

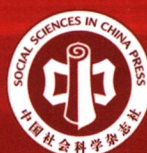


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ABSTRACTS

Practical, Theoretical and Historical Logics of Xi Jinping Thought on the Rule of Law

Zhang Wenxian • 4 •

Xi Jinping Thought on the Rule of Law, founded on the great practice of building the “socialist rule of law” with Chinese characteristics, is the Marxist theory of the rule of law in contemporary China and the 21st century. It originates from the distillation of experience, the crystallization of reason, and the forging and refinement of history, and inherently possesses practical logic, scientific theoretical logic and profound historical logic. To carefully study, scientifically grasp and deeply comprehend these three logics and the inherent relationship among them will help to deepen the understanding of the formation and development, the fundamental spirit, the core essence, and practical requirements of Xi Jinping Thought on the Rule of Law, to enhance political, theoretical, and affective identification with it, and to improve the mighty force of belief, the ideological focus and the forward force in advancing overall law-based governance, building the rule of law in China, and promoting the modernization of state governance in the new era.

The Logic of Building a Modern State and a Powerful Political Party

Wang Shaoxing • 26 •

To build a powerful political party in the process of building a modern country is essentially to create political values through which the will of the political party is expressed and realized. Strong political creativity, ideological leadership, organizational programming, system creation and self-construction are the inherent attributes of a powerful political party. In the logic of the development of socialism with Chinese characteristics, building the Communist Party of China into the most powerful political party in the world is a significant epochal proposition. This article discusses the Chinese logic of the construction of a powerful Communist Party in the construction of a modern socialist state based on the perspectives of historical reflection, theoretical examination, and forms of practice. It aims at strengthening the theoretical consciousness of a scientific cognition of the logics of historical evolution, theoretical interpretation and value expression of the construction of a powerful Communist Party of China.

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China's Inclusive Public Fiscal System: A Study Based on Non-normative Fiscal Revenue*Lü Wei and Wang Weitong* • 46 •

China's achievement of miraculous economic growth is a theoretical proposition that calls for an explanation. The key to understanding the logic of China's economic reform is a rational explanation of the logical paradox between non-normative local finance and the incentive compatibility of central and local governments. Based on the fact that autonomous local financial resources have long been dependent on non-normative fiscal revenue, this paper constructs an inclusive public financial system analysis framework from the dual perspectives of central and local governments. This analytical framework offers an explanation of the long-standing implicit fiscal decentralization contract with non-normative fiscal revenue as the carrier in the reform process, and a description of the central-local interaction process and institutional space within the behavioral motivation of central finance tolerance and local finance autonomy. It demonstrates the logical consistency between non-normative fiscal revenue, central and local incentive compatibility, economic growth and market-oriented reform. Under the inclusive public financial system, non-normative fiscal revenue is endogenous to the process of China's industrialization and urbanization. It not only offsets the maladjustment between local authority, expenditure responsibility and financial resources in the formal budget system, but also realizes incentive compatibility between local behavior and the goal of economic growth. The inclusive public financial system, which takes into account both local dynamism and central control, is an important institutional logic enabling China to reach the dual goals of economic growth and market-oriented reform.

Multiple Drivers of Fertility Transition: China as Seen from Asia*Zheng Zhenzhen* • 65 •

China has witnessed a transition from high to low fertility rates within half a century, with low fertility persisting over many years. The fertility transition in China is very similar to that of many other Asian countries/regions where socio-economic development and government family planning have played an important role. Although the decline in China's fertility rate started relatively late, its speed has surpassed that of most Asian countries. Through reviewing the process and the main drivers of China's fertility transition and reflecting on the role of government policy interventions in different stages of the transition, we can gain a fuller understanding of the more complex factors influencing fertility in the low fertility era and a better grasp of the policy orientation required to deal with it.

Economic Development between the Two Centenary Goals: Tasks, Challenges and Strategies

Liu Wei and Chen Yanbin • 86 •

Since the founding of the PRC in 1949, and especially since reform and opening up, China has achieved miraculous economic growth, to the surprise of the world. The first centenary goal, building a moderately prosperous society in all respects, has been completed. Faced with the second centenary goal, China needs to make clear the four-stage task of economic development. First, to vault over the middle-income trap and become one of the high-income countries at the end of the 14th Five-Year Plan. Second, to double real GDP per capita from the 2020 level and reach the level of moderately developed countries by 2035. Third, to quadruple real GDP per capita from the 2020 level and reach the average level of developed countries by 2050. Fourth, to sustain the expansion of the size of middle-income groups and basically achieve common prosperity for all the people. In this process, China will face four major challenges: the weakening momentum of economic growth, the contradiction between the speed and quality of growth, the declining rate of income growth among middle-income groups and a more challenging external environment. Therefore, in order to build a new strategy for the second centenary goal, China needs to make full use of its unique advantages, make a rational plan for further development, implement new development concepts and construct new development patterns, and accelerate the construction of China's system of economic theory.

Reexamining Platform Economy Development: Monopolies and the New Challenges of Digital Taxation

Zhou Wen and Han Wenlong • 103 •

The platform economy accelerates the effective connection between production, circulation, exchange and consumption, improves production efficiency, shortens circulation time and promotes the great development of social productive forces. At the same time, it faces the developmental bottleneck of international capital's digital technology monopoly and the new challenges of international digital taxation. Platform economy monopolies and international tax benefit distribution disputes are new manifestations of the deepening of basic contradictions in the process of capital accumulation in the global industrial chain. As a major digital economy, China has the advantage of scale in platform economy development. Under the new development pattern, we need to actively tackle the problem of digital technology monopolies and respond to the new challenges of digital taxation.

Constructing Independent Theoretical Chinese Prose Discourse

Wu Zhouwen and Chen Jianhui • 119 •

Prose has a long history and deep roots in China and is an important vehicle for
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Chinese national spirit. The May Fourth New Literature gave rise to the core concept of “self-presentation” in contemporary prose. In the past century, however, prose theory failed to form an independent and integral discourse system, although it went through the circuitous stages of creation, growth, awakening, and reformation. The independence and localized construction of theoretical Chinese prose discourse system requires the reanalysis of its terms and core concepts, a better balance between its multiple functions such as “didacticism” “expressing feelings,” the correct grasp of and persistence to its “prototypical” spirit of “unity between man and nature,” and the establishment of its modern narratology and lyricism. Only in this way can Chinese prose, which is both ancient and young, rejuvenate its vitality in the context of constructing a literary theoretical discourse system with Chinese characteristics and become a valuable literary experience and a theoretical discourse reference.

Conscious Phenomenology and the Possibility of Unconsciousness Studies

Ni Liangkang • 138 •

Brentano's distinction between inner consciousness and unconsciousness opened up two research directions in modern psychology, clarifying the problems of unconsciousness and the possibilities of unconsciousness theory in general. Husserl and Freud's later research on consciousness and unconsciousness dealt with the two components of human mind separately. They can be categorized into manifested conscious phenomena (consciousness) and non-manifested conscious functions (unconsciousness). Before Husserl and Freud, Ebbinghaus's research on the psychology of memory had begun to use a method of actively interrogating spirit and psychology to obtain knowledge about conscious functions, enabling research on unconsciousness to become a self-experiment rather than a speculative meta-psychological method. Overall, although Husserl and Freud did not have overlapping concerns, the boundaries of genetic phenomenology in Husserl's later period are close to Freud's meta-psychology. They respectively put forward the theory of the structure of consciousness and the genesis of the tripartite self, and each took a circuitous path to explaining unconsciousness by means of the interpretation of dreams and so on. The task of phenomenology/psychology remains focused on two aspects: first, studying the relationship between manifested conscious activities and non-manifested conscious functions; and second, clarifying the essence of the two conscious surfaces and the unconscious deep layers. The significance of research on consciousness and unconsciousness in the artificial intelligence era is that they determine whether artificial consciousness and even artificial minds will be possible in the future.

On the Non-Reductive Physicalism of the Self

Mei Jianhua • 161 •

Physicalism is a mainstream standpoint in contemporary philosophy's explanation of

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the mind. It is a major approach in contemporary philosophy's addressing of issues of consciousness and ethical norms within the framework of physicalism. On the one hand, physicalists give different accounts of physicalism; on the other, non-physicalists put forward various critiques. In aiming at the non-reductive physicalism of the non-self, the non-reductive physicalism of the self rejects both the internal reductionism of physicalism and the dualism that is opposed to physicalism. It develops a systemic view of physicalism under a non-reductionist approach, extending the future prospects of physicalism.

Exploring the Dunhuang Sutra Cave Riddle

Zhang Yongquan, Luo Mujun and Zhu Ruoxi • 180 •

The Sutra Cave documents in the Dunhuang Mogao Grottoes is one of the most important discoveries in the scholarly history of modern China. However, the reasons for the closure of the cave and the nature of those documents remain unsolved. The Buddhist scriptures in the cave are mainly composed of remnant scrolls, and the collection is closely related to the restoration activity of Buddhist scriptures managed by Daozhen (道真), a monk from Sanjie (三界) Temple located in the Mogao Grottoes. Around the fifth year (934) of Changxing in Late Tang dynasty, Daozhen, who later served as the Dusenglü (都僧录) of Dunhuang, began a large-scale restoration of the Buddhist scriptures. The Sutra Cave is simply the Gujing Chu (故经处), or the place where Daozhen gathered the restoration materials. The Gujing Chu is totally different from the Cangjing Chu (藏经处) of the Sanjie Temple, where the Tripitaka was collected. Daozhen gathered old and discarded Buddhist scriptures from the temples in Dunhuang, with the aim of "restoring the beginnings and ends." Those Buddhist scriptures that had been restored and supplemented in complete sets were put into the Tripitaka collection, while the remaining fragments or copies remained in the Gujing Chu as restoration materials and became the real source of the Sutra Cave documents. The closure of the Sutra Cave may relate to the termination of Daozhen's restoration work.

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