

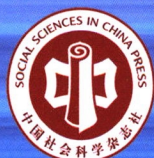


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# 中国社会科学

SOCIAL SCIENCES IN CHINA

2020/12



SSCP

中国社会科学杂志社

1980 年 1 月 10 日创刊

2020

# 中国社会科学

12

(月 刊)

总第 300 期 12 月 25 日出版

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**ABSTRACTS**

**(1) The Theory and Practice of Building a Moderately Prosperous Society in All Respects**  
*Xie Fuzhan • 4 •*

“Moderate prosperity” is a social ideal pursued by the Chinese nation assiduously for thousands of years. After the founding of the People’s Republic of China, and especially since reform and opening up, the Communist Party of China has continuously deepened its understanding of the laws governing the building of a moderately prosperous society in practice, and has made brilliant achievements in building a moderately prosperous society in all respects. Finishing the building of a moderately prosperous society in all respects is a key step in realizing the Chinese dream of the great rejuvenation of the Chinese nation, bringing strong vitality to scientific socialism of the 21st century, and greatly expanding the path for developing countries to achieve modernization. The great practice of completing the building of a moderately prosperous society in all respects has accumulated valuable experience for the all-round construction of a modern socialist country.

**(2) The Historical Orientation and Significance of a “Moderately Prosperous China”**  
*Wu Xiaoming • 25 •*

The building of a moderately prosperous society in all respects marks the historic realization of “moderately prosperous China.” It is based on the premise of modernization and localization of Marxism in China, and is achieved through the historical path of socialism with Chinese characteristics. “Moderately prosperous China” is a decisive achievement of socialism with Chinese characteristics in the current stage, and a staged progress of the great rejuvenation of the Chinese nation. Building a moderately prosperous society in all respects also means a positive openness. The new historical orientation of China’s development is of great significance to the Chinese nation, to world socialism and to the overall progress of mankind. Therefore, it presents the “significance of world history” and will undertake world historical tasks. The specific goal of a “moderately prosperous China” is to build a great modern socialist country. The actual implementation of the construction process will mean the creation of higher social principles from the possibilities of new types of civilization.

**(3) An Interpretation of Classic Elegance**  
*Liu Chengji • 40 •*

Wang Guowei put forward the category of “classic elegance (*guya*)” in the  
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context of Western aesthetics’ “beauty” and “sublimity.” However, for over a hundred years this category attracted much less attention from scholars than his theory of artistic conception or theory of realm. Historically, the concept of classic elegance has had a continuous influence on Chinese aesthetics. Especially since the mid-Tang, it has been increasingly dominant in the areas of poetry, painting and calligraphy, and ancient artifacts. The Tang admiration for classic elegance was mainly based on the attempts of scholars of literature and the classics to rebuild Confucian dominance in politics and culture. The Song advocacy of it started from supplementing the history of the classics with epigraphy, and this trend was strengthened through the Song, Yuan and Ming dynasties. The Qing concept of classic elegance could not resist the late Ming and early Qing turn from the school of the mind to the school of statecraft (learning of practical use to society). Subsequently the plain learning of the Qianlong-Jiaqing reigns and the epigraphic learning of the Jiaqing-Daoguang reigns took on an aesthetic character. In the late Qing, the study of epigraphy was further generalized to the study of ancient artifacts, with knowledge and appreciation of artifacts illuminating one another. The vicissitudes of the movement to return to the past endowed time and historical experience with aesthetic values that made the recalling and reappearance of the Chinese cultural tradition a major aesthetic issue. Classic elegance thus became an important concept for understanding the aesthetic spirit of China’s mid- and late-antiquity.

**(4) Analytical Thinking in Ancient Chinese Literary Criticism**

*Sha Hongbing • 62 •*

In the frame of reference for comparing China and the West, “intuitive perception” has become one of the labels that summarizes the methods and characteristics of ancient Chinese literary criticism. In fact, ancient literary criticism is not lacking in or separable from analytical thinking. This kind of analytical thinking does not take the form of the pure knowledge or theory of the Western scientific-philosophical tradition; rather, it is deeply rooted in ancient society and its historical environment, being holistically related to traditional philosophy and cultural thought and having its own diversified exploration and forms of expression. Originating in the combination of “extending (*tui* 推)” and “stopping (*zhi* 止)” of the pre-Qin philosophers, it had a profound influence on ancient literary criticism. The Wei, Jin and Southern dynasties period saw the appearance of the recognition and extraction of literary categories in a relatively pure sense. The flourishing of the parallel literary form known as *pianwen* used lavish analysis to push lateral analytical thinking to extremes. With the Tang and Song dynasties, ancient prose became popular, and analytical linear thinking also developed. Analytical thinking also played a role in the systematic construction of a literary criticism in which systems existed in a potential or open state. Such thinking also played a part in the imagining and understanding of the literary realm, where it co-existed with intuitive perception.

**(5) The Change from the Yin to the Zhou in the Light of the Western Zhou System of *De* (德)**  
Guo Yi • 82 •

“*De*” (virtue) was a core concept in Western Zhou thought. Clarification of Western Zhou thought on *de* and its formation is the key to solving such major problems as the relationship between heaven and man during the change over from the Yin to the Zhou dynasty. *De* originally referred to “gain,” but during the Western Zhou it was extended to mean the Mandate of Heaven bestowed on the Zhou, from which seven meanings were derived. The external virtue of human relations and the internal virtue of human nature came directly from Heaven as the supreme deity and were exercised in the virtues of behavior, conduct and governance through the action of the heart. Accordingly, the change from the Yin to the Zhou dynasty was indeed a change from an old to a new culture. This replacement, however, was neither as gentle as Confucius had said nor as drastic as Wang Guowei thought. Rather, there was a marked continuity alongside a significant change between the old and new. This was manifest as the confluence of Heaven and man, thus launching the prelude to the axial age of mankind.

**(6) The Evolution of the Concept of Destiny in the Spring and Autumn Period**  
Luo Xinhui • 99 •

From the late Western Zhou period on, the traditional concepts of Heaven and the Mandate of Heaven were frequently questioned, but these attacks fundamentally failed to impinge on the sublimity of Heaven. The chaos of the Spring and Autumn Period made people wonder whether the mandate was indeed held by the Zhou. Although they could see that the Zhou ruler was not worthy of it, no one was clear about where the mandate would land. Inscriptions from the Spring and Autumn Period show that a throng of vassal states declared they had received it, thereby producing a major change in the Mandate of Heaven concept. The Mandate of Heaven thus belonged simultaneously to the rulers of vassal states and to the Zhou royal house and operated under both, a very peculiar phenomenon. If one looks at the state of the Mandate of Heaven as a whole, it can be seen that the Western Zhou tradition of revering the Mandate of Heaven with the protection of human affairs was still current in the Spring and Autumn Period and that the Warring States concept of rule by virtue was a continuation of this tradition and a direct source of the ideology of subsequent centralized and unified dynasties.

**(7) Artificial Intelligence and the “New Alienation” of Human Beings**  
Sun Weiping • 119 •

Artificial intelligence is a revolutionary and overwhelming technology that is yet to mature. While profoundly changing and shaping people and society, it also splits  
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into its own opposites and develops into a new external alien force. As the basic technical support of the entire society, intelligent technology entails the overt or covert domination of human beings, who are becoming the “vassals” and “slaves” of this high-speed intelligent social system. Various intelligent systems are constantly replacing human work, so that the “digital poor” gradually lose the opportunities and values offered by labor and hence are excluded by the global economic and social system, rendering their existence empty and absurd. The rapid development of intelligent robots has blurred the boundary between humans and machines and had a strong impact on the nature of man and his position as a conscious agent, making “What is man?” and the human-machine relationship prominent issues for our times, challenging the commonplaces of philosophy. We must face up to the existing or imminent risk of alienation, expand our theoretical horizons, innovate theories of alienation in the era of intelligence, take constructive action in terms of the construction of an ideal society and the evolution of man himself, build an ecological system for the joint evolution and growth of human beings and intelligent machines, and achieve liberty of man and the all-round and free development.

#### **(8) On the Legal Regulation of Algorithms**

*Ding Xiaodong* • 138 •

The rise of algorithms poses challenges to their legal regulation as they may challenge people's right to know and to have individual privacy and freedom and equal protection. As algorithmic decision-making mechanisms involving human-computer interaction, algorithms are not value-neutral and can be regulated. Algorithm disclosure, personal data empowerment, and anti-algorithmic discrimination are traditional methods of regulating algorithms, but the mechanical application of these methods encounters difficulties with feasibility and desirability. Algorithm disclosure faces problems such as technical non-feasibility, meaningless disclosure, user calculations and infringement of intellectual property rights; personal data empowerment faces the problems of individuals being unable to exercise data rights and of excessive personal data empowerment which impedes the effective operation of big data and algorithms; and anti-algorithmic discrimination faces the problems of non-machine algorithmic discrimination, the fact that one's status cannot be completely neutral, the difficulty in achieving social equality, etc. The fundamental reason for the dilemma of traditional pathways for the regulation of algorithms lies in ignoring their context. Depending on their subjects, objects, and the different problems they involve, algorithms' properties may vary. Therefore, algorithm regulation should adopt a scenario-based regulatory path and should employ varying regulatory methods depending on the type of scenario, with the aim of achieving responsible algorithms. The principle of scenario-based algorithm regulation can guide construction of specific regulatory systems such as algorithm disclosure, data empowerment and anti-algorithmic discrimination.

**(9) The Risk Contagion Relationship Between the Financial Market and the Macro Economy: A Mixed-Frequency Based Empirical Research**      *Yang Zihui* • 160 •

Serving the real economy is an important aim of finance and a fundamental measure for preventing and defusing financial risks. The failure of traditional studies using the co-frequency method to deal with the frequency mismatch between financial market and macroeconomic data can lead to the major mistakes of ignoring important risk contagion pathways, severely underestimating financial risk spillovers, and misjudging the role of risk contagion. The mixed-frequency causality test and mixed-frequency spillover method can effectively overcome this shortcoming. On this basis, we carried out research on the risk contagion relationship between China's financial market and macro economy. We further overcame the "curse of dimensionality" by using the Factor-augmented VAR model to empirically test the specific impact of financial risk on the macro-sector information set so as to identify the impact of risk on different economic sectors and the risk transmission mechanism. Our findings show that China's financial market is a net exporter of risk shocks and all of its macroeconomic sectors are net importers of risk shocks. Financial risks cause marked changes in consumption, interest rates, currency, consumer confidence, etc., which in turn have a significant impact on macroeconomic sectors. Changes in such macroeconomic sectors as interest rates and currencies will have a noteworthy effect on the financial market through credit channels and the transmission paths explained by the "wait and see" theory. This will help bring the macro-control system in line with the requirements of high-quality development.

**(10) The Introduction of an Inheritance Tax in the Late Qing and the Early Republic of China**      *Lei Jiaqiong* • 181 •

The inheritance tax, originally an overseas taxation system, was introduced into China in the late Qing dynasty and the early Republican era, when it spread in the course of the intermingling of new knowledge and new taxes. Originally attached to the stamp tax, it was introduced to the Qing government by diplomatic envoys stationed abroad at the end of the dynasty and was disseminated in society through newspapers and other media. With its focus on the idea of ample fiscal revenue, the government's introduction of an inheritance tax coincided with its severe financial predicament. However, due to the semi-colonial and semi-feudal social conditions of the time, China, as a backward country, did not have the conditions to levy an inheritance tax. Those engaged in its preparation had expected to solve their financial problems through new taxes including the inheritance tax, but this endeavor was ultimately abandoned. The historical facts show that blindly and mechanically copying foreign systems without considering specific national conditions cannot succeed in China.



国家社会科学基金资助期刊

# 中国社会科学

SOCIAL SCIENCES IN CHINA

2020 年 第 12 期 (月刊)

主 管：中国社会科学院

主 办：中国社会科学院

(北京建国门内大街 5 号)

编 辑：《中国社会科学》编辑部

出 版：中国社会科学杂志社

(北京市朝阳区光华路 15 号院 1 号楼 11-12 层, 邮编 100026)

编 辑 部：010-85886569

网上投稿：<http://www.cssn.cn/>

订阅电话：010-85885198

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

数字订阅平台：<http://szyd.cssn.cn/>

网上订阅：中国社会科学网 <http://www.cssn.cn/>

中国社会科学杂志社官网 <http://www.sscp.cssn.cn/>

印 刷：北京科信印刷有限公司

订 阅 处：全国各地邮局

国外发行：中国国际图书贸易总公司

(北京 399 信箱 邮编 100044)

如发现印装质量问题，请与印刷厂联系调换。电话：010-62903036

ISSN 1002-4921



扫码订阅

刊号：ISSN1002-4921  
CN11-1211/C

国内代号：2-531 国外代号：BM171 定价：100.00 元