

The Island Traffic to the Construction of Marine Society on the Sight of Media

Huirong Wang

College of Marine Culture and Law, JIMEI University, China
152323815@qq.com

Zhenrui Lin

College of Marine Culture and Law, JIMEI University, China
linzhenrui@163.com

Publication Information:

Received 2 April 2022, Accepted 17 April 2022, Available online 30 June 2022

DOI: 10.21463/jmic.2022.11.1.05

Abstract

From the perspective of media, this paper aims to study how Island traffic constructs a modern marine society. Using the research paradigm of social definition, the paper investigates the spatial production and interpersonal reconstruction of the port shore system centered on the traffic network of Xiamen ferry traffic, seawall traffic, roundabout road and Wutong wharf. It is found that island traffic connects the interaction between ocean and land and creates the meaning of a new island; Island traffic links up the emotional relationship with Taiwan to create the political implication and social connotation of marine culture; Island traffic constructs the local spiritual production of marine culture for the world cultural heritage. The important conclusion of the study is that as an important medium of marine society, the essence of island traffic lies in the reproduction and reconstruction of marine society between physical traffic, cultural tourism space and virtual space through human feelings.

Keywords

Island traffic, Social-media, Marine society, Xiamen

Introduction

The modern marine society research has obvious study gaps now, which loses the focus on the materialistic media, such as the "three dimensional traffics", the "Landscape traffic", the "Sea-crossing Bridge", the "Digital navigation and location system", and so on. These materialistic media have constructed a new marine society and marine knowledge system through awakening the people's new consciousness about the island and ocean.

In classical Latin, medium means an "intermediate" entity or state. In the middle ages, it means "*connecting the real world with the possible world*". Since the end of the 17th century, the relationship between media and communication began to

be established, and the term "media and communication tools" (Coulet, 2005:1) began to develop by leaps and bounds. For the media of communication, people are mostly limited to the mass media and ignore the physical space. "The media is nothing special. We look at the media of light, we listen to the media of time, we communicate in the media of language, and we trade in the media of money," said Seel's definition of media reveals (Seel, 2008:215) that an important feature of media is that media connection creates a new existence and a new relationship. Space is the new existence and new relationship. With the increasing development of new media, the significance of physical space is not weakened. On the contrary, it blends with virtual space unprecedentedly, forming a more complex urban landscape. The specific scene of physical space not only provides a platform for people to carry out public communication, but also constructs the collective memory and sense of place of urban residents. This physical medium embedded in the scene of daily life is of irreplaceable significance to urban life. Urban communication attempts to open up more aspects of the media, and puts forward a new way of writing, that is, the focus of media practice is not only what people do with the media, but also what the media makes people do, what kind of communication form has been formed, and what kind of changes have been produced. From this perspective, the media has become the basic element to constitute and promote human practice (Huang, 2015). Therefore, the idea of regarding cities as media and communication as the way of human existence forms a contrast with structural functionalism in urban research, and urban traffic is regarded as a social composition in media (Sun, 2018). So on, the paper aims to reveal that how does the island traffic presents its nature materialistic social-media function that contacting people's social space.

The Literature

Media; city traffic; urban communication

By combing the literature with media, city traffic, urban communication as the main keywords, this paper discusses the research results and dynamics of today's urban communication theory, based on the perspective of urbanization and globalization sweeping the world, and based on the practical experience of China's urban traffic, examines the form of city communication in the marine society.

1. Urban communication and media

The relationship between urban and communication originates from the Chicago school, one of the important sources of contemporary communication thought, such as the role of news and newspapers in the city anchored in the Chicago urban research conducted by Robert Park and Louis Wirth, and then extends the relationship between media and society (Xie, 2015). The relationship between media and city is the basis for Chicago school to construct traditional "communication". The "faithfulness" of the newspaper is the representation of the "faithfulness" of the newspaper and the mainstream of the world (McQuire, 2013). It means that the city is the pre-existing objective world, the newspaper is the tool to reproduce the city, and the newspaper is external to the city. First there is the city, and then to the mass media (newspaper). The mass media is the representation and reproduction of the city (objective world). The city and the mass media are separated, the city is the first and the media is the second. The city is the overall structure, and the mass media is the integration tool to maintain the overall structure. For the effect of media content and the influence of media form, mainstream communication focuses on mass media content and the effect of mass media use; the critical theories absorbed by mainstream communication are mostly limited to the framework of modernity, based on the cultural category of printing and early electronic media (Xie, 2015).

Under the tide of global informatization, mainstream communication urgently needs to seek new breakthroughs to deal with the new era and new pattern. Recently, China's communication research has called for the "city" as the starting point through the evolution of human civilization, and the research on the innovative paradigm of communication to reconstruct the relationship between communication and human beings from the level of human "being". Kitekan believes that the city is a medium for aggregating multiple networks, so the city is the media. McQuire pointed out: the media is completely embedded in the city, so the city is the media (Massey et al., 2009:123). The physical public space in the city is a place where strangers who are close to each other but unfamiliar meet multiple times (Xie, 2015). In the encounter between people, whether it is material communication or spiritual communication, communication always happens quietly. As a place where people gather, the city has become a container for carrying people, making the urban space a cultural scene – therefore the city wall as a boundary in ancient times is no longer there now, but here is still a transparent barrier. In its environment, the city not only plays the role of releasing information, but also gathers natural and geographical elements to connect the relationship between people and between people and nature (Norbershuz, 2010).

When it comes to the relationship between communication and city, the usual thinking is to pay attention to how the content transmitted by the media affects people's cognition of the city, but the media itself is obscured. In fact, it is the material media in the city itself that shapes the urban experience and opens up a new scene for people to meet the city, thus changing human cognition of themselves and the world (Sun, 2016). Especially with the development of image technology, McGuire put forward the concept of "media city". Media and cities have formed a new embedded relationship, and we can no longer separate media from urban reality. Media and cities are embedded into each other through urban landscape in the wave of globalization, informatization and urbanization (Sun, 2018); the virtual space of urban communication has also been paid more and more attention. The traffic system constructs the material form by realizing the cross regional flow of people. And under the connection of mobile network, it is reproduced in the virtual space by the entity through a personal node. The body carrying mobile terminals has been greatly expanded and extended freely. Through the information network structure integrated into buildings and urban space, a new city was born. "My biological body is integrated with the city; the city itself has not only become the field of my networked cognitive system, but also – more importantly – the spatial and material embodiment of this system." Physical space and virtual space are infiltrating and embedding each other in various ways, so that communication and architecture in two parallel worlds will inevitably be entangled. This typical scene of space embedding is a city fully penetrated by new communication technologies (Sun, 2019) .

2. Urban traffic and media

"Traffic" and "communication" have the same root and origin in history. Williams (1976) once said that in the period of vigorous development of roads, canals and railways, communication is a common abstract term, representing these communication and transmission devices (Williams, 1976). Peters discovered the phenomenon in American language in the 19th century – *the passage of trains on "steam transmission"* (Peters, 1999:7–8). James Carey pointed out that "communication" was first used to refer to both traffic and message transmission, because the movement of early messages depended on bipedal, horseback or rail traffic. Dating back to ancient Greece, at that time, the traffic built by roads and sea routes with various forms of communication such as language, public communication and writing constituted the city-state civilization. Although the word "communication" did not appear at that time, the relationship between traffic and communication was bound up with the city-state civilization at that time. Then the emergence of telegraph completely ended the identity of communication and traffic, and the concepts of communication and traffic

were separated from each other (Carey, 1989:203). However, today, more and more scholars realize that traffic and communication are not really separated. They provide support to each other from beginning to end (Morley, 2011). Even today's network communication is still inseparable from a certain traffic material foundation, such as high-speed rail and communication coverage on aircraft. On the other hand, the smooth operation of traffic is inseparable from the dissemination of symbols (Packer, 2006), which has an important constructive aspect (Sterne, 2006) and changes people's way of life and concept of life (Zhang, 2019). Therefore, traffic is the skeleton of urban network construction. Whether it is radial traffic network, horizontal and vertical well shaped traffic network, or circular traffic network, it connects the flow of people in the city through the main traffic artery and drives interpersonal communication and cultural communication. Human walking and traffic are one of the forms of communication in urban activities.

Traffic is the most important communication system, including architectural design, urban planning and street layout that all involving convenience, smoothness and other communicability (Sun, 2018). It breaks isolation and closure in mobile sharing and establishes new social relations. Although the traffic networks of all cities are the same, composed of roads, bridges, railways and routes, they have their own different meanings and carry the cultural connotation of their respective regions. Thus, the significance of place and locality is highlighted. The significance of "place" to human life is by no means simply providing a material place for survival, but also a more complex spiritual connection. When people live in a local city, they will inevitably absorb the locality of the city in communication and sharing and become a walking cultural disseminator. The spiritual connection between "place" and human beings includes: providing a personal identity, a feeling of "who we are"; establish a sense of community and become a sense of belonging of a large collective; give us a sense of past and future (sense of time), a sense of place behind us and in front of us; Give a feeling at home, a sense of comfort (Orum and Chen, 2005). So, traffic, urban space and virtual media are equally important. They are all media and are practicing urban communication (Sun, 2013).

Research hypothesis, methods and objectives

The identity between the social media of island traffic and the construction of Marine Society

In this paper, we present a case study method to establish three research dimensions: the first dimension is how does Island traffic couple the marine and land to create a new island's meaning? The second dimension is how does island traffic generate the special political implication and social identity? The third dimension is how does island traffic hook the World Cultural Heritage to inspiring the marine culture's local spirit? In this paper, we choose Xiamen city as the case because it is a famous international travel city which has special and important geographical and political value. We choose Xiamen city's four types of core pore-shore traffic system, such as the ferry traffic, the round-the-island trunk traffic, the channel wharf and the seawall traffic as the research object. The materials and data are gathered from comments of the internet, the questionnaire and depth interview.

According to the social media characteristics of urban traffic and the main research objectives and directions, this study sets up the frame of social media analysis of island traffic, including three first-class indicators and three-dimensional research projects, that is, "taking material communication", "spiritual communication" and "the presentation of virtual space" as the first-class indicators respectively; The three dimensions are "function", "value" and "sociality". At the same time, under each primary index, after the correction of the pre survey results, different quantities of secondary indicators are set respectively. The secondary indicators of each block have their corresponding dimensions. (See Table 1) This survey outline is semi-structured, that is, it is not only the main framework of the questionnaire, but also the question outline of the open-ended in-depth interview.

In this study, four unique local island traffic in Xiamen, including Xiamen seawall, Xiagu route, Huandao Avenue and Xiajin route, were investigated. A total of 200 questionnaires were distributed through the combination of network distribution and street random sampling, and 176 valid questionnaires were recovered. The validity of the survey met the basic requirements; Through the snowball method, 8 people were interviewed in depth, including government officials, citizens, tourists, researchers, social observers, street random interviewers, etc.; Collect 70 relevant comments through the official culture and tourism network and the topic area related to social media. After comprehensively analyzing and refining the data and materials collected from the survey, the research paradigm of society defined is used to find the research findings and laws, and finally put forward the theoretical summary.

Table 1. The frame of social media analysis of island traffic

Dimensions Primary Index	Function	Value	Sociality
Material communication of island traffic	<ol style="list-style-type: none"> 1. Government planning 2. Traffic efficiency (observe traffic jam, traffic flow, etc.) 3. Regional promotion 	<ol style="list-style-type: none"> 1. Is there definitely a need for construction? 2. Do you accept the beauty of construction? 3. Are you concerned about your contribution to your personal interests? 	<ol style="list-style-type: none"> 1. Do you want to experience it very much or often? 2. Do you take it as a priority to experience with your friends?
Spiritual communication of island traffic	<ol style="list-style-type: none"> 1. Feels the quality of life is very high because of it 2. Feels very happy to live in this city because of it 3. Gains more wealth accumulation because of it 	<ol style="list-style-type: none"> 1. There are rich memories about it 2. About it, there is a sense of pride or beautiful imagination of personal life 3. Have high expectations for its function improvement 4. I have been very disappointed with it 	<ol style="list-style-type: none"> 1. It can arouse the thinking or imagination of real life 2. It can arouse the thinking and understanding of the external world 3. Have had the experience of building close relationships with others because of it 4. I've had a bad experience with it
Presentation of island traffic in virtual space	<ol style="list-style-type: none"> 1. There are rich and detailed introductions on the official website 2. Topics about it on social media can often liven up the atmosphere or cause discussion 3. The navigation system and other network platforms have clear navigation functions 	<ol style="list-style-type: none"> 1. Its introduction on the official website has an attractive story 2. It is often used as the narrative background or carrier on social media 3. Comments on social media are often full of criticism 	<ol style="list-style-type: none"> 1. Social media comments have strong positive evaluation orientation 2. Form a stable social discussion group guided by it 3. It is often used in social media comments to express personal feelings or opinions

Research paradigm

Taking the social media characteristics of Xiamen Island traffic as the definition paradigm

Weber's research thought advocates the paradigm of social definition, emphasizes the subjective nature of social phenomena, and holds that some social phenomena (such as state, system, class, etc.) are not tangible entities, they are established by people's subjective definition, so social phenomena cannot be separated from individual motivation, attitude and behavior. This is also the main point of individualism methodology. The paradigm of social definition emphasizes the study of how people establish and act in society at the micro level. This paper just uses the social definition paradigm to study the meaning production mechanism of Xiamen Island traffic, and refines the theoretical significance and value hidden in the real society with personal observation and experience at the micro level. The construction characteristics of Xiamen Island traffic on marine society are mainly reflected in four aspects.

1. Land traffic of Xiamen seawall and the breeding of marine spirit

Gaoji seawall is the first long seawall across the sea in China. It was built on June 17, 1953. It is the only channel between Xiamen Island and Jimei District on the peninsula. It has fundamentally changed the pattern of isolated islands in Xiamen. Gaoji seawall road is not only the first channel connecting Xiamen Island and land, but also drives the economic development of Xiamen. The "seawall spirit" shown in its construction process has become the unique local cultural heritage of Xiamen. The builders who built Gaoji seawall in those years were known as the pioneers of the "seawall spirit" of "moving mountains and reclaiming the sea". With the gradual development of sea and land traffic in Xiamen, Xiamen seawall has become an important landmark with urban historical and cultural memory, and the "Xiamen seawall Memorial Park" has been established. A few years later, with the opening of the first subway line in Xiamen, the ground section of the subway line along the Xiamen seawall became "China's first maritime land fall", and thus rapidly developed into a popular punch in place for cultural tourism. In the heated discussion of netizens, the traffic line was compared with the famous island sightseeing hotspots all over the world. The development and changes of this island traffic make the local cultural attribute of Xiamen's first island traffic far exceed its material and economic functional value and nurture the concept of island traffic into the common image and cognition of modern "ocean spirit" without exception. Xiamen seawall is synonymous with "Conquest", "opening up", "leapfrog development" and "romantic life" in the discourse system of the people. It is closely connected with the rapid economic development of China's reform and opening up for 40 years and people's reform courage to create a better life. It has also gradually solidified into an important cultural symbol of China facing the sea and going to the world.

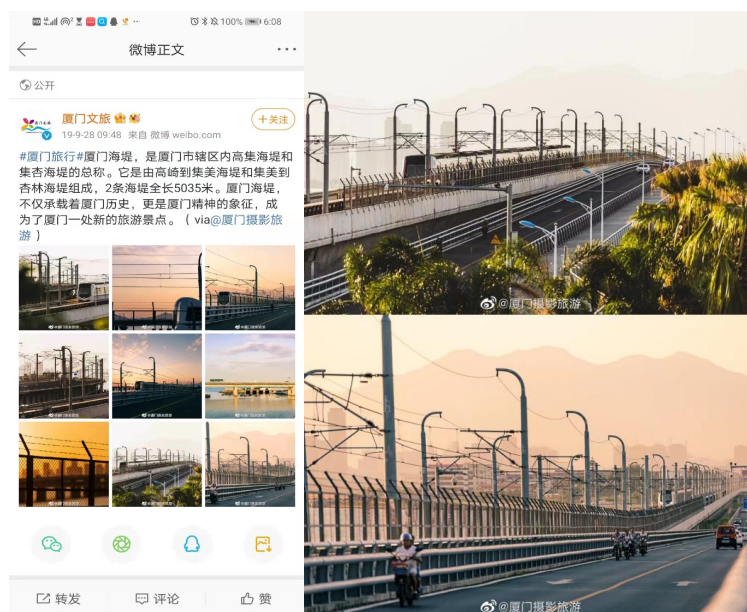


Fig 1. Display and comments on Xiamen seawall on social media.¹

2. The connection between the local spirit and the marine world cultural heritage in Xiamen-Gulangyu island route

Xiamen-Gulangyu island route is abbreviated *Xiagu route*, which is the only route between Xiamen ferry terminal and the world-famous cultural heritage "Gulangyu" outlying island in Xiamen at home and abroad. It is located at No. 15 Lujiang Road, Siming District, Xiamen City, Fujian Province. Only a 600-meter-wide Lujiang River which separates Gulangyu from

Xiamen Island is the main port entering Gulangyu. The ferry can reach it in 4.5 minutes. With a history of 83 years, Xiagu strait route is an important window for traffic and tourism in Xiamen special zone, with an average annual passenger volume of more than 20 million people. From the name of the traffic line to the way of traffic control, Xiagu route has made a clear geographical boundary division between Gulangyu Island and Xiamen Island with deep local characteristics. Xiagu route connects the offshore physical space between the outlying island and the main island, but it is completely isolated from the external modern traffic mode, and only allows personnel to arrive through the unique maritime traffic line. Therefore, Gulangyu Island has been shaped into a cultural geographical space known as the "sea reception hall", and the awareness of "island" has strengthened people's worldwide imagination of marine historical and cultural heritage due to the separation of "ocean" on this route. This is an important cultural island for people to experience the world heritage of Gulangyu Island in just a few minutes. People's moment of stability through the route has also made Xiamen, one of the five major ports of trade leading to the world in Chinese history, aware and precipitates the local spirit. This special "spiritual communication" has been further spread and exchanged in the online world, and extended to the imagination and interpretation of Xiamen Gulangyu by the external population. Thus, the coming and going of *Xiagu route*, a maritime traffic line, has generated a rich and diverse form of marine social communication under the synthesis of the real and virtual world.

3. Sightseeing culture of Island Ring Boulevard and reconstruction of marine culture

Island ring Boulevard is one of the main scenic tourist roads around the sea in Xiamen. The construction of Island ring Boulevard has always pursued the purpose of "seeing the sea near the sea and leaving the most beautiful beach to the people", just like some are close to the mountain and the sea, some build bridges across the sea, and some drill holes through stones. The construction has a high starting point and strict standards, which fully reflects the characteristics of subtropical scenery. However, the great difference between the coastal tourism roads similar to those in other regions is that the cultural cognition and image of Xiamen island ring road itself also break through the functional value of traffic itself, but lies in its special slogan, that is, the large slogan of "one country, two systems, unify China" standing on the beach of Huangcuo. It is the principle and guiding ideology for solving the Taiwan issue advocated by Deng Xiaoping, the proletarian revolutionist of the older generation, and shows the wisdom of the Chinese nation towards reunification. For the social value of Island ring Boulevard, this slogan is to emotionally establish the walking cultural spirit of people on both sides of the Strait's expectation and proximity to each other. The visual experience of Xiamen's cross-strait tourism lies not only in its specific marine scenery and culture, but also in its intuitive cross-strait tourism experience. In particular, since January 29, 1987, Xiamen people's government and Jinmen county government have jointly hosted the activity of "setting off fireworks and celebrating the New Year". This practice has lasted for 35 years, making the emotional connection between the people on both sides of the Strait closer. The slogan of "one country, two systems, reunification of China" on Island ring Boulevard reconstructs the cultural landscape of people visiting Xiamen. The cultural image it represents is not Xiamen itself, but the possibility of realizing the dialogue and bridging of the two political landscapes in the spiritual exchanges between the people on both sides of the Strait. Therefore, standing under or passing through the big slogan of Island ring Boulevard, the sightseeing tourists are not looking at the Xiamen sea area, but the cultural imagination of Kinmen, Taiwan, which is closest to the mainland – looking forward to the future picture of reunion of separated compatriots for decades. As Wu Bo Xiong said:

"On November 21, 2000, KMT Vice Chairman Wu Bo Xiong came to Huangcuo seaside. Under the large slogan of "one country, two systems, unify China", Wu Boxing said that the reunification of China is the wish of the people on both sides of the Strait. After reunification in the future, we can have breakfast in Taipei, take the opportunity to arrive at Xiamen International Airport, transfer to the expressway, and have dinner in our hometown at noon."²



Fig 2. New year's fireworks are set off on both sides of the Xiamen Jinmen waterway.³



Fig 3. Map of Xiamen facing Jinmen.⁴

4. The political emotion of Xiamen-Jinmen route and the construction of national identity in the Strait

Compared with the political significance of the slogan on Island ring Boulevard and the outline of the cultural picture, the Xiamen-Jinmen route is an important maritime route that directly connects the feelings of the people on both sides of the Strait and establishes exchanges between ethnic compatriots on both sides of the Strait. The unique historical meaning of Xiamen's "five links wharf" and its Xiamen-Jinmen special line is not only an important resource of cultural tourism industry, but also a special construction force of ocean political society. Because of special historical reasons, the barrier of Fujian-Taiwan Relations is formed by the Strait, but the bridging of Fujian-Taiwan Relations is also gradually expressed and promoted by the Strait. Through this route, the people on both sides of the Strait come out from the time and space separated from each other for 50 years, slowly approach each other, arouse the historical memory of the common nation, and constantly enhance mutual understanding and harmonious feelings. Therefore, the "Strait route" provides a just buffer time and space, and also evokes the infinite memories and feelings of the people on both sides of the Strait. The vastness of the ocean represents the cultural imagination of "inclusiveness", "vastness" and "profundity". From another level, it also shows the emotional expectations of the people on both sides of the strait for political dialogue and political exchanges. This phenomenon is everywhere contained in the comments or literary works published by the people on both sides of the Strait in various media. The Strait traffic of Xiamen-Jinmen route has become an important medium and construction force for people's spiritual communication at the Country and national level. It is a special island-traffic political and cultural line that no country in the world has.

The research results and theory discussion

The essential process of island traffic to the construction of Marine Society

In coastal cities, "island traffic" is a very important and diversified urban media. "Island" is an image discourse representing separation and fragmentation. However, due to the connection of island traffic, it outlines the social space outline of the island and constructs the network of modern marine society. From the study of the characteristics of Xiamen Island traffic as an important medium of marine society, we can find the important attributes and basic laws of island traffic as a social medium, that is, its essence is to complete the reproduction and reconstruction of marine society between physical traffic, cultural tourism space and virtual space through human feelings.

1. Island traffic as a media shapes the process of marine socialization

Social network is not only the extensive connection between urban material and capital through media (Internet of things or geographic network), but also the communication, interaction, coordination and cooperation between people (Social Network), as well as the cultural sharing and identity through symbols (meaning network). They are intertwined and closely related through human behavior. The shaping process of marine society is the form of social relations in different aspects, such as people / things, space / time, interaction / text and so on. Island traffic expands people's material circulation, including the input, output and flow of various materials and products. This flow process forms the circulation of intangible resources such as capital, resulting in people's movement, including people's walking and traffic. People produce new marine consciousness and perception in the process of logistics, the process of exchanging information into societies – this process is not limited to marine societies, but also radiates and includes inland societies – that is, information exchange in the form of symbols is mainly mediated by various media, especially in the network virtual space. On this basis, the formation of marine society further shapes the formation of marine cultural ecology, which has a profound impact on interpersonal communication and the creation and sharing of urban

meaningful life. The display of each marine social form focuses on the dissemination and availability of island traffics, that is, arousing the urban imagination that is to be achieved and reachable. At present, all kinds of communication texts of the image of cities or countries connected with the sea spare no effort to display and perform the island traffic, which is a full example.

2. Island traffic as a medium to establish urban marine knowledge system

City has never been a simple "economy". It is the space for the creation and storage of culture and the material carrier of communication. With the development of information technology and globalization in the world, our attention should be shifted from the economic value of cities in the industrial revolution to urban information and culture. In the physical space of the city, island traffic clearly divides the economic functions of different regions, such as food, entertainment, parks, landscapes, scenic spots, public areas, etc., and under the shaping of social power, capital and local forces, the economic and cultural values of each block generate different cultural cognition and values due to the convenience and particularity of traffic. It also forms the mining, interpretation and definition of marine resources, and then extends to the shaping of the urban political and economic spatial layout, such as the setting of real estate and business areas. M. Castells once described the new form of city under the paradigm of informationalism as "information city": *"due to the characteristics of the new society, that is, knowledge-based, organized around the network, and partially composed of mobility, information city is not a form, but a process, which is characterized by the structural domination of mobile space"* (Featherstone, 2009:71). Island traffic is the construction force of the marine knowledge system with the most visible and material power structure.

3. Island traffic as a medium establishes the logic of marine social integration

In the community based on heterogeneity and interdependence defined by Zimmer, social conflicts coordinate and identify with each other, which have potential integration. The society has a separate space with clear boundaries and an integrated social structure and culture. Under a high degree of spiritual unity, the society has a certain degree of integration (Sun, 2012). Island traffic, as a medium, not only completes the communication and integration of island cities at the material level, but also constructs the logic of social and cultural communication and integration. This spiritual connection and dialogue mechanism exist in the consciousness, implication and imagination of "ocean". Thus, it forms "a community generated in a 'heterogeneous value intensive' society with multiple beliefs" put forward by Fathers in the post-modern position. With a uniform definition of island traffic, "ocean" will "unify" and "integrate" the heterogeneous body which should respect the high complexity and variability of individual self and the cultural diversity in the 21st century, so as to form the social structure and social life under the common aesthetic feeling.

4. Island traffic as a medium is internalized into the homogeneity of marine society

McNeill believes that in the last 160 years, the fifth network, named "global network", is continuously taking shape, and urbanization is the remarkable feature of this period (McNeill and McNeill, 2011). The formation of the "fifth network" in human history is deeply "oceanic". The division of the functions of the world's cities also establishes the internal relationship of the world's cities. Without the concept of ocean, there would be no world city. From the perspective of the earth, land is one big "island after another", and the existence of island traffic is the significance of world connection. The deep relationship between the homogeneity of island traffic and marine society is reflected in the context of the current world connection. The marine traffic structure is the connector and lubricant of the relationship between the state and the nation at the level of cultural identity. The current "society" is a concept closely linked with the nation-state. It is a

cultural form and value system juxtaposed with the framework of the old cultural community under the broader and more complex global concentrated cultural form. Island traffic is an important medium to establish such a value system, and at the same time, it is internalized into the homogeneity of the world's marine society.

Conclusion

Island traffic has systematically linked the social form of the island from the original physical cities separated from each other. This linkage provides a new perspective and possibility for us to understand the problems of ocean and society. The city of island space, architectural design, street layout, and landscape texture and so on, not only involves the possibility and convenience of human mobility and communication, but also contains the cultural significance of city and marine society, reflecting the extension of physical space to marine space. Island traffic extends people's perceived "place" and "local" meaning to the ocean, which is in great contrast to the concept of "place" with clear location and place on land. This is because "ocean" is a vast, mobile and changeable existence. The significance of "place" in the ocean to human life is by no means simply providing a material place for survival; there are more complex spiritual connections. The physical and social orientation of the island is provided by the physical freedom, but it does not belong to the spiritual freedom of the individual. This is the most internal and close connection between island traffic and marine society. In this way, island traffic is one of the important Medias which help to construct the marine society's value system. So, we could open up a new angle of view to research the island traffic by taking it as the historic cultural heritage.

Endnotes

1. See: <https://m.weibo.cn/1690015640/4421433197194823>
2. See: <https://baike.so.com/doc/5347990-5583439.html>
3. See: https://m.sohu.com/a/293476985_480187?strategyid=00014
4. See: <https://map.baidu.com/@13146520.15,2794850.59,12z>

References

- Carey, J., 1989. *Communication as Culture: Essays on Media and Society*. MA: Unwin Hyma, Boston.
- Coulet, C., 2005. *Communication in ancient Greece*, Guangxi Normal University Press, Nanning. Translated by Deng, L. D.
- Featherstone, M., 2009. *Dispelling Culture Globalization, Postmodernism and Identity*. Peking University Press, Beijing. Translated by Yang, Y.D.
- Huang, D., 2015. Writing the history of new newspapers and periodicals (media): the change of paradigm. *Journalism & Communication*. 12:5–9.
- Massey, D., Allen, J. and Pryke, M., 2009. *A turbulent world: Mobile / fixed*. Qun Xue Publishing Co., Ltd, Taipei. Translated by Wang Z. H.
- McNeill, J.R. and McNeill, W.H., 2011. *Human Web: a bird's-eye view of world history*. Peking University Press, Beijing. Translated by Song B. J.
- McQuire, S., 2013. *Media City: Media, Architecture and Urban Space*. Jiangsu Education PRESS, Nanjing. Translated by Shao W. S.

- Morley, D., 2011. Communications and Transport: The Mobility of Information, People and Commodities. *Media, Culture & Society* 33(5): 12–17.
- Norbershuz, 2010. *From Place Spirit to Architectural Phenomenology*. Huazhong University of science and Technology Press. Wuhan. Translated by Shi Z. M.
- Orum, A. M. and Chen, X., 2005. *The world of cities – a comparative analysis and historical analysis of places*. Shanghai People's Publishing House, Shanghai. Translated by Zeng, M. and Ren, Y.
- Packer, J., 2006. Rethinking Dependency: New Relations of Traffics and Communication, In: Jeremy, P. & Craig, R. (Eds.). *Thinking with James Carey: Essays on Communication*. Peter Lang, New York, pp. 79–100.
- Peters, J. D., 1999. *Speaking into the Air: A History of the Idea of Communication*. University of Chicago Press, Chicago.
- Seel, M., 2008. Real Media and The Reality of Media, In: Media, Computer, Reality – Real Representation and New Media. China Social Sciences Press. Beijing. Translated by Sipier, K. and Sun, H. P.
- Sterne, J., 2006. Traffic and Communication: Together as You've Always Wanted Them, In: Craig, R. & Jeremy, P.(Eds.). *Thinking with James Carey: Essays on Communication*. Peter Lang, New York, pp. 117–135.
- Sun, W., 2012. Cities as media: Reinterpretation of the significance of communication. *Journalism Research* 112(2): 41–47.
- Sun, W., 2013. Communication: weaving relational networks – an analysis based on Urban Research. *Journalism Research* 119(3): 1–12.
- Sun, W., 2016. Media: the intermediary of meeting with the city. *Chinese Social Sciences Today*, 18 August.
- Sun, W., 2018. Research Approach and Theoretical Innovation of Urban Communication. *Modern communication. Journal of Communication University of China* 12: 29–40.
- Sun, W., 2019. New urban space-time in the mobile network era: communication and architecture from the perspective of communication. *Time + Architecture* (2): 10–13.
- Williams, R., 1976. *Keywords: A Vocabulary of Culture and Society*. Oxford University Press, New York.
- Xie, J., 2015. Trusting and Indicator System for Assessing Communicative Cities: A Study Based on Shanghai. *Journalism & Communication*. 7: 16–24.
- Zhang, Y., 2019. Global and local media: the spread of urban rail transit in Shanghai (1980–2010). *Chinese Journal of Journalism & Communication* 3: 6–23.