

MARXIST SOCIOLOGY

The Agrarian Question and Agrarian Change from the Perspective of Marxism *Ye Jingzhong & Wu Cunyu* 1

Abstract: Classical Marxists have made important contributions to the agrarian question with a specific focus on agricultural development, peasant differentiation, land tenure and the rural-urban relation. Classical Marxism argues that capitalist agriculture would lead to an inevitable suppression on small-scale producers by large-scale agriculture so that peasantry would eventually disappear. It believes that the proletarianization of peasantry are both the driving force and the inevitable result of capitalist development. The development of capitalist agriculture requires the centralization of land. And the success of the proletarian revolution would replace private ownership of land with public ownership. It believes that the development of capitalism at its early stage has to be achieved by suppressing and exploiting the rural society. However, at a later stage, an integrated development of rural and urban societies would be realized. Contemporary Marxists extend their focus from the sphere of the nation state to the global context, from production to the market, and argue that wage labor is not a requirement of agricultural transformation. Instead, market relation becomes an important index. They also highlight the multiple complexities of peasants' differentiation. Against the background of rural vitalization strategy, agrarian studies in China require theoretical and methodological innovation in order to adapt Marxism to the Chinese context.

MONOGRAPHIC STUDY

Governance and Order

From “ Oligopoly ” to “ Duopoly ” : A Study of the Local Government’s Behavior in Land Development *Chen Qi* 25

Abstract: In the context of Chinese urbanization, the academia focuses on the way how the municipal government monopolizes benefits from land development and develops the

“oligopoly” theory. However, the grassroot government often develops land without permission from the higher-level government, causing governance failure. This results in a “duopoly” situation, which contains a stable institutional logic. The grassroot government’s violation of administrative rule is caused by the incompatibility between the land management system and the local development environment, as well as the attempt by the higher-level government to control land development as a result of the incompatibility. The higher-level government is constrained by issues of legitimacy and risk management. It therefore has to face governance failure and the grassroot government becomes another monopoly. The “duopoly” theory not only opens up the black box of land development by the local government, but also shows how governments at different levels have multiple goals in a complicated environment. It challenges the “oligopoly” theory which assumes the local government is in pursuit of the maximum benefit.

Politics of Policing and Social Order under Regulation: An Interpretive Framework of Police Operational Mechanism in Contemporary China

..... Yang Zhiyun 49

Abstract: The social and political orders in contemporary China and the “miracle of security” have aroused intense interest on state coercive institutions. However, the black box of police operational mechanisms has yet to be thoroughly examined. Fieldwork with five public security bureaus indicates that the CPC has no intention to conceal the political attribute of Chinese-style policing. Thanks to the politics of policing, public security gained a priority of status, *bianzhi* and financial distribution. Responding to challenges, public security departments resort to organizational techniques of mobilization, integration and infiltration. In addition, technical governance mechanisms, including household registry and classified management, intelligence policing and target responsibility system, construct “the social order under regulation”. In this way, the politics of policing and “the social order under regulation” have shaped a security road with Chinese characteristics.

MONOGRAPHIC STUDY

Sociology of Religion

“Diffused Religion” and “Institutional Religion”: Why *Religion in Chinese Society* is Classic? Lu Yunfeng 75

Abstract: This article explores the origin, development and Chinese translation of two terms, “diffused religion” and “institutional religion”, proposed by C. K. Yang in his

book *Religion in Chinese Society*. Influenced by Joachim Wach's concepts "identical religion" and "special religion", Yang first used "diffused religion" and "specialized religion" to analyze Chinese religion. Later, he replaced "specialized religion" with "institutional religion". In the past decades, the two terms have been fully discussed in the Chinese academia, but there are many misunderstandings with regard to these terms. One of the factors contributing to the misunderstanding is that scholars mistranslated the terms. Although Yang himself had translated the terms into Chinese, but his version had been largely ignored. This article probes how mistranslation led to the misunderstandings towards *Religion in Chinese Society*, and why this book is classic in the field of religious studies in China.

Zero-sum Evangelism and Religious Policies of Pre-Modern Empires

..... *Sun Yanfei* 96

Abstract: Recent scholarship of pre-modern empires likes to compare pre-modern empires with modern nation-states and stresses the propensity of pre-modern empires to tolerate diverse religions and cultures under their control. This emphasis, however, belies the fact that the religious policies of pre-modern empires differ significantly: While some allowed all kinds of religions to exist and flourish, others persecuted heretics and non-believers, and carried out forced conversions. This article examines the religious policies of 23 pre-modern empires and ranks them into six tiers according to their degree of toleration towards non-state religions. Arguing against the existing theory that highlights state capacity of empires as the key to explain their religious toleration, it proposes a new theory that stresses the nature of the state religion and the related state-religion relations. More specifically, it argues that pre-modern empires associated with a state religion that had a zero-sum mentality towards other religions and a strong drive to convert people tended to be intolerant towards non-state religions. Among these empires, those whose political power was more circumscribed by the power of the state religion are found to be even more religiously intolerant.

PAPER

Left-behind Experiences and the Formation of Gender Division of Labor: An Empirical Study Based on Fieldwork at Sites of Origin and Destination for Migrants *Wang Ou* 123

Abstract: Based on fieldwork conducted at sites of origin and destination for migrants in southern China, this paper finds that left-behind experiences lead to the formation of gender division of labor. Left-behind girls are forced to participate in extensive reproductive labor, while left-behind boys indulgent themselves in leisure activities. This gender division of labor between left-behind children is caused by intervention from

both left-behind grandparents and migrant parents in the context of the family reconfiguration. Labor migration transfers the burden of labor reproduction to family members who are left-behind, and reconstructs gender power relations of the migrant family, defining the reproductive labor as women's labor. This finding highlights that through the intersection of the migrant labor regime and patriarchal migrant family, left-behind experiences advance and shape the gendered labor habits and attitudes in childhood, preparing the foundation of further gender division of labor when the younger generation becomes the new generation of migrant workers.

Identity and Participation: On the Participation Logic of Urban Community Residents' Public Cultural Life *Yan Yufan & Ye Nanke* 147

Abstract: Motivating residents' continuous participation is key to the governance of public cultural service. Through describing the identity process of the residents' participation action, this paper explains three kinds of logic for continuous participation based on the following identities: a social identity generated by collective memory, a role identity achieved in the acquisition of social rewards, and a self-identity revived in the reconstruction of self-value. Identity is an important driving force to promote the residents' continuous participation in the production and reproduction of public cultural life. The mutual construction of identity and participation, driven by the realization of individual's self-value, are important features of the residents' continuous participation. Therefore, service should aim to build the multi-dimensional identities of the residents, helping them to realize self-value. Continuous participation based on identity plays a role in public cultural life, and can be used in other domains of public life in modern society. Moreover, it helps residents to construct a sense of belonging and pursue self-realization through participation in public activities.

The Basis of Natural Law in Anthropology: James Frazer's Explanation of the State of Nature *Guo Xijin* 171

Abstract: James Frazer is often criticized as an evolutionary anthropologist, but ignored of his contribution to the intellectual history. In fact, Frazer is heavily influenced by classical studies and enlightenment thoughts. He gave his own explanation of the state of nature from an anthropological perspective. His research also put forward a more peaceful path for the transition from traditional to modern society. Frazer built on Henry Maine's theory of the natural rights in the 18th century, and used knowledge from the newly emerged academic fields such as archaeology, historiography and ethnography to emphasize the value of history and customs. According to Frazer, social institutions and moral orders will be more stable if based on epistemology rather than morality. To reconsider Frazer's theory can help us re-evaluate the method of fieldwork, and bring back the method of comparative studies in dealing with fundamental questions.

Ethnic Elites and the Frontier Order of Modern China: A Case Study on
Khamspa Elite Kalsang Tsering during the Republican Era

..... *Wang Juan* 195

Abstract: The rebuilding of the frontier order is an important dimension during China's transformation from an empire to a nation-state. The frontier integration project starting from late Qing Dynasty initiated great changes of the authority systems in frontier societies and led to a new-type of ethnic elites coming into being who were not nobles by birth but received modern education and were authorized by the central government. This paper focuses on these new elites and takes Kalsang Tsering, a Khamspa elite, as an example. Through a thorough analysis of his political career and his views and perspectives on frontier issues, this paper intends to provide a thorough discussion on the structural features of modern China's frontier order, which is manifested by the tension between the ideal for integration and the reality of diversity.

REVIEW

Seeking Consensus amid Disagreements: The Evolution and Debates of
China's Population Policy Research in the Era of Low Fertility Rate

..... *Wang Jun & Liu Junqiang* 219

Abstract: Since the 1970s, family planning policy has been implemented for nearly half a century and has profound impact on economic development, social security and other socioeconomic aspects. Policy adjustments like the two-child fertility policy for couples when either is from a single-child family and the "universal two-child policy" were adopted in the 2010s. This paper systematically traces three key issues in the debates of Chinese population policy: (1) What is the fertility level before these policy adjustments? (2) To what extent will the fertility level recover after the policy adjustments? (3) How high is the risk of birth accumulation in the early stage of policy adjustments? This paper reviews the academic debates on the above issues in the field of demography since the 1990s, discussing disputed views, data methods and consensus that has been developing in arguments. We find that although disagreements still persist in the debates on population policy, consensus is also emerging. For China to avoid falling into the trap of low fertility rate, the state needs to adopt social policies to create a childbearing friendly environment. This is crucial for sustaining the security of Chinese population, economy and society in the long run.