



开放时代

OPEN TIMES



QK1933126

04
2019

中文社会科学引文索引(CSSCI)来源期刊
中国人文社会科学核心期刊
中文核心期刊

双月刊 总第286期

迈克尔·曼 金世杰 约翰·霍尔 乔纳森·赫恩
理查德·拉赫曼 乔治·劳森 威廉·H·休厄尔 王国斌
再评《儒法国家：中国历史的新理论》

赵鼎新

《儒法国家》与基于理想类型集的理论构建

沈毅

儒法传统与“关系信任”的指向

——兼论中国人社会关系的分类与区隔

林盼

“父爱主义”的延展及其机制

——以20世纪六七十年代上海国营企业精简职工为例

刘晓 郭忠华

“何以娃子不反抗？”

——大凉山彝区传统家支等级制度的结构及维护机制

ISSN 1004-2938



9 771004 293002

定价 人民币25元

万方数据



开放时代
2019年第4期
(逢单月10日出版)

主管单位 广州市社会科学院
主办单位 广州市社会科学院
编辑出版 开放时代杂志社
社 长 殷俊
副 社 长 刘朝华
特约主编 吴重庆
副 主 编 刘朝华

地 址: 广州市白云区云城街润云路220号
邮 编: 510410
电 话: (020)86464940 86464301
传 真: (020)86464301
电子邮箱: opentimes@vip.163.com
出版刊号: ISSN1004-2938 CN44-1034/C
邮发代号: 46-169
国内发行: 中国邮政集团公司广东省报刊发
行局
国外发行: 中国出版对外贸易总公司
(北京782信箱)

装帧设计: 何建军
排 版: 黎永武
印 刷: 广东广州日报传媒股份有限公司
定 价: 人民币25元

目 录

专题一: 中国历史的宏观社会学

- 迈克尔·曼 金世杰 约翰·霍尔 乔纳森·赫恩
理查德·拉赫曼 乔治·劳森 威廉·H·休厄尔 王国斌
再评《儒法国家: 中国历史的新理论》 11
- 赵鼎新
《儒法国家》与基于理想类型集的理论构建 55

专题二: 社会史视野下的中国革命(之十)

- 王才友
代际传递与党部再起: 浙江平阳乡绅与国民党“党治”的推行(1926—
1928) 68
- 王龙飞
从“民”到“兵”: 抗战时期太行根据地的兵员问题 91

人文天地

- 张佩国
清代绅权的二重支配 111
- 沈毅
儒法传统与“关系信任”的指向 133
——兼论中国人社会关系的分类与区隔

李 杨	
孙中山之后的国民党“联俄” ——以胡汉民申请国民党加入共产国际为例	155

经济社会

刘民权 张玲玉	
中国资源节约型、环境友好型生活方式的构建	173
林 盼	
“父爱主义”的延展及其机制 ——以20世纪六七十年代上海国营企业精简职工为例	191

“他者的世界”

刘 晓 郭忠华	
“何以娃子不反抗?” ——大凉山彝区传统家支等级制度的结构及维护机制	208

英文目录	5
------	---

封二 / 封三: 乡土·设计之四——上坪古村复兴计划的思考与启示

何 巍

本刊推行匿名审稿制度

学术委员

(按姓氏拼音顺序排列)

陈春声 陈 来 陈少明 丁 耘
 杜维明 范 可 甘 阳 郭于华
 何高潮 何 明 贺雪峰 黄万盛
 黄宗智 强世功 李艳红 李怀印
 林 春 刘 昶 刘民权 刘小枫
 卢晖临 麻国庆 倪梁康 潘 毅
 潘忠党 渠敬东 任剑涛 单世联
 舒 炜 孙 歌 孙 江 宋少鹏
 万俊人 汪 晖 王绍光 王则柯
 王正绪 韦 森 项 飏 肖 滨
 徐滇庆 徐 勇 许纪霖 许章润
 杨奎松 应 星 袁伟时 翟学伟
 张 静 张曙光 张志林 郑永年
 郑振满 朱苏力 庄孔韶

《开放时代》已发表的文章(含原创图片), 版权均归开放时代杂志社所有。除注明来源的引用外, 未经本刊书面授权, 不得转载、摘编、翻译或以其他方式使用, 违者视为侵权, 本刊将依法追究法律责任。本刊对作者不收取任何费用, 从未授权任何机构和个人进行有偿组稿。

特此声明。

法律顾问 于 静

OPEN TIMES

4th ISSUE , 2019

CONTENTS

FEATURE TOPIC I: A MACRO-SOCIOLOGICAL STUDY OF CHINESE HISTORY

More Reviews of “The Confucian-Legalist State: A New Theory of Chinese History” 11

Michael Mann, Jack A. Goldstone, John A. Hall, Jonathan Hearn, Richard Lachmann, George Lawson, William H. Sewell Jr., R. Bin Wong

The Confucian Legalist State and Theory Building Based on Ideal-Type Set 55

Zhao Dingxin

Abstract: In this essay, I address two major concerns raised by the reviewers of my recent book *The Confucian-Legalist State*. The first is on the theory of social change that I have developed in my book, and the second is about my explanation of why an indigenous breakthrough to industrial capitalism was impossible in China, despite of its highly commercialized economy. I address the first issue by explicating the nature and value of ideal-type-set based deduction in theory building, and the second one by clarifying three methodological issues involved in historical comparison. The essay is concluded with a key point of my book—history is cumulative-developmental but not progressive.

Keywords: historical sociology, social change, ideal-type set, historical comparison, the Great Divergence

FEATURE TOPIC II: CHINESE REVOLUTION (X) IN THE PERSPECTIVE OF SOCIAL HISTORY

Intergenerational Transmission and Party Resurgence: The Gentry of Pingyang and the Implementation of “Party Governance” by Kuomintang (1926-1928) 68

Wang Caiyou

Abstract: In the context of revolutionary history, we have long had clear accounts of the developmental history of CPC’s grassroots organizations, but we have had basically nothing with regards to the establishment process of Kuomintang’s grassroots organizations. In particular, lack of an adequate knowledge of the development of

Kuomintang's county-level organizations around 1927 makes it difficult for us to understand the relationship between Kuomintang's countryside-oriented party line and the rural social changes. From the perspective of "inter-generational transmission" of local gentry, this paper examines the resurgence of Kuomintang's county-level party divisions and the complexity of "party governance" around 1927. In the resurgence of the party division in Pingyang county, Zhejiang province, we find that, as early as the end of the Qing dynasty and the beginning of the Republic of China, many local gentry had been involved in party politics to varying degrees by organizing or joining parties and relaying them between generations. After Northern Expedition took place, the power of the gentry was greatly harnessed. However, due to the fragmentation of the political power of the party and the state, the gentry still had a share in the controlling power of local society. In this process, the party division relied on the gentry to develop its own power, and the gentry, on the other hand, shared local interests with the party. For the county government, how to deal with the relationship between the party division and the gentry was a big challenge. This essay aims to shed some light on the complexity of Kuomintang's grassroots political development and how it finally leads to the collapse of Kuomintang's party-state system.

Keywords: intergenerational transmission, Kuomintang, county-level party division, gentry, Pingyang county

From "Civilian" to "Military Man": Military Mobilization in Taihang Base Areas during the Chinese War of Resistance against Japanese Aggression 91

Wang Longfei

Abstract: Conscription has always been a big challenge. Since the sweeping outbreak of the Chinese War of Resistance against Japanese Aggression, especially under the continuous "mopping up" and "cleaning up" operations of the Japanese army, the situation of the base areas has continued to deteriorate, with the already limited human resources gradually depleted and military mobilization increasingly difficult. Despite acute shortage of supply, the principle of voluntariness still needs to be adhered to in recruitment. In this dire situation, the CPC's military strength, although in constant fluctuations, has somehow managed to grow substantially, and what started as an auxiliary force of tens of thousands has developed into a million troops in just a few years. The reason for this is that the militia, an intermediate between "people" and "soldier", has made an important contribution. As an integral part of the CPC's military power system, the militia has connected the army with the people. The army has grown up in the masses and can therefore be integrated into society. The society can continue to generate its strength. In the case where a compulsory military service system cannot be implemented, a more flexible system that includes an ascending order from the mass to the militia to the local armed forces and finally to the regular army greatly helps ease the difficulty of direct mobilization and ensures the sustainable replenishment of the armed forces.

Keywords: militia, joining the army, armed forces of the CPC, Taihang military base, resistance in the enemy's rear areas

HUMANITIES

Dual Dominance of Gentry Power in the Qing Dynasty

111

Zhang Peiguo

Abstract: In the Qing Dynasty, gentry power played a domineering role in a variety of situations such as charity, litigation, livelihood, and business operations. The ideology of filial piety also bestowed cultural leadership upon the gentry in such scattered religious activities as ancestral worship, temple fairs, and memorial halls. Here, the gentlemen had the father confessor like charismatic authority of an emperor and a government official. The power of the gentry realized dual dominance combining the family property system and charisma. In the “dual mode of production” of the family property tributary system and small capitalism, the businessmen could get themselves promoted to the gentry class and share more of the empire’s “tribute” by making donations, and the family’s ethical capitalization strategy would also succumb to the imperial tribute logic of making charity a kind of corvee. That is to say, in this process, the gentry earned both cultural leadership and income, which was exactly an entitlement in the reproduction of local charity. The folk ideology not only provided symbolic capital for gentry dominance, but also made it a basic social connection. In such a social ontology, the various kinds of “deviation” phenomena in the gentry power of the Qing dynasty can be explained in a more flexible and thorough way.

Keywords: gentry power, dual dominance, filial piety, dual mode of production

The Confucian and Legalist Traditions and Relational Trust: On Classification and Discrimination in Chinese Social Relations

133

Shen Yi

Abstract: Confucian ethics has normally been considered as the root of the differential relational trust that is typical of Chinese society. From a broader perspective of cultural tradition, Confucian ethics has had the function of constructing social trust by “empathic connection”, while the utilitarian culture of the Legalist thinking has been operational where interpersonal trust is lacking. When the contrast between Confucianism and Legalism in the great Tradition is translated into the little Tradition, we see deep emotional relationship of trust based on Confucianism on the one hand and the trust-less, pure utilitarian exchange relationship of benefit based on Legalism on the other. Moreover, the gratitude-owed relationship, which is characterized by one-way indebtedness, and the bilateral relationship between general people are also impacted by Confucianism and Daoist thinking. The author argues that relationship community based on relational trust embedded in Confucian ethics may continue to play a vital role in Chinese private enterprises in the development of the market economy.

Keywords: relational trust, Confucian ethics, Legalist thinking, deep emotional relationship, utilitarian exchange relationship

Kuomintang's Alliance with Russia after the Death of Sun Yat-sen: With Hu Hanmin's Application for Kuomintang to Join the Comintern as An Example 155

Li Yang

Abstract: During his visit to Moscow, Hu Hanmin put forward Kuomintang's application to join the Comintern. This appeared to be superseding Sun Yat-sen's established policy of "allying with Russia" and was criticized or even declared "guilty" by other party members. When the application was rejected by Moscow, Hu Hanmin began to distance himself further and further from Russia. In light of the relationship between Kuomintang and the Comintern after the death of Sun Yat-sen, this paper attempts to track down the evolving process of Hu Hanmin's application for Kuomintang to join the Comintern, his true intentions and purposes, and, by extension, his shift to the path of resisting or even fighting Russia after he was rejected by the latter.

Keywords: Hu Hanmin, Kuomintang, Moscow, Comintern

ECONOMY AND SOCIETY

Towards Constructing a Resource-Saving and Environment-Friendly Lifestyle in China 173

Liu Minquan & Zhang Lingyu

Abstract: Lifestyle refers to the sum of behaviors which consumers adopt, which matter to their quality of life under certain resource and environmental constraints, and which consumers aim to improve in reflection of certain technical conditions and value orientation. Lifestyle and quality of life are therefore interrelated, but there is no exact correspondence between them. People may face a variety of objective and subjective conditions when choosing their lifestyle. By analyzing the relationship between quality of life and lifestyle, the factors that determine people's lifestyles, the impact of different material endowments and technological levels in different countries on lifestyles, as well as the relationship between the mainstream lifestyles advocated by national and international communities and the real lifestyles of the people, the paper reviews the changes in the lifestyles of the people in China in recent decades, and emphasizes the necessity of establishing a "resource-saving and environment-friendly" lifestyle, while taking note of the opportunities and challenges faced in the process. The paper argues that, in the process of building a target lifestyle, strong government guidance, effective market adjustments, and value changes on the part of individual citizens must work in close concert, before real progress can be made.

Keywords: lifestyle, quality of life, resource-saving, environment-friendly

The Extension and Mechanism of Paternalism: With Employment Streamlining in Shanghai's SOE in 1960s and 1970s as An Example 191

Lin Pan

Abstract: Existing studies have suggested that, during the planned economy period, the government used top-down administrative means to organize individuals directly or indirectly into the unit and required the unit to provide workers with all-round care which bore resemblance to a “paternalist” relationship. This paper examines the employment-streamlining cases in the 1960s and 1970s and finds that “paternalism” was of a dynamic nature, with its content and objects adjustable in response to the changes of the institutional environment. In coping with crises, the unit launched an inside-out unit reform initiative. As a result, the “paternalism” broke through the organizational boundaries, and went beyond the planned economy unit system. Studies have shown that the “dual governance structure” of the government and the unit formed during the planned economy period enabled state-owned enterprises to dissolve political risks by extending “paternalism” as a pressure-reducing valve. With the reform and opening up, and the subsequent collapse of the planned-economy enterprise system and the transformation of the economic structure, it is imperative to find a new type of social governance model. To this end, it's necessary to build an organic relationship between the country, the society and individuals, so that the sound governance can be achieved.

Keywords: employment streamlining, state-run enterprise, paternalism, social governance

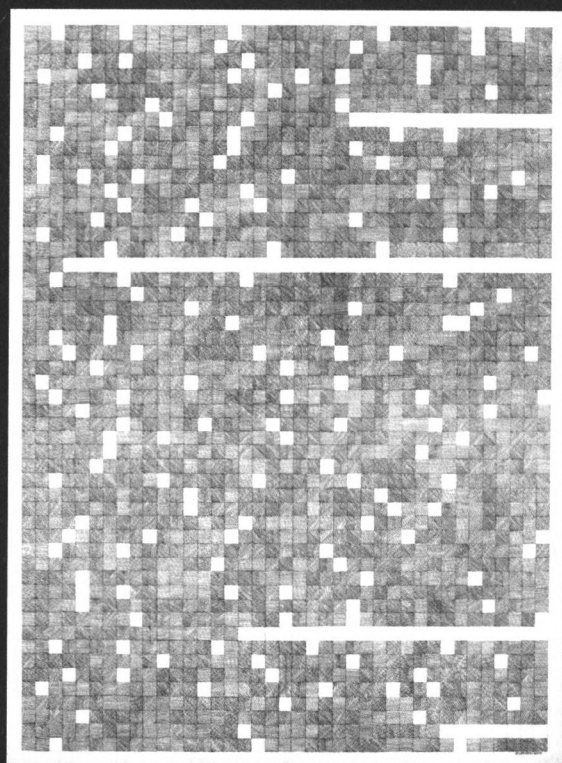
“THE WORLD OF ALTERITY”

“Why don't *Wa Zi* Resist?": The Structure and Sustaining Mechanism of Traditional Familial Hierarchical System in Yi Ethnic Region of Daliang Mountain 208

Liu Xiao & Guo Zhonghua

Abstract: In the traditional society of the Yi ethnic region in Daliang Mountain, there has been a familial hierarchical system based on the patrilineal bloodline. People are classified into a hierarchical order, with the superior extremely exploitative of the inferior. The scholars in the Republic of China period could not help but ask “why *Wa Zi* did not resist?” Theoretical exploration of the cause and development of “no resistance” is weak compared with the voluminous studies of the “resistance” theory. This paper uses Scott's theory of “moral economy” to sort out the structure of the familial hierarchical system and its social mobility in the Yi ethnic region in Daliang Mountain and analyzes the mechanisms that sustain its stable operation. The authors find three mechanisms, namely, the moral economic mechanism that identifies “no resistance” with the traditional agricultural community, the social upward mobility mechanism based on the dual identity of *Wa Zi*, and separable justice compensation mechanism. These three mechanisms ensure *Wa Zi*, who are inferior in the hierarchical order and are brutally exploited, nonetheless choose the behavior path of “conformity to” and “allegiance with” the system.

Keywords: no resistance, Yi ethnic region in Daliang Mountain, familial hierarchical system, maintenance mechanism



《寄往天堂的信》布面绘画，2014

周钦珊