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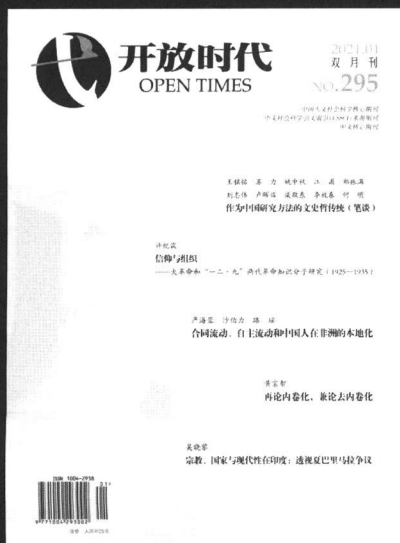
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法律顾问 于静

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Multi-dimensional Representation of the Subjective Status of the People in China's System 11

Jin Minqin

Abstract: It is an essential attribute of the Chinese system that the people are the masters of the country, and insisting on the people's dominant status is an important principle of the Chinese system. The subjective status of the people requires a comprehensive and specific analysis, not just empty talk at the level of abstract principles, let alone slogan-filled propaganda. Specifically, the people are the subjects of creation, power, interest, evaluation and supervision of the Chinese system. The core issue of the subjective status of creation is to clarify who creates the system and whom to rely on for its development and consolidation. The core issue of the subjective status of power is to clarify whom the power comes from and whom the system belongs to. The core issue of the subjective status of interest is to clarify whom the system is for and who owns the system. The core issue of the subjective status of evaluation is to clarify who evaluates the system and who does the grading. The core issue of the subjective status of supervision is to clarify whether the system is reasonable or not and who will supervise, criticize and promote the implementation of the system.

Keywords: Chinese system, people as the masters of the country, the subjective status of the people, governance system, governance capacity

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HUMANITIES

Faith and Organization: A Study of the Intellectuals in the Two Generations of the Great Revolution and the December 9th Movement (1925-1935) <i>Xu Jilin</i>	92
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Abstract: In the history of the Communist Party of China, there were three generations of revolutionary intellectuals from the founding period of the Party to the Great Revolution and then to the December 9th Movement. This article focuses on the latter two generations and tracks down their personal background and mental journey which ultimately landed them in revolution. Family, school, and childhood experiences were important factors that had galvanized these intellectuals, while major historical events, especially violent bloodshed, were catalysts that plunged them into the movements. In addition to external conditions, the intellectuals tended to have four inner spiritual qualities: personal heroism in pursuit of freedom, romanticism in revolution plus love, populism in the sympathy and compassion for the people at the bottom, and nationalism in hatred of foreign powers. In

the competition between various doctrines and political parties for young people, Marxism and the CCP finally prevailed thanks to their unique powers of faith and organization, which gave revolutionary intellectuals a “home” of faith and communion life in which they came to understand the world and to which they were willing to dedicate themselves. However, the Lenin-style Bolshevik party required that the literati with anarchist and undisciplined tendencies be transformed into rigorously disciplined organizers, which were inherently in conflict with their original personal heroism and romanticism.

Keywords: revolutionary intellectuals, national revolution, December 9th Movement, romanticism, Marxism

Crisis and Critique: Ōmotokyō and the Red Swastika Society in the Context of Modernity 114

Sun Jiang

Abstract: How to deal with religion was a problem both China and Japan encountered in the construction of their modern states. This article compares the Japanese Ōmotokyō with the Chinese Red Swastika Society and shows that the emergence of these two folk religions contained critical elements of modernity. An important difference between them was that the Red Swastika Society mainly engaged in general social relief activities and emphasized nonparticipation in politics, whereas Ōmotokyō had clear social and political agendas right from the start. However, both in Japan and China there emerged arguments against the two religions from the perspective of “modernity.” Ōmotokyō was even suppressed by the government of the Japanese empire. Taking the Great Kanto Earthquake, which occurred in September 1923, as an opportunity, the two religious groups quickly came together and launched a cross-border nationalist cooperation. However, in the confrontation between imperialism and nationalism, they each faced a reality impossible to overcome: the constraints of modern politics.

Keywords: Red Swastika Society, Ōmotokyō, Redemptive Society, transnatio

LAW AND POLITICS

Contract Mobility, Self-Mobility and Localization of the Chinese in Africa 131

Yan Hairong, Barry Sautman & Lu Yao

Abstract: It is often claimed that, due to Chinese ethnocentrism, Chinese in Africa practice self-segregation and lack interaction with the local communities. Such claims fail to compare the Chinese with other non-indigenous groups in Africa. We believe that, due to the semi-peripheral characteristics of the Chinese economy, the contemporary Chinese in Africa are not a homogeneous group and therefore defy any sweeping generalization. Using questionnaire surveys, interviews and documentary data, this article analyzes the living patterns of the Chinese in Africa, their acquisition of the local languages, and their degree of socialization, and distinguishes two types of Chinese mobility: contract-based mobility and self-initiated mobility. In addition to mobility, factors that affect the “localization” of the Chinese include the local political environments, the time of migration, language barriers, and corporate rules and regulations. We maintain that most Chinese people in Africa do not practice self-iso-

lation and, compared with other Asian and white immigrants in Africa, their degree of localization is by no means lower.

Keywords: semi-periphery, ethnic relations, localization, discrimination, Africa

ECONOMY AND SOCIETY

Re-thinking Involution and De-involution

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Philip C. C. Huang

Abstract: This is an abbreviated overview discussion-analysis, about two main spheres. The first is involution and de-involution in agriculture, their characteristics and mechanisms of change, and also their commonalities with industrial change in contemporary China. The second is involution and de-involution in bureaucratism. The article goes on to the connections, commonalities, and mutual reinforcements between the two. The article suggests that, in order to proceed further de-involution, China needs above all more innovations that produce qualitative change. For that purpose, the leadership role played by the powerful party-state of China, in contrast to the artificial construct of a “laissez faire” state in Anglo-American neoliberalism, is a necessity born of history. Over and above that, China needs to borrow from the “centralized minimalism” and “third sphere” traditions of its imperial heritage and recent revolutionary past, as well as the granting of powers and rights to the people during the Reform era, to continue to seek a path that is intermediate between Anglo-American “liberal democracy” and China’s revolutionary “mass line,” of popular participation “-ism,” to release thereby still greater innovative energies to embark upon a long-term, de-involutionary development path, one that truly accords with Chinese realities and needs.

Keywords: involutory commercialization, “labor and capital dual intensifying” intermediate-stage de-involution, capital intensive, involution vs. innovation, between liberal-democracy and the revolutionary mass line

The Historical Experience of Poverty Alleviation and Ecological Transformation

169

Wen Tiejun, Wang Qian & Luo Jialing

Abstract: Based on the review of poverty and poverty reduction experience in the five stages of the national economy in the 70 years since the founding of the People’s Republic of China, we argue that poverty is endogenous to the structural problems caused by the asymmetry of system benefits and system costs in the modern development process. The Chinese government utilizes its all-nation system to limit the development imbalances caused by different stages of development to internal treatment and thereby achieve a relative balance between system costs and system benefits in a certain historical period. Such internalized treatment constitutes a special poverty reduction experience in the 20th and 21st centuries, one that combines China’s own system advantages. Over the past 70 years, China has conducted three large-scale poverty reduction efforts — in the 1950s, 1980s, and the first two decades of the 21st century — mainly through the cash and property gains brought to peasants by the release of rural elements in three rounds of urban-rural integration. Therefore, in the critical period of poverty alleviation, it is necessary to adopt methods of ecological poverty alleviation through effective connection with rural

revitalization, while vigorously promoting the orderly integration of urban and rural areas. In the process, a large amount of ecological resources and assets in rural areas must be activated through the institutional innovation of the new rural collective economy and new socialized business formats, as well as the construction of a long-term ecological poverty alleviation mechanism. Only in such manner can we conduct poverty alleviation effectively and consolidate its results.

Keywords: poverty alleviation, ecological poverty alleviation, rural revitalization

“THE WORLD OF ALTERITY”

Religion, State and Modernity in Contemporary India: Looking into the Sabarimala Controversy 186

Wu Xiaoli

Abstract: In the non-Western parts of the world where national liberation movements and the establishment of modern nation-states took place in the late 19th century and the first half of the 20th century, nationalism usually contains the dual quest for “the national” and “the modern” and therefore has to face the inherent tension of maintaining and reviving national culture on one hand and transforming and adapting it to the modern values and standards on the other. In a society deeply rooted in religion, such as India, religious matters are naturally related to “the national” and “the traditional”. As a result, the tension between the quest for “the national” and the quest for “the modern” usually turns into one between religion and modernity. In order to examine the situation of this dual agenda in India, this paper analyzes how a religious custom dispute unfolds in India's judicial, political and social fields. Through this analysis, the paper tries to outline the reform path set by the Indian state on the issues of religion and modernity, and the related constraints such a reform may encounter.

Keywords: religion, modernity, India, Sabarimala controversy, gender equality

Country, Frontier, Nation: A Visual Sample that Spans 30 Years 206

Li Xiaoyu

Abstract: The introduction of modern Western systems, concepts and knowledge in the 20th century has changed China from an “empire” to a “nation-state” and the Chinese people from “family members” to “national compatriots”. Meanwhile, revolutions of various types have largely redefined the state, its border territories, and the ethnic minority groups. This article looks at the frontier picture series taken by the photographer Zhuang Xueben from 1930s to 1960s and discusses how his work reflects the historical continuity and transition in the process of China's modernization and how the changing values of the country have led to a paradigm shift in his photography. It is hoped that this article will provide some insights into the complex relationship between Chinese social history, political history and visual culture, thereby creating a new perspective for understanding the changes in China in the 20th century.

Keywords: Zhuang Xueben, national transformation, photography, frontier, ethnic minorities



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