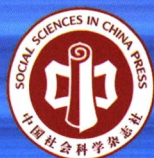


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## ABSTRACTS

**(1) Transformation in the Form of a Beautiful Life and Its Value Guidance in the New Era***Xiang Jiuyu • 4 •*

A “beautiful life in the new era,” a proposition unique to 21st century Marxism, is based on the historical originality of socialism with Chinese characteristics. Along with the transformation of the main contradictions in Chinese society, “a beautiful life in the new era” has become a new way of life. Of course, this new way of life complements new development ideas. On the one hand, the proposition of new development principles is based on the transformation of people’s way of life, so the inherent purport of the two is closely related; on the other, the proposition of such principles will further promote the construction of “a beautiful life in the new era” at the level of practice, and will play a key leading role in the resolution of major social contradictions. Therefore, to comprehensively understand the revolutionary significance of a beautiful life in the new era under the new development principles, we must gain an inherent grasp of the various forms of a beautiful life in the new era, including subjective forms, forms of occurrence, forms of realization and external forms. These forms have as their theoretical support such concepts as the “principal status of the people, Party guidance,” “transformation of contradictions, integration of supply and demand,” “labor orientation, co-creation and sharing,” and “homogeneous ideals extended worldwide,” constituting a unique Chinese style. In the building of socialism with Chinese characteristics, or modernization, only the sublating of “dependence mediated by things” and adherence to the practical intention of “free personality” can fulfill the “return” of a beautiful life in the new era toward “man himself,” and achieve value guidance for China’s path.

**(2) Research on and Implementation of the Kinship Inference System***Lu Dawei and Yuan Yulin • 25 •*

Seen from the point of view of the two elements of knowledge representation and kinship inference rules, the existing system of kinship inference lacks theoretical discussion of kinship and its forms and structures. Kinship inference—essentially the inference of blood relationships—is complex. The structure of such relationships is a recursive graph in which the basic unit, consisting of “father,” “mother,” and “child,” is defined as the shortest path in the mapping of consanguineous structures. The expression of kinship is redesigned using marital, filial, parental, and sibling relationships as the four basic blood ties, with kin relationships being used to determine system boundaries and formally describe the relevant kinship concepts. On

this basis, we constructed a kinship inference system based on the mapping of consanguineous structures, carrying out the complex incomplete task of kinship reasoning by using the four operations of positioning, matching, retrieving the shortest path and transposition. Compared with previous kinship reasoning, the logic and procedures of our new system are more intuitive and concise, thus ensuring the completeness and accuracy of kinship inference. Relative inference algorithms based on blood ties can be extended to kinship inference in other languages.

### **(3) The Salient Risk Points in China's Capital Market and the Counterfactual Simulation of Supervision and Regulation**

*Wang Shaoping and Zhao Zhao* • 44 •

Targeting the operation of China's capital market in 2015 and the intervention by the securities regulatory authorities to stabilize the market, we used the GSADF and BSADF to conduct a bubble test on the CSI 300 Index and its ten first-level sectoral indices so as to determine the start and end time and microstructure of the bubble and discover the causal relationship between the market bubble and the industry bubble. In this way, we identify the salient risk points, conduct a series of counterfactual simulation analyses and propose real-time regulatory recommendations to resolve the salient risk points. This is the first time the evidence provided by counterfactual simulation has been used to respond to the questions of the international financial community about China's intervention in the stock market.

### **(4) The Rule of Law Approach to Governance Innovation in the Guangdong-Hong Kong-Macau Greater Bay Area**

*Shi Youqi and Chen Kexiang* • 64 •

Governance innovation is a relevant topic and an inevitable choice for the development of Guangdong-Hong Kong-Macau Greater Bay Area. The achievement of governance innovation in the Greater Bay Area depends on the functioning and progress of the rule of law, which constitutes the logical premise, basic guarantee, key engine and realization path of governance innovation in the area. At the same time, the staged division of governance innovation, the innovation and application of governance rules, the innovation of governance models and the complex diversity of governance disputes have put forward new requirements for the rule of law in the Greater Bay Area. In responding to the rule of law needs of its governance innovation, we should take the position of expanding the system of legal norms and realize the coordinated application of soft and hard law by pushing forward the synchronous development of rule of law construction in both space and time; should build a legal governance model of pluralistic governance, including the legalization of governance structure, the normalization of governance methods, the shaping of procedural systems, and the construction of governance mechanisms; and should explore the rule of law approach to governance innovation in the Greater Bay Area in such fields as developing a diverse system of legal relief that links up the public and the private. Theoretical innovation in both jurisprudence and the rule of law and

innovation in the discipline of law can lead to the deepening of governance innovation, guide innovation in the rule of law, and realize a benign interaction between governance innovation and the rule of law in the Greater Bay Area.

**(5) Social and Cultural Subjectivity in the Development of Chinese Society—A Case Study of Rural Development and Poverty Reduction in the Past 40 Years**

*Wang Chunguang* • 86 •

China's experience over its forty-year development has become a topical issue in world academic circles and even policy circles, but it presents us with theoretical challenges. Taking the Chinese miracle in rural development and poverty alleviation as an example, we explore the internal causes of China's success in this field in three respects: history, practice and theoretical logic. The theory of the developmental state regards social and cultural subjectivity as being merely an accessory to the functioning of the state, ignoring the independence and key role of social and cultural subjectivity. The theory of "the expansion of peasant rationality" emphasizes the value of farmers' subjectivity, neglecting the fact that it is only a part of social and cultural subjectivity and cannot represent the whole. Social and cultural subjectivity is embodied in four interrelated and mutually supporting aspects: family and extended family, quasi-family-based social relationships, social organization and regional society. Social and cultural subjectivity has played an important role in China's rural development and poverty alleviation over the past forty years. There are still some problems in its development, but a constructive and cooperative relationship between state subjectivity and social and cultural subjectivity is an important mechanism in China's rural development and poverty alleviation. State intervention is therefore necessary for the cultivation of social and cultural subjectivity, as is a focus on the centrality of social and cultural issues in research on rural development and poverty reduction.

**(6) A New Conflict Theory of Public Equilibrium and Non-Equilibrium**

*Yang Lihua, Chen Yifan and Zhou Zhiren* • 104 •

Conflict is a central topic common to research in political science, public administration, sociology and economics. However, existing classical conflict theory tends to emanate from the West; it not only lacks an indigenous Chinese character, but also fails to provide a systematic framework for understanding group conflicts in China. The reordering of classical group conflict theory enables us to propose a new theory of "public equilibrium and non-equilibrium" based on the logic of "control/resistance," and to verify it through a large-scale survey. The new theory expounds the basic logic of the generation and resolution of group conflict; it can simultaneously explain the occurrence and non-occurrence of conflict and can also describe the whole process of the dynamic evolution of conflict through a unified formula, thus providing a new framework for understanding and resolving group conflicts in China. The new theory holds that group conflict is a process whereby different actors in an event reconstruct a new public equilibrium in circumstances

where the old public equilibrium has broken down. Six core variables—relative satisfaction of public interest; public maintenance or readiness to cooperate; total social constraints; available public resistance; opportunities for public resistance; and total social stimulus—determine the size of the public equilibrium value and whether society is in a state of peace or conflict. When the public equilibrium value is greater than 1, overall social peace or conflict is basically resolved; if it is less than 1, conflict appears in society; and when it is equal to 1, it is on the edge of conflict. The occurrence, evolution and resolution of conflict is the result of the joint action of the six variables. Therefore, the current social transformation should aim to construct a highly flexible society, one that can accommodate the adjustment of public equilibrium. This new theory lays a foundation for further promoting the development of and empirical research on group conflict theory in China.

**(7) Between the Han and Jin Dynasties: The Shift in Chinese Aesthetics from Upholding the Confucian Canon to Valuing the Arts**      *Liu Chengji* • 127 •

Han aesthetics involved Huang-Lao learning, Confucianism, Taoism and Buddhism, with Confucianism as its mainstay. The Confucian aesthetics of the Han dynasty, falling between the pre-Qin and Wei-Jin periods, hovered at a critical point between change and absence of change. In the latter sense, it continued the ritual and musical traditions since the Western Zhou; in the former sense, while carrying forward tradition, it led to a new direction arising from changes in a series of propositions. “Changes” refers to the fact that the study of Confucian classics, literature, and the arts had respectively developed into the aesthetics of the Confucian classics, literary aesthetics, and artistic aesthetics. The dominant aesthetics was that of the Confucian canon, involving the aesthetic features of the six Confucian classics and changes in the relevant interpretations of Han Confucian scholars. “Literary aesthetics” refers to literature’s development from a knowledge concept into an institutional one, in which a flood of aesthetic factors led to the emergence of a literature with modern characteristics; and artistic aesthetics mainly involves the Confucian understanding of the relationship between “the Confucian classics” and “the arts,” and the extension of the arts from the six classical skills to arts in general. The trinity of Confucian classics, literature and the arts constituted the main framework of Han aesthetics. Historically, from the Han to the Jin, this framework was not invalidated by the fall of the Han dynasty; it continued to control and permeate the aesthetics of later generations. This study is intended to express three points: first, the place of the Han Dynasty in the history of Chinese aesthetics must be re-evaluated; second, the continuity of Chinese aesthetics from the Han to the Wei-Jin periods is more striking than its discontinuity; and third, solving the bias in current research on the history of aesthetics depends on adjusting our views on the history of aesthetics.

**(8) The Evolution of the Tax System in the Republic of China**      *Ke Weiming* • 149 •

Under the Republic of China, with the implementation of a series of fiscal and

taxation reforms by the Beiyang Government and the Nationalist Government in Nanjing, the traditional tax system moved towards a modern system. The system presented complex features in terms of its management and collection systems, tax structure, collection-payment relationship, and foreign taxation. The transformation of the traditional centralized fiscal system into a tax-sharing one nominally involved decentralization, but was actually a form of centralization. The evolution from the tax farming-out system and tax collection by agents to an official collection system was the trend of the times, but it did not happen overnight. Industrial and commercial taxes had replaced the land tax as the main body of the tax system, but direct taxes had yet to undermine the position of indirect taxes. Industrial and commercial groups actively participated in tax administration, forming a new type of political-business collection-payment relationship; but the implementation of foreign-related taxation, subject as it was to unequal treaties and extraterritoriality, encountered many difficulties. In the course the transformation of the Republican tax system, the relationships between the central and local governments, the government and the business community, and Chinese businessmen and foreign merchants were intertwined, reflecting taxation's links with politics, the economy, and society. The system was strongly influenced by the inertia of traditional centralization and the development of the capitalist economy, and also bore the stamp of semi-colonialism.

**(9) Constructing a Contemporary Marxist School of the Intellectual History of China—  
Some Issues Concerning the Research and Compilation of the Comprehensive  
Intellectual History of China** *Wang Weiguang* • 171 •

In the research on the intellectual history of China, constructing a contemporary Marxist school of the intellectual history of China is an important task. It is necessary to take one's stand on the heights of the times, grasp the themes of the times, sort out the continuous lines and essence of the outstanding traditional Chinese thought; and introduce the standpoints, viewpoints and methods of historical materialism that constitute the single thread running through the whole process of the study of Chinese intellectual history. We must always adhere to the principle of starting from social existence and must achieve the combination of intellectual history and social history; must insist on the principle of starting from the people's standpoint and must write the intellectual history of the people; must insist on the principle of starting from the ruling thought and must refine the threads and leads of mainstream ideology; must uphold the principle of starting from specific analysis of specific issues and must study certain figures in intellectual history and their intellectual achievements under specific historical conditions; and must insist on the principle of starting from the history of intellectual struggle and reviewing the main thread of Chinese intellectual opposition and struggle, lessons from elsewhere and integration. We must both carry on tradition and, even more, must innovate bravely; must orient ourselves towards China while keeping our eyes on the whole world; and must pursue the basic essence of China's outstanding traditional ideas, so as to serve socialist reality with Chinese characteristics.



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订阅电话：010-85885198

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

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