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*Li Huaiyin*

**Abstract:** The rise of China as a modern state is a process of state transformation that has lasted for three centuries. There are three critical phases in this process. The first phase starts from the second half of the 17th century well into the first half of the 18th century in which China as a territorial state with a multiplicity of ethnic groups was formed. The second phase, spanning the second half of the 19th century, marks the transition from the pre-modern territorial state to the modern sovereign state. The third phase covers the first half of the 20th century in which the united and authoritarian modern state was founded. The most fundamental feature of China as a modern state is its size in conjunction with its power, i.e., it has a broad territory and vast population together with a highly centralized state power, making it outstanding among other nation-states in the modern world. From a macroscopic perspective of comparative history, this paper examines the historical reality of China's state transformation calls into question the paradigmatic perception of "empire to nation-state" so prevalent in the classic literature on the formation of modern states, and proposes a new way of delineating and periodizing China's modern history.

**Keywords:** state transformation, geopolitical strategy, financial constitution, political identity

Social Relationship Transformation in Urban Grassroots Society and the Progress of Political Campaigns: 1949 - 1976 37

*Shen Yi*

**Abstract:** Most theoretical paradigms in the study of the change and transformation of urban grass roots social relationship after 1949, such as totalitarianism, revolutionary-modernism and Neo-institutionalism, have neglected the inherent ethical tension and deeper interrelationship between revolution and tradition. As for the entire social structure after 1949, the danwei as the urban grassroots institution destroys the traditional family-based social structure, but this new danwei-centered grouping system creates more fixity than fluidity, which makes it possible for the traditional harmonious social interaction by the doctrine of the mean. Although a series of political campaigns serve to strengthen "comrade vs. enemy" distinction based on family background, the social relationship moulded by the danwei is, at its depth, still under the sway of the traditional cultural strains, including Confucianism, Legalism and Daoism. In particular, the stress on harmony and the Daoist style of self-protection in social interaction remain essentially untouched, rather, they deeply influence the progress and the final outcome of the political campaigns.

**Keywords:** family background, harmony, doctrine of the mean, the system of danwei, differential mode of as-

sociation

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The Geopolitical Economy of the “One Belt, One Road” Initiative: An Encompassing World or An Exceptional Space? 69

*Jinn-yuh Hsu*

**Abstract:** The “One Belt, One Road (OBOR)” initiative was proposed by Chinese government in 2013 to promote inclusive globalization. But, it also raised a number of concerns among the intellectual debates related to the possibility of new imperialism, or accumulation by dispossession, with Chinese characteristics. Based mainly on current studies of China in Africa, this paper argued that the inputs of Chinese aids and investments in the Global South could be a strategy of spatial fix to ameliorate the crisis of over-accumulation of capital in China, but it also increased the leverage effect for host countries to bargain with the Western powers in the development agenda. In practice, the Chinese aid and investment could enhance the mutual benefits with the host countries and constructed a space of inclusive globalization which is beyond the confined spaces of exceptionalism, such as special economic zones for Chinese capital. In a sense, the OBOR initiative might provide a chance to refresh China’s own history of foreign aid under the third-worldism, which carried the potential of overcoming the current nation-state framework of international relation, in the early stage. By doing so, the OBOR initiative could be a platform of the practice of Tianxia system, or an empire without predatory imperialism.

**Keywords:** “One Belt, One Road”, Tianxia system, the third worldism, South-South cooperation, space of exceptionalism

Cyclical Change or Historic Breakthrough: How the “One Belt, One Road” Initiative Fits in the Changing World System 82

*Wang Shengsheng & Li Bangxi*

**Abstract:** The “One Belt, One Road” initiative has been interpreted as the Chinese version of “The Marshall Plan” by many western scholars. In their opinions, the initiative will challenge the current world system with the United States as the center. According to Arrighi’s theory of systemic cycles of accumulation, the financialization of US economy indicates the decline of the current world system. By introducing Marx’s theory of the Production of Total Social Capital into the analysis of the historical change of the world system, we may be able to reveal the inherent law of the systemic cycles of capitalist accumulation. Based on this, and in combination with the practice of the socialist market economy in China, we will hopefully get a more precise comprehension of the historical status of the “One Belt, One Road” initiative. It will be the transcendence of the systemic cycles of capitalist accumulation, which means to build an more equal, reciprocal and win-win world system. In order to achieve such transcendence, we must put the advantage of the socialist institutions with Chinese characteristic into full play. Relying on the efficient government and state-owned economy, we will restrain and guide the profit-seeking behavior of capital and achieve a more sustainable development.

**Keywords:** “One Belt, One Road”, systemic cycles of accumulation, financialization, socialism

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*Chun-chieh Huang*

**Abstract:** This article discusses the interaction between Confucianism and Buddhism in East Asia since the arrival of Buddhism in China toward the end of the Han Dynasty. We propose that the debates between the Confucians and the Buddhists in the periods of disunion fall into five categories, viz., (a) family ethics (staying home vs. deserting home), (b) political ethics (religious power vs. secular power), (c) the distinction between the Han and the barbarians, (d) the relationship between the soul and the body, and (e) causality and the samsaric circularity. The debates first appeared in China and then spilled over into Korea and Japan. Through ideological confrontations, the Buddhists helped enlarge the vista and worldview of the Confucians, and both parties reached a new level of understanding and incorporation between them. This article also looks briefly into the narrative strategy adopted by the Confucians and the Buddhists in their confrontational history in China, Korea and Japan.

**Keywords:** East Asia, Confucianism, Buddhism, interpreting Buddhism in terms of Confucianism, appropriating Confucianism from the perspective of Buddhism

- The Imagination of a New East Asian Order: a Community of Common Destiny Based on the Model of European Union 117

*Xu Jilin*

**Abstract:** There have been full of dangers in the post-Cold War East Asia, dangers of the emergence of small incidents that might trigger wars. On the one hand, there are territorial controversies and conflicts caused by national interests, on the other, and more importantly, there is the rise of nationalism and statism in East Asian countries. The reconstruction of a new East Asian order relies heavily on a radical shift of thinking mode, from seeing things through an imperial frame to a frame of community, from a hierarchical order of domination to a flat order of equality, from, a one-center, one-master order to a multi-center and interactive order. The key to rebuilding an East Asian community lies in de-imperialization, de-centralization and de-hierarchicalization. The birth of European Union provides a paradigm for establishing eternal peace in East Asia. An East Asian community based on the model of EU is not only desirable but also historically and culturally viable. East Asia will move towards its seemingly unreachable utopian dream step by step when it gradually detaches itself from various centralized, imperial orders and comes to the realization that East Asia is a community of common destiny.

**Keywords:** East Asia; European Union; a community of common destiny

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- Sharia and Freedom: Islamic Challenges in Contemporary Europe 132

*Chong Ming*

**Abstract:** Besides the terrorist attacks by extreme Islamism in Europe, the rapidly growing Muslim population

and community and their resistance to the European values are posing enormous challenges to European civilization. The quick spread of Islam in Europe is part of the global resurgence of religion and Islam in particular. Many second and third generation Muslim immigrants who have identified with a universal Islamic community (Ummah) are susceptible to the influence of the radical transnational Islamic organizations. Islam seeks the domination of Islamic Sharia over Muslims and opposes Christian civilization which has imposed separation between religious and secular spheres and modern European civilization which centers on individual freedom. Unfortunately, European cultural pluralism and human rights politics facilitate the expansion of Islam in Europe. As the weakening of nation-state undermines their political identities and the decline of Christianity diminishes their spiritual forces, the Europeans lack sufficient political and spiritual sources to confront the challenges from Islam. Europe perhaps needs to revive the nation-state and Christianity in order to deal with the crisis its civilization has been plunged in.

Keywords: Islam, Sharia, freedom, cultural pluralism, Christianity, nation-state, Europe

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*Philip C. C. Huang*

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Keywords: "informal economy", dispatch work, the new generation peasant workers, "the proletariat", "the precariat"

On Administrative Absorption of Legal Residues: Institutional Interpretation of the Petition of "Out-married Women" to Higher Authorities 164

*Gui Hua*

Abstract: The social unrest caused by petition of the "out-married women" to the higher authorities has been mishandled by white-and-black arbitration due to the lack of a corresponding set of laws. The legal residues which cannot enter the legal channels are profoundly besetting grassroots governance. The petition institution and the administrative system behind it adopts a conflict-solving mechanism in dealing with social issues that is different from the principles of the court. As a matter of fact, the petition institution is supposed to absorb the legal residues, which have been denied access to the law, into the administrative system and motivate the local governments to actively respond to social contradictions. At the same time, it is supposed to promote the optimization of the internal resources of the administrative organs for the purpose of better governance. The petition institution therefore bears the dual function of taking over conflicts and activating the administrative system. It has

an important role to play in grassroots governance.

Keywords: petition of the “out-married women” to the higher authorities, legal residues, petition institution, administrative absorption, administrative activation

## Perceiving Sexuality and Body in A Transnational Context: Conception of “China and the West” by Chinese Immigrants in Canada 184

*Huang Yingying*

**Abstract:** Based on interviews with Chinese immigrants in Canada, this paper aims to explore how Chinese people, having lived through a transnational experience, understand the the difference between China and the West in terms of sex and gender, and how their everyday experience has reshaped their understanding. Three themes arising from the data are analyzed in a comparative perspective: the relationships between feeling, sex, gender, marriage, and family; bodily sexuality; and the culture of condom use and sex education. The author finds out that living in the West has materialized their perception of what “the West” is like, confounded their original sharp distinction between “sexually conservative China” and “the sexually open West”, and subverted their conception of “sexual openness”. The West is now more often used as an important frame of reference to reflect Chinese immigrants’ knowledge of and complaint about the various social issues in China’s transition in the last 20-30 years. The author calls for theoretical attention to transnationalism embedded in everyday life.

Keyword: transnationalism, immigration, Sexuality, body, everyday life

## “THE WORLD OF ALTERITY”

### Agricultural Industrialization and the Poverty of the Farmers in Liangshan’s Yi Ethnic Group 206

*Ruan Chiyin*

**Abstract:** Promoting the industrialization of agriculture is an important means for rural economic development and poverty alleviation. Many scholars are concerned about the peasants being robbed of their benefit in the domain of industrial circulation and proposes a change to “vertical” cooperation between the farming households. Based on the development of buckwheat industry in Liangshan and taking production and circulation as the point of departure, this paper discusses how rural development is affected by the industrialization of agriculture. The paper draws on the ethnographic research in Liangshan Yi Autonomous Prefecture to demonstrate the actual process of agricultural industrialization and the production and life of the local farmers. It then unravels the benefit distribution in the buckwheat industry and the various forces participating in the competition for market profits. We find that ideology, government policy, local familial lineage and the globalized economic system have all be involved in the economic process. Our research shows that the developmental obstacles to Yi farmers include not only the structural constraints of the market and the appropriation by agribusinesses and retailers, but also the limitation of the family mode of production itself. “Horizontal” cooperation in agricultural production is necessary.

Keywords: Yi farmers in Liangshan, poverty, buckwheat industrialization, agrarian transformation





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