

MARXIST SOCIOLOGY

A Discussion about The Renaissance of Groupology (*qunxue*)—Beginning with Yan Fu’s Hidden Scars *Jing Tiankui* 1

Abstract: Based on the conceptual and proposition framework of groupology (*qunxue*), this paper puts forward that the essence of groupology includes four aspects: tend-to-group, able-to-group, good-at-group and happy-for-group. Humanism, conformability, coherence and practicality are the four characteristics of groupology. Groupology shares common research objects and research fields with the Western sociology to some extent, and also has similar perspective and method of proving theory by experience. This paper argues that groupology will be revitalized among the contention of diverse schools of thought worldwide in the 21st century.

Marxism Sociology: Breaking the Barrier Between Positivism and Interpretation *Wang Xiaozhang* 23

Abstract: Positivistic sociology holds that the operation of human society is subject to the same constant law as the natural law, thus falling into the trap of “historical determinism”. The understanding sociology rejects the concept of positivistic sociology, which pays attention to the role of human will and motivation in the social and historical field, but falls into the trap of the agnosticism of irrationality. Unfortunately, positivistic sociology and understanding sociology make the same mistake in expelling value judgment and moral evaluation from the legitimate domain of sociology. The historical idea of Marxism confirms the inevitability in the course of social development, which means the necessary conditions for the emergence and existence of events must be met, otherwise this kind of things cannot appear or continue to exist. In other words, not all other possibilities of historical development have been ruled out in the view of the historical idea of Marxism. This inevitability is not incompatible with free will, so as to avoid the agnosticism of irrationality and historical determinism. At the same time, Marxism’s commitment to liberty—“human emancipation”—helped it bypass the quagmire of relativism. These characteristics shaped the basic characters of Marxist sociology from two aspects of experience and normativity, and

laid the foundation of the basic spirit of Marxism sociology, namely scientificity and liberty, which distinguished it from the so-called “sociological Marxism”.

MONOGRAPHIC STUDY

The Sociology of Art

The Subcultural Style of the Early Elderly Square Dancing Groups: Signifying, Bricolage and Homology *Zhou Yi* 40

Abstract: From the perspectives of signifying, bricolage, and homology, this study analyzes the subcultural characteristics of the early elderly “Square Dancing” groups, which emerged over the past one or two decades in China. Based on focus group interviews and participant observation of 11 square dancing groups in downtown Shanghai, the author draws on the theoretical perspective of the subculture theory of the Birmingham School, revealing that: (1) In the signifying practices, the subcultural presentation of the Square Dancing groups integrate the elements of the mainstream cultures of different periods. (2) The bricolage between mainstream culture and subculture is embodied by the coexistence of multiple “generation ideologies”, i. e. , the bricolage of traditional and modern values, as well as of the mainstream cultures of different generations. The bricolage between mainstream culture and subculture is also embodied by the interwoven rebellion and subordination behaviors, including contention and compromise in striving for space, resistance to loneliness and subordination to the collective, and the mixture of the “red songs” and “the little apple” when choosing songs. (3) The objective of bricolage is homology, where values, body experiences, excitement, and native identification consist of the intimate homology between dancing and the early elder females. That is to say, the emergence of the Square Dancing groups reignites some core values of females who were born in the 1950s and 1960s, and also stands for the expectation for and participation in an alternative community after they retreated from workplace.

The Visual Arts in the Home of Chinese Middle-Class: Occupational Status Groups, Abstract Art, and Self-Presentation *Fang Jun* 66

Abstract: Using surveys, interviews and ethnographic data, this article examines emerging Chinese middle-class families’ presentation of art in their home in addition to their reception and consumption of abstract art. The author argues that class attributes (i. e. , income and education) cannot predict the differences in art consumption among the Chinese middle class. Regarding ownership of abstract art in the home, symbolic

boundaries exist between occupational status groups. These boundaries distinguish between two traditionally perceived groups: those with high cultural capital (culture, education, and art) and those with lower cultural capital (manufacturing and service industries). However, consuming abstract art is not necessarily a signal of one's class status, nor does it function as a "legitimate" taste. Middle-class consumers instead emphasize that interacting with abstract art in the home creates the imaginative capability to wander and connects one's own life experiences. This finding joins a growing literature in the "new sociology of art" that emphasizes the aesthetic properties and materiality of art and taste in action, which further undermines Bourdieu's cultural capital theory that sees taste as a static social symbol. Lastly, even for upper- and upper-middle classes, their consumption of abstract art is often exaggerated, as there is a big gap between liking abstract art and owning abstract art. This reveals the different self-presentations of the emerging Chinese middle classes in public and private spaces, indicating their impression management and the conflict self.

Bring the Aesthetics Back to Sociology of Arts—The New Sociology of Arts and Its Paradigm *Lu Wenchao* 93

Abstract: The new sociology of arts is on the rise in recent years. It is different from Howard S. Becker's and Pierre Bourdieu's sociology of art in the sense that it brings the aesthetics back to its central concerns. It has changed the focus of the sociology of arts, which was on the interaction between people and people, to the focus on the interaction between people and things. The sociology of music of Tia DeNora and Antoine Hennion were two examples of this trend. Tia DeNora claimed that we should return to Adorno, which means we should return to his concerns about aesthetics. But she still followed Howard Becker's empirical studies in research methods. She argued that the power of music came from the interaction between listener and music. Antoine Hennion suggested that taste was not a tool to symbolize the social status but a reflexive activity, and the subject produced himself in the attachment with the object. This is in consistent with the trend of "the return of the theory of aesthetics" and has important reference significance for the study of arts in China today.

PAPERS

On Big Data Research Guided by Social Theory—The Three-way Interplay of Social Theory, Data Mining and Predictive Models

..... *Luo Jar-der, Liu Jifan, Yang Kunhao & Fu Xiaoming* 117

Abstract: Due to advances in big data analysis, computational social science is now

firmly in the spotlight of social science research. This rapidly emerging field integrates social theory and data mining, giving researchers many new tools to use and research topics to explore. In the research process, social theories provide an overarching framework to guide researchers' use of qualitative and quantitative surveys. With these aids researchers collect ground truth to test the results of data mining. In turn, these results provide evidence for researchers to build new theories. Big data can also be used to test new theories, which helps construct predictive models and infer new "facts". The three-way interplay of social theory, data mining and predictive models is the background for this paper's examination of Chinese venture capital firms' industrial network data.

The Construction of Urban Grassroots Society in PRC: Research on Archives of Residential Committee from 1949 to 1954

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Abstract: The Basic-level Society is produced by the masses and their livelihood under the jurisdiction of local political power, constituting the special patterns of Chinese society since 1949. It originated from 1949 to 1954. According to the historical archives from 1949 to 1954, although Grassroots Society in urban areas started with state-composed system of residential district and residential committee, there are three mechanisms that work together; the mechanism by which the state approaches and organizes the community, the coordination mechanism by the community, and the mechanism of the community's self-maintenance. The three kinds of mechanisms exist together and basically stipulate the direction of urban Grassroots Society's operation, its basic characteristics and the main propositions to be solved in the reform later.

Precarious Work and Labor Market Segmentation: A Comparative Study on Mainland China and Hong Kong

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Abstract: The world-wide growth of precarious work has created a new type of labor market segmentation, and calls for cross-society comparison study. Mainland China and Hong Kong facilitate such a comparison, since the two societies operated in quite different socioeconomic institutions have experienced the same change of employment relations. By analyzing two representative and comparable survey data, this research has found similarity as well as discrepancy regarding to occurrence and segmentation of precarious work in the two labor markets. In general, precarious work distributes in more economic sectors in mainland China than it does in Hong Kong, while it engenders less segmentation in the former in the labor market. This is closely related to the institutional and practical differences in labor market regulation of the two societies.

Global Market and Income Gaps between Industries: Evidence from Finance Industry and Manufacturing Industry *Li Xue* 191

Abstract: The income gap among industries in China is usually explained by the theory of segmented labor market. However, this perspective cannot explain why the finance industry within the monopoly industries receives the highest average income, while the manufacturing industry within the competitive industries receives much lower income. This paper argues that it can be explained by the way how China has involved in the processes of economic globalization. Exposed to opportunities and challenges of economic globalization, the state takes strategies to liberalize its manufacturing industry while highly protect its finance industry. This paper contrasts the average income between the monopoly and the competitive industries, as well as that between finance and manufacturing. The panel data analyses spanning from 2000 – 2014 show that the bigger size of foreign trade, the higher average income of the finance industry, and the lower income of the whole monopoly industries; at the same time, FDI reduces the average income of the manufacturing. This research reveals that understanding income inequality between industries in China should be integrated with the perspective of economic globalization, and thus advances the literature of segmented labor market.

Reproducing Men: The Traditional Postpartum Ritual and Its Social Meaning *Li Jie* 216

Abstract: In the traditional Chinese postpartum ritual, newborn baby was not accepted as family member from the beginning. It was through the four ritual periods of the “isolation”, “purification”, “reorganization” and “incorporation”, which separated newborn baby from the supernatural world, passed it through the transition of “Mother of Nature”, and finally incorporated it to this world’s human society. “The Rites of Passage” after childbirth made human biological reproduction process have more social and cultural meaning, and realized the real reproduction of human beings and their whole social relationships. This research is also inspiring to nowadays postpartum care work and family relationship in the background of instrumental rationalization.