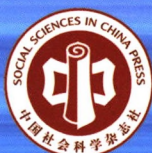


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ABSTRACTS

- (1) **The Positive Nature of History: Exploring the Cultural Genes of the Proposed “Chinese Approach”** *Zhang Xiong, Zhu Lu and Xu Dezhong* • 4 •

The proposed “Chinese approach” is definitely not figurative or coincidental, but a result of the constancy and change in world history and the contemporary presence of the “undying universal spirit” of fine traditional Chinese culture. The inherent wisdom of traditional Confucianism will only appear once it has taken on board the experience of modernity with its encounters and transformations. Over the centuries, the historical limitations of the developmental model of Western modernity have been exposed. The ecological integration of the assimilation and sublation of modernity requires the pairing of the following: zero-sum—harmony; sympathy—conscience; rational self-interest—self-interest based on greater good. This fully and completely exhibits the philosophical realm of the integration of the essence of Chinese culture with the strong points of Western culture and thus may provide a valuable cognitive map that enables us to refine our grasp of the historical necessity and present reality of the “Chinese approach.”

- (2) **The Argumentation of Intergenerational Obligations** *Gan Shaoping* • 22 •

The moral norms and responsibilities shouldered by people of the present in relation to future generations cannot be defended by natural affection (since the latter are far distant from us) or by rational contract (since it is impossible for them to sign a binding reciprocal contract). In the absence of direct blood ties or binding contracts, our present unilateral responsibility for protecting people in the distant future rests on the following grounds. Firstly, man’s social nature determines that people today cannot completely banish moral concern and ethical considerations in relation to the welfare of future generations. Second, the ongoing generational chain and the concept of intergenerational transmission derived there from determines that people of the present day have a duty to preserve intact the material and spiritual gifts and wealth of their forebears and pass on them to future generations. Third, since the latter are also members of the human race, they should have the right to existence and the pursuit of happiness entailed in being human. These three points,

based as they are on the social nature of man, build up a logical incremental argument and deductive chain of thought. Finally, within intergenerational obligations, justice is a pivotal analytical and expository feature. The intergenerational ethic provides an opportunity to showcase the theoretical character and immediate realization of this major ethical principle.

(3) The Conjoint Circulation Theory of China's Open Economy: Theory and Argumentation
Hong Junjie and Shang Hui • 42 •

Within the framework of the international commodity division of labor, we put forward a conjoint circulation theory for China's open economy. Our exploration of the global division of labor hinges on emerging market economies and the internal mechanisms that affect changes in their position in the division of labor. Our theory demonstrates the interconnection of developed and developing countries' value chain circulation, in which China plays a growing role as the hub of conjoint circulation. Using bilateral trade data together with big and micro-level data to test this theory empirically, we find that Chinese enterprises can boost their position in the division of labor in developed countries' value chain circulation through the application of new technology, but this space gradually narrows. Chinese leadership of developing countries' value chain circulation is conducive to Chinese enterprises' advancing to higher levels of the value chain. China must strengthen its position as the hub of this conjoint circulation.

(4) The Structure and Operating Mechanisms of a Chinese Society with Rule of Law
Chen Baifeng • 65 •

“A society with rule of law” is a concept strongly marked by the distinctive features of Chinese practice. It refers to the introduction of the rule of law in the life of society over and above the operating system of public power. Like a country with rule of law and a government with rule of law, a society with rule of law has its own independent sphere, constituting the “one body, two wings” of Chinese rule of law. The concrete context of a country's ability to mobilize, its existing legal system, the foundation of social governance, the state of social contradictions, etc., may encourage or limit the construction of a society with rule of law. Such construction should have strongly identifiable target guidelines: it should guide orderly public participation in the governance of society, maintain good order in material and cultural life, calibrate supply and demand for basic public services, and define the proper space for the activities of social organizations. The community-level is the

main field for the construction of a society with rule of law. We should confront grassroots constraints, focus on the main business of grassroots society, and make full use of the function of grassroots social organizations. At the same time, we should effectively integrate the important roles of government, social organizations, enterprises, lawyers and other players in the construction a society with rule of law.

(5) A Historical Perspective on the Governance of the Chinese State

Zhou Xueguang, Deng Xiaonan and Luo Yinan • 89 •

The governance of the contemporary Chinese state is undergoing a profound reform. As a vigorous rising field in the exploration of the Chinese significance of state governance, the efforts of historical sociology of contemporary China can make an important contribution to expanding the depth of research on the governance of the Chinese state. Such expansion embodies innovative research problem consciousness, the advancement of historical research findings, and critical consciousness of research methodology and theory. Through this special issue, we hope to advance the practice-based subject of “Chinese state governance” and at the same time expand the perspective of historical sociology, thus providing a stimulus to thinking about the historical origin and developmental modes of China’s governance path. Professor Zhou Xueguang of the Sociology Department of Stanford University points out that in seeking the historical evolution of state governance, we should try to transcend the official institutions and official texts, and look for unofficial historical materials to interpret the interplay of the official and unofficial and the transition from symbolic power to real power. This is the very starting point of learning of sociologists from the historian and history. The social sciences and historical research should keep a benign tension through differences and complementation, to promote collision of ideas and knowledge deepening. Professor Deng Xiaonan of the History Department of Peking University argues that, based on his study of the construction of the “*Yanlu* (channel for airing criticism and opinions)” and its operation and stagnancy, an important information media of the Song dynasty, the direction of information media, the pertinence of system and its operation will be influenced by specific political situation. The communication of information lies not only in the relative transmitting media, but also the “human factor” that affects the information blocking or not. Institutional culture is a divergent political ecological environment, which infiltrates the institutions, and influences the origin of the institutions and its operational methods. The issue really matters does not lie in that it is not important whether we set up relative institutions or, but how the so-called institutions and procedures practice and play roles; how the authorities carry out or treat the

institutions; how the people feel under such institutions. Basing on the analysis of the history of Song, Yuan, and Ming dynasties, Luo Yinan, Assistant Professor of the Public Management College of Tsinghua University, holds that the previous discussions on the state governance of China are influenced by the perspective of “individual power” and regard the state governance as the process of competition and grabs for resources among different interests groups, researchers verify their theoretical patterns by using historical materials of foreign experiences, which often fail to explain the governance path in Chinese history. Different from these patterns, the perspective of “institutional power” concerns on the process of “endogenous evolution,” attaches importance to the institutions and the historical mechanism in its operational practice, and notices the formation of the mechanism to the participants and their relationships. Therefore, further exploration from this perspective should be advocated.

(6) Chinese Modern Knowledge Transition from the Perspective of Media Reform

Huang Dan • 137 •

Knowledge and journals are of great importance of understanding Modern Chinese transition. Books and journals are different media and stand for different knowledge systems. Traditionally, there was a pattern of knowledge production and order structure focusing on “book” in China. Since the modern time, journals, representing the external culture, changed the existing order of knowledge system and influenced China’s reform in modern time. The communicating practice of book and journal reminded us that the process of systematization of a new media and the new structure of institutional media, are an important driving force of knowledge and social transition, and are regarded as a new perspective to understand “great changes unseen in 3000 years.”

(7) The Congruity of Poem, *Ci*, and *Qu* and the Reconstruction of Their Historical Theories

Li Feiyue • 159 •

The standards for differentiating the *gelv* (格律), singing and *qudiao* (曲调) of poem, *ci*, and *qu*, reflect the factors, features and concepts of songs and poems in different historical periods. The belief in the transition from art to literature and from vulgarity to elegance of “*qu-ci*-poem,” and in the evolution from literature to art, and from simplicity to complexity of “poem, *ci-qu*,” veils a richer artistic landscape. The historical fact is that poem, *ci*, and *qu* are of the same origin. We should, starting from the point, break the genre differentiation, reflect the history of text origin,

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value the comprehensive characteristics of poem, *ci*, and *qu*, regard them as different artistic and historical forms, understand the symbiotic relationship among them, thus rethink the happenings and characteristics of the styles of *xiqu* and novels. Through research of text and art, we will advance the relative subjects of historical theory and reconstruction of genealogy of literary forms from the perspectives of wholeness and long-term.

(8) Trade Networks among Jews in Port Cities and the Modern Transition of Jewish Society

Zhang Qianhong and Ai Rengui • 181 •

In the early modern time, many Sephardi Jews and their descendants carried on trans-regional business at many port cities. These Jews in port cities involved in colonial expansion and trans-Atlantics trade, which formed global trade networks connecting Mediterranean, the Atlantics, the Indian Ocean, and the Pacific Ocean. They gained recognition from mainstream society due to their commercial status, and gained unprecedented civil rights. This group bore many characteristics of modern commercial society: unparalleled fluidity and kinship networks, global trans-cultural attribute, the dominance of commercial value, modern means of management and the usage of modern creditability, confrontation to the traditional religious authorities, and the raising of legal and social position. This group of Jews who were active for more than three centuries and their trade networks are of great significance. They had not only contributed to the expansion of global economic connections in early modern, but also promoted the modern transition of the Jewish society, and stand for another path of modernity within the Jewish society.

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