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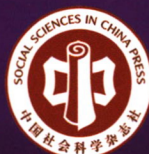
·国家治理与全球治理·

·文明起源、文明互鉴与文化发展·

ABSTRACTS

On the Transformation of Thinking in the Implementation of the Civil Code: From Special Regulations to Codified Thinking
Wang Liming • 4 •

With the promulgation of the Civil Code, China's legislation has moved from the era of special regulations to the era of codification. In order to accurately understand and implement the Civil Code, it is necessary to move from special regulations thinking to codified thinking, which includes a shift from polycentric thinking to foundational legal thinking, from fragmented thinking to systemic thinking, from divergent thinking to unified thinking, and from juxtaposed thinking to coherent thinking. Codified thinking requires the establishment of the concept of the Civil Code as the fundamental law of the civil and commercial law sectors and an accurate understanding of the values and normative intent of the various institutions of the Civil Code. From a systemic perspective, it is necessary to harmonize relationships within the Civil Code and between the Civil Code and special regulations, and to integrate the value system of the Civil Code into the various civil law systems.

The Subjectivity and Originality of Contemporary Chinese Philosophy
Sun Zhengyu • 23 •

The historical mission of contemporary Chinese philosophy is to build a philosophy with Chinese characteristics that has subjectivity and originality. The hundred-year historical experience of the Sinicization of Marxist philosophy shows that to undertake this historical mission, we must adhere to the theoretical thinking of unifying emancipation of the mind with seeking the truth from the facts and to the practical wisdom of unifying the pursuit of truth with the realization of values; to the theoretical creation of unifying conceptual change with system construction; and to the mission of unifying the establishment of morality and discourse with forging the soul and nurturing talent. Based on the great practice of socialism with Chinese characteristics in the new era and the transformation of human civilization, the essence of the historical mission is to "refine new theories with scientific reason" and "generalize new practices in accordance with objective laws," to give philosophical ideas, philosophical perspectives and philosophical propositions new connotations in terms of thought, era and civilization, and to accelerate the construction of a disciplinary system, academic system and discourse system of philosophy with Chinese characteristics.

On the Crossover Study of the New Generation of Artificial Intelligence and Logic
Liao Beishui • 37 •

The new generation of artificial intelligence, centering on big data and machine

learning technologies, follows a connectionist path. This path has been highly successful in data-intensive applications with relatively closed scenarios, but faces bottlenecks such as poor interpretability, difficulties in ethical alignment and weak cognitive reasoning. To some extent, addressing these issues inevitably involves the depiction of information in open, dynamic and realistic environments, as well as the modeling of human reasoning and interpretation mechanisms. Formal argumentation can provide generic mechanisms for knowledge representation and reasoning in incompatible contexts, flexible mechanisms for combining decision factors such as preferences, weights and probabilities, localized and modularized semantically efficient computational mechanisms, and interpretable mechanisms based on argumentation and dialogue. The combination of formal argumentation with existing big data and machine learning technologies can be expected to break through existing technical bottlenecks to some extent and promote the healthy development of a new generation of artificial intelligence.

An Interpretation of Truthmaking: Connecting Language to the World
Ye Chuang • 55 •

How language is related to the real world, so that the truth of the real world expressed in language is guaranteed to some extent? The emerging truthmaker theory concerns directly with the issue of how beings in the world make statements of language true. In truthmaker semantics, a simple binary image of relations based on some intuitive understanding is simply an approach that helps in the design of a semantic model or a perspective for considering abstract relations between utterances and models; it does not in itself give rise to philosophical problems. However, in truthmaker metaphysics, image-like theoretical thinking can lead to a philosophical misunderstanding of truthmaking concepts and truthmaker theory. The new understanding of truthmaking concepts is based on the claim that there is no direct correspondence between a true statement and its metaphysical truthmaker that is ready-made or that precedes the interpretation of truthmaking account. The semantic and metaphysical items that enter into the truthmaking account are constructed in the process of interpretation and are related through it. Thus, "truthmaking" (in its metaphysical aspect) is not a simple binary relation in the traditional sense, but an "enterprise" made possible by multiple interpretive acts (including the use of semantic interpretations of truthmaker semantics) embedded in multiple relations.

Completion of the Building of a *Xiaokang* Society in All Respects and a New and Uniquely Chinese Path to Modernization
Wang Linggui • 77 •

The *xiaokang* (or moderately prosperous) society is a great creation of the Chinese Communists, who integrated the basic tenets of Marxism with the realities of China and the fine traditional Chinese culture. In exploring the path from realizing a *xiaokang* life to completing the building of a *xiaokang* society in all respects, the Communist Party of China has led people in creating a new and uniquely Chinese path to modernization and a new form of human civilization. This path is the only path to a better life for the Chinese people, to a strong socialist country in all aspects, and to the great rejuvenation of the Chinese nation. Its enormous success highlights great

advantage of socialism with Chinese characteristics, providing an important example for developing countries that inspire to maintain independence while pursuing their modernization. On the basis of completing the building of a *xiaokang* society in an all-round way, the CPC Central Committee with Comrade Xi Jinping at the core unite and lead the people from all ethnic groups in embarking a new journey toward building a modern socialist country in all respects, and, from this new historical starting point, have established the strategic goal of basically achieving common prosperity, a new blueprint for the future development of Chinese modernization. This path is bound to expand and deepen under the guidance of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, and to create greater glory and make new and greater contributions to human civilization.

A Historical Perspective on Sociology and Chinese-Style Modernization
Ying Xing • 97 •

In the examination of Chinese-style modernization, the historical perspective is of fundamental significance. "Modernization" means the historical course from tradition to modernity, which in the case of Chinese-style modernization, shows a particularly close connection between the two. Chinese traditions, such as Confucian ethics, civil-military relations, central-local relations, and the primacy of one's native place have significantly affected the development of Chinese modernization. In addition, population, space, diverse ethnic groups, and other historical conditions have constituted the premise for Chinese-style modernization. The Communist Party-led revolutionary movement laid the social and political foundations for the path to socialist modernization from 1949 on. In a variety of ways, different historical factors have been integrated into the course of Chinese modernization. The changes leading to what we call "the early modern world," which started from the Song dynasty, coupled with the great transformations spanning the centuries from the 1790s to 1949, reveal the protracted, arduous and complex nature of the Chinese transition and transformation from tradition to modernity. In sociology, the historical perspective can afford a unique insight into this process of connection, integration, transition and transformation.

The Theoretical Exploration of Chinese-Style Modernization in Chinese Anthropology
Yang Qingmei • 112 •

Throughout the course of the exploration and construction of Chinese-style modernization, Chinese anthropologists have made theoretical and practical contributions. Starting in the Republican era, they proactively explored a development path to Chinese modernization not taken by the West. In integrating Chinese realities and Western theories, they have never considered Western democracy, freedom or individualism as ready-made answers, but have always borne in mind the uniqueness of Chinese society while exploring sociological and anthropological solutions adapted to local culture. Over the past hundred years, anthropologists have approached the transition to Chinese-style modernization with a focus on the three core issues of nation building, economic construction, and intellectual enlightenment. The study of the relationship of these three aspects and

their development has given rise to innovative theoretical solutions with Chinese characteristics, thus constituting a theoretical system of anthropology with internal structures and levels that are applicable to Chinese-style modernization. Chinese anthropology should take it as the basis for establishing new theoretical models.

The Macro Turn of Quantitative Research in Contemporary Sociology
Chen Yunsong • 127 •

Quantitative sociological research has long placed excessive reliance on survey data based on individual samples. This has shaped a "micro purport" in terms of field of vision, method, and theory that has weakened the ability of research to contribute to disciplinary development and social governance. In sociology, macro-quantitative analyses premised on holism have solid methodological foundations, data conditions, and multidimensional values. The shift from "micro purport" to "macro observation" has led to two models of research: space-time coverage based on saturated data and macro-quantitative sociology based on big data. The latter model covers specific research approaches such as structural discovery of massive amounts of text, network complexity research, macro-hypothesis tests, and multi-layered exploration of mechanisms. Since it is at the forefront of this shift, the development of contemporary Chinese macro-quantitative sociology has tremendous significance for expanding disciplinary boundaries and building a sociological discourse system with Chinese characteristics.

Minimal Governance: Rural Governance Modernization That Transcends Bureaucracy
Ouyang Jing • 145 •

Unlike the tradition of "minimal governance" against the background of "governance by inaction", the contemporary minimal governance of rural areas occurs in the context of the Communist Party of China's active promotion of Chinese modernization. It refers to a governance mode in which the local governments at the nexus of the state and the rural society achieve their top-down functions in a low-cost and efficient manner through non-bureaucratic governance methods. These methods have included the mass line; dispatching cadres to production teams; collective governance of a village by a team composed of party cadres, general governance cadres, and local cadres; working groups; and the combination of centralization and decentralization. In recent years, the pressure of "a thousand threads coming down from above" on "the single needle down below" has weakened the ability of village and township party committees to undertake political unification, leaving them unable to play their part in minimal governance, and this in turn has led to the problem of formalism at the grassroots level. Given this situation, the modernization of rural governance should start from the nexus between the state and rural society, deal with the practice of the relationship between "thousand threads" and "the single needle," and give full play to the function of minimal governance at the grassroots level, so as to maintain the autonomy and flexibility of rural governance.

A Historical Examination of the Evolution of Rural Society and State Governance in the Qin and Han Dynasties
Bu Xianqun • 164 •

The countryside was the social foundation of the Qin and Han state, and was

also an important subject of state governance. Over more than four hundred years, the Qin and Han dynasties made many innovations in rural governance, pioneering feudal China's "grand unification" model of rural governance by the centralized state. The evolution of society was the fundamental driver of the transformation of state governance, and the transformation of state governance reflected social evolution in the political sphere. Social change occurring from the Spring and Autumn and Warring States periods on drove the innovation of state governance under the Qin and Han, along with the active exploration of state governance in the countryside. In the course of the evolution of rural society, the state's control and government of social mobility, the management of social problems brought about by changes in rural social structure, and the control and management of the rise of clan organizations, embodied the distinctive features of social governance in the countryside under the Qin and Han. They provide us with both rich experience and profound lessons.

Dialogism in the Mutual Learning of Chinese and Western Literary Theories
Zeng Jun • 186 •

Dialogue with Western literary theories is an important aspect of the transformation of the discourse of Chinese literary theory and of the building of a discourse system of literary theory with Chinese characteristics. Drawing on Bakhtin's dialogism, Chinese literary theory is committed to establishing an independent, equal and two-way dialogue relationship between the East and the West. François Julien, on the other hand, offers a paradigm for dealing with the question of "China and the West" from a Western standpoint, which includes "penser d'un dehors (La Chine), entretiens d'extrême-occident" (thinking from the outside [China], talks from the far West), "le détour et l'accès" (detour and access), and "l'écart et l'entre" (space and between) etc. However, these two kinds of dialogues between China and the West are too idealistic. His paradigm cannot overcome the inequality in such dialogues, nor can it solve the realistic issues between China and the West, which include both similarities and differences, and are closely related to each other. Therefore, we need to establish the consciousness of being "in the world" and transcend the dichotomy of "China and the West." An academic tendency of overcoming and transcending cultural centrism has emerged in Chinese and Western literary and cultural studies, and in the field of Chinese literary theory, efforts are also being made to identify a new "Chinese view of the world" based on the changing relationship between China and the world. Being "in the world" provides a unique position from within for the dialogue between China and the West. The position "in the middle" is one that includes "between," not a substitute for "between." The external diversity of the "pluralistic network," the internal diversity of "Chinese learning in Western learning" and "Western learning in Chinese learning," the unfinished nature of the "double variation of Westernization and the application of Western learning," the "dialogue between China and the West, and between the ancient and the modern" with "present-day China" as the academic position, constitutes the methodological basis for the possibility of the dialogue between China and the West "in the middle."