

— 开放时代 —

01

2024

双月刊

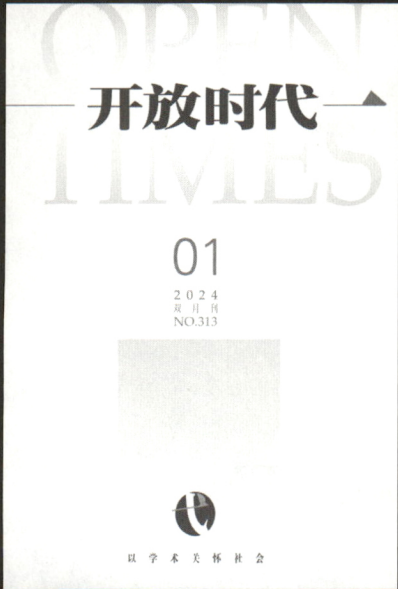
NO.313



QK2401923



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开放时代
KAI FANG SHI DAI

2024年第1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
特约主编 吴重庆
执行主编 吴 铭

地 址: 广州市白云区云城街润云路119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

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本刊推行匿名审稿制度

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“THE WORLD OF ALTERITY”

Embodied Cognition and Ritual Efficacy of the “xusitho” Rituals in Western Hunan: On the Limitations of the Representation Theory of Ritual 209

Huang Jianbo & Sun Pange

Abstract: In recent years, ritual efficacy has received more and more attention in the academic studies of rituals, and has been promoted at the theoretical level. Among them, Pierre Smith’s “piège à pensée” theory is particularly worthy of discussion. Although it has provided a cognitive explanation for the study of ritual efficacy, this explanation is not sufficient, and the ideas of “piège” and “monde imaginaire” still implicate the unreality of rituals. In the “xusitho” ritual in western Hunan, the ritual chanting by ritual specialist (named Thima) is the core, whereas the body movements and postures of the main participants and the operation of ritual objects show a process of embodied cognition. The worshipped gods would delightedly accept the “money and treasures” presented by the prayer and, in return, help the prayer’s family to transform from persons who are “indebted to gods” to persons “blessed by gods”, which is the ultimate testimony to the ritual efficacy. In other words, the embodied cognitive process in rituals is closely related to the realization of ritual efficacy. Our analysis is an attempt to improve on Smith’s “piège à pensée” theory. It also aims to demonstrate how ritual efficacy can question and break through the representation theory in ritual research.

Keywords: “xusitho” ritual, embodied cognition, ritual efficacy, the representation theory of ritual

OPEN TIMES

1st ISSUE, 2024

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Zhang Cheng

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Keywords: Chinese civilization, Chinese revolution, Chinese path, endogenous logic, subjectivity of civilization

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FEATURE TOPIC II: DISTINCTIVE CONCEPTS AND CHINESE INDEPENDENT KNOWLEDGE SYSTEM (IV)

Locality and Cosmopolitanism 81

Wang Mingming

Abstract: This article reflects on the circulation and transformation of the concept of “local knowledge” in the academic circles in London and Beijing. It aims to shed light on the ways in which a “keyword” became intertwined with the debate between the universalists and particularists in the West and with the rivalry between Chinese culturologists and pan-power social scientists near the end of the 20th century. Key to the transformations of the concept is the re-emergence of an old idea in new forms in the intellectual world and in the varied approaches to particular problematics. The same transformations have continued to take place, even in the efforts of opposing “local knowledge”, for instance, in the author’s own endeavors to re-pattern the cosmological thoughts of different cultures, to give world status to “local knowledge”, and to break through the barrier between universality and particularity.

Keywords: local knowledge, culture, power, universality, cosmopolitanism

The Generation of “Nature”: Local and World Knowledge in Agricultural Production in the Early Period of PRC 90

Yu Xin

Abstract: The burgeoning eco-agriculture in contemporary Chinese society is considered a consciousness-awakening “discovery of nature”. However, the term “nature” in this context is fraught with tensions between the local and the global, or the particular and the universal, echoing the debates in 1980s of the global biodiversity conservation movement on the meaning of “nature”. At its core, these tensions stem from a framework that separates nature from politics, and is grounded in an epistemology which seeks to explore the “physis” beyond experience. This “politics of nature” finds its most concentrated expression in the cognitive relationship between technology and politics represented by the “Green Revolution”. In opposition to it, and inspired by the epistemology and practices of “scientific farming” in the early years of the PRC, we may now explore a paradigm centered on the dynamic generation of local knowledge through “local kowning”. This shift encourages a re-examination of the epistemological legacy from the early stages of the People’s Republic of China.

Keywords: local knowledge, Green Revolution, scientific farming, epistemology

HUMANITIES

Under Heaven and Heavenly Mandate: An Historical Philosophy Based on Qi Theory 108

Ding Yun

Abstract: The situation in China and even in the whole world since the 2010s can be described as a double variation of “reform” and “opening up”. In particular, reform has mostly been led by opening up. But in a world in turmoil, globalisation is bound to suffer setbacks. The most important manifestation of this setback is no longer a past vs. present crisis, but a universal internal vs. external crisis. The major one is in the relationship between civilizations. A realistic understanding of this relationship requires an apprehension of a civilization entity and the abandonment of the dichotomy between historical materialism and the view of civilization history. Thus, the first task of contemporary China is to redefine the relationship between itself and the outside world in the context of a real world history and to find a theoretical formulation for ‘re-ecumenism’. This requires activating the legacy of modern philosophy. In Western philosophy, Leibniz’s monadology and the doctrine of potentia deserve attention. In Chinese philosophy, the idea of *Qi*, which characterises Chinese thought, should be invigorated. The important task of contemporary Chinese philosophy is to open up and connect these two paths.

Keywords: re-ecumenism, civilization entity, historical materialism, monadology, the philosophy of *Qi*

Legislation for “Unification” and Interpretation for “Pluralism”: the Concept and Conceptualization of “Xin Jiang” amid the Burgeoning Border Jurisdiction Study in Modern China 117

Long Qixin

Abstract: In the thirties and forties of the 20th century, with the rise of China’s border jurisdiction research, the historical and geopolitical knowledge of Xinjiang as the frontier of inland China was popularized. The previous impressions of Xinjiang as “an outlying border region” or “a frontier outside the frontier” was gradually dispelled, and images such as “the hub of the Eurasian continent”, “the rear of national defense” or “the international transportation line” of the world’s anti-fascist struggle came to dominate the conceptual reconstruction of “Xinjiang”. In addition, the researchers responded to the political challenge to Xinjiang’s sovereignty and consolidated the conception of Xinjiang as Chinese national territory through the mass media. This is a political action for the “reunification” legislation as it upholds the academic stance of safeguarding China’s national unity and territorial integrity. Finally, the researchers’ examination and exposition of the history and reality of the multiple ethnic groups in Xinjiang showcase the evolving process of the coexistence and integration of the various ethnic groups on both sides of the Tianshan Mountains as well as the historical situation and realistic significance of Xinjiang as the common home to peoples of all ethnic groups. This is a knowledge action for “pluralistic” interpretation, a conceptual foundation for building the “pluralistic integration” of the Chinese nation in light of Xinji-

ang’s local experience, and a future direction for ethnic unity.

Keywords: Modern China, border jurisdiction study, the concept of “Xinjiang”, knowledge construction

LAW AND POLITICS

The Populist Conception of “People”: Differentiation and Reflections 131

Nie Zhiqi

Abstract: The danger of populism lies in its abuse of the concept of people on which democracy rests. In response to the challenge of populism, we need first to clarify the real difference between democracy and populism in terms of the view on people. This paper reviews and analyzes the existing academic understanding of the populist view on people in the perspectives of “anti-institutionalism”, “anti-elitism” and “anti-pluralism”, and argues that although these labeling assertions have some elements of truth, their ambiguity, tension and limitations need further clarification. On this basis, this paper points out that “anti-pluralism” is indeed the essential feature of the populist view on people, but “anti-pluralism” here cannot simply be equated with referring to the people as a whole. In other words, the essential difference between populism and democracy does not lie in whether they accept or reject the people as a whole, but in their different ways of conceiving the people, that is, whether the people as a whole has a fictional meaning or not. This paper is an effort not only to deepen the understanding of populism, but also to provide a framework for rethinking the theory of democracy.

Keywords: populism, people, anti-institutionalism, anti-elitism, anti-pluralism

On Reconstructing the Customary International Law – A Perspective from Interest Balance between Global South and Global North 144

Zhong Yanhui & Wu Jian

Abstract: The political purpose of customary international law lies on the core of reconstructing the customary international law. The universalities of customary international law and its promotion by the rising developing countries constitute the necessity of reconstructing of customary international law. Meanwhile, the function of customary international law in the distribution of international interests and the shaping of political order has been obscured by academic classifications. The distinction between “formal source ” and “substantive source” of customary international law may have shrouded the political intentions in the formation of customary international law in the post-colonial era and overshadowed the expressions of some “meta-concepts” as ideas, cultures, and values in customary international law. The conflict of interests between Global North and Global South reflected in customary international law lies not only in the unequal discourse power distributions, but also in the ignorance of expression demand for the latter, which is obvious both in traditional and modern procedures of

the formation of customary international law. Therefore, it is necessary to construct a “postmodern” customary international law based on the principle of prudence and rationality. It boasts universal judicial justice, and takes into considerations of legal practices and opinio juris of developing countries. By this, to narrow the gaps and contradictions between Global North and Global South in the formation of customary international law and the distribution of interests.

Keywords: customary international law, sources of international law, political purpose, discourse power distribution, international law as global governance

ECONOMY AND SOCIETY

The Ideas of “Differential Optimums” and “Vertical Integration” and Their Implications for China 162

Philip C. C. Huang

Abstract: Chayanov, outside of his theoretical analysis of how peasant households are distinctive for being at once a production and a consumption unit, and the multiple implications of that fact, has made two other major theoretical contributions, one making clear that peasant economies observe the logic of “differential optimums” rather than the simple logic of economies of scale, the other having to do with the need for co-operatives for “vertical integration” of small peasant economies, in order to preserve for the peasants more of the value of their products in the “big market”. The former can be readily observed in the “new agriculture revolution” of the Chinese economy in the past few decades; the latter can be readily seen in the striking modernization of the “East Asian” (i.e. Japan, South Korea, and the Taiwan area) economies since 1945. China’s annual “Number One Documents” about agriculture of the past two decades have shown how the country first mistakenly tried to imitate the simple scale-economy logic of the United States, and then shifted since 2018 toward a new emphasis on the peasants as the principal agents of agricultural development and of peasant villages as the basic unit for agricultural co-ops. Those have been the basis for new advances as well as for reinterpretations and modifications of Chayanov’s two major theoretical visions.

Keywords: small peasant households, the “East Asian” model, co-operatives based on peasant communities, new logistics systems, prospective visions

Understanding the Industrial Policy System with Chinese Characteristics: An Investigation of the Intermediary Institutions in the perspective of Political Economy 174

Meng Jie & Zhang Zibin

Abstract: The formulation and implementation of industrial policies is an important part of state’s economic governance in the socialist market economy, and plays a vital role in fulfilling the purpose of socialist produc-

tion, overcoming market failures and promoting high-quality economic development. The industrial policy system is combined with specific institutions to form an industrial policy system. On the basis of the CPC's leadership and the basic economic system in the initial stage of socialism, a system of intermediary institutions has been formed which specifically defines the characteristics of the industrial policy system with Chinese characteristics. This paper examines four types of intermediary institutions: constructive markets, intra-governmental competition, competition among local governments, and socialist capital markets with Chinese characteristics. These institutions are interconnected, with constructive markets at the core. They are the materialized forms of the basic economic system in China's strategic and foundational sectors. The examination of the system of intermediary institutions helps us to understand why the Chinese-styled industrial policy system can be developed into a new whole-nation system that is predicated on giving full play to the decisive role of the market.

Keywords: industrial policy, constructive markets, intra-governmental competition, competition among local governments, socialist capital markets with Chinese characteristics

Hometown Ties, Production Factors and Integration Forms in the Case of Townsfolk Working in the Same Industry 192

Dong Leiming & Li Xincan

Abstract: The phenomenon of townsfolk working in the same industry has both economic and social ramifications. It is actually the result of two-way selection and formation between the economic development needs of different industries and the conditions of different social structures. Based on this perspective, the authors introduce the combination model of production factors as a mediating variable, and summarize three ideal types to distinguish the different cases at the economic level. Different modes of combination of production factors pose different requirements on the intensity and form of social support among townsfolk, selecting and shaping their rural social ties. As a result, townsfolk working in the same industry can be divided into three different types of economic-social integration: the loose type, the joint type, and the integrated type, and these three different types have different developmental prospects under the economic wave of capitalization. When things go well, their economic success can have a positive feedback on rural society by strengthening the rural social ties in the process of industrial operation. It may, however, have a negative feedback by accelerating the dissolution of the rural social bonds. One possible reason for this discrepancy is the difference in the degree of social tightness of the village communities in the traditional economic period as well as the different values the communities have cultivated.

Keywords: townsfolk working in the same industry, rural society, production factors, ideal type



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ISSN 1004-2938



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定价 人民币25元