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“中国式现代化与中华传统艺术的当代传承”
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论文集

中国·蚌埠

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Cultural marginality of modern days China

Arapaki Maryna

Marginality is a widely used concept in the literature on inequality and development. It has gained momentum, especially in the context of rising inequality in the post-liberalised and globalised world. In common parlance, the term 'marginalised' refers to people or communities on the lower spectrum of the hierarchy in terms of economic, social or cultural resources or power. These resources are critical for equal participation in a given society whether it is regional, national or global. They can impact the possibility of a group's chances of a dignified life with their counterparts. The term 'marginality' is not used in its economic sense of the term but refers to the relative location of the communities in the geographical, political, social or cultural spaces. These spaces assume importance because the environment that shapes the actors is graded and endowed with differential resources. Therefore, 'margin' is often defined in relation to a 'centre' or a 'reference' with a set of ideal values, processes and resources.

The need for a detailed consideration of the culture of modern society, which is considered informational, or even post-informational, is due, first of all, to the importance of the role of culture as a structural element of any society throughout the entire period of civilization's existence. On the one hand, it appears as the results of social activity, on the other - culture is a regulator of this activity, forming a certain system of norms and values. Therefore, culture is the foundation of social existence, on which certain regularities of the civilizational process and features of the social space of a particular society are layered. It is a phenomenon that reveals the essence and nature of the social life of a person and society as a whole. Therefore, man is the center of culture, its substrate, without which it does not exist. Therefore, culture is fixed through real social activity and its results, that is, through the existence of subjects of cultural interaction in the social space of society.

Modern culture depends to a much greater extent on the spread of information than all previous ones: "Modern culture is determined not only by art and philosophy, but by science and technology". State of the modern cultural space, its dynamics is largely determined by the technological multimedia environment. The majority of modern scientists, who in one way or another study the changes brought by technology into our lives, note that the growth, accumulation of knowledge and information in the 20th and 21st centuries is exponential in nature.

As a result, under the influence of information technologies and other attributes of the era, the formation of which is now taking place on a global scale, a new type of culture is being formed, which correlates with the realities of those changes inherent in the social space of the information society. Gradually, the process of analyzing these changes took shape in the concept of information society. According to the opinion of some researchers, the culture bears the imprint

of the ideology of postmodernism and post humanism. Informatization as a process of technologization of life has a high dehumanizing and post-cultural potential, if culture is defined as a measure of the humanization of the world. This culture is very complex in its content and structure and includes not only the culture of industrial society in the form of elite, popular and mass cultures, but also various subcultures and countercultures that exist in the virtual space of modern society. Socio-cultural aspects of this process were practically ignored, which led to the emergence of a whole series of problems: a drop in the general cultural and educational level, social anomie, etc. and the consumer".

Culture, which is represented in the social space of modern society, is a complex hierarchy of subcultures that change rapidly, are very diverse, and have their own language, concepts and symbols. In general, subcultures are systems of cultural-specific features inherent in certain social groups, which are distinguished by such criteria as age, professional, regional, and other. The latest information and communication technologies can become a tool for liberation from the system of norms and rules of social and individual life established by modern society, a possibility of "retreating" into virtual space for the sake of communication, gaining new corporeality or, conversely, incorporeality and complete liberation of consciousness.

The variety of cultural forms of modern society is also determined by the technological basis of the social space, i.e. information and communication technologies. Thus, the formation and development of cultural forms of the information society lies in a certain space, the architecture of which is based on the computer as a cornerstone, around which the structure of other technological elements of the socio-cultural process, such as electronic networks, satellite systems, television, radio and telephone networks. However, within the framework of this technological unity, we observe a colossal diversity of cultural forms due to the fact that "the information society is a cultural system that was not formed in a cultural vacuum and is not a hermetically sealed cultural system".

Culture, which is represented in the social space of modern society, is a complex hierarchy of subcultures that change rapidly, differ in great diversity, and have their own language, concepts and symbols. In general, now subcultures are systems of specific cultural features inherent in certain social groups, which are distinguished by such criteria as age, professional, regional, and others. The latest information and communication technologies can become a tool for liberation from the system of norms and rules of social and individual life established by modern society, an opportunity to "leave" in the virtual space for communication, to acquire a new corporeality or, on the contrary, to be disembodied and to completely liberalize consciousness. It should also be noted that the virtual space contains new countercultures (for example, neo-hippies, cyberpunks, etc.), digital installations, happenings and performances, which are a product of exclusively virtual culture, have no analogues or simply cannot be reproduced in the social space of modern society.

Stonequist (1937) argued that the social and cultural conflict between different communities leads to a marginal situation for their members. He focused on the ambivalence of actors who

happened to be in intercultural contact. He notes:

The marginal man is...poised in psychological uncertainty between two (or more) social worlds; reflecting in his soul the discords and harmonies, repulsions and attractions of these worlds, one of which is often 'dominant' over the other; within which membership is implicitly if not explicitly based upon birth or ancestry (race or nationality); and where exclusion removes the individual from a system of group relations.

Both Park and Stonequist emphasised a situation where the cultural membership is understood in terms of 'birth' as in the cases such as race, caste or nationality, which will readily identify an 'outsider' in the context of intercultural contact. More importantly, Stonequist identified the 'dominance' of one culture over the other rather than mere contact of two different cultures in producing marginality. According to Stonequist, when the individual desires to assimilate but is rejected by the host, it creates anxiety, divided loyalty and an inferiority complex. This can cause mental illness or other expressions of personal dysfunction like criminal action. Therefore, this intercultural contact and the resultant personal level disorder, especially of the individuals belonging to the subjugated cultures, offered the first set of a framework called the Park–Stonequist framework of marginality.

Some of the later studies have gone a little further from the 'membership by birth' and 'dominance of culture', emphasised by the Park–Stonequist framework of marginality. They have suggested that the orientation of the marginal person towards own and the non-marginal group, the permeability of barriers between the groups and marginal status of the group together will create marginal personality traits such as self-pity, insecurity and sensitivity. Hence, an individual's conscious decision to choose between the two groups assumed prominence in the marginal question. From this point, a marginal person is understood as someone who considers a dominant group as the reference group of which he/she is not a member.

Chinese society is often thought of as being somewhat homogenous, but in reality it's actually quite diverse. From ancient times to the present day, there have been big differences between urban and rural and northern and southern China, as well as between the members of China's many different ethnic groups. Understanding these differences is key to understanding modern China.

Chinese traditions and cultural identity vary somewhat depending on whether one is in the north or the south. As a result of differences in climate, most of China's rice is grown in the south, while people in the north tend to grow wheat, corn, and millet.

These differences in agricultural products mean that people in the north tend to eat foods made of wheat such as noodles and steamed buns, while people in the south tend to eat rice and rice products.

In addition to culinary differences, there are many cultural differences between northern and southern China.

For example, northern and southern architectural styles differ in many ways. One difference

involves the building materials used, with bricks and stone being popular in the north and wood popular in the south.

The north/south divide can also be seen in Chinese art, with different styles of opera, painting, and dance associated with each of the two regions.

China is home to 56 ethnic minorities, each of them with their respective identity, culture, language and religion. When asked, many people in China cite regional or provincial differences as a critical source of local diversity. People from different regions have dialects and customs that vary widely, and can lead to informal group formation in the workplace. For example, businesspeople from the same province often gather together in business networks called *lao xiang* and alumni from the same university tend to make similar workplace alliances. Given the huge expanse of the country, many people were historically somewhat isolated. In recent decades, however, hundreds of millions of migrants have come to work in first-tier cities such as Shanghai, Beijing and Guangzhou. This has led to diversity issues for migrants, as China's *hukou* (household registration or residence permit) system can create disparate treatment when it comes to doctors and educational opportunities in their host city. As a result, companies have supported regional diversity by offering housing assistance, healthcare supplements and education allowances (particularly for those hailing from other provinces or countries).

Another issue is the increasing number of younger Chinese returning from abroad after studying or working for a time. While they share some Chinese cultural values, their worldviews often differ from those who have never been abroad. In many respects, Chinese returnees are perceived to be more culturally adaptive.

Although China does not have much cultural or racioethnic diversity, we know that people from different cultural backgrounds – even regional or educational ones – have different belief structures, priorities, assumptions about future events and information-processing methods. Best practices to benefit from these unique perspectives include hosting events and activities that highlight non-work-related similarities (e.g., team meals or parenting clubs). By focusing on non-task-related similarities, cooperation and relationships between diverse individuals can improve. Plus, once you engage culturally diverse individuals, you can tap them to better understand diverse target audiences and preferences.

Discussion and debate around the concept of multiculturalism is global, varying from one country to another, and is at times embedded in a local context between people of the same place but of different race, ethnicity, religion, and so on – even before the presence of immigrants – which adds another dimension. Multiculturalism is either inclusive or exclusive. However, as opposed to how multiculturalism is known elsewhere, multiculturalism in China is not without tensions.

Many multiethnic countries face tensions when dealing with diversity and integration in ethnic relations. China is not an exception and the debate centering around such tensions continues to emerge in ethnic policies, theoretical perspectives on ethnic relations, educational theories, and

practices. The purpose of this special issue is to introduce a recent political approach that addresses these tensions in China by emphasizing the significance of forging a sense of community for the Chinese nation. Furthermore, it explores the application of this approach in the field of China's ethnic minority education. Confucianism, Taoism, and Buddhism are considered the "three pillars" of ancient Chinese society. As philosophies and religions, they not only influenced spirituality, but also government, science, the arts, and social structure. Though their specific beliefs and teachings have occasionally been at odds with each other, there has been much room for overlap. Instead of one tradition taking over and pushing the others out, the three philosophies have influenced society alongside each other, changed each other, and at times blended together. Understanding the unique interplay between these three traditions gives great insight into ancient Chinese society, as well as modern times.

In the context of intense intercultural experience, the individual's identity is often transformed by the forces of acculturation. Unexpectedly powerful demands, influences, and resistances buffet the values, beliefs, and behaviors of the sojourner, leading to confusion, and eventually resolution of profound identity issues. The resulting sense of being between two cultures or more, living at the edges of each, but rarely at the center, can be called cultural marginality. When these issues remain unresolved, the person is often confounded by the demands, and feels alienated in a state called encapsulated marginality. The constructive marginal resolves these questions by integrating choices from each culture of which the person is a part, choosing the appropriate frame of reference, and taking action appropriate for the context. Global leaders need to recognize the characteristics of the marginal identity and leverage the skills the marginal brings to the organization. The mindset of hybrid professionals fosters increased creativity, culturally appropriate problem solving, and collaboration with other culture partners. Educators, trainers, and coaches can design developmental opportunities for sojourners to acculturate to new environments in a way that potentiates their intercultural competence and comfort with their bicultural mindset. By viewing a complex cultural identity as an asset to the organization, global leaders can avoid the common pitfall of overlooking cultural marginals and instead maximize their contribution to globalization.

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