**face/面子(Miàn Zi)**

|  |  |  |
| --- | --- | --- |
| Final Remarks | WENG Naiqun, Stefano Della Torre | 31 May 2022 |

WENG Naiqun: In China's long social and cultural history, whether from historical records or cultural relics, there have been rich "masks" and the appearance of objects with the same symbolic meaning as "masks", as well as corresponding written records. In today's social and cultural life, especially in the folk celebrations of the New Year's Festival, as well as many religious ceremonies, the presentation of "masks" is often included.

From a semiotic point of view, "mask/persona" is a "materialized" expression of "face", that is, symbolism. It is a metaphysical representation of the social "role"," which Moss discusses. In this sense, "face" and "mask" intersect. The former presents "dignity" and "prestige" in social behavior, while the latter presents social "roles" in representation. The former is alive and has subjectivity, while the latter is a solid symbol prescribed by social culture.

Due to the word limit, it is not possible to discuss the interesting relationship between“mask”and“face”in the submitted text.

Stefano Della Torre: In European languages the word “face” has many meanings and uses, but the most interesting point is its relationship with the sphere of identity/dignity and the expression of feelings. As this expression could be sincere or not, ambiguity can arise, which can be found in the senses of the word “façade” (deriving from face). Then also the concept of “mask” can be usefully cited, as it helps very much to understand this point.