

Research on the United Front Work based on Social Life Status of Floating Population of Xinjiang – A Case Study of Dikouzhuang, Jinan

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Abstract. Starting from the representative multi-ethnic community Dikouzhuang where floating population of Xinjiang lived, it combination with existing research and practice of multi-ethnic community management, then discusses the integration and resistance in management.

1 Introduction

Population migration influences the original place and the receiving place in terms of politics, economy, culture, etc. Therefore, population migration and mobility have come under the spotlight among scholars from all over the world. Xinjiang province has always been a region with frequent population migration. People moving into the mainland from Xinjiang province always face problems with similarities and differences. In this paper, investigation and analysis have been conducted based on Dikouzhuang, a multi-ethnic settlement.

2 Geographical Location of Dikouzhuang

Dikouzhuang, located in Dikou Road Street, Tianqiao District, Jinan City, Shandong Province, is a gathering place of Hui people with a population of 4,700. Currently, the Dikouzhuang Community of Tianqiao District in Jinan City is located southwest of Tianqiao District, close to Dikou Road, the main road. It is one of the three major ethnic minority gathering places in Jinan City, with a permanent population of 1,500 households of about 5,000 people and a floating population of nearly 20,000 people.

There are records of "Dikouzhuang" on the stone tablets in Guan Di Temple, which was rebuilt in the 47th year of Wanli in the Ming Dynasty (1619) and the 6th year of Xianfeng in the Qing Dynasty (1856). Legend has it that from the stone bridge at the west end of Dikouzhuang, an embankment was built at Shigangzi (now the west end of Wansheng Street) in the south to prevent the water from flowing from the west to the east (the water of Yufu River). There was a gap between the northern end of the embankment and the joint in front of Dikouzhuang. Hence it is called "Dikou" (an embankment mouth in Chinese), after which the village is named, and it is still in use today. The village originally belonged to Beiyuan People's

Commune in Licheng County and was assigned to Dikou Road Street in Tianqiao District in 1978.

Dikouzhuang Mosque is located at No.45, Zhuangxi Section. Built in the late Ming Dynasty, it was burned by war in the Xianfeng period of the Qing Dynasty (1851-1861) and rebuilt in the 4th year of Tongzhi in the Qing Dynasty (1865). The temple covers an area of 1,620 square meters and is one of the ancient mosques in Jinan.

3 Living Environment of Dikouzhuang

(1) Religious and Cultural Environment

People who believe in Islam will have Friday Prayer. People who come to the Prayer first will have Ghusl in the bathhouse in the south house of the mosque, and some will do Ghusl. Before the ceremony, a few people make niyyah with a small amount of money ranging from 5 yuan to 20 yuan. When the ceremony begins, all Muslims wear white hats and slippers to enter the temple, and non-Muslims are not allowed to enter. The whole process of the ceremony will be broadcast through the loudspeakers of the mosque, and the voice will pass through the whole Dikouzhuang. First, the ceremony will be announced and praised in Arabic, and then the speech will be made in Mandarin, which will last for a long time. The ceremony mainly takes Muhammad's diligence and studiousness as an example to educate the majority of Muslims to learn from Muhammad, telling them to keep learning and enriching themselves. The ceremony will last an hour, and then people hurry away.

A random survey was made over 40 people participated in Friday Prayer, among which more than 20 were from other places. Most Muslims are from Xinjiang and Gansu; only a dozen were local residents, and most were elderly. From people's words, we can know that, previously, the Hui people in Dikouzhuang worshipped and lived a religious life with a strong religious atmosphere. Even after the severe 10-year Cultural Revolution, they still did not forget that they were

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Muslims and adhered to Islamic beliefs and ethics. Now the younger generation in Dikouzhuang is busy with their livelihood or studies and has no spare time. After the buildings were built in the village, households had less communication and exchange and got farther and farther away from the mosque. [1]

(2) Multi-ethnic Exchange and Living Environment

With the increasingly frequent ethnic exchanges in Dikouzhuang, the relations between Hui and Han people have also changed greatly. Before the buildings were built, Dikouzhuang was secluded from outside places. As the saying goes, "the Hui people around the world are a family." There were certain blood relations with each other. A few Han people lived as distant relatives. Despite the relationship between Hui and Han in China being harmonious, they still have a strong sense of self-defense against the outside world. In Dikouzhuang, 97.2% of Hui people have Han people as their friends, and only 13.9% have no close contact with Han friends. [1]

Several residents were interviewed randomly in the street, and most didn't pay special attention to the floating population from Xinjiang. However, the word "they" has always been used in their dialogues, and there is still a certain distinction.

(3) Community-level United Front Work

a. Committee of Assistance for Xinjiang People

Neighborhood committees as assistance stations have been set up for Xinjiang people. Although with the decrease of the migrant population from Xinjiang, the assistance station has completed its historical mission, which can be seen in the fact that the remaining Xinjiang people live in good living conditions and do not need help.

b. Cultural Life

Dikouzhuang itself is a community with Hui people as its main residents, so it gives great respect to the religious culture of Xinjiang and has a good implementation of ethnic work.

c. Employment Work

Efforts have been made to implement the government's assistance plans and policies actively and connect with some enterprises. The officials of neighborhood committees are very active and responsible in doing their work, winning long-term trust and support from the masses. They rely on the masses, learn from them and work for them. Neighborhood committees and police stations have a positive attitude in answering this question, showing a good working style at the community level.

d. Security

The number of people in Xinjiang recruited for employment is prescriptive, and those who are idle or migrant workers who have not registered have been repatriated. Those with a resident card or in the joint-assistance plan between the government and enterprises are not included.

Relatives of people who come to travel from Xinjiang province need to register before living in hotels or renting houses. They will not have to go through cumbersome procedures or be refused as long as they register.

4 Working Status of Floating Population of Xinjiang

The existing Xinjiang people in Dikouzhuang are Uyghur, and they all work in restaurants with Xinjiang characteristics. A series of interviews were conducted with restaurant managers and waiters.

(1) Working System and Economic Situation

The working arrangement is carried out in shifts, and the restaurant operates normally on Saturdays and Sundays. It belongs to a kind of flexible work, which strictly conforms to the flexible working method of labor law. We are stress-free during work time. We will have some cleaning and preparation work at about 9:00 pm and carry out an inspection and maintenance adjustment of catering equipment. It was summer when we investigated. It was very hot, and the air conditioner was on in the hotel. In the afternoon, when it is not very busy, the service staff go to clean the hotel and have a rest. They complete the preparatory work around 5 o'clock and start cooking and preparing to welcome the guests. It's not like some local barbecue restaurants in the city, which open until very late in the morning. They began to pack up and prepare for today's turnover after about 9 o'clock at dinner time.

The staff and chefs are composed of Han and Uyghur, while the waiters are Uyghur. Those with the best educational background graduated from vocational and technical schools, and some dropped out of school at home. Later, they received a series of skills training, including Chinese language training, and the government of Xinjiang, where their household registration is made, has provided language and technical work skills training for them. Then coordination has been made with some enterprises under the assistance plans between regions. Xinjiang people can earn more money here. Even if the number of guests decreases during the epidemic, the turnover of restaurants can reach 5,000-6,000 Yuan or more every day.

Restaurant holidays are arranged according to national legal holidays and rotation arrangements. During major national festivals, they will also prepare for some activities and go to nearby mosques to participate in activities. But they need to welcome guests simultaneously; thus, some of them will be left in the restaurant.

Restaurants have created jobs for hundreds of Uyghurs. There are four chain stores, and we interviewed one of them.

(2) The Work Unit in Religious and Cultural Life

They will also participate in some traditional festivals of the Han ethnic group during normal times and some major festivals of their own, as mentioned above. They will not strictly abide by the tradition of worship every day.

These Uyghur waiters will go to nearby places for fun and buy things from nearby shops during holidays. But due to their limited affordability, they seldom consume in high-level shopping malls. When they rest, they will learn many things they are interested in with mobile phones or computers, watch videos, read articles, and so on.

The author of this paper also asked them about plans for their future. Young people don't have long-term plans for the time being. Others mostly aim to earn money and

then support their families in their place of household registration. There are also a small number of people who want to save money to go back to their place of household registration or in Jinan, so as to run small businesses like running special restaurants.

In the aspect of marriage, some people are married in their native places, while others have no partner or family in the local place.

It is heard that some tour groups in Shandong province from Xinjiang province would go to these restaurants. We can see the tourists singing and dancing with the local waiters in the videos, which are very harmonious and warm.

"The self-regulation function of urban scattered ethnic minorities is relatively weak. In the contact, exchange and conflict with the mainstream cultural ecology or strong cultural ecology, the vulnerability of their cultural ecology is shown, so that many rituals or customs are difficult to show. Therefore, some necessary protective measures must be taken." In fact, even if there are no protective measures, as long as we do not intervene and respect the law of development of things, we can effectively protect culture. [3]

(3) the Work Unit in Terms of Diet and Housing

As an ethnic group with religious beliefs, they are cautious in this respect and have their own taboos. At lunch and dinner time, close to the time of welcoming guests, they usually go to the kitchen to make some food that suits their taste and tradition. The materials come from workplaces, i.e., restaurants. Dormitories are provided not far away from the restaurants. Because they work for the restaurants on a long-term basis, the environment of staff dormitories, equipped with air conditioning and bathroom, is relatively good.

5 Problems and Experiences of Practical United Front Work

(1) The Understanding of the Problems of United Front Work

a. The Explicit and Implicit Features of Problems

Some existing problems can be divided into explicit and implicit categories. Explicit problems are the contradictions between people, such as conflicts that happen when people stay in a hotel. The implicit problems, which are not obvious, may cause bigger problems chronically, but are hard to be intensified over a long time.

In dealing with ethnic issues, we should avoid low probability deviation. We should avoid overgeneralizing a few extreme ideas and separatists. We should not label a certain group with certain tags in a prejudiced way, nor can the dissatisfaction of some groups be regarded as extreme thoughts.

For example, the thoughts of some ethnic groups are backward. The gap in thoughts between ethnicities is not produced by the culture of a certain ethnic group, but is more likely by general factors such as systematic policies, economic development, education, cultural level, etc.

Explicit conflicts and unrest of a very small number of ethnic groups cannot represent the wishes of all ethnic minority people. Most people still desire happiness,

stability, social security, and economic development. We can't ignore those serious and dangerous problems. It is not necessary for us to overstate those hidden problems that will not harm the united front's work for socialist construction.

b. Being Clear about the Commonality and Differentiation

First of all, we should be clear about the commonality of and differentiation among the ethnic groups in conducting united front work. Commonality means that all ethnic minorities enjoy general rights and have general requirements equal to that of citizens, including development, culture, and entertainment. To follow the principle of commonality well, we should not treat them in a differentiated way or in an over-general manner. They must not be appeased by granting privileges, which, like negative discrimination, may give rise to many problems.

Differentiation means that ethnic minorities with different cultures have their own cultural or religious pursuits and special difficulties. Special attention will be required when migrants integrate into society. We must never look at problems in a one-sided and unfocused way. Instead, we should ensure both general and common requirements and different ones are met.

In analyzing problems, we should also be clear about which problems are common for ethnic minorities and other ethnic groups and which problems are special due to their community and cultural problems.

The economy of the ethnic minority region in Xinjiang province is still underdeveloped, and education and overall strengths still lag behind. In particular, the economy in the rural areas south of the Tianshan Mountains is backward. Farmers live in poverty, and their cultural level and mandarin ability are low, which are the main reasons for the low employment rate of young students of an ethnic minority who can't speak mandarin. Indeed, the development of rural areas in Xinjiang province is quite falling behind. In 2008, the per capita net income of rural residents in Xinjiang was only 2,482 yuan, only accounting for 76% of the national average. The income in rural areas of Kashgar was even less, only 1,699 yuan. [2] That's where many general problems come from.

c. The United Front Thoughts Have Not Been Effectively Implemented

Formalism leads to less effective implementation of united front thought, and officials at the community level need to improve themselves further. "The traditional grassroots community working methods have not adapted to the changing needs of the times and requirement of professional national social workers. Most of the existing grassroots staff and ethnic workers have not received systematic training in formal knowledge about ethnic and religious aspects. Thus, this resulted in lacking the necessary knowledge of ethnic religions." [6]

Priority should be given to economic and social development. We should closely follow the leadership of the party to carry out work for economic development actively. We should improve the business environment and employment conditions and provide good training and education in order to promote employment and create a favorable business environment. In fact, this is a general

problem that should be well addressed. Freedom in religious belief and culture is a problem requiring different efforts.

In implementing government assistance plans, we should avoid formalism and bureaucracy and think for the people. We should avoid neglect of duty and slack in work and fully implement those plans. In fact, employment management is a general issue because the labor costs, nature of work, and working conditions are similar, whether for ethnic minorities or other ethnic groups. We should follow the principles of common but differentiated treatment and avoid paying too much attention to privileges.

(2) The Existing Governance Experience of the United Front Work in Dikouzhuang

Because of the nature of the diversity of ethnic groups, we concluded rich existing governance experience and wisdom from the community-level work in Dikouzhuang.

a. Truly Respect their Beliefs and Culture

Dikouzhuang is a community with Hui people as its main ethnic group, so it shows great respect for the religion and culture of Xinjiang.

In the field research process, discrimination was not found in Dikouzhuang and its vicinity in Jinan. But in the process of information collecting, it was found that, in other areas (non-local areas), Xinjiang people were rejected of staying in hotels or renting houses due to their identity. Their basic housing needs could not be met, let alone their employment. It can be seen that there is discrimination against ethnic minorities in terms of hotel checking-in, employment, renting, and housing after certain incidents. The possibility of being refused to stay in a hotel has not decreased, but may even increase. According to my research, the level of inclusiveness of Dikouzhuang in Jinan is high and even more inclusive in places with mosque influence of the same faith.

"Religious buildings and temples need to strictly abide by the principles of authenticity, integrity and sustainability of cultural heritage protection when carrying out the specific transformation of such single buildings, and try to maintain the original state and restore them. Dikouzhuang mosque, as a core area, has been well protected and used, and continues to play an important role in maintaining national religious culture and national harmony. [4]

b. Close Contact with the Floating Population

Keeping close relations, at least good relations, with the original Xinjiang population before repatriation will also help to better ease and deal with problems flexibly when the inevitable confrontational relations arise and contribute to better implementing policies at a macro level.

"For a period of time, the preventive population management model has been pushed to the extreme, and the social public service departments in some mainland cities have discriminated against specific groups, such as the selective security check of the public transport department, the closed door doctrine of the grass-roots government in dealing with the floating population, which has infringed on the equal rights of ethnic minorities." This is a kind of governance inertia based on a single national value, which has a close relationship with the

floating population in Xinjiang and maintains the thinking inertia of multiple values. It has an important application in the governance of multi-ethnic communities. [5]

c. Active Assistance

In terms of economic condition, the government has carried out assistance programs and formulated relative policies, and some enterprises have actively made coordinated efforts in this regard. Many Xinjiang people can find suitable jobs, improve their living standards and economic conditions, and have their skills. In terms of consumption and eating habits, thanks to the same belief, there is not much estrangement.

Officials of neighborhood committees do their work diligently and dutifully, which leads to the long-term trust of and support from the masses. The principle of relying on the masses, learning from them, and working for them will never be out of date for the neighborhood committees. Neighborhood committees and police stations have a positive attitude in answering these questions, showing a good working style at the community level.

d. Adhere to Marxism and the Party's leadership

Marxist outlook on ethnic groups can guide China's ethnic group work and economic development in the right direction, which is in line with reality and historical trends.

6 How to Conduct the United Front Work

(1) Adhere to Marxist Outlook on Ethnic Groups

We should adhere to the outlook on ethnic groups and follow the Party's general direction of ethnic group work. We should prioritize economic development and promote the development of the ethnic economy in ethnic groups' areas. In particular, we should focus on implementing policies on ethnic minorities, which should be flexible and thoughtful.

Marxist outlook on ethnic groups can guide China's ethnic group work and economic development in the right direction, which is in line with reality and historical trends. Under the guidance of the correct ideology for economic development and outlook on ethnic groups, problems can be solved. Working at the community level is of vital importance. Therefore, it is necessary to have a correct understanding of the policies and implement them in place based on the actual situation, so as to promote economic development in ethnic-related sectors and improve their education and development.

(2) Having a Correct Understanding of Ethnic Issues

a. A Correct Understanding of the Community of Chinese Ethnic Groups

The Chinese nation is a unity of various ethnic groups, which is finally formed after a long process of historical development and change. Based on the initial form consisting of the Han ethnic group and other minority ethnic groups, the Chinese nation was formed after going through the challenge of modern national peril and the shock of western ideological trends. The Han ethnic group and other ethnic minorities are interdependent and united with a shared future.

Community-level work is of great significance for conducting ethnic group work. To build a community of

Chinese ethnic groups lies not in recognition of theory and report, but more in recognition of the people and the community level. Therefore, we should carry out work well at the community level and truly understand what people at the community level need.

b. A Correct Understanding of the Causes of Problems

Uighurs are people with faith and close family ties, so they are more united and rebellious. In the past, the breakdown of secular community structure prompted them to pursue religion more and more instinctively and seek support. However, some intellectuals and successful people who feel pain in the decline of their ethnic group also try to save their ethnic group by restoring and popularizing religious life. Under such circumstances, those Uighur farmers who are lost, poor, and poorly educated are more likely to be attracted and incited by extreme foreign religions. Therefore, many people's remarks that there are too many mosques in Xinjiang province and they should be controlled only catch the surface of the problems. Therefore, in the past 20 years, Xinjiang has continuously strengthened its control over religion, but the so-called "illegal religious" organizations and missionary activities can be repeatedly seen and have grown everywhere (in fact, this is the same on the mainland). Besides, the religious atmosphere has become increasingly strong. In Urumqi, there has even been such a change: Uygur youth used to smoke and drink, but now in some wedding banquets and dinners, middle-aged and elderly people drink and smoke. However, young people don't smoke or drink. Therefore, to a certain extent, Xinjiang religious costumes are becoming increasingly popular, and the boundaries between halal and non-halal are becoming increasingly obvious, which is not only a symbol of the increasingly strong religious atmosphere, but also a reflection of the self-saving of Uygur society. From this point of view, the frequent violent terrorist cases in or involving Xinjiang, in a certain sense, do not show how exceptional Xinjiang is and how stable the mainland is. Instead, it further highlights the common problems of Chinese rural areas and Chinese society that are not isolated from the mainland. [2]

The problems are caused by external and internal factors. There are some external organizations adding fuel to the flames. Internally, there are many problems regarding management, system, and actual economic development. It is assumed the internal factors are the main contradiction.

This kind of self-saving by ethnic groups merely through religion cannot solve the fundamental problems. Let alone disturbance of social order. But the reality is that there is still a long and rough way to go; thus, the problem cannot be solved immediately. When some problems arose, they were not stopped and alleviated in time, which gave some overseas forces a loophole.

(3) The Importance of Community-level Work

United front work at the community level plays an important role. China's united front work is to, under the leadership of the Party, unswervingly unite all forces that can be united and to consolidate and expand the patriotic united front. It is to build a broad patriotic united front consisting of patriots who support socialism and patriots

who support the reunification of the motherland.

United front work can consolidate the mass base of the Party and contribute to the building of social forces. Only by giving full play to the strength of the united front masses at the community level can we effectively consolidate the ruling foundation of the party and expand the mass base.

United front work at the community level can better promote social stability and national unity. Working at the community level plays a great role. Therefore, we should adhere to the united front thought. We should overcome formalism and bureaucratism in carrying out united front work.

United front work at the community level is conducive to national integration. It can embody innovative ideas and can inject impetus into society. There should be some fault tolerance for community-level work. There should be room for flexibility in policies which should be kept in a well-controlled direction. We should reduce the burden on the community level and conduct work more pragmatically.

7 Conclusion

In the context of rapid economic and social development. The movement of people. Including ethnic minorities in different areas of the city, rural mobility is also accelerating. In order to do a good job in the united front and protect the cultural rights of ethnic minorities living in other areas, we must first improve the level of grassroots governance and finally truly promote the transition from administrative management to grassroots autonomy. The author of this paper hope that the floating population of Xinjiang can deliver greater benefits and the community-level work can be done well. Like pomegranate seeds, all ethnic groups closely surround the CPC Central Committee and contribute to building the country together.

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