

毛主席语录



毛泽东

文化哲学思想研究

MAO ZEDONG'S CULTURAL PHILOSOPHY THOUGHT

李庆云 ● 著



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前 言

毛泽东作为马克思主义文化哲学的重要代表人之一，对马克思主义文化哲学的发展、对整个中国文化哲学的发展和丰富，都作出了伟大的贡献。他运用马克思主义哲学和文化哲学的基本理论，结合中国文化发展的实际，对近代以来一切文化探索都必须回答的问题，即中国文化与西方文化、传统文化与现代文化的关系问题，进行了探索并作出了自己科学的回答。在这个探索过程中，他形成了一系列重要的文化哲学思想和观点。正是依赖于这些哲学思想和观点，才使中国新民主主义文化的创建成为可能，才使新民主主义文化向社会主义文化的转变以及社会主义新文化的建设有了科学的理论指导，最终使中国文化走向现代化成为可能。

毛泽东文化哲学思想是马克思主义文化哲学在中国的运用和发展，是毛泽东哲学思想的重要组成部分。进行

毛泽东文化哲学思想研究,无论对于丰富马克思主义哲学和文化哲学、发展中国文化哲学、拓展毛泽东哲学思想的研究领域,还是对于当代更好地指导中国文化建设,促进中国文化的现代化,都具有重要的意义。

本选题首先追溯了毛泽东文化哲学思想的理论渊源以及形成和发展过程。毛泽东文化哲学思想是以中国传统文化、西方启蒙思想等资本主义新文化和马克思主义这三部分为其深厚理论渊源的。中国历史悠久的传统文化是毛泽东成长和生存的思想土壤。在毛泽东的一生中,他的思想意识始终沉浸在中国传统文化的历史长河之中,传统文化是他毕生都没有摆脱、也不可能摆脱的重要思想根基。而西方资产阶级启蒙思想,特别是关于进化论、民主和自由、反对君主专制和封建压迫的思想,对反对黑暗、追求光明的青年毛泽东也产生了巨大的影响,使他的思想又向前迈进了一大步。十月革命及其后一系列的斗争和锻炼,使毛泽东的思想发生了质的飞跃,使他与资产阶级改良主义等彻底决裂,而树立起了坚定的马克思主义信仰,最终转变成为一个真正的马克思主义者,继而用马克思主义的理论武器来观察国家命运,这就为毛泽东文化哲学思想的形成和发展奠定了坚实的、科学的理论基础。毛泽东文化哲学思想的形成和发展大致经历了早期新民主主义革命时期、社会主义革命和建设时期三个阶段。三个阶段的文化哲学思想有着不同的内容特征,但也有着内在联系的纽带而显示出继承性和延续性。

实践观点是马克思主义文化哲学的根本出发点。马克思主义文化哲学坚持从实践是一切社会现象的基础这一根本观点出发,揭示了文化的发生和发展,从而为准确把握文化的实质、结构及功能,提供了科学的方法论原则。毛泽东从中国具体实践出发,把马克思主义文化哲学这一首要观点以中国的民族风格和民族语言形式表达出来,形成了毛泽东文化哲学思想的科学世界观与方法论基础。

在此基础上,本书探讨了毛泽东文化哲学思想对于“文化”本质的唯物史观诠释。在不断变革中国旧文化,创新与社会和历史的发展相适应的中国先进文化的实践过程中,毛泽东坚持运用唯物史观来分析文化现象,坚持把唯物史观与中国文化发展的实际相结合,紧紧把握文化发展的规律,为“文化”作了一个科学的界定,揭示了文化的本质,并且阐明了文化与政治经济的辩证关系、文化自身民族性与时代性的辩证关系,从而丰富和发展了马克思主义文化哲学,也为中国文化的发展和创新奠定了科学的理论基础。

对文化的类型、结构和功能的思考也是毛泽东文化哲学思想的重要内容之一,它对于文化类型的成因、内容和特征,文化结构的划分和文化的不同功能都有着详尽和独特的阐述。就文化的类型来说,毛泽东是从纵横两方面的不同层次、不同范围进行划分的:从时间和社会历史角度来看,他把文化分为原始文化、古代文化、近代文化和现代文化等类型;从地域和文化的发源地来看,他把文化分为

东方文化和西方文化两大类型;从文化反映政治和经济的性质上看,他把文化分为奴隶社会文化、封建社会文化、资本主义文化、社会主义文化等;从文化对社会发展的作用来看,他把文化分为进步的文化和落后的文化。就文化结构的划分而言,毛泽东对最一般的划分即物质文化、精神文化和制度文化的内涵作了更进一步的分析,将它们大致分为反映人与自然关系的生产力状况、反映生产过程中人与人之间关系的生产关系、连接物质文化和精神文化的中介即社会制度、社会心理以及思想体系形态等几个层面。对于先进的文化,毛泽东认为它有着信息功能、教化功能和认识功能。

如何处理中国文化与西方文化、传统文化与现代文化的关系,是中国近代以来一切文化探索都必须回答的问题。马克思主义认为,文化(特别是作为观念形态的文化)的发展,除了受经济和政治的制约外,还有其自身发展的固有规律,即历史文化遗产的继承与革新规律、各民族文化的交流与融合规律等。毛泽东在肯定政治和经济对文化的决定作用的同时,也肯定文化自身发展的规律和特殊性。他运用马克思主义所揭示的文化发展规律于中国,并结合中国文化发展的实际,形成了自己的探索思路,提出了以“向外国学习”、“洋为中用”、“马克思主义中国化”来解决中国文化与西方文化的矛盾,以“批判继承”、“古为今用”、“推陈出新”等来解决中国传统文化与现代文化之间的矛盾,从而对创建新民主主义文化和社会主义新文化、

实现中国文化的现代化,作出了重要贡献,并因此丰富和发展了马克思主义文化哲学。

在文化日益成为一个国家综合国力的重要组成部分,成为经济社会发展的重要战略资源,成为一个民族屹立于世界民族之林的基本保证的时代背景下,毛泽东的文化哲学思想,更凸显其重要价值。在当代,毛泽东文化哲学思想得到了进一步丰富和发展。他的后继者,以邓小平为核心的党的第二代领导集体在全面建设社会主义的新的历史条件下,坚持解放思想、实事求是,使当代中国文化真正从以阶级斗争为纲的文化范式中超拔出来,进入了以经济建设为中心的社会主义文化新范式。邓小平首倡的建设有中国特色社会主义理论,为马克思主义在当代中国的综合创新文化观,提供了理论指南,奠定了思想基础,因此成为当代中国文化现代化的伟大旗帜。

进入20世纪90年代,以江泽民为核心的党的第三代领导集体提出了建设有中国特色社会主义文化的问题,并对此作了详尽论述,首次把建设有中国特色社会主义文化同建设有中国特色社会主义经济、政治作为一个整体,明确把文化建设作为我国社会主义初级阶段基本纲领的一项基本内容,提出有中国特色社会主义文化是综合国力的重要标志的新论断,从而进一步继承和发展了毛泽东文化哲学思想。

PREFACE

As one of the most important representatives of Marxist cultural philosophy, Mao Tsetung played an important role in the development of Marxist cultural philosophy including Chinese cultural philosophy. According to the basic principles of Marxist cultural philosophy and the fact of Chinese culture, he studied and then got his own scientific answer to the question on the relationship between Chinese culture and west culture, traditional culture and modern culture, which should be respond to any cultural exploring. With the exploring, his many important ideas and views about cultural philosophy come into being. Just depending on these ideas and views, it became possible for the foundation of Chinese New Democracy culture, also it made the change from Chinese New Democracy culture to socialist culture and the construction of socialist new culture have scientific guidance, even made the modernization of Chinese culture become possible at last.

Mao Tsetung's cultural philosophy is the embodiment of Marxist cultural philosophy in China, and it is also the important part of Mao Tsetung's philosophy. The study on Mao Tsetung's cultural philosophy is significant whether to enrich Marxist philosophy and cultural philosophy, develop Chinese cultural philosophy, extend the researchful fields of Mao Tsetung's philosophy, or to guide the construction of Chinese culture more well at present time, promote the modernization of Chinese culture.

In this book the origins, forming and developing of Mao Tsetung's cultural philosophy are studied firstly. Mao Tsetung's cultural philosophy originated from Chinese traditional culture, capitalistic new culture like west enlightenment idea and Marxism. Chinese traditional culture with long history is mental soil of Mao Tsetung's growing and living. In Mao Tsetung's time, his ideas were immersed in Chinese traditional culture all along. Chinese traditional culture is so important mental base that he couldn't get rid off. West capitalistic enlightenment thoughts, especially the thoughts of Evolutionism, democracy and freedom, against sovereign autarchy and feudalistic oppression, had a great influence on youthful Mao Tsetung, which made great progress on his ideas. The October Revolution and subsequent battles and practices made Mao Tsetung's ideas change qualitatively including rupturing with capitalistic reformism, then he erected steady Marxist belief and became a true Marxian, which made him observe Chinese fate with Marxism. Thus, the forming and developing of Mao Tsetung's cultural philoso-

phy had a firm and scientific theoretical base. The forming and developing of Mao Tsetung's cultural philosophy underwent early stage, new democracy revolution stage and socialism revolution and construction stage. These three stages were different in content, but they showed successive and continued characteristic because of the intrinsic relation ligament.

The standpoint of practice is first and fundamental in Marxist cultural philosophy. Marxist cultural philosophy insists that practice should be the base of any social phenomena. According to this view, Marxist cultural philosophy brings to light the occurrence and developing of culture, which provides scientific methodology for grasping cultural essence, configuration and function. According to Chinese practice, Mao Tsetung expressed the first and fundamental standpoint of Marxist cultural philosophy with Chinese national style and national language, which formed scientific base of world outlook and methodology of Mao Tsetung's cultural philosophy.

On the base of above studies, the annotation to the essence of culture in the view of the materialist conception of history by Mao Tsetung's cultural philosophy is probed into in this book. During changing old culture and creating advanced culture to suit to the development of society and history, Mao Tsetung insisted on analyzing cultural phenomena with the materialist conception of history and combining the materialist conception of history with the practice of Chinese culture. He grasped the laws of cultural development tightly, made a scientific definition for culture and revealed the essence

of culture. Moreover, he clarified the dialectic relation between culture, politics and economy and the dialectic relation between cultural nationality and era characteristic. Those thoughts not only enrich Marxist cultural philosophy, but also establish scientific theoretical base for the development and innovation of Chinese culture.

Considering cultural types, configuration and function is one of the important contents of Mao Tsetung's cultural philosophy. Mao Tsetung's cultural philosophy expounded them fully and particularly, including the cause of formation of cultural types, contents and characteristic, the partition of cultural configuration and different function of culture. As far as cultural types are concerned, Mao Tsetung partitioned them with different levels and areas from vertical and horizontal aspects. From the point of view of time and social history, there are primitive culture, ancient culture, neoteric culture and modern culture. From the point of view of the region and cradle of culture, there are oriental culture and occidental culture. From the point of view of cultural reflection to politics and economy, there are slavery culture, feudal culture, capitalistic culture and socialistic culture. From the point of view of the influence of culture on social development, there are advanced culture and unenlightened culture. With respect to the partition of cultural configuration, Mao Tsetung made a further analysis to the connotation of material culture, spiritual culture and institutional culture. He partitioned them several parts, such as productive forces that reflects the relation between human and nature, production relations that reflects

the relation between man and man during production, social system that connects material culture and spiritual culture, social mentality and ideological system, etc. Mao Tsetung thought that advanced culture should have the functions of information, moralizing and cognition.

How to resolve the relation between Chinese culture and west culture, traditional culture and modern culture is a question that must be answered by any cultural exploration ever since the neoteric times. Marxism thinks that cultural own inherent laws exist in the course of development of culture itself (especial ideaistic culture) besides limited by politics and economy, such as the law of inheritance and renovation of cultural heritage, the law of intercommunion and syncretism of each national culture. Mao Tsetung affirmed the determinative action of politics and economy on culture and he also affirmed the laws and particularity of culture itself. Mao Tsetung combined Marxist cultural laws to the practice of Chinese culture and then formed his own study ways, which were to be used to resolve the contradiction between Chinese culture and west culture with "learning from foreign countries", "making foreign things serve China", "developing Chinese-characterized Marxism" and to resolve the contradiction between traditional culture and modern culture with "animadverting and inheriting", "making the past serve the present" and "weeding through the old to bring forth the new". Because of those study ways, Mao Tsetung contributed greatly to the foundation of Chinese New Democracy culture and socialist new cul-

ture and modernization of Chinese culture, which enriched and developed Marxist cultural philosophy.

In the contemporary era, culture has become an important part of a country's comprehensive national strength, an important strategic resource of economic and social development and a radical guarantee for a nation to stand erect within first-rank nations in whole world. Under this background, Mao Tsetung's cultural philosophy shows its more important values. At present time Mao Tsetung's cultural philosophy gets further enrichment and development. His successors, the second generation collective leadership of CCP with Deng Xiaoping at the core insisted emancipating our minds and seeking the truth from facts, which made contemporary Chinese culture break away from the cultural mode of taking class struggle as its core and go into socialist cultural new mode of taking economic development as its main task. The theory of building socialist with Chinese characteristics initiated by Deng Xiaoping provides theoretical guidance and establishes ideal base for the cultural viewpoint of Marxist comprehensive innovation, and thus it becomes a great banner of modernization of Chinese contemporary culture.

At the beginning of 1990s, the third generation collective leadership of CCP with Jiang Zemin at the core bring forward building socialist culture with Chinese characteristics and expound this problem. They regard the building of socialist culture with Chinese characteristics and the building of socialist economy and politics with Chinese characteristics as a whole for the first time and consider the

building of socialist culture with Chinese characteristics as one of the basic contents of the basic programme of the primary stage of socialism. Moreover, they make an important conclusion that socialist culture with Chinese characteristics is an important symbol of our country's comprehensive national strength. All of those carry forward and develop Mao Tsetung's cultural philosophy.

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