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**ABSTRACTS**

**(1) Special Research of National Governance of the CPC Central Committee since the 18th CPC National Congress**

*Shang Qingfei, Yan Shuhan, Zhu Guanglei and Zhang Wenxian • 4 •*

Since the 18<sup>th</sup> CPC National Congress, the CPC Central Committee with Comrade Xi Jinping at its core, sticking to and developing socialism with Chinese characteristics, leads the Party, the army and people inforging ahead with determination to realize the Chinese Dream of the great rejuvenation of the Chinese nation. During this process, a series of new concepts, new ideas and new strategies of national governance has been put forth, which has brought about a new situation in the great cause of building socialism with Chinese characteristics. As the demonstration of the outstanding theoretical and practical innovation of the CPC Central Committee, they not only represent the latest achievements of our Party in constantly developing Chinese Marxism in the 21<sup>st</sup> century by correctly grasping the reality in contemporary China and the times, but also are basic principles guiding the overall work both for the Party and the nation under the new historical conditions to win new victories in the new stage. To deepen our academic research in this field, the Editorial Office of Social Sciences in China has invited some scholars to make this discussion on paper. Shang Qingfei, Professor at the Department of Philosophy and the Center for Studies of Marxist Social Theory of Nanjing University, holds that the CPC Central Committee's new concepts, new ideas and new strategies of governance of China have formed a system with a logical structure and rich connotations. This is because they have answered the questions of historical position and epoch features of the national governance practice in China. The formulation of the doctrine "new historical features" shows that, the CPC Central Committee with Comrade Xi Jinping at its core has learned the precious experience of the Party in this respect, and has carried it forward; and it is a continuation and significant innovation and development of the theory of primary stage of socialism under new historical conditions; and it lays a historical foundation for the practice of national governance to be carried out scientifically. Yan Shuhan, Professor at the Teaching and Research Department of Scientific Socialism of the Party School of the Central Committee of CPC points out that in the course of leading the Party and people in opening a new chapter of building

socialism with Chinese characteristics, the CPC Central Committee with Comrade Xi Jinping at its core has formed a profound theoretical system of governance of China, and that the principal line of it is to stick to and develop socialism with Chinese characteristics, which is vividly embodied in four dimensions, i. e., basic principles and Chinese characteristics; historical conclusions and people's choices; China miracle and ideological principles; and Chinese road and Chinese contributions. The CPC Central Committee's principal ideas of governance of China represent a significant development of Marxism in contemporary China, and also an important contribution of the CPC and the Chinese people to the progress and development of mankind. Zhu Guanglei, Professor at the Zhou Enlai School of Government of Nankai University, suggests that one important task of the CPC Central Committee led by Comrade Xi Jinping in national governance is to successfully complete the transformation of governmental functions and to advance the national governance to a new level. In this context, it has added new and distinctive connotations of the times into the concept "governance," giving birth to the CPC Central Committee's new ideas of governance; at the same time, it has highlighted the fundamental significance of transforming government functions in giving impetus to the improvement of the government and completing the reform of administrative system. Therefore, it is of great importance both in theory and practice. Zhang Wenxian, Member of the Leading Party's Group and Deputy Director of China Law Society and Chief Scientist of the Collaborative Innovation Center of Judicial Civilization stresses that, in the great practice of promoting rule of law in all respects and speeding up the construction of socialist rule of law system with Chinese characteristics and a socialist rule of law country, Comrade Xi Jinping has creatively developed the theory of socialist rule of law with Chinese characteristics, forming the thought of rule of law, which has distinctive features of the times and of style, and is practice-oriented. According to Zhang, Xi's theory has laid an ideological foundation for opening and sticking to the path of socialist rule of law with Chinese characteristics, and also provided a theoretical guidance for promoting the rule of law in China. Xi's ideas of rule of law are important theoretical achievements of the sinicization of Marxist philosophy of law, and also the latest theoretical achievements of socialist rule of law with Chinese characteristics. It epitomizes the theoretical innovation of the Party in the rule of law, and on the basis of it, innovations in institution and practice. It serves as a good example for inheriting tradition and making innovation in theoretical development.

**(2) Dynamic Evolution of Resource Allocation Efficiency in China: A New Approach Incorporating Energy Factors** *Chen Shiyi and Chen Dengke* • 67 •

We incorporated energy factors into our theoretical analytical framework to construct

three dimensional “region-sector-time” input-output panel data from 1998 to 2013 and extend research on the dynamic evolution of Chinese resource allocation efficiency and its decomposition to the most recent point in time following the outbreak of the international financial crisis. Our findings show that despite the continuing growth of total factor productivity in China, resource allocation efficiency was relatively low. Distortions in resource allocation led to an average fall of 42.7% in total factor productivity from 1998 to 2013. The expansion of heavy industry after 2003 and the international financial crisis of 2008 worsened the degree of distortion, which was 12% higher when China was affected by the crisis than at other times. However, the degree of resource allocation distortion has decreased somewhat in the “new normal” state of the Chinese economy. The decomposition of resource allocation distortion on the basis of a “counterfactual” strategy shows that inter-regional and inter-sectoral distortions can explain 51.6% and 48.4% of total distortion respectively, while capital, labor and energy factors contributed 43.8%, 21.2% and 36.1% to total distortion respectively. In recent years, energy distortion has overtaken capital distortion to become a primary contributor to China’s resource allocation distortion. This warrants urgent attention.

### **(3) Assessment of Financial Performance: Concepts, Systems and Practice**

*Zheng Fanghui, Liao Yier and Lu Yangfan* • 84 •

Finance is the very foundation of national governance and provides it with major support. Assessment of financial performance, including expenditure and revenue performance, is an important part of the assessment of government performance. This process is designed to achieve the credibility of public finance and demonstrate the value and instrumental rationality of assessment. Since 2003, the practice of assessment of expenditure performance presided over by financial departments has opened the door to the construction of a modern financial system in China, but it essentially remains a goal-oriented internal government assessment, or even, one could say, a simple version of audit. It contains theoretical paradoxes and practical contradictions and has systems and mechanisms that do not operate smoothly, unclear goals and functions, non-standard organizational procedures, an incomplete regulatory basis, an unscientific technical system and misdirected application of results, all of which prevent it from functioning as an effective means of error correction and supervisory oversight. In the present circumstances, setting up a new model of assessing financial performance that is led by the National People’s Congress, coordinated by government departments and conducted by a third party is both theoretically inevitable and practically feasible. Its indicator dimension would be oriented toward funding inputs, procedural

supervision, goal attainment and public satisfaction.

**(4) Composition of the Contents of Guiding Cases**

*Zhu Mang* • 109 •

The contents of guiding cases are composed on the basis of actual Supreme Court cases (the “master copy” of the written judgment). Variations in their logical framework will have varying normative effects on similar decisions. The process of compiling the guiding cases involves two different types of judicial decision: dispute settlement and policy formulation. If the guiding cases provide an explanation with legislative intent in inferring statutory norms, then, apart from establishing self-evident conclusions, the more important point is the consideration given to the intellectual approach and logical framework used to infer legislative intent or purpose. We propose that compilation of guiding cases should automatically be constrained by the main logical structure of factual content and reasons for judgement, to reinforce the rules of argumentation in the “master copy” of the written judgment.

**(5) From the “Argument of Form and Body” to the “Argument of Body and Reason”:  
The Transmutation of the Intellectual Paradigm of Classical Chinese Philosophy**

*Gong Hua'nan* • 128 •

Following the shift from “form” (形) to “metaphysics” (形而上, or what is above forms), the “form” paradigm established in the pre-Qin era evolved into the paradigm of “body (体).” The juncture of the Wei and Jin dynasties saw a resurgence of new philosophers of “form and name” (形名) who exalted form (name). In response to these ideas, others thinkers, starting from Confucianism and Daoism, used “body” to correct “form.” Wang Bi divided form and body into two levels: “form” was what it was, while body was “reason” or what made it so. “Form” was thus rendered totally insignificant; ultimately, “body” consciously took the leadership in the “argument of body and reason.” Song Neo-Confucians used the integration of “possible existence” (未尝无), “existence” (见在底), and “what should exist” (合当底) to interpret and define “body” to develop the corresponding thinking. At the same time, they elevated “reason” (理) into the union of “what is so” and “what should be so.” The “body,” as the reasonable state or “what should be so,” could be used to describe people but not things, thus curtailing its descriptive function. In this way, “reason” suppressed “body” and was set up as a new intellectual paradigm. From the “argument of form and body” to the “argument of body and reason,” the conscious evolution of the three paradigms of “form,” “body,” and “reason” exhibits the holistic and systematic nature of the development of Chinese philosophy.

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**(6) The Way the Ancient Chinese Used their Ears: With a Discussion of the Origins of Several Musicological and Philosophical Concepts**      *Wang Xiaodun* • 149 •

Before writing, people mainly communicated through hearing and speaking. Through long practice, the ancient Chinese gained a knowledge and reverence for the ear and the sense of hearing, and set up a system of acoustic knowledge that corresponded to the system of visual knowledge. This was composed of the learning associated with meteorology, the calendar, poetics, metrology, yin-yang theory, and various kinds of knowledge of the night. The system took wind and *qi* (breath or bodily energy) as key concepts, generalizing them in theoretical terms as the “three talents,” “yin and yang,” “strings and woodwinds cannot match the voice,” “voice and *qi* correspond,” “listening with *qi*,” “deriving other measures from measurement of tonality,” and “music follows harmony.” These were based on hearing the wind; examining the *qi* through tonality; using sound to reach the gods; hearing an army’s movements by blowing a pitch pipe; and other ritual activities. Unlike record keepers, the bearers of this knowledge were blind musicians, known as masters. Until the sixth century or later, mainstream Chinese music maintained a tradition of placing less weight on rhythm and melody than on pitch and stressing traditions of calmness and elegance, harmonizing tonality and the calendar, and mysticism. All of this reflects the historical process in which “music originates in the voice, the voice in tonality, and tonality in *qi*,” which facilitates a renewed understanding of the starting points and original nature of music and tonality.

**(7) America as Seen by Europe’s Intellectual Elite in the 1900s**      *Wang Xiaode* • 184 •

In the eyes of Europe’s intellectual elite, the maturing popular culture of America posed a threat to their own ancient and refined culture. To maintain their vested interests in their traditional society and resist the spread of America’s popular culture, Europe’s intellectual elite developed a largely negative view of America and compared American society and Americans unfavorably with Europe. Their view of America aimed to establish a cultural “other” to strengthen overall European cohesion. In historical terms, the elite’s criticism of American culture always called on lingering popular attachment and support for tradition. Chastising the American way of life or revealing the Americans’ ambitions for cultural “conquest” became the main elite strategy. Their views on America laid a theoretical foundation for anti-Americanism from the 20th century on.

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