

Research on Ethnic Communication in Western Frontier Areas of China

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Abstract: Ethnic communication refers to the association or the occasional association between individuals or groups belonging to two ethnic groups (ethnic group, race). This paper attempts to summarize the relevant research status of ethnic communication in the western border areas of China in the fields of ethnology, anthropology, sociology and demography, and to sort out the overall situation, causes, mechanisms and influencing factors of ethnic communication in this area, showing the whole state of ethnic communication in the western border areas. In recent years, the academic circles have conducted various researches on the ethnic communication in the border of the western areas of China from the perspective of ethnic relations, and have achieved some results. However, at present, the research on ethnic communication in the border areas is still limited to the perspective of "the ethnic issues", and no ethnic communication research-oriented by "the frontier issues" has been formed. Moreover, the excavation of ethnic communication cases and ethnography writing in the western border areas need to be further deepened.

1. Introduction

Communication is a unique way of human existence and activity. It is a dynamic process. In Marx's view, communication has a wide range of meanings, including material and spiritual communication between individuals, social groups, nations and countries. Habermas, a German sociologist, believes that communicative action is a language-mediated interaction between individual actors, and communication becomes the driving force of social development in a specific form. It must be admitted that in order to survive and develop everyone's inevitable communicative behavior, in turn, communicative behavior will also produce a reaction force on personal development. At the same time, for the residents in the western border areas, to survive and develop, they must communicate with the outside world and try to meet their own needs and seek development through ethnic exchanges. In the author's opinion, when members of different nationalities in the western border areas communicate, the differences in economic life, cultural form, social life and other aspects exist objectively. Hence, it is particularly important to adopt what attitude and method to carry out natural and harmonious communication with others and different nationalities. Since the implementation of the policies of reform and opening up, the western development strategy and "counterpart support", various aspects of social life in the west of frontier ethnic regions have undergone tremendous changes. The past living patterns, lifestyles, language use, customs and habits of ethnic groups have changed, and the modernization process is slowly advancing. In recent years, China's western border areas have suffered from the propaganda traps of terrorism, ethnic separatism and religious infiltration, which have had a certain degree of adverse impact on ethnic relations and social stability in the border areas. How to get rid of this influence and create a stable social situation in border areas when members of different ethnic groups communicate with each other has become an urgent problem to be solved in a society where the market economy is increasingly prominent, and national consciousness is increasingly strengthened.

2. What is the Frontier and Frontier Areas?

The research subject of this article is ethnic communication in border areas, so we must understand the nature and characteristics of border areas and border areas. The word "frontier" has strong political, economic and cultural connotations as well as historical and practical significance. The implication of the concept of the frontier has been adjusted continuously and changed with the change of the state form, showing different characteristics in different historical periods. Therefore, only by explicitly examining the historical evolution of the concept of the frontier can we accurately grasp the exact connotation of the idea of border in our country. In recent years, China's frontier science has gradually become a prominent subject. Frontier and frontier regions are the research and essential concepts of this subject, and many scholars at home and abroad have made relevant discussions.

In western frontier studies, there have always been several core words that need special attention, namely "border", "frontier" and "boundary". The author does not make any specific distinction here, but mainly induces and analyzes the concept of entity interpretation containing "frontier". Latzel's theory of state organism, the originator of geopolitics, compares "frontier" to the end of the state, a space organism. Federick J. Turner, the founder of the American frontier school, believes that the frontier is the outer edge of the American colonization wave-the intersection of barbarism and civilization. His "frontier hypothesis" has exerted great influence on American scholars and scholars from other countries studying frontier. Malcolm Anderson believes that the contemporary frontier is an undetermined assumption of political life and the core of understanding political life. The boundary between countries is both a mechanism and a process. Most of these studies have grasped the concept of "frontier" from a macro perspective. The historical feature of frontier research is the research on the territory, sovereignty and borders proposed by political geography, which was later adopted by political science and international relations. Besides, foreign anthropologists and social theorists have also studied the frontier. They believe that the frontier is a social construction, not just a tangible reality (Atzili 2006). Frontier is the spiritual expression of territorial power, which is not always consistent with experience. Fredrik Barth(1969), a pioneer in the academic circle, studied how the frontier affected the cross-border communities. Another milestone was Cole (1974). Hastings Donnan and Thomas Wilson(1999), Veena Das and Deborah Poole(2004) added the dimensions of identity and daily life to the frontier research agenda. Donnan and Wilson(1994, 8) and Michiel Baud and Willem Van Schendel (1997, 219) pointed out the relationship characterized by the cross-border nationality of border areas: the relationship between border residents and border residents from other border areas, and the relationship between inland residents, the state and border elites.

China's frontier research first started in frontier history and geography research. The "frontier" has become one of the specific and essential cognition, which is formed by China's bearing of the encroaching role of imperialism and colonialism. Of course, this is not to say that ancient China did not realize the existence of "frontier". On the contrary, rulers of all dynasties in China attached great importance to frontier defense and border affairs. Fang Tie has combed the thoughts, strategies and treatment practices of all regimes and their governing borders, and also paid attention to the functions and contributions of local ethnic groups and immigrants in the border areas, and distinguished the differences between the two. Ma Dazheng thinks that "frontier is a broad concept". Wu Chuke thinks that frontier research includes ten categories such as frontier, border and frontier defense. Zhou Ping has combed the concepts of dynastic state, modern times, the formation of the national state and the contemporary frontier of our country. He believes that the realistic national state is a sovereign state based on national identity, and the security and development of frontier areas are also closely related to frontier identity and national identity. Luo Zhongxin summarized the concept and characteristics of the frontier. He believed that the frontier is an aggregate containing many relations of the unity of opposites, and summed up a series of features of the frontier in the ties of the unity of opposites. The word "frontier" in modern society has many extended meanings. Under the background of the rapid development of globalization, the concept of "soft frontier" consisting of the three-dimensional hard frontier of land border, sea border and air

border and "benefit frontier", "information frontier" and "strategic frontier" emphasizes national interests and border security and development.

3. What is Ethnic Communication?

There are essential differences between Ethnic groups, as groups with particular cultural traditions and histories, and nation (minzu), as political entities associated with fixed territories. But there is no insurmountable gap between the two. Through the influence of certain internal and external conditions, the two can be transformed into each other.

The so-called ethnic communication refers to the communication between members of different ethnic groups or groups. Donald G. Ellis studied the micro-communication activities of ethnic communication, and Django Paris discussed the language choices of adolescents in the process of ethnic communication in urban communities. In his analysis of inter-group interactions, Peter Blau emphasized the influence of ethnic differences on inter-group interactions and relationships. The research on ethnic communication in Chinese academic circles has a complete theoretical framework and a transparent research object, which is closely related to China's national conditions. There are also some studies on individual ethnic communication in a specific field, revealing the cognition, attitude and behavior of personal ethnic communication from a micro perspective. At the same time, through "taking history as a mirror", it provides referential Suggestions and paradigms for the current situation of ethnic exchanges.

It should be emphasized that from the founding of new China to the reform and opening up in the 1980s, planned migration and spontaneous migration at the national level made the Han nationality spread all over the border areas, and it was widespread to live with or mix with ethnic minorities, which also meant that the ethnic exchanges between ethnic minorities and the Han nationality were widespread in the border area of China.

Conclusion

In fact, through the literature review on ethnic exchanges, it can be found that "ethnic exchanges in the western border areas of China" is a false proposition. This is not to say that ethnic exchanges do not exist in the border areas, but the lack of border studies, border social governance, border social stability, "border issues" and other research perspectives, or "border society" as a whole of the social phenomenon of ethnic exchanges. Of course, with the frontier science itself has not been established perfect framework related disciplines. Still, western frontier society due to the particularity of its geographical problems, the vital position of the national development and the complexity of the social structure, should be typed on the frontier society, deal with terrestrial ecology, local religion in frontier research on the effects of, and explore the frontier society "alienation, co-existence and interdependence, the integration of the frontier" model.

The judgment of "difference order pattern" was put forward by Fei Xiaotong aiming at the traditional rural society of China, aiming at describing the interpersonal pattern of the conventional Han nationality villages, and dividing the relationship according to the distance from oneself. The western border area of our country is already a multi-ethnic society. The intensification of modernization and the change of the original social structure, the principle of closeness and distance and the values formed in the traditional farming society are deeply rooted, and the residents' concepts and social communication structure have been reshaped. The original relationship pattern is no longer in existence. All the relationships and the acquisition of resources have prompted them to communicate with other ethnic members. The chain relationship in economy makes them communicate and cooperate, and the cultural differences are gradually covered up with the development of modernization. "We are different" is no longer the reason for not communicating with each other. Communication originates from demand and can spontaneously adapt to the needs of modern society and the market economy. More and more residents in western border areas are leaving their hometown to seek a livelihood in central and eastern cities. Compared with the modern lifestyle and ideology, the residents in the border of the western areas have begun to pay attention to

education and economic development. Coupled with the support of national policies and local governments, the development speed has gradually accelerated in recent years. Human development is the result of the interaction between individual internal factors and external environment, as is the development of border areas. To expand the scale and scope of ethnic exchanges in border areas and strengthen border identification and national identification is also the need to promote ethnic exchanges and integration, to promote the establishment of an embedded social structure and community environment among ethnic groups in border areas, which is conducive to social stability in the western border areas of our country and contributes to the development of the country.

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