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邮 编: 510410
电 话: (020)86464940 86464301
传 真: (020)86464301
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China's Hidden Agricultural Revolution, 1980-2010, in Historical and Comparative Perspective 11

Philip C. C. Huang

Abstract: China finally underwent its modernizing (i.e., with increased labor productivity and incomes) agricultural revolution in 1980 to 2010, through dynamics unlike those of most other previous agricultural revolutions. It is "hidden" because the revolution has not come so much from the conventional and readily apparent increases of certain crops' output by weight due to new inputs, but rather mainly by the switch from grain production to more and more higher-value agricultural products like meat-poultry-fish, milk-eggs, and fruits and higher grade vegetables. That change has been driven by a revolution in the food consumption patterns of the Chinese people that came with rising incomes mainly from nonagricultural development. A comparison of China's agricultural history with others tells about the interactions of multiple factors, not just the role of markets and/or technology, or property systems, but rather their interactions with population-to-land resource endowments, differential rural-urban relations, state actions, and historical coincidences. China's is in fact most like India's rather than Western countries' or "East Asia's," though even then with important differences stemming from the legacy of its revolutionary land system.

Keywords: population- to-land pressures, entwining of farming and handicrafts, unidirectional rural-urban trade, revolution in food consumption, birth rates and off-farm employment, "East Asian" co-ops, capitalist production vs. revolutionary legacies

Rethinking Land Reform: Comparative Lessons from China and India 36

Lin Chun

Abstract: This article compares land relations in China and India. The term "land reform", broadly speaking, refers to both land redistribution and cooperation/collectivization. The comparative evidence shows in particular the significance of China's land revolution and collective farming for social development. The first two sections trace two different reform trajectories, as one centered in equalizing land relations in China and the other limiting large landholdings while protecting tenancy rights in India. The next two sections attempt at a balance sheet for the commune system in China and green revolution in India. The fifth section briefly reflects on the debates

over famine and democracy. The final section, in which rural disintegration in the context of capitalist global expansion is highlighted, argues for the necessity of peasant (re)organization conditioned on specific land relations guarded against privatization.

Keywords: land reform, collective agriculture, class relations, rural organization, crisis of the uncommons

HUMANITIES

The Boundary of the Body

69

Deborah Sommer

Abstract: In ancient Chinese transmitted texts, there are four terms describing the body: *qu* almost refers to the dysfunctional bodies of the petty person; *xing* mainly denotes the visible form and non-visible structures that lie beneath the surface of a visible form, *shen* is the site of cultivation and the socially constructed self, *gong* can be seen as the site of publicly displayed, performed values. In addition, *ti* connects with foods, eating, etc. It also can be operated in various kinds of division and overlapping. Compared with the other four representing body words, *ti* is a word that relates to the body, family, state and things all under heaven. Consequently, *ti* denotes a corpus of indefinite boundaries. Its circumference is everywhere, but its center is everywhere as well.

Keywords: boundary, organic, ritualized conduct, form one body, *ti dao*

LAW AND POLITICS

The Concept of “Zhonghua Minzu” (Chinese nationalities) in Political Practices: Three Types of Autonomy in 20th Century China from Constitutional Reform to the Communist Revolution

95

Yin Zhiguang

Abstract: This paper aims to elaborate the complexity of “national” recognition used in contemporary Chinese political contexts of “national self-determination” and “regional ethnic autonomy.” The historical subject of study is the elaboration and application of “autonomy”, especial the one in the context of “national autonomy”, in the political practices from Constitutional Reform in the late Qing period to the New Democratic Revolution period. The concept of “nation,” when combined with the political ideal of social liberation, encompasses the historical judgment of the relations of production and the development of the world system. By revisiting the history of Chinese revolution, in particular the appeals for social revolution in the national liberation campaign during the New Democratic Revolution period, we could see a theoretical agenda that acknowledges national differences and yet tries to transcend the narrow-minded version of ethnic nationalism. To New China, the founding of which is accomplished through revolution, the ideation of “Chinese nationalities” is not only related to the antagonistic revolutionary tasks of “anti-imperialism and anti-feudalism,” but also closely connected to the more

constructive internationalism of universal care. Only in the dynamicdialectic relations between the 20-century China and world can we put into perspectivethe policy of “national regional autonomy” arising in the specific historical process of Chinese revolution and the universal value hidden behind it.

Keywords: constitutional autonomy, inter-provincial autonomy, regional ethnic autonomy, nationalism

Trust in Political and Government Institutions in East Asia: Cultural and Institutional Differentiations

119

Wang Zhengxu

Abstract: Using Asian Barometer data, This paper displays the levels and variations of institutional trust among 11 East Asian societies. Once grouped according to their level of democratization, into liberal democracies, electoral democracies, and non-democracies, these societies' publics show clear patterns in their trust in various political and governmental institutions. National institutions and election-related institutions such as political parties suffer rather low level of trust in liberal and electoral democracies, while trust in administrative and non-election related institutions quite closely reflect their effectiveness in providing government services. Exposure to as contrast to isolation from electoral competition therefore appears to reduce the public's trust in a given institution. Culturally, traditional social values, such as respecting authority and societal hierarchies as well as a strong collective identity as contrasting to an individualistic world view shows strong effect in boosting trust in political and governmental institutions. Socioeconomic modernization in East Asia means, however, that the attendant decline in such values will lead to decrease in trust in political and government institutions.

Keywords: political trust, institutional trust, political culture, modernization, East Asia

ECONOMY AND SOCIETY

From “Biological Citizen” to “Environmental Protection and Public Interest”: An Analysis of the Path of An Environmental Protection Campaign

139

Zhang Jieying

Abstract: This study examines the changing path of an environmental protection campaign against waste burning. In 2009, residents in Panyu, Guangzhou staged a collective protest against the waste-burning facilities deployed by the government near their community. When their appeal was satisfied, some participants refused to call it an end, but instead extended their actions to interfere with waste treatment on the municipal level. This study places the campaign in the anthropological perspective and, by tracking the transformation of the campaign, attempts to answer the following questions: how did the campaign change its scope? what are the internal and external driving forces and the mechanism for the change? and how should we understand the

change? The author hopes that the existent anthropological theory as a kind of global knowledge pertaining to “environmental protectionism” will be enriched by this study. Based on a year’s field work, the author discovers that the campaign gradually transformed from the original fight for the “private interest” of biological citizens to a social action aiming at “environmental protection” and “public interest.” The transformation took two routes: one is heightened organization, and the other is the generation of the rhetorical expressions of environmental protection and public interest. As the campaign got institutionalized, the otherwise non-governmental protests were adopted by the government and turned into means of assisting or participating in the state’s environmental governance.

Keywords: anti-waste-burning campaign, the changing path of the campaign, environmental protectionism, biological citizen

Public Cultural Service from the Perspective of Cultural Governance: the Government-based Logic of Action 158

Yan Yufan & Ye Nanke

Abstract: Public cultural service is an institutional practice carried out by the government in the context of cultural governance to serve the cultural life of the mass. In providing such service, the government insists on the foremost dominance of official ideology so as to enhance the sense of belonging and identification of the mass to the socialist system, and this is its political logic. By promoting public cultural construction which is focused on public life and reconstructing public space, the government aims to improve the quality of people’s life and eliminate class gaps in favor of social harmony, and this is its life logic. By establishing the providing mechanism of public cultural service guided by the government and participated in by multiple parties, the government tries to recover value loss in the transformation of cultural industry and create the production means of public culture to ensure sound development of society, and this is its production logic. By merging the political logic, life logic and production logic into one strategic system, the government is thus pushing forward the grand process of public cultural service governance.

Keywords: cultural governance, public cultural service, government, logic of action

NEW SCHOLARS

The Emergence of the Three Central Political Themes in the Legitimacy-Building of Chinese Revolutionary Politics, 1921—1923 175

Gao Yuan

Abstract: The key to building the legitimacy of a political system is to select political themes in a complex social

environment that will maximize social support for that system. The principal characteristic of legitimacy-building in Chinese revolutionary politics from 1921 to 1923 was the emergence of three central political themes: class struggle, substantive democracy, and national revolution. Comprehensively using these themes to generate maximal resonance with society as well as controlling the tensions between them were critical for revolutionary politics to consolidate its legitimacy.

Keywords: legitimacy-building, the Chinese Revolution, political theme, Luhmann's social theory

Revolutionary Rural Politics: The Peasant Movement in Guangdong and Its Social-Historical Background, 1922–1926 194

Gao Yuan

Abstract: The peasant movement in Guangdong from 1922 to 1926 gave birth to a new revolutionary rural politics, which differed from earlier rural politics in four respects. Grassroots organizations of peasants rose to become influential power holders, first to take on the functions of rural governance; second, to satisfy the urgent needs of peasants at the bottom of society, rather than just meeting the top-down demands of the bureaucracy; third, to politicize class contradictions in the economic sphere; fourth, to turn rural society from passivity into a force that impacted county politics from the bottom up. This article, using the rich empirical evidence on the peasant movement in Haifeng and other regions of Guangdong, shows the relevance of the traditions of semiformal governance and local militarization in the making of this new rural politics.

Keywords: revolutionary rural politics, peasant movement, rural class contradictions, semiformal governance, local militarization

ON THE SPOT

China's Underclass: Inequality, Mass Media and Cultural Politics 211

Sun Wanning & Miao Weishan



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