

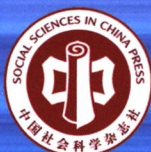


QK2028692

# 中国社会科学

SOCIAL SCIENCES IN CHINA

2020/06



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

6

(月刊)

总第294期 6月25日出版

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(1) 美好社会：现代中国社会的历史展开与演化图景

项久雨 · 4 ·

---

(2) 物感与“万物自生听”

傅修延 · 26 ·

(3) 人工智能与认识论的哲学互释：从认知分型到演进逻辑

肖峰 · 49 ·

---

(4) 社会再生产中的流通职能与劳动价值论 王晓东 谢莉娟 · 72 ·

(5) 对置盐定理的批判性解构 张衡 薛宇峰 · 94 ·

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(6) 营利概念与中国法人法的体系效应 宋亚辉 · 120 ·

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(7) 两种“艺术生产”：马克思“艺术生产”理论新探  
姚文放 · 144 ·

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---

(8) 中国文明起源中的巫及其角色演变 李禹阶 · 168 ·

---

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· 学术述评 ·

马克思和恩格斯对正义概念的两种用法  
——兼评伍德的两个误解 段忠桥 · 193 ·

---

---

本期论文英文摘要 (ABSTRACTS) · 204 ·

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**ABSTRACTS**

**(1) A Marvelous Society: The Historical Development and Evolutionary Scenarios of Modern Chinese Society**  
*Xiang Jiuyu • 4 •*

Internal clues that realize different social scenarios are embedded in the historical development of modern Chinese society. The complete establishment of a moderately prosperous society in all respects marks the thoroughgoing elimination of absolute poverty, a great historic leap in the spiritual realm, the new creation of institutional civilization, and the orderly operation of social organisms. Following a well-off society, the marvelous society, which lays the foundation for a happy life, has become a social landscape choice for the continuation of modern Chinese history. The substantial improvement of the social productivity level, the historical transformation of the main social contradictions, the establishment of socialist core values, and the improvement and development of the socialist system have laid a foundation for the formation of a better society in terms of materials, contradictions, values, and systems. On this basis, the ideal vision of a marvelous society is a social picture of the reflection, sublation and transcendence of “modernity,” one that is deeply related to “the real happiness of the people,” and that pursues a “free personality” under existing conditions. These three pictures will realize the inner harmony between instrumental rationality (object) and value rationality (subject) in the process of social development. Based on the dual variations of self-confidence in the road and national rejuvenation, the better society is endowed with the profound connotation of the times and profound historical meaning. It is committed to creating a new type of civilization and laying a new social foundation for the free and all-round development of human beings in the sense of the “individual” and for common prosperity in the sense of “community.”

**(2) The Sense of Things and “The Natural Sound of the Myriad Things”**

*Fu Xiuyan • 26 •*

The “sense of things” refers to the interaction between all things. In ancient Chinese culture, the aesthetic sense is often referred to as “hearing,” in a way that is not limited to the aural sense. Compared with the other senses, the sense of hearing allows the myriad things to communicate with each other across a larger space. Man

is one of these things. The word *renwu* (literally “man/thing,”) highlights the physical aspect of a human being, indicating that our ancestors had long noticed the unity of opposites between human beings and things. Although things are used by people, they also have the functions of setting someone off, representing someone and naming, helping and even strengthening human beings. The sense of things in ancient literary theory refers to the communication between man, as one of the myriad things, and the others. “Hearing nothingness” is the experience of transcending the ear and directly reaching the heart. The propositions that “the greatest sound is inaudible” and that “a deadly silence resounds like thunder” all suggest how silence hits the drum of the soul. The phrase “no hearing” covers both hearing with no listener and listening without hearing. The former is often used in ancient poetry and essays to express the idea that all things are self-sufficient and self-contained, and that rather than nature needing human beings, human beings need nature; the latter overlooks the sound or voice, but that overlooked sound or voice remains half-heard in the consciousness, serving as a background for those voices that need attention. The sensing of all things related to this aesthetic perception has become a popular topic nowadays. Natural science is not powerful enough to explain the resonance of the myriad things; the humanistic disciplines closely related to such resonance should contribute their own cognition and thinking to research in this field.

### **(3) The Mutual Philosophical Interpretation of Artificial Intelligence and Epistemology: From Cognitive Classification to Evolutionary Logic**

*Xiao Feng* • 49 •

The unique internal relationship between artificial intelligence (AI) and epistemology enables the two to have an interactive philosophical interpretation. On the one hand, the epistemological interpretation of AI includes revealing its epistemological foundation, especially the epistemological views of different AI programs or paradigms (symbolism, connectionism and behaviorism), together with different relationships featuring shared principles and structures as well as parallels and sympathies built up through the conduct of intelligent (cognitive) simulation. On the other, it provides epistemological interpretations from the perspective of AI, including cognitive classification (inferential cognition, learning cognition, behavioral cognition and instinctive cognition) based on an AI paradigm, thereby revealing the multiple relationships among these classifications. On this basis, a dynamic interactive interpretation between AI and epistemology can be carried out that reveals the degree of difficulty of their reciprocal relationships, thus providing a well-grounded prediction of AI developmental trends, helping to confront the complementarity between human intelligence and AI, further promoting the

• 205 •

integration of different algorithms and cognitive types, and confirming the rationality of the interpretation of the nature of cognition.

#### **(4) The Function of Circulation in Social Reproduction and the Theory of Labor Value**

*Wang Xiaodong and Xie Lijuan* • 72 •

Marx's theory of commodity circulation is of great significance for the scientific understanding of the basic and leading position of the circulation industry in the development of the national economy. The circulation industry has a dual function: the value generation process that maintains production and the value realization process realized through the medium of exchange. The former is productive labor, especially reflected in giving full play to the advantages of socialist system of being able to concentrate our forces on major tasks: we can carry out large-scale construction of transportation and communication infrastructure. The latter is the necessary medium of labor for commodity circulation, which develops and strengthens the real economy. We should be watched to prevent the fetishism that believes that pure circulation costs create value. To explore the special law of socialized circulation in the socialist market economy with Chinese characteristics is of great practical significance for promoting supply-side structural reform, building a modern economic system, and meeting the people's needs for a better life with high-quality development.

#### **(5) The Critical Deconstruction of the Okishio Theorem**

*Zhang Xian and Xue Yufeng* • 94 •

In the literature that rejects Marx's theory of the falling rate of profit, the Okishio Theorem has used a strict mathematical method to prove that the introduction of advanced technology in the basic products of the capitalist sectors will inevitably increase the general profit rate. The theorem has thus been very influential. The literature that criticizes the Okishio Theorem has two defects: it does not investigate the validity of the theory of production prices as a basis for proving the theorem, and it does not thoroughly investigate the truth or falsity of the basis for the economic theory implied in the theorem. An analysis shows that the price of production in the Okishio Theorem completely deviates from Marx's definition, being the product of price increases in commodity circulation. The theorem follows the vulgar elements of Smith's value theory and Ricardo's value transformation theory. Okishio fails to understand that the falling rate of profit is precisely the compound result of capital's sole pursuit of excess profit; it is the "prisoner's dilemma" of the capitalists.

• 206 •

**(6) The Concept of Profit Making and the System Effect of Chinese Legal Person Law***Song Yahui • 120 •*

The concept of “profit making” runs through the main line of Chinese legal person law, and its meaning consists of two elements: one is the pursuit of profits; the other is the distribution of profits to investors. In accordance to this standard, the civil code distinguishes between profit-making and non-profit legal persons, and binds the legal person’s nature with its organizational form. The adoption of a specific organizational form means that a legal person can only engage in behaviors in specific nature, and the legal person’s “identity” directly determines its “capability.” This law aims to comply with the management system of legal person’s hierarchy from the perspective of public law and maintain the consistency of the public-private law system, but restricts the power and social vitality of profit-making legal persons, having poor system effects in private law. This problem has a long history in the civil law system. As one of the two major legislative examples, the classification of profit-making and public welfare legal persons adopted earlier in Japanese law experienced a difficult reform process, being plagued by the two elements of profit-making all the time. The classification of association and financial group legal persons adopted by German law breaks away from the shackles of the conception of profit, leaves the distribution of profits completely to the autonomy of an economic association, allowing the engagement in any business not prohibited by law in the organizational form of corporate legal persons. This neutral kind of technical structure of the organization law of legal persons has fully released the right ability and social vitality of corporate legal persons. Based on China’s national conditions, the structure of private law on legal persons in China should properly handle the corporate control relationship from the perspective of public law, gradually relax the improper restriction of profit distribution elements on the profit-making legal persons, promote the decoupling of corporate organization law and behavior law step by step, and release the right ability of profit-making legal persons to participate in public welfare.

**(7) Two Kinds of “Art Production”: A New Exploration of Marx’s “Art Production” Theory***Yao Wenfang • 144 •*

The theory of “art production” was first invented by Marx. The words “after artistic production as such has begun” in “A Contribution to the Critique of Political Economy” may reveal the important mystery of Marx’s theory of “art production.” Marx’s research on “art production” is mainly a political and economic consideration of art activities, rather than a general art review. He put forward two concepts of

*• 207 •*

“art production.” One refers to the art activity as the mode of human spiritual production, which embodies the general artistic laws and aesthetic characteristics, and is relatively independent of material production and social development; the other is the production labor carried out by the spiritual production department in the capitalist production system, which takes spiritual products as commodities to create surplus value and realize capital proliferation. Marx distinguished productive labor from non-productive labor in the capitalist economic system, and classified the artistic activities as the mode of spiritual production as non-productive labor, which was often excluded in the study of political economy and the writing of the *Capital*. However, only when the artistic activity as a mode of spiritual production is separated and detached from the capitalist production system can it be studied independently and abstractly to reveal its special nature. It is in this sense that Marx made a classical exposition of art production as a special way to grasp the world, the free nature of art production, the “indirect” function of art production, and the aesthetic value orientation of art production.

#### **(8) Shamans and Their Changing Role in the Origin of Chinese Civilization**

*Li Yujie* • 168 •

With the growing complexity of prehistoric Chinese society, it was mainly male shamans who presided over religious sacrifices. They were not only clan and tribal leaders who controlled divine and military power, but also the defenders of settlement order and primitive morality and masters of knowledge and culture. In the growing complexity of prehistoric society, the aristocratic groups led by shamans gradually took over and controlled public resources using the forces of theocracy and kingly authority, thus promoting the transformation from the early hierarchical society to the early state. With Zhuan Xu's reform of religion, primitive religion gradually evolved into a hierarchical and familial ritual system within which each clan conducted its own sacrificial ceremonies. During the Shang and Zhou dynasties, specialist groups of shamans and augurs were gradually differentiated, with the appearance of shamans, augurs, soothsayers and historians. Female shamans as specialist occupation appeared at this time, and they were sacrificed as a bribe to the gods. During the Western Zhou, the traditional function of shamans in the “unity of shaman and king” and the “unity of shaman and government” were gradually integrated into the state sacrifice and court ritual and musical systems, while folk shamans, divination and medicine continued in rural society and became the carriers of ancient folk religion.



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6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

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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



9 771002 492124



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