

From "Resettled Individuals" to "Governing Entities": How Does Spatial Reconfiguration Drive Identity Transformation ? — Take Community C in Chengdu City, Sichuan Province as an example

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Abstract

The large-scale remote centralized resettlement communities face a governance paradox where the spatial resettlement has been completed but social integration has not yet occurred. This study takes Community C in Chengdu City, Sichuan Province as a case, and constructs an "space reconfiguration - identity transformation" analytical framework to reveal the internal mechanism of resettlement community governance. The study finds: First, the governance dilemma of the resettlement community stems from the dual disengagement of spatial disorder and identity rupture, which is mainly manifested as the tension between physical space and social space, as well as the suspension of three-dimensional identities of interests, relationships, and emotions. Second, the driving force of space reconfiguration to drive identity transformation comes from the four-dimensional endogenous needs of residents' interests, relationships, emotions, and governance. Its mechanism is reflected in the horizontal spatial - interest - relationship - emotion collaborative embedding and the vertical individual - neighborhood - community - governance subject hierarchical transformation. The latter two interact through the progressive path of private domain - semi-public - public space. Third, the key to effective governance of large-scale resettlement communities lies in activating identity transformation through space reconfiguration, enabling residents to complete the identity transformation from "resettled individuals" to "governance subjects" in the continuous spatial practice. The constructed two-way construction framework of space reconfiguration and identity transformation provides a new theoretical perspective and practical path for understanding the current transformation of grassroots social governance.

Keywords

Resettlement of communities; Spatial reconfiguration; Identity transformation; Community governance

1. Introduction

During the rapid urbanization process, large-scale population relocation and centralized resettlement have become an important institutional arrangement for promoting regional restructuring and social transformation. However, a paradox that is increasingly evident but has not been fully explained is as follows: spatially-based centralized resettlement does not automatically translate into effective social integration. In numerous resettlement communities, although the population has completed the geographical migration and entered the urban living space, the communities generally exhibit a governance state characterized by loose order, lack of interaction, and insufficient participation. Specifically, this is manifested as having space but no order, and having management but no participation, resulting in a structural imbalance.

Based on this, this case study takes Community C as the research object. Through an in-depth analysis of the governance practice of Community C, it attempts to answer the following questions: In the special governance context of centralized resettlement communities, how does the community promote the reconfiguration of social relations through spatial reengineering? How do residents gradually acquire community member status and transform from "resettled individuals" to "governing entities" through participation in public affairs? Through an in-depth analysis of this process, this study aims to reveal the internal mechanism of governance in centralized resettlement communities, thereby providing new experiences and theoretical insights for understanding the current transformation of grassroots social governance.

2. Literature review and shortcomings of existing research

The resettlement communities are the outcome of the rapid urbanization process. Extensive research has focused on the numerous social issues faced by urban demolition resettlement communities, mainly concentrating on the following aspects:

Firstly, in terms of spatial conflicts, the demands of residents for the use of public spaces clash with the control logic of property management and the government, creating a structural conflict among the governing entities, which intensifies the opposition and estrangement among them. Some scholars, through a survey of a certain community in Fujian's eastern region, discovered that the resettled residents faced a "liquid connection" social relationship predicament in the new community after relocation. That is, emotional practices maintained the interaction among neighbors, but due to the lack of an institutionalized participation mechanism, it was difficult to establish effective community emotional interaction connections within a short period. In the transitional grassroots communities, the imbalance of public service resources is particularly prominent, making it difficult to respond to the multi-level and diversified needs of residents, and the property service level lags

behind, unable to solve the pain points in residents' life practices. The "homogenization" of construction standards in resettlement housing construction, the quality of which is lower than that of commercial housing in the same community, the general lack of trust from residents towards service providers, and further exacerbate the current difficulties in grassroots governance.

Secondly, there is insufficient resident participation, mainly due to weak participation awareness and broken social networks. The transformation of grassroots communities from a "close-knit society" to an "unfamiliar society" leads to the general lack of community belonging and sense of ownership among residents. The original cultural ties of residents are broken, and their recognition and participation in the community decline. The essence of the "stranger community" leads to the influence of factors in the process of residents' community life practice on their sense of community belonging, while the residential isolation caused by the household registration system forms a "group interaction" model, resulting in the isolation and closure of both the migrant population and local residents. Especially in resettlement communities, residents carry out life practices based on local logic, but they are out of step with the urban legal norms, increasing the difficulty of grassroots governance.

Although the aforementioned studies have enriched the understanding of community governance in resettlement areas from various perspectives, they still exhibit a certain degree of fragmentation in general: On one hand, space is mostly regarded as the background condition for institutional arrangements or governance practices, failing to be fully incorporated into the core of the analysis; on the other hand, studies on identity recognition and subject participation rarely explore the generation mechanism of these in the specific process of spatial reconfiguration. Thus, the intrinsic connection between spatial change and identity transformation has not been systematically revealed. Based on this, this paper attempts to start from the interactive relationship between "space reconfiguration" and "identity transformation", construct an integrated analytical framework, and further explain the internal logic of community governance in resettlement areas.

3. Space Reconfiguration — Identity Transformation Analysis Framework

3.1. The Theory of Spatial Production and Its Applicability

When discussing communities, their spatial characteristics are always indispensable - communities can always be identified through geographical factors. Durkheim believed that only after groups are classified according to their interrelationships can society be formed, so a general division, distinction and arrangement of space are necessary. When Lefebvre proposed the theory of space production, he divided the spatial structure into physical space, mental space and social space, which correspond to spatial practice, spatial representation and representational space

respectively, each with different connotations and meanings. The study of space aims to symbolize the position and behavior patterns of people in the space, and then explain the connotations of the relationship of human coexistence.

The theory of space production has a strategic guiding role in studying the governance of resettlement communities. This case further quotes the concept of "space reconfiguration" for in-depth analysis. The reconfiguration of physical space relies on scientific planning and renewal measures, which can eliminate the spatial differences within urban communities, lower the threshold for residents to participate in public affairs, and ensure the fairness of access and use of public resources, thereby better responding to the real interests of residents. At the same time, the reconfiguration of social space focuses on expanding and reconstructing interpersonal relationship networks. Through conducting diverse activities and building communication and interaction platforms, it alleviates the estrangement among neighbors, creates a harmonious community interaction environment, and enables residents to gradually form trust and mutual assistance in frequent interactions, thereby enhancing the cohesion and sense of belonging of the community as a whole. The reconfiguration of the mental space pays more attention to emotional maintenance. Through creating distinctive community cultural symbols and organizing rich cultural activities, it stimulates residents' common memories and emotional resonance, creates a warm and positive community atmosphere, and enables residents to develop an emotional identification with the community and form dependence on it.

3.2. Identity Theory and Its Applicability

In the research of community governance, identity recognition constitutes an important analytical dimension for understanding individual behavior and group relationships. Identity recognition originates from the Latin word "idem", meaning sameness. In the aspect of social identity recognition, Durkheim proposed "collective consciousness", and Henry Tavell, the founder of the social identity theory system, defined social identity recognition as encompassing both the group affiliation perception formed by individuals through the social classification mechanism and the symbolic capital accumulation generated by the emotional commitment and value internalization of group members. This theoretical model profoundly reveals the mediating mechanism between the micro-level individual cognition and the macro-level social structure.

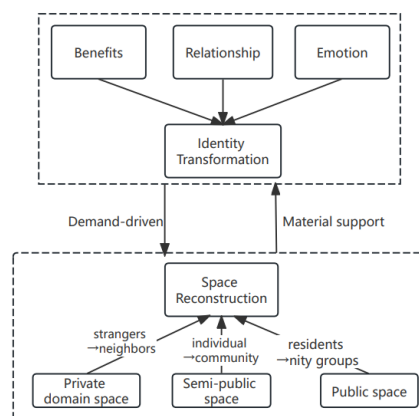
Based on this, this article introduces the analytical perspective of "identity transformation" to conduct an in-depth analysis of the behavioral patterns of the subjects in the resettlement communities. In this specific field of resettlement communities, residents have undergone a process of identity transformation from "villagers" to "citizens", but this process often shows obvious lag and discontinuity. On one hand, the granting of institutional identities (such as community member, owner identity, etc.) provides a formal basis for residents to participate in

community governance, but due to the lack of corresponding emotional identification and value internalization, participation often becomes superficial; on the other hand, the cognitive structures and behavioral habits from the original rural society continue to prevail, causing individuals to experience adaptive tensions when facing new governance rules and interaction patterns. Therefore, identity transformation is not only a process of institutional empowerment, but also a comprehensive process encompassing cognitive reconstruction, emotional embedding, and value identification. Thus, the identity theory not only can explain the deep-seated reasons for the insufficient participation of subjects in resettlement communities, but also provides important theoretical support for analyzing how identity transformation affects community governance.

3.3. Analysis framework

Although existing studies have included multiple entities such as the government, social organizations, enterprises, and residents in the perspective of community governance, they generally pay less attention to the distribution patterns of different entities in the community space and the differences in their interaction methods. Moreover, they lack systematic analysis from the perspective of identity. Therefore, it is difficult to deeply address the key issue of how to leverage community governance to promote the transformation of group identities. Regarding the problem of insufficient vitality in community governance, spatial reconfiguration provides an operational path. Studying identity empowerment from the perspective of resident participation is complementary to spatial reconfiguration and jointly constitutes the core path for promoting integrated governance in resettlement communities. Based on this, this paper constructs an analytical framework of "spatial reconfiguration - identity transformation", integrating elements of interests, relationships, and emotions, and systematically explains the internal logic of achieving integrated governance in resettlement communities (see Figure 1).

Figure 1. Space Reconfiguration - Identity Transformation Analysis Framework



4. The dual constraints of disorder in community spaces and identity fragmentation

4.1. Structural imbalance of the super-large resettlement community

The spatial predicament of resettlement communities is reflected in the rupture between the "production" of physical space and the "generation" of social space. Community C followed the standardized logic of urban residential areas during its planning and construction - high density, clear functional zoning, and standardized public spaces. However, this top-down spatial arrangement failed to effectively respond to residents' spatial needs, leading to the phenomenon of "irregular" space usage. This conflict in spatial usage logic is essentially a structural tension between the singularity of space configuration and the diversity of residents' needs. The space of rural communities is naturally generated around agricultural production, with living and production closely intertwined, while the space of urban communities is functionally differentiated and standardized. When farmers accustomed to the "residence-production" composite space enter the "pure residence" urban space, their spatial practice is bound to conflict with urban norms, resulting in a governance-related "space disorder".

The governance practice of resettlement communities exhibits a typical "floating" feature - the administrative logic has failed to effectively integrate into the residents' living space. The predicament of Community C lies in: traditional "campaign-style governance" was highly effective in "major matters" such as house allocation, but was ineffective in "minor matters" such as daily necessities. The root cause of this predicament lies in the "endless floating" of the governance system and the "insufficient administrative embedding". As the community is the "periphery" of the administrative system, it undertakes a large number of top-down administrative tasks but lacks the autonomy to integrate resources and respond to demands. The governance structure fails to effectively integrate into the living space, resulting in administrative instructions being difficult to reach residents' daily practices, and the governance presents the characteristics of "fragmentation" and "emergency". When residents' basic living needs cannot be promptly responded to, trust in the community and the government will be eroded, and the governance falls into a vicious cycle of "the more you manage, the more chaotic it becomes".

4.2. The predicament of identity transformation: The rupture and suspension from "villager" to "citizen"

The governance challenges in resettlement communities ultimately all point to the difficulty of residents' identity transformation. The leap from "villager" to "citizen" is not only a change in household registration and place of residence, but also a systematic reconfiguration involving interests, relationships, and emotions.

From the perspective of interests, an individual's identification and participation

with the group are based on the expectation that the group can provide stable benefits. In traditional rural communities, land is not only a production resource but also a source of security and the foundation of identity. After entering the city, the livelihood model centered on land is disrupted, while new livelihood channels have not yet been established. Residents face the dual predicament of "losing land and losing employment". When residents' basic livelihood needs cannot be met, they find it difficult to turn their attention to community public affairs, let alone form a sense of identity towards the community. The process of residents' transformation from "villager" to "citizen" encounters a "floating" in the interest dimension - they obtain the identity of urban residents, but cannot obtain the corresponding livelihood guarantee and development opportunities, and the identity recognition lacks a solid material foundation.

From the perspective of relationships, an individual's identity recognition is constructed, confirmed, and strengthened through continuous social interaction. In traditional rural communities, a close social network is built based on blood ties and geographical ties, and individuals obtain their identity positioning and social support within it. After entering the urban community, the original relationship network is disrupted by spatial migration, while the new social network has not yet formed, and residents are trapped in a "vacuum state" of social relationships. This relationship predicament is manifested as the dual crises of "trust rupture" and "identity suspension". In resettlement communities, residents carry out life practices based on the logic of the countryside, but they are out of alignment with urban legal norms, and the difficulty of grassroots governance increases. Residents cannot obtain social support from the community relationship network, nor can they find an entrance or motivation to participate in public affairs, becoming "islands" in the community, with their identity recognition suspended outside community life.

From the perspective of emotions, an individual's sense of belonging to the group depends on whether the group can provide an emotional sense of "home". In traditional rural communities, individuals obtain identity recognition through deep emotions towards land, clans, and the countryside. After entering the urban community, these emotional memories attached to specific spaces are cut off, and residents face the identity anxiety of "where to be and where to belong". The relationship and memory chain should have coexisted and mutually constituted in traditional rural communities, but in resettlement communities, this relationship chain is suddenly severed. Residents lose the physical space that carries collective memory and also lose the possibility of drawing spiritual nourishment from memory. Although they "move into" the community, they have not "entered" the community, and they are in an awkward transitional state of "semi-citizen", with emotional belonging and identity suspension intertwined.

4.3. The predicament of spatial - identity disengagement: The

mismatch between placement logic and integration logic

The deep-rooted problem of governance in Community C lies in the fundamental mismatch between the "placement logic" followed during its establishment and the "integration logic" required for residents to achieve social integration. This mismatch manifests as a disconnection in three aspects: space, identity, and governance, ultimately forming the core contradiction of "placement of the community has been completed, but social integration has not yet occurred".

The resettlement community provided residents with "living space", but failed to transform it into a "place" that carries memories, emotions, and identity. Although residents obtained the "house" for living, they lost the "place" for interaction and belonging. The rupture between space and memory prevented residents from constructing the meaning of life and obtaining a new life order in the new physical space.

Identity recognition consists of two levels: one is the institutionalized identity assignment, and the other is the emotional internalization of values. Resettled residents received the former but failed to achieve the latter. They gained the "owner" identity, but lacked the corresponding rights consciousness; they were required to abide by urban rules, but failed to obtain the institutionalized channels for participating in community governance. When residents cannot realize their will and express their demands in community public affairs, this externally imposed "identity" cannot be transformed into an internalized "identity".

The governance model under the "placement logic" is essentially an "management" mindset from the top down, regarding residents as passive "governance objects". The "three horses" of the neighborhood committee, the owners' committee, and the property management company often have conflicts of rights and responsibilities, and the existing community governance structure also to some extent causes the owners' committee to encounter multiple operational dilemmas extending from a specific community to the organizational field. This "management"-oriented governance model cannot activate the subjectivity of residents, nor can it transform the one-way relationship of "I want to manage you" into a two-way interaction of "we jointly govern".

5. Reorganizing community spaces to drive the transformation of identities, the driving forces, mechanisms and paths

5.1. Source of power: Multi-dimensional driving force of space reconfiguration and identity transformation

From the perspective of benefits, the individual's identification and participation with the group are based on the expectation that the group can provide stable benefits and returns. The resettled residents of Community C moved from rural areas to cities, and their original livelihood model centered on land was disrupted.

However, the new livelihood channels had not yet been established, and the residents needed to obtain employment opportunities within the community and physical space that could accommodate their daily activities. This livelihood need drove the expansion of community space from a purely residential function to a complex production-living function, providing impetus for the re-creation of physical space. When the physical space was transformed into a composite space that could create job opportunities, provide business premises, and offer income-generating channels, the residents' livelihood interests were directly linked to the community. This embedded benefit made the residents transform from "passive resettlers" to stakeholders closely connected to community development, laying a material foundation for identity transformation.

From the perspective of relationships, the individual's identity recognition is constructed, confirmed, and strengthened through continuous social interaction. The traditional rural society built a close social network centered on blood ties and geographical ties, and individuals obtained their identity positioning, social support, and behavioral norms within it. After entering the urban community, the original relationship network was disrupted by spatial migration, while the new social network had not yet formed. The residents were in a vacuum state of social relationships and needed a social space that could meet their neighbors, make friends, and build trust. This relationship need drove the transformation of community space from a closed private domain to an open communication space, providing impetus for the re-creation of social space. When the community re-creates the space through spatial re-creation to create places for neighbor interaction, platforms for community activities, and carriers for volunteer services, the residents can re-weave their social network within it, transforming from "strangers" to "neighbors".

From the perspective of emotions, the sense of belonging of the individual to the group depends on whether the group can provide an emotional sense of "home". In traditional rural society, individuals obtained their identity through deep emotions towards land, clans, and local customs. After entering the urban community, the emotional memories attached to specific spaces were cut off, and the residents faced identity anxiety of "where to be and where to belong", needing a space that could carry their memories, place their emotions, and stimulate their sense of belonging. This identification need drove the transformation of community space from a functional physical place to a meaningful spiritual home, providing impetus for the re-creation of spiritual space. When the community re-creates cultural spaces that carry collective memories, ritual places that stimulate emotional resonance, and symbolic carriers that consolidate value recognition through spatial re-creation, residents can generate deep emotions towards the community, transforming from "residents" to "belongers".

5.2. Mechanism of action: Coupled embedding of space reconfiguration

and identity transformation

5.2.1. Horizontal embedding: The coordinated embedding of space, interests, relationships and emotions

First, spatial embedding builds the participation carrier for identity transformation. The physical space is the field of identity practice, and its form and structure directly affect the possibility and mode of residents' participation. The core of spatial embedding lies in implementing abstract identity recognition into operational practical scenarios. Community C transformed the desolate open space into "Stamp Park", moved the administrative meeting room to the De Culture Square, and renovated the idle mezzanine into "Neighboring Cafeteria" and childcare center. These space renovations broke the spatial heterogeneity of urban communities. When residents' daily activities in these spaces naturally transformed into public participation, the space transformed from an external physical environment to an internal practical field of identity construction.

Second, interest embedding enables the realization of resource connection for identity transformation. Interest relations are the logical starting point for actors to participate in social interaction. The core of interest embedding lies in connecting individual interests with collective interests, allowing residents to naturally integrate into the community's public life in the process of pursuing their own interests. Community C established community social enterprises, forming a structural connection between the livelihood needs of "4050" unemployed individuals and community development. The setting of the flexible employment point "Help Neighbor Small Market" transformed residents' skills into sources of livelihood. When individual economic interests tended to be consistent with the overall interests of the community, the community transformed from an abstract administrative concept to a specific interest community.

Third, relationship embedding generates social networks for identity transformation. The re-creation of social space focuses on the construction and expansion of relationships. The core of relationship embedding lies in integrating scattered individual interactions into a stable social network. The core of relationship embedding lies in integrating scattered individual interactions into a stable social network. Community C visualized the resources of building experts in the "Micro Mutual Aid Wall", institutionalized volunteer services through the "1+9+33" neighborhood mutual assistance system, and transformed the "Thousand Wishes Corridor" wish wall mechanism into an opportunity for individual needs to be transformed into neighborhood mutual assistance. Residents accumulated trust through repetitive contact and formed collaborative tacit understanding in common actions. When mutual assistance behaviors became regular, originally unfamiliar individuals generated "we" relationship cognition through interaction.

Fourth, emotional embedding strengthens the basis of identity transformation. The re-creation of spiritual space focuses on the cultivation and repose of emotions. The

core of emotional embedding lies in integrating individual emotional experiences into collective emotional memories. Community C solemnly placed rural memories on the "Century Light and Shadow" old photo wall, transformed individual good deeds into group role models through the "Chongde Good Person" selection, and transformed individual needs into opportunities for neighborhood mutual assistance through the "Thousand Wishes Corridor" wish wall mechanism. Residents experienced emotional resonance in ritual activities and formed value recognition through symbolic interaction. When individual emotional energy converged into a group emotional bond, the community transformed from a functional residential space to a meaningful spiritual home.

5.2.2. Vertical embedding: The hierarchical transformation from individual to neighborhood, then to community, and finally to governance entities

At the individual level, a transformation from "residents" to "participants" was achieved. The key to this transformation lies in the emergence of the awareness of participation. When residents experience the impact of their actions on the community in specific spatial practices, and when they accumulate positive feedback through low-threshold participation, individuals begin to shift from passive recipients of spatial arrangements to active participants in spatial practices. In the Community C, grid officer W transformed from a volunteer in epidemic prevention and control to a trusted full-time grid officer, which is an embodiment of the continuous deepening of the awareness of participation in the continuous practice.

At the relational level, a transformation from "neighborhoods" to "communities" was achieved. The key to this transformation lies in the formation of group consciousness. When residents build trust through repetitive interactions, when they develop a tacit understanding of collaboration through joint actions, and when the point-like connections among individuals converge into a web-like structure, the originally loose neighborhood relationship is elevated to a community relationship with internal cohesion. The cultural and entertainment team in the Community C evolved from initially "passing the time" to becoming an important force in community governance, marking the transformation from neighborhoods to communities.

At the governance level, a transformation from "governance objects" to "governance subjects" was achieved. The key to this transformation lies in the awakening of subject consciousness. When residents acquire negotiation rules and decision-making procedures through participation, when they assume specific responsibilities in public affairs, and when their demands can be transformed into collective actions through institutionalized channels, residents grow from passive participants to active governance subjects. In the Community C, a resident who led troublemaking during the parking fee controversy later became a building supervisor, which is a typical manifestation of the awakening of subject

consciousness.

5.3. Spatial transformation path: Private domain - Semi-public - Public. Progressive evolution

In the private domain, there is a transformation from "living space" to "belonging space". The private domain is the space that residents are most familiar with and interact with most frequently. By endowing the private domain with the function of public interaction, the originally closed living space can accommodate the possibility of neighborhood interaction. When the private domain begins to have the construction function of belonging, residents shift from "living in it" to "being part of it". Community C transformed the corridor from a purely passageway into a node for neighborhood connection through corridor renovation and the construction of "micro mutual assistance walls". Residents established a preliminary sense of community belonging within it.

In the semi-public domain, there is a transformation from "transition space" to "interaction space". The semi-public domain is the intermediate area connecting the private domain and the public domain. By creating an equal and open interactive situation, residents can acquire the skills and norms of public interaction through low-threshold participation. Various social organizations play a key role in this space, with cultural and entertainment organizations establishing affinity connections through interest groups; mutual assistance organizations coalesce loose individuals into a mutual assistance network through volunteer services and neighborhood assistance.

In the public domain, there is a transformation from "activity space" to "governance space". Public space is the most public space form at the community level. By hosting collective activities and public affairs, residents generate group belonging in repetitive common presence. When collective activities shift from the one-way arrangement of community organizations to the practical carrier of residents' negotiation and consensus-building, public space ascends from a functional activity venue to a governance community space with governance significance. The Community C Comprehensive Service Center encompasses multiple functions such as childcare, dining, and deliberation, and residents continuously interact within it; while the "People's Affairs Square Meeting" transforms the square into a governance field through the spatial design of "a small bench surrounded by a circle", turning it into a space for negotiation and deliberation. Together, these two promote the transformation of residents from scattered households to community members.

5.4. Coupling mechanism: The transformation logic from "spatial practice" to "identity generation"

First, spatial support is the fundamental condition for the occurrence of identity transformation. At the physical level, space creates opportunities for participation,

translating abstract identity recognition into specific practical scenarios; at the social level, space lowers the threshold for participation, enabling residents to accumulate interaction experience in low-intensity participation and gradually build confidence in participation; at the spiritual level, space carries institutional arrangements, allowing organizational systems to be embedded in daily life and extending governance reach to residents' vicinity. When space possesses supporting functions in the physical, social, and spiritual dimensions, identity transformation gains an operational path, and residents can gradually complete the self-construction of their identities through continuous spatial practice.

Second, the enhancement of residents' identity recognition drives the optimization and expansion of spatial functions. From the perspective of interests, the higher the residents' recognition of community member identity, the more they will actively participate in the decision-making of community public resource allocation, thereby promoting the spatial functions to meet their interests; from the perspective of relationships, residents' participation in public activities orderly enables them to obtain community identity, which helps expand social relationship networks and further promotes the optimization of social space functions; from the perspective of emotions, residents' recognition of community member identity can enhance their emotional belonging, thereby promoting the deepening of the meaning of the spiritual space. This identity-driven process transforms space from a static physical container to a dynamic social construction process, and residents shift from passive space users to active space shapers.

Third, the coupling of spatial practice and identity generation is essentially a continuous negotiation process centered around the allocation of spatial resources and the definition of identity symbols. In this negotiation, residents express their demands, debate plans, and reach consensus, which not only completes the formulation of spatial usage rules but also jointly defines "who we are". The negotiation process itself becomes the production mechanism of identity recognition, and residents acquire the abilities of expression, listening, compromise, and consensus-making in it. These abilities precisely constitute the core connotation of the "governing subject" identity. When negotiation becomes the norm, spatial practice transcends simple functional use and ascends to the meaningful practice of identity generation.

6. Conclusion

This study takes Community C in Chengdu City, Sichuan Province as a case to explore the internal mechanism of residents' transformation from "receiving the resettlement" to "governing entities" in large-scale resettlement communities. The study found that the predicament of identity transformation stems from the structural mismatch between the "resettlement logic" and the "integration logic", manifested as three forms of disengagement: interest suspension, relationship

breakdown, and emotional loss. Spatial reconfiguration drives identity transformation through the dual mechanisms of "horizontal embedding" and "vertical transformation". At the horizontal level, spatial embedding integrates interests, relationships, and emotions, transforming the community successively into an interest community, a relationship community, and an emotional community. At the vertical level, residents undergo a hierarchical leap from "residents" to "participants", from "neighbours" to "communities", and from "governed objects" to "governing entities", which is achieved through the progressive evolution of private domain - semi-public - public spaces. The key to the governance of large-scale resettlement communities does not lie in simple spatial redistribution or institutional input, but in activating the subjectivity of residents through spatial reconfiguration, enabling them to complete the identity transformation from "receiving the resettlement" to "governing entities" in continuous spatial practice, and thus achieving the fundamental leap from "space resettlement" to "social integration".

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