

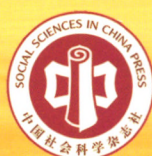
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## ABSTRACTS

### (1) A Written Conversation on “Global Governance and Strategic Mutual Trust”

*Wu Xiaoming, Li Bin, Zhan Xiaomei, Wang Shimin and Men Honghua* • 4 •

The aim of establishing a community of shared future for mankind and promoting the reform of global governance is to make economic globalization become more open, more inclusive, more balanced and more multilaterally beneficial. May 27, 2017 witnessed the opening of the second session of the China Strategic Forum Symposium, co-sponsored by the Social Sciences in China Press and Tongji University. The symposium focused on in-depth discussion of “Global Governance and Strategic Mutual Trust.” Professor Wu Xiaoming from the School of Philosophy of Fudan University holds that Chinese approach to global governance, a constructive solution for a new world order and international relations, is premised on the transcendence of modernity and its logic, and aims at the prospect of a new type of civilization. It takes on a real significance in world history, because it is based on the fruits of modern civilization; more importantly, the socialism-oriented Chinese road towards modernization is reviving and rebuilding the great tradition of pacifism. Professor Li Bin of the School of Government of Nanjing University believes that economic globalization represents the marketization of total production factors at the global level, but the lack of appropriate and effective global governance prevents economic globalization from achieving Pareto improvement; this is the fundamental cause of the “de-globalization” and “anti-globalization” trends emerged in recent years. Professor Li holds that the new global governance should be based on consensus, for which China’s “Belt and Road Initiative” is the optimal current program. Professor Zhan Xiaomei from Sun Yat-sen University’s School of Communication and Design and Professor Wang Shimin from the university’s School of Marxism hold that in the historical situation of “de-globalization” and “anti-globalization,” world history is moving towards a new era of globalization. The “Belt and Road Initiative,” as the embodiment of the Chinese approach, has promoted the construction of “a community of shared future for mankind” by “unswervingly advancing and guiding economic globalization.” The strategic mutual trust promoted by the initiative has been given a temporal and spatial dimension in the realm of the

new globalization. It is through the synchronic aggregation of diachronic development of value connotations and value judgments that this temporal and spatial dimension has generated a developmental space for the practice of acceptance and recognition. Professor Men Honghua at the School of Political Science and International Relations of Tongji University holds that confronted with crises and changes in global governance, China should act as an intellectual leader, intelligent contributor, program provider and positive actor to deepen research on the new globalization and global governance and develop the Chinese approach in terms of ideas, theories and strategies for global governance, with special effort and attention to the reconstruction of the key areas of national governance, East Asian regional governance and the international financial order so as to create favorable international circumstances for the great rejuvenation of the Chinese nation in the new era of globalization.

**(2) From the Life-world to Cross-Cultural Dialogue**

*Wang Jun • 47 •*

The life-world's implications of an open world lay the theoretical foundation for global cross-cultural dialogue and provide guidelines for practice. The unfolding of inter-subjective communication behavior based on the life-world, the integration of distinct cultural worlds within an inter-subjective framework, freedom as the nature of truth and truth's presentation in an open world, etc., all point to openness as a characteristic of the world. These concepts are the basis of the "reflective judgment" of the "wisdom of practice," as familial experience is the basis of the ethical habit of "shyness/timidity." They provide an attitude of practice that is consistent with the philosophical conception of the life-world, enabling the maintenance of an open world that is public and inter-subjective. In a multicultural world, such an attitude arrives at a new cross-cultural philosophical practice involving a multipolar dialogue that starts with the common interests of mankind, follows the principle of different but equal, seeks consensus in ample dialogue between multiple participants, and builds a community of shared future for mankind through dialogue.

**(3) The Economic Effect of Government Investment in Public Health: A Rural Consumption Test**

*Mao Jie and Zhao Jinran • 70 •*

The impact of public health inputs on household consumption is uncertain. After 2003, however, as Chinese governments at all levels continued to increase investments in public health in rural areas, the ratio of the consumption of rural

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residents to their incomes has been relatively high, and significantly higher than that of urban residents. Using the China Family Panel Studies (CFPS) micro-level database and the instrumental variables estimates methodology, we conducted an empirical test of the effect of the Chinese government's investment in public health on different types of rural consumption (medical and non-medical). Our findings show that participation in the New Rural Cooperative Medical System and the shorter time required for accessing health care providers have a significant positive correlation with non-medical rural consumption. This is particularly obvious in families with lower risk aversion (who have less motivation for precautionary saving). Participation in the New Rural Cooperative Medical System also has a significant positive correlation with rural residents' medical consumption, but this weakens as the household's preference for medical consumption falls (average household health rises). This shows that while the Chinese government's investment in rural public health stimulates the growth of non-medical rural consumption, this does not occur at the expense of rural medical consumption.

**(4) A New Perspective on Energy Efficiency Enhancement: A Test Based on Market Segmentation**

*Wei Chu and Zheng Xinye* • 90 •

A comparison of the facts at the micro- and security level indicates that although some Chinese enterprises are at the international frontier in terms of micro-level energy efficiency, overall energy efficiency at the industrial and national level is seriously lagging behind. According to the market segmentation hypothesis, this is because market segmentation suppresses energy efficiency through its effect on the three channels of technological efficiency, scale efficiency and distribution efficiency. This effect has been demonstrated by preliminary evaluation and research based on Chinese provincial panel data for 1995-2012. An electricity market simulation finds that the establishment of a unified national electricity market can effectively improve energy efficiency and gain energy conservation dividends.

**(5) Marx's Thinking on the Development of Law and Its Contemporary Significance**

*Gong Pixiang* • 112 •

Marx takes the analytical principles of historical materialism's philosophy of law and places the phenomenon of the development of law into the world historical process of transformation. His observations particularly focus on such fundamental problems as categorical transformation, intrinsic mechanisms, patterns of movement

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and value orientations in legal development. He establishes tools for the theoretical analysis of such development and demonstrates the theoretical logical force of thinking on the subject, thus achieving a revolutionary change in the historical development of legal theory. In the new era's conditions of the comprehensive promotion of construction of a law-based China and the modernization of the Chinese rule of law, in-depth study of Marx's thought on the development of law is of great importance in terms of both theoretical value and practical significance in revealing the social mechanisms of the modernization process of the Chinese rule of law, promoting the coordinated development of the national and regional rule of law, adhering to rule of law development guidelines centering on the people, grasping the historical orientation of the Chinese rule of law in the course of globalization, and exploring the Chinese approach of the modernization of the rule of law in a civilized society.

**(6) Overcoming the Sectoral Nature of Risk Control Law**

*Song Yahui* • 136 •

The distinctive nature of the public risks arising from modern industrialization's effect on the environment, health and security mean that risk control is no longer purely a matter of autonomous private law. Accordingly, civil, criminal and administrative law will need to include public risk in their rapidly developing sphere of action. However, the existence of sectoral legal barriers means that in the tripartite system of Chinese risk legislation, each component operates independently, to the detriment of the coordination or cooperation of risk control tools. Drawing on the systematic interpretative techniques of law and economics allows us to bring the risk management tools scattered through different legal sectors into a unified analytical framework. This will not only help break down the barriers between the different sectors of law but will also systemize and integrate the risk control tools of all the sectors into a "triune" structure. The construction of this legal structure must first create open systems of sectoral law and then build cooperative bridges between them, outside the sectoral legal system, by means of separate legislation for particular industries. Risk legislation hence shows the double variation of "separation" and "integration" of sectoral law.

**(7) Between Family and State: The Family-State Relationship in Plato and Aristotle and Its Implications**

*Xiao Ying* • 159 •

Kinship is not only a source of natural emotions and family ties; it also influences large-scale social organization such as the formation and operation of the state. The

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thought of Plato and Aristotle constitutes one of the main sources of Western thought and society. Examination of the relevant discussion of these issues in the two philosophers contributes to deepening Chinese research on the logical consequences of kinship in social formation. In Plato and Aristotle's ideas of the relationship of family and state, kinship was seen as a source of the universal natural emotion of familial or fraternal affection. Their inherent distinction between differences between kin and strangers and the near and far have attracted attention at the social level. As this natural emotion impeded the construction of universal fraternal relations in the city state and was the source of the opposition of virtue and desire, the public and the private, and the city state and the family, the philosophers attempted to abolish or restrict its role at the institutional level in order to prevent it from damaging the goals and operation of the city state. This proposition originated in the theoretical assumption of a "dual concept of the natural," an assumption that exerted a profound influence on the modern Western relationship between the family and the state.

**(8) Regional Institutional Differences and Uniformity: The Institutions and Practice of Rural Control in the Sui Dynasty**

*Lu Xiqi* • 181 •

As defined in a new decree issued in 583, the Three Heads System (*san zhangzhi*), designed to be implemented chiefly in Shangdong (the old Northern Qi Dynasty), basically followed the Northern Qi version of 564, with slight amendment. With the setting up of a system of rural judges (*xiangzheng*) in accord with Su Wei's suggestion in 583, that system, which fell under the judicial system, coexisted with the Three Heads or Two Heads System, which fell under administrative management of rural areas. The rural system defined by the edict of 589 was aimed at the Jiangnan area, originally under the state of Chen. It basically adhered to the system of rural control of the Han Dynasty, followed in the south since the time of the Southern Dynasties. With the reform of the bureaucratic system in 607, the rural control system revolving around rural judges and hamlet heads became the Sui Dynasty's basic system of rural control. In the course of its design and creation, the system had to take into account the circumstances and feasibility of its predecessors. Thus the system itself evinced regional differences that converged and attained institutional uniformity in practice.

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