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政治经济学博士点建设丛书

# 世界经济特区 发展模式 研究

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# 内 容 简 介

经济特区是世界各国和地区区域经济发展的重要形式和普遍现象，在各自国家和地区的经济社会发展中发挥了重要作用。国内外经济特区有多种模式，不同模式的经济特区有不同的特征。本书系统地考察了世界经济特区发展的历史，全面阐述了世界经济特区发展的主要模式，对世界不同经济特区模式进行典型案例和制度分析。全书分为五部分：第一部分为经济特区基础理论方面的研究；第二部分为贸易型经济特区方面的研究；第三部分为加工贸易型经济特区方面的研究；第四部分为科技型经济特区方面的研究；第五部分为综合型经济特区方面的研究。

## Introduction

Special Economic Zone (SEZ) is an important form and universal phenomenon in regional economy development throughout the world, and it has played an important role in the development of its national and regional economic society. There are various models in both domestic and overseas SEZs, which own different characteristics. The book traces the development history of global SEZ systematically, and elaborates the main models of its development comprehensively as well. Some case studies and system analysis of different modes of the world's SEZ are also included. It comprises five parts: the first part deals with SEZ basic theory; the second trade-type SEZ; the third processing-trade-type SEZ; the fourth S&T type SEZ, and the last one studies comprehensive-type SEZ.



# 卷起千堆雪

——丛书总序

苏东斌

这一套“政治经济学博士点建设”系列丛书是深圳大学政治经济学学科组为了学科建设而创作的学术专著。它直接的目的是为了开阔博士研究生的文化视野。

对于中国今天的改革开放大业来讲，根本目的更在于为推进现代化建设提供理论支持。

在如何对待现代化的问题上，丛书在引证中强调：

其一，早在 1874 年，清末有识之士，曾经担任清廷驻外使节的郭嵩焘就提出了他的疑惑：“西洋立国，有本有末，其本在朝廷政教，其末在商贾。造船制器，相辅以益其强，又未中一节也……舍富强之本图，而怀欲速之心以责于海上，将造船制器，用其一旦之功，遂可转弱为强，其余皆可不问，恐无此理。”

而另一位薛福成在《四国出使记》中在引证了新加坡、香港、开辟商埠后经济繁荣的事实后，发表了一段十分精彩的议论：“夫商为中国四民之殿，而西人则恃商为开国造家、开物成务之命脉，迭著神奇之效者，何也？盖有商则士可行其学，而学益精；农可通其植，而植益胜；工可售其所作，而作益勤。是握四民之纲者，商也，此其理为从前四海之内所未知，六经之内所未讲。而外洋创此规模，实有可操之券，不能执中国崇本抑末之旧说以难之。……盖在太古民物未繁，原可闭关独治，老死不相往来；若居今日地球万国相通之世，虽圣人复生，岂能不以讲求商务为汲汲哉！”薛福成在这里为资本主义在中国鸣锣，要求让商人从“四民之殿”的地位上升到“握四民之纲”的地位，这确实是“从前四海之内所未知，六经之内所未讲”的新道理。

他更深刻地论述：“今之议者，或惊骇他人之强盛而推之过当；或以堂堂中国何至效法西人，意在摈绝而贬之过严；余以为皆所见之不广也。”他说，西方的科学、文化、技术和经验，是人类文明的积累，“乃天地间公共

之道，非西人所得而私也”。既然欧洲在历史上接受过东方文明的影响，“中国又何尝不可因之”？讳疾忌医和因噎废食都是不对的。他说：只要中国人善于学习、敢于竞争，“又安知数千年后，华人不因西人之学，再辟造化之灵机，俾西人色然而惊、蹙然而企也！”<sup>①</sup>

其二，1965年日本前首相吉田茂在他的《激荡百年史》中更加精辟地分析了科学技术与制度因素的深层关系。他指出：外国文明的输入很容易破坏本土社会、文化和精神上的统一。在德川末期，一些思想家们曾预想用“西方的艺术、东方的道德”或者是用“西方的学识、日本的精神”作为对付这种破坏的公式。

但是，这样的公式与实行近代化是相背离的。

为什么这么说呢？受倡导的文明原本是一个统一体，很难只单单采用它的科学文明技术。如果要采用西方先进的军舰和武器，就必须修建配合它的造船厂和兵工厂，为了进一步地使造船厂和兵工厂的机能得到有效的发挥，就必须让构成它基础的经济活动能够得到顺利进展。

过去的儒教伦理将追求利润视为不道德的行为，这就产生了矛盾。因此，想要拥有军舰就必须影响到该国的文化。

然而，就算业已输入西方国家的科学文明技术，要吸纳其政治观点、思想方法等形成其文明基础的东西，仍然不是一件简单的事情。就是这样一些所谓的价值体系，如果没有经过漫长的历史过程，用自己的力量努力地创造它，那么，努力改革的东西就不能够成为人们一种真实的道德基础。

因此，在一种不得已的情况下，采用外国文明的国家便会面临一种困境，这种困境是深刻且令人进退维谷的。

在那个时代有个学者曾经说：“孔孟的道德已经衰落了，西方的理论还未进入，这就像太阳已经落山，而月亮犹未升起时的情况。”

而当时恰恰是美国占领军在日本国土上连续推进非军事化和民主化的时期。

日本人不仅要关心每天的生活，还要努力思考日本今后的发展。占领军开始指示日本政府必须要进行一种彻底的改革，这样的变化不知道是福是祸。

在第二次世界大战后驻军日本的占领军，在历史上也是罕见的占领军。美军不仅占据着胜利者的地位，而且还以改革者的身份推进日本的“非军事化”改革。

美国将二战爆发的原因归结为日本和德国的军国主义，因此他们认为，

只有对日本进行改革，瓦解日本军国主义存在的社会结构，削弱日本的军事能力，才能构建世界和平。抱着这样的想法，他们在进驻日本之前就制定了详细的措施，当军队进驻日本后，就开始按照计划在日本推进非军事化和民主化。

美国的占领军在1945年8月末驻军日本后，就开始实施了以下的措施：在非军事化方面，首先在9月11日逮捕了东条英机等数名主要战犯，接下来解除了日本军队的武装，废除了日本的军事机构，一些国家主义的团体也被解散（1946年1月）；在民主化方面，进一步整肃了一些不受欢迎的公职人员，思想警察和政治警察也被废除了（1945年10月），赋予妇女参政权（1945年12月），组织工会（1945年12月）等等。

在战后一两年之内占领军又采取了土地改革、教育改革、解散财阀和制定宪法等措施。这些巨大的变化简直可以称为“不流血的革命”<sup>①</sup>。

这两段话所表达的是制度是何等重要！

但是，制度经济学一再提醒人们：不仅制度规则是由人来制定的，而制度执行更要依赖于人来完成。而作为经济人，又都是在追求实现自身利益最大化的。所以，任何意义上的人性假定，都离不开具体人的具体行为。

而在浸透着儒家礼仪和缺乏公民意识的国度里，是一个长期“以父家长为中心的家族制和宗法组织”的国家，用王亚南先生的话说，这种情况“在专制——官僚的政体实现以后更加强化了，但在这以前，却显然存在着这样一个可供官僚政治利用的传统。国与家是相通的，君权与父权是相互为用的”<sup>②</sup>。“家不可一日无主，国不可一日无君”；在人们的意识深处两者是相提并论的。遵循这样的传统，国人对家庭的忠诚很自然地就转化为对国家的认同。“在家庭生活中灌输的孝道和顺从，是培养一个人以后忠于统治者并顺从国家现政权的训练基地。”<sup>③</sup>“皇权主义最深厚的根基，正是这种家长制。”<sup>④</sup>

在这种环境下，国家一旦放弃了对人权的尊重和对产权的保护，大众也就自己丧失了自主意识。于是从上层的人治社会到下层的无法无天，便使制度因素更加虚拟化。

于是，我们评价历史，也就不能仅仅依据个人的主观动机，甚至也不能仅仅依据他的动机所实现的程度，而只能依据大众的基本实践结果。对于所

① [旧] 吉田茂：《激荡百年史》，陕西师范大学出版社，2005年10月版。

② 王亚南：《中国官僚政治研究》，中国社会科学出版社，1981年版，第41页。

③ [美] 费正清：《美国与中国》，世界知识出版社，1999年版，第22页。

④ 王亚南：《中国官僚政治研究》，中国社会科学出版社，1981年版，第130页。

谓的“好人好事”是如此，对于所谓的“坏人坏事”亦是如此。

正如苏联的改革，对政治人物来讲，是失败了。因为作为改革的领袖戈尔巴乔夫几乎丧失了一切特权（无论别人如何分析，也无论戈尔巴乔夫本人如何解释，这一后果决不是他本人所希望呈现的）；而对政治事件来讲，却有另外的结果。因为它开启了苏联从计划经济向市场经济，从集权政治向民主政治，从一元帝国向多元联合的全面转型的新时代。若按照马克思主义经典作家的核心价值观念——自由来判断，“无论如何，俄罗斯人民要比在苏联时代获得的自由要多得多”（普京语录）。而“这个结论恰恰仅仅来自于社会实践，来自于人民的选择”（著名的马克思主义者、俄罗斯经济学家阿巴尔金教授语录）。这就是今天的俄罗斯。

也只能在这个意义上，人们才常说：作品的主题远远大于作家的思想。于是，如果我们再追问，人和制度到底是一种什么关系？答案便一目了然了，那就是，制度绝对是人制造的，而人又绝对不能随心所欲。

当我们赞同任何动物、生物乃至物品的本质都是预先被设计好了的，而人却只能通过自我选择来创造自己的本质；当我们确信人生不是别的，乃是自我设计和自我实现的过程，放弃了选择，也就是放弃了自由；当我们承认“上帝死了”的时候，自己才有了称得上“人”的尊严感。可以说，作为哲学家、思想家的萨特，至今还在影响着我们。

当年，马克思主义者的佩里·安德森在研究哈耶克和弗里德曼的学说时，特别着重“历史可能性”时刻。因为在人的行为面前，他能够得出这样的结论：无论多么神圣或者多么为人所熟知的体制，都不是原则上不可触动的，“制度的格局比人们认为的要更柔弱和可塑”。这不禁叫人记起波普尔的反历史决定论的坚定主张。因为他的全部出发点都是历史是人创造的，社会的发展不会如同物理学那样，存在一种任何时间、任何地点，既没有时代制约，又没有国情限制的一般规律性。

当然，人也决不会永远专横而自负下去。因为正如洛克所说：“人们享有公民自由的资格与他们对自己的禀性施以道德约束的愿望成正比，与他们把热爱正义置于个人贪婪之上成正比。”<sup>①</sup>这也就是，大江东去，浪淘尽，千古风流人物……卷起千堆雪。

2006年6月

# Preface

## *Turbulent Decades*

Su Dongbin

"The Most Recent Research For Building PhD Base In Political Economy", the monograph series, were written for the discipline building by the group members of the political economy section, Shenzhen University. The direct objective is to broaden the cultural vision of PhD candidate students.

However, the ultimate objective is to provide theoretical support for China's modernization, which is a great enterprise for today's China.

As regards modernization, the series stress:

Firstly, as early as 1874, Guo Songtao, a very insightful diplomat in the Qing Dynasty, puts forward his doubts: "the western nations are powerful because they differentiate between essential issues and nonessential issues. Essential issues include political institutions; nonessential issues include business. Business and political institutions reinforce each other. If we disregard essential issues, focus our efforts on nonessential issues like building ships, and expect that we can become powerful this way. This viewpoint is utterly wrong. "

After citing the facts of prosperity from the experiences of Singapore, Hong Kong after opening, Xue Fucheng makes an excellent comment in his book "Travel Notes on the Journey to the Four Countries": "the business people have the lowest status in China's society. The West nations think that business people play a vital role in both the state's affairs and family's business. Then magic happens. Why? The reasons are those: with business people, academics can apply their knowledge, thus knowledge can be improved. Peasants can sell produce to business people, thus crop can be increased. Workers can sell manufactures to business people, thus more manufactures can be produced. Business actually is a medium connecting all walks of life. However, the importance of business is not well recognized in China. It is not mentioned in Chinese classic works either. The



reasons the West nations are so developed are operational skills. Those reasons cannot be explained by old Chinese doctrines... The doors of the nation states could close in ancient times. People did not have any needs to interact. Nowadays people in different countries have very close connections, even with the Saints we could not make our country advanced without business! " Xue encouraged developing capitalism in China. He hoped that the status of business people could be increased from the lowest to the one connecting all walks of life. Of course the statement had never been known in China, and never mentioned in Chinese classic works.

"There are basically two points of view about the West: some think that the West is too powerful that we cannot catch up with them; others think that we Chinese people are so great that we should not emulate the West. I consider these two points narrow minded," Xue said. Xue also said, science , culture, technology, and experience in the West were the accumulations of the human civilization, "they belong to all the world rather than only the West. " It is not the right choice we don't admit the facts or dare not to solve our own problems. Xue said, as long as Chinese people were good at learning, rose to the challenge, "in thousands of years China is likely to shock the West and makes the West jealous! "①

Secondly, Yoshida Shigeru, the former prime minister of Japan analyzes the deep relationship between science and institutional factors in the book "Kaiso Junen (Turbulent Decade), translated into English as The Yoshida Memoirs: The Story of Japan in Crisis." He points out that, the import of foreign civilizations is likely to break harmonious relations among society, culture, and spirits in the homeland. In the late years of Edo period, a few Japanese thinkers proposed the formula, "the western art, the East morals" or "the western knowledge, the Japanese spirits", to counteract the western influence.

However, such formula deviates from the track of modernization.

Why? Because the proposed civilization is a whole, and it is impossible just to adopt its advanced science and technology. If the advanced western warships and arms are used, then the warship factories and the arms factories have

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① Zhong Shuhe: China Itself Has the Power. Jiangshu Education Press, 2005. Page 162-163.

to be built to support the adoption. Further more, the basic economic activities constituting the operational base have to be developed in order for the factories to run smoothly.

The Confucian doctrines regard the pursuit of profits as immoral, then contradiction occurs; having warships affects the culture of the importing country. However, even with the importing of the western science and technology it is still difficult to assimilate the West's political perspectives, the ways of thinking, which are the foundations of the western civilizations. These so-called value systems can only be built with our own great efforts in the long process. Otherwise they cannot become the peoples' real moral base.

Therefore under the unavoidable circumstances the country adopting the imported civilization is stuck in a dilemma. This situation is really difficult and confining.

"The Confucian ethics has been in decay, the western theories have not come in. The situation is like the sun setting but the moon has not risen, " a scholar of that time once said.

In the meantime the American occupation forces were promoting non-military and democratic reforms in Japan. The Japanese people not only cared about their daily lives, they were conceiving of the direction Japan would go as well. The occupation forces began to instruct the Japanese government to implement complete reform. But what would the result be?

The occupation forces in Japan after the World War II were rarely seen in history; the U.S. forces were not the winner of the war, they were promoting "non-military" reform in the name of the reformer.

The U.S. attributed the burst of the World War II to the German and Japanese militarism. They argued that, only by carrying out the reform in Japan, destroying the social structure of the Japanese militarism, and weakening the Japanese military power, could the world peace be built. With such an aim the U.S. forces had made a very detailed plan before they stationed in Japan. After stationing they immediately carried out non-military and democratic reform as scheduled.

The U.S. forces implemented the following measures after stationing at the end of Aug., 1945: on the non-military front, the main war criminals including

Hideki Tojo were arrested, then the Japanese arm forces were disbanded, and the Japanese military institutions were abolished. So were the other national organizations (Jan., 1946). On the democratic reform front, some unwelcome public servants were laid off. The ideology police and political police were also dismissed in Oct., 1945. Women were allowed to participate in politics in Dec., 1945, labor unions were organized in Dec., 1945, and so forth.

Within a couple of years the occupation forces implemented the land reform, education reform, abolishing zaibatsu, drafting the constitution, and so forth. Such huge changes can be called "the bloodless revolution."<sup>①</sup>

The aforesaid paragraphs simply demonstrate how important the institutions are!

However, the institutional economics keeps reminding us that: not only are the institutional rules made by people, the implementation of the rules depends on the people even more. As an economic man he pursues the maximization of his own welfare. Therefore any human assumptions cannot be separated from the specific actions of a specific person.

China is such a country, where "the patriarch and the clan system have dominated for quite long." The Confucian rituals have pervaded, and there has been no sense of the citizenship. In the words of Wang Yanan, this situation "had been reinforced since despotism – the bureaucratic regime was in place. But before that the system, which could be used by the bureaucratic politics, had existed. The nation state and the family were interconnected. The rights of a king and the rights of a father could be used interchangeably." <sup>②</sup> "The family must have the master everyday, the nation state must have its king everyday." Obviously in the deep of the Chinese peoples' minds the two are mentioned together. Observing such traditions, the Chinese people turn their loyalty to the family into the identification with the country. "The family, where the fealty and obedience are indoctrinated, is actually a training base for obeying the ruler and the regime.

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① Yoshida Shigeru: *The Yoshida Memoirs: The Story of Japan in Crisis*. Chinese version translated Li Du, Shanxi Normal University, 2005.

② Wang Yanan: *The Study on Chinese Bureaucratic Politics*, The China Social Sciences Press. 1981. p41.

"<sup>①</sup> "The patriarch system is the most solid foundation for despotism."<sup>②</sup>

Under such circumstances once the nation state gives up the protection for human rights and properties, then the people lose their own consciousness. The chaotic society, from the rein by the powerful at the top to the unruliness at the bottom, occurs exactly because of the institutional factors.

When making comments on history, we should come to the conclusions based on the practical results of the masses rather than the motives of the individuals or the degrees to which their motives are finalized. This criteria applies to both "the so-called good guys and good things" and "the so-called bad guys and bad things."

Just like the reform in the former Soviet Union, it was a failure for political figures, because Mikhail Gorbachev, the leader of the reform, lost almost all his privileges. (However others analyzed this incident, and whatever reasons Gorbachev himself gave, the result was definitely not what he had anticipated.) However, for political development, it yielded something else, because it ushered in the new times, the transformation from the planned economy to the market economy, from despotism to democracy, from unilateral dominance to multi-lateral union. If freedom, the core concept of the classic Marxist writers, is adopted to judge the event, "from whatever perspectives, the Russian people enjoy much more freedom than they did in the Soviet times." (quoted from Putin, the Russia president) This judgment "exactly comes from the social practice, and the people's selection" (quoted from Абалкин, Л.И., the Russian renowned Marxist and economist). That is today's Russia.

Only in this sense do people say that, the themes of the works are much more meaningful the writers' ideas. But if we pursue further: what sort of relationship is this between the individuals and the institutions? The answer is quite obvious now: the institutions are built by the people, but the people cannot do at will.

When we agree that, all animals, plants, and even physical materials are

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① John King Fairbank: The United States and China. Chinese version translated by Zhang Lijing, The World Knowledge Press, 1999, p42.

② Wang Yanan: The Study on Chinese Bureaucratic Politics, The China Social Sciences Press, 1981. p130.

predetermined, but human beings can only form their own nature by self-selection; when we believe that, human lives are nothing else but the process of self-designing and self-realization, then we will believe that giving up selection equates giving up freedom; when we admit that "the God is dead," then we will have a sense of dignity as "human beings." We can say for sure that, Jean-Paul Sartre is influencing us even today.

When studying the doctrines of Friedrich Hayek and Milton Friedman, Perry Anderson, the U.S. Marxist, stressed the importance of "the historic possibility." That is because, he argued, he could come to the conclusion in the face of the individuals' actions; however sacred or however familiar the institutions were, they were not untouchable in principle. "The institutions are more fragile, and more flexible than people expect them." This argument reminds us the anti-historic determinated theory, the assertion made by Karl Popper. All the starting points of Popper's theories are those: history is made by human beings; unlike physics, social development doesn't have universal governing laws, free of the limitation of time, place, and the characteristics of a particular nation state.

Of course, it is unlikely that people have been so arrogant and conceited forever. As John Locke says: "the qualifications of freedom that people have as citizens are proportionate with the desires that they have to constrain their natures with moral bindings, and they are also proportionate with how they place justice over greed."<sup>①</sup>A poem written by Su Shi, a Chinese poet in the Song Dynasty can sum this up: with the passage of time many heroic figures have faded into the historic dust... however they caused huge changes.

June, 2006

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① Friedrich Hayek: The Fatal Conceit. Introductory words in Chapter 2, Chinese version published by The China Social Sciences Press, 2000.

## 序 言

经济特区 (Special Economic Zones), 是指主权国家和地区或者多个国家在其领土内划出一定范围, 实行特殊的经济开放政策和管理体制, 以达到一定经济目的的特别经济性区域。由于各国和地区的经济发展水平不同, 它们的自然、历史和社会条件不同, 设立经济特区的具体目的不同, 因而各国经济特区的形式、模式乃至名称都不尽相同。在我国, 经济特区的形式、模式、名称也不一样, 如“经济特区” (主要指深圳、珠海、汕头、厦门、海南)、“高新技术产业开发区” (国家级高新区有 53 个)、“保税区” (国家级保税区有 15 个)、“出口加工区” (国家级出口加工区有 57 个)、“自由贸易区” (目前, 天津保税区、上海外高桥保税区、深圳福田保税区等已转型为国家级自由贸易区) 等。此外, 还有一些其他名称, 如“上海浦东新区”、“天津滨海新区”等。在本书中, 我们把世界各国和地区各种形式和模式的经济性特区, 统称为“经济特区”。

“经济特区”的名称是我国的首创, 因为在我国建立经济特区之前, 世界上还没有这种称呼。然而, 世界上第一个经济特区问世已有几百年的历史, 特别是自 20 世纪 50、60 年代以来, 在世界各国和地区得到蓬勃发展, 至今风靡不衰, 超越了自然地域范围、经济社会制度、经济发展水平的局限, 成为一种世界性、普遍性的重要经济现象。我国的经济特区, 是在学习和借鉴世界其他国家和地区建立经济特区成功经验和顺应我国改革开放和现代化建设的需要的基础上逐步建立发展起来的, 并成为世界经济特区群体的重要组成部分。相对于非经济特区而言, 经济特区有其自身产生、发展和运行的规律, 而且不同的经济特区也有不同的运行规律。经济特区是世界各国和地区区域经济发展的一个重要形式, 在我国经济发展和现代化建设中发挥着特殊的重要作用。因此, 加强世界范围内经济特区及其发展模式的研究, 无疑具有重要的学术价值和实践意义。

我从 20 世纪 90 年代初开始涉及这一领域的研究, 并于 1992 年申请承

担了国家教育委员会“八五”人文社会科学规划项目：“特区实践与建设有中国特色的社会主义”。1995年，我博士毕业后来到深圳大学从事教学研究工作，身处深圳经济特区，对经济特区认识、感悟和研究更进一步。十多年来，我的研究尽管涉及经济学的很多方面，但对经济特区的研究并没有放弃，而且一直坚持下来，对经济特区作了进一步研究。一是进一步拓展对我国经济特区的研究，除了继续加强对深圳、珠海、汕头、厦门、海南、上海浦东等6大综合性经济特区的研究外，开始涉及我国的高新技术产业开发区、保税区、出口加工区、自由贸易区等类型的经济特区方面的研究；二是进一步拓展对世界经济特区的研究，对世界各类经济特区（贸易型、工业型、综合型、科技型、跨国型）进行比较研究，同时把对世界经济特区的研究延伸到世界特种行业发展区域的研究，开始对世界四大赌城——澳门、拉斯维加斯、大西洋城、蒙地卡罗等进行学术研究。

全书分为五部分：第一部分为经济特区基础理论方面的研究；第二部分为贸易型经济特区方面的研究；第三部分为加工贸易型经济特区方面的研究；第四部分为科技型经济特区方面的研究；第五部分为综合型经济特区方面的研究。本书所涉及的内容，在一定程度上反映了我在中外经济特区研究方面的学术历程和研究状况。

我深深感到，这一课题所涉及的问题并没有完全得到解决，只是大胆地伸出了自己的思维触角，为以后的进一步研究奠定了一些基础。由于本书所涉及内容写作时间跨度长，有些观点和数据难免有些陈旧。本书存在的诸多不足，还待以后的进一步研究中加以认真弥补和解决。对于其中的错误和不妥之处，祈盼得到同行专家和广大读者的批评指正。

## Preface

Special Economic Zones are the special economic areas that the sovereign nations and regions or several nations plot out in a certain scope of the territory to implement special economic opening policy and management system so as to reach certain economic purposes. Due to the different economic development levels of the nations and regions, the nature, history and social conditions of the SEZs are different and various purposes exist in establishing SEZs, hence the forms, modes and even names of the SEZs are varied. Even in China, SEZs demonstrate different forms, modes and names, like "Special Economic Zone" (mainly referring to Shenzhen, Zhuhai, Shantou, Xiamen and Hainan), "High-Tech Development Area" (53 for national class), "Bonded Zone" (15 for national class), "Export Processing Zone" (57 for national class), "Free-Trade Zone" (currently, Tianjin Bonded Zone, Shanghai Waigaoqiao Bonded Zone and Shenzhen Futian Bonded Zone have been transferred to national-class Free-Trade Zones), and others like "Shanghai Pudong New Area" and "Tianjin Binhai New Area". (In this book, we generally call the special economic areas of various forms and modes in the nations and regions worldwide as "Special Economic Zone").

The name of "Special Economic Zone" is the creation of China because no any other nations have ever had such name before China established Special Economic Zones. However, it has been hundreds of years since the first Special Economic Zone appeared, especially with the flourishing development of the nations and regions worldwide ever since the 1950's and 1960's, it has become an important world and general economic phenomenon, breaking through the limit of natural areas, economic and social systems and economic development levels. Based on the needs of reform and opening and modernization establishment, the SEZs in China are established through study of and reference to the successful experience of other nations and regions in establishing Special Economic Zones. To the non-Special Economic Zones, the Special Economic Zone has its own producing, development



and running laws and different Special Economic Zones feature different running laws. Special Economic Zone is an important economic development form of the nations and regions worldwide and plays special and important role in the economic development and modernization establishment in China. Therefore, strengthening the research on the development modes of the Special Economic Zones worldwide indefinitely has important academic value and practical significance.

I have been engaged in the research in this field ever since the early 1990's and undertook the "Eighth-Fifth" humanities and social science project supported by the State Education Committee "The Practice of Special Economic Zone and the Establishment of the Socialism with Chinese Characteristics". And I have been engaged in teaching and research at Shenzhen University ever since I graduated as a doctor in 1995 and have developed a further knowledge of, understanding of and research on the Special Economic Zones when being in Shenzhen Special Economic Zone. For over ten years, I have never discarded the search on Special Economic Zone but persisted and made further research on Special Economic Zone even though I have been engaged in the research on many aspects of economics. One is to further widen the research on the Special Economic Zones in China. Besides continuing the research on the six comprehensive Special Economic Zones like Shenzhen, Zhuhai, Shantou, Xiamen, Hainan and Shanghai Pudong, I started the research on other Special Economic Zones like Hi-Tech Development Area, Bonded Area, Export Processing Zone, Free-Trade Area. Another is to widen the research on the world Special Economic Zones and do comparison research on various Special Economic Zones worldwide (trade type, industrial type, comprehensive type, S&T type, transnational type). Meanwhile I extend the research on the world Special Economic Zones to the research on the development in the world special industries and start the academic research on the four gambling cities - Macao, Las Vegas, Atlantic City, and Monte Carlo.

This book, to some extent, reflects my academic course and research status on the Special Economic Zones in China and beyond. The book is divided into five parts: the first are the papers on the SEZ basic theory, the second the papers on the trade-type SEZs, the third on the processing-type SEZs, the fourth on the S&T type SEZs, and the last on the comprehensive-type SEZs.

I strongly believe that the problems related to this subject have not been well