

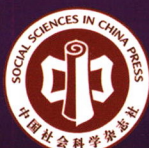


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**ABSTRACTS**

**An Outline of “Holistic Poetics”**

*Chao Gejin* • 4 •

Holistic poetics is a system of literary interpretation based on the essence of oral literature and built around the problems of oral literature and the introduction of a multidisciplinary perspective. At the level of technique, holistic poetics is based on Lloyd-Foley’s “oral (formulaic) theory” and partly on concepts, tools and models from schools such as “ethno-poetics” and “performance theory.” At the level of methodology, we have transposed J. C. Smuts’ concept of holism, grasping oral literature’s full picture and distinctive features in a big picture, while at the same time seeking to combine analytical and holistic methods. At the level of worldview, we take historical materialism as the foundation of our understanding and interpretation of the laws governing the inner and outer parts of literature. Holistic poetics emphasizes synchronous methods and pays attention to factor relationships and mutual functioning while introducing the dimension of historical development and thence presenting the artistic features and social role of folk oral literature activities. Compared to the nature of the “medium of writing” and the internet, “orality” is an information technique that is as old as humanity yet constantly renewed, one that has long held the dominant position and so is a rational departure point for holism.

**The Construction of China’s Modern State System and Its Governance Effectiveness: A Perspective Based on the Convergence and Realization of the State Will**

*He Xianming* • 26 •

The construction of a modern state is an important starting point for the large-scale modernization of late-comer societies. The effectiveness of the modernization-oriented state will is an important indicator of the success of modern state building by later-comers. The modern state formed under the leadership of the Communist Party of China in response to the trend of human civilization and in accordance with China’s national conditions is a set of creative institutional choices that includes the centralized and unified leadership system of the Party, a democratic and centralized system of state governance, the national integration of a mobilized society, and the state system of pooling all resources to accomplish major tasks, representing a strongly effective aggregation and realization of the state will. This system of state governance, which balances formal and substantive rationality, successfully resolved the problem of the ungovernability of early modern China and many developing countries, and provides a strong institutional guarantee for the great rejuvenation of the nation, forming an

important part of the road to Chinese-style modernization.

### **On the “Chinese Approach” to Actively Addressing Population Ageing**

*Hu Zhan, Peng Xizhe and Wu Yushao • 46 •*

The course of population ageing in China has distinctive features due to the country's fundamental national conditions, development path, and mode of governance; thus an approach with Chinese characteristics that actively addresses this issue is urgently needed. This Chinese approach is built on solid foundations, comprising the paradigmatic resource of a joint force of governance with 'one core and multiple components'; the structural resource of a three-component 'state-family-society' governance arrangement; the national endowment of being a vast nation with rich cultural resources; and the late-comer advantage conferred by the scientific and technological innovations of our changing times. It is desirable to cultivate a positive attitude toward ageing by clarifying the relationship between the national strategy of actively responding to the ageing of the population and the strategy of population development. Such an attitude will be instrumental in improving the environment for implementing the national strategies and using China's strong points in the governance of an ageing society to establish a holistic governance framework in which individuals, families, communities, the state, and the world are integrated, as the systemic Chinese approach for actively responding to population ageing is ceaselessly refined.

### **The Synergy of Fiscal and Financial Policy: Research Based on VAT Exemption on Interest Income from Loans to Small and Micro Enterprises**

*Liu Chong and Liu Liya • 67 •*

Within the framework of China's traditional monetary policy, excessive use of structural policy tools may lead to problems in the aggregate, and monetary policy could encounter difficulties in balancing the stabilization of economic growth and structural readjustment. Exempting value-added tax on interest income from loans to small and micro firms is a valuable attempt to coordinate fiscal and financial policy, i. e. , to use the interest rate channel of tax policy. Empirical analysis of specific loan data from a large state-owned commercial bank found that this policy significantly reduces financing costs and increases credit availability. Based on the empirical results, we set up a bank credit decision model including tax conditions to describe the underlying theoretical logic. We found that compared with a structural monetary policy transmitted from a bank's liability side to its asset side, the VAT exemption of loan interest income directly affects the bank's asset side and has a transmission path that is more direct and less subject to friction. The tax policy interest rate channel mentioned above does not rely on the central bank's liquidity supply and interest rate operations and can therefore help expand the scope of macro regulation and control of financial policy, thereby easing the conflicts in multi-objective monetary policy.

**The Roots of Great Power Competition: An Analysis Based on the Increasing Returns Mechanism**

*Tian Ye* • 85 •

Geography, technology and the international system are the three important areas of great power competition. In the analysis of great power relations, both the theory of balance of power and the theory of hegemony rely on the assumption of diminishing returns, ignoring the possibility of increasing returns. Increasing returns play a wide range of roles in geographic patterns, technological evolution and institutional change, and the means of increasing returns in great power relations is accordingly reflected in competition among great powers in the areas of geopolitics, technology and international institutions. The rational expectation that an initial advantage will be transformed into a long-term one by increased returns drives the competition among the great powers, whether they are rivals or allies. As a specific means for increasing returns, coordination effects act on competition in geopolitics, technology and international institutions; in learning effects in technological and international institutional competition; and in adaptive expectations in competition in international institutions. Examples going from the British-Dutch competition for maritime hegemony in the 17th century to the current US-European competition in international investment arbitration demonstrate the logic of great power competition stemming from increasing returns.

**Towards a Literary Culturology of Communities of Difference**

*Jin Huimin* • 104 •

The market economy, globalization and, above all, the rapid development of new media technologies have given rise to a rich variety of cultural forms, with literature no longer being the central or dominant form of culture in contemporary society and cultural life largely replacing literary reading. The effect on the academic system is that literary studies are being dismantled and reorganized into cultural studies. How can literature gain vitality in the face of the advance of cultural studies? Neither sticking with literature nor giving up resistance and surrendering to culture is the right path. The best option is to find new links or associations between the two, and the “literary culturology” advocated in recent years by academia at home and abroad represents an attempt in this direction. Literature can lead the way to cultural progress, but the way it does this must involve a return to the everyday-ness of culture, in a cultural role rather than a purely aesthetic one. Literature and culture are fundamentally linked in terms of linguistic medium, aesthetic sensibility and universal aspirations, making it possible to develop a “literary culturology” that bridges literature and culture.

**“Poetry Expresses Intent”: From Intellectual Construction to the Poetry of Moral Edification**

*Guo Changbao* • 123 •

In the pre-Qin period, “poetry expresses intent” was not a concept in poetics; its

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main function lay in the construction of a Confucian ideology with significant discourse connotations. "Poetry expresses intent" in religious ceremonies and *bi zhi* [a method of divination] influenced the activities and forms of poetic compositions in the spring and autumn feasts and rites, which together constituted a ritual tradition based on verbal expression. This tradition led to the canonical status of the *Book of Songs*, providing legitimacy and a discourse resource that could be used by high officials and scholars in the construction of new ideologies. Many forms of discourse with different understandings and applications subsequently emerged, such as "quoting out of context," "borne out by evidence," "its formal patterns do not hide its words" and "using one's mind to assess another's intent," and multiple elite values and goals were established, such as "undying words," "stimulation, contemplation, communication and criticism" as the role of poetry, "cherishing friends" and "affection is generated between a man and a woman, but is restrained by ritual." Throughout the construction of the unified ideology of the Han dynasty, the preface of the Mao version of the *Book of Songs* advocated integrating emotion and intent. This infused connotations of moral edification and of praise and satire into "poetry expresses intent," redefining the political power and discourse pattern of the scholar-official class, and objectively revealed literary traits such as touching people with emotion, thus drawing back the curtain on a poetry of moral edification that expressed intent through poetry.

**The Reconstruction of the View of Knowledge and the Development Path of IR Theories:  
A Critique of the Three Mainstream Theories**

*Qin Yaqing* • 143 •

A fundamental difference between the classic scientific view epitomized by Isaac Newton and the quantum scientific view represented by quantum mechanics is whether our world is one of certainty. The former believes that it is essentially certain, while the latter argues that uncertainty is the real state of nature. Over years, the Newtonian scientific view has become the background knowledge, predominating in both natural and social sciences and shaping the mode of knowledge production. In International Relations (IR), the so-called three mainstream theories, neo-realism, neo-liberal institutionalism and social constructivism, have followed the classic view, believing in the certainty principle and aiming at finding the deterministic causality "out there." They have in fact gained a hegemonic status in the IR academic discourse. However, if uncertainty is the real attribute of our world, then the premises of the three IR theories, as well as the classic view behind them, will be fundamentally challenged, and the key IR concepts, such as the state, international society and power, radically remade. Moreover, the construction of non-deterministic IR theories will be a new orientation of knowledge production. Although the influence of the quantum theory has just been beginning to show in IR theories, it may well be a forerunner of a paradigmatic revolution in the field.

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**Comparison of Civilizations and Cultural Self-Consciousness: Striding Toward a Comparative Historical Sociology of “Harmony in Diversity”** Li Rongshan • 162 •

For a long time, comparative historical sociology has been mired in the Weberian question of “Why didn’t non-Western societies develop modern capitalism?” and has failed to ask questions based on the main body of Chinese civilization. In order to rationally speak out about Chinese truths, we need to re-ask questions based on Chinese civilization itself and critically evaluate the gains and losses of Weber’s comparative historical sociology. It is necessary to adopt the internal perspective of Chinese civilization and reconstruct its ideal type from two dimensions: “world image” and “interests.” Due to its strengths in teachings about human nature, Chinese civilization has been able to open up a path of governance by rites which is “heart to heart” and which contributes to the world the universalism of true harmony in diversity. This will help recreate a consensus among civilizations and build a global society of harmony in diversity.

**Documentary Collation and Chinese Book Culture as Seen in the Bamboo Slips and Writing on Silk from the Warring States Period and the Qin and Han Dynasties**

Yang Bo • 183 •

The excavation of bamboo slips and writing on silk from the Warring States period and Qin and Han dynasties provides a material source for understanding the state of documentary collation prior to Liu Xiang’s collating work and reveals the richness of Chinese written culture. The phenomena of “different forms of the same text,” “different texts in the same volume,” and “many copies of the same text,” and forms of documentary collation such as the *goujiao*, *heji*, and *tishi* of the bamboo slips, as well as the division, classification, and ordering of the early Han dynasty legal code, all show that the collation of books by Liu Xiang and others was done following contemporary conventions. The wooden tally or *lu* served in part as a “catalog” (*mulu*) of the ancient texts. It was a simple and quick way to get a whole picture of the information, whether through browsing the contents of the classics by reading the titles recorded on wooden tablets or by accessing the information on money and goods recorded in account books. Ordering was the most important process in the collation of the classical works, and was the key to the emergence of the true sense of *mulu*. The fixed and widely accepted order of titles was the basis for the standardization of the sequence of classical texts. The various forms of *mu* and *lu* as seen in the bamboo slips and silk from the Warring States Period and the Qin and Han dynasties reflect the diverse development and evolution of classical texts in early Chinese book culture. Specifically, in the three documents found in the tomb of the Marquis of Haihun, we see not only *mu* and *lu*, but also *mulu* which are explicitly “individual text titles.” The documents from the tomb actually show the documentary development and evolution of the early culture of classical works.



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