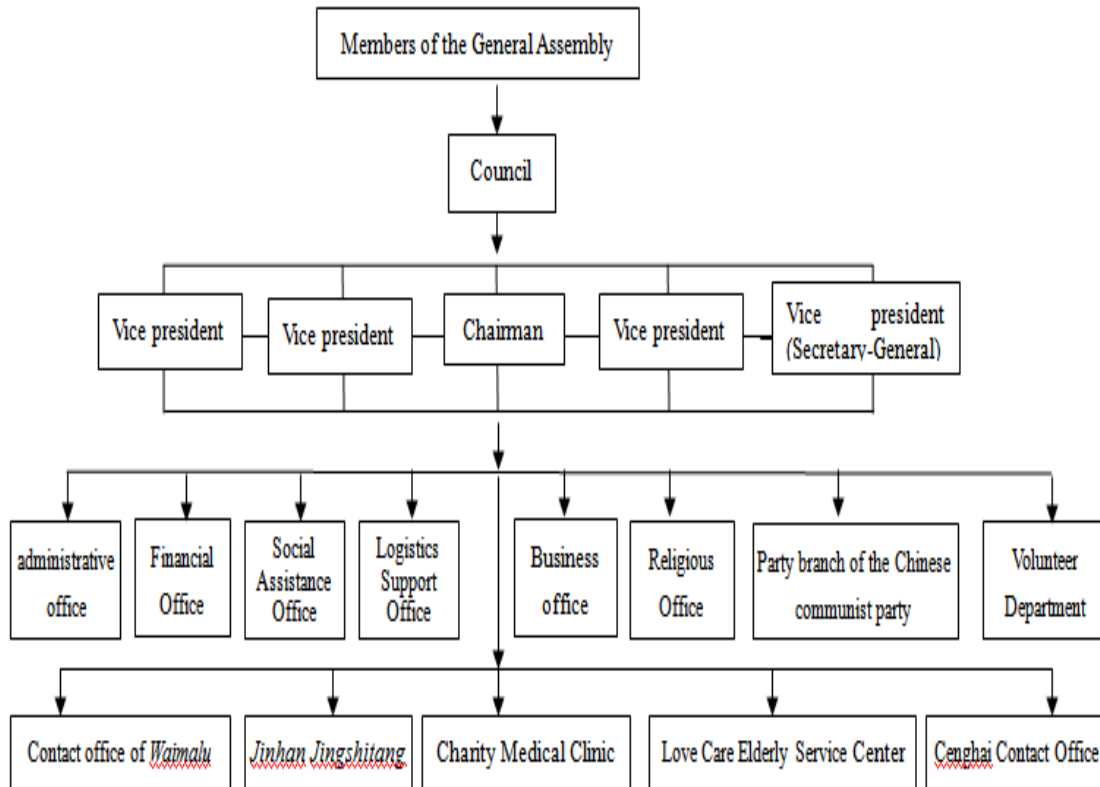


Figure 2 Organization chart of Shantou *Cunxin Shantang* Charity Welfare Association (2007)

In 2009, the Shantou Charity Federation *Cunxin* Charity Welfare Association was independently registered to establish the Shantou *Cunxin* Charity Society. The organization function of the charity society has been expanded, and the organization system has been more developed and improved. The second term of the council was completed in November 2014, and the membership of the council also increased from 15 to 23. Its organizational structure is shown in Figure 3.

Comparing Figure 2 and Figure 3, it can be found that since the registration of the Charity Society as an independent legal person organization, the organization has gradually strengthened internal and external supervision of the organization in accordance with the relevant regulations of the relevant non-governmental organizations of the state, and established a board of supervisors, through financial disclosure and care Bulletin and other methods, accept membership and social supervision. The council established a social worker management office, which strengthened the restraint and management of social workers and volunteers. At the same time, it also adjusted and optimized the functions of the offices (or departments, offices, offices, and centers) of the original welfare society, so that the charity's internal and external The boundary between organizational management and entity service is clearer, which provides necessary organizational guarantee for the improvement of management performance and service quality. In addition, the Charitable Charity Club has established an elders' association and party branch management member congress in the general membership meeting. The member congress elects the supervisory board and council. The council conducts charity business through the secretariat and social work management office, and is under the supervision of the supervisory board The Department of Management and Finance and the Bulletin of Memory have formed an organizational structure different from the original welfare society, indicating that its social organization system is becoming increasingly mature.

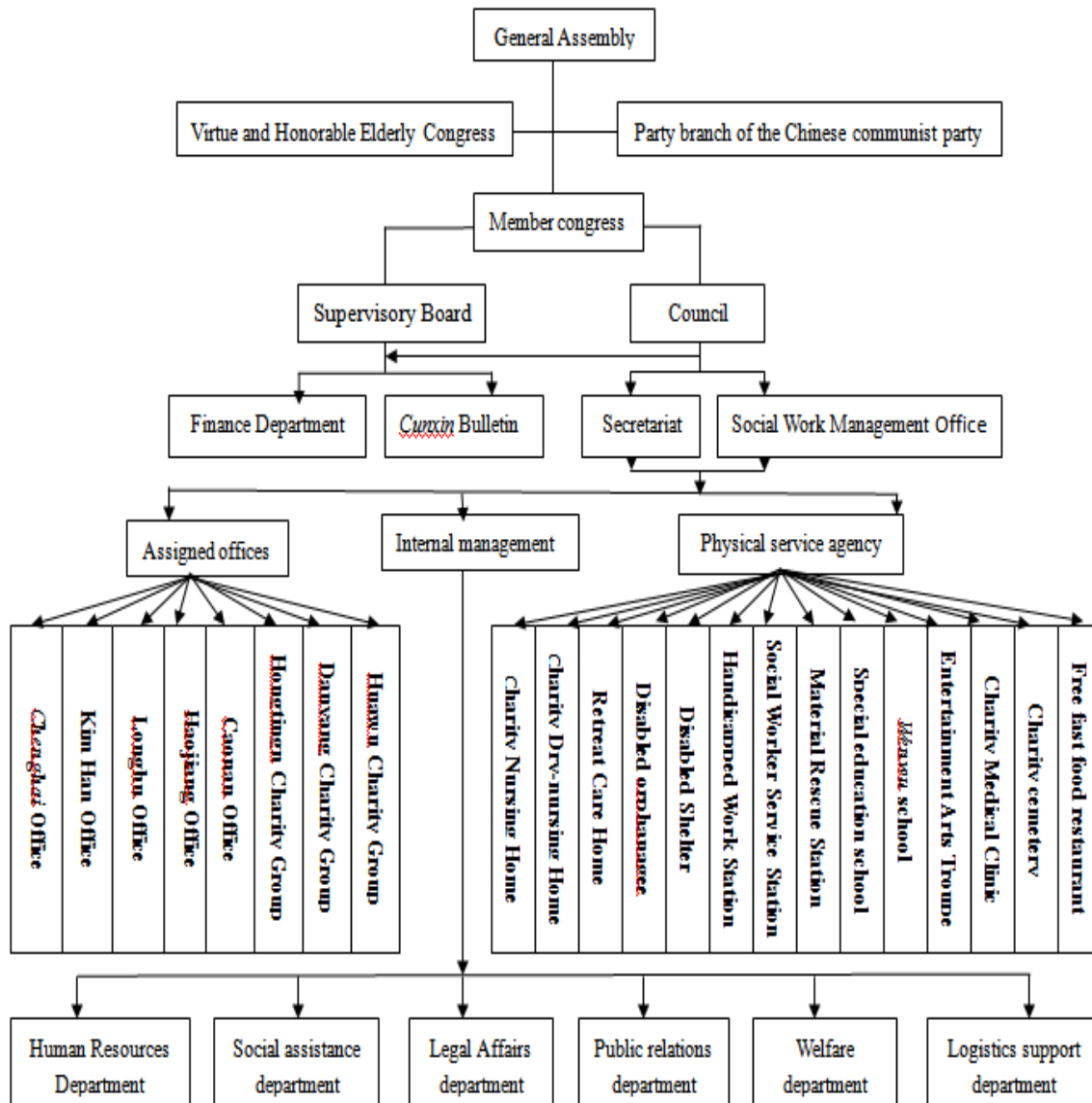


Figure 3 Management System Architecture of Cunxin Charity Club, Shantou, Guangdong, China

From the transformation of the charity organization of Shantou *Cunxin Shantang*, it can be found that, after more than 100 years of development, *Cunxin* Charity Club has gradually shifted from the traditional charity to social welfare services. The transformation of *Cunxin shantang* Charity Welfare Association's non-independent legal person non-governmental organizations into *Cunxin* Charity Association's independent legal person non-governmental organizations reflects the social needs of the development of non-profit organizations in the social governance reform of today's "big society, small government".

It is worth noting that the increase and increasing professionalization of the physical service agencies of the *Cunxin* Charity Society reflects the development trend of interaction between urban communities, social organizations, social workers and volunteers. This is undoubtedly the development direction of urban grassroots social governance and good government governance in the era of "big society, small government".

IV. FROM TRADITIONAL GIVING TO MODERN PUBLIC WELFARE: THE MODERN TRANSFORMATION OF THE "CHARITY MODEL" OF THE CHARITY CLUB

Like the other *Shantangs* in the *Chaoshan* area, the historical foundation of *Cunxin* Charity Association—*Cunxin Shantang* also has strong religious and cultural characteristics. In the Ming and Qing dynasties, the charity halls had no religious color. The charity halls in *Chaoshan* were related to religious culture. It probably originated from the monk Shi Dafeng (named Lin Lingge)³ during the Song Dynasty. He

³ *Lin Linghao*, born in Wenzhou, Zhejiang, was born in the second year of *Song Baoyuan* (1039). He was a jinshi and proficient in medicine. He traveled a lot because he was dissatisfied with the corruption of the government and politics. In

was moved by the charity that the Chaoyang township residents had not built the stone bridge but had died. The earliest Baodetang⁴ in the *Chaoshan* area and other charities that have been built in succession all regarded the ancestor of Song Dafeng as the charity ancestor. It can be said that the cultural tradition of Confucianism, Buddhism, and Taoism is particularly evident in the *Chaoshan Shantang*.(Wang Changxi, 1996)This spontaneous non-governmental organization affected by religious culture has a distinctive regional feature in the *Chaoshan* area.

The *Chaoshan Shantang*, which started in the peaceful area of *Chaoyang*, is closely related to the belief of the ancestor Song Dafeng. This kind of relief mode with religious belief is rare in all parts of China during the same period. To date, in the registration of associations of civil affairs departments in various provinces in China, only the Shantang Welfare Association (or Charity Association) has registered civil society organizations in the *Chaoshan* area. Therefore, some researchers hold that *Chaoshan Shantang* is unique in the form of national relief organizations. (Lin Juncong, 2001) This kind of non-governmental charity with religious beliefs, since the Ming and Qing dynasties, "began to give medicine and donate medicines, sacrifice coffins, help the poor and the needy, nurture the old and young, bury their bones, respect the words Established *Yixue*. After the founding of the People's Republic of China, *Shantang* was once depressed. After reform and opening up, *Shantang* regained its role and gradually transformed from a relatively simple traditional charity relief to social public management and public service." (Pang Qinghui, 2010)

According to the introduction of "The Good Things of the *Shantang* in Chaozhou before the Liberation", the good people in the *Chaoshan* area during the Republic of China were divided into two levels. "The upper ranks are mostly gentry, businessmen, and wealthy households. They form the board of directors and have a number of chairman and directors. This is the chief figure who pays money and determines the affairs of the charity, commonly known as the gown team. The lower ranks are the members who are responsible for all kinds of charity activities. Most of these people are hawkers, handicraft workers, handicraft workers, porters, etc., and they are the masses who work hard." (Weng Zhaorong and Xu Zhensheng, 1996) Today, there are more than 50,000 members of the Charity Club, who come from all walks of life, including businessmen, wage earners, government officials, and migrant workers. This kind of personnel composition and management system has continued until the beginning of the 21st century, but its form presents a modern management model.

At the end of 2009, the "Government Department of Guangdong Province's Provisions on Further Promoting the Development of Public Service Social Organizations" was passed. Everything that can be resolved by social organizations is transferred to social organizations for management; the government purchases public welfare through procurement or specific entrustment methods. The social work services provided by social organizations have gradually transformed the government's direct support of institutions, people, and services into purchasing services from non-profit social organizations.(Pang Qinghui, 2010)

At present, *Cunxin* Charity Club has 14 physical service organizations including charity nursing homes, free clinics, free fast food restaurants, special education schools, disabled people's shelters, disabled people's medical treatment stations, and material assistance stations. Disaster relief, special education, environmental protection and other fields. It covers many fields such as old-age care, orphanage, disability assistance, poverty alleviation, disaster relief, special education, and environmental protection. At the same time, *Cunxin* Charity Club also began to try to develop "industries" that can earn money, such as *Cunxin* Cemetery and *Cunxin* Affordable Supermarket. Most of the branches of *Cunxin* Charity Club are run by the government and the public. For example, the *Cunxin* Charity Club and Shantou Civil Affairs Bureau jointly run the *Cunxin* Nursing Home, which is a private non-enterprise; *Cunxin* Charity Club and Shantou City Education Bureau jointly organized *Cunxin* Special Education School, which is a public school. The school system is a nine-year compulsory education system. The funding for the school is provided by *Cunxin Shantang Charity Club*. It starts to recruit disabled children aged 6-16 .

It is worth noting that the *Cunxin* Charity Association and the *Cunxin* Volunteer Association are two institutions that are separately registered and independent of each other. The *Cunxin* Volunteer Association cannot accept fundraising and participate in commercial activities. When funding is needed, the *Cunxin*

the second year of *Xuanhe* (1120), he traveled from Fujian to *Chaoyang Haoping* Township. The local drought and plague were rampant, and it was related to *Linghou* (now *Lingquan* Temple) behind *Qiaowei* Mountain, and it set up an altar on Lion's tail stone (now *Dafeng* Stone) to heal the disease for the people; and because of the obstruction of the mountains and rivers, the pity of the villagers made the bridge , Raising funds, mining and transporting stones to and from Fujian and Guangdong to build a bridge, the bridge holes at the end and end were not completed, and due to overwork, he died in October of the second year of Song *Jingkang* (1127), aged 88, and was buried by a male lion in *Qiaowei* Mountain mountain. Twenty-three years in *Shaoxing* (1153), *Xiangxian Yuan Cai* Chun inherited his legacy and donated money to continue the construction of the east-west bridge hole, which was finally completed.

⁴ In 1999, with the approval of the Civil Affairs Bureau of *Chaoyang* District of Shantou City, *Baodetang* was renamed as "*Chaoyang* Peace Song *Dafeng* Welfare Association".

Volunteer Association applies to the *Cunxin* Charity Club for coordination. Mr. Cai Mutong also serves as the chairman of the two organizations. One person is responsible for two non-governmental organizations with different divisions of work but business associations, which can improve the management efficiency and greatly enhance the efficiency and level of the charity service of the Charity Club.

In fact, in recent years, the association has generally been able to complete timely relief of donations and goodies within the same day or two or three days. Table 1 reflects the timely support of the Charity Club.

Table 1 Situation of the Social Assistance to the Poor Households of Shantou Cunxin Charity Society in November 2011

Name	Gender	Age	Help time	Help content	Rescue date	Aid amount (yuan)
Chen△min	Female	17	11. 01	medical support	11.02	500
Li△yun	Female	60	11. 01	medical support	11.04	500
Lai△hui	Man	50	10. 31	medical support	11.02	20000
Wang△cheng	Man	61	11. 14	medical support	11.15	20000
Zhong△jian	Man	18	11. 15	medical support	11.15	20000
Lin△di	Man	39	11. 29	medical support	11.29	20000
Lu△lai	Female	5 months	11. 20	medical support	11.20	30000
Total						111000

Source: Official website of *Shantou Cunxin* Charity Association, <http://www.cxst.org/>.

Prior to the founding of the People's Republic of China, the funds for charity were mainly derived from "donations from gentry, merchants and wealthy families, returned overseas Chinese families and overseas Chinese, as well as the respect of good men and beloved women, as well as a single fixed charity pledge. After the reform and opening up, *Shantou Shantang* revived, and its source of income mainly relied on contributions similar to membership fees paid by *Shantang* members. Of course, there were still donations from overseas Chinese and local wealthy families. Of course, some people donate some money and things to the merit box in *Cunxin Shantang*, which is the "sesame oil money" of good men.

The charity funds of *Cunxin* Charity Association mainly come from more than 50,000 members and social donations of *Cunxin* Charity Association. Each member donates 10 yuan per month to maintain the operation of the charity hall. In his interview with Shantou Metropolis Daily, Cai Mutong, president of *Cunxin* Charity Association, said: "The donation of enthusiastic people is deeply touching: Female entrepreneurs who do not want to be famous donate 10 years of expenses to *Cunxin* Charity Clinic. Old people who are over 20 years old often pick up waste products such as mineral water bottles and donate all the meager money to *Shantang* ..." (Anonymous, 2011) According to statistics, in 2014, Shantou *Cunxin* Charity Association (*Cunxin Shantang*) raised a total of 19,229,379.42 yuan in total donations from charitable donations, of which 19,228,442.80 yuan was donated by society and 936.62 yuan was other income. The total amount of donated donations is 20,293,303.87 yuan, of which social donation expenditure is 15,633,317.37 yuan and other expenditures are 4,659,986.50 yuan. (Shantou Lizhen Certified Public Accountants Co., Ltd .,2015)

The financial expenses of the headquarter of *Cunxin* Charity Association (*Cunxin Shantang*) are very open. In addition to reporting to the local auditing department every three months, there is also a board of supervisors and a council to supervise the council. Starting from its own supervision, *Cunxin Shantang* publicizes financial information in the city's authoritative public media, internal publications, online media, and bulletin boards in various directions every month, so that all sectors of the society can jointly supervise it. From 2003, total social donation income exceeded 600,000 From 2014 to 2014, the total income of social donations was nearly 20 million yuan, which increased at a rate of double each year. Every year on the ninth day of the first month, when *Shantang* opens its general meeting, *Shantang's* accountants will hang all expenses on the wall and be supervised by all donors. The website of the *Shantang Bulletin*, the *Cunxin Bulletin*⁵, the Shantou

⁵ "*Cunxin Bulletin*" is an internal journal launched in the history of *Cunxin Shantang*. It was suspended in October 1951, reissued in October 2011, and began in October 2013. The paper "*Bulletin Bulletin*" was no longer printed and replaced with an electronic briefing. It is issued three times a month, and the latest news is posted on *Sina Weibo* stcxst@vip.163.com (Shantou *Cunxin* Charity Association). The yearbook is published every year, and the annual financial and church reports are

Daily6, and the Memory Charity Association will also be publicized. Even so, some people still question whether the charity funds of the Charity Society have been misappropriated and really help the vulnerable groups. A retired veteran director once told reporters the facts of *Shantang's* management of corruption, misappropriation of funds and bribery of government officials. Due to a lack of written evidence, he never considered exposure, but just waved and said, "I know so much anyway, believe it or not." However, the auditing results of professional accounting firms show that the financial revenue and expenditure status of *Cunxin* Charity Club (Headquarters) in recent years is in compliance with the charity's working code. Shantou Lizhen Certified Public Accountants Co., Ltd. completed the audit report of Shantou *Cunxin* Charity Association's 2014 Audit Report completed on March 27, 2015: "Strictly check and control the use of various expenditures, make funds special, and make good use of funds. The accounts are clear, and it reflects the basic concept of your society as "Integrity is the lifeline of charities."(Shantou Lizhen Certified Public Accountants Co., Ltd.,2015)

In addition to public charity, Shantou *Cunxin* Charity Society also cooperates with commercial insurance agencies to jointly create a path to modern charity insurance. The association allocated more than one million yuan for charity insurance start-up funds, and jointly developed a charity insurance supplementary social security system with Pacific Insurance Company to purchase accidental injury insurance for members of the charity. Provide insurance for middle and low-level people through insurance means. When the insured suffers accidental injury, it can reduce the financial burden of the parties, and also reduce the pressure on the government and society. At the same time, the charity platform is used to attract more disadvantaged groups to participate in social charity groups, so that the social security effect of commercial insurance can reach thousands of households and benefit more people.

At present, the charity has transformed from a "blood transfusion" non-governmental charity organization to a "hematopoiesis" charity, and strives to comprehensively improve the security system and develop a new model of mutual benefit and mutual benefit. This is an important initiative and new attempt in local philanthropy. It is also the first private charity in China to launch a member insurance mutual assistance type.(Shantou *Cunxin* Charity Association, date is unclear)Therefore, in 2012, Shantou *Cunxin* Charity Society was named the national "AAAAA" social organization and the Guangdong Province's reform and innovation observation point of civil affairs. As a philanthropic concept and practice that supplements the social security system with charity insurance, Shantou *Cunxin* Charity Association signed a three-year "care for health and care for life" agreement with Nanfang Hospital in Chenghai. In 2014, it co-operated with Tai'an Hospital in Shantou to open a membership Special fund for medical assistance to develop charity projects for medical security; in cooperation with the Obstetrics and Gynecology Hospital in Shantou, female members of *Cunxin* can enjoy a series of special benefits such as free registration fees, free medical examinations and free prenatal routine inspections.(Ming Bai,2015) It can be said that the charitable charity organization of Shantou *Cunxin* Charity Club has become larger and larger, and has played an active role in regular assistance, temporary assistance, emergency assistance and member welfare, and sometimes it can even break through the official organization approval Procedural management to win more rescue time for the rescued, highlights the flexible mobility of private charity organizations.

The expenditure of social charity projects of Shantou *Cunxin* Charity Club from October 2017 to September 2018 is shown in Table 2.

Table2 Expenditure sheet for social charity projects of Shantou *Cunxin* Charity Club(unit: yuan)

Date	Regular social assistance	Social temporary assistance	Social assistance	"Save Your Heart" Online Medical Assistance	Member Accident Insurance Benefits	Member's death condolences	Member's Hospital Care Allowance	Member birthday greetings	Total
September 2018	182600	621050	14300	3774677	85967.22	79200	72050	65220	4895064.22
August 2018	182600	69145	140482	3432492	38159.77	72600	72050	63660	3858588.77
June 2018	182600	66506	72255	3923569	138910.56	79200	75400	54900	4593340.56
May 2018	182600	59709	91844	3009841	90227.23	88000	122200	36480	3680901.23

also published to members in a comprehensive, systematic, and scientific manner, and accept the joint supervision of the society.

⁶ "Shantou Daily" on the third week of every month, the "Hundred Years of *Cunxin* Happy *Shantou*" special edition released the financial information of the *Cunxin* Charity Club.

April 2018	182600	60239	91844	2643105	133118.195	74800	305200	39840	3865429.195
March 2018	182600	96022	232120	3271628	33590.58	102300	137100	34860	4272820.58
February 2018	182600	156215	40562	2512239	85130.16	96800	62100	33960	908596.16
December 2017	182600	64985	473162	2413899.6	104875.07	89100	55000	81000	346462.67
October 2017	182600	101455	67203.4	2169651.42	126163.68	49500	84450	68460	2849483.5

Source: According to the statistics of Shantou Cunxin Charity Association's official website. Statistics date: 2020-02-07.

The data in Table 2 shows that there is no change in the regular social assistance objects or the amount of the *Cunxin* Charity Society. But other items such as temporary assistance, social assistance, caring for fundraising, accident insurance benefits, death benefit benefits, medical care allowances and birthday gifts are changing.

Table3 Shantou Cunxin Charity Society Regular Social Assistance (Material) Schedule (September 2018)

Date	Address of rescue unit	Rice (bags)	Noodles (box)	Cooking oil (bottle)	Amount(yuan)
Sept. 1	Hongting Office	250	250	250	20750
Sept. 5	Chaoyang Office	250	250	250	20750
Sept. 5	Haojiang Office	300	300	300	24900
Sept.10	Danyang Charity Group	100	100	100	8300
Sept.10	Longhu Office	150	150	150	12450
Sept.15	Guiyu Office	400	400	400	33200
Sept.20	Cenghai Office	200	200	200	16600
Sept.25	Chaonan Office	300	300	300	24900
Sept.25	Haimen Office	250	250	250	20750
Total		2200	2200	2200	182600

Source: According to the statistics of Shantou Cunxin Charity Association's official website, "Shantou Cunxin Charity Association's public announcement of social charity projects in September 2018". Statistics date: 2020-02-07.

The data in Table 3 show that the timing of the regular social assistance materials distribution of the various offices of the *Cunxin* Charity Society is different. However, the items they distributed were basically the same, nothing more than bagged rice, boxed noodles, and bottled cooking oil. The cost of supplies for each office varies depending on the number of people they assist.

Table4 Shantou Cunxin Charity Society Social Temporary Assistance (Material) List (September 2018)

Item	Quantity	Provisional relief supplies	Amount (yuan)
Perennial temporary material assistance	10062 Poor households	10062 bags of rice, 5750 noodles, 548 bottles of cooking oil.	568550
Free snacks all year round	Breakfast, lunch and dinner each 3,000.	3,300 kg of rice, 192 bottles of cooking oil,etc.	45000
Free perennial tea	Tea, herbal tea		7500
Total			621050

Source: According to the statistics of Shantou Cunxin Charity Association's official website, "Shantou Cunxin Charity Association's public announcement of social charity projects in September 2018". Statistics date: 2020-02-07.

The data in Table 4 indicate that Shantou *Cunxin* Charity Association temporarily rescued 10062 poor families in September 2018, and spent more than 560,000 yuan. In addition, more than 50,000 yuan free snacks (boxed lunches) are provided.

Table5 List of Social Assistance and Member Benefits of Shantou Cunxin Charity Association (Sep.2018)

Item	Person-times	Amount (yuan)
medical support, Poverty relief, Condolences, Voluntary collection assistance	21 (Including 15 medical assistance, 4 poverty alleviation assistance and condolences, 1 voluntary assistance each.)	14300
Online Medical Assistance Payment	56	3774677

Personal Accident Insurance	37	85967.22
Member's death condolences	72	79200
Member's sick hospital care allowance	97	72050
Member's birthday book (including birthday gift)	1087	65220
Total	1370	7880391.22

Source: According to the statistics of Shantou Cunxin Charity Association's official website, "Shantou Cunxin Charity Association 's public announcement of social charity projects in September 2018". Statistics date: 2020-02-07.

The data in Table 5 shows that, in September 2018, among the member welfare expenditures of the Cunxin Charity Club, the "Love Fund" project had the largest expenditure, amounting to more than 3.77 million yuan. In addition, each of the members' accident insurance payments, death compensation payments and members' inpatient medical care allowances were paid over 70,000 yuan.

Based on the data in Tables 3, 4, and 5, it can be known that the amount of various charities in Shantou Cunxin Charity Society reached more than 8.68 million yuan in one month in September 2018. It can be seen that the Cunxin Charity Club has a strong operational ability. It has played an important role in local social development, social stability, social governance, and social construction.

Table6 Shantou Cunxin Shantang Cunming Fundraising and Sending Items Table

Fundraising time	Fundraising project	Total fundraising amount (yuan)	Case Amount	Total support (yuan)	Support average (Person-times)
First half of 2019	629	35338370	56182	1298596	2071

Source: Shantou Cunxin Charity Association official website. <http://www.cxst.org/xxinfos.asp?id=2515>. Statistics date: 2020-02-07.

Table 6 shows that in the first half of 2019, there were as many as 629 fundraising projects for the Cunxin Charity Club. The amount of fundraising reached more than 35 million yuan, with an average of more than 56,000 yuan per case.

The operation model of Shantou Cunxin Charity Association originated from the "Shantang Model", which discarded the charity culture in the Chaoshan area during the transformation from traditional giving to modern public welfare social organizations. Of course, there are still some places worthy of improvement and breakthrough in modern transformation.

Firstly, as a modern civil society organization, in the process of transforming Shantou Cunxin Charity Society into a modern public charity organization, how to ensure that it cooperates with local government departments without losing its subjectivity, that is, clarifying the administrative boundary with the official organization. To avoid becoming a public service spokesperson for local governments? How can government purchase of public services and government-guided public welfare services be coordinated among civil charitable organizations?

Secondly, in the process of Shantou Cunxin Charity Association accepting donations from enterprises and businessmen, or running an "evaluation supermarket" or setting up Cunxin Cemetery, how to effectively balance business interests and charitable benefits is also a question worthy of attention.

Thirdly, Shantou Cunxin Charity Association has both volunteers and social workers. The difference between the two is mainly whether to use social work professional theories and methods to carry out public service, instead of distinguishing between unpaid services and paid services. That is to say, professional social workers have changed to volunteer status after entering the unpaid charity service, but the "skill" of their services should still be social workers. However, the question is, when a professional social worker enters a professional service such as a special education school, a shelter for the disabled, or a medical treatment station for the disabled, such as a charity, is he / she a social worker or a volunteer? Should the local government purchase these services? Are you buying charity services? Or buy services directly from these people?

Finally, as a charitable organization in China 's special economic zones and well-known overseas Chinese hometowns, Shantou Cunxin Charity Association 's members and donations are mainly from local sources. The cooperation of social workers and volunteers to improve the quality of public welfare services to residents in the region while giving charity effectiveness across regions or beyond national borders is still the direction of its future development.

V. CONCLUSION

The combination of the influence of Chinese traditional culture and the special geographical location has created a unique charity culture in *Chaoshan* and *Chaoshan Shantang* in Southeast Asia. The charity culture of *Shantang Shanhui*, which is rooted in religious belief, has also spread to other countries in Southeast Asia along with the overseas migration of *Chaoshan* people.

"Where there is seawater, there are tide people, where there are tide people, there are *Shantang*." Hong Kong and Taiwan outside *Chaoshan*, and Singapore, Malaysia, Thailand, the United States and other countries, there are not less than 100 *Shantang*.(Ma Ximin and Ji Yun, 2001) This charitable culture not only unites the local people's hearts and social structure, but also provides an important united front resource for overseas Chinese in the hometown of overseas Chinese.

The charity entity of *Cunxin* Charity Club (*Cunxin Shantang*) contains religious and cultural factors, and can also be regarded as a religious charity organization, but it operates differently from European and American religious charities. From the organizational reform and modern transformation of Shantou *Cunxin* Charity Association's "*Shantang Model*", we have seen a "sample" of the interaction of urban communities, social organizations, social workers, and volunteers in urban grassroots social governance. Although this "sample" is not perfect, it still provides a rare reference for the study of urban grassroots social governance and civil society construction, and also provides a target for regional public management research to a certain extent.

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