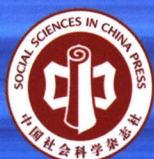


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SOCIAL SCIENCES IN CHINA

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**ABSTRACTS**

**(1) Research Paradigms for the Theoretical Evolution of Historical Materialism**

*Cao Dianshun* • 4 •

The German Ideology is the classic account of historical materialism, “but being stuck on this judgment may obscure the exploration of the staged logical structure in the theoretical evolution of historical materialism. Marx’s historical materialism went through three stages and presents three research paradigms. The research paradigm of historical materialism in its first stage takes on the pattern of philosophical criticism, theoretically seeking to find out the general law of human social development. The research paradigm of historical materialism in the second stage adopts the style of the critique of political economy,” which reveals why historical materialism can regard its service in social practice as its theoretical vitality. The research paradigm of historical materialism in the third stage follows the example of anthropological studies, fulfilling its theoretical mission in the world history by showing how historical materialism should be. The theoretical visions revealed by the dimensions of anthropologic research, which were developed by Marx from the perspective of materialism, further enriched the theoretical value of the “two great discoveries.” The future-oriented theoretical mission of the third research paradigm should be continued by later Marxists after the social and historical conditions become mature, that is, the study of historical materialism should not be a research that has been thoroughly done once it is discovered, it is instead a dynamic research based on philosophical essence.

**(2) A Cultural Consensus on Ethical and Moral Development among the Masses in Chinese Society—A Sustained Survey Data Based on Forty Years of Reform and Opening Up**

*Fan Hao* • 24 •

The data flows and information chains furnished by three rounds of nationwide surveys and four of surveys in Jiangsu span the ten years from 2007 to 2017. Their analysis from the point of view of philosophy of mind indicates that the forty years of reform and opening up have produced a cultural consensus on ethical and moral development among the masses in Chinese society. The essence of it can be encapsulated as an ethical cultural consensus. At the heart of this consensus is the consensus on the modern form of the Chinese tradition of philosophy of mind, which views the ethical and the moral as indivisible and gives primacy to ethics. This cultural consensus is manifest in three dimensions. The first involves cultural consciousness and self-confidence with regard to ethics and morality: cultural identification with and expectations for a return to ethical and moral tradition; cultural upholding with regard to ethical and moral primacy; and cultural confidence

in ethical and moral development. These present the consensus on ethical culture from the three dimensions of tradition, present realities and the future. The second dimension is the cultural consensus on the modern transformation of ethics and morality in the form of the “new five bonds” and the “new five constant virtues.” The term “new five bonds” refers to relations between parents and children, husband and wife, brother and sister, the individual and society and the individual and the state, and the “new five constant virtues” are love, integrity, responsibility, justice, and tolerance. Both show a transformative trajectory seen in “in ethics, hold fast to tradition; in morality, march toward modernity.” The third dimension is the collective rationality of ethical entities and the consensus on an ethical spirit. The problem consciousness of adherence to familial ethics has seen a shift in cultural consensus from moral quality to ethical capacity: the cultural identification of distributive justice with society’s ethical entities; and the identification of cadre’s morality with state ethical entities. The cultural consensus on the three ethical entities of family—society—state reflects the spiritual lineage of “identity—transformation—development” in China’s ethical culture.

### (3) The Historical Dimension of Western Social Science Methodology

*Guo Taihui* • 45 •

The social sciences are closely related to historical research. The three methodological traditions that took shape in Western social sciences in the 19th. century—Comte’s positivism, Marx’s materialist dialectics, and Weber’s hermeneutics—all aimed at understanding and solving the problem of modernity, and have all had a profound impact on the development of social sciences. The three traditions were based on different historical concepts and appeared in three different relational forms as they showed the way to combining the social sciences and historical research. Comte’s positivist tradition of “making history a social science” regarded history as the “application” of the demonstrative material of the social sciences, while Weber’s hermeneutic tradition of “historicizing the social sciences” took history as the “substance” and the social sciences as a way of understanding historical individuals and their actions. Marx’s “science of history,” transcending the dispute between substance and application, started from the relations of material production to reveal the historical unity of nature and society. As positivism came to dominate the Western academic horizon and shifted toward the United States, which lacked a historical sense, an ahistorical analysis of individual actions that sought precision and practicality became the standard for Western social sciences, completely abandoning the important role of historical research in the social science methodological tradition. After the Second World War, Western social science, in the name of a “historical turn,” selectively combined the historical dimensions of the three methodological traditions, but their incorporation of history into the social sciences took a simplistic approach to history as material and method, and failed to escape the stereotypes of positivism. In the face of the global spread of terrorism and economic crises in the 21st century, the “end of history” has become an outdated argument, and Western social sciences are encountering new challenges and changes. To solve the major problems faced by the community of mankind and reconstruct the social sciences as a whole, we need to reiterate Marx’s tradition of the “science of history,” denounce the ahistorical consciousness of the positivist tradition, and

resist the hermeneutic tradition's tendency toward the fragmentation of knowledge.

**(4) Democratic Centralism as a Principle of the Organs of State** Wang Xu • 65 •

To study democratic centralism as a principle of the organs of state from the perspective of constitutional jurisprudence, one must follow the laws of history contained in the text of the constitution and the practical environment in which they operate, pursuing the unity of historical, practical, theoretical and normative logic. A review of the legal texts and institutional practices of democratic centralism shows that they have the twofold theoretical connotations of “democracy as the basis for the implementation of centralization” and “democracy as a basis for constraints on centralization.” Underlying it is the view of a free and equal society in the Marxist doctrine of the state. This view has developed into the logic of practice of contemporary China, becoming the pursuit of both the legitimacy of national democracy and governance effectiveness. In order to achieve these two goals, the normative logic of democratic centralism is embodied in the constitution as the organic unity of establishment norms, activity norms, and neighboring norms. Their analysis and construction from the perspective of legal dogmatics will develop a complete system of constitutional norms.

**(5) On the Anticompetitive Effects of Vertical Mergers**

*Ye Guangliang and Cheng Long* • 88 •

Mergers and acquisitions not only impact the internal productive efficiencies of enterprises but alter their collaborative motives. Researchers have built a model to analyze the relationship between mergers of upstream and downstream enterprises and the stability of industrial collaboration, so as to discuss the influence of such factors as merger control, longitudinal cross-holdings, and cost asymmetry. As it has been found, a merger through holdings by an upstream company shows a more stable collaboration, while that by a downstream one displays less stability. Likewise, a downstream enterprise may reduce the stability of its collaboration when it increases the proportion of its cross-holdings in upstream companies. When the cost of a downstream enterprise is asymmetric, the upstream enterprise prefers the merger and acquisition of a high-cost downstream enterprise, using non-holding methods to ensure no betrayal of collaboration so as to increase the stability. When an organ engaging in anti-monopoly law enforcement conducts a review of mergers of operators, it needs to conduct a stronger analysis of the coordination effect of vertical mergers and acquisitions and to conduct a more careful analysis of the anticompetitive effects of how certain mergers and acquisitions affect the collaboration of enterprises.

**(6) A Study of China's Fiscal Expenditure Multiplier in the Light of Economic Cycles**

*Chen Shiyi and Chen Dengke* • 111 •

A systematic examination of the fiscal expenditure multiplier and the way it evolves in the course of the economic cycle is the fundamental premise for a scientific

evaluation of the effect of government fiscal expenditure and an important basis for the rational formulation and effective implementation of “precise” fiscal policy. This will contribute to a regulatory system for economic and financial risk in the new era and to the accelerated establishment of a modern fiscal system. Our research overcomes the limitations of existing models, incorporates the features of economic cycles into the framework of research on the issue of China’s fiscal expenditure multiplier, systematically measures China’s fiscal expenditure multiplier, and stresses the quantitative examination of the relationship between fiscal expenditure multipliers and the economic cycle. Our findings show that China has a larger fiscal expenditure multiplier than less developed countries and regions but is still some distance away from the world’s major developed economies. Chinese fiscal expenditure multiplier has relatively clear countercyclical characteristics; during the economic downturn, it was 2.3 times larger than during the boom, and it was significantly larger during the 1998 Asian financial crisis and the 2008 international financial crisis than at other periods. The timing of the presentation of fiscal stimulus policies is crucial; to improve the effect of fiscal expenditure, fiscal expenditure policies should be introduced promptly as soon as the crisis occurs.

**(7) The Concepts of Overall Health and Health Management from a Health Sociology Perspective**

*Tang Jun and Li Jun • 130 •*

The “Healthy China 2030” Outline Program clearly states that health should hold a strategic position in development priorities. In daily life, however, health values, discourse and behavior form a special logical chain. The traditional idea that “health means not getting sick,” and that “the key to staying healthy is treating the sickness” hinders social policy approaches in the field of health. The World Health Organization defines health as “a state of complete physical, mental and social well-being,” and health sociology has used this approach to reshape the systemic and holistic nature of the modern view of health. At the level of practice, health management in terms of health sociology should engage with the great majority of people who are healthy or have sub-optimum health, taking national action on health management and striving to realize the vision of assuring the people’s health in a way that covers the whole population in all respects throughout the life cycle.

**(8) Multiple Dimensions of Keyword Research in Literary Theory**

*Gao Yu • 149 •*

As a new academic paradigm, literary theory keywords are an important focus for the study and construction of literary theory. Such keywords must be key concepts; words that do not fall under literary theory or are not conceptual are not keywords. The study of keywords in this context aims to analyze the richness and complexity of such concepts and thus conduct in-depth research of the relevant thought in literary theory. This is essentially different from lexicography which draws conclusions on the meanings of words on the basis of a corpus. This research attaches importance to the diachronic investigation of concepts in literary theory; it attends to the generation, evolution and developmental process of conceptual meanings, rather than simply juxtaposing lexical meanings in a de-temporalized

setting. The terms, concepts, and categories in Western literary theory will inevitably change their meanings and connotations when they enter the Chinese system. Keyword research in contemporary Chinese literary theory should emphasize the “foreignization” and “domestication” of Western concepts in the Chinese context, as well as the reactivation and development of the concepts of ancient Chinese literary theory. The research on keywords in literary theory is interdisciplinary, and needs to draw on related disciplines for collaborative innovation and development.

**(9) The Forms of Early Chinese Villages from the Perspective of the Origin of Civilization** *Ma Xin* • 166 •

Previous research on the origin and development of civilization has tended to neglect the position and value of early villages, making this topic almost the weakest link in the chain. In fact, early villages and cities in China arose simultaneously from the original settlements and continued to coexist as important components of the early social structure; they should be regarded as an important marker of the origins and development of Chinese civilization. Early villages mainly took the form of clustered settlements, and would have been under the rule of cities or towns since their birth. Such villages and towns were often in the same community, with their relations being political and clan-based in essence. The organization of early villages was mainly one of clan-based kinship ties, but by the Spring and Autumn and Warring States periods they gradually came under the coverage of geopolitical administrative organizations in which basic rural organization took the form of registered households. The study of early villages will help deepen the exploration of generality and uniqueness in the origin and development of Chinese civilization.

**(10) Paradigm Synthesis and the Reconstruction of International Relations Theory—An Analysis of the Realist Example** *Liu Feng* • 187 •

The academic history of international relations has long been dominated by “inter-paradigm debates,” which have restricted the space for theoretical innovation and the increase of knowledge. With a view to transcending the paradigm-centric perspective, researchers have sought in recent years to look at non-Western experience, draw on interdisciplinary knowledge, and explore a variety of theoretical syntheses, thus propelling international relations theory toward a multi-inclusive attitude. “Paradigm synthesis” is unlike this approach in that it is mainly aimed at solving contradictions and disconnections between the different branches of the main paradigms and reconstructing a theoretical synthesis by reclassifying core concepts and clarifying causal mechanisms. In so doing, it aims to eliminate logical and experiential conflicts between prototype theories and to promote consistency and coherence within paradigms. For example, in the defense-offense dichotomy of the realist paradigm, defense and offense are simply the two most extreme security strategies adopted by the state in an anarchic system. There are transitional and intermediate types between these strategies, and the type of strategies adopted by the major powers in a particular period results from both the shaping of the system environment and the dynamic choices of individual countries.



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