

# **Structure of Society From the Rugby to the Rubik's Cube: A Stability Perspective on Social Structural Transformation**

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*The Rugby-shaped society is considered a nearly ideal type of social structure, becoming an essentially stereotyped elite theory in the global mainstream sociology, which is fundamentally based on the practice and theoretically repeated confirmation of the super-stability function of the Rugby-shaped society in developed capitalist countries. As a result, the Rugby-shaped society has become a theoretical goal of social transformation and a general social consensus. The feasibility of localized social groupings exhibiting a Rugby-shaped structure is not necessarily adequately replicable under the condition of closer global social linkages, and the occupation-based social class structure is not always hyper-stable. The more multidimensional Rubik's cube society contains both uncertainty and hyper-stability, and the proposed Rugby-shaped society for China should take into account the more complex influencing factors in the systemic global social structure of a Rubik's cube society. Non-occupational factors may also increase the risk of social instability.*

*Keywords: social structural transformation, social class, Rugby-shaped society, Rubik's cube society*

## **PRESENTATION OF THE PROBLEM**

Since its reform and opening up in 1978, China has experienced an obvious transformation of its economic system and social structure, i.e., the transformation from a highly centralized planned economy to a socialist market economy and from an egalitarian distribution pattern to a market distribution system under government regulation and macro-control, resulting in regional, occupational and career unbalance issues and leading to social stratification, an unstable social structure in the form of an inverted pyramid. It is critical to harness the power of social structure transformation to build a Rugby-shaped stable social structure. Social policies should aim at increasing the proportion of the middle class. Mainstream social governance theory and practice should focus on the Rugby-shaped society as the overall goal of national social construction. What need to be done for a Rugby-shaped society? This paper intends to analyze it from the standpoint of social structural transformation stability and then compare it with a social structure resembling a Rubik's cube.

## **RUGBY-SHAPED SOCIETY: THEORETICAL GOALS OF A SOCIAL CLASS STRUCTURE**

The theory of stratification of a social structure holds that, with the end of the socialist revolution, the exploiting and exploited classes that had existed in China's semi-colonial and semi-feudal society came to an end; exploiting classes such as the bourgeoisie and the landlord class have been defeated, and the working class and the peasant class have taken control of state power as the proletariat. China entered a period of socialist modernization, with a stratification of its social structure and marketization of interest relations (Zhang, *et al*, 2016). The social structure stratification theory mainly includes three major schools of thought: occupational theory, technology theory, and power theory. According to the occupational theory, occupational status has become the core of social status and a basis of resource allocation to a large extent. The society has mainly been divided into a class of state and social managers, a class of managers, a class of private entrepreneurs, a class of professional and technical personnel, a class of clerks, a class of self-employed businessmen, a class of commercial service workers, a class of industrial workers, a class of agricultural laborers, and a class of jobless and semi-unemployed people in urban and rural areas (Lu, 2002). The technology theory believes that, with technology as its core, the system is divided into different classes according to the mastery of technology in the system (Liu, 2005). The power theory, on the other hand, forms different social classes based on different institutional systems, which include the household registration system, the cadre status system, the ownership system and the unit system, and the following classes are formed under these institutional systems: state cadres, state-owned enterprise workers, private enterprise owners, the new middle class ("white collar"), unskilled workers, self-employed cadres in collective units, workers in collective enterprises, rural cadres and peasants (Lin & Wu, 2010). Other theories include the "L" structure and "T" structure, which form different social classes mainly based on income and power of social resources, and generally contribute to the current situation of unbalanced social resources and power, and are usually divided into two kinds of classes: one inside and the other outside of the system. The core of these theories is institutional determinism, which aims at social system change to break the unequal social system structure. These three schools represent and reflect the core elements of China's contemporary social class structure and intersect with each other so as to point out policy directions for social governance.

The theory of social structure stratification was mainly formed at the early stage of the reform and opening-up of China when the old planned economy system was gradually broken down, and the market economy mechanism was gradually instituted. The stratified structure of Chinese society was formed under the influence of the government and the market economy. State power was still at the core of social resource allocation and the structural foundation of the Chinese society. As a third hand outside the government and the market, the role of society in resource allocation cannot be underestimated.

The issues of China's social class structure are complex, and its exact division remains undecided, and the existence of a Rugby-shaped society is still controversial. It is generally believed that China's cities produced a middle class around 2000. However, there has been a huge difference between urban and rural areas, and a Rugby-shaped society has not yet been formed in general. Some scholars also believe that "China is Rugby-shaped in the eastern region, 圭-shaped in the central and western regions, and 圭-shaped in general." (Liu, 2018) The discourse system forms a direct logical relationship: the Rugby-shaped society exists in developed countries, and has been formed in China's cities for more than 20 years, and gradually formed in China's eastern regions; so, China has made the Rugby-shaped society an overall goal of China's social construction.

## **IS THE RUGBY-SHAPED SOCIETY THE BEST FORM OF SOCIAL STRUCTURE?**

A "good" society is one in which the social structure is super-stable and is thus characterized by stable and orderly social functioning, harmonious and secure social relations, and in which individuals feel rich, free and comfortable. Although everyone's understanding and expectation of a "good" society varies widely and to different degrees, the most authoritative expression is the "Rugby" society, which is equivalent to a "good" society.

The Rugby-shaped society describes a social structural form in which the middle class is in the majority. Zheng Guoxia (1998) first used this concept to describe the existence of a middle class in China, and it has been more than twenty years since. The Rugby-shaped society may be the best choice for the present time. However, it is not necessarily the most stable form of social structure; therefore, it is yet a conceptual exploration proposed in the context of other conditions faced by today's society.

The Rugby-shaped society is a concept that has been repeatedly mentioned in sociology. That is, such a social class structure resembles the shape of a Rugby ball, with two small ends and a big middle part. In a layperson's terms, it means that the poor and the rich are in the minority and the middle-income group or the middle class in the majority. The Rugby-shaped society theory is a figurative expression of the social stratification theory, which is mainly divided by occupation and the amount of income. It is generally believed that such a social structure is more stable and reasonable. The 16th National Congress of the Communist Party of China proposed to "expand the proportion of middle-income earners," and the Third Plenary Session of the 18th Central Committee of the Communist Party of China adopted the "Decision of the Central Committee of the Communist Party of China on Several Major Issues concerning Comprehensively Deepening Reform" (after this referred to as "the Decision"), in which it is proposed that "efforts will be made to narrow the income distribution gap between urban and rural areas, regions and industries, to gradually form a Rugby-shaped distribution pattern." To achieve this goal, "it is necessary to protect legitimate income, regulate excessive income, clean up and get rid of hidden income, outlaw illegal income, increase the income of low-income earners and expand the proportion of middle-income earners." (Li, 2014) In general, it means to use national policies to solve the problem of income imbalance through a macro-regulation of the income situation of various social strata and ultimately to achieve social justice.

Is the Rugby-shaped society the best form of social structure, if proposed as a common goal for the whole country? This question cannot be answered simply by a "yes" or "no." In the human history, there have been many types of social structures, such as pyramidal, spindle, dumbbell, duck-egg, etc. Moreover, there are more kinds of class stratification, for example, aristocratic and commoner classes, bourgeoisie and proletariat, landlord class, working class, and peasant class. The classification of social groups is more complicated, with numerous depictions, for example, the three religions and nine classes, the dignitaries and nobles, the common people, the princes and gentry, and so on. The types of society include primitive society, slave society, feudal society, capitalist society, socialist society, communist society, commonwealth society, well-off society, etc. If it is not the best form of social structure, why do we propose to build a Rugby-shaped society? The simple answer is that it is just the right time, at the right moment. The reason is as follows.

At the turn of the century, the Rugby-shaped society was introduced as an academic concept and began to focus on the middle-income class. Zheng Guoxia was the first to suggest that a middle class already existed in China, i.e., people with incomes between 5,000 and 10,000 yuan (about 728 and 6867 US\$ today) a month, and that "the subsistence-level, well-off and affluent population can be broadly regarded as the 'middle class of contemporary China,' who account for 95% of China's urban population." (Zheng, 1998) In 2003, Zhang Guihua and Shi Qinghui of Hunan Business School presented an article entitled "Consumption Characteristics and Marketing Countermeasures in the Transition Period from the Overall Well-off to the 'Rugby' Social Structure" at the seminar of "2003 Promoting the Modernization of Trade Circulation" in Changsha, when the Rugby-shaped social structure was mentioned. In the same year, Shi Qinghui published a paper pointing out that "the so-called middle-income people are determined by the per household income as the only criterion, and a per household income of 10000-40000 RMB can be regarded as the middle-income cohort, and the middle-income people have no distinction of education level, asset size, occupation type, values, social status and class. It is also considered that there is no difference in education, asset size, occupation, values, social status and class division" (Shi, 2003). The simple division of the middle class by specific income can only give a general picture, but the actual situation is much more complicated. Therefore, Li Peilin proposed, "To build a Rugby-shaped society means to change the existing income distribution structure; so it is necessary to adopt a relative standard, excluding the richest 5% and 25% of the lowest income earners,

which is a more common relative standard.” Computer simulations have revealed that the country’s middle class could reach 42% by 2020 (Li, 2015). But this method is difficult to apply in practice and cannot be used to pinpoint specific individuals or families or even a certain occupational group. For example, it is not easy to get to know a nouveau riche’s income or someone’s hidden income. Income may increase or decrease at different times and cannot be calculated in terms of an established income. According to a more common international practice, a comprehensive approach is used to determine income, education, occupation, consumption and other conditions (not to be elaborated on here). Some basic judgments can be made: China’s middle class first appeared in cities and towns around 2000 and showed a trend of continuous expansion, and by 2020, China’s middle-class structure can roughly account for 42% of the whole society (Li, 2015); China’s income gap has gradually widened, and the Gini coefficient in 2012 exceeded the red line to 0.474 (Li, 2014), and the unbalanced development between regions, industries, occupations was quite prominent. With rural revitalization and precise poverty alleviation in China, low-income groups such as farmers gradually decreased, and some low-income farmers groups have been transformed from migrant workers to industrial workers and professional technicians by their own career choices. Then some of them are transformed into the middle class through education, skill upgrading, etc. Therefore, it cannot be said with certainty that a Rugby-shaped society is a perfect form of social structure. However, it is inevitable that a Rugby-shaped society be built in China in time. There is no best, only better, and what suits us is beautiful.

### COMPARISON OF THE RUBIK’S CUBE SOCIETY AND RUGBY-SHAPED SOCIETY

A Rugby-shaped society mainly describes a class structure pattern based on occupation, with the very poor and the very rich in the minority and the middle class in the majority, thus forming a stable structure in the shape of a Rugby ball. Such a structure leads to the fact that there is an intense competition and inequality among individuals within, and it is more difficult to achieve hierarchical crossing between classes. A Rugby-shaped society divides the class structure by income, which is a state of social structure based on a capitalist economy, with individual capital occupying the core position of social resource allocation.

The so-called Rubik’s cube society refers to the global society formed after the two world wars, with statism as the basic political entity, party politics as the organizational core, national sovereignty and human rights as the basic ethical values, and peaceful coexistence of all humanity as the basic goal. It relies on modern technology to form an interconnected and highly integrated global social system. It is the product of good social ideals shaped together through reality, and a stable and orderly social structure system linked into an organic whole through various social organizations. It is an inseparable whole linked by potential social rules and divided into relatively independent social organization systems of different levels. It is in a state of never-ending movement, always tending to a certain aspect of consistency and simultaneously subject to the constraints and influences of other modules.

**TABLE 1  
COMPARISON BETWEEN A RUBIK’S CUBE SOCIETY AND A RUGBY SOCIETY**

		<b>Rubik’s cube Society</b>	<b>Rugby Society</b>
Structural element differences	Individual and collective relationships	Obedience to the social organizing group	Obedience to top social organizing groups (countries)
	Between groups of social organizations	The principle of equality between sovereign states	Equality for all based on equal opportunities for individuals
	Stabilization of key factors	Inter-subject game equilibrium	The middle class is in the absolute majority

	Resource allocation	Competition of market players under government regulation	Government support based on market competition
	Public Power	Corruption is closely monitored by state power and governed by the law	Corruption is closely monitored by law and governed by the law
Structured Commonality	(1) Resource allocation relies on power, market space, development opportunities, etc. (2) The social organizing groups are assembled by some bonds, with relatively stable structure and fine internal division of labor. (3) The relative independence of individuals, competition for survival, and the atomization of society. (4) Relatively stable in overall terms.		

It is a possible system of rules but operates irregularly because it is constantly disturbed. This state is just like a broken Rubik’s cube, always hoping to return to its regular state, but that goal is difficult to achieve. So, it is named a “Rubik’s cube society.” The Rubik’s cube society is generally an egalitarian society formed by different social groups, not in the full sense of “equality for all,” but in the sense of emphasizing the principle of sovereign equality of international rules, which itself does not directly control the internal structure of the Rubik’s cube. The Rugby society is also one of the constituent types of the Rubik’s cube society, with the letter compensating for the inequality of the Rugby society through a flow of capital, human resources, production materials and means of living between the various Rubik’s cubes. The rich class of a Rugby society can be ensured of their interests and social status through capital control and technological monopoly while passing inequality to other modules through the Rubik’s cube. Since the Rubik’s cube or the magic sphere of a society itself cannot effectively stop the transmission or penetration of inequality, it thus can lead to an occurrence of local wars, poverty, environmental degradation, etc. However, it can also be improved by complementary other modules, such as gaining support and relief from humanitarian organizations, and minimizing the occurrence of large-scale disasters. A Rugby-type society may form a relatively stable social structure locally in the magic sphere module. However, it cannot form a Rugby-type social system globally. Table 1 above compares a Rubik’s cube society with a Rugby society.

The social transformation theory presupposes the affirmation that “economic system reforms provide a strong impetus for economic development and social structural transformation.” (Li, 2014) This is not problematic if history is viewed in a cut-off manner. Since the reform and opening-up policy began in the 1980s, China has achieved remarkable success in the market-oriented economic reform, which has led to enormous changes in the social structure. But we do not go deep into history here. The focus of the theory of social structural transformation is to change the state of social structure so that it forms an ideal Rugby-shaped society. Some scholars point out that this is a model of society imitating a developed country such as the U.S.A. “The Rugby-shaped society is the biggest lie bequeathed by colonialism to the contemporary world... The developed countries have relied on the colonial system by successfully using underdeveloped and developing countries and regions as stepping stones to formulate their own so-called Rugby-shaped societies. A Rugby-shaped social structure is of and for itself. Yet, in reality, the lower middle class, which maintained a decent life as the middle class under a Rugby-shaped social structure, would not disappear out of thin air but would be successfully transferred to the underdeveloped and developing countries and regions, along with the low-end industries.” (Huang, 2017) This is another reminder that the transformation of China’s social structure cannot be separated from the global social system. If Mr. Huang’s judgment is correct, the middle class (middle-income earners) in China’s social structural transformation is formed by the global social system’s low-and middle-income classes, not by China’s domestic social policy of “adjusting the high to increase the low.” Since 2012, China has been experiencing a slowdown in economic growth and has entered a “new normal” state. How to cross the “middle-income trap” has become another challenge, and will the change in economic development affect

the construction of a Rugby-shaped society? In the construction of a Rugby society, how can the advantages of the social organization of a Rugby society be effectively utilized while avoiding the possible unconventional grouping pattern of a cellular society? Moreover, how can the umbrella social relationship between government and enterprises be handled?

### **THE SUPER STABILITY OF THE RUBIK'S CUBE SOCIETY**

The Rugby-shaped society is based on a social class structure that is marked by a majority of the middle class and is held in high esteem because of its super-stable characteristics, confirmed by practice in developed countries and the developed regions in China. Such a presupposition seems to be based on practice, so it is widely praised in theory and has, as an official social policy of the Chinese state, guided the theoretical and social opinions.

The stratified structure is mainly based on the core of occupational income, supplemented by the interlocking power of social resource domination and compulsory administrative distribution. The middle class is a group of people dependent on the capital of the big capitalists and subordinate to the system that maintains the absolute power of capital. This group may also own some assets and aspire to become big capitalists. However, most depend on wage income for their survival and make limited capital accumulation through only wage balance. At both ends of the Rugby-shaped structure are the two extremes of the society: the absolute proletarians and the big capitalists. The former do not possess any ability and condition to shake the whole social system. At the same time, the big capitalists control the whole economic capital and power for social resources, unwilling to break the social structure pattern favorable to them. Thus middle class lives in the hope of becoming big capitalists and in a feeling of superiority of despising the absolute proletarians, herein lies the secret of the super stability of a Rugby-shaped society.

The global society created and formed by relying on modern technology is characterized by convenient transportation, easy information exchange and sufficient energy utilization capacity for systematic material production. The unprecedented systematization of human society has created conditions for forming a Rubik's cube (or magic sphere) society. Relying on the nation-state system since modern times to become more closely linked as a whole, the mutual construction of power, economic complementarity, social interconnection, mutual cultural beauty and mutual ecological enjoyment have become the potential lifetime value that human beings pursue. This state sovereignty-led egalitarian social form does not depend upon absolute egalitarianism or revolutionary communism. But this social form is gradually formed during the evolution of human society due to power games, economic division of labor, social organization, cultural intermingling and ecological balance.

In the Rubik's cube society, the global society can be divided into four layers: first, the primary basic form of the society based on individuals and families. This type of society is mainly composed of kinship relationships, based on blood or pseudo-blood relationships, and has a hierarchical structure. It mainly meets the individual needs of human beings in their quasi-natural state, including the right to live, life ideals, ethical emotions, aesthetic personality, etc. The individual needs to have atomized characteristics, advocate the spirit of liberalism and uphold the principle of basic human rights. Secondly, local social organizations are formed based on clan, family, community, race, nation and enterprise. It promotes a geographically-based social network that works through cultural reciprocity. Such a society is sustained by "trust," which reduces the costs associated with contractual relationships, and instead, contributes to building mutual trust in a social network where individuals maintain relationships with familiar people based on trust. Blood, kinship, emotion, religion, interest values, the professional division of labor, etc., may become the bond for social grouping. Thirdly, the strong state-based contractual supra-social organizational form meets the more complex human social needs, in the forms of various international organizations, political parties, military organizations, transnational economic organizations, international cultural organizations, and world religious organizations, etc. The strong state-based contractual supra-social organizations are the basic social modules of Rubik's cube societies, with tightly organized institutions maintained through a system of written laws and rules and institutions for coercive violence.

Each Rubik's cube society enjoys relative independence from each other and is, at the same time, mutually constrained through social rationality. Using military violence is an extreme means of sustaining its interests, while in most cases, symbiotic groups are formed through contracts. Individuals and families in the primary form of society, as well as localized regional social organizations, are subordinated to supra-social organizations such as the state by which they are governed, and when necessary, social organizations at higher levels form patronage relationships with members of the lower levels of society. In this sense, the umbrella form of cellular social organizations prevails, while the internal organizational principles are variable and indefinite, formed by a combination of various types of relationships and conditions. Fourthly, the Rubik's Cube society is based on the global community and represents an advanced form of international society, with the nation as its core. The nation is not the only form that maintains the global community but is one of the constituent modules of the Rubik's Cube society, which forms interconnected entities with various transnational corporations, political parties, religious groups, and enterprises, under the common elements of social structure. These social structure elements are similar to the "formula" in the Rubik's Cube, which organizes the operation of the global society through the combination of these corner blocks, forming a mutual relationship, no longer independent, but becoming an indivisible part. These hidden social structural elements make the Rubik's Cube society operate more stably. Kinship, territoriality, ethnicity, race, enterprise, unit, and nation will form the corner blocks of this Rubik's Cube society, with language, technology, and currency serving as the lubricants between the corner blocks. The Rubik's Cube society is eternal in motion in what seems like a static whole, with everyone seemingly being particles or electrons in the sphere, moving and changing under various physical forces. This societal force maintains the movement of the Rubik's Cube society.

Among them, national sovereignty interests are the first and foremost core element that sustains the global social structure. The sovereignty of established territories, territorial waters, airspace and other spaces, and the interest claims based on them, are central to maintaining the stability of the magic sphere society. Religious beliefs, national sentiments, ethnic commonalities and universal values may become tools of political mobilization to sustain interest claims. Military violence may be used when necessary to obtain greater collective interest claims. Although religious, ethnic, racial and value conflicts have continued throughout thousands of years of human history, they have always given way to rights of various kinds. Thus, the stability of a Rubik's cube society does not depend on a majority in the hierarchical structure but on the equilibrium of a game between the modules of the Rubik's cube society.

Moreover, in a global society, no supranational mega-capitalists are formed. But the capital owned by these capital oligarchs represents only the interest groups or state organizations in which they are located. In a human society with a nearly infinite base, the material capital owned by the capital oligarchs is not personal but belong to their social organizations, such as enterprises. When capital accumulation approaches infinity, the individual becomes only the symbolic value of capital, i.e. symbolic without substance. Thus, there is no such a thing as a class of the very rich in a global society. The elements that maintain the stability of the magic sphere society are not only interest claims. In primary social forms such as individuals and families, the ethical sentiments of human biological instincts have super-interest and are the ethical and moral roots of the universal stability of human society, which can, to a certain extent, prevent the very poor from losing their basic human rights. The sheltering relationships formed by the umbrella cellular society in regional social organizations will also help establish different degrees of the social security system, religious ethics, national sentiment, and the universal value of mutual support and benefit which together can effectively maintain the basic human rights of the bottom level of a society and avoid or prevent the existence of a large number of absolute proletarians. And the so-called absolute proletarians in a Rugby-shaped society are a relative minority, and not an absolute minority.

Now let us look at the case of the Xijiang Qianhu Miao Village. This village is located in in Leishan County of Guizhou Province in Southwest China's Yun-Gui plateau. It has existed for hundreds, if not, thousands of years, and its social structure has evolved in a cumulative manner. After settling in the mountainous areas of the Yun-Gui plateau, the Xijiang Qianhu Miao Village mainly engaged in hunting and terrace farming while adopting a patrilineal kinship family system, with father-son naming conventions that expanded to a larger ethnic kinship system and an extended clan structure consisting of

several blood-related families living together as a “*gu-she*” (鼓社), a quasi-kinship regional social organization. The *gu-she* system had various social functions, such as organizing production activities, including the opening ceremony of the seed-growing season, ancestral ceremonies, and regulating social relationships, such as familial conflicts and marriage relationships.

Building on this foundation, the *gu-she* system developed “*gu-zang-tou*” (鼓藏头), in which families rotated leadership through inheritance and succession or ceding to form a larger, quasi-blood-related community organization, which conducted ancestral worship together, allowing the *gu-zang-tou* family lineage to be passed down. Late in the Qing Dynasty, the society organized and participated in large military actions, such as the Zhang Xiumei Uprising. This type of social organization primarily based on blood and geographical ties. After the Ming and Qing dynasties, the Chinese government gradually gained influence in the Xijiang Qianhu Miao Village. The Miao people’s families and clans were influenced by the Han official’s family relationships and Han clan systems, and reforms took place based on the Han surname family clan system. Family clans, represented by the Miao naming system preserved to this day, were registered in lists for the purpose of dividing land and assigning taxes. Eventually, eight major family surnames have emerged, among which the village of Ying Shang has become part of the village, absorbing businessmen, foreign officials, and immigrants into the Xijiang community.

The Miao villages hold the *gu-zang festival* (鼓藏节) to worship their ancestors and pay tribute to their cultural hero, Chi You (蚩尤), thereby forging a strong Miao cultural identity that surpassed family and clan ties, culminating in a blood-kinship-designed Miao cultural identity. The Maple and Butterfly Mothers have been widely embraced by the Miao population, forming the basis of their shared cultural identity with outside Miao communities. In modern times, as Western colonialism invaded East Asian nations, the Miao people inevitably became a part of the Chinese nation as a whole, participating in the struggles against colonization and aggression. The Xijiang Qianhu Miao Village became swept up in world history on a larger scale, with the interests of the country’s fate and the ethnic development dominating the village, with the village community blending into the national and ethnic communities.

As Xijiang Qianhu Miao Village became more integrated with globalization, the villagers immersed themselves in contemporary society and walked out of the village to work in southeastern coastal cities, involving themselves in the global industrial system. In varying degrees, the village is exposed to national welfare, international capital, and social capital, leading each family to become a part of the global community. The modern information industry deepens the global integration of Xijiang Qianhu Miao Village.

This case of Xijiang Qianhu Miao Village demonstrates that the ancient village formed blood-related social organizations, such as *gu-she*, *gu-zang-tou*, and its relatives, which are sustained by rituals such as *gu-zang-tou* and opening ceremony of the seed-growing season. It also witnessed its participation in military activities beyond the village, and profound influence by the government system since the Ming and Qing dynasties. In the modern era of nationalization and globalization, the village further immersed itself in the national and global systems, undergoing a process of modernization. Advanced technology, such as information and network technologies, unified the Miao language, festivals, the father-son naming system, the *Li Lao system* (理老制), and the *Gu Zang Tou* system, which came together with national, social, and market systems.

The Xijiang Qianhu Miao Village comprises both family-related and mixed quasi-family-related social organizations, intertwined with the Miao clan system since the Ming and Qing dynasties and later incorporated into the national system. The village gained more substantial integration with nationalization and globalization since the establishment of the country and the reform and opening policy. It underwent modernization as it became more deeply involved in information and network technologies, and Xijiang Qianhu Miao Village has become a global community that is locally coherent, founded on blood and geographical ties, Miao and Chinese ethnic identities and functions. Modern tourism in Xijiang Qianhu Miao Villages caters to global markets, with complementarities with other markets from both inside and outside of China, and in line with the agricultural and hunting economy of the village.



## CONCLUSION

The Rubik's cube society is neither an ideal cosmopolitan nor a religious Elysium but an organic human social system. Such a social system has natural properties and builds sociality based on human nature. It is neither a divine creation nor a self-perpetuating biological individual but a product of the rational creation of human sociality. The super-stability of the Rubik's cube ball society is not a natural formation but the result of the game equilibrium among social groups. The stability maintained by military violence is an extreme form of transience. At the same time, the moral value system of mutual benefit and mutual assistance of social organizations surpasses ethnic communities in nature, allowing the global society to avoid war to the maximum possible extent and keep the peace for a long time.

Above the state, a globally organized political party with a core value system will restructure the operation of the global Rubik's Cube society, thereby undertaking a global social reconstruction and establishing a community of shared human destiny. Rubik's cube society may be more hyper-stable, and the force of non-occupational factors on social stability should be emphasized.

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