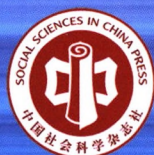


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ABSTRACTS

(1) Contemporary Chinese Marxist Philosophy in Academic and Systematic Construction

Zhang Wenxi • 4 •

In its most intrinsic nature, “academic” is not only formal rules but also a way of thinking and internal sequence. If Marxist philosophy in academic and system construction fully conforms to its spiritual essence, meaning and value, the road to hitting the points of social reality through Marxist philosophy will become clear. Starting from the definition of its own nature, Marxist philosophy reached the academic height of its development process by criticizing the Western metaphysical system represented by Hegel. In order to construct the academic system of contemporary Chinese Marxist philosophy, we should first put the demands of this criticism into practice. The academic or disciplinary demands require a focus on the active construction and innovation of the system and the awakening of noble human power. As regards the standards, scales, instructions and key points used to measure the academic system of Marxist philosophy, we should clearly see the necessity and importance of comprehensively criticizing the dominant intellectual principle in the spirit of the times, and especially reinterpret the socialist tendency of materialism.

(2) The Value Expression of China’s Administrative System Reform

He Yanling • 25 •

The process of China’s administrative system reform basically coincides with the course of its marketization. In different stages, it has shown the basic logic and value orientation of adapting to the market (efficient government), stabilizing society (service-oriented government) and the people’s satisfaction (service-oriented government that satisfies the people), with their common point lying in their responses to the social differences shaped mainly by marketization. The highly intertwined process of globalization, informatization and marketization, and especially the increasing impact of internet society upon the social structure, have shaped social diversity and brought new challenges to the reform of the administrative system. In the New Era, China’s administrative reform should continue responding not only to social differences, but also to social diversity, that is, a two-way response. The proposition of “people-centeredness” is the value expression of the two-way response to administrative

reform in theory, and the Chinese solution for the two-way response to the administrative reform in practice. For the future administrative system reform, it is essential to deal with pluralism and change the mode of policy making; to use diversity; to confirm and re-understand social differences; and to construct pluralism so as to expand the routes for solving public problems.

(3) China's Open Economics: Building an Economic Theory that Explains the Achievements of China's Opening-up *Pei Changhong and Liu Bin* • 46 •

To construct an open Chinese economic theory, the study must be based on Chinese people's creative practice of reform and opening up under the leadership of the CPC and break through the limitations of western mainstream international economics. Firstly, we should disclose the logic in China's gradual process of trade liberalization centering on "three pairs of relations and six clues." Secondly, we should summarize the status of small enterprises as micro-actors in the application of new technologies including the internet, digital technology and artificial intelligence in the reshaping of new business forms and new foreign trade models, and draw on the experience of new advantages in international competition. Thirdly, we should analyze and cooperate to build the new-type win-win mode of division of international production over both land and sea established under the guidelines of "Belt and Road," and the new concept of pluralistic balance in the international economy featuring a close connection between trade surplus and foreign investment. Fourthly, under the guidance of Xi Jinping's important discourse, we should offer a rationale for global economic governance within the community of shared future for mankind.

(4) The Influence of Redistribution Policy on Rural Income Distribution—An Empirical Research Based on the Tax and Fee System Reform

Chen Binkai and Li Yinyin • 70 •

Fiscal and tax policies are essential in promoting economic growth and improving income distribution, but their core functions vary from one stage of development to another. Based on data from the fixed observation points of the Ministry of Agriculture, this paper studies how the reform of the tax and fee system has impacted on rural income distribution, and discusses the role of fiscal and tax policies in adjusting income distribution. As the research findings show, the reduction of taxes and fees significantly improved rural income distribution, explaining the 43 percent—49 percent decrease in income inequality during the periods 1997-2000 and 2005-2008. In early economic development, fiscal and tax policy focused on economic growth; local governments lacked incentives to improve income distribution, and

low-income groups had a heavier tax and fee burden and gained fewer benefits from public expenditure. As a result, fiscal policies had a limited redistributive function. As China's economy and society have entered the New Era, reducing inequality and promoting the full development of economic and social balance through redistribution will become an important function of fiscal and tax policy.

(5) “Mutual Assistance and Restraint”: Fei Xiaotong's Theory of Urban-Rural Relations in the 1930s and 1940s

Li Jinzheng • 93 •

In the 1930s and 1940s, the relationship between urban and rural areas in China became a hot issue. Renowned sociologist Fei Xiaotong gave this some attention from the rural standpoint, creatively putting forward the concept of “mutual assistance and restraint,” in the belief that the tension it involved had affected and determined the historical evolution of the urban-rural relationship in China. Although the countryside was to some extent ruled and exploited by the cities, the traditional urban-rural relationship was more one of “mutual assistance” featuring “balanced exchanges” and “organic adjustment.” The key to mutual assistance lay in the role of farming households' handicraft production featuring the “integration of agriculture and industry.” Since the beginning of modern times, the urban-rural relationship has changed from one of “mutual assistance” to “mutual restraint,” i. e. , separation and opposition. In other words, cities and towns have increased their extraction from the countryside, absorbing many of the rural intellectual elite, dealing a devastating blow to rural handicraft industry, and impoverishing rural dwellers. In order to solve the problem of urban-rural “mutual restraint” and realize “mutual assistance” between the two, we should focus on rural social and economic construction, and especially the recovery and development of rural industry. However, rural industry should not be confined to completely traditional handicraft industry and sideline production; instead, it should be gradually mechanized, with industrial cooperatives being established in rural areas. Even today, Fei Xiaotong's idea of “mutual assistance and mutual restraint” in the construction of rural industry still has merit.

(6) Reconstructing Environmental Tort Relief System through “Ecological Recovery Theory”

Lü Zhongmei and Dou Haiyang • 118 •

Setting out from the practice of the Chinese environmental tort system, we investigate its actual judicial and legislative conduct and sort out the theoretical logic underlying it. Following forty years of practice and development, the identification of behavioral standards in the environmental tort system has changed from focusing solely on environmental pollution to focusing on both environmental pollution and

ecological damage; the targets of relief have changed from focusing solely on private interest to the dual protection of private interest and public welfare; and the manner of relief has changed from traditional civil relief to comprehensive relief based on ecological restoration. Underlying this substantial amount of practice is a great change in the theory of damage, that is, from a gradual division of traditional tort damage theory to the formation of specialized relief theory, i. e., the ecological recovery theory of environmental tort. Based on a holistic environmental philosophy, the new theory takes the whole ecological environment as the object of adjustment, and restoration as the main means of relief. Problem-oriented theoretical innovation provides a basis for the institutional construction of the legal system. In terms of the civil code and environmental law norms, we should engage in reconstruction on the basis of the separation of theories, so as to achieve system separation on the basis of coordination.

(7) On the Late Qing Turn in *Yixue*

Lin Zhongjun • 141 •

Accompanying the late Qing social upheaval and the continuous inroads of Western learning were profound changes in Chinese scholarship. In particular, *yixue* researchers (studying the *Book of Changes* and its derivatives) used their broad scholarly vision and profound cultural knowledge to build a systemic *yixue* charged with immediate concerns and directed toward achieving national salvation. On the basis of their acceptance of Western learning and study of Han and Song *yixue*, especially the image-numerology handed down through the generations, they put forward the theory of “*yi* images” i. e., “observing phenomena from the standpoint of the world.” They argued for the role of image—numerology in both *yixue* and scientific and technological development from the perspective of righteousness and principles and of the Way and concrete entities. In doing so, they endeavored to open up material civilization through the image-numerology approach of the *Zhou Yi* (*Book of Changes*) by using analogies between the Western theory of evolution and the *Zhou Yi* to promote progressive ideas such as reform and revolution. The new methods and new contents wrought a profound change in the form of previous studies of the *Zhou Yi*, transformed the *yixue* paradigm, and started the reconstruction of the *yixue* system in the new setting. In particular, the *yixue* scholarship represented by Hang Xinzhai in the late Qing was indeed a landmark achievement in the transition from ancient to modern *yixue*; it not only proclaimed the end of late Qing *yixue*, but also marked the beginning of the new *yixue* of modern times. However, these scholars were so eager to achieve success and thereby attain the goal of national salvation that they did not put forward rigorous arguments, but simply mined the *Zhou Yi* for analogies to Western learning. Consequently, their research results were far-fetched and lacked rigor, which cannot but give one cause to think. Reflection on

late Qing *yixue* has great practical significance, but at the same time, it should be noted that not a few of these researchers were out of touch with reality, and preserved the traditional way of studying the *Zhou Yi*.

(8) Ming Dynasty: Formalization of the Classical Literary Canon and Its Significance

Ye Ye • 157 •

As an era in which saw the triple superimposition of revival of the past, genre differentiation and printed works, Ming literature, besides being commoners' literature, had a further important aspect: the overall finalization of classical literary texts. The Ming veneration of the classics and the need for reading promoted the "complete records" of collected compilations. The idea and the practice of inclusive collections compiled by genre derived not only from their predecessors' view that "In literature, each generation surpasses the last," but also stimulated a change in this view among Ming writers. The vogue for the reproduction of Song versions by the revived Jiajing printing industry completed the overall "salvage" of the pre-Song literary heritage in a short time. Their formalization of classical literary texts from the Han and Tang on and the Han dynasty's formalization of pre-Qin texts were both intellectual activities involving "innovating by restoring the ancients." They constitute two important nodes of the development of Chinese civilization in documentary and conceptual history.

(9) Settlement Archaeology and the Social Form of Longshan Culture Sun Bo • 179 •

As shown by the fruitful archaeological work on prehistoric settlements, Longshan society displays rich contents and important changes in family form, economic life, social stratification, form of polity, etc. During this period, the nuclear family rose to be the main body of the basic social unit, and was closely related to many changes in society and people's lives. Economic activity intensified thanks to trends toward specialized production and socialization, receiving support from trade networks that relied on the settlements (especially in cities that were regional centers). At that time, social differentiation emerged in terms of political power; social stratification was clearly reflected at the level of hierarchical regional settlements, and political power may have been quite centralized. Regional societies formed around cities were common. These societies took the form of the city-state polity; they had relatively clear boundaries, and remained independent of each other.

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