

Report on the Development of Philosophy and  
Social Sciences in Chinese Colleges and Universities  
(1978-2008)

Philosophy

# 中国高校哲学社会科学 发展报告

1978-2008

哲 学



丛书主编 教育部社会科学委员会

本卷主编 孙正聿



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## 总 序



改革开放三十年以来,在党中央的高度重视和正确领导下,我国哲学社会科学迎来了新的春天。改革开放的三十年是我国哲学社会科学与社会共进步、与时代同发展、与祖国共命运、与人民同呼吸的三十年,更是高校哲学社会科学释放潜力、彰显活力、壮大实力、提升能力的三十年。三十年来,高校哲学社会科学为我国哲学社会科学事业的长足进步作出了突出贡献。高校哲学社会科学在恢复中得到了发展,在发展中得到了加强,一个门类较为齐全、适应各层次人才培养需要的学科体系和教材体系初步形成。高校哲学社会科学队伍的人员结构不断优化,整体素质不断提高,研究实力不断增强。高校哲学社会科学产出了一大批无愧于时代、具有较高水平的研究成果,在认识世界、传承文明、创新理论、咨政育人、服务社会方面发挥了重要影响。与此同时,高校哲学社会科学管理体制也在不断深化改革中积极推进,一个质量导向明确、评估监督有力、竞争流动有序、成果转化迅速、组织运行高效的管理体制机制正在形成。

高举中国特色社会主义伟大旗帜,坚持以邓小平理论、“三个代表”重要思想为指导,深入贯彻落实科学发展观,全面、公正、客观总结改革开放三十年高校哲学社会科学发展进程、发展特点和发展成就,是以改革创新精神,进一步推进高校哲学社会科学繁荣发展的重要前提和迫切需要。作为中国改革开放三十年波澜壮阔历史进程的见证者、参与者和研究者,高校哲学社会科学发展走过了不同寻常的道路,有成绩值得骄傲,有经验需要总结。我欣喜地看到,百余位高校知名学者本着高度负责的精神和

历史使命感,在较短的时间内高质量地完成了《中国高校哲学社会科学发展报告(1978—2008)》编撰任务,推出了这套弥足珍贵的丛书。这是对高校哲学社会科学发展三十年的实证研究,既实现了高屋建瓴、融会贯通,把握住了三十年来各学科学术发展宏观脉络;又做到了以点带面、以简驭繁,提炼出了三十年来各学科学术发展进程中具有根本推动力和全局影响力的重大问题或事件;更基于各学科三十年发展历史、发展规律的深刻认识,对各学科发展未来方向进行了前瞻性的思考和展望。

纵观高校哲学社会科学三十年的发展历程,我们可以得到以下重要经验和启示:

——党中央高度重视哲学社会科学的繁荣发展,先后对繁荣发展哲学社会科学作出系列重大决策,切实推进落实哲学社会科学与自然科学四个“同样重要”,这是高校哲学社会科学得以繁荣发展的根本原因。

——坚持以马克思主义为指导,善于把马克思主义的立场、观点和方法贯穿到哲学社会科学事业中去,坚持用发展着的马克思主义武装头脑、指导实践、推动工作,这是高校哲学社会科学沿着正确方向发展的根本保证。

——坚持党的思想路线,解放思想、实事求是、与时俱进,以大力推动学科体系、学术观点和科研方法的创新,努力在学科建设、教材建设、教育教学等各个环节充分体现马克思主义中国化的最新理论成果,这是高校哲学社会科学充满生机和活力的不竭源泉。

——坚持为人民服务、为社会主义服务,坚持理论联系实际的马克思主义学风,立足国情、面向世界,以深入研究和解决重大理论和现实问题为主攻方向,切实回答中国特色社会主义实践提出的一系列重大课题,这是体现高校哲学社会科学价值的重要基础。

——坚持百花齐放、百家争鸣的方针，充分发扬学术民主，营造生动活泼、求真务实的学术环境，提倡不同学术观点、学术流派的争鸣和切磋，鼓励大胆探索、勇于创新，这是促进高校哲学社会科学健康发展的强大动力。

——坚持以人为本，全面贯彻党的教育方针，坚持教育以育人为本、以学生为主体，办学以人才为本、以教师为主体，努力培养德智体美全面发展的社会主义建设者和接班人，这是高校哲学社会科学根本任务。

我国实行改革开放已经整整三十年，取得了举世瞩目的辉煌成就，积累了大量的宝贵经验。立足国情，放眼世界，大力推进理论创新，不断赋予当代马克思主义鲜明的实践特色、民族特色、时代特色，是我国哲学社会科学面临的重要任务，高校哲学社会科学使命光荣，责任重大，大有作为。从新的历史起点出发，努力回答改革开放和现代化进程中亟待解决、人民群众普遍关心的重大理论和实际问题，在理论上不断有所突破，有所创新，进一步探索适合中国特点的发展道路和发展模式，为实现我国经济社会的全面、协调、可持续发展提供思想保证、精神动力与智力支持，为建设以当代马克思主义为指导的，具有中国特色、中国风格、中国气派的哲学社会科学作出重要贡献，是高校哲学社会科学工作者责无旁贷的神圣使命和历史责任。

进入新时期，推动高校哲学社会科学实现新的、更好更快的发展，我们面临千载难逢的发展机遇，拥有独特的、无可比拟的优势和条件。党的十七大报告明确指出：“繁荣发展哲学社会科学，推进学科体系、学术观点、科研方法创新，鼓励哲学社会科学界为党和人民事业发挥思想库作用，推动我国哲学社会科学优秀成果和优秀人才走向世界。”这是党中央在新的历史时期、新的历史阶段，为全面建设小康社会、加快推进社会

主义现代化建设、实现中华民族伟大复兴提出的重大战略目标和任务,为进一步繁荣发展中国特色哲学社会科学指明了方向。认真学习贯彻落实党的十七大精神,对于以改革创新精神全面推进高校哲学社会科学科学发展、和谐发展、创新发展,具有十分重要的意义。我们要认真学习贯彻党的十七大精神,站在建设中国特色社会主义事业的战略高度,深入学习实践科学发展观,着力把握发展规律、创新发展理念、转变发展方式、破解发展难题、提升发展质量,调动一切积极因素,充分发挥高校哲学社会科学工作者的积极性、主动性和创造性,为繁荣发展高校哲学社会科学,为建设创新型国家和人力资源强国,为促进社会主义文化大发展大繁荣作出新的更大贡献!

李卫红

二〇〇八年十月十六日



## 提 要

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哲学是思想中的现实。改革开放以来的中国哲学,是同改革开放的历史进程息息相关、密不可分的。从总体和主流上看,30 年来的中国哲学,是以理论的方式表征和推进中国特色社会主义伟大实践的哲学,是正在建设的具有中国特色、气派和风格的马克思主义哲学。

改革开放是中国特色社会主义的伟大实践。自 1978 年改革开放以来,我国的经济生活、政治生活和整个社会生活,发生了举世瞩目的重大变革。作为这种重大变革的理论表达,哲学已经并正在经历着自身的变革。从哲学的最基本的理论框架去分析新中国成立以来的哲学状况,大体可以划分为 20 世纪 80 年代以前的教科书哲学、80 年代以反思教科书为主要内容的哲学改革和 90 年代以来以现代性的反省为主要内容的后教科书哲学。进入新的世纪,在中央实施马克思主义理论研究和建设工程战略决策的指导下,建设具有中国特色、气派和风格的马克思主义哲学,成为中国哲学界共同的努力方向,并取得了一系列重要的研究成果。

改革开放的历史性起点,是 1978 年党的十一届三中全会确立的解放思想、实事求是的思想路线。这一思想路线的哲学基础,是把实践确立为检验认识的真理性的唯一标准;这一思想路线的现实意义,是把人们的思想从“两个凡是”的思想禁锢中解放出来,为建设中国特色社会主义开辟道路。因此,解放思想首先是一场深刻的思想革命,一场深刻的哲学革命。在这场深刻的思想革命和哲学革命的过程中,我国哲学承担起相辅相成的双重使命:推进社会解放思想和实现哲学自身的思想解放。

以“实践”的观点重新理解和阐释马克思主义哲学,以“实践的唯物主义”概括和表达马克思主义哲学的特征和本质,这绝不仅仅是关系到马克思主义哲学的“解释路径”

问题,也绝不仅仅是关系到马克思主义哲学“如何称谓”的问题,而是集中地表现了对马克思主义哲学的根本性理解,深刻地昭示了如何在中国特色社会主义伟大实践中坚持和发展马克思主义的哲学道路问题。

改革开放 30 年的理论与实践表明,“实践的唯物主义”的理论成果,是来源于并服务于中国特色社会主义伟大实践的理论成果:其一,提出和探索“实践的唯物主义”的现实基础和理论前提是关于“实践是检验真理的唯一标准”的大讨论,而研究和论证“实践的唯物主义”则在理论层面上深化了这个大讨论,从而推进了全社会的思想解放;其二,以“实践的唯物主义”的基本理念重新理解和阐释马克思主义哲学的能动的反映论,以实践观点的思维方式理解和阐释人与世界、主体与客体的关系,这既源于改革开放所要求的批判精神和探索精神,又为这种批判精神和探索精神提供了重要的理论支撑;其三,“实践的唯物主义”所凸显的“主体性”问题和“主体间性”问题,以及由此而凸显的“交往实践”问题,不仅从理论上论证和阐发了改革开放所要求的人的积极性、主动性和创造性,而且从理论上探索和回答了“经济全球化”过程中的人的实践问题;其四,“实践的唯物主义”所提出的人的历史活动与历史的发展规律的关系问题,从理论上回答历史发展的必然性与偶然性、现实性与可能性、趋向性与选择性等一系列重大问题,从而为从历史发展规律上探索中国特色社会主义道路提供深层次的哲学思想;其五,“实践的唯物主义”是从“现实的人及其历史发展”出发去理解人与世界的关系,“历史”地理解人与自然、人与社会以及人与自我的关系,因而既是以“发展”的观点和“变革”的理念去回应社会生活提出的全部问题,又是对“发展”本身的哲学反思,从而为科学发展观提供了重要的理论资源;其六,“实践的唯物主义”深入地探索和回答了马克思主义哲学是“改变世界”的“世界观”这个最为根本的理论问题,从而在哲学世界观上为坚定不移地继续解放思想、坚定不移地继续改革开放提供了最为根本的理论支撑。

“发展才是硬道理。”这是当代中国改革开放和建设中国特色社会主义的基本理念。这个基本理念改变了中国,使中国实现了举世瞩目的发展。正是在发展的过程中,面对各种新的机遇和挑战,不断地深化了对发展的认识,形成了指导全部工作的科

学发展观。“科学发展观”的第一要义是发展,核心是以人为本,基本要求是全面协调可持续,根本方法是统筹兼顾。这是建设中国特色社会主义的伟大的战略思想。以“实践的唯物主义”为基本理念的当代中国哲学,在关于“发展”的哲学研究中,为深入理解和贯彻落实科学发展观,提供了重要的理论支持。

改革开放以来,我国的哲学学科建设取得了丰硕成果,这为建设具有中国特色、气派和风格的马克思主义哲学奠定了坚实基础。进入 21 世纪,我国的哲学学科建设和哲学教育改革获得了新的体制性支持。一批高校的哲学学科被确定为国家重点学科,一批高校的哲学研究机构被确定为教育部人文社会科学重点研究基地,一批高校的哲学研究基地被确定为“985 工程”国家哲学社会科学创新基地,一批高校哲学院系的申报研究课题被确定为国家社科基金和教育部社科基金的重大或重点项目。尤为重要的是,中央实施马克思主义理论研究和建设工程,把编写马克思主义哲学教材列为首批重点建设项目,并先后把马克思主义哲学史、中国哲学史、西方哲学史、伦理学、宗教学等教材列为重点建设项目。自 2001 年至 2007 年,连续七届的“马克思哲学论坛”,深入地探索了马克思主义哲学的当代价值、马克思主义哲学的本体论、当代西方马克思主义哲学研究、马克思主义哲学与现代化的反思、构建当代形态的马克思主义哲学体系、马克思主义政治哲学、马克思主义哲学研究范式等重大问题。关于马克思主义哲学的学术研讨,进而延伸为中国哲学、西方哲学与马克思主义哲学的“对话”研究,特别把建构具有中国特色、气派和风格的马克思主义哲学作为中国哲学界的共同使命。探索马克思主义哲学中国化,取得了越来越广泛的共识,并取得了越来越丰富的研究成果。

随着中国日益融入国际社会,如何提高和扩大我国文化的“思想力”在国际社会中的地位 and 力量,已成为我国社会发展尤其是文化发展中的一项重大任务。哲学作为文化的核心部分,在此任务中占有重要的位置。哲学界已清醒地意识到了这一问题的重要性和迫切性。改革开放 30 年来,特别是进入新世纪以来,无论是关于中国哲学、马克思主义哲学和西方哲学的会通和融合的讨论,还是中国哲学合法性的反思和重建;无论是建构中国化的马克思主义哲学形态的呼声,还是让西方哲学“说汉语”的努力,

都体现了学者们对此的自觉意识。

恩格斯说:“我们的理论是发展着的理论,而不是必须背得烂熟并机械地加以重复的教条。”<sup>①</sup>以理论的方式表征和推进中国特色社会主义伟大实践的哲学,是解放思想、实事求是、与时俱进的哲学,是反思传统、面向现实、开拓未来的哲学。坚定不移地继续解放思想,坚定不移地继续改革开放,这是中华民族的伟大复兴之路,也是当代中国哲学的无限光明的发展之路。

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<sup>①</sup> 马克思,恩格斯.马克思恩格斯选集:第4卷[M].北京:人民出版社,1995:681.

## Abstract

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Philosophy is the reality of thought. Since reform and opening up, the philosophy in China is closely interrelated with the historical process of reform and opening up. In general, and from the mainstream, 30-year philosophy in China is the theory that characterizes and advances the great practice of building socialism with Chinese characteristics. It is also Marxist philosophy in progress with Chinese characteristics, manner and style.

Reform and opening up is the great practice of socialism with Chinese characteristics. Since reform and opening up in 1978, great changes have taken place in China's economic, political and the whole social life. As a theoretical expression of such great changes, philosophy has experienced and been undergoing its own changes. Based on the theoretical framework of philosophy, the philosophical situation can be generally divided into three stages since the foundation of the People's Republic of China: the textbook philosophy before the 1980s, philosophical reform basing on reflecting textbooks in the 1980s, the post-textbook Philosophy which takes the reflection of modernism as the main content. In the new era, under the guidance of the strategic decision of the central committee of C. P. C applying the Marxist theoretical research and construction projects, constructing Marxist philosophy with Chinese characteristics, manner and the style, has become the common goal in philosophy circles in China. A series of important research achievements have been obtained.

The historic starting point of reform and opening up is the ideological guideline of emancipating the mind and seeking truth from facts, which was established in the Third Plenary Session of the 11th Central Committee of the C. P. C in 1978. The

philosophical base of this ideological guideline is to take the practice as the sole criterion of verifying the truthfulness of knowledge; the practical significance is to emancipate people's thought from the duration of the "Two-All", paving the way for constructing socialism with Chinese characteristics. Therefore, emancipating the mind is a profound ideological revolution, a profound revolution in philosophy above all. In the process of this revolution, the philosophy in China takes on the dual mission that supports each other: to advance the emancipation of the mind in society and to achieve emancipation of the mind on philosophy itself.

With the point of view "Practice" to re-understand and interpret Marxist philosophy, and with "the practical materialism" to summarize and express the character and nature of Marxist philosophy, are not only related to the issue of "explaining path" of Marxist Philosophy, neither just related to the problem of "how to name" Marxist philosophy, but also to show the fundamental understanding of Marxist philosophy intensively. It profoundly illuminates how to uphold and develop the Marxist philosophy in the great practice of constructing the socialism with Chinese characteristics.

The theories and practices in the 30-year reform and opening up show that, theoretical result of "the practical materialism" is derived from and served to the great practice of constructing socialism with Chinese characteristics. First of all, the reality foundation and theory premise on proposing and exploring "the practical materialism" are the great discussion on "practice is the unique criterion for verifying truthfulness". The researches and feasibility studies deepened this debate in the theoretical level, thus advanced the emancipation of mind in the whole society. Secondly, re-understanding and interpreting the theory of active reflection in Marxist philosophy by "the practical materialism", understanding and interpreting the relationship between people and the world, subject and object by the thought of practice, are not only derived from the critical and explorative spirit requested by reform and opening up, but also provide important theoretical support for such spirit. Thirdly, the issue of "subjectivity", "inter-subjectivity" and "intercourse

practice” are prominence of “the practical materialism”. It does not only theoretically demonstrate the enthusiasm, initiative and creativity requested by the reform and opening up, but also theoretically explores and resolves human’s practical issues in the progress of “economic globalization”. Fourthly, “the practical materialism” proposes the relationship between human’s activities and the disciplines in history. It resolves a series of major issues in the development of history, such as the inevitability and chanciness, the reality and possibility, inclination and selectivity, thereby, to provide deep philosophical thought in exploring the socialist road with Chinese characteristics by the law of development of history. Fifthly, “the practical materialism” is from “the realistic human being and their development of history”, to understand the relationship between people and the world, to understand the relationship between human being and nature, human being and society, as well as human being and themselves. Therefore, it is both the response to all the issues proposed by the social life using the “development” idea and the “transform” concept, and the philosophical reflection on “development” itself. It can provide theoretical resources for the scientific outlook on development. Sixthly, “the practical materialism” explores and resolves the most fundamental theoretical issue in-depth, which is “Marxist philosophy is ‘the world outlook’ that ‘changes the world’”. Therefore, it provides the most fundamental theoretical support for philosophical outlook in order to carry on emancipating the mind, reform and opening up firmly.

“Development is of overriding importance.” This is the basic concept of contemporary China’s reform and opening up and constructing socialism with Chinese characteristics. This basic concept has changed China so that China’s development has attracted worldwide attention. In the process of development, all kinds of new opportunities and challenges constantly deepens the understanding of development, forms a guideline of the scientific outlook on development. The most significant essence of “Scientific Outlook on Development” is development, with the people-oriented core. Its basic requirement is comprehensive, coordinated,

sustainable and balanced. This is a great strategic thought to construct socialism with Chinese characteristics. The philosophy in contemporary China, based on “The practical materialism” in the process of “development” philosophy research, has provided important theoretical support for understanding and implementing the Scientific Outlook on Development in-depth.

Since reform and opening up, China’s construction of philosophy disciplines has made plentiful achievements. It lays a solid foundation to construct Marxist philosophy with Chinese characteristics, manner and the style. While getting into the 21st century, China’s construction of philosophy disciplines and philosophy education reform obtained a new institutional support. The philosophy disciplines of a few universities were appointed as the National Key Disciplines; a set of research institutions for philosophy of a few universities were appointed as the key Research Institutes focused on the humanities and social science research by the Ministry of Education; a few universities’ Philosophy Research Bases were identified as “Project 985” national philosophy and social sciences Innovation Base ; some universities’ Philosophy Departments’ research subjects were identified as major or key projects which qualify for National Social Science Fund and the Ministry of Education fund. Furthermore, while the central committee of C. P. C is implementing Marxist theoretical research and construction projects, the editing of Marxist philosophy textbooks is set as the first batch of Key Construction Projects; the history of Marxist philosophy, the history of Chinese philosophy, the history of Western philosophy, ethics, religion, and other textbooks are set as Key Construction Projects. From 2001 to 2007, seven “Marxist Philosophy Forums”, have deeply discussed the issues of the contemporary values of Marxist philosophy, the ontology of Marxist philosophy, contemporary Western study of Marxist philosophy, Marxist philosophy and modernization reflection, Construction of contemporary forms of Marxist philosophy, Marxist political philosophy, research paradigm of Marxist philosophy , etc. The Academic discussion on Marxist philosophy has been extended to “dialogue” research of Chinese philosophy, Western philosophy and Marxist



philosophy. The research particularly assumes a common mission for philosophy circles in China to construct Marxist philosophy with Chinese characteristics, manner and style. The exploration of sinicization of Marxist philosophy has made more and more broad consensus as well as extensive research achievements.

As China's increasing integration into the international society, how to improve and expand the position and power of our "thinking ability" in the international society has become China's major task in social development, especially in the cultural development. Philosophy, as the core of culture, plays an important role in this task. Philosophy circles have been clearly aware of the importance and urgency of this issue. During the 30 years of reform and opening up, especially since the beginning of the new century, no matter the discussion of integration among Chinese philosophy, Marxist philosophy and Western philosophy, or the reflection and renewal of the Chinese philosophy's legitimacy, or the voice to construct the form of Marxist philosophy with Chinese characteristics or the efforts to make Western philosophy "speak Chinese", the scholars' consciousness is embodied.

Engels said: "Our theory is a developing theory and not a dogma that must be learned by rote and mechanically repeated."<sup>①</sup> The philosophy, in the way of characterization and promoting the great practice of socialism with Chinese Characteristics, is to emancipate the mind, seek truth from facts, and progress with times, is to reflect traditions, face the reality, and explore the future. Constantly keeping on the mind emancipation, and constantly keeping on reform and opening up, are not only a great revival road of the Chinese nation, but also a bright developing road of philosophy in contemporary China.

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① MARX K, ENGELS F. Selected Works of Karl Marx and F. Engels: vol. 4[M]. Beijing: Renmin Press, 1995: 681.