



## EDITORIAL

The current issue includes papers, which analyze the roots of transformations in various spheres: in the art of dance in the 20<sup>th</sup> and 21<sup>st</sup> centuries; in mass attitudes in the Nordic countries; in the model of management in China; and in the perception of the canonical philosophical texts.

In the paper *Philosophical Pursuits in Dance Practice of the 21<sup>st</sup> Century: Body Concepts*, Maria Kozeva & Galina Brandt stress that each time has its own dance culture with its own content, form, and ascribed meaning, and explore transformations in the art of dance in the 20<sup>th</sup> century in parallels with the philosophy of body. They explain the shifts in the form and content of the dance as radical change in understanding of the dancing body itself. The authors refer to the theories of prominent philosophers Friedrich Nietzsche, Sigmund Freud, Maurice Merleau-Ponty, Gilles Deleuze, Jean Baudrillard, and Michel Foucault who radically changed philosophical discourses concerning the nature of the body, conceiving it “as a dynamic existential unit participating in a socio-cultural context and subject to various influences and interactions”. Kozeva and Brandt argues that in modern dance originated in the USA the body is neither an ideal image for the expression of abstract humanistic ideas, “but rather that of a real person living in modern reality, trying to understand, define and express itself within this reality”. The authors observe several radical reforms in the art of dance in the 20<sup>th</sup> century, and conclude that today dance provides a body the freedom to express itself in every possible way.

Olga Iakimova in the paper *Exploring the Dynamics of Xenophobia in the Nordic Countries* notes that since the 1990s, xenophobic, deeply conservative, and extreme right-wing political movements have emerged as increasingly strong electoral forces in much of Europe. At the same time, the Nordic countries have a long reputation of the most tolerant countries in the world. Nevertheless, recently, xenophobic and anti-European parties has won a large share of the vote. At the same time, immigrants are widely perceived as an “outgroup”. Iakimova stresses that today xenophobia departs from the behavioral norms of civilized society, in which people are expected to relate with one another with respect and dignity, and raises a question: “Why do people engage in xenophobic behavior even in the world’s richest countries in times largely free of armed conflicts, natural disasters and poverty?” In the search for an answer, she observes various theories, which provide interpretations of xenophobia,

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explains the reasons to prefer the particular theory, and checks its relevance to the analysis of the roots of xenophobia in Nordic countries.

Larisa Piskunova & Lu Jia Jin in *Confucianism as the Axiological Basis for China's Management Model* reflect on the problem of organisational culture paying special attention to its socio-cultural and national factors. They explore the influence of Confucian and Neo-Confucian ideals and values as the basis of the Chinese intellectual tradition, practice of thought, and behavioural patterns over management models in contemporary China, and point out that "Chinese and Western management theorists actively explore the specificity of China's management model in terms of its spiritual foundations, social order and traditional economic life". The authors present the interpretation of the ethical-philosophical foundation of Confucianism, and analyze its role in the formation of the Chinese management model.

The main concern of Aireen Grace T. Andal in her paper *Decanonized Reading: Intellectual Humility and Mindfulness in Reading Canonical Philosophical Writings* is the canonization of philosophical thinkers (mostly Western ones), their ideologies, and texts. Such concern causes her to raise a question: "How should readers from different backgrounds renegotiate and locate their own identities relative to those of the canonical texts?" She means also that the readers and scholars of those texts should keep skeptical view on them. The author stresses that the understanding of culture, values, gender, sexuality, race, ethnicity, disability, colonial peripheries, etc. presented in canonical texts should not be taken for granted but "are highly in need of reexamination". From the author point of view, the non-Western philosophical texts should not be dismissed from the curriculum of the departments of philosophy. At the same time, as the problem cannot be solved by simply adding more texts, the author presents her own vision on what and why is to be done using examples from various universities' curriculum.

In the Book Review section, the critical observation of the book *Religious Complexity in the Public Sphere: Comparing Nordic Countries* (Inger Furseth, ed., Springer, 2017) is presented. In the review, the significant place of religion in people's lives is pointed out, and the types of the visibility of religion in the public space of the Nordic countries are discussed.

Discussions on the topics raised in the current issue will be continued in the subsequent issues of our journal, and new themes will be introduces. We welcome suggestions for thematic issues, debate sections, book reviews and other formats from readers and prospective authors and invite you to send us your reflections and ideas!

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Elena Stepanova,  
Editor-in-Chief