

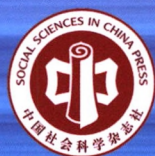


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ABSTRACTS

(1) The Political Logic of Poverty Control in China: Transcending Western Theories of the Welfare State *Xie Yue* • 4 •

The great achievements of poverty control in China, especially “targeted poverty alleviation,” provide an important opportunity to gain a deep understanding of the “China model” and develop state theory. China’s poverty governance model has successfully transformed the political leadership of the ruling party into a modernized national governance capacity, elevated the individual welfare of the poor population to the height of national strategy, given full play to the rational advantage of the central authority, and stimulated the vitality of coordinated governance between local governments and society. The nature of the socialist system with Chinese characteristics determines the political logic of poverty governance in China: poverty governance oriented by welfare distribution is a kind of universal “people’s welfare” rather than the privilege of an exclusive minority; it is a national goal based on “common prosperity” and “the realization of a moderately prosperous society in all respects,” rather than a utilitarian means to appease voters in order to win elections; and it is a distribution system in the development sense, aiming to give the poor the ability to get rich, rather than utilitarian social relief aimed at “supporting the underclass.” The facts prove that poverty control in China has the political advantages of the socialist system as regards welfare distribution, an approach that presents a strong challenge to traditional Western theories of the welfare state. At the same time, it provides an alternative reference solution that helps developing countries to throw off the tutelage of the West, which is mired in impoverished theories and systemic exhaustion.

(2) The Practical Logic of Rural Development and a Moderately Prosperous Society in All Respects *Wang Chunguang* • 26 •

In the practice of building a moderately prosperous society in all respects, rural construction plays an important role, but we need to make an effort to resolve deficiencies, difficulties and priorities. From the perspective of modernization and modernity theory, we can go further into the practical logic of the development of rural construction in terms of three dimensions: values; institutions and structure; and subjective consciousness and the pursuit of a better life. Research shows that the

value of being “moderately prosperous” guides rural areas from economic development alone to progress across the five areas of the economy, society, culture, the environment and governance, and thence into the nation’s overall modernization development process. The core connotation of rural development is advancing reform and innovation in urban and rural institutions and policies, breaking down the barriers of unequal and unreasonable systems and mechanisms between urban and rural dwellers and developing unified and equalized systems of rights and opportunities. The villagers’ sense of agency and pursuit of a better life have become the driving force and the most fundamental goal of rural development. There is a complex interrelationship between value guidance, institutional and policy reform and innovation, and villagers’ sense of agency and their pursuit of a better life. Only when the three join in a virtuous circle can rural development achieve marked progress and success. This logic of practice has laid the social, economic and cultural foundation for future rural revitalization and the era of post-moderately prosperous modernization.

(3) Changes in the Core Indicators of China’s National Economic Accounting: From MPS National Income to SNA Gross Domestic Product *Xu Xianchun* • 48 •

In the early days of the People’s Republic of China, its national economic accounting system adopted the Material Product System (MPS) developed under the Soviet Union’s highly centralized planned economy; and its core indicators of national economic accounting thus used MPS for calculating national income. With reform and opening up, in line with the change from a planned economy to a socialist market economy, China’s national economic accounting adopted the System of National Accounts (SNA) developed in market economy countries. Accordingly, the core index of China’s national economic accounting changed from the MPS (national income) to the SNA (GDP) system. Summing up the main content of China’s MPS national income accounting and charting the course of the transition from MPS to SNA’s GDP, the ways in which the transition occurred, and the constant improvement in the international comparability of the SNA will help research workers gain a better understanding of the development of the core indicators of China’s national economic accounting and will further provide them with a solid foundation for an accurate grasp of the changes in China’s economic growth data, which will lead to more objective research on changes in China’s mid-to long-term economic development.

(4) Value Choice and the Theoretical Construction of Ethical Literary Criticism

Nie Zhenzhao • 71 •

Ethical literary criticism is a critical theory and method that understands the ethical nature and didactic function of literature from an ethical perspective, and

reads, understands, analyzes and interprets literature on this basis. Based on natural selection, ethical literary criticism develops a theory of ethical choice and constructs a critical discourse system centering on terms such as ethical choice, ethical identity, ethical environment, free will and rational will, thereby laying a foundation for the application of this critical method. In the theory of ethical literary criticism, the three literary textual forms are brain texts with the brain as the vehicle, written texts with written materials as the vehicle and electronic texts with electronic media as the vehicle. At the same time, ethical literary criticism constructs its own textual theory on the basis of brain texts. With regard to the origin of literature, ethical literary criticism holds that literature originates in the ethical expression of human needs, regards literature as the product of morality, insists on the moral responsibility of literary criticism, emphasizes the didactic function of literature, and has a distinct value standpoint. The aesthetic appreciation of literature is non-functional, being mainly a conduit to and means of realizing the didactic function. The theoretical construction of ethical literary criticism reflects the efforts made by Chinese scholars to put forward original theories and methods of literary criticism, efforts that have a positive significance for expanding the international influence of Chinese literary theory.

(5) The Divergences of Evolutionary Path of the Systems of Currency Circulation between China and Japan from the 16th to the 19th Centuries

Zhong Weimin and Qiu Yongzhi • 93 •

Between the 16th and the 19th centuries, two important divergences occurred between China and Japan in the evolution of currency circulation. The first of these occurred from the mid-to late 16th century. Seen in the light of the administrative power to issue currency, in China this was represented by the “decentralization” of power with the increasing bottom-up “silverization” of currency metalage, together with the shaky nature of the government’s power to issue currency and its weakened ability to manage and intervene in its core currency; In contrast, in Japan it was characterized by the “centralization” of power, as seen in the shogunate’s establishment of a government-led tri-metallic monetary system using gold, silver and copper. Japan thus had the ability to repeatedly recast coinage and regulate the currency circulation market. In the second half of the 19th century, the Chinese and Japanese establishment of modern monetary and financial systems was even more divergent. China’s monetary and financial system not only developed slowly, but was also in total disarray, and its monetary sovereignty was seriously eroded. Japan set up a modern monetary and financial system earlier and more smoothly, and thus established its national monetary sovereignty. This not only affected the historical destiny of the two countries, but also highlighted the deep-seated influence of the traditional features of national financial capacity on the construction of the modern financial system, reflecting the strong impact of the path dependence of China’s historical

heritage on institutional change.

(6) From Technology as Agent to Technology as Substitute: Human Obsolescence?

Li He • 116 •

The philosophy of technology should become the “prime philosophy” of our time, as a philosophy that deals with such questions as where technology, the humanities, and humankind are headed. However you look at it, technologies oriented to “external nature of the body” are merely extensions of human organs, and are thus “agents” of human beings; but technologies oriented to human “body nature” itself are increasingly showing that they function as substitutes for the natural human body. Contemporary bioengineering and artificial intelligence represent two technological approaches that are substitutes for the natural human body. “Substitution” is the core theme of the transformation from human to post-human technology and from anthropocentric humanism to post-humanism, so it should be the primary theme of this prime philosophy. Exploration of this theme, or reconsideration of the nature of technology, is inseparable from discussion of “human obsolescence,” of the “Prometheus principle of contrasting differences,” of “post-human/post-humanism,” of “algorithmic ontology,” of the “posthuman implications of the digital humanities,” of “the death of the author—the death of the classics—the death of reading the classics” and of other concepts along those lines.

(7) The “Troublesome Problem” of the Self and the Modular Theory of the Self

Gao Xinmin • 141 •

The international academic community’s debate on the self and the non-self, and in particular, the discussion arising out of the theory of the fragmented self, not only puts the classic question of the existence of the self under the spotlight, but also raises further troublesome questions, such as how can it be possible to produce a self with inter-temporal identity out of a material body not possessing identity. If we want to make a thorough and effective study of these problems, we must start from the sense of self rather than presuppositions about the self. In exploring the ontology and identity of the self, the metaphysical problems must be solved first. The concept of identity is normative; it can refer to specific identity including difference, discontinuity and variability. Based on this, one can reasonably argue that the self has a continuous life identity. What ‘self’ seeks to express is a special mode of being that goes beyond existing ontology and has a unique position in the deep psychological structure of human beings. This can be called a ‘minimum’ reality. This mode is interdependent with yet distinguished from the psychological and physical modes; it can be regarded as a special module with a central and dominant position among one’s large number of modules. Since

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it cannot be attributed to either the mind or the body, we should examine the relationships among the three as well as their relationship with human beings when reconstructing an overall conceptual schema of human beings.

(8) The Generative Mechanism of Online Narratives and the Intertextuality of Their Group Communication *Sui Yan and Tang Zhongmin* • 167 •

The complexity of online narratives and their important influence on events, attitudes, emotions, etc. in society reveal certain limitations in traditional narrative theory's explication of such narratives. Their generative mechanism is the logical starting point for understanding online communication. Event correlation, text assemblage and specific texts, as the organic structure of online narratives, shape the intertextual existence and dynamic accumulation of layers of the online text. The universal multidirectional co-construction of textual meaning forms around correlated events and between specific texts and the pre-text, post-text and synchronous text within the textual assemblage, while the textual object, the communicating subject and the online group communication context together build up the interpretive system of online narrative meanings. The generative mechanism and vitality of online narratives not only provide guarantees for the active nature of online communication, but have also become a huge variable in social development, profoundly influencing social communication and even our way of thinking.

(9) Public Use Rights in Copyright Law

Liu Yinliang • 183 •

Normative analysis can help us explore the foundations of the copyright system and critically examine the legal norms of copyright. "Author—copyright" and "publisher—neighboring rights" are the two pillars of traditional copyright law, in which the public basically plays a passive role. However, this does not reflect the reality of the copyright system, nor does it fully express its basic legal relationships. As users of the works, the public is an indispensable player and should have access to them. "The public—use rights" should become the third pillar of copyright law. These rights may be established under copyright law as justiciable rights with remedies. The three pillars of copyright law correspond to the creators, disseminators and users of works and their respective rights. The three players and their rights and obligations are mutually supportive, building a complete normative system of copyright law and advancing the basic goals of copyright law. We can expect that a copyright law based on the reinterpretation of the basic legal relationships of copyright in China will build a more fair, reasonable and effective copyright system and will also provide innovative experience to be drawn on in the development of the international community's copyright system.

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