

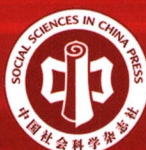


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ABSTRACTS

Technology and Culture in the Digital Age

Jiang Xiaojuan • 4 •

Digital technology is a strong driving force in the development of the cultural industry, and the cultural industry has become one of the most important areas for the application of digital technology. Therefore, research on the digital culture industry's current situation and future outlook is a significant field. The interaction between digital technology and culture has evolved in three stages: technological disempowerment, technological enhancement, and technological empowerment. From the five aspects of empowering consumers, empowering creators, empowering producers, empowering social action, and empowering cultural communication, we can effectively analyze how digital technology improves the efficiency of the cultural industry, promotes digital content as the main sector of that industry, and transforms digital communication into the main channel of cultural communication. Digital technology has had a structural impact on the culture industry and has caused significant structural changes in cultural consumption, production, markets, and domestic vs. foreign shares. In the development of the digital culture industry, China has two major advantages: a large market and rich traditional cultural resources. Currently, the development of the digital culture industry is causing some concern: will the powerful forces of digital technology bring about the problem of strong technical performance and weak cultural connotations? In fact, the creators' pursuit of and consumers' yearning for cultural significance will continuously catalyze cultural products with high quality, rich connotations and enduring values in the digital age. The integration of digital technology with cultural industry can be hoped to shape a multifaceted cultural landscape full of vitality, and give rise to cultural peaks rich both in thought and in artistic expression.

Narrowing the Digital Divide: The Development of Digital Finance with Chinese Characteristics

Zhang Xun, Wan Guanghua and Wu Haitao • 35 •

The new round of the global technological revolution has had a great influence on the relations of production. As a product of this process, the digital divide generally widens the gap between rich and poor in society. However, its impact on China and the country's effort to supplement and overcome it display the distinct characteristics

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of the socialist system. An empirical analysis using data from the China Family Tracking Survey (CFPS) shows that due to the comprehensive victory of poverty alleviation in rural areas, the development of digital finance has brought a significant increase in the income and consumption of Chinese residents, especially for those families without internet access. Digital finance promotes structural transformation in which labor moves from agriculture to non-agricultural activities, leading to increases in wage income, agricultural operating income, and consumption. In this way, China has inhibited the expansion of the digital divide. At the same time, the development of digital finance must be accompanied by preventing and resolving systemic financial risks.

Negative Dialectics: Exploring the Externalization of the Subject, the Alienation of Objectivity and Its Sublation—An Interpretation of Marx’s “Excerpts from Hegel’s Phenomenology of Spirit”
Zhang Yibing • 52 •

Karl Marx wrote “Excerpts from Hegel’s Phenomenology of Spirit” in 1844 when the first phase of his economic research almost finished. In this important thematic intellectual experiment, he completed a leap in methodology and epistemology through his revisit of a particular text, Hegel’s *Phenomenology of Spirit*. Marx profoundly grasped the alienation of Hegel’s negative dialectics, consisting of the externalization of labor—alienation of objective material existence and its sublation, and the critical epistemological theory of falsification of material presentation. This constituted the logical framework of the entire theory of alienated labor in his *Economic and Philosophic Manuscripts of 1844*.

Distributive Justice and Historical Generative Logic from the Perspective of Historical Materialism
Huang Jianjun • 78 •

Distributive justice doesn’t only refer to “getting one’s due” and “individual ownership,” nor is it only an abstract principle of legal right. In the last analysis, distributive justice reflects the mode of production at a certain historical stage. It is based on the factual principles and normative values of the “mode of material production” to which historical materialism refers, and is directly linked to the forms of ownership and property relations in different historical periods. Marx reveals the labor ownership of the stage of human dependence, and criticizes the capital justice and individual ownership of the stage of material dependence, for the purpose of advocating the distributive justice of “to each according to his need” in the “true community” and gaining a thorough understanding of human self-actualization. It is only from the philosophical perspective created by historical materialism and the

criticism of politics and the economy that we can truly understand the historical generative logic of distributive justice. China's distribution system expands the hierarchy and structure of Marx's distributive justice, which not only firmly grasps the initiative of distribution through the principle of "to each according to his work", but also suppresses the negative effects of "capital logic" and thus exhibits its positive effect in a specific historical era.

Personal Identity: A Coherent Reconfiguration of Experience

Fei Duoyi • 98 •

The most inviting approach to the classic philosophical problem of personal identity is the theory of psychological continuity, where the diagnosis given by Parfit, a representative of Neo-lockeanism, has had a profound impact. But Parfit's depersonalization of experience makes experience a value-neutral event, so that a person's continuous life is merely survival as opposed to death, rather than a continued existence as a rational agent. Therefore, we need first of all to clarify this point: in what sense do we assign identity to actual differences? This paper starts with the conflict between Parfit's theoretical flaws and the requirements of identity. It abandons the traditional idea of confirming momentary identity and reformulates the problem of persistence. The author aims to understand personal identity from a linguistic point of view which no longer simply emphasizes the connection of experiences in time fragments and does not regard the self as determined by the event experience itself, but rather regards the self as a person's coherent appropriation, interpretation and anticipation of his experience with the help of language. This reflective reconfiguration, which is consistent but continuously revised, ensures that the internally related experiences are integrated into and create a meaningful whole – "I". In this way, diachronic identity is not a reality that has been formed and is waiting to be discovered, but depends on how people shape the present self into a whole with the past self and the future self.

The History of Middle Antiquity from the Perspective of Dunhuang Studies

*Rong Xinjiang, Liu Jinbao, Hao Chunwen,
Xiang Chu and Zhao Shengliang* • 117 •

Editor's Note: On August 19, 2019, General Secretary Xi Jinping visited Gansu Province, where he visited the Mogao Grottoes, and the collection of cultural relics and academic achievements, and listened to Dunhuang Academy's introduction of their efforts in preserving the relics and promoting Chinese history and culture. At the Dunhuang Academy, Xi Jinping delivered an important speech, pointing out that: "Dunhuang culture has continued for nearly two thousand years. It includes the

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world's largest, richest, and longest and most completely preserved art treasures. A bright pearl of world civilization, it also provides precious materials for the study of our ancient national politics, economy, military affairs, culture and art." Xi Jinping stressed that "to reinforce Dunhuang studies," "it is not only necessary to delve into the philosophical ideas, humanistic spirit, values, moral norms and so on behind the Dunhuang culture and historical relics, with a view to promoting the creative transformation and innovative development of the fine traditional Chinese culture, but also to reveal the cultural spirit, open-mindedness and confidence of the Chinese nation, in order to provide intellectual support for the adherence to and development of socialism with Chinese characteristics in the new era."

At the second anniversary of General Secretary Xi Jinping's important speech at the Dunhuang Academy and the centennial of the founding of the Communist Party of China, we are pleased to see that, guided by the spirit of the speech, Dunhuang studies have shown unprecedented vitality. The "systematic conservation and publication of Dunhuang documents and other key ancient books" has been included in the Outline of the 14th Five-Year Plan (2021-2025) for National Economic and Social Development and the Long-Range Objectives Through to 2035.

In order to deepen our understanding of the spirit of Xi Jinping's important speech, to demonstrate the richness of Dunhuang's legacy documents, cave art, ancient monuments and cultural relics and their fundamental importance in academic research, and to enhance the solid academic foundation for our cultural confidence, we invited papers from Professor Rong Xinjiang from the Department of History of Peking University, Professor Liu Jinbao from the Department of History of Zhejiang University, Professor Hao Chunwen from the School of History of Capital Normal University, Professor Xiang Chu from the Institute of Popular Chinese Culture Studies of Sichuan University, and Research Librarian Zhao Shengliang of the Dunhuang Academy. They write from five perspectives, respectively: the history of Chinese and Western communication, the history and geography of middle antiquity, the history of religion in middle antiquity, the history of language and literature, and art history. These articles, based on original Dunhuang documents, have empirically and convincingly demonstrated the invaluable Dunhuang culture as a "treasure trove of art," a "cultural jewel," and a "precious historical resource." We hope that this collection of articles will be useful in furthering Dunhuang studies.

Exchanges between Chinese and Japanese Intellectuals during the May Fourth Period

Sun Jiang • 166 •

The May Fourth Incident of May 4, 1919, and its aftermath caused an uproar in Japan. Unlike others, Yoshino Sakuzo, then professor at Tokyo Imperial University

and a famous representative of Taisho Democracy, said that he understood the Chinese students' protest against "Japanese aggression," and put forward an appeal for "mutual support" between "peaceful Japan" and Chinese citizens. He wrote to his former student Li Dazhao to invite Peking University students and faculty to visit Japan. Li responded positively to Yoshino's proposal, but the realization of this goal encountered successive problems. In order to dispel Li Dazhao's doubts about the Dawn Society created by Yoshino, the latter not only had a talk published in a newspaper through the good offices of the journalist Yuanquan (Chen Puxian), but also sent students to visit the Shanghai Student Union and Li Dazhao and made a secret visit to Peking University himself. A year after the May Fourth Incident, Peking University students did visit Japan, but the accomplishment of this visit was far from Yoshino's original intention—"mutual support" between China and Japan. By "mutual support," he meant overthrowing the warlords and bureaucratic governments of both countries and preventing the spread of "radical ideas." He failed to achieve his goal because the students of both countries—the Newcomers' Association of Tokyo Imperial University, which hosted the delegation, and the Peking University delegation—were more interested in the Soviet Revolution than in his plan.

The Journalistic Profession in the Changing Structure of Communication and Its Future Direction

Jiang Hua and Zhang Taofu • 185 •

A combination of structural factors has gradually moved traditional journalism from the periphery of the social system to its center, a shift that eventually led to the "closure" of the communication structure. Digital media based on meta-technology broke down fixed professional barriers, deconstructed the closed communication structure, and went on to foster the rise of hybrid journalism. This new form of journalism comes from making technology more "humanized" and "intelligent," and making humans more "technological" and "mediatized." It allows human and non-human entities to interact closely and work together with new technological factors of production at the core. Technology has become an important player, and "linking" "opening" and "process" are becoming prominent features of future journalism practice. "Weakly structured news reproduction," which is open, connected and highly volatile, has gradually replaced the relatively closed, stable and "strongly structured news reproduction" formed in the era of mass communication. In this changing communication structure, journalism is in a highly uncertain state. Seeking relative certainty amid infinite uncertainty has become a huge problem for the current and future practice of journalism.

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