

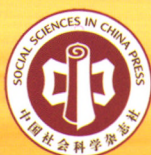
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ABSTRACTS

(1) **Ideological Consciousness and Value Rationality Identification**

Cheng Changchun, Zhang Tinggan and Tang Rongguang • 4 •

As a topical theory and major subject in the study and practice of the socialist core values, ideological consciousness and value rationality identification have a logically isomorphic relationship. The former is about the ideological function and spiritual consciousness of socialist core values, and takes as its starting point the construction of a theoretical discourse that integrates ideology and cultural values, while the latter involves the traditional cultural foundation and value recognition of socialist core values, taking as its key point the direct reality of multidimensional discrimination of core value identification and kinetic energy in the realization of its spiritual mechanism. The construction of socialist core values requires the spiritual integration of the two, but instrumentalist tendencies and the purely cultural method of intellectual analysis are unable to address the paradox in core value recognition, and have thus failed to permeate the integrative mechanism of “ideological consciousness” and “value rationality identification.” To escape this predicament, one can turn to an ethical ecological perspective, promoting the cultivation of the value community and universal value practice based on system design and the construction of public policy. In so doing, one not only transcends the contradiction and opposition between “individual” and “substance,” but also finds a way through the mutual transformation of “*de facto*” and “*de jure*” and links up the spiritual chain of the “ontological world—life world—individual world,” so as to construct a spiritual value ecology uniting “substance value consciousness” and “individual value freedom,” and theoretical rationality and practice rationality. This direction of practice has shown that the current three-dimensional conceptual structure of nurturing socialist core values needs to gain theoretical and immediate explanatory power and converge into a practical form of the ecological integration of ideological consciousness and value rationality identification.

(2) **The Reordering of Relations and the Formation of a National Governance Structure**

He Yanling • 26 •

Different government documents often put the reordering of relations together with structural reform and functional transformation. Unless we understand these

relationships and their reordering, we cannot understand China's national governance system. The reordering of relationships has four dimensions: government and market, central and local governments, the economy and society, and government and society. The paths taken by this reordering can be divided into separation, preservation and delay. On the one hand, the conflicts between these paths has affected the structure of China's national governance, so that it seeks a balance between closure and opening up; on the other, the course taken by the reordering of relations is rooted in the general and the modern demands that coexist within China's national governance. It could be said that the straightening out of relations has recreated the distinctive features of this governance. In the course of continuous reordering, some of its important elements have undergone a crucial change. From the perspective of the reordering of relations, the open nature of the absorption of "relationships" into a larger system is crucial to the future transformation of China's national governance.

(3) The Rule of Law Model of Online Society Governance

Xu Hanming and Zhang Xinping • 48 •

The rule of law is the basic form of national governance, and the rule of law model is the necessary direction for the governance of online society. Online society is in essence a new pattern of social relationships and structural forms comprising relationships among citizens, legal persons, organizational bodies, etc., formed and brought together on the basis of internet technology; and also an individual or comprehensive reflection, expansion and expression of various relationships in the fields of the real economy, politics, culture, society and the environment. The rule of law model of online society governance refers to governance theories, systems and practice that employ rule of law thinking and the rule of law model to bring the elements, structures, procedures and functions of online society governance into the scope of the rule of law and its operational track. Reviewing the tortuous course of the development of the rule of law in online society governance in China, summarizing useful experience in rule of law construction in online society governance, and reflecting on existing legislative, law enforcement and judicial dilemmas will enable us to build up a rule of law system for online society governance with comprehensive norms, effective implementation, strict supervision and strong guarantees. This will be marked by Chinese characteristics and will ensure the application of rule of law thinking and the rule of law model in governing, operating, using and protecting the internet, thus achieving the sound and orderly operation and development of online society along the path of the rule of law and advancing the modernization of online society's governance system and governance capability.

(4) From the *General Principles of Civil Law* to the *General Rules of Civil Law*: A Historic Leap in Contemporary Chinese Civil Law *Yang Lixin* • 72 •

The *General Principles of Civil Law* (民法通则), formulated in the early days of reform and opening up, was a single law that set out the basic principles or rules of civil law, defining the actor in civil affairs, civil law behaviors and the agency system; declaring the civil rights enjoyed by civil entities; establishing a relatively complete civil liability system; and so on. These legislative measures aroused awareness of civil rights among the mass of the population, ensured China's rapid economic and social development, and laid down the basic framework and content of the civil code, so they hold an important position in contemporary Chinese history. But as the economy and society have developed, civil law has had to change with the times. Civil law jurisprudence injects theoretical support into contemporary civil law legislation, and the rule of law blueprint for governing the country according to law provides a powerful impetus to the historic leap of contemporary Chinese civil law, providing the necessary conditions for the codification of civil law. The completion of the *General Rules of Civil Law* (民法总则) meets the requirements of the economic, humanist and legal character of the times; demonstrates the humanist position and spirit of the civil code; rises to the challenge of modern scientific and technological development; and assures people's enjoyment and control of their new-style rights with their objective forms. This signifies that the *General Principle of Civil Law* has accomplished its historical task and civil law in contemporary China has realized its historic leap forward, laying a foundation for the drawing up of the Chinese civil code, including the specific provisions of the framework and contents of each chapter.

(5) The Changing Chinese Family Structure and Adolescent Development

Wu Yuxiao, Wang Peng and Du Sijia • 98 •

Exploring the factors affecting the general healthy development of adolescents is of great practical significance. By examining the relationship between family structure and the educational/social psychology development of junior middle school students, plus their intermediary mechanisms, we find that firstly, family structure affects children's development; children living with both parents (in a two-parent family) show a higher level of educational/social psychology development than those who live in a family with one parent or none. Secondly, to a certain extent, family structure works on children's development through the two mechanisms of family socioeconomic status and parental involvement in education. Thirdly, father and mother play different roles in children's development; the mother is more important

to educational development, but the father makes a greater contribution to the development of children's social psychology. In addition, the distribution of family structure shows marked group heterogeneity, with more non-two parent families coming from groups with lower socioeconomic status. Because the development of adolescents is closely related to their socioeconomic status in adulthood, the negative impact on children's development of lack of parental care should be heeded by academics and policy researchers.

(6) Educational Expansion and Intergenerational Educational Mobility

Luo Chuliang and Liu Xiaoxia • 121 •

On the basis of the 2013 Chinese Residents' Incomes Survey, we analyze intergenerational educational mobility and the distribution of benefits among different groups in the course of educational expansion. In general, educational expansion has raised educational mobility, reduced the possibility of downward intergenerational educational mobility, and increased the possibility of upward intergenerational mobility. However, the degree to which different families have benefited from the expansion of education is closely related to the urban-rural gap and the level of parental education. The expansion of basic education has been more advantageous to the children of less educated parents, whereas the expansion of higher education has made a greater contribution to children in families with higher levels of parental education and to urban children. In terms of changes in intergenerational mobility among different cohorts, the effect of educational expansion on raising education mobility is gradually decreasing. If, therefore, we are to promote the balanced development of educational modernization and build a nation that is an educational power, we need to make active adjustments at the policy level.

(7) Demand for Coal in Current Chinese Economic Development

Lin Boqiang and Wu Wei • 141 •

In the new normal of China's economy, the growth of demand for coal and economic growth have diverged. Our analysis employs a dynamic input-output model, establishing a framework for analyzing the relationship between economic change and demand for coal, and taking into account the impact of technological progress and changes in coal quality and in the power supply structure on demand for coal. As our findings show, the volatility of the capital formation cycle is the main cause of the changing demand for coal, and once capital formation picks up, demand for coal will rebound. Incorporating different constraints, we further estimate the linked changes in future energy structural adjustment, environmental management, changes in industrial structure and carbon dioxide emissions. This indicates that we

need to accelerate the development of clean energy while at the same time adopting a more cautious approach to planning for environmental management and low-carbon development.

(8) Three Forms of the Early Chinese Script

Zhao Minli • 162 •

The Chinese script has been an important vehicle for the transmission of Chinese civilization for thousands of years. *Jiaguwen* (oracle bone and bronze inscriptions), *jinwen* (inscriptions on metal sacrificial utensils) and *diancwen* (writing on bamboo slips) were the three main script forms in early China. The three used different writing instruments, had different means of writing, performed different cultural functions, and had different developmental histories. Each has a unique value in the history of Chinese culture. *Jiaguwen* and *jinwen* were both transmitted through material objects; they show later generations the heights that early Chinese writing techniques and institutional culture could achieve. However, as special scripts with an aura of sacredness, they had only a limited influence on the transmission of China's spiritual civilization. We need to fully appreciate the characteristics of the three script forms, especially the twofold function of early *diancwen* literature as the vehicle of the memory of historical fact and cultural spirit, and study the script at different levels. *Diancwen* must be complemented with *jiaguwen* and *jinwen*, and the three must share discoveries and corroborative evidence with the riches of contemporary archeological finds. In this way, we can start from China's material civilization and plumb the depths of its spiritual archeology, opening up fresh fields in the historical study of early civilizations.

(9) The Economic Legislation and Ethics of the Medieval European Church

Zhao Lihang • 184 •

The medieval Christian church promulgated numerous economic laws through its Ecumenical Councils. The laws, which centered on the protection of church property, limited the economic activity of the clergy and regulated the church's economic relations with the secular world. The unique nature of canon law meant that its implementation could invoke a double penalty: punishment by God and punishment by the secular world. The church's economic legislation was strongly utilitarian and served an immediate purpose: it aimed to keep church property inviolate as far as possible rather than to simply extend theological ethics. On one hand, theological ethics provided theoretical support for the legitimacy of church legislation; on the other, it expanded the legal efficacy and jurisdiction of canon law, enabling the church's economic legislation to break through its own limitations and exert an extensive influence on the religious and secular communities.

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