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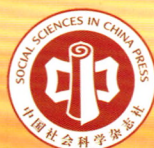
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(1) 马克思的国际观及其当代价值

姜安 · 4 ·

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(2) 货币流回规律和社会再生产的实现

——马克思社会总资本的再生产和流通理论再研究

何干强 · 27 ·

---

---

(3) 商业银行股东加重责任及其制度建构

杨松 宋怡林 · 53 ·

(4) 生态文明保障的刑法机制

焦艳鹏 · 75 ·

---

---

---

---

(5) 构建政府权力规制的公共治理模式      胡税根 翁列恩 · 99 ·

(6) 政府治理机制转型与社会组织发展      黄晓春 周黎安 · 118 ·

---

---

(7) “文化自信与当代文学发展” 笔谈

在传承与创新中建立文学的“文化自信”

——关于中国当代文学与优秀传统文化关系的考察

王 尧 · 140 ·

作者形象与积极写作

——论中国当代小说的主体性与文化自觉

李建军 · 151 ·

文学传统的借鉴与当代文学的振兴

——以中国散文为核心

陈剑晖 · 166 ·

---

---

(8) 道家形而上学的理论特质

——以“道德之意”为中心的讨论

郑 开 · 179 ·

---

---

本期论文英文摘要 (ABSTRACTS)

· 204 ·

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**ABSTRACTS**

**(1) Marx's International Outlook and Its Contemporary Value**     *Jiang An* • 4 •

Marx's international outlook is an aggregate of his observations and analyses of the position, method, and viewpoint of the historical transition and developmental laws of international society. It manifests in concentrated form a fundamental recognition of world historical change and the evolutionary laws of world intercourse; value judgments of institutional changes in international society and the contradictory movement of the relationship of major forces; and the cultural dimension of pursuing morality and justice in international relations and world order. Marx explored the evolutionary laws of world history and international system with a grand historical perspective, revealing the inner driving forces of history and the secrets of evolution and thus providing a new analytical structure for identifying the nature of international relations and the characteristics of the times. Compared with the relevant international relations theories of his day, Marx developed his international outlook by conducting scientific research and dialectical analysis on the laws of evolution and the inner nature of international society, especially the historical mission of the proletariat, with his unique class position, methodology, rigorous speculative logic and value dimension. That outlook has occupied a unique place in the thinking and theories of international relations and is the intellectual guide for China's theoretical innovation in foreign relations in the New Era.

**(2) Capital Reflow Rule and the Realization of Social Reproduction**

*He Ganqiang* • 27 •

Marx's discussion of the simple or expanded reproduction of social capital and circulation is linked to the capital reflow rule. The realization of social reproduction requires that the product value structure of aggregate social production must have a certain proportional relationship between the two major categories. Further, there should be a balance between the quantity of money used for the renewal of fixed capital and materials and the quantity of commercial items representing depreciation funds; between the corresponding fixed capital and liquid capital; and between

• 204 •

monetary accumulation and actual accumulation for supplementary constant and variable capital in expanded reproduction. The capital reflow rule is the expression of the realization of social reproduction in the sphere of circulation. This provides important methodological guidance for our understanding of the laws of the macro-operation of the socialist market economy.

### **(3) Increased Obligations of Commercial Bank Shareholders: Institutional Construction**

*Yang Song and Song Yilin • 53 •*

The fact that in financial practice the commercial banks' shareholders stake on residual bank risk themselves is a sign of their increased obligations. These statutory obligations go further than traditional limitations, but this does not mean that they are unlimited; rather, they represent a special case of the limited obligations of such shareholders and the specialized nature of the increased obligations of actors in the commercial sector. The increase in such obligations is an internal requirement for banks' conquest of inherent moral hazards and their self-redemption, as well as an institutional guarantee of national financial security. Existing legislative provisions in this area have weak efficacy, and both commercial banking law and company law can be amended to allow for the supplementation and amendment of the basic general system of company law through special laws relating to financial companies. Overall thinking behind the structuring of the increased obligations of commercial banking shareholders can follow the basic structure of conditions, implementation and results, with a focus on determination of such institutional content as agents, obligations, supervision and judicial review.

### **(4) Criminal Law Mechanisms for Guaranteeing China's Ecological Civilization Construction**

*Jiao Yanpeng • 75 •*

China is at a critical period of constructing an ecological civilization and comprehensively implementing ruling the country according to law. Using the rule of law to strengthen environmental protection is our clear duty. Environmental crimes should be punished under criminal law; the ecological civilization construction requires criminal law mechanisms, and it should be coordinated with the functions of legal protection, human rights guarantees, and the maintenance of order to cope with the real dangers of risk society while maintaining the basic characteristics of criminal law. The legal interests of the environment, as one of people's rights in the era of ecological civilization, should be effectively protected by criminal law. The effective

protection of these rights requires that they be classified, specified and quantifiable in criminal legislation. Such legislation also requires effective identification and measurement of legal interest and meticulous execution of justice. The criminal law guarantee of ecological civilization is subject to the influence and constraints of the overall value of rule of law; hence criminal law, in conjunction with the constitution, administrative law and environmental law, should take on the mission of protecting the legal interests of the environment. The organic unity of criminal law techniques and environmental science will be conducive to the realization of human value under criminal law in an ecological society.

### **(5) Constructing a Public Governance Model Regulating Government Power**

*Hu Shuigen and Weng Lie'en* • 99 •

Against the background of the modernization of the national governance system and capacity, the oversight and restraint of public power has become a significant topic of current governance reform. Therefore, embedding an analytical framework of power regulation in the government's new governance system not only makes for improved oversight and constraint mechanisms within the sphere of political power, but also helps explore the mechanisms behind the normative operation of power in terms of public governance, as well as promoting the construction of rule of law government and service-oriented government. Regulatory theory discusses the governance framework of the regulation of government power, including regulation of the confirmation, exercise, assessment and oversight of power. On this basis, we can design the formal and informal institutional arrangements that regulate the operation of power, building up effective mechanisms of constraint and control over public power and promoting the regulation of power as a means of governance. This will enable us to realize the normative operation of government power within the framework of the rule of law, so as to create a new governance model of government power regulation and provide a continuous impetus for the further reform of the government management system.

### **(6) Transition in Governmental Governance Mechanisms and Development of Social Organizations**

*Huang Xiaochun and Zhou Li'an* • 118 •

The existing research generally ignores the function of the internal operational logic of the administrative system in the development of social organizations when it discusses relations between the contemporary Chinese government and social

• 206 •

organizations. By focusing on the interaction between the governance mechanisms of governments at different levels and their impact on social organizations, we find that when upper- and lower-level administrative departments operate in a “multilayer contract” mode, base-level governments tend to weigh social organizations’ public service functions against potential governance risks before designing the corresponding institutional arrangements; they thus create an institutional environment conducive to development or one stressing risk control. However, when there is tension in the upper-level/lower-level governance mode and the lower levels lack flexibility and elasticity, subordinate governments will pay more attention to developing social organizations as a means of solving their own problems, in a “piggybacking” mechanism. Therefore, we need adopt a new research perspective to reexamine relations between government and social organizations in a transitional era and reveal the diverse underlying mechanisms in the institutional environment of social organizations.

#### **(7) Cultural Confidence and the Development of Contemporary Chinese Literature**

*Wang Yao, Li Jianjun and Chen Jianhui • 139 •*

Strengthening cultural confidence is an issue repeatedly emphasized by General Secretary Xi Jinping. In contemporary Chinese literature, lacking self-confidence has always been a salient problem. As to the root causes of it, some think that it is the unduly influence of Western culture and literature that has led to the attitude of rejection of contemporary Chinese literature to traditional Chinese culture and literature. But others hold just the opposite view, who argue that cultural confidence is always imbedded in contemporary Chinese literature, since it can never sever itself from traditional Chinese culture and literature. How, then, can we understand the issue of cultural confidence in contemporary Chinese literature, and what is its development direction? Here three famous scholars have been invited to make a discussion on these questions. We hope it can help establish the confidence of contemporary Chinese literature. Professor Wang Yao, from the School of Humanity of Soochow University, believes that contemporary Chinese literature has established its confidence through both inheriting and creatively transforming the fine traditions of Chinese culture. To both the “old” and “new” traditions before and after the May 4th Movement, contemporary literature displays a mixed state of both “rupture” and “connection.” Its confidence is mainly manifested in the close relationship between fine tradition and its outstanding features of people orientation, its revolutionary nature and narrative, as well as its China story. Li Jianjun, a research fellow from

the Literature Research Institute of the Chinese Academy of Social Sciences, holds that, in its creation of characters, fictions in contemporary Chinese literature neglect the issue of “image creation of the author”: they are either arrogantly “self-centered” or falsely “self-hidden,” both undermine self-confidence. Future Chinese literature should, on the basis of upholding Chinese theory and drawing on Chinese experience, stress the author’s “positive writing” with a Chinese style. Professor Chen Jianhui at Guangzhou University’s Center for the Study of Literary Thought holds that despite its many achievements, contemporary Chinese literature has obvious shortcomings, displayed mainly in the fact that not a few of writers lack a sense of responsibility for the society or the times. They care too much about artistic skills while overlooking insightful thinking, and overemphasize Western standards at the expense of Chinese experience. According to Professor Chen, to rejuvenate Chinese contemporary literature, we must establish cultural confidence and cultural awareness and learn from great Chinese literary traditions, such as advocating culture, “literature as the vehicle of ideas,” “respecting for nature,” cultivating ideal cultural personality.

**(8) The Theoretical Characteristics of Daoist Metaphysics: A Discussion Centered on the “Meaning of the *Dao* or Way and Its Power”** Zheng Kai • 179 •

The core of Daoist metaphysics lies in the meaning of the *Dao* or Way and its power, in a theory based on the concepts of “non-being,” “mystery” and “return,” especially “non-being.” The concept and theory of “non-being” include theoretical contents at different levels ranging from “formless” to “nameless,” and from “knowledgeless” to “actionless” or “inaction.” The formless involves discussion of physics (natural philosophy); pondering and grasping the nature of the *Dao* through the tension between being and non-being can be considered an important method in Daoist philosophy. Both the nameless and the knowledgeless involve epistemology, and the pursuit of “the truth of the *Dao*” demands further constructive enlightenment and wisdom. The nameless and actionless are the nature of the mystic power, which thus lays a foundation for ethics and political philosophy. Moreover, concepts such as actionless and mindless even escape from the intellectual world, developing a theory of the spiritual realm starting from mind-nature theory and practical wisdom. The path from the intellectual to the spiritual realm indicates precisely the theoretical depth of Daoist philosophy. Daoist metaphysics clarifies the difference between physics (about nature) and metaphysics (about the *Dao*); it is similar to the ancient Greek metaphysical exploration of “being,” but is also characterized by its transcendence of names and forms and by grasping the meaning that lies beyond words.



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