

***MARXIST SOCIOLOGY***

Indigenization, Internationalization and the Construction of the Academic System for Sociology with Chinese Characteristics ( II )

Transcending Westernization and Localization: Substance and Direction of the Construction of a Sociological Discourse with Chinese Characteristics in the New Era ..... *Hong Dayong* 1

**Abstract:** Sociology with Chinese characteristics in the New Era needs to be firm with its direction, responds to practical needs, adjusts its development strategy, pays attention to the construction of discourse and strengthens the influence of the discipline. The degree of maturity of a disciplinary discourse depends largely on the degree of the discipline's development. The construction of a sociological discourse with Chinese characteristics needs to recognize the difference and relationship between it and the localization of sociology in China, in order to transcend the dichotomy of westernization and localization of sociology. Guided by scientific thought, we should aim at promoting and guiding the development of sociology around the world, increasing its ability to respond to major issues, as well as increasing the influence of the Chinese sociological discourse. It is a long-term systematic effort to accelerate the construction of the sociological discourse with Chinese characteristics, encompassing a variety of projects, such as promoting the guiding ideology, academic system, education system, international exchanges and scholars' ability, etc.

From American Pragmatic Social Sciences to Social Sciences with Chinese Characteristics: An Ontological and Epistemological Reflection ..... *Zhao Dingxin* 17

**Abstract:** This article starts with an analysis of the rise and development of pragmatic social science paradigm in the United States and the world, as well as its strengths and

weaknesses. Based on the analysis, the article argues that the key to develop a new social science paradigm is to construct new ontologies, not new research questions, concepts or methods. The article then goes on to propose, with illustrated examples from my own works, four criteria of building a quality social science paradigm: (1) The paradigm's basic ontological statements are mutually independent ideal-types of self-evident nominal social categories; (2) All other relevant ontological statements are either direct inferences or the combinations of the basic ontological statements (completeness); (3) The new social science paradigm has a high capacity to incorporate other social sciences paradigms as its sub-paradigms (inclusiveness); (4) Each of the ontological statements in the paradigm is directly linked to important social mechanisms. This article ends with a discussion of the four widely existed pitfalls in the understandings of time and temporality in Western social sciences, and how the Daoist understanding of time and temporality can help us to develop a social sciences paradigm with distinctive Chinese characteristics.

Values of Social Action in the *Guanxi* Society: A Path towards Localization for Chinese sociology ..... *Zhou Feizhou* 41

**Abstract:** This paper explores the path of localization for Chinese sociology in the past hundred years, and divides the process into two stages, the stage of internationalization and the stage of self-consciousness. At the second stage, the efforts to understand the meanings of social action depend upon the knowledge of the spiritual tradition in the Chinese history. This paper summarizes several important points of the traditional Confucian values that still guide the social actions of the contemporary Chinese people.

## ***MONOGRAPHIC STUDY***

Social Stratification and Social Inequality

New Trends of Social Stratification in Rural China

..... *Wang Chunguang, Zhao Yufeng & Wang Yuqi* 63

**Abstract:** This study uses data from the Chinese Social Survey (CSS 2008 – 2015) and ethnographic data to explore the new trends of social stratification in rural China. The results identify five trends. Firstly, the social stratification in rural China has a pyramid-shaped hierarchical structure. From the top stratum to the bottom one are cadres, entrepreneurs, self-employed business owners, full-time workers, part-time peasants/workers, full-time peasants, and the unemployed. Secondly, the proportion of full-time peasants decreases and the proportion of part-time peasants increases every year. Thirdly,

there is an upward trend for intragenerational mobility. However, little mobility is observed for cadres. Fourthly, downward mobility is widely observed for self-employed business owners and full-time workers. Fifthly, the intergenerational transmission of social status is mainly achieved indirectly through education attainment. These new trends suggest that there have been opportunities and spaces for full-time peasants to attain higher social status over the past decades. The upward mobility from full-time peasants to part-time peasants/workers is a typical pattern. However, the scope of this mobility is very limited and insufficient to change the overall pyramid-shaped hierarchical structure. Self-employed business owners and full-time workers, although having medium social status in rural China, are not more satisfied with their situation than before. In general, the rural population is still restricted by their *hukou* identity. Therefore social mobility within the rural society cannot effectively change the socioeconomic status of the rural population as a whole.

Coordination, Domination and Income Distribution; The Structure of Social Stratification in Transitional China ..... *Liu Xin* 89

**Abstract:** In conformity with the property rights of economic and social capital embedded in state authority, there are two major coordination mechanisms in transitional China, i. e., the bureaucratic coordination and the market coordination. These coordination mechanisms define positions in domination by virtue of authority and market capacity. Both sets of the domination relations are also relations of economic distribution. Class positions are defined by domination and distribution relations. A class schema of 7 classes comprised of 16 class positions is constructed in terms of the quantity of control power in the dual domination and claim over income distribution. The 7 – class-schema fits well with a 4 – cluster model estimated by latent class analysis of data from CGSS2010, suggesting that this deductive theoretical schema is empirically relevant. Statistical findings based on CGSS2010 data also show that compared to advanced industrialized societies, China has a larger proportion of the command class, relatively equal share of the new and old middle classes, but a smaller working class. It has many more farmers, especially in the central and west regions. The class structure is olive shaped in the east, but “圭” (gui) shaped in the center and the west. Statistical findings also show that the proposed class schema can effectively explain income inequality, which supports the proposition that there are relations of economic distribution among classes in transitional China.

Inequality of Healthy Life Expectancy for the Chinese Elderly and Its Future Trend ..... *Jiao Kaishan* 116

**Abstract:** In this study, we use long-term follow-up survey data to explore the

inequality of the healthy life expectancy among the elderly and the trends of such expectancy among different birth cohorts and at different ages. The results show that older people with higher socioeconomic status do not have a significant advantage in healthy life expectancy. Its advantage in life expectancy is mainly due to the relatively low mortality rate under conditions of disability, i. e. , the relatively long life expectancy with disability. This also shows that the elderly with higher socioeconomic status is at the stage of disability expansion. In addition, the study examines the age effect and cohort effect of health inequality and points out that health inequalities among different socioeconomic status groups are likely to increase in the future.

### Cultural Reproduction or Cultural Mobility? ——A Study on the Inequality of College Students' Educational Achievements in China

..... *Zhu Bin* 142

**Abstract:** Using data from the Beijing College Students Panel Survey (BCSPS), this paper examines class differences in China's college students' educational achievements. The results show that the elite families' offspring are more likely to become student cadres and have better language ability. However, they attain lower academic scores. This is because the cultural reproduction mechanism is hugely weakened in the standardized system and students from the lower class are able to obtain good academic scores with their own effort. Compared with academic achievement, standards for electing student cadres are more open and subjective, and social origin plays an important role. Furthermore, students from the elite-class families benefit from their cultural capital much more than their counterparts from the lower class families. This result supports the cultural reproduction theory.

### **PAPER**

### Market Regime and Industrial Advantages: A Sociological Study of Regional Disparity in Agricultural Industrialization ..... *Fu Ping* 169

**Abstract:** During agricultural industrialization, market regions with the same macro institutional environment show opposite performances despite possessing similar natural resources and forms of industrial organization. The market regime perspective concerns the relation between the government and other market participants and emphasizes its diversity attributes, which reveals the causes and social mechanism underpinning different outcomes in agricultural industrialization. Adopting this perspective and an "institution—structure—mechanism—consequence" analytical approach, this paper

compares the crayfish industry in city Han and city Ting. The results show that the coupling functions of governments' industrial development strategy and the tacit mechanism shape the disparities in the local market regimes of the same industry. The regional disparities in agricultural industrialization is increased and solidified by the different local market regimes' attempt to construct different industrial organization process, market structure, preferential policies and innovative ability. Both research and practice should pay attention to the preconditions that enable the effect of the market regime to take place in industry development.

Love, Family and Nation: Pan Guangdan's Theory of the New Family System ..... *Hang Suhong* 194

**Abstract:** Pan Guangdan's emphasis on family research not only responds to the increase in divorce caused by family changes in the Republic of China, but also reconstructs a new family system between the individual and society based on new natural and ethical principles. On the one hand, by discussing the coexistent relationship between natural impulses and social emotions in gender relations, and considering the natural differences and moral differences between family members, Pan Guangdan argues that to maintain balance between nature and ethics is to overcome the radical and conservative tendencies in family reform, and thus to maintain the stability of gender relations and family relations. On the other hand, Pan Guangdan further demonstrates the possibility of modern individuals going out of the family, bringing the compassion and responsibility cultivated in the family to the society and nation while maintaining the stability of family. This idea attempts to promote individual development and national progress by reforming the family system in the Republic of China, instead of choosing other alternatives.

Ethical Principles of the Traditional Chinese Society in the Mourning Apparel System: A Sociological Analysis of *Congfu* ..... *An Wenyan* 217

**Abstract:** The social structure and ethical principles of the traditional Chinese society has always been the focus of scholarly attention since the introduction of sociology to modern China. Recent studies attempt to explore this issue through the analysis of complicated mourning apparel system in traditional Chinese ceremonies. This article develops this academic insight by a systematical examination of *congfu*. Two types of *congfu* are instituted according to the ethical principles of kinship (*qinqin*) and authority (*zunzun*). The two principles are essential to the everyday social life in traditional China. This study makes a substantial contribution to the diagnosis and potential remedy of the ethical crisis in contemporary China.