



Strengthen Connection between Family and Community: Social Protection of Covert Unattended Children in Context of Rural Governance Innovation

Jing Chen, Shang Chen*

School of Department of Law and Political, North China Electric Power University (Baoding), China.

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***Corresponding author:** Shang Chen, School of Department of Law and Political, North China Electric Power University (Baoding), China.

Abstract

Rural fact orphan include abandoned infants, street children, scattered orphans, earthquake orphans and other easily identifiable fact unattended children, as well as hidden fact unattended children whose parents are alive but whose families give up or lose ability to care, such as with broken nuclear family structure and single parent families, and children who have no fact family care due to their parents' long-term migrant work. Based on analytical framework of "National and social protection - kinship support - Community Connection", it explains that under policy background of connection between poverty alleviation and orphan protection, rural communities, through governance of folk customs under government, from aspects of public security maintenance, the creation of a safe environment, popularization of the concept of rule of law, cultivation of moral style, guidance of public opinion, division of responsibilities. The multi-dimensional construction of the link, such as risk prevention and control, has not only realized inheritance of spontaneous, unstable rescue and protection structure, but also promoted joint participation of multiple subjects and formation of a broader mechanism, and fully activated the rescue force contained in folk customs and social policy system, realize connection of multiple protection ties for children who are actually unattended and the innovation of social protection system.

Keywords

Rural governance, Marginalized factual orphans, Social protection

1. Question raising and research review

Fact orphans usually refer to children who have lost one or both parents due to war, infectious disease or family accident. How to provide social protection system covering life care, growth guidance and psychological consolation for factual orphans is the focus of the study. For example, in Palestine, if children lose their father, they can be considered to be sent to orphanages. Taking care of children who lose their mother is considered the responsibility of the father and his extended family. Due to economic difficulties in some areas, the government and social organizations are difficult to provide support for local children's institutions in terms of living subsidies. The local social order is unstable, and welfare institutions are difficult to provide safe and stable care for orphans. Therefore, people tend to raise orphans through the joint custody of relatives (Al-Adili N et al., 2008). In China, male and female orphan are in different situations of integrating into newly formed families or expanding families due to gen-

der differences. In rural areas, if the father dies and the mother remarries, the girls are more likely to follow the mother into the new family, and the orphan boys are difficult to be accepted by the new family that the mother marries. The reason is probably because the cost of raising boys in China, including marriage and housing, will consume more family savings than the girl's dowry. If the father dies and the mother remarries, the orphan boy may also "adopt" to the father's immediate family in the extended family to continue the family's male inheritance (Shang Xiaoyuan et al., 2008).

1.1 Fact caregivers and social protection of orphans

Orphans are vulnerable to other social violations such as HIV infection and child labor employment when they lose their parents and living support. Child labor is considered to be a phenomenon detrimental to the construction of children as the future capital of society, because the use of child labor causes the interference or destruction of children's right to education, the economic exploitation of children, and the torture or overdraft of children's physical health, which is not conducive to the development of children's mental health and social morality. Children who have lost one or both parents are defined as orphans. In the case of increasing number of orphans, the government has extended the social safety net to the potentially vulnerable groups of children, such as AIDS orphans, disabled orphans and out-of-school orphans, by providing free tuition, food subsidies, psychological counseling and other ways for orphans. The proportion of children who are married, cohabiting, rural children, non-Christian children, and children who are not related to the head of household are high. Regular investigation on the living environment and income sources of orphans, such as whether orphans participate in paid formal or informal employment, is an important measure to find out whether orphans are violated by child labor employment (G Kgosidintsi & S D Rakgoasi, 2011).

Fact caregivers of orphans play an important role in supporting the development of orphans. On the one hand, the development dilemma of living on marginalized orphans can be attributed to the overestimation of the effect of alternative conservation of communities or social organizations. For example, the study on AIDS orphans in Africa pointed out that the social protection effectiveness of communities for AIDS orphans should not be overestimated. In the process of urbanization and population migration, the childcare function of communities may be weakened or changed; Community support cannot replace or weaken parents' social protection responsibilities for orphans. In the social protection of AIDS orphans, some social organizations have essentially replaced the parental function. Alternative care for orphans requires legislation to assess and protect new family relationships and ensure that orphans are not abused and discriminated against. Among the African childcare traditions, there are traditional practices of providing life security for orphans or abandoned children through extended families, clan relations and kinship. In the community-based orphan care system, traditional methods of social protection for orphans should not be ignored, especially in the education and socialization of orphans. Attention should be paid to the practice of existing folk beliefs and values, and support and cultivate the parent-child relationship of AIDS families, enhance the family's emotional care function for AIDS orphans (L Steven & Varnis, 2001). On the other hand, the premature sexual behavior of children and adolescent orphans is related to the lack of knowledge and information about disease prevention, and they lack the understanding of basic knowledge about HIV transmission and infection. The economic assistance from the government and civil organizations, the education of poor orphans, the supervision and moral guidance of orphans through their key caregivers, and the assessment and supervision of the ability of their caregivers are considered to be the most important protective factors for orphans (K Mmari, A Michaelis, & K Kiro, 2009).

1.2 The basis and practice path of classification protection for orphans

A detailed investigation of the living environment and vulnerability of orphans is the key to their classified protection. The ethical and legal obligation to provide additional protection to vulnerable groups derives from the recognized bioethics principles, including the three principles originally described in the Belmont report: respect for human beings, justice and good deeds. In a particular culture, the right to inherit money and property will also change the economic status and status of children; More attention should be paid to the poorest children and specific types of orphans, who are more vulnerable than other orphans. Orphans often face unstable living environment, as well as unstable living arrangements and uncertain social relations resulting from changes in family structure. Living on the street, engaging in prostitution, drug abuse, HIV and crime will complicate the traumatic experience of orphans. Orphans are exposed to high-risk activities and environments due to poverty in their families, and the

mortality rate will rise accordingly, or they will live in depression, anxiety, inferiority and repeated traumatic experiences (E Abdoler & D Wendler, 2012). The protection of orphans in Russia is to guide families to develop personality and individuality through the use of humanistic pedagogy, including creative collective education activities, moral success situations, self-analysis, self-control, self-observation and teaching cooperation. Combine the national character of Russia to form a unique child welfare system. At the end of the 20th century, orphanages and boarding schools paid more attention to exploring creative collective behaviors and situations of moral success through games of collective awareness and creation, such as neighborhood games, sports games, role playing, concert performances, etc, to create a comfortable psychological environment similar to family living conditions for the growth of orphans, promote the cultivation of healthy personality of orphans, and prepare for their independent family life (E. N Pantiukhina, 2009).

Orphans are not only the most vulnerable group, but their miserable childhood life may also lead to their low lifetime income after adulthood. There are two problems in the social protection of orphans. One is the insufficient investment in health and education in some regions, such as Africa, and the other is the lack of guardianship system for orphans, which makes orphans unable to continue to benefit from basic education and health investment. For example, some older orphans will drop out of school or do child labor (Sharma M P, 2006). The current academic research on orphans focuses on the analysis of the survival plight of orphan groups caused by sudden events such as earthquake, war, car accident, disease, or the emergence of group infectious diseases, as well as the construction of national and social protective systems, such as the assessment of the ability of child guardianship institutions or guardians, and the implementation of legislation to help, and the moral cultivation and social integration of orphans. Previous studies have focused on the vulnerable growth process of orphans and the life process of turning into drug abuse, prostitution or illegal in order to change the poverty and livelihood plan, but few studies have explored the vulnerable and high-risk living conditions of orphans and the countermeasures for the construction of social protection system from the perspective of improving the ability of multi-level relatives or geographical protection. Through the field investigation on the social protection of rural marginalized orphans in the "Yan-Tai" region of Hebei Province, this study studies the types and causes of rural marginalized orphans, and explores the positive significance of the connection and innovation of the state, society and kinship in improving the social protection of orphans.

2. Analysis framework: "National and social protection - kinship support - Community Connection"

The social welfare system and social organization system are the basic framework for achieving national governance. The governance concept and line of the CPC serving the people wholeheartedly changed the low degree of social organization and poor efficiency of livelihood security in old China, but also formed a high dependence of the society on the government, or on the efficiency, authority and coordination mechanism of national governance. The ability of the society to ensure people's livelihood is slowly developing, and the livelihood security mechanism of the society is in the growth and immature stage (Yan Jirong, 2015). The governance model of the state for civil society is a hot topic in the academic community. From the perspectives of classified control, controllable development, interest fit, control and support, it shows that the state provides an increasingly sophisticated and complex institutional environment for social governance, and that the state governance and civil society governance are embedded in the governance structure of livelihood security and livelihood care (Ji Yingying, 2016). In the agricultural society, the governance of the community life community follows the village rules and regulations, customary laws, customs, elders' politics, and the management of the villagers. It has a set of villagers' consensus, which is established by convention and inherited from generation to generation. The uncertainty and complexity of the industrial society have risen sharply, and the system design is still considered as the yardstick for adjusting the social order. However, the changes in population and family structure, values, suicide rate, crime rate and so on have also profoundly warned that it is difficult to respond to the solution of chain-like complex social problems only by relying on legal systems and social security systems. Agricultural society builds consensus on social governance by finding similarities, while industrial society determines universality by seeking identity and using identity to eliminate differences. The post-industrial society and the era of global governance are highly complex and uncertain. The diversity of regional national cultural traditions, natural geographical environment and economic development patterns requires that the institutional framework of social governance should include the recognition and acceptance of differences and social mobility, and build a governance consensus mechanism that follows rules and

fosters moral governance (Zhang Kangzhi, 2019). From the flow of human bodies to the flow of families and social groups, the mobile society is no longer limited to the transformation from acquaintance society to stranger society, but the emergence of new social forms and interpersonal relationship models in the context of the information internet, which correspondingly puts forward the requirements of dynamic and dynamic mobile social governance for social governance. The mobile society promotes the emergence of cooperative governance mechanism and the emergence of open cooperative governance organizations, so as to achieve the governance efficiency of extensive social connection, information transmission and refined governance, risk prevention and control, value shaping, rule making and order maintenance (Zhang Kangzhi, 2016).

From the perspective of institutional logic of rural governance, the academic community tries to explain why China can achieve an effective connection between poverty alleviation and rural revitalization, and how to release greater social vitality by optimizing and innovating the path of rural revitalization. The governance structure of the contemporary Chinese government is the administrative contracting system, and the centralized and local decentralization is the normalized structure. The central government allocates social security, public service supply, etc. to local governments at all levels according to the principle of territorial management, to disperse decision-making risks, stimulate and mobilize the enthusiasm of local governments, and enhance the effective governance capacity of grass-roots governments. In order to deal with the contradiction between central control and effective governance, various types of response mechanisms will be adopted, such as regional policy experiments, special policy trials, and sports governance in response to emergencies. Zhou Xueguang pointed out that within the framework of conventional governance, administrative power is centralized, the degree of division of labor is low, and there are many idle or semi-idle resources. In the context of emergency response, the mobilization route learned in the conventional governance framework and the mechanism of orderly participation from top to bottom play their due functions instantaneously, with consistent objectives and high cohesion. Idle resources are awakened and fully invested in the governance process. All functional departments work together to complete the task objectives, from top to bottom and from top to top, or vertically and horizontally. Although the operation of time and space may be more flexible and even break through the conventional rules of organization operation, it can enable the central and local governments to effectively control and solve social problems in the process of mutual assistance. Looking for the linkage between the upper and lower levels of the flexible governance boundary is not a challenge to the conventional governance framework, but a space that can maintain a dynamic balance between the pressure-type system and effective governance (Zhou Xueguang, 2017). For example, Ying Xing mentioned when telling the story of the petition of Dahe immigrants that in a specific historical period, the working group that represents the authority of the government is the characteristic mechanism of rural community governance. The working group will appear in the rural community governance work with four images: "the investigator who makes people nervous, the liberator who makes people cry, the educator who gives both grace and power, and the unpredictable asylum seeker. Through the transformation of roles, we can achieve the integration of social facts flowing in historical time and space with practical changes." (Ying Xing, 2001).

The effective protection of marginalized orphans needs to link pressure and sports governance, and also needs to activate and regenerate folk mutual aid resources, so as to achieve the improvement of kinship and community protection through the penetration of the double-line protection forces of the state and society. For example, after the fire accident of Lankao orphans' death in Henan Province in 2013, the legitimacy of adoption and upbringing in non-registered private orphanages immediately rose to the decision-making level of the central government, from the Ministry of Civil Affairs, the Ministry of Public Security, the National and Religious Affairs Bureau to the local civil affairs system, to jointly investigate the safety and health facilities and business legitimacy of private children's welfare institutions. Under the sports governance mechanism, Quickly count the number of orphans living in scattered communities and in institutions across the country, and serve as the basis for the formulation and implementation of welfare policies such as the inclusion of de facto orphans in the basic living security. The campaign type investigation of the national de facto orphans has realized the exploration of the national governance model from the campaign type national governance to the regional policy experiment of local governments, such as Jiangsu, Shandong, Henan, Hebei and other provinces have successively formulated the pilot policies for the protection of children in difficulties, and then to the improvement of the social protection system for children in difficulties. In the process of this campaign governance, the informal structure has also been engaged in a continuous dialogue with the central and local governments on the protection of children in difficult situations: civil society organizations believe that it is difficult for the central and local governments to provide timely and comprehensive

social protection for the scattered factual orphans, because in the long-term experience of civil society organizations in the protection of children in difficult situations. The basic living security for orphans issued by the government may only cover the daily expenses of the orphans' boarding families or extended families, and it is difficult to pay for the education of orphans; From the perspective of the life and safety of children in distress, the central and local governments believe that the main responsibility for the rescue of orphans lies with the government, and that the non-governmental forces are of great significance at the level of the discovery mechanism of orphans, but they lack professional ability in the care and education of orphans. Non-registered private child adoption agencies are active in the civil society. They comprehensively use strategies such as charity action as a resource to gather and guide people to the good to gain social legitimacy, and adopt strategies such as firmly rooted in suburban counties and wandering around the edge of the system to participate in the social protection of children in distress in the way of grassroots mobilization, continuing the traditional model of civil forces participating in social poverty governance from ancient times to present. It is in the space of centralization, control, decentralization and guidance of the government that the vitality of civil forces is released, and its own characteristic governance participation path and negotiation and expression mechanism are shaped, and the organizational mechanism and institutional environment of cooperation between the government and the people are innovated.

Community governance includes patriarchal clan organizations, family organizations, elders and sages participating in and witnessing the traditional local Chinese etiquette and custom governance mechanism characterized by customs, family rules, customs and customs, which contains the life governance content of local society such as marriage and funeral, in-laws, birth, residence, communication, inheritance, etc. The new urban and rural Chinese community co-governance model characterized by mobile survival and multi-dimensional space is under exploration. Confucianism was once an ideology recognized and followed by the state administration, the squire autonomy and the patriarchal clan. The "patriarchal integration structure" of the integration of ideology and social organizations was considered by some scholars to be the unique integration mode of traditional Chinese society. Before the founding of the People's Republic of China, the bureaucracy in modern society expanded to the end of governance below the county level, the way of social governance was significantly adjusted, and civil society and public space were dissolved by the expanded state power. The following changes include the reconstruction of family conduct, family ethics, folk beliefs and the organization of community public order. Social governance relies more on the intervention and regulation of administrative forces on social public space and social relations. Although private charity continues to participate in the construction of the discovery and reporting system of children in distress with the strength of individuals or organizations, due to the imperfection of the private voluntary regulation mechanism and its supporting system, The construction of the factual orphan protection grid, which should be coordinated by the state and society, is mainly implemented by the government. However, the survival and development difficulties of children in different circumstances are difficult to be given thorough and complete assistance by the government alone. The connection of multiple protection ties and the activation of multi-party assistance are the key to tamp and improve the rural factual orphan social protection system.

3. Types and causes of rural marginalized orphans

From the Opinions of the General Office of the State Council on Strengthening the Protection of Orphans in 2010 to the Opinions of the General Office of the People's Government of Hebei Province on Strengthening the Protection of Orphans in 2011 (JZB [2011] No. 17), orphan placement and protection channels such as family rearing, institutional rearing, family foster care, and legal adoption have been established, and orphan life security, medical rehabilitation security, education security The employment security and housing security system after adulthood, and the social protection system for orphans in fact, which is supported by the whole society. In 2019, Hebei Province formulated and released the Implementation Opinions of Twelve Departments including the Department of Civil Affairs of Hebei Province on Further Strengthening the Security Work for Orphans and Unaccompanied Children, which further clarified that the protection objects are actual orphans with registered residence in the province, who are under the age of 18, who have lost their parents or cannot find their parents, or whose parents are severely disabled or are in prison. Among them, the seriously disabled diseases shall be implemented according to the actual situation of each region and the Notice of the General Office of the People's Government of Hebei Province on the Implementation Plan for Improving the Medical Security Assistance Level of the Population to Solve the Problem of Poverty Caused by Disease (Trial). The coverage of assistance continues to expand and change with the actual survival plight of orphans to meet the needs of child protection. Fund-care de-facto orphans

are mainly for abandoned children who have no support after birth. The state and society work together to provide care and care for them. In the survey, it was found that rural de-facto orphans not only include abandoned children, children of prisoners, orphans and children of severely disabled families, but also related to many types of fact orphans such as the breakdown of the nuclear family, the imprisonment of parents, and the loss of parental ability. In addition to the fact orphans that are easy to identify, such as abandoned babies, street children, poor orphans, earthquake orphans, there are also hidden fact orphans whose parents are alive, but whose families have abandoned or lost their ability to care for, marginalized and difficult orphans who survive in the family gap also need to be given attention and protection.

3.1 Factual orphans with broken nuclear family structure

Children are homeless or lonely, partly because of the death of their parents, or the death of one party and the remarriage of the other; It also includes situations in which the family structure breaks down, the ability to take care of children as a whole or the responsibility to take care of children is abandoned due to the emotional breakdown of parents or the loss of a spouse for some reason. For example, in the investigation of L village, a remote village in the "Yan-Tai" region of Hebei Province, it was found that there are several types of factual orphans in L village: first, the family suffered a major accident, such as a major disease or a car accident leading to the death of their parents, and the grandparents were old and did not have enough financial resources to support the childcare process; Second, the mother ran away from home+the father collapsed, and the family lost its source of livelihood. Third, after the parents' feelings are disharmonious and the family breaks down, the parents give up their childcare responsibilities or commit domestic violence against the children.

WF, male, 59, a resident of L Village, B City, Hebei Province. Some time ago, poverty alleviation workers came to the village and found that some of the children's mothers went out to work, the child's mother and father divorced, the child lived a life with his father, but the father often took him out of anger. Children dare not speak at school and in the village. The child dared not speak at the school and in the village. Such children have poor communication ability and self-care ability. They are easy to be bullied by children when they go out, and teachers can't handle such things. There is another kind of children who are seriously ill and have no money to support at home, but general charitable organizations dare not take them away when they come, because they have to see a doctor, which is beyond the rescue capacity of general charitable organizations.

In fact, the plight of orphans is complicated. On the one hand, because their parents are alive, they do not meet the conditions for relief of scattered orphans; On the other hand, the long-term life difficulties have led to their inferiority complex and self-isolation tendency, which makes it difficult to integrate into the basic collective life and lacks the ability to self-reliance. Multiple factors hinder the accessibility of rescue and protective resources, making it difficult to obtain adequate rescue and protection.

3.2 Factual orphans in single-parent families or extruded fact orphans

Single parent family extrusion type fact orphans who are forced to drop out of school to wander or work for a living because of the special family environment after their parents divorced or separated.

L village resident LP, female, 48 years old: When the child DQ was 6 years old, his mother ran away. His father couldn't afford him to go to school, didn't work hard, and led the women outside to go home. DQ dropped out of school to work for three years at the age of 14. At first, I advised him not to go. He was at the age of reading, but he said that many children in the village did not read, and he could not read. He was stupid. Our village family upbringing mode is generally strict mother and loving father, the mother is responsible for scolding the children, the father is responsible for coaxing the children. You can't scold children together. If you scold too much, the child will really become stupid and have no confidence. When encountering problems, the village brigade did not care, allocated down the money also do not know where to go, anyway, the children also can not eat food. If there is surplus money, the child has enough to eat, then he can not enter the school, can also go out to work. Full of food, good grades and can continue to read, there is no dilemma. For example, when a man and a woman fight, the woman runs away, leaves the family and wants to come back again. The man no longer accepts her to go home, because the man's idea is not to

pick up junk. Sometimes family conflicts are also related to conflicts between mother-in-law and daughter-in-law.

CF, male, 54, head of the Family Education Volunteer Service Organization in L Village: Now many parents do not know how to educate their children, and only pay attention to their children's learning. These parents should let children have more contact with housework. Only when children do more housework can they think in a different way. My father used to do conflict mediation among the villagers, and he would be fair and fair. Respect others can help. Civil society organizations are exploring the concept of helping others with service. Social organizations should explore the connection between traditional and modern education, transform and reform family and school education.

In the villages where the overall economic and social resources are poor and weak, if there are problems in the family's child care and education methods, so that when children's development difficulties are caused, the family cannot adjust or solve, and the community does not have enough capacity or stable mechanism to cope. There is no guidance and intervention in the situation of childcare in troubled families, and the multiple weakness of family, community and social support forces leads to the loss of confidence in the future when children encounter major changes such as emotional breakdown of parents, family structure imbalance, and choose to drop out of school to work or run away from home to participate in bad youth groups or illegal organizations. In addition, the village in experience such as urbanization or urban lifestyle in the process of radiation, family marriage and parenting are quietly changing, divorce and separation phenomenon began to generalization, in the family parenting division of labor, father and mother in what way into the parenting field, reconstruct the family discourse space and parenting power space is rural family education should keep pace with The Times. In the life cycle of the family, the relationship between husband and wife will change in many ways. In the family life cycle, the relationship between husband and wife will occur a variety of possibilities, when couples due to emotional breakdown face divorce, separation or restructuring family, friendship, family or common parenting reconstruction of sustainable friendly relations, can better protect children grow, reduce children because of family structure change and their identity change, such as from harmonious complete family children to single parent family children and difficult to face and adapt to the negative impact. CF, the head of L Village Family Education Volunteer Service Organization, grew up in rural Hebei Province and experienced the villagers' life conflicts and family changes. He deeply realized that when the government or non-governmental organizations involved in the protection of children in marriage and family, they could not do without embedding the overall structure of the rural community in which the children lived, such as community customs, interpersonal relationship framework, family parenting habits, etc. Wake up the community with modern organizational services and family education concepts, let the family integrate into the society, and accept the education concept, so that children can deeply integrate into school and social education; In this process, it is very important and a long way to go to establish a multi-resource link for social protection and guide the transformation of good folk customs into a social order that cares for the growth of children.

3.3 Children who are not factual family care because their parents go out for work

Building a house, marrying and raising a child are major life events in the life cycle of a rural family. Building houses may consume the capital of the ancestral family and the savings of the children working outside during their youth; Getting married may overdraw the economic capital of the whole family; Childcare is the driving force for the main family labor force to continue to go out for work after marriage and childbirth.

DW, a 52-year-old resident of L Village, male. He said: "I went out to work when I was young. If I don't save money, I can't build a house and marry a wife. When you go out to work, you can earn 200 yuan a day as a cement worker, a skilled worker is 300 yuan, and the boss also pays 200-300 yuan pocket money for 10 days, as well as food and accommodation. Technical workers can save 50,000 to 60,000 yuan a year, and small workers can earn 30,000 to 40,000 yuan. For example, I earn 40,000 yuan a year and spend it on my children. I have to borrow some money. My sister's children go to school in Beijing and spend 80,000 yuan a year. Many children in the village couldn't finish junior high school and went out to find jobs. These children say that brains are not good, and they can't learn. The land in our village is deserted, Some families can't afford to eat without farming. Those left-behind children steal slowly and become gangsters. For example, breaking off a few corn to burn and eat, the villagers will not say anything about them, so these children slowly develop the habit of stealing and become gangsters. For left-behind children in rural areas, if

the family style is not good and the father is not working or decent, the mother will leave the family. It is not a problem for children to stay, but when marriage becomes a game and couples are good friends, not marriage, the children are left unsupervised after divorce. Bad kids bring some bad kids."

Left-behind children are children supported by the family structure. However, in the absence of long-term economic support and spiritual care from their parents, left-behind children will be transformed into factual orphans without factual family care. They will obtain survival resources by stealing or mixing with the society, or even participating in activities that violate the law. It is worth noting that parents' emotional breakdown, family economic decline, and children's dissociation between family and society have become a vicious circle of children in families without facts and even trapped in a difficult living environment. One of the father or mother can shoulder the responsibility and spiritual backbone of raising children, and the living conditions of children in difficulties will also improve. For example, HL, a resident of L village, said in the following case.

HG, 57, male, resident of L village: "My wife died when our son was three months old. I am under a lot of stress in all aspects. My sister has two daughters and wanted this child of ours to raise. I didn't agree to it; my children are my security in my old age. Even if I went to a nursing home, he would still be in charge. My son is now taller than me and weighs more than 160 pounds. Now that I am old, before I go to bed at night, my son will come into my room and ask if Dad wants some water. The spiritual comfort cannot be replaced by money. Because of my son, my son and I were taken in by a private orphanage. I worked a job and was fed and housed. Because of my son, I also had security. Working in an institution combines childcare and work."

After the absence of father or mother, the economic life of rural families is easy to fall into difficulties, which seriously affects the development of children's confidence and ability in the process of growth, such as school, social interaction and ideal construction. In the protection and response mechanism of fact orphans, attention should be paid to the family relationship intervention of rural families after divorce to prevent the harm caused to children after family breakdown. On the one hand, from the aspect of marriage and family morality, strengthen the sense of family childcare responsibility of rural residents, and strengthen the supervision and care of children in difficult situations with unbalanced family structure; On the other hand, the state and social forces should penetrate into the remote villages, evaluate the child-care ability of different types of families in distress, provide timely care and support for children in distress, educate and guide children in distress who drift among the bad groups to return to their families or schools, and prevent and prevent children from families who drop out of school to find survival support because of losing family warmth.

4. The link of family and community: multiple protection and the shift in the living conditions of marginalized orphans

In the process of targeted poverty alleviation, the government poverty alleviation team has made thorough and meticulous visits to villages and households, found and confirm the marginalized orphan life and development dilemma, help to find, expand and activate the orphan blood support power, pointed out the direction for the social organization spontaneous orphan protection, multiple protection protection link to realize the marginalized orphan protection policy to effectively implement and optimize, for the transformation of the marginalized orphan build the foundation of social governance.

4.1 Blood support: a link between government immediate government assistance and neighborhood assistance

CY, a senior three student, was in primary school when his father died and he lived with his mother. His mother worked farming at home and the old man in the family also died. CY's aunt and uncle often help CY at home. CY sometimes goes to the aunt and uncle's home for dinner. CY thinks his aunt and uncle are very kind to him, but they have their own children, so CY thinks it is "Others' home". CY's aunt and uncle always told him that the family conditions were not good and his father died early, so he should study hard and have a good future in the future. With the joint efforts of the poverty-relief cadres stationed in the village, the non-governmental poverty-relief group and the village committee, the professional organization decided to bear the living and education costs of CY after reviewing the materials. After receiving the support from the organization, CY went home to live with her mother in winter and summer vacations and helped her mother work in the land. CY likes the environment of the

support institution, and believes that there are many children who can play together and have a lot of fun. There are also many loving people, and they are rich in food. CY took part in the college entrance examination this year, but he did not give good play, but usually got good grades. At present, he has completed the voluntary application and may go to a provincial key university. CY, an fact orphan, fell into poverty because of his father's death and his mother's lack of adequate financial resources. His life protection system includes family protection, institutional protection and social care. When CY lost his father, his life began to fall into economic difficulties. At this time, the timely help of relatives enabled CY's life and education to continue. Before the professional institutions involved in the protection of orphans in fact, the help of relatives was a quick and effective protection measure. Relatives protection need to consumption such as economic investment, children life care for the manpower and energy time, education guidance and education resources to obtain the required knowledge and social relations resources, also is relatives to relatives relatives or weak support, village community child welfare member and village committee, poverty alleviation team should timely expand the fact that orphans to raise resources network, meet the resource demand of its different growth stage.

On the one hand, we should pay attention to the folk reservation and the organizational relief methods for children in difficult situations. For example, temporary and stable relief and protection mechanisms, such as the support network of the rural community to help each other, the old and old folks, the community neighbors, the relatives and friends who have contacts, the township government's assistance to help the poor in the countryside, and the government's assistance to the poverty-stricken households, are actually embedded in the relief and protection of the actual orphans, and should be stimulated and linked by different relief methods, Let every fact orphan not fall into a life predicament because of being in a forgotten corner. On the other hand, rural communities have gone through the stage of simple folk customs and harmonious and spontaneous governance order, characterized by not taking economic interests as the starting point, and the feelings of distant relatives and close neighbors are more natural and harmonious. In the period of planned economy, villagers have a strong sense of sharing and co-construction and serving the people. However, the new countryside in the process of urbanization, the agricultural management model, family way to make a living and economic closely linked, rural social and economic system change, farmers began to turn into commercial and professional farmers, although the emotional exchanges and friendly mutual assistance between the villages still exist, the traditional rescue and protection mode of the fact orphans needs the intervention and assistance of more professional forces.

4.2 Spontaneous participation of civil forces: led social organizations participate in the growth of orphans

The folk fact orphan relief organization TF is active in the poor villages in the "Yan-tai" region of Hebei Province all year round. It identifies the fact orphans in need of assistance through household visits and provides them with academic assistance, life care and other services. For example, LPG, a staff member of the Civil Facts Orphan Relief Organization, mentioned in the interview: "Fact orphans can only change their thinking from education, to help children in education, people are to live in the thinking. When we went to alleviate poverty, we found that many rural primary schools in Hebei are now in grades 1 to 3, and grade 4 has to go to the town or county. There is no school in the village. In the countryside, there are many bachelors in the village in their 50s. Now people live in material, there are many bachelors who can not marry. People in their 50s find a disabled person to marry, considering that they are old and someone can take care of themselves, even if themselves are sick in bed. Considering the social less, did not think of what social burden, think of their own. When children grow up, their parents are in their 70s. For example, online classes, without mobile phones, city people will find ways. But people in their 70s don't understand. Many children are staying at home. It doesn't cost money to go to school, but the poverty alleviation cost of more than 100 yuan a month subsidized by the state can't support children to go to school. Studying hard can change the fate, but the children congenital conditions are different, not all children can do well in learning. The children in the city are also very competitive. Children in the city can learn this and that. In the process of interaction between children and caring people, they will help each other in pairs. Not only to study well, but also to the character. Help is sometimes found by the children. We just to introduce the basic life of the child. We can't take care of more than 200 children in the Wenchuan earthquake. We hope that caring people can adopt them. So now there are still people asking whether they can take a child."

In addition to providing basic living security for orphans in fact, it is more important to guide them to learn to do good, to infiltrate the life process with the light of knowledge and the heart of love, and to achieve internal self

empowerment and positive growth. The folk fact orphan relief organization TF supports more than 30 orphan children, helping schools and families to ensure the basic life, sense of security, and simple medical and health rights of some fact orphans. On this basis, the government should establish a unified aid and protection organization for orphans in fact, establish a discovery and reporting mechanism for orphaned children, and provide stable assistance and protection for orphaned children by the state-built child welfare institutions. Through the ages, folk orphan welfare institutions have played the roles of authoritative, lubricating, hub and supportive organizations in the rescue and protection of children in distress in diversified forms of operation. With the gradual improvement of the national policy on the protection of children in difficult situations, the welfare institutions for private orphans should be transformed, for example, from a supply-type service organization to a hub organization, providing information that the country cannot reach. Because the strength of private orphan welfare institutions is uneven and lack of effective supervision, we should consider transferring orphan children to institutions with sound facilities and sufficient care resources, and carry out professional education for orphan children classification, such as providing compensation education according to the age classification of children.

In the process of participating in social activities, children who lack supervision, education and positive guidance in their growing period are prone to imitate the adult communication structure, with idealized handling way that cause oneself to fall into trouble. For example, children will fantasize about punishing offenders or acts through their own power. In the process of getting along with volunteers and other lonely children, such as the fact orphan DD began to contact the content of life, such as mutual care, participation in labor, school study, and playing games with aunts and children. They can clearly realize the wrong behavior of crime, and studious, positive development difference. In the process of growing knowledge and body, orphan children have not been abandoned by the society. They have multiple forces from the state and society to care for and care for them. They can go to school and eat warm food like other children. The smell of life makes orphan children begin to integrate and adapt to the society, and gradually transform from children in distress to normal children. Social welfare organizations for orphans provide education and growth protection for orphans in fact, so that they can enter society prematurely without dropping out of school for various reasons, so that after completing the basic stage of education and assisting in the compulsory education stage, they can earn their own living, learn skills and gain a foothold in society.

4.3 Factual protection of marginalized orphans: strengthening the consensus on social protection of orphans in rural communities

Civil society is rich in content, and complex interaction between subjects, including social groups, mass society, regulated and protected people in community districts, residents, neighbors, old streets, people familiar with each other; therefore, related to the social protection level of fact orphans, the subjects involved in mutual assistance are diversified, but also relatively scattered. The governance of folk customs, such as public security maintenance and the construction of security environment, needs to be made from multiple dimensions, including laws and regulations, morality, public opinion guidance, division of responsibility, and dangerous prevention and control. The discovery and reporting mechanism of marginalized orphans includes media reports, community reports, neighborhood reports, social organization reports, etc. First of all, we should divide the types of orphans carefully, for example, the fact orphans can be divided into the types of orphaned home, orphaned boarding, orphaned and helpless. Different types of fact orphans should have corresponding relief subjects and life supervision programs, and mobilize various forces under the leadership of the party and government to avoid the one-size-fits-all approach to relief. Care and protection governance includes the capital of neighborhood care, which is contained in the love of the people. It relies more on the instability formed by the people, but also contains the cooperation framework of traditional historical elements of orphan protection. We should embed the love capital contained in the folk into the framework of modern rule of law, not eliminate the folk power, and use this power to cultivate and shape the multiple care protection mechanism, continue the good love of the people, let the good love accumulate in the people's power, and expand the power of mutual assistance and love.

From the optimization and implementation of the government's orphan protection policy, to the in-depth visit of the poverty relief task force and the civil affairs department, from the temporary assistance in the neighborhood, the responsibility assistance of blood relatives or in-laws, to the voluntary participation and assistance of social organizations, the link of marginalized orphan protection information, the strengthening of multiple subject responsibilities, and the timely remedy of the community have been realized. The social protection of marginalized orphans builds a bridge of dialogue between the state and society, enhances the innovation of civil society governance, and

activates the mutual trust among multiple subjects. On the one hand, it reflects the care and support for individuals and families, the assistance and protection of marginalized orphans is also an inspiring education process of public sense of responsibility. With the protection of the basic rights and interests of orphans' lives and education, the public saw the respect and care for people from the state and society, felt the mutual understanding and assistance, cracked down on the behavior of abandoning responsibility and injury, and promoted the generation of a kind and loving folk custom of harmony, stability and unity.

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