



Social Inclusion and Moral Transformation of Ethnic Minority Floating Population in Western China

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ABSTRACT

With the rapid development of industrialization and urbanization in China, large-scale population migration and mobility have become social trends. In the process of social inclusion among ethnic minority floating population in western China, its morality also occurs transformation. The social inclusion of ethnic minority floating population in western China is the socialization process of accept the modern morality. According to this study, it is found that the process of social inclusion and moral transformation of ethnic minorities floating population is carried out simultaneously and interacts with each other. Under the influence of western culture factors such as individualism values, lifestyles and globalization, the ethnic minorities floating population shows the rise of individualization and demands more and more self-development, personal well-being and security.

Keywords: Ethnic Minority Floating Population; Social Inclusion; Moral Transformation

1. Introduction

With the rapid development of industrialization and urbanization in China, large-scale population migration and mobility have become social trends. The direction of population migration and movement is mainly from rural to urban, western underdeveloped areas to the

eastern developed areas of migration. The migration and movement of the population makes the western minority areas of China gradually involved in the process of industrialization and urbanization. Due to the influence of social structure and unfair distribution of resources, the floating population of the western ethnic minority is in a more vulnerable and marginalized situation in the social context of globalization. Whether these foreign populations can achieve social inclusion in their place of residence has attracted wide attention.

Social inclusion is a mutual interaction process. On the one hand, individuals from different social backgrounds, due to their original ethnic identity, historical and cultural background, moral norms, values and cultural style of the impact of its inclusion model inevitably with these factors imprint. On the other hand, social inclusion in urban society means a gradual acceptance of consumerism and popular culture. Materialism, individualistic values,

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and individualized lifestyles, which also affect the moral transformation of the floating population of the western ethnic minority.

Social inclusion means the encounter and interaction between two different civilizations and cultural styles. Agricultural civilization and industrial civilization, rural and urban lifestyles, individualization and collectivization, these factors are intertwined, affecting the western ethnic minority population of the social inclusion process. From the closed rural community to the open urban community, with different groups of ethnic differences and cultural diversity, the interaction will bring what kind of cultural hybrid? Unlike ethnic minorities with homogeneous culture in the past, how are ethnic minority migrants integrated into diverse urban societies? In the process of social inclusion, will face what kind of cultural adjustment and cultural conflict, while in the original moral paradigm under the growth of ethnic minority floating population, will face which moral dilemma and discourse conflict? Or can we say that the impact of urbanization on the floating population of ethnic minorities is reflected in moral discourse How does this moral transformation affect and react to its social inclusion process?

2. Literature review

Compared with the literature on the social inclusion of immigrant society in the western countries, the domestic research on social inclusion started in recent years, and most of them followed the western academic paradigm. There are three representative views on "social exclusion theory" based on social participation perspective, "social inclusion theory" based on social fairness perspective and "immigrant inclusion theory" based on citizenization perspective. Chen Chengwen, Sun Jiayue (2012)) Put forward the "social process theory": that is, from the sociological point of view, social inclusion is a weak position in the subject of active and specific communities in the individual and groups to reflect, continuous interaction of social action process.[1]

Li Peilin (2012) has compared the social inclusion of migrant workers in China. It is concluded that the social inclusion of the new generation of migrant workers is not fundamentally different from that of the older generation of migrant workers. The human capital factors influencing the social inclusion are more clearly reflected in the peasants. There is no progressive relationship between the economic and social-psychological-identity levels of migrant workers' social inclusion, and the inclusion of economic level does not necessarily bring about other levels.

assimilate into.[2] Cui Yan (2012) argues that the choice of immigrant population for individual social identities is influenced by multiple factors, both of which are both institutional and policy-oriented and individual. Age, cultural level, local residence time, household registration system, social exclusion and social differences, as well as community inclusion and other factors will directly affect the self-identity of foreign population. According to the analysis of the questionnaire survey conducted by the five cities in China, it is found that the social inclusion of the rural-urban immigrants in our country is low, and the main factors influencing the inclusion include living, community, economy, social capital, human capital and employment And health of seven key factors, and put forward the "township - city immigration society into the policy system model." [3]Yang Juhua (2015) analyzes the personal data and community data of the floating population in 2013, and analyzes the four levels of economic inclusion, social adaptation, cultural acquisition and psychological identity. It is found that the overall social inclusion level of the floating population is generally The inclusion of the dimensions is quite different: the inclusion of the economic and social aspects is seriously lagging behind in the cultural and psychological inclusion, and the inclusion of the floating population in the township is not as good as that of the urban population. Social inclusion has a community dependency; the inflow and outflows and the connection between the floating population and the local citizens affect the inclusion of the floating population and the social inclusion is interactive.[4]

The above research from the theoretical and practical aspects of the social inclusion of the in-depth study, but mostly from the macro level to explore the use of quantitative survey and analysis methods, and not too many cases of detailed, qualitative analysis, ignoring the floating population Internal cultural diversity. The subjective expression of the floating population itself is not fully reflected, and its internal interactive network and identity construction process has not been studied in detail. At the same time, there are no specific case studies on the social inclusion of ethnic minority migrants and the topic of moral transformation.

Yan Yunxiang (2012) studied the contemporary China's moral transformation of the problem that since the 20c 90s, China has shown the rise of individual and social individual trend. This is partly due to the loose social system and the structural changes in social relations, and on the other hand, influenced by modern factors such as Western values, lifestyles and globalization.

The emergence of this Chinese-style individualism, the global process and local practice together, forming a new picture of local moral society. In the new moral context of contemporary China, the ethics of defining the meaning of life has changed from collectivism to individual-centered morality. Individuals increasingly demand self-development, personal well-being and security, against the long-standing collectivist moral preaching, and the new forms of self-existence began to emerge. The open expression of self-interest is also increasingly accepted by the cultural discourse of the post-collectivist era. Our time is experiencing the transition from collectivist ethics to Chinese-style individualism. With the social system changes and the awakening of individual consciousness, China is increasingly into the individual age. [5]Tan Tongxue (2010) argues that after the period of revolutionary baptism and collectivism, the social structure of Chinese villages has changed from "ethical standard" to "core family standard", which is echoed by Yan Yunxiang's individualized research. This change is the result of the transformation of the village modernity, but also contains the requirements of social rationalization. In the traditional Chinese rural society (and even the whole Chinese society), "ethics" moral order is the cornerstone of social ideal, and interpersonal and power of moral is one of its basic characteristics. The foundation of contemporary Chinese rural social structure is the core family composed of self-centered individuals, and its village governance also has the characteristics of "de-ethicization". [6]In addition, other scholars have studied the moral transformation of China's social transformation from different perspectives (Long Xinghai, 1996; Liao Shenbai, Sun Chunchen, 1997; Quzhou Lian, 2001; Liu Xuemin, 2010; Liu Jian'e[7], 2010; Chen Ji[8], 2016). Whether it is individualized social process or village social governance "to ethics", Yan Yunxiang and Tan tongxue are concerned about the traditional Han Chinese society, one in northern China rural areas, one in the central rural areas, their theoretical observation And whether the research paradigm applies to the cultural practice of the western minority rural communities? In addition to the trend of individualization and ethicalization, is the moral transformation of the western minority rural communities affected by factors such as ethnicity, cultural interaction and other construction?

3. Research and conclusions

This paper mainly studies the cultural adaptation strategies of the floating population of ethnic minorities in western China, and the accompanying moral

transformation.

Through the study of the social inclusion and morality transformation of the floating population in western China, it can express the diversity of the internal differences in the process of urbanization in the western minority areas. This is of great theoretical and practical significance for the enrichment of social integration theory and the social management of floating population in western China. According to this study, it is found that the process of social inclusion of the floating population of ethnic minorities in the western region is carried out simultaneously and interacts with each other. Under the influence of western factors such as western values, lifestyles and globalization, the floating population of ethnic minorities in the western region shows the individual's rise and the individual trend of society, and demands more and more self-development, personal well-being and security. The long-standing collectivist moral preaching, the new self-existence way began to emerge. The process of social integration of the floating population of ethnic minorities in the western region is in fact the process of socialization of modern moral turn.

Social inclusion is not only a passive social process, but also active choice of cultural practice. The moral model of the floating population of the western minority is not static, but also dynamic, and adjusts with the change of the times. There are many social problems and moral problems in Chinese society, such as complex social reasons, the disorderly, individualized, fragmented, value disorder and lack of detail in the transitional society. The transition between the rich and the poor, standardized disorder and other issues, improper handling will stimulate the social crisis. This period prone to various problems or risks, such as economic disorders, social disorder, life stress, psychological imbalance, interpersonal stress, loss of value, group conflict, and so on. The emergence of these social problems, for the process of urbanization in China's minority population of social integration and moral transformation have an important impact. Due to its own particularity of the floating population, its moral transformation also presents a wide range of characteristics in modern China.

When anthropology narrate and examine a cultural moral discourse, it would be easily misinterpreted as judge the "morality" implied by this discourse, which is not the mission of anthropology. Since the reform and opening up, China's economic life and ethical values have undergone dramatic changes. The traditional moral system seems to have tended to collapse, does the moral discourse retained in the traditional Chinese culture for thousands of years

will follow the disappearance? This question deserves the long-term concern of the researcher.

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