

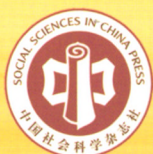
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**ABSTRACTS**

**(1) Practical Wisdom and the Practice of Wisdom**

*Tian Haiping* • 4 •

Practical wisdom is a general concern to contemporary scholars, one not unrelated to its focus on personal happiness, social justice and the improvement of human affairs. The focus of practical wisdom is not on explaining what things are, but on exploring such rational judgments and value concerns as “what to do” or “how to do it.” It stresses the outstanding application of practical reason and gives priority to the rational practice of “changing the world.” Given this philosophical program, the form assumed by practical wisdom defines the direction for “changing the world” through its conformity to man’s human nature, social nature and subject needs. Practical wisdom strives to promote “the practice of wisdom” in the sense of “making the world a better place.” Its four functions of “shelving theory, transforming ideas, creating society, and cultivating human nature” relate to personal happiness, societal development and the liberation of mankind.

**(2) Public Reason and the Normative Character of Interpretation**

*Han Donghui* • 26 •

Philosophical hermeneutics plays an important role in progress towards the idea of public reason. Its understanding of rationality focuses on commonality, practicality and normativity, with a stress on the normative dimension highlighted in historical culture and social practice. Philosophical hermeneutics’ critique of reason represents the enrichment and expansion of reason. However, it faces the problem of curtailing the excessive expansion of pure reason without falling into the swamp of relativism. This requires that we grasp the hermeneutic situation in terms of context, facts, rules and perspectives, which allows us to escape from the dilemma of perspectivism. Public hermeneutics based on public reason offers a promising pathway, founded as it is on the interaction between philosophical hermeneutics and rational self-criticism. It is based on the activity of public reason; consequently, its commonality is opened up and its normative nature clarified. Public hermeneutics should have a clear expressive form, true cognitive meaning, and the value of self-reflective understanding. The substantive combination of commonality and normativity enables public hermeneutics to fully demonstrate the spirit and force of the argumentation and truth-telling of public reason.

### (3) The Issue of Ethical Trust in Contemporary Society

*He Lai, Yang Guorong, Fan Hao and Wang Jue* • 38 •

In recent years, the immediate and important issue of ethical trust has attracted widespread contemporary attention. Identifying and exploring the causes of this problem and thence reshaping the ethical environment of life in contemporary society is a basic theoretical issue that merits in-depth study and analysis on the part of philosophers and social scientists. The Journal's editorial department has invited four scholars to consider this issue in a written dialogue. According to Professor He Lai at the School of Philosophy and Sociology of Jilin University, Marx's critique of the inner division of civil society leads to a concept of "human society" or "social humanity" that reconstructs the normative and value foundation, thus providing interpersonal ethical trust with a solid intellectual foundation and inner certainty. The major transformation of the basis of philosophical norms and values implies the sublation and transcendence of the distortion and abstraction of interpersonal relations arising from capitalism's economic base and relations of production, together with the emergence of a new type of relations of social production and communication. Professor Yang Guorong of the School of Philosophy and Institute of Modern Chinese Thought and Culture of East China Normal University argues that the establishment of trust relationships involves individual morality and character as well as universal social norms and institutions. Interpersonal trust based on rational cognition and certain value principles is the precondition for the possibility of social order. Individual character and morality provide internal guarantees for the establishment of social trust relationships, while institutional construction in the public domain constitutes the immediate external basis for its development. Professor Fan Hao of the Jiangsu Provincial Academy of Social Sciences and Southeast University points out that "integrity" includes the moral dimension of credit and the ethical dimension of trust; the ethical expectation of trust in others is what we call "ethical trust." What is most noteworthy in today's Chinese society is not the question of moral credit but the problem of ethical trust, which is ultimately related to gains and losses of cultural belief and cultural confidence. We must therefore break down the abstract causal chain of moral credit—ethical trust, leaving behind the erroneous issue of abstract moral credit, and establish a triune problematic of "moral credit—ethical trust—cultural confidence." Professor Wang Jue, from the Southeast University's School of Humanities, believes that trust is an ethical structural relationship between the trusting and the trusted which exists in a "chain of trust" formed by dynamic "trust—reciprocity" feedback between the two sides. The problem of trust in contemporary China includes the existence of interpersonal trust between acquaintances in traditional society and that between strangers in modern society, as well as the issue of systemic institutional trust between individuals and organizations, among organizations, and between organizations and society. We need to maintain society's "chain of trust" through the organization of ethical construction.

**(4) “Oriental Society” in the Construction of the Modern Concept of the Citizen***Guo Zhonghua* • 66 •

In contemporary political practice and theory, the wide diffusion of the concept of “citizen” and the general establishment of citizen status have laid down and adumbrated the basic relational dimension of modern politics, providing an important explanatory dimension for understanding and examining the relationship between the state and society. As generally understood, the emergence and development of the concept of citizen are seen as a uniquely European product; but a phylogenetic perspective shows that the positive orientalism represented by Voltaire and the negative orientalism represented by Weber reach the same end by different paths, despite the variations in their description of oriental society: Both highlight the value of rationality and humanism for the contemporary age and bestow on the ideal citizen such qualities as freedom and justice. Retracing the two orientalist modes of constructing the “citizen” can not only clarify the intellectual distortions arising from endogeneity, but also reveal the power relations behind the construction of the citizen and stimulate the rational development of this constantly evolving concept. The era of globalization is seeing the realization of oriental society’s potential for the future construction of the “citizen” concept.

**(5) Changing Social Attitudes in China in Transition (2005-2015)***Li Lulu and Wang Peng* • 83 •

We use CGSS comparative data for 2005 and 2015 to explore the changing situation and trends in Chinese social attitudes this century along the dimensions of cognition, affective evaluation and behavioral tendencies by employing the three hypotheses of consistency, disequilibrium and polarization as analytical tools. Our findings show that Chinese social attitudes as a whole tend toward greater consistency. In terms of self-cognition, there is a marked rise in subjective wellbeing and a decrease in inter-group differences; in terms of affective evaluation, sense of social morality and satisfaction with government are increasing; and in terms of behavioral tendencies, the public’s political participation and behavioral openness have improved. Polarization of social attitudes has not occurred in China. The trend toward consistency is accompanied by changes in the differentiation of social attitudes due to the influence of various social factors.

**(6) Personal Data Rights in the Era of Big Data***Cheng Xiao* • 102 •

Personal data rights in the era of big data involve coordination of the protection of the civil rights and interests of natural persons on the one hand and the freedom of data companies’ data activities on the other. Personal data can be the subject of civil rights and as such should be regulated and protected through the system of private

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rights. The right of natural persons to personal data is aimed at protecting their self-determination interest in that data and thus preventing the infringement of existing personal and property rights due to the illegal collection and use of personal data. Unlike real right, the right of natural persons to personal data is not an absolute right that can be actively used; it is protected by tort law only if its infringement leads to the infringement of other civil rights. Data companies' right to personal data derives from their factual behavior in legally collecting, storing and paying for these data. The data rights of data companies are a new type of property right. Their protection cannot be left solely to anti-unfair competition law; rather, they should receive systematic protection as absolute rights.

### **(7) China's Taxation Reform and Innovation-Driven Development Strategy**

*Xu Duoqi* • 123 •

The new round of tax reform has been launched and carried forward against the background of the national innovation-driven development strategy, which itself is a banner and a beacon for the new reform of taxation. Tax reform must conform to the direction and requirements of the development strategy, and the two must work together to guarantee the free flow of innovation. The implementation of statutory tax preferences is the starting point for the way tax reform serves the innovation-driven development strategy. Inclusion of tax preferences in the annual budget in the form of dedicated tax expenditures is a positive measure to overcome the various shortcomings of China's tax preferences. Not only does this policy provide a means of unifying the stability and variability of preferential tax policies and regulations; it is also desirable for maximizing the realization of legal reservations and putting statutory tax preferences into effect. Optimizing the tax structure is the main battleground for the way in which the reformed tax system will serve the innovation-driven development strategy, and this optimization needs to be achieved through the in-depth reform of the tax system. A series of institutional innovations in the tax system will provide a desirable tax environment in terms of tax systems and mechanisms for the implementation of innovation-driven development strategy, thus forming a "two-wheel drive" system composed of taxation innovation and technological innovation.

### **(8) Statistics and Analysis of Capital Stock Tables in China**

*Yin Jianfeng* • 146 •

We use two types of financial instruments, deposits and credits, to set up the sectoral quarterly capital stock tables of seven sectors since 2007, with a view to exploring the mechanisms underlying money and credit creation in China in recent years. The Chinese financial system, formerly a relatively closed system dominated by banking and indirect finance, has undergone a major structural change since 2009. This change is strikingly evident in the rapid increase in the scale of debt and net borrowing on the part of non-financial enterprises and the rapid increase in the scale

of assets and net lending of non-banking financial bodies. Using the matrix method, our analysis of inter-sectoral transactional relationships shows that all sectors have direct and indirect financial transaction relationships and thus participate in the creation of money and credit. It is noteworthy that the financial multipliers promoting the expansion or contraction of total financial activity are significantly procyclical with nominal GDP. Banks remain at the heart of the system, with the mutual reinforcement of banks and enterprises being the most critical element.

**(9) The Enchantment of Chinese Characters—A New Study of Women’s Poetry in the Joseon Dynasty** *Zhang Bowei* • 162 •

Linguists and historians often compare the status and role of the Chinese script in East Asia with that of Latin in Europe, but if we pursue the similarities and differences between the two in terms of scope, mechanisms and outcomes, we will find no answer in existing stores of academic knowledge. If, however, we approach the question from the points of view of women and region, we find that in the East Asian world of the Chinese script, the women’s poetry of the Joseon dynasty was “masculine” in character. Once women mastered the art of writing with Chinese characters, both their self-perception and the attitudes of men within and outside the family underwent a great change. Not only were these women writers able to share in the knowledge community of their male counterparts; to a considerable extent, it brought about a change in their status in both the family and society. This was in stark contrast to the exclusion of women in the Latinate European world. The efficacy of the Chinese script was bestowed on it by society. In the East Asian knowledge community, native Chinese personages, especially men, provided an important initial impetus.

**(10) “Zongyuan” Concept in the Chinese Operas of the Ming and Qing Dynasties and Its Relevant Issues** *Du Gui ping* • 184 •

The theories and creations of Chinese operas in the Ming and Qing dynasties display the tendency of “Zongyuan” Concept, which means to take the operas of the Yuan Dynasty as the highest standard and typical form of Chinese operas, and thus construct the discourse paradigm of Chinese operas, direct new creation, and review the history of operas. The complex expression and diversified forms of “Zongyuan” concept profoundly influenced the creation and stylistic changes of operas in the Ming and Qing dynasties, and restricted the characteristic growth and development direction of the classical theory of Chinese operas. At the same time, the alternate dominance of various retro styles and the competition between retro and anti-retro styles in the field of poetry and writing in the same period also exerted an influence on the creation and criticism of operas. The changes in style, aesthetic choices and theoretical features of operas in the Ming and Qing dynasties could all be reviewed with the help of “Zongyuan” perspective.



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网上投稿：<http://www.cssn.cn/>

订阅电话：010-85885198

电子邮箱：[skbfxb@126.com](mailto:skbfxb@126.com)

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