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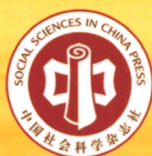
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ABSTRACTS

- (1) **The Newest Theoretical Achievement of Contemporary Chinese Marxism: The Experience of Studying Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era** *Wang Weiguang* • 4 •

Xi Jinping thought on socialism with Chinese characteristics for a new era firmly grasps the major topic of the age: what kind of socialism with Chinese characteristics we should stick to and develop and how should we adhere to and develop socialism with Chinese characteristics. It systematically answers major fundamental issues of socialism with Chinese characteristics, puts forward a series of major thoughts, major viewpoints, major strategies, and major measures, and forms a systematic and complete theoretical system with a defined subject, prominent main line, and rigorous logic. It is thus the newest theoretical achievement of contemporary Chinese Marxism and the guideline for adhering to and developing socialism with Chinese characteristics for the Party and people of the whole country. Xi Jinping thought on socialism with Chinese characteristics for a new era is the crystallization of the collective wisdom. Xi Jinping, as a Marxist politician and theorist, has a profound insight, a keen sense of judgment, and a strategic focus and played the decisive role in the creation of Xi Jinping thought on socialism with Chinese characteristics for a new era. He is the major creator of this thought.

- (2) **Extended Practice as a Philosophical Category** *Xiao Feng* • 31 •

The characteristics and modes of practice evolve as technology develops, and extended practice is a product of this evolution. It results from the contemporary integration of information control technology and the production technology of creation. Based on the embedding in a practical tool of a control technology possessing artificial intelligence, it achieves the replacement of physical energy, allowing the artificial system to exercise the function of creation relatively independently and shaping the outcome of practice. Extended practice is different from traditional practice in that people only have to carry out information acts through the issuing of instructions. In accordance with the difference in the

technological methods that it relies on, extended practice can be divided into two basic types, the finger control type and the mental control type. The latter in particular represents the future developmental direction of extended practice at a higher level, and raises new philosophical questions with respect to the relationship between knowledge and practice. Multiple correlations exist between extended practice and extended cognition; the two contain and interpenetrate each other on the basis of mutual discrimination. As a contemporary form of human practice, extended practice brings new inspiration not only to the concept of philosophical practice, but also to the philosophy of the human body, the mind and the spirit.

(3) Kantian Ethics from the Perspective of Cognitive Science

Xu Yingjin and Liu Xiaoli • 52 •

In Kantian ethics, the relationship between basic metaphysics and the presumptions of meta-ethics is the distinction between “ought to be” and “is.” The study of a new kind of ethics based on cognitive science and evolutionary theory is grounded in the weakening of this binary opposition. From the point of view of cognitive science, if Kant’s assertion about moral autonomy is correct, we should be able to see in the human brain a “moral module” or “moral algorithm” that satisfies all the following conditions simultaneously: (a) being responsible for social intercourse rather than other tasks (such as the perception of physical objects or reflection on purely theoretical questions); (b) possessing operational characteristics that are “rational” rather than “emotional” or “intuitive”; and (c) possessing an ethical output that is clearly “altruistic” and free of “instrumentality” or “self-interest.” However, comparative research on Kantian ethics and several major trends in cognitive research (such as the hypotheses of the “general problem solver” and “massive modular theory,”) indicates that there is little support for the existence of a “moral module” or “moral algorithm” from mainstream trends in cognitive science.

(4) The Center City Transformation in the Era of Globalization and Its Path

Chen Heng and Li Wenshuo • 72 •

Since the mid-20th century, the center cities of developed economies have generally undergone a dual transformation of their economic and spatial structures. This includes the de-industrialization of their economic structures, or replacement of manufacturing industry by service industries as the mainstay of the urban economy, and the development toward metropolitan status of their spatial structures, i. e., the

emergence as the main form of urbanization of the replacement of center cities by metropolitan areas consisting of center cities and their suburbs. This process has plunged center cities into economic, social and other difficulties, in an urban crisis so profound that it was once thought irretrievable. However, center cities have not lost their core role in metropolitan areas. From the mid-80s, they began to experience a revival, developing new economic, social and cultural features. Despite this, the revival of center cities has not been straight forward, and their negative effects are increasingly apparent. These are mainly manifested economically in terms of unbalanced economic development and income disparities; socially, in terms of social stratification; and politically, in terms of the difficulty of coordinating the governance of metropolitan areas. This article takes a historical approach, delving into, reconstructing and reflecting on the past from the Second World War on, so as to sort out the changing fortunes of center cities from decline to revival. We stress their motive forces, distinctive features and influence and study the challenges they face and the measures taken to deal with them, with a view to summing up the rules governing urbanization.

(5) A Study of China's Industrialization Strategy at the Upper Middle Income Stage

Huang Qunhui, Huang Yanghua, He Jun et al. • 94 •

When high-income East Asian economies entered the upper middle income stage, the actual share of manufacturing and total factor productivity maintained long-term growth, in a typical pattern that is highly consistent with the classic theory that sees manufacturing as an engine of economic growth. When China entered the upper middle income stage, the actual share of manufacturing industry and total factor productivity both fell at the same time, exhibiting a theoretical and empirical tendency toward "premature deindustrialization" that increases the risk of being caught in the middle-income trap. Accelerating China's development as a major manufacturer and enhancing the quality and efficiency of traditional industry are realistic options for the country's current industrial development strategy.

(6) China's Semi-Industrial, Semi-Agricultural Mode and Incremental Urbanization

Xia Zhuzhi and He Xuefeng • 117 •

With the rapid development of industrialization and the continuous reform of the urban-rural system, both the connotations and the nature of China's dual urban-rural structure have changed greatly. Farmers continue to enjoy the position of obtaining

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their basic means of production and livelihood from rural areas while gaining the rights of free employment and residence in cities and towns. Farmers are embedded as “dynamic subjects” into the Chinese-style dual urban-rural structure, and earn a semi-industrial and semi-agricultural livelihood based on the inter-generational division of labor—the general mode of agrarian household reproduction in the transition period. In this process of household reproduction, the two-way migration of farmers between urban and rural areas and their inter-generational relays accelerate urbanization; at the same time, rural communities have also maintained their orderly differentiation and stability, avoiding the slums commonly found in large developing countries and the associated political and social turmoil. This has fostered incremental urbanization with unique Chinese characteristics and advantages. From a comparative perspective, Chinese farmers in the process of urbanization have the “stratum subjectivity” to grasp their own destiny, and are the beneficiaries rather than “victims” of modernization. This indicates the far-reaching impact of the outcomes of China’s socialist system.

(7) China’s Legal Norms and the Assessment of Legislative Effectiveness

Feng Yujun • 138 •

Law is an important tool of national governance. Good law is the prerequisite for good governance, so complete and satisfactory legal norms are not only the prime essential for the construction of a legal system, but also the basic symbol of a country based on law and the basic guarantee of political stability and social development. To summarize the experience and lessons of the quantitative assessment of the rule of law in China and conduct a macro-assessment of the Chinese rule of law system, it is necessary to uphold clear and definite values, to have a rigorous and rational rule of law theory, and give serious consideration to the logical consistency of statistics and indicator specifications. Only in this way can we achieve a comprehensive statistical research goal with multiple entities, types and angles. This paper constructs a system of legislative assessment whose indicators are completeness; a scientific and democratic nature; and being subject to supervision. The survey instruments we have designed for the general public and legal experts and practitioners use the empirical research methods of random sampling and purposive surveys to examine the actual situation of legal norms in China and provide credible assessment outcomes. This will assist us in understanding the roots of the establishment and implementation of China’s legal system, with the constitution at its heart, and will help us to improve it.

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(8) The Joint Governance of Morality and Law on the Foundation of the Humanistic Spirit of Ancient Chinese Society

Zhu Yong • 160 •

Ancient Chinese society advocated a humanistic spirit which upheld the principle of using human strength and wisdom to solve the governance problems facing mankind. In the same period, other countries imbued the law with legitimacy, authority and even sanctity through the combination of law and religion. In ancient China, the combination of law and morality founded on a humanistic spirit achieved outstanding results in the control of officials and governing the lower ranks of society. This mode of governance maintained national unity, social stability and cultural continuity, demonstrated the humanistic sentiments of Chinese culture, and embodied the cultural self-confidence of the Chinese people. The law drew on morality to gain its own legitimacy and, through the support of morality, carried out its functions of adjusting social relations and regulating social order. This spirit exerted a significant influence on traditional Chinese law itself.

(9) The Global Governance of Terrorism: Different Mechanisms and Their Assessment

Zeng Xianghong • 178 •

Breakthroughs in the global governance of terrorism depend mainly on the formation of thorough and effective mechanisms. At present, global governance targets terrorism through four mechanisms: hegemonic governance; governance by international organizations; hybrid governance; and governance by the major powers. These strategies have made their contributions to counter-terrorism, but they do have shortcomings. We start with the judgment that the governance entities should adhere to the logic of consequences, of appropriateness, of emotion and of habitus in the governance of terrorism, and on this basis make a preliminary assessment of the global governance of terrorism. Present counter-terrorist governance mechanisms tend to be based on the thinking of the logic of consequences with only partial implementation of the logic of appropriateness and no use, so far, of counterterrorism measures based on the logic of emotion and the logic of habitus. To address both the symptoms and root cause of terrorism, international society should encourage governance strategies that implement counter-terrorism measures based on the four types of logic mentioned above and should promote the coordination and cooperation in their platforms. China could give an impetus to the role of such platforms as the United Nations and the Shanghai Cooperation Organization, enabling them to play a more significant part in the global governance of terrorism.

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