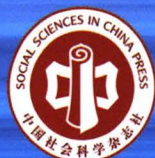


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ABSTRACTS

- (1) **An Archaeological Interpretation of the Continuity of Chinese Civilization over Five Thousand Years** *Liu Qingzhu* • 4 •

In the history of world civilizations, Chinese civilization is distinguished by its unique features, most strikingly by its continuity over five thousand years. More than five thousand years ago, various “civilizations,” in the form of early theocracies, monarchies, etc. emerged in China’s vast land. Among the civilizations passed down through the generations was the Longshan culture of the Central Plains and the subsequent “kingly” or “imperial” pattern of states over the period ranging from the Xia, Shang and Zhou dynasties, through Qin and Han, to the Yuan, Ming and Qing. This is explicable in terms of the basic continuity of Chinese “states,” “peoples” and “territories” over the past five thousand years, evident in the inheritance and development of “national culture” (or the “Great Tradition”), including walled capital cities, imperial mausoleums, ritual and ceremonial buildings and articles and the Chinese script, as well as the architectural layouts featuring “seeking the middle,” “three ways to one gate,” “a centrally located main hall,” “the ancestral temple on the left, the altar of soil and grain on the right,” the central axis of the walled city and the openings on each of the four sides of the city wall and the palace. Here one can see the reappearance in material form of such core conceptions as “the middle” and “harmony.” The material forms of this “continuous civilization” have accumulated over the past five thousand years, reflecting the strengthening and deepening of the concepts of “middle” and “harmony.” The continuity of China’s five thousand year old civilization is ideologically rooted in the concepts of “the middle” and “harmony,” which are the ideological basis of the national identity and the core values of the history of the Chinese people.

- (2) **The Belief in Public Values and the Ideal of a Better Life—The Theoretical Connotations of Marx’s Philosophical Revolution** *Yuan Zushe* • 28 •

Marx’s philosophy, which regards changing the world and the final emancipation of all mankind as its fundamental purpose and sacred mission, insists on the transcendence of bourgeois civil society by means of “socialized humanity” in the senses of conceptual innovation, thematic transformation, and paradigm change. It thus establishes an analytical paradigm of “public values” and “the good life” which takes advanced systems as its carrier. Using this philosophical paradigm to undertake systematic critical reflection on the abstract theory of “rational freedom” in

enlightenment modernity allows us to fundamentally realize a revolutionary transformation, i. e. , the logical establishment of practical “public rationality” based on “the full and free development of every individual” in reality. It promises human civilization an underlying labor practice based on freedom, consciousness and autonomy and relies on a “community of free individuals” to continuously fulfill the ideal vision of a better life, i. e. , the realization of public values. What this effort highlights is the way Marx’s philosophy has a distinctive theoretical and practical character, an assumption of history and a lofty spiritual realm, all of which are fundamentally different from all the old philosophies.

(3) Logical and Cognitive Issues of Self-Improvement Agents

Ren Xiaoming and Li Xi • 46 •

The establishment of self-improvement agents has offered a programmatic standard to the research of people’s self-awareness. With this formal method, it is possible to bridge the differences in machine consciousness in the academic world and break the predicament facing machine consciousness research. But it also has logical limitations. Enactivism lays the cognitive foundation for the proposal of self-improvement agents. The success of self-improvement agents provides a strong example of enactivism. Although the self-improvement agent has taken a big step towards the machine’s real self-awareness, one can only say that it has “functional consciousness.” The crux of the predicament of machine consciousness stems from the differences and biases between the tradition of analytic philosophy and the phenomenological tradition. The solution lies in: from opposition to compatibility, from mutual exclusion to complementarity, and then to a new realm of integration.

(4) A Political Economy Analysis of the Globalization of Platform Economics

Xie Fusheng, Wu Yue and Wang Shengsheng • 62 •

As a new organizational form suited to capital accumulation and social production and reproduction under digital technology, platform economics relies on digital platforms supported by efficient data collection and transmission, advanced computing power, and powerful data-processing algorithms. They integrate social production, distribution, exchange and consumption across temporal, spatial, national and sectoral boundaries in a way that gives a vigorous boost to the development of society’s productive forces. In the platform economy, the technical characteristics of digital platforms and capital’s monopoly of those platforms have shaped a structure of imperfect dynamic competition. The new form of labor organization on the basis of digital platforms leads to unstable employment and wages, allowing the logic of capital accumulation to seep into the process of labor reproduction. Under capitalist conditions, platform economies will remain unable to overcome the inherent contradictions seen in the law of capital accumulation.

(5) Resilient Small Peasants: Historical Continuity and Modern Transformation—The Energy and Autonomous Responsibility of Small Peasants in China

Chen Junya • 82 •

China has a particularly long history of small-peasant production based on the family serving as the basic production unit. Its basic condition was that of a large country of small peasants. How to understand and deal with the small peasants in the course of transition from traditional agricultural society to modern industrial society is a significant theoretical and practical issue. Previous views emphasized the vulnerability of the small peasants and suggested that they would eventually be replaced by other business entities. Such proposals have a certain rationality, but cannot explain the fact that it was traditional small peasants who created most flourishing agrarian civilization ever, and that it is the small farming household based on the household contract responsibility system that has become the main force in China's agricultural modernization and has driven the development of modern agriculture in China. Re-examining the historical position and vigor of small peasants, we can see that although they are vulnerable, they have shown that they are "fragile but unbreakable; weak but not indolent" in their interaction with the external environment; they have displayed a strong dynamism, especially under various pressures. Historically, this kind of resilience has been endogenous within the long-term autonomous responsibility mechanism of China's small peasants, expressed in their reciprocal responsibility as a community of destiny; in their sharing of burdens as a community of life; in their internalization of responsibility as a community of production; and in their joint responsibility as a political community. After 1949, rural reform created conditions for the modern transformation and rejuvenation of the resilient small peasants. Organization, socialization and nationalization have further enhanced modern peasants' resilience and developmental ability, fueling the organic integration of small peasants and modern agriculture and promoting agricultural modernization.

(6) The Constitutional Logic of the Protection of Economic Rights

Zhai Guoqiang • 100 •

Since the present Constitution came into force, accompanying the establishment and improvement of the market economy system, economic rights have been confirmed and guaranteed in the Constitution. With the further implementation of the Constitution, the model that protects these rights has been improved in conjunction with the relevant institutional systems. The historical stages of constitutional development show that the historical issues and value orientations of China's protection of economic rights are different from those of other rule of law countries: China's choice of a legal security model for economic rights has its own theoretical logic. Therefore, China should take its stand on an institutional model in which China

constructs its rule of law based on its own realities and in accord with its own situation. Against the background of economic globalization, the value-oriented choice of a model protecting economic rights should be grasped in the context of the overall sweep of worldwide constitutional history or the larger pattern of development. Comparative constitutional history shows that it is necessary to seek a value orientation that falls between an early modern constitution and a modern one, balancing and choosing between formal and substantive equality, gradually moving from a policy guarantee to a legal guarantee, and eventually setting up a complete legal system for the protection of economic rights by integrating different safeguards at the constitutional level.

(7) Governance Innovation in Basic Health Care in the “Healthy China” Strategy

Gu Xin • 121 •

Strengthening the service capacity of primary health care institutions is one of the strategic goals of the Healthy China Program. After more than thirty years of hard work, China has established a complete system of basic health care. However, on the highly administrative supply side of health care, basic health care providers (primary health care institutions) serving urban and rural residents are at the bottom of a huge hierarchy, leaving them permanently weakened. As the Healthy China Program enters the “new era,” the governance of basic health care urgently needs renewal. This implies reducing the dominance of administrative mechanisms and adjusting their operating mode while at the same time introducing market and community mechanisms to boost administrative, market and community governance and embed it in a new complementary institutional pattern. The establishment and consolidation of this new pattern will not only coincide with overall trends in the global reform of basic health care, but also offers the possibility of becoming an important expression of the modernization of China’s national governance system in the health care field.

(8) Educational Evaluation Models in the Big Data Era and their Paradigm Construction

Fan Yongfeng and Song Naiqing • 139 •

In the era of big data in education, the question of fully exploiting the value of big data for educational practice, decision-making, evaluation and research while avoiding the concurrent risks is important for current education reform and development. By making quantitative descriptions and value judgments on the key elements of educational phenomena and their interrelationships, the education evaluation model enables one to obtain effective primary information from massive data and to turn “big data” into “small data.” It constitutes a strategic tool for China’s education reform and development, offers strong support for scientific decision-making in education, and is an important breakthrough in making education research more scientific. The construction of a paradigm for an education evaluation model

involves a set of norms and a methodological basis. Its main contents are determining the model's value orientation, clarifying the operational definition of the subjects of educational evaluation, constructing a system of educational evaluation indicators, determining the weighting of those indicators, generating an educational evaluation model and testing and correcting the model. A series of models set up by applying this paradigm at the macro, meso and micro levels will have a beneficial effect on research, decision-making, practice and evaluation in related fields.

(9) Changes in Modern Chinese Writers' Connoisseurship

Yang Zi • 156 •

As collectors, modern Chinese writers engaged in a kind of conscious cultural behavior involving continuation and transformation of the individual's sense of the oneness of all things and dialectical thinking about the importation of foreign civilization. Under the influence of the scientific spirit and materialist thought of the New Culture Movement, they reconstructed the lineage of connoisseurship through renewal of historical artifacts and drew on foreign imports to reconstruct cultural patterns. In doing so, they assigned value to the items before them, establishing a new logic for collection and gradually achieving the modern transformation of traditional Chinese connoisseurship. Modern writers' appreciation, expression and dissemination of the physical qualities of artifacts and their character as items for collection have made important contributions to the development of modern literature and culture in China. Interpretation of the meaning of modern writers' connoisseurship can break through anthropocentric literary limitations, unearth the ultimate laws inherent in artifacts, and deepen the theory of materiality in literary and cultural history.

(10) The Granting of Robes and the Corresponding Establishment of Offices and Division of Functions in the Western Zhou

Jia Haisheng • 175 •

Granting titles and robes to high officials and generals was a Western Zhou ritual practice. The robes (*mingfu* 命服) mentioned in literature and bronze inscriptions that have come down from ancient times differ in name but have the same connotations. There was a hierarchy of robes corresponding to rank, with variegated colors in line with the ordained designation. Ensuring the coordination and compatibility of designations and robes required the setting up of a special office in charge of robes and the related adornments. The recording of this office in the *Rites of Zhou* (*Zhou Li*) attribute the same function to different offices due to lack of care; mix up later offices with earlier ones due to failure to keep up with changes; confuse the posts of palace staff with those of ministers at court due to failure to make checks; and fail to provide a specific account of the function or responsibility of particular offices due to poor generalization. These defects all arise from the fact that the *Rites of Zhou* deals simultaneously with the setting up, continuation, addition, merging, conversion and abolition of different offices.

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