

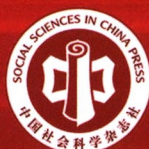


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· 大变局与战略全局 ·

21世纪马克思主义世界历史观的叙事主题 吴宏政 (4)

国际法的守正与创新

——以全球治理体系变革的规范需求为视角 赵 骏 (26)

· 学术基本理论、基本问题、基本概念再反思 ·

论关于认识本身的认识 王 路 (51)

重思正义

——正义的内涵及其扩展 杨国荣 (64)

“意法论”：中国文学研究再出发的起点 张伯伟 (81)

· 新发展格局与高质量发展 ·

数字平台的反垄断监管 孙 晋 (101)

制造业在中国新发展阶段的战略地位和作用

..... 郭克莎 彭继宗 (128)

· 国家治理与全球治理 ·

地方政府的价值治理及其制度效能 周尚君 (150)

· 文明起源、文明互鉴与文化发展 ·

中国近代经济思想研究在西方的反响 邹进文 (169)

唐宋古文典型在清初的重构 郭英德 (187)

本期论文英文摘要 (ABSTRACTS) (204)

ABSTRACTS

The Narrative Theme of the Marxist View of World History in the 21st Century

Wu Hongzheng • 4 •

Modern Western theories of world history include three paradigms: social contract paradigm represented by Hume and Rousseau, teleology paradigm represented by Kant and theodicy paradigm represent by Hegel. Based on the discovery of historical materialism, Marx completed the paradigm revolution of modern Western world history theory, creating the historical materialism paradigm. As a result, the narrative theme of Marx's world history theory has also undergone a fundamental change, that is, the return of human beings to being the masters of their own lives. In the 21st century, based on the judgment that the world today is marked by changes unseen in a century, "building a community of shared future for mankind" has become the narrative theme of the Marxist view of world history. This narrative theme reestablishes the self-consciousness of human reflection on world history, adheres to the world history view of realizing harmonious coexistence of human beings under the condition of the coexistence of two systems, and develops a definitive "new situation" in the "changing circumstances," providing Chinese wisdom and a Chinese approach for the cause of seeking a new form of human civilization.

Innovation on the Basis of Past Achievements in International Law: From the Perspective of the Regulatory Demands of the Reform of the Global Governance System

Zhao Jun • 26 •

The theoretical and practical innovation of international law is a historical issue inherent in the history of the evolution of the international order, and it is also a realistic proposition that needs to be urgently addressed in the era of global governance. It is a dialectical relations and a unity of opposites between carrying on its past achievements while making innovation in international law seen from the perspective of global governance. The starting point for the innovation is upholding its fine elements, i. e. , maintaining its modernity, respecting its values and following the rules that govern it. On the other hand, the dynamic development of the international community today entails new normative demands, thus creating space for the creative development. Promoting the innovation of international law meets the objective demands of the development of international law, and is also a feasible path for safeguarding China's national interests. In considering the innovation in international law we should properly handle the relationships between space and time, between old and new, and between internal and external interaction. Regarding the path of the innovation, due attention should be paid to such dimensions as the identification of fields and levels, the selection of normative modes, and timing and cost. As an emerging major country, China can shape a normative discourse in

innovating international law and take the lead in the innovation of rules. By carefully considering the new needs from the international community for norms, China can advance the development of the international rule of law by activate the effectiveness of new norms; by demonstrating China's achievements in the rule of law and innovations both in practice and in theory in international law, we can provide the international rule of law with China's standpoint and solutions.

On the Knowledge of Knowledge Itself

Wang Lu • 51 •

As the knowledge of knowledge itself, metaphysics is the main thread running through the history of philosophy. Metaphysics and the "adding word philosophy" differ from each other in that the latter being the knowledge related to things expressed by adding a word. The substantive distinction here is that the study of metaphysics is a priori, while the adding word philosophy is empirical. Metaphysical discussion always revolves around sentences, because cognition is expressed through language, and sentences are the basic unit for expressing cognition. Sentences have three related aspects: at the linguistic level, the basic sentence pattern is "S is P;" at the connotative level, it is what language expresses; and at the semantic level, the core concept is "truth." Metaphysical research has always revolved around the "is" and the "truth," and touches on these three levels. This is especially so at the third level, which reveals the conditions for the truth of the sentence and helps explain the first two levels. We need to understand the nature and characteristics of metaphysics, strengthen the study of metaphysics, and advance the study of philosophy through the study of metaphysics.

Rethinking Justice: The Connotations and Extensions of Justice

Yang Guorong • 64 •

The original connotations of justice lie in getting one's deserts; this is inseparable from rights. Seen in terms of origins, the acquisition of rights has a degree of chance: initially, there is nothing inevitable about an individual's natural endowments of intelligence and physical strength, or possession of a particular social background. If this is used as the basis for "deserts," the inevitable result will be social inequity. Rawls puts forward justice as fairness, but presupposes the veil of ignorance and the original position. This assumption is based on a logical hypothesis and exhibits a certain abstract form, but Rawl's understanding of justice is confined to the field of rights. A more realistic approach is to introduce the concept of "getting what one needs" in addition to "getting one's deserts." The former principle means that the basis for obtaining social resources is no longer simply the individual's rights, but the need itself. If, in the main, Rawls' value orientation is "equality above deserts," then "getting what one needs" is based on the value premise of "benevolence trumps rights." "Getting one's deserts" embodies the bottom line of justice. In contrast, "getting what one needs" not only sublates the arbitrariness and inequality of "deserts," but also endows justice with the stipulation of benevolence. Thus understood, the connotations of justice can be expanded to a certain degree. "Getting one's deserts" highlights the original meaning of justice at the formal level, while "getting what one needs" not only embodies the essence of justice, but also

• 205 •

provides the historical precondition for transcending justice.

“The Theory of Intention and Method:” The Starting Point for Setting off Anew in Chinese Literary Studies

Zhang Bowei • 81 •

“The theory of intention and method” is an important concept and critical method in traditional Chinese literary criticism. Although it appeared under the Ming and evolved in the early Qing from a theory of writing to a theory of criticism, its development had a solid foundation in the interpretation of Confucian and Buddhist classics and the perennial discussion of “methods” in the history of Chinese literary criticism. “Intention” in a work means the signified, and the “method” means the form carried by the signifier. Its purpose is that in terms of writing, the author should present the “intention” perfectly through the “method,” and in terms of criticism, the reader should grasp the signified from the signifier. But the “theory of intention and method” of the critical tradition is still at an incomplete stage. Only its basic principles have been established; its connotations and meanings await our continuing theoretical elaboration and practical improvement. Through an analysis oriented toward text, technique, and the humanist spirit, we attempt to blend the trinity of “theory, intention and method,” and establish a dynamic equilibrium in research practice that will enable it to withstand the tests and the challenges of the many critical models that have appeared from the 20th century on. The theory will thus be able to face squarely the manifold evils and shortcomings of today’s literary studies and will ultimately become a starting point for setting off anew in Chinese literary studies.

Antitrust Regulation of Digital Platforms

Sun Jin • 101 •

The features of dynamic competition, cross-border operations, network effects and oligarchic competition of digital platforms have brought about a serious and complex monopoly problem, undermining competition, damaging consumer interests, inhibiting innovative vitality, and hindering high-quality development. It is therefore necessary to strengthen antitrust regulation of them. Rigid control stifling vitality while a loose one leading to chaos represents a traditionally deep-seated problem in China’s market regulation. In presenting antitrust regulation of digital platforms, this paradox must be avoided. The two-way market, dynamic competition, and disruptive innovation of digital platforms require appropriate theoretical innovations in antitrust regulation that will uphold the concept of restraint and establish positive and inclusive prudential regulatory principles. In the current situation, strengthening regulation is not a matter of stressing strict supervision and increased penalties; rather, the key point lies in regulatory transformation. The substantive issue is one of innovation and the aim is to improve regulation through transformation and innovation. Good law is a prerequisite for good governance. It is necessary to keep pace with the times, speed up the revision of the *Antitrust Law* and make corresponding regulations to improve the rules of digital competition and provide high-quality institutional supplies for regulation. Actively promoting an efficient regulation that are inclusive and prudential, fair and just, coordinated and comprehensive, as well as a regulation that are incentive and credit and technology

empowerment based in accordance with good laws are the ways to realize good governance in antitrust regulation of digital platforms.

The Manufacturing Sector's Strategic Position and Role in China's New Stage of Development
Guo Kesha and Peng Jizong • 128 •

Industrial evolution has ushered in a high-quality developmental stage for manufacturing industry in China's new stage of development. In the middle-income period of an economy, the growth in GDP and Total Factor Productivity (TFP) of the entire economy is generally driven by the rapid growth of manufacturing value-added and TFP. This has been the major factor for the smooth entry into high-income stage for a large economy. Based on the historical experience of the average share of manufacturing of the high-income large countries in their end period of middle-income stage with a relatively high quality economic development, and taking into account the adjustment effect of integrated development of manufacturing and services on changes in industrial structure, we argue that around the period when China enters the high-income stage, the share of manufacturing in GDP should remain between 28 percent and 30 percent. In their middle-income stage, other large countries had all implemented development strategies and promotion policies for their manufacturing sector. Drawing on this experience, China should strengthen its policy guidance for manufacturing development during the 14th Five-Year Plan period, study and formulate medium- and long-term strategic plans to promote the development of manufacturing, so that a middle or high speed growth can be maintained with the support of its high quality development.

Local Government Value Governance and Its Institutional Effect

Zhou Shangjun • 150 •

A significant advantage of China's state and national governance systems is the consolidation of common ideals, values and morality. In examining the motivations of local government behavior, however, existing research generally explains them by using technical interests/power analysis, failing to consider the value of the systems. This cannot effectively reveal the super-economic logic of the behavior and the underlying value mechanisms behind state governance performance and the institutional ethics of the governance system under the leadership of the Communist Party of China. In terms of organizational structure, local governments in the party-government structure, local administrations under the national administration, and guidance on value evaluation carried out under central tasks provide strong organizational and institutional support for the value governance of local government. Looking from the historical perspective, we can see that local governments' value governance tasks have gone through a process from "unity goals" to "interest goals," and are finally to "comprehensive goals." The growth incentives are the result of being led by value goals, which will be optimized and transformed through goal adjustment. Faced with an ever changing situation of risk management, local governments not only urgently need scientific and technological empowerment, but also need to further optimize their value mobilization mechanism; they need to start with the enhancement of organizational cohesion, to accelerate institutional upgrading

• 207 •

in terms of value goal absorption, value governance operation, and value coordination and feedback, to achieve the improvement of governance capabilities at the level of values, institutions and methodology. The continuous enrichment of the comprehensive goals will then enable local governments to adjust the connotations of their value goals and improve the social adaptability of the value system in the absorption and integration of values, so as to further concentrate the strong cohesion and sustainable development capacity of value governance.

The Reception of Research on Modern Chinese Economic Thought in the West

Zou Jinwen • 169 •

In the mid-nineteenth century, as China was forced into inclusion in the economic globalization system dominated by the West, Chinese economic thought started the process of “learning from the West.” Along with the development of modern Chinese economic thought was the fact that Chinese economic thought began to influence the West, and had a certain degree of influence on Western economic theory and policy-making. As a result, mutual learning between China and the West emerged in the course of China’s study of Western economics over the past century and more. Based on literature in English, we can expand research connotations through a global perspective on Chinese economic thought from the nineteenth century on, showing how it absorbed the fine achievements of the world economy and contributed to the development of world economic thought, thus highlighting Chinese attention to and reflection on mutual learning among human civilizations.

The Reconstruction of the Tang and Song Prose Canon in Early Qing

Guo Yingde • 187 •

During the first half century of the Qing dynasty, due to the advocacy and practice of scholar-officials, the proses of the Tang and Song dynasties gradually overtook that of the Qin/Han and Six Dynasties to become their enthusiastically advocated ones in terms of stylistic orthodoxy, model of writing and composition techniques. During the early Qing, the scholar-officials, by calmly reflecting on the Tang-Song school’s theories and writings of the Ming dynasty, profoundly revealed the distinctive features of the Tang and Song proses as originating in the Way, emerging from the heart, and being refined through technique. They thus intellectually reconstructed the “generally orthodoxy” canon of them. In view of the fact that the Tang and Song style proses easily engender the faults of vacuity and superficiality, early Qing scholars strongly advocated a writing approach based on classical learning that formed a distinctive individual style. This was done with a view to purifying and sublimating the Tang and Song prose model with the aim of raising it to a level of purity and elegance. This model, reconstructed in the course of their interaction with society and culture, was in line with general trends in early Qing scholarship. The model became an effective vehicle for writing to the benefits of the country, not only highlighting the scholars’ intellectual expectation that they were inheriting and carrying on a civilization, but also assisting the imperial court’s promotion of its Confucian cultural policy. In consequence, it became the orthodox form of prose writing throughout the Qing.

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