

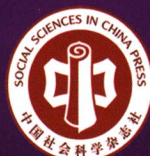


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ABSTRACTS**The Status Transition of China's Economic Growth (1979-2020): A Study Based on a Complex Systems Perspective** Fang Yi, Meng Jixian and Zhang Yishan • 4 •

Describing the macroeconomic growth process from a holistic and historical perspective helps put aside short-term disturbances of elements such as growth path and growth stage, allowing us to grasp the prospects of the Chinese economy in a more objective manner. This article combines the convergence of overall economic growth and divergence of regional economic growth from a complex system perspective, and proposes a new method of examining status changes in China's economic growth based on the real annual growth rates from 1979 to 2020 of the whole country and its 31 provinces, municipalities and autonomous regions. The results show that the Chinese economy has undergone two status transitions since reform and opening up, with the second starting in 2003. After 2006, the Chinese economy was developing on a new growth path and since 2013, China's economic growth has been moving towards equilibrium on this path.

Towards a "Given Philosophy": The Critique of Political Economy Deepened Marx's Philosophical Revolution Xi Ge • 27 •

The internal driving force of Marx's philosophical revolution was chiefly the development of his critique of political economy. This critique allowed him to construct a new kind of philosophy in the form of a specific social science that conformed to "the given reality of modern times." The historical materialism in *The German Ideology* as well as the historical materialism constructed in a given social form in *Capital* and *Economics Manuscripts 1857-1858* cannot be understood as a kind of "extension" from general to specific cases or the application of deductive reasoning. Instead, they should be understood as a process of intellectual synthesis in which the general form of historical materialism was elevated to a more concrete and profound specific form of historical materialism. The intellectual logic of *Capital* reveals the generative process of the essential core of modern capitalist society as it unfolds in a superficial expression that can reproduce the synchronic structure and diachronic process of essence and phenomenon as a whole, and is thus a given social ontology. This kind of given social ontology focuses on the specific ontological question of how various forms of social existence are historically possible, and implies the general ontological question of how "social ontology in general" is possible as an abstract link, so it still falls within the domain of philosophical thought. Marx's critique of political economy opens up the dimension of the given nature of history and openness for historical materialism, and truly grasps the historical dialectics of the

past, present and future based on changing times and social differences. His critique of political economy comes itself to the fore as a new “given philosophy” that goes beyond the horizon of the whole of traditional philosophy. It thus provides crucial theoretical inspiration for the construction of contemporary Chinese Marxist philosophy.

What Makes “Chinese Marxist Philosophy” Possible

Shan Jigang • 46 •

“Chinese Marxist philosophy” refers to the Sinicization of Marxist philosophy. It is Marxist philosophy with Chinese characteristics formed through the creative transformation and innovative development of the original Marxist philosophy in the Chinese-speaking world. The specific mechanisms of its transformation and development include the translation and interpretation of texts, the adaptation of the basic tenets of Marxism to China’s realities and its traditional culture, and philosophy for the masses. Following its transformation and development, Chinese Marxist philosophy continues to inherit the traditions of Marxist philosophy in that it adheres to a people orientation, to the “two cause-and-effect arguments” viewpoint, and to materialist dialectics. In the course of the 100-plus years of the Sinicization of Marxist philosophy, there emerged integrated and comprehensive knowledge systems, such as social evolution theory, the materialist conception of history, dialectical materialism, historical materialism, humanism, and the materialism of practice, as well as several knowledge system branches or departments. The unity of originality, inheritance, and subjectivity is the distinctive feature of Chinese Marxist philosophy. The investigation of its formative mechanisms, traditions and knowledge systems respectively focus to reveal its originality, inheritance and subjectivity.

Why We Need Art Today: An Explanation of the Humanistic Value of Classical Art

Du Wei • 65 •

In the New Era, it is necessary to explore in depth the humanistic value of classical art to promote the full and all-round development of man and improve people’s quality of life and the humanistic values of the life realm. Unlike scientific cognition and moral practice, art is a special way of creatively mastering the world. It creates a virtual space and time beyond reality through imagination, establishes an experiential relationship between subject and object, and brings inner freedom and harmony. Art is mainly concerned with human sensibility and spirituality and aims to enhance the capacity for sensation, perception, imagination, and emotional wisdom and to realize the full and all-round development of man. In the creation and appreciation of art, the artistic paradigm contained in classical art, accumulated in the course of the long history of culture, constantly acts on the human mode of perception, implanting fine humanistic genes in people’s hearts. Good art allows the human heart to get rid of “materiality” and acquire “spirituality,” to treat the world and life with a transcendent attitude, to cultivate lofty interests; and to obtain spiritual elevation. This makes an artistic life possible. The artistic life is a high level and harmonious state of mind that has good taste. It subsists among people and

between them and nature, and is an expansive poetic “realm between Heaven and earth.” Therefore, art, especially classical art, is of great importance to a complete, full and perfect life.

Legal Liability Configuration of Securities Intermediaries *Xing Huiqiang* • 83 •

With the deepening of the reform of China's stock issuance system, China has introduced the gatekeeper theory proposed by American scholars and used it as the theoretical basis for increasing the liability of intermediaries, trying to promote the realization of the “gatekeeper” function of capital market intermediaries through severe legal liability. However, there is a limit to the severity of liability. If liability is too heavy, it contravenes the principle of “equal liability” and will not be conducive to the ecological balance of the capital market. The allocation of the legal responsibilities of intermediaries should take into account many factors including distributive justice, incentive compatibility, commercial logic and national competition, in order to achieve a balance of interests of all parties. The gatekeeper theory and system are fundamentally flawed. They should be replaced by the theory and system of “*zhui shou'e*” (investigating the ringleader) in a rational allocation of risks and legal responsibilities, and by strengthening *zhui shou'e* and determining precise punishment. On the basis of distinguishing between intentional and negligent acts, we should limit the application of joint liability. In order to promote the healthy, rational and coordinated development of the capital market, different liability limits should be set on the basis of distinguishing between liability in the public offering market and liability in the public trading market.

The Construction of an Academic System for Administrative Law in China

Zhou Youyong • 103 •

Accelerating the construction of administrative law with Chinese characteristics is a fundamental task, to be undertaken through an in-depth study of the basic structure of China's academic system of administrative law and clarification of its developmental direction. In terms of principle, the inherent structural elements of the academic system of Chinese administrative law can be divided into three parts: the positive law system, the theoretical system and the system of methodology. Positive law, which is the basis of the academic system, mainly consists of the normative and the institutional systems of administrative law. The theoretical system is the heart of the academic system and it contains the theoretical foundations, the system of basic principles and the system of categories of administrative law. The system of methodology is the link and conversion mechanism between the system of positive law and the theoretical system, covering the three research methods of political and legal jurisprudence, legal doctrine and social science jurisprudence. Along with the practice of these systems and the deepening of doctrine over the past thirty years since the promulgation of the Administrative Procedure Law, the academic system of Chinese administrative law has become increasingly mature, but there are still many problems. The basic path to further innovation is to promote the construction of basic administrative law through codification; to enhance academic

quality by jurisprudential thinking; to shape Chinese characteristics by rule of law practice; and to shoulder the entire academic system in a complete form.

Construction of Social Integrity and the Reengineering of Grassroots Governance Capacity

Chen Baifeng • 122 •

In dealing with contraventions of social morality and minor offences, grassroots governance lacks legal and effective methods of restraint and faces challenges in governance capacity. The construction of social integrity based on family integrity files and archives incorporates the behavior of the grassroots masses in matters of local governance into the evaluation of integrity, establishes a linkage of responsibilities between different governance matters and different family members, resolves tricky problems in grassroots governance, and rebuilds grassroots governance capacity. By combining grassroots governance with the resources it can mobilize and the discourse behind it, grassroots governance can be theoretically explained in terms of both state power and discourse power. The failure to allocate resources due to financial capacity constraints and the lack of authoritative resources due to social transformation and governance changes have led to the relative inadequacy of grassroots governance power. The social integrity mechanism makes up for the lack of grassroots governance power by creating authoritative new resources for grassroots governance through the establishment of joint responsibility. Due to the transformation of the people's discourse and the rise of the discourse of rights, grassroots governance power lacks discourse support, but the social integrity mechanism rebuilds discourse power for grassroots governance by connecting with the discourse of "combining autonomy, rule of law and moral governance." The rebuilding of grassroots governance capacity is essentially the construction and reorganization of state capacity in different dimensions.

A Community with a Shared Future for Mankind and Cultural Confidence in Chinese Literature

Zhang Fugui • 143 •

The internal relationship between cultural confidence and a community with a shared future for mankind is both theoretical and practical, and it is also the starting point and anchor point for our renewed understanding and appreciation of the content structure and value orientation of Chinese literature. Past research into cultural confidence in Chinese literature primarily emphasized the inherent national spirit and aesthetic value embedded in classical literature, but relatively neglected the modern cultural confidence demonstrated in Chinese new literature since the May Fourth Movement. The evolution of culture requires not only inheriting traditions but also developing them. Modern culture, having been integrated into the great tradition of Chinese culture, is an important resource for cultural confidence in Chinese literature. Understanding what constitutes a confident culture, then interpreting and disseminating it, gaining the trust of others through recognition by other cultures and achieving mutual trust through exchange and integration, as well as ultimately realizing common cultural beliefs is an important way to build a community with a

shared future for mankind. Taking “Chinese style and manner” as the starting point and seeking the resonance of human spiritual civilization is the complete course of Chinese literature from cultural self-confidence to confident cultural communion. From the perspective of a community with a shared future for mankind, human consciousness is not only a theme but also a new yardstick for literary creation and literary criticism.

Zheng He's Voyage to Africa and the Mutual Appreciation of Chinese and African Civilizations

Li Xinfeng • 162 •

Zheng He's seven voyages, of which four were to Africa, were the pinnacle of the ancient history of Sino-African exchanges. There is no doubt about the historical fact that Zheng He visited Africa during his voyages. African scholars and politicians generally acknowledge Zheng He's voyage to Africa as a symbol of friendship and exchange between China and Africa and as a model of mutual appreciation of civilizations. However, some people outside Africa have questioned Zheng He's voyages, without any historical support. In the new situation, Chinese and African scholars should work together to break “West-centrism” and promote the Zheng He spirit of “benevolence and harmony, tolerance and openness, righteousness over profit, peace and sharing,” which will not only lay a solid historical foundation for contemporary Africa to “look East” and for China and Africa to build the high quality “Belt and Road Initiative,” but also set an example for cultural exchange and mutual appreciation between Chinese and foreign civilizations.

Late Qing Scholars' Reading of Western Books and Networks of Meaning: Centering on Diaries as Historical Materials

Jiang Jianguo • 183 •

The study of how “Western learning” “moved Eastward” is not only about the publication and dissemination of Western writings, but also about how readers read and influenced the process as actors. In the mid-to late nineteenth century, scholars' diaries contained many records of their purchases of Western books, and their interpretation, tastes and imagining of Western texts reveal a complex thought process of novelty, doubt and contradiction. By reading Western books, the scholars replenished their “knowledge storehouse,” scrutinized themselves and reflected on society, forming an alternative cultural landscape of Western learning and a network of meaning outside “Chinese learning.” The network of Western reading extended from Shanghai to Jiangsu, Zhejiang, Hunan and Hubei, Beijing and Tianjin and from urban society to rural society, producing a clear “ripple effect” reflecting the interactive relationship between the spread of Western learning and scholarly reading, as well as the process of the intertwining of East and West and ancient and modern. Reading generates knowledge and knowledge creates belief; from this perspective, late Qing scholars' reading of Western works was a quiet revolution.

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