

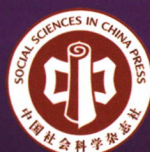


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· 学术基本理论、基本问题、基本概念再反思 ·

思想中国：重绘中国哲学镜像

走进历史的深层

——关于重写中国哲学史的思考 ..... 杨国荣 (5)

子学的双重视野及其对当代哲学创新的启示 ..... 吴根友 (20)

“道可道，非常道”新解 ..... 冯国超 (36)

圣创论的图像和形态：社会起源论的中国版本 ..... 王中江 (52)

身心一体与性命论主体的确立 ..... 吴飞 (71)

心物问题与气论 ..... 丁耘 (86)

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· 国家治理与全球治理 ·

国家善治能力：消除贫困的社会工程何以成功

..... 徐 勇 陈军亚 (106)

农民基本健康权利保障体系建构与演进逻辑

——“防大疫克常疾”实践经验探索 ..... 尚虎平 黄六招 (122)

---

---

· 中国式现代化与中国知识体系 ·

迈向共同富裕之路：社会建设与民生支出的崛起

..... 焦长权 董磊明 (139)

---

---

· 新发展格局与高质量发展 ·

以问题为导向构建新发展格局 ..... 谢富胜 匡晓璐 (161)

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· 文明起源、文明互鉴与文化发展 ·

女真贵种与金代政治文明的演变 ..... 王善军 (181)

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本期论文英文摘要 (ABSTRACTS) ..... (204)

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## ABSTRACTS

**Towards the Depths of History: Reflections on Rewriting the History of Chinese Philosophy**

Yang Guorong • 5 •

The historical development of Chinese philosophy is firstly manifested in the changes of philosophical thought and philosophical theory. In the course of historical retrospect, we should not only grasp the general philosophical significance of the concepts, problems and theories developed by Chinese philosophy, but also pay attention to its particular character. As an actual historical existence, the forms of Chinese philosophy are multi-faceted; logically, they have been developed into various philosophical systems that can be classified at the conceptual level. From the perspective of the unity of history and logic, on the one hand, we need to carry out historical investigation into or review past Chinese philosophy, on the other hand, we should not neglect the analysis of logic. Looking back on the history of Chinese philosophy since the late Qing, one cannot avoid the intellectual background of the interaction between Chinese and Western philosophy. In reviewing Chinese philosophy with reference to Western philosophy, we need to grasp their respective characteristics through the comparison of the two. From the perspective of world philosophy, as achievements of the development of human civilization, Chinese and Western philosophies provide sources of wisdom for the establishment of contemporary philosophy from different aspects. The significance of reflecting on and writing the history of Chinese philosophy can thus be fully elucidated.

**The Dual Vision of *Zixue* and Its Implications for Contemporary Philosophical Innovation**

Wu Genyou • 20 •

*Zixue* is the collective term for the knowledge and ideas contained in the *zishu* (works of non-Confucian ancient masters)" in the *General Catalogue*. From the point of view of philosophical knowledge, *zixue* in fact contains the intellectual dimension of "knowledge of all things" and the ideological dimension of "the proper discernment of all reasoning" and "the way of the sages and a statement of aspiration." The relative balance between the two dimensions of knowledge and thought in *zixue* reflects, on the one hand, the historical state of the growth of traditional learning/knowledge and, at the same time, the openness and pluralism that characterize *zixue*. The innovation of contemporary Chinese philosophy is fundamentally related to the social practice of our great age, but one possible way forward is to draw useful spiritual inspiration from the historical process of interaction between traditional knowledge and spiritual stimulus, so that tradition can take on greater vitality and vigor and thence produce new forms.

## A New Interpretation of “The *Dao* That Can Be Said, Is Not the Eternal *Dao*”

Feng Guochao • 36 •

“The *Dao* that can be said, is not the eternal *Dao*” is the opening sentence of the first chapter of the *Dao De Jing* (*the Book of Tao and Teh*) in the general edition. Scholars usually think that Laozi’s *Dao* refers to the origin of all things in the universe, but in fact it refers to the written character or *zi* rather than the name of the origin of all things in the universe. The character interprets the connotations of the name. According to Laozi’s intellectual logic, the origin of all things in the universe has two aspects: noumenon and function. The noumenon is silent, intangible, and cannot be named; its function is manifested in the creation of all things in the universe, and in the internal basis and criterion for the change and development of all things in the universe. This function can be seen and known, and it can also be said, so Laozi says “it is designated the *Dao*.” Therefore, the exact meaning of *Dao* refers to the function of the origin of all things in the universe; while the eternal *Dao* refers to the noumenon of the origin of all things in the universe. According to this understanding, the meaning of “the *Dao* that can be said, is not the eternal *Dao*” is that the function that can be said of the origin of all things in the universe is not the essence of the origin of all things in the universe. Understanding “the *Dao* that can be said, is not the eternal *Dao*” from the perspective of the noumenon and function of *Dao* is not only in line with Laozi’s intellectual aims, but can also effectively resolve many important controversies surrounding Laozi’s thought.

## Imagery and Forms of Creation by the Sages: A Chinese Version of the Theory of the Origins of Society

Wang Zhongjiang • 52 •

Throughout intellectual history, there have been different theories and interpretative patterns of the origin of human society and the state, such as the doctrine of creation by the Almighty, the divine right of kings, spontaneous evolution, the social contract, and so forth. In addition, there is a powerful version which can be called creation by the sage. This version was mainly constructed and shaped by Chinese *zixue* scholars; it can be clearly distinguished and forms a striking contrast with other versions. Compared with the exploration of the other versions, however, the exploration and pursuit of the theory of sagely creation falls short. The historical evolution of this theory has its own domain of discourse, while the whole of its imagery, forms, and characteristics constitute another. The discussion and verification of the latter features contain interconnected issues, including who were the creators of human society and how; the primitive state of scarcity, power, and chaos; how were civilizations, governments and the state created; and the distinguishable features of sagely creation theory compared with other versions.

## Body/Soul Monism and the Establishment of the Life Subject

Wu Fei • 71 •

The mainstream of modern Western philosophy is a subjective philosophy based

• 205 •

on body/soul dualism. Unlike Western philosophy, which mainly concerns being, the central concern of Chinese philosophy, represented by Confucianism, is life and living. Most modern Chinese philosophers readily accept materialism because there has long been a tradition of the philosophy of *qi* in China. Such materialism, however, is not a mechanical materialism, because it is not based on dualism. Subjective life is constructed on the basis of body/soul monism and is closely related to two philosophical propositions. One is the cosmology of the philosophy of *qi*, and the other is considering human beings as the mind of cosmos, thus providing an initial outline of the philosophy of life.

### **The Mind-Body Problem and the Philosophy of *Qi***

*Ding Yun* • 86 •

As one of the most important traditions of Chinese thought, the philosophy of *qi* has yet to find a proper modern expression. The main reason is that the fundamental problem of modern Chinese philosophy is the mind-body problem, and the urgency of this problem is closely related to “Yangmingism,” the thought of Wang Yangming. In the late Ming, the philosophy of *qi* provided a response to idealism and solved the mind-body problem by sublating and abandoning Yangmingism. Liu Zongzhou and Wang Fuzhi borrowed the approach that the Vijnanamatra scholars had adopted to overcome Yangmingism, thus creating a path for a philosophy of *qi* based on idealism. The characteristics of this philosophy were clearly manifest in this transformation: developing the philosophy of mind from the theory of self-cultivation, using the study of the Vijnanamatra (“consciousness only”) to restate the philosophy of mind, and using the philosophy of “*qi* alone” to transform the study of “consciousness only.” Here, further demonstration should focus on how Wang Fuzhi transformed *alaya-vijnana* into “The universe is *qi*.” As a comparison, scholars should also explicate and review the theories of Liang Shuming and Xiong Shili in modern Chinese philosophy, and examine why they failed to move towards a philosophy of *qi* even though they also put forward their own theories of Vijnanamatra.

### **The State’s Capacity for Good Governance: The Logic behind the Success of China’s Poverty Alleviation as a Social Project**

*Xu Yong and Chen Junya* • 106 •

In the course of modernization, China has eradicated the absolute poverty that has hitherto accompanied the human race and has completed the building of a moderately prosperous society, thus embarking on a Chinese-style path to modernization that strives to eradicate poverty and move towards common prosperity. China’s efforts to eradicate poverty and to eliminate the root causes of poverty are a social project that has transformed human society and created a “miracle” on earth. The success of this project, and the fact that it keeps on being successful, lies in the Chinese state’s unique capacity for “good governance.” It contains the state capacities of mobilization, organization, transformation,

development, and integration. This capacity is defined by the nature of the socialist system, for which the sacred mission of the Communist Party of China provides an inexhaustible source and a fundamental institutional guarantee, manifesting the strength of the advantage of the Chinese system.

**The Logic of the Construction and Evolution of the System of Protection of Farmers' Basic Health Rights** *Shang Huping and Huang Liuzhao • 122 •*

Since the founding of the People's Republic of China in 1949, protecting the basic health rights of the people by striving to eradicate the problems of poor health and low average life expectancy caused by pandemics and common diseases has become a core task. The Communist Party of China and the Chinese government first promoted the construction of a protection system for farmers' basic health rights in rural areas. A health protection system taking into account the "prevention of major epidemics and elimination of common diseases" was launched and developed. It has gone through a trajectory of initial exploration, comprehensive promotion, decentralized exploration, policy innovation and systemic upgrades. The logic of the development and evolution of the protection this right not only follows the basic principles of Marxism, but also links the prevention of major epidemics and elimination of common diseases through organizational memory. The construction of this protection system has enabled the rational transformation of various "special assets" for the prevention of major epidemics into regular medical protective resources. It has also ensured the "right to budgetary dismantling and reuse" for prevention of major epidemics and elimination of common diseases thanks to the advantages of socialist macro-control. The Chinese path of constructing a basic health protection system for farmers thus took shape. In order to raise the level of protection of farmers' basic health rights, we have to continue to promote the integration of the work of prevention of major epidemics and elimination of common diseases and institutionalize the experience of organizational memory, so as to further equalize health services for urban and rural residents.

**A Road to Common Prosperity: The Rise of Social Construction and Welfare Expenditure** *Jiao Changquan and Dong Leiming • 139 •*

Since 2000, China has experienced a "golden age" of social construction similar to that in industrialized Western countries during the 1960s and 1980s. At present, China has set up the world's largest social security and housing security system, the spread of compulsory education has reached the average level of high-income countries, and the main health indicators are generally higher than the average of middle and high-income countries. Obviously, China has now gone beyond the threshold of "low welfare" countries, as the share of welfare expenditure in GDP is as high as it was in developed countries around the 1980s. Welfare has become the predominant public expenditure. The central government is playing an increasingly prominent role in ensuring the people's livelihood, and a new social security system

for which governments at all levels are responsible is coming into being.

### **Building a New Development Pattern with a Problem-Oriented Approach**

*Xie Fusheng and Kuang Xiaolu* • 161 •

In view of the major changes in the domestic and international economic environment, the weakening momentum of the international cycle, and the rise of uncertainty and risk, the Central Committee of the Communist Party of China has put forward the strategic decision of building a new development pattern with the domestic cycle as the main body and the domestic and international cycle furthering each other. The core of the strategy is to solve the three main problems of the relative overcapacity in the domestic economic cycle, the mismatch of supply and the demand, and break down the bottleneck in advanced technology, resources, and energy. Possible means include strengthening rural and environmental progress and promoting the coordinated development of urban and rural areas; transforming production technology by building a domestic production network and forming a high-level dynamic balance in which demand drives supply and supply creates demand; breaking down the bottleneck in key core technologies; and improving the self-sustainability of energy resources and safe development, while ensuring the import and export of high-quality products and technologies.

### **The Evolution of the Jurchen Nobles and the Political Civilization of the Jin Dynasty**

*Wang Shanjun* • 181 •

Before the founding of the Jin dynasty, Jurchen society's combination of kinship and geographic relationship shaped a circle whose members married within the group for generations. At the center of this circle was the Wanyan clan of Anchu Hushui. The families of the clan leaders in this circle formed a privileged class in Jurchen society and constituted the main body of the Jurchen nobility. As the clan's geo-influence grew, divisions grew up within it, and internal hierarchical differences also emerged in other clans who had intermarried with the Wanyan but had disagreements with them. This internal division and differentiation became the basis of the political hierarchy of the Jurchens in the Jin dynasty. After the establishment of the dynasty, in order to consolidate the power of the lineal Wanyan clan and maintain the dominant position of the Jurchen nobles and the Jurchens in general, Emperor Xizong institutionalized an internal hierarchy within the circle of nobles, differentiating their levels and corresponding power. He clearly defined the three levels of the Wanyan clan, and eventually the Jurchen nobles were divided into two groups and three levels. In mid-and late Jin dynasty, noble families spread out and ethnic integration deepened, so their distinctive political hierarchy gradually loosened. However, until the end of the Jin dynasty, the hierarchy continued to play an important role in maintaining the dominant position of the Jurchens.



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