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**ABSTRACTS****A Microtheory of Digital Economy Based on Multiple Scenes and Its Application***Huang Yanghua • 4 •*

A strategic choice for the modernization of China's economic system and the revitalization of the country's competitive advantage is to grasp the trends and laws of the digital economy and encourage the integration of the digital economy and the real economy. We first refined the major differences between data, as a novel factor of production, and conventional factors by conducting a case study on the growth of e-commerce. We then developed five microeconomic theoretical propositions concerning the decision-making of digital firms, the architecture of "data + platform," the governance of digital transactions and the supply of digital infrastructure, and apply the theories to application scenes such as driverless cars and the digitalization of manufacturing together with firms' innovative practice. This enables us to explore innovative business models in the digital economy and to drive the integrated development of the digital and the real economy at the institutional level. Strengthening research on the development of digital economic theory should rely on cross-application scene analysis with innovative firm practice; at the same time, the improvement of China's digital governance structure requires distinguishing between shared global trends and China's developmental realities, and thence providing the theoretical support that will improve the governance system of China's digital economy.

**Philosophical Thought in the Age of the Written Word and the Digital Age***Wang Qingjie • 25 •*

Throughout human history, changes in knowledge media have often led to revolutionary changes in culture and civilization. The emergence of computer and mobile internet technologies marked the replacement of written texts by their digital forms; the digitally constructed virtual world has become the main medium of history and culture and a platform for our social life. This is a new era. In this sense, we probably belong to the last generation of "literati" and the first generation of "the digital age." Like the age of letters, the philosophical essence of the digital age, I would claim, still consists in "naming," or "forcing words to speak of ...," rather than merely "counting" or "calculation." "Wording" and "counting" are different stages of "naming" in the long evolutionary history of human civilization. Clarifying the limits and confusion caused by these different ways of naming, as well as

understanding and exploring their nature and boundaries, have become the fundamental task of philosophical reflection in the new digital era. In order to achieve this goal, we need to return to the origin of philosophy, i. e. , “to know that one knows nothing!”

### **Proactive Fiscal Policy: The New Logic of China's Practice**

*Xing Li and Chen Long* • 57 •

China's proactive fiscal policy, which implements the people-centered development philosophy, is different from traditional Western macro-fiscal policy logic and has distinctive Chinese characteristics. It is a major macroeconomic governance policy innovation in the course of the Chinese path to modernization. Although the viewpoints of the “Keynesian tradition” and “non-Keynesian tradition” in Western theory are quite different, their basic policy objectives and methodological foundations are broadly the same, constituting the traditional Western macro-fiscal policy logic. Currently, this logic faces more and more real-world dilemmas. While restoring the balance between supply and demand and potential growth levels, China's proactive fiscal policy pays more attention to improving the potential future growth rate, thus realizing the transformation from traditional Western logic to new

logic. It should be emphasized that, under the new logic, the formation of a new paradigm of fiscal policy requires a new understanding of the basic categories of the nature and reasonable size of fiscal deficits; the role of government debt and risk evaluation standards; the space and role of reductions in taxes and fees; the methods and focus of demand management; the costs of policies and their efficiency, etc.

**From Hegemonic Alternation to “Multipolar Checks and Balances”: The Evolution of the Maritime Landscape since the 16th Century** *Hu Bo* • 78 •

From the 16th century to around 2000, unipolar dominance and the alternation of hegemonies were the main maritime patterns. Today, whether this pattern will last is the most important maritime strategic issue. Our research concludes that the development of military technology and changes in international norms are playing a decisive role in the transition of maritime power. Before 2000, military technology and international norms contributed to the centralization rather than the decentralization of maritime power as a whole. In the 21st century, the trend has been reversed. The development of military technology and international norms are changing traditional maritime patterns, and the maritime power of the world's great powers has been checked, contained and diluted to varying extents. In the 2010s, maritime multi-polarity has become evident. During this major change, both the dominant maritime powers and the rising powers need to implement strategic shifts and policy adjustments that go beyond the traditional power paradigm.

**Leading the Construction of a Sociological Discourse System with Chinese Characteristics through a People Orientation** *Li Youmei* • 99 •

As an important vehicle for the presentation of theoretical innovation, the effectiveness, influence and function of sociological discourse depend to a large extent on the effective coordination of the inner tensions of the discourse system. This is an important way of reflecting whether one can gather the identity and consensus of the social community in a pluralistic and divided world. Its people orientation is the most distinctive character and essential attribute of Marxism and the fundamental feature of Chinese philosophy and social science. Leading the construction of a sociological discourse system with Chinese characteristics through the idea of people orientation is not only a reflection of the core values of the Chinese sociological discourse system, but also the core force that integrates the academic, policy and social discourses inherent in the Chinese sociological discourse system. It is important to discuss in depth why and how the people orientation leading to the construction of a Chinese sociological discourse system is necessary to promote the development of a distinctively Chinese disciplinary sociological system, academic system and discourse system.

**Internet Literature; Interaction, Imagination and Chinese Experience in New Media**

Xu Miaomiao • 120 •

From a global perspective, China's internet literature, exploring as it does a system of experiences with national characteristics, a global vocabulary, and the integration of new technologies and economic models, is a unique phenomenon in media culture. It was born during the rise of the internet, and grew up during the evolution of the media at the time when the producer-driven mode changed to a "prosumer"-driven mode. In the course of its development, Chinese internet literature has become an example in the area of media culture and creative industry for other countries to learn from. The novelty of internet literature lies in its interactivity. In the context of secondary orality, participants' interpersonal interaction renews not only online works but also the very concept of literature. Media interface interaction creates a new style of language that drives new narratives through the comprehensive use of audio-visual and ideographic symbols. One of the major features of internet literature is its strong imagination, an imagination that derives from immersion in China's traditional culture and long history but also reflects the localization of Western resources, including popular culture and otaku culture. New media technology and the open-source spirit of the internet also support its growth. The deep inner logic of internet literature derives from immediate social experience; it reflects the changes of social structure and psychology in the rise of online society, as well as the experience, state of mind and actions of China's youth during these changes.

**The Genealogy of the Traditional Chinese Single-Sheet *Tianxia Tu***

Gong Yingyan • 140 •

The traditional Chinese *Tianxia Tu* (Map of All Lands Under Heaven) is a world map based on a cosmological theory which regards Heaven as round and the Earth as a square floating on the water. The *Tianxia Tu* may be divided into two categories: single-sheet maps and book illustrations. The earliest known single-sheet *Tianxia Tu* were produced in the Han dynasty, and the first book illustrations appeared in the Northern Song. The evolutionary genealogy of the single-sheet *Tianxia Tu* includes those drawn on silk during the Han and Tang dynasties by high-ranking officials; those carved on stone tablets in official schools to serve the imperial examinations during the Song dynasty; the "Maps of the Most Famous Scenic Spots of the World" designed and produced as folk reading material by the lower-level literati around 1550; and a new variant derived from the "Map of the Most Famous Scenic Spots of the World" around 1600. In the Qing dynasty, a series called *Da Qing Wan Nian Yi Tong* (the Unified Land of the Great Qing Dynasty) became the most popular single-sheet *Tianxia Tu*, before being gradually replaced by the modern "world map" from the late 19th to the early 20th century. Ancient Chinese cartography had its own



distinctive features and its own model of evolution model that differed from the European one. Hence it is worth considering how its positive elements can be incorporated under the premise of respecting scientific principles.

### **Conceptual Legal Metaphors in the Pre-Qin Period**

*Wang Taixian* • 165 •

Some scholars at home and abroad understand the conceptual metaphors of pre-Qin law in terms of legal instrumentalism, focusing on the functional meanings carried by objects such as “the compass and the square,” “the carpenter’s line,” “a measure of grain,” and “guideline,” while ignoring the meanings contained in their nature and value. In the metaphorical structure of meaning, the nature of legal meanings is the cornerstone, from which the meaning extends in terms of value; together they form the central meaning of the law. The functional meaning of the law is only evident on the basis of these two; they exhibit to the outside world a particular ability. Therefore, by shaping the nature and value of law, conceptual metaphors in the law tend to establish intellectual justifications that can constrain the behavior of all men, even the ruler. On the one hand, they imply that legislation is not an expression of the legislator’s personal will, but rather a simulacrum of the public standards with which society identifies. On the other, they aim to establish “laws that guarantee that the laws are practiced,” so that all governance actions accord with the law. Therefore, we can conclude that the conceptual metaphors of pre-Qin law are not intended to turn the law into a pure instrument of governance, but rather make it the basis for governance.

### **Cultural Context, Barriers to Interpretation and Validity of Interpretation**

*Chen Kaiju* • 184 •

A literary text contains two types of meaning: its basic meaning and the author’s intention. The reader grasps the basic meaning through semantic analysis of the text, while the author’s intention (termed implicature in pragmatics) is implied in the text. Our understanding of the implicature requires a process of non-demonstrative inference on the part of the reader: the linguistic information provided by the author activates the optimal relevant contextual factors that allow the reader to infer the author’s intention. The key factor in the process of inference is the cultural context of the author when creating the text. With special reference to translation, the most typical form of cross-cultural communication, we elaborate in this essay the barriers to interpretation that arise in translating the author’s intentions due to the inevitable asymmetry of the cultural contexts of the author and the interpreter. We also briefly review the schools of translation studies from *koyi* to *transknowletology* to show the general evolution of the fundamental issues of barriers to interpretation, validity of interpretation and standard of translation in both theory and practice.

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