

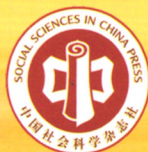
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ABSTRACTS

(1) The Original Contribution of Building a Community of Shared Future for Mankind to Historical Materialism *Liu Tongfang* • 4 •

Building a community of shared future for mankind is a great conception marked by strategic loftiness and realistic urgency as well as a part of socialist ideology with Chinese characteristics in Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era. It fully demonstrates the pursuit of ideals and the intellectual spirit of contemporary Chinese Communists. The conception of building a community of shared future for mankind is a Chinese solution to global governance problems that demonstrates Chinese wisdom and the Chinese approach; it represents an original contribution to the development of historical materialism in the 21st century. In the theoretical vision of historical materialism, the community of shared future for mankind is a global form of the development of human society, a process and prospect of boosting, with concerted efforts based on the basic orientation towards and values of mutual benefits and win-win situations, the development of globalization. Its standpoint is the philosophical position of “human society,” and it promotes the true “universal communication” of man to create human interests formed at a higher level of “commonality,” enhancing the balanced development of the global productive forces on the basis of a change in the global governance system and laying solid material and spiritual foundations for the realization of prospects of a better world for human society. The Chinese wisdom of building a community of human destiny has had an unprecedented theoretical effect on the development of historical materialism and created a new path for its interpretation, bestowing on it a new way of thinking; at the same time, through the constructive interpretation of a community of shared future for mankind, historical materialism has attained its own theoretical goals and value pursuits and will necessarily become a constructive world view in the era of globalization.

(2) The Predicament of Contemporary Anglo-American Epistemology and Its Way Out—Based on the Dimension of Tacit Knowledge *Yu Zhenhua* • 22 •

The concept of tacit knowledge has rich theoretical implications involving the multiple conceptual relationships of human knowledge and challenging many deeply rooted dogmas or prejudices in the Western philosophical tradition, providing a new perspective for examination of the issue of human knowledge. Three influential approaches in Britain and America in recent years have revolved around tacit knowledge and related issues: the sociology of scientific knowledge, analytical

epistemology and the philosophy of social sciences. These highlight the distinction between internal and external perspectives, between individual and collective orientations, and between strong and weak tacit knowledge. Expanding epistemological research proposes adopting an intrinsic perspective, identifying individual orientations, and adhering to Wittgenstein's distinction between strong and weak tacit knowledge, and argues that personal knowledge and "know-how" are the two basic forms of strong tacit knowledge. This standpoint not only highlights the shortcomings of British and American epistemology with its obstinate adherence to propositional knowledge, but also lays the foundation for building a solid epistemology.

(3) From Semantic Exegesis to Free Interpretation: On the Philosophical Method of the Qing Dynasty's Han Learning as Traced through Dai Zhen, Zhang Taiyan and Others
Chen Shaoming • 41 •

The contest between Han learning (*hanxue*) and Song learning (*songxue*) actually ended in the Qing Dynasty. The former was strong on textual research, while the latter's expertise lay in examination of implications, so each had its strong points. As two research strategies for pursuing the meaning of the classics, both sought to reveal the meaning contained in the classical texts. Han learning's emphasis on exegesis not only helps to trace the sources of intellectual history, but also provides an approach to the exploration of meaning that differs from that of the Song learning. According to Zhang Taiyan's explanation of the origin of language, semantic exegesis functions to illuminate obscurity and reveal the Dao, and is thus a basic skill for the conduct of research. Explorations of the history of philosophy that draw on semantic exegesis not only serve to deconstruct metaphysics, but also contribute to in-depth philosophical research, thus continuously enriching and integrating conceptual schema. In the history of Chinese philosophy, Han learning drew on the meaning of words to clarify the sense, whereas Song learning used semantics to develop the sense. Thus Han learning unearthed the sources of thought, while Song learning constructed an intellectual landscape. Summing up the philosophical heritage of Qing dynasty Han learning definitely does not mean returning to traditional semantic exegesis, nor does it call for taking sides in the dispute between Han and Song learning; instead, it is a necessary link enabling us to look back at the tradition as we look forward to the developmental prospects of Chinese philosophy.

(4) The Relationship between Asset Shortage and the Virtual and the Real Economy: A Regional Viewpoint
Yang Shenggang and Yang Yang • 59 •

The asset shortage has uncoupled the virtual economy from the real economy and the coexistence of asset shortages and leaving the real for the virtual economy has become a feature of the Chinese economy. Taking our sample from provincial panel

data from 2001 to 2014, we verify the internal correlation between the asset shortage and the real economy. Our finding shows that there is a significant negative correlation between regional asset shortages and the development of the real economy with a regionally heterogeneous impact. Long-term asset shortage has made social capital leave the real for the virtual economy. Hence government should incorporate financial stability into the framework of monetary policy formulation and prudential supervision and increase the effective supply of financial assets to achieve symbiosis and synchronous prosperity for the virtual and the real economy.

**(5) The Internal Labor Market and the Transformation of Labor Relations in China:
Based on Survey Data and Field Work on Migrant Workers in the Pearl River Delta**
Sun Zhongwei, Liu Mingwei and Jia Hailong • 81 •

Our survey data on migrant workers in the Pearl River Delta region from 2006 to 2010 and recent fieldwork show that the enactment of the Labor Contract Law encouraged both the signing of labor contracts and the long-term nature of these contracts, making enterprises more willing to increase their investments in human capital, employee insurance and welfare investment and to give greater attention to human-centered management, leading eventually to the establishment of an internal labor market that will cover migrant workers. This will be accompanied by progress in human resources management skills and strategies in SMEs and private companies. Although the Labor Contract Law to some extent intensified the tendency for migrant workers to undertake collective protection of their rights, the establishment of an internal labor market could also ease the tension between labor and capital and lead to employees' rights protection becoming more rational and prudent, providing a foundation for a shift in labor-capital relations from confrontation to cooperation and win-win results. The Labor Contract Law has accelerated and strengthened the trend of individualized development in China's labor relations. The protection of labor rights through the two channels of the "rigid" legal system and "flexible" internal management can help reduce the risk of large-scale collective labor disputes and establish a relatively harmonious institutionalized labor relationship.

(6) The Rediscovery of Reciprocity-Based Anthropology *Zhao Xudong • 106 •*

Reciprocity has a core significance for understanding basic human living conditions: our societal nature is founded on reciprocal relations, and reciprocity also strengthens the ties between people. Reciprocity-based anthropology stresses the cultural logic of interaction between different groups. Fundamentally, it involves studying forms of the mutually beneficial relations of complementary differences. This perspective reconciles differences, creating a communicative space for diverse cultures' coexistence, symbiosis and sharing. The various channels formed through

human activity include cultural imports and exports marked by interdependence and mutual complementarity. The launching of the Belt and Road Initiative contains channels with multiple characteristics and functions, so research on this topic involves the analysis of new cultural patterns, that is, it involves research on society and culture based on pathways rather than locations.

(7) Institutional Innovation in China's Copyright Legislation *Xiong Qi* • 118 •

As China's copyright legislation shifts from learning from foreign experience to active restructuring, the associated institutional arrangements should aim to respond to China's problems. However, the different value settings of comparative and indigenous law have led to divergences over how best to frame indigenous issues accurately in copyright theory and practice. Present day copyright legislation in China tends to be oriented toward directly replacing arbitral arrangements that proceed through market games with the distribution of statutory rights, in which rights holders and users start from their respective positions and expect the law to bestow on them an autonomous space that accords with their own interests. This eventually leads to a dilemma due to the absence of a basic consensus on legislative and judicial options. An appraisal of the history of indigenous institutional change shows that the key to achieving institutional innovation in China's copyright law lies in the coordination and complementarity of regulatory and autonomous rules in terms of value positioning and the coordination of the institutional concepts of inherited rules and the operational tradition of indigenous rules. The solution to this problem is to define the boundaries of private autonomy and government regulation in the copyright field in the context of Chinese society, industry and culture. On the one hand, we should allow the indigenous copyright industry agency to establish rules for copyright market transaction in accordance with its own market and social environment, while on the other hand, we should optimize government intervention in cases of market failure.

(8) The Structure of Rights of Personal Identity and a Critique of Their Commercialization *Fang Shaokun and Cao Xiangjian* • 139 •

The theory of the commercialization of personality rights targets identifying personality rights, but the latter has two contradictory powers and functions: the determination and alteration of personal identity (an internal attribute) and the use of personal identity (an external attribute), together with the characteristic stable relationship between personal identity and the agent. Historically, based on the combination of different targets of functions and rights, identifying personality rights have three different structures. Early legislation regarded personal identity's use as its function and the identity itself as the object of rights, to the neglect of the freedom to form personal identity; the prevailing theory at present has added the powers of the determination and alteration of personality rights, but still regards personal

identity as the object of rights, producing a contradiction in the nature of personality rights; and the ideal structure would regard the determination and alteration of personal identity as falling under powers and functions and freedom to form personal identity as the object of rights, while excluding the use function of personal identity and eliminating the private law consequences of fraud and misappropriation of personal identity. The right to the use of personal identity derives from the promotional value of personality and is a special property right involving personal interests. The legislation should adopt a dual protection model that differs from American law, one that is supported by a standard system of personality rights.

(9) Gestalt of Meaning in Systematic Interpretation

Zhou Xian • 163 •

Interpretation of the meaning of a literary text has long been a controversial issue in literary theory. The 20th century produced three representative theories: the text as object, authorial intent and reader response. Their methodologies have in common the interpretation of meaning as having a single source. Since literature is a complex cultural system that includes many different factors and the relationships between them, literary theory and criticism relating to the interpretation of meaning and its theoretical discussion should be encouraged to make a methodological shift from monocausal interpretations to interpretations involving complex systems, and thence to realize a transition from a substantialist approach to meaning to meaning construction. For this reason, we can try using the concept of “Gestalt of meaning” on the basis of the principle of Gestalt psychology that “the whole is greater,” taking literary meaning as a system structured by logic and time and exploring the methodology of literary interpretation from the perspective of a complex system, with the aim of achieving the ideal of systematic and coordinated diverse interpretations among the community of literary theory and criticism.

(10) Villages and Peasants in the Nationalists Period (1927-1937): From the Viewpoint of Taxes and Natural Disasters

Weng Youwei • 184 •

During the ten years from the establishment of the Nationalist government in Nanjing to total resistance against Japanese aggression by the whole nation, serious problems emerged in rural governance. These were chiefly evident in the exploitation of the countryside through frequent and harsh taxes; neglect of infrastructure projects which would have avoided natural disasters and a feeble response to those disasters; a sharp fall in the peasants' ability to cope with natural disaster; and a series of large-scale famines. The double blows of man-made and natural disasters led to economic depression in rural areas year after year. The mass of the poor gave up hope and waited for death, thus providing fertile soil for mass rebellion and revolution. Given the above historical realities, the so-called “golden decade” of the Nationalist government in Nanjing was non-existent in the rural economy.

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