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CONTENTS & ABSTRACTS

The Original Contribution of Xi Jinping's Important Expositions on the Unique Problems of the Major Party to the Marxist Theory of Party Building

Kan Daoyuan, Qiu Youliang 5-14

Since the 18th National Congress of the Communist Party of China, in the great practice of advancing the Party's self-revolution in the new era, Xi Jinping, with his consistent sense of unexpected development and firm perseverance in facing up to difficult problems, put forward a series of new thoughts, viewpoints on the causes, core contents and solutions of the unique problems of the major party, which effectively promoted the theoretical exploration and practical response to the unique problems of the major party and made historic achievements that have attracted worldwide attention. It deeply demonstrated the political, strategic and historical initiative of our Party in party governance, which is of great significance in theoretical innovation and of leading contribution to the world. As an integral part of Xi's important thoughts on party building, his important expositions on the unique problems of the major party is not only a solution to the new problems and challenges that arise in party building in the new era, but also contains distinct methodological implications and theoretical value, making significant original contributions to enriching and developing the Marxist theory of party building. It is highlighted in the following dimensions: in terms of academic original contribution, Xi systematically constructed a logical system and analytical framework for the unique problems of the major party, proposed the original concept of "the unique problems of the major party", the brand new proposition of "we must always stay alert and determined to tackle the unique problems of the major party", and the strategic consideration of "the six strategic tasks", achieved the theoretical sublimation and leap of the Marxist theory of party building. In terms of innovative expansion contribution, Xi examined, analyzed, and solved the unique problems of the major party by combining prominent issues of the times, Chinese historical wisdom and human political civilization. He broadened and deepened the content, category, perspective and vision of the Marxist theory of party building both diachronically and synchronically, and thus formed a scientific theoretical system that met the general requirements of party building in the new era. In terms of creative application and contribution, Xi flexibly applied the value stance, core viewpoints, and ideological methods of the Marxist theory of party building to analyze and solve the unique problems of the major party, and promoted this theory to release strong theoretical charm and practical effectiveness with the change of the times. In summary, Xi's important expositions on the unique problems of the major party contains distinct theoretical characteristics, including unwaveringly adhering to the basic principles of the Marxist theory of party building, as well as persevering in responding to a series of new major issues facing the Party's long-term governance. At the same time, it is rooted in the fertile soil of the Chinese history and culture and world civilization to enrich the Marxist theory of party building, enhancing the systematization and theorization of the Marxist theory of party building with Chinese characteristics. Consequently, they offer important methodological enlightenment and ideological reference value.

The Concept of System in Xi Jinping's Theory and Practice Innovation of Rigor in the Party's Internal Political Activities

Li Xinzhi, Zhong Lianguo 15-24

Adhering to the concept of system, an important ideological and working method in Marxism, is prominently reflected in the theory and practice innovation of Xi Jinping's theory of rigor in the Party's internal political activities. It should be understood from its forward-thinking, holistic planning, strategic layout, and comprehensive advancement. Specifically, this concept is manifested in several aspects: systemically guarding against internal dangers and external risks faced by the party, comprehensively examining the history, reality, and future of rigor in the Party's internal political activities; planning based on the comprehensive governance of the party and the overall situation of socialism with Chinese characteristics; designing the top-level framework for serious party political life; and innovating means, approaches, and methods in the Party's internal political activities. Its profound understanding is beneficial to better grasp and apply the ideological and working methods of Marxism, and it has important methodological significance for further promoting the quality improvement of the Party's internal political activities in the new era.

Characteristics, Utility Value and Contemporary Enlightenment of Marx and Engels' Allusion: Based on the Textual Investigation of the *Collected Works of Marx and Engels* (2009 edition)

Wang Ke 25-31

Allusion is a common rhetorical device, and it also has its "uniqueness" in the context of Marxist texts, particularly in the works of Marx and Engels. The utility of using allusions in Marx and Engels' works includes both the function of allusions and the rhetorical effects they produce, which are closely related to their value orientations, namely the recurrence of criticism in similar historical contexts and the evolution of allusions from practice to guiding practice. *Xi Jinping's Allusions* has become an important source for studying Xi's thought on Socialism with Chinese Characteristics for a new era. Therefore, based on allusion studies, we should not only explore new perspectives on the study of Marxist classics but also deeply understand the important role that allusions play in the inheritance and development of social historical civilization. Furthermore, we should actively utilize allusions to tell China's stories in the new era.

Xunzi's Thought on "Poetic Ethics"

Wang Kun 32-43

Regarding the debate of *xing* (性) and *wei* (伪) or that of *liyi* (礼义) and *xingqing* 性情 in Xunzi's thought, there are two main points of views in current research: one asserts the consistence of *xing* and *wei*, and the other holds the distinction between *xing* and *wei*. Both presuppose the dichotomy of *xing* and *wei*, based on the foundation human nature (人性), a conceptional construction of the subjectivity of human beings rather than the reality of human existence. In fact, the debate of *xing* and *wei* as a question, transcending the dichotomous structure, can only be raised by reducing the conceptional construction to the original view sight of emotional experience.

The debate of *xing* and *wei* stems from Xunzi's naming of *xing*: The reason for the existence of life is called *xing* (生之所以然者谓之性). The desires inherent in human beings can potentially lead to ethical consequences such as conflict, disorder, and poverty. However, the cognitive and evaluative abilities inherent in human beings also allow for the recognition of the evil in these ethical consequences, as well as the ability to make good judgments on the basis of pseudo-originated rituals and righteousness. Therefore, the concept of *xing* can be understood on two levels: one being desires and the other being cognitive knowledge. In the judgment of cognitive knowledge, desires are considered evil while the pseudo is considered good. Thus, evil desires become the evaluative significance of *xing*, while cognitive knowledge represents the cognitive significance of *xing*.

How does the judgment of evil desires and false goodness arise from cognitive knowledge of *xing* (性知)? It is precisely through the pursuit of the potentiality of cognitive knowledge of *xing* that the agreement on *xing* as the reason for existence is achieved. Returning to the harmonious and compassionate experience that arises from *xing*, it is through the comprehension and reflection on this experience that the subject's cognitive knowledge of *xing* is established. In conjunction with desires as its objects of understanding, they form a subject-object relationship, thereby constituting the dual meaning of *xing*. Consequently, cognitive knowledge of *xing* is able to make value judgments regarding evil desires and false goodness. Only by returning to a harmonious emotional experience can the agreement on the dual meaning of *xing* be established. In the judgment of cognitive knowledge of *xing*, the legitimacy of the pseudo in *liyi* is thus established.

Huaxing (化性) means to restore the agreement on *xing* within the perspective of emotions, while *qiwei* (起伪) means to establish *liyi* based on emotional comprehension and reflection. Only through the emotional experiences of love and devotion to righteousness can cognitive knowledge of *xing* make judgments on *liyi*. In this way, ethical principles (道义) are established based on the comprehension and reflection derived from the emotions of compassion and love. This forms the foundation of *li* (礼) and leads to the establishment of legitimacy in *liyi*.

The primordial emotion of compassion and love precedes the agreement on *xing* and the construction of *liyi* in the language of poetry that has been contemplated before. Xunzi's the language of poetry and taking it to regulate express that *li*, as a means of controlling desires and achieving social governance, obtain legitimacy and appropriateness through poetic discourse. The foundation for this legitimacy is ethical principles. The language of poetry expresses comprehension of Tao, and through reflection on ethical principles, cognitive knowledge of *xing* establishes ethical principles as the basis of *li* and constructs and practices its norms.

The practice of *li* is guided by *Yue* in order to achieve the effect of resolving tensions and restoring harmony. Poetry and music, as the starting point and the end point of *li*, are inherently unified. Poetry's discourse gives rise to ethical principles, and intellectual understanding and reflection on ethical principles contribute to the construction of ritual. Music serves as the utilization of ritual, allowing individuals to experience benevolence and gain insights into ethical principles during the practice of ritual, thus achieving the effect of resolving conflicts and restoring harmony. Poetry, ritual, and music form a circular relationship, with Xunzi's thoughts and Confucius' belief in the importance of poetry, the establishment of ritual, and the realization through music being in line with each other. This embodies the unique poetic attributes of Confucian ethical philosophy.

Taoist Philosophy in Legalist Political Thought: Origins and Changes

Fei Junxiao 44-50

The Taoist roots of political philosophy in legalist have long been obscured by the highly pragmatic nature of legalist thought. Based on a study of conceptual history, since the emergence of the "supporting the old

with the new” approach initiated by Shenzi, a representative of the “Power-Politics” faction in legalist, the concept of “good governance” under the guidance of the Tao has once been an ideal blueprint for early legalists and the integration of Taoism and legalist has become a focus of research across various schools in legalist. However, the tendency toward achievements and contributions advocated by the “Rule of Law” faction in legalism gradually obscured the exploration of the metaphysical propositions of legalism influenced by Taoism. After the transformation brought by Han Feizi and Li Si’s technocratic rule, the ideal of “good governance under the guidance of Tao by following customs, keeping quiet and complying with nature,” pursued by legalist, was transformed into the authoritarian rule and supervision of confined officials.

Is Wang Fuzhi’s Philosophy Materialism? —Centering on the Concepts of Qi and Matter

Liu Rong 51-59

The paradigm of dialectical materialism dominated the studies of Wang Fuzhi’s philosophy since 1920s in China. Based on interpreting the two concepts of qi(气) and matter(器) of his philosophy, some scholars thought that Wang’s philosophy is materialism. This view exerted significant influence on the philosophical studies on Wang at home and abroad. On the basis of reaffirming the general meaning of “materialism” and restoring the true connotations of qi and matter, this paper claims definitely that neither qi nor matter is equated to matter in Marxism. The view that regards Wang’s philosophy as materialism is actually a misunderstanding. The main reason for this misunderstanding is the over-reliance on the materialism of Marxist philosophy in the study of Wang’s philosophy, which has led to the loss of subjectivity in research. In order to address this issue, it is necessary for scholars of Wang’s philosophy to take the initiative to study Wang’s philosophy, not relying on Marxist philosophy. This is not only an inherent requirement for the study of Wang’s philosophy, but also a new requirement presented by the times.

Evidence Attributes of Large Language Model Materials: Taking ChatGPT and ERNIE Bot as Examples

Xu Jimin, Yan Ruobing 60-73

Large language models, represented by ChatGPT and ERNIE Bot, have generated a substantial volume of large language model materials, which have permeated society and had a profound impact. Therefore, discussing the evidentiary attributes of these materials is of significant importance. Large language model materials refer to materials related to the usage of large language models that may be used as evidence in legal proceedings. Narrowly defined, large language model materials exclusively encompass materials generated by large language models. In a broader sense, they include human-machine interaction materials, the large language model itself, and information about the operational context of the large language model, comprising these three components. These materials can be categorized into different types based on the degree to which they reflect “human-machine opinions” and their role in the evidentiary process.

According to the definition of evidence in Chinese law, large language model materials that can establish the facts of a case qualify as evidence. To determine the admissibility of large language model evidence, its ob-

jectivity, relevance, and legality must be examined. Large language model evidence reflects objective facts in its content, is perceptibly objective in its form, demonstrating objectivity. It is deeply integrated into social life, connecting with the facts of cases in various scenarios, such as civil, criminal, and administrative cases, exhibiting relevance. While it currently lacks a legal foundation, it can acquire legality through the enhancement of the legal framework. Therefore, the question of whether large language model evidence qualifies as evidence requires specific consideration in future cases. For the sake of litigation efficiency, the presentation of large language model evidence may vary in different litigation scenarios. In standard cases, only human-machine interaction materials and the user's local context information may suffice, while significant cases may require a comprehensive presentation of large language model evidence.

With the advancement of cutting-edge technology, new types of technological evidence have emerged, including big data evidence and artificial intelligence evidence. Big data evidence and large language model evidence face similar challenges related to the "black box", admissibility, and categorization. Additionally, big data evidence has been widely utilized in practice, making the associated theories a valuable reference for the development of large language model evidence. While artificial intelligence evidence is a higher-level concept than large language model evidence, the extensive diversity in the field of artificial intelligence technology implies that the findings of AI evidence research may not necessarily be directly applicable to large language model evidence.

Large language model evidence exhibits the following characteristics. Firstly, it possesses a high degree of intuitiveness, as materials pertaining to human-machine interaction in large language model evidence can be readily perceived by humans. Secondly, it has limited interpretability due to inherent black-box effects and emergent characteristics, resulting in its relatively weak interpretability. Thirdly, there may be evidence bias in large language model evidence, potentially favoring a select few technology companies. Our legal system can draw inspiration from the electronic data disclosure systems in the Anglo-American legal tradition to establish disclosure obligations for technology companies. Finally, it has limited identifiability, as humans may not necessarily be able to discern whether a piece of material was generated by a large language model in the absence of specific indicators. This issue can potentially be mitigated through the deep synthetic regulation.

The Triple Logic of the Systematization of Blockchain Evidence Rules and Its System Development

Duan Luping 74-83

Although the *People's Court Online Litigation Rules* preliminarily regulated the review and identification rules of blockchain evidence with four special articles, how to establish a systematic framework that enables judges to subjectively dare to make determinations, objectively accurately identify blockchain evidence, and at the same time effectively safeguard the litigants' right to litigation, is still worth contemplating. From the perspective of the actual motivation and theoretical demands of the integration of science and technology into the judiciary, the blockchain evidence rules in the digital age must consider at least the following three levels of progressive logic, namely the real guarantee logic based on the blockchain trust mechanism, the logic of differential treatment based on scientific cognition of the technical characteristics of the blockchain, and the logic of rights protection based on the requirements of digital due process. Based on this triple logic, it is possible to systematically construct rules for the presumption of the authenticity of blockchain evidence, accurately grasp the technical principles, set blockchain evidence review and identification standards, and protect

the parties' substantive litigation rights. In the future, it is still possible to advance the systematic development of blockchain evidence rules for online litigation based on the triple theory logic.

Challenges Entire Process of Guaranteeing the Authenticity of Blockchain Evidence and Its Breakthrough Path

Zhang Hongliang, Xu Shiqiang 84-95

Blockchain evidence refers to the blockchainization of existing legal evidence, which specifically includes electronic data generated, stored, verified, and transformed from the original blockchain. From the perspective of the entire lifecycle, blockchain evidence is always in the process of generation, collection, preservation, presentation, and application. However, its authenticity is guaranteed to varying degrees during the pre-trial fixed stage, trial display stage, and post-trial confirmation stage. The systematic reasons for the virtualization of the entire process of ensuring the authenticity of blockchain evidence are mainly due to the technical limitations of blockchain evidence, the lack of ability of litigation participants to handle blockchain evidence, and the insufficient effectiveness of blockchain evidence authenticity rules. To this end, we can strengthen the substantive guarantee of the authenticity of blockchain evidence by standardizing the blockchain evidence platform, improving the cross-examination procedures of blockchain evidence, and improving the review and recognition rules of blockchain evidence.

Mode of Public Participation in Traditional Village Protection

Qi Runzhao 96-103

Result-based research and tool-based research are constructed as the major theoretical frameworks in domestic and foreign research involving public participation. The former takes more extensive and democratic public participation as the research objective, while the latter focuses on exploring whether public participation is beneficial for achieving the decision objective. Previous research on traditional village protection usually utilized the result-based framework to analyze the participation status of research objects in the protection process, and proposed strategies and methods to improve the effectiveness of research object participation. However, there is insufficient discussion on which framework is most conducive to the high-quality traditional village protection. The results of numerous protection cases indicate that extensive and disorderly public participation may lower the traditional village protection quality. Therefore, it is necessary to take the improvement of traditional village protection quality as the research objective, so as to explore the public participation mode in traditional village protection under the tool-based framework.

This paper adopts public participation decision model by Thomas as the basic framework, and the decision quality and satisfaction of traditional village protection were set as the constraints. Based on the protection practices and public participation status of some traditional villages in Southwestern China, seven issues related to the selection of public participation modes proposed by Thomas were analyzed and solved. The results indicated that among Thomas' five modes, namely Autonomous Management Decision, Modified Autonomous Management Decision, Segmented Public Consultation, Unitary Public Consultation and Public Decision, only the mode of Unitary Public Consultation could effectively guide the traditional village protection

and improve the traditional village protection quality. Under this mode, decision-makers were required to engage in overall consultation with all major participants on traditional village protection, rather than to engage in overall consultation with some participants or in decentralized consultation with all participants, and decision-makers did not need to share decision authority with others after collecting the opinions of all participants. In terms of the characteristics of Unity Public Consultation, the system improvement and mechanism design of public participation in traditional village protection were discussed from the aspects of topic consultation, decision-making, decision implementation and practical consultation. Finally, it is recommended to enhance the overall and representative participation of participants during the topic consultation, identify the actual protection objectives, and independently formulate decision-making plans. In addition, due to the asymmetric information and unclear demands obtained by the participants during the decision implementation, it is necessary to propose specific solutions for specific problems and stages through overall negotiation.

Unjust Development and Influencing Factors of Public Leisure Space in Ethnic Tourism Villages: Taking Qianhu Miao Village in Xijiang, Guizhou Province as an Example

Zhao Chunyan, Xia Yinhuan, Cheng Ya 104-112

Due to the development of tourism, public leisure spaces in ethnic tourism villages have witnessed unjust developments, mainly manifested as the tourism-oriented policies, commercialization of layouts, otherization of values, and imbalanced development. Factors influencing the unjust development of public leisure spaces include government administrative guidance, profit-driven capital, tourist demand, and residents' livelihood concessions. This reflection is based on the criticism of spatial justice dimensions regarding its unjust actual development. Therefore, it is necessary to guide its just prospective development from a values standpoint, adjust the action strategies of multiple stakeholders, and achieve the purpose of just development of public leisure spaces.

Residents' Demands and Their Influencing Factors in the Process of Tourism Development in Traditional Villages: Taking Erguanzhai village in Enshi Prefecture as an Example

Xie Shuangyu, Nie Lisha, Jin Yixin 113-121

This paper takes Erguanzhai village as a case study, uses field investigation, content analysis and grounded theory to explore residents' demands and their influencing factors. Research indicates that in the development of traditional village tourism, residents' demands primarily focus on the local government, other residents, foreign investors, and tourists. The content of these demands mainly includes maintaining social relationships, protecting the local image, satisfying personal needs, and improving the community environment. The generation of demands from residents in traditional villages is driven by factors such as personal preferences, emotional motivations from human-land relationships, interpersonal factors, and environmental perception. It is the result of the contradictory conflict and coordination between the reality of unsatisfied environmental perception and interpersonal relationship disorder and the pursuit of personal ideals and expression

of human-land emotions.

High-Quality Development of Teacher Education: Logical Basis, Theoretical Implications, and Practical Direction

Qu Tiehua, Gong Xuling 122-129

The generation of high-quality development of teacher education has its profound theoretical and practical foundation, which is a quality oriented internal and external collaborative development. It demonstrates the basic characteristics of the goal task from incremental expansion to improving quality and efficiency, the method and means from factor driven to innovation driven, and the evaluation focus from indicator evaluation to systematic evaluation. Based on the historical orientation of the new era of socialism with Chinese characteristic, high-quality development of teacher education should adhere to the core of talent cultivation quality and establish a diversified view on educational quality, target the demand for basic education and deepen the supply-side reform of teacher education, optimize the layout structure of teacher education and foster a new pattern of development and strengthen the development of teacher education standards and improve the quality evaluation mechanism.

High-Quality Development of Inclusive Education in China: Core Implications, Realistic Dilemmas and Breakthrough Paths

Xie Yuhan, Lin Qianxue 130-137

The high-quality development of inclusive education is an important measure to safeguard the rights of people with disabilities and an indispensable part of the construction of our country's high-quality education system. Fairness, diversity, and effectiveness are the core connotations of high-quality development of inclusive education. Currently, the high-quality development of inclusive education in our country faces practical dilemmas such as the lack of localized concepts guiding inclusive education, inadequate government leadership, insufficient school promotion, and inadequate social support. Therefore, it is necessary to build a diverse cooperative development model based on localized concepts of inclusive education, with "government leadership, school promotion, and social support," in order to break through the difficulties and achieve high-quality development of inclusive education in our country.

Interpretation of "Yi Chang San Tan" from a New Perspective: Also on the Compositional Nature of Ritual Songs in the *Book of Songs* and Their Literary Historical Significance

Mou Xin 138-146

"Yi Chang" refers to the opening musical chapter in the early ritual songs of the *Book of Songs*, and "San Tan" refers to the same group of praise songs that share the same ritual purpose as "Yi Chang". These

musical chapters exhibit distinct compositional forms and are essentially integral to the musical system of the *Book of Songs*. The musical system emphasizes the purpose of a group of ritual songs in specific ceremonies and reflects political power and prestige behind the rituals and music-making. On the other hand, the textual system of the *Book of Songs* focuses more on the interpretation of poetic meanings, closely related to the functional use of language in diplomatic rhetoric at that time.

The Inclusion of *Maoshi Xu* in *Wenxuan* and the Inclusion Criteria of Prefaces in the *Wenxuan*

Li Zhi, Yang Xin 147-156

The compilation of *Wenxuan* by Xiao Tong was deeply influenced by the tradition of family scholarship. Its inclusion of *Maoshi Xu* and its direct reference in the preface of *Wenxuan* was not only due to its important position in Confucian classics, but also to its pioneer significance in the form of prefaces and its literary theoretical significance. This suggests that the compilation of *Wenxuan* should have been influenced by *Maoshi Xu*. Moreover, the three prefaces included in *Wenxuan* were independently renowned and had a strong influence on literature at the time, resembling an essay style. This demonstrates that Xiao Tong had a keen literary consciousness of independent compositions, and also reflected his unique selection ideology in choosing and compiling different literary genres dynamically. *Wenxuan* categorizes different preface genres and groups them by categories, embodying the characteristics of continuity, derivation of genres, and the selection of classic texts. This indicates that Xiao Tong had a concept of literary development and a consciousness of tracing the origin of literary genres.

Foreign Capitalists and the Sino-Japanese Conflict in Shanghai from 1931 to 1932

Ma Jiankai 157-172

In the early 1930s, foreign capitalists had become an integral part of the power structure in Shanghai. There have been simplistic and polarizing views about their behavior in the Sino-Japanese conflict. However, a closer examination of historical events reveals the complexity of their motives. Their true intention was to suppress the counter-foreign trade movement and maintain their privileges. The war of resistance was not only a national struggle, but also a class struggle. The collective consciousness of foreign capitalists was shaped by their dual social existence. As aristocrats nurtured by extraterritorial rights, they sought to suppress popular movements in China to protect their privileges. However, as the progressive bourgeoisie, they introduced modern values to the Chinese people. The popular counter-foreign trade movement in China exposed their vulnerability. As Marx argued, they found themselves caught in a dilemma, unable to enjoy both their wealth and power. The Chinese people continued to resist foreign trade, and they, in turn, resorted to the use of force to achieve their goals. This interaction was one of the social roots of the limited violence and harm that occurred during the Sino-Japanese conflict.

Construction and Negotiation of China-Indian Road by the National Government During the Counter-Japanese War

Wang zhanxi 173-189

The China-India Road, also called “Xikang-India Road”, “Yunnan-India Road” and “Stilwell Road”, is an international passage between China and India built by the National Government during the Counter-Japanese War. After the fall of Guangzhou, China’s international maritime transportation routes were blocked by the Japanese army. The National Government planned to build an international transportation route from Tibet to India in order to support long-term resistance to the Japanese invaders and to solve a series of internal, diplomatic, and national defense problems. However, in order to maintain its own interests, the British government attempted to remove Tibet from being in alignment with China, the Soviet Union, and India, and placed it in a “buffer country” position. They were against the Nationalist Government’s building of the China-India highway that would pass through Tibet. Under the instigation of the British, the local government of Tibet changed its cooperative attitude with the central government, refused entry to the China-India highway survey team, and thereby triggered repeated negotiations and conflicts among the National Government, the British government, the Indian government, and the local government of Tibet. It also led to a military confrontation between the Nationalist Government and the local government of Tibet, which prompted the establishment of the “Foreign Affairs Bureau” by the local government of Tibet. The National Government made a compromise by redesigning the south line of the China-India highway and temporarily abandoning the north line that passed through Tibet. However, in the face of aggression from the Japanese army, the construction of the south line was forced to be suspended. After the outbreak of the Pacific War, with the intervention of the Allies, the China-India highway was finally completed, however, the route it took had undergone numerous changes, and its political and national defense functions were greatly reduced.

Three Major Core Journal Evaluation Project Comparison and Response: Taking University Comprehensive Social Sciences Journals as an Example

Su Xuemei 190-198

The three major journal evaluation projects all focus on evaluating the influence of journals. They have gone through the development process from documentation metrology research to journal evaluation and finally to academic evaluation. Although they differ in evaluation purposes, evaluation indicators, and other aspects, their selection results show a tendency to converge. Faced with the impact of journal evaluation, the journal community should maintain the original intention of publishing with a calm and peaceful attitude, absorb journal evaluation data feedback while adhering to the principle of independent journal publication, and serve the purpose of publishing good journals. Academic community should abandon the simplistic academic evaluation idea of “evaluating papers based on journals”, respect the laws of academic research, follow the evaluation principle of combining subjectivity and objectivity, and establish a relatively independent and scientific evaluation system.

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