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# 边界意识和 人的解放

贺 来 著



上海人民出版社

当代中国



哲学丛书

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**边界意识和人的解放**

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## 内容提要

本书是对人们长期以来不予反思的一种独断论——“人的解放”的独断论所做的自觉反思。“人的解放”是现代性方案的核心诉求与价值目标，但其深层思想逻辑却是更为久远的形而上学思维方式及其“元意识”。本书通过对这种思维方式与思想意识的深入反省，分析了它所蕴含的虚无主义本性及其所支撑的“人的解放”所包含的内在悖论，尤其通过对“解放逻辑”的最为深层的信念，即“个体生命自由”与“社会整体自由”内在统一这一信念的解构，揭示了形而上学思维方式及其“元意识”的根本症结是“边界意识”的缺失。本书认为，“边界意识”是一种与“人的成熟状态”相适应的“理论意识”，而“形而上学思维方式”及其“元意识”虽以“人的成熟状态”为追求，但实际上所反映的是“人的幼稚状态”。本书对“边界意识”的理论内涵及其哲学史前提进行了系统阐发，并从此出发，探讨了“个体生命”与“社会公共生活”不能被形而上学原则“内在统一”起来的、不能彼此还原的各自独立的“游戏规则”。



### 作者简介

贺来，1969年7月出生，出生于湖南宁乡。2000年起至今担任吉林大学哲学社会学院教授，2001年被遴选为博士生导师，兼任吉林大学哲学社会学院副院长，教育部百所人文社会科学重点研究基地“哲学基础理论研究中心”副主任。1987年考入吉林大学哲学系，曾先后于1991年、1993年和1996年在吉林大学获得学士、硕士和博士学位；1999年至2001年在复旦大学哲学系从事博士后研究。曾于1996年10月至1997年3月赴荷兰，2004年9月至2005年8月作为富布莱特学者赴美国斯坦福大学从事学术访问。主要学术兴趣和追求在于：努力以一种哲学的反思批判的眼光，来透视和反思当代人类和中国人的生存状态，在充分消化以往哲学发展重大成果的基础上，逐渐形成自己个性化的“世界观”与“人生观”。曾出版《现实生活世界——乌托邦精神的真实根基》（1998）、《人的类生命与类哲学》（1998，合著）、《宽容意识》（2001）和《辩证法的生存论基础》（2004）等学术著作，在《中国社会科学》、《哲学研究》等30多家学术刊物发表论文一百多篇，其中十多篇被《新华文摘》、《中国社会科学文摘》等全文转载。

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封面设计 王小阳

# 总 序

中国正处于一个历史巨变的时代。虽仍困难重重,问题重重,但一个蓬勃向上的中国已经出现在历史的地平线上。希望使人激动与兴奋;困难又使人焦虑与迷惘。在这千载难逢的历史时刻,我们这个伟大的民族迫切需要智慧的思想——哲学,这是历史对处于命运转折点的当代中国人提出的时代要求。

的确,社会上存在着一股崇尚实利的思潮,在此情势下,似乎没什么比谈论哲学更不合时宜了。但是,每一个伟大的文明背后,都有伟大的哲学存在。哲学是一切文化的核心,是民族精神生命的体现,是文明成熟的标志。它是文明人类对自身命运和全人类命运的思考,它指引人类理智地选择自己的道路和趋向的目标。人无远虑,必有近忧。没有哲学的民族更是注定不会有远大的前途。王国维讲,哲学是“人类一日存,此学即不能一日亡也”,正是指明了这一点。一个物质文明飞速发展的中国,不能没有,也迫切需要有与之相适应的思想建设和文化建设;处于历史巨变中的中国,需要有自己的哲学家为之深思和前瞻;崛起的中华民族,应该再次给人类提供自己的智慧和思想。我们生活的时代,正由“国际化”向“全球化”发展。我们不仅面临自己的特殊问题,而且也面临人类的共同问题。从人类历史发展的宏观角度看,人类文明正处于一个紧要关头。一方面,现代科技和经济制度第一次向人类展示了永久摆脱贫困的现实可能性;另一方面,人类在其精神生活和价值体系上从未像现在这么不定和迷惘。各种社会冲突乃至战乱不断向人类提出这样的问题:我们如何进入下一个一千年?回答这样的问题

需要思想,需要智慧,一句话,需要哲学。不错,哲学从未像现在这么衰落,但哲学自我更新的契机也正在这似乎黯淡的现实状况中。“当代中国哲学丛书”的出现,恰恰证明了这一点。

2 哲学起源于人类的问题意识,起源于人类对自己生存的一般状况、一般条件和前景的困惑和疑问。今天,我们处在一个前所未有的重要历史时刻,面临许多前所未有的重大问题,迫切需要有新的思想去思考、探索、研究和总结。这种历史要求证明中国哲学已经具备自我更新的外部条件。然而,哲学本身的特性决定了不断创新是哲学的动力与生命。“哲学”一词在古希腊文中的原义是“爱智之学”。哲学追求的不是平庸空洞的抽象构造或人云亦云的陈词滥调,而是启人心魂的智慧创造。这也是人们对哲学的最大期待。中国哲学的前途在于有原创性的思想。因此,我们期待,也努力促成成为当代中国哲学的研究和开展开拓新路的著作不断问世。

新的历史条件不仅要求哲学有新的思路,也要求它更加直面生活,直面世界及其问题。但这不等于说哲学不应该有自己的问题。历史上哲学的重大问题无不来自哲学家对现实问题的思考。当哲学家将这些问题上升到理论和哲学层次时,就更突出了它们的基本性和重要性。无论是历史条件还是哲学自身的发展,都要求哲学家,尤其是一流哲学家,将眼光放在那些重要而基本的问题上,放在有远大发展前景的理论与方法上,放在已成为人类宝贵精神资源的伟大思想上。

必须承认,与人文科学的其他学科相比,哲学在中国近代以来的发展是相对落后的。这表现在像政治哲学、法哲学、社会哲学、道德哲学、宗教哲学、艺术哲学、文化哲学和历史哲学等专门哲学门类在中国几乎还是空白。不要说专著,即使是专门的研究论文也不多见。就此而言,当代中国哲学离国际水准和规模还有不小的距离。逐步建立这些哲学分支学科不仅对于建设当代中国哲学,而且,对于将中国哲学研究提高到国际水准都具有极为重要的意义。“当代中国哲学丛书”希望能为此作出自己的贡献。

哲学探讨的是关于人类存在最一般和最基本的问题,因此,哲学的

概念、范畴、问题与方法有相当高的普遍性，哲学思想的任何成果都具有普遍的意义。哲学首先是哲学，然后才有传统、立场、学说、倾向和内容等等区别。无论是中西哲学还是马克思主义哲学，只要是哲学，就应有共同关心的基本问题，区别只在于这些问题的提出、理解和回答上。因此，沟通各种不同的哲学传统对于发展当代中国哲学来说就尤其显得重要。成熟的中国哲学只能在融会贯通了各种不同哲学传统精华的基础上产生。正如王国维早就指出的：“异日发明光大我国学术者，必在兼通世界学术之人，而不在一孔之陋儒，固可决也。”当代中国哲学只有在与世界哲学积极对话交流中才能形成自己的特色。这就要求中国哲学家同样能研究国际哲学界关心的一般和前沿的哲学问题，并提出自己的独特见解。当代中国哲学应该在未来的世界哲学中占有它应有的地位。这就要求当代中国哲学著作具有国际公认的专业性和学术规范性。这也是本丛书给自己提出的基本要求。

3

我们深信，中华民族将充满着智慧进入下一世纪。生机勃勃的当代中国哲学将向世人证明我们是一个睿智的民族，一个成熟的民族，一个真正优秀的民族。

谨序。

“当代中国哲学丛书”编委会



# ABSTRACT

## 1. The basic concerns of this book.

This book is a critical reflection to an influential dogmatism, which can be called “The Dogmatism of Emancipation of Human Being”. This dogmatism is the core of “Modernity Project”, but its deep theoretical foundation is the thinking-mode of metaphysics and its “Meta-Consciousness” that is more profound and lasting than “Modernity Project”. In the philosophical history, philosophers not only pursue truth sincerely, but also wish to change the world according to the truth that they find, which means that philosophers consciously regard emancipation of human being as the most important mission of philosophy. For this reason, the philosophers in history have been trying to discover an “Ultimate Vocabulary” to describe the blueprint, design the route, prove the legitimacy and provide ultimate goals for the emancipation of human being. This “Ultimate Vocabulary” can cover all the aspects of human life and unify inherently Individual and Society, which makes the emancipation of human being become a comprehensive, total process. In this process, “the Freedom of Individual” and “the Justice of Society” are unified and become the same one thing. They obey the same “Game Rule” and can not be separated from each other.

If we look at the history of human being, especially the modern

history, we will easily find that it is full of such stories. Guided by various “Emancipation Myth”, People have been carrying on innumerable “Emancipation Experiment” that tries to liberate human being from “Slavery” and “Misfortune”. But, just as Popper argued: in the beginning, people wish to build a paradise with his hands, but in the end, people build a hell for himself. The original aim is to pursue emancipation, but the result is new slavery; the original motivation is to do away with spell, but the consequences are new disasters. This paradox repeats again and again through the history of human being, which has become an important phenomenon in modern human history.

2

Therefore, the fundamental problem is: how to understand and reflect the “Logic of Emancipation” and its paradox? If we think of this paradox as a proof of “the childish state of human being”, then, how can we break away with this “childish state of human being” and this “childish philosophical consciousness” and in the meantime establish a “mature” theoretical consciousness so that we can defend and resist the dogmatic “Logic of emancipation” and its paradox?

I think that the topic above is one of the central topic that contemporary philosophy and contemporary social reality must be faced with. The main mission of this book is to reflect it and make effort to establish a new philosophical consciousness to replace the dogmatic metaphysical thinking-mode and meta-consciousness.

**2. To illuminate the problem above clearly, in the first chapter, I take the “modernity project” as a typical case to reflect the “Logic of Emancipation” and its paradox.**

Emancipation is the central goal of Modernity Project and it is based on a Meta-Narrative that provides the legitimacy for the cause of

emancipation. This Meta-narrative has 3 characteristics. (1) It proves the legitimacy of emancipation through a total, universal “Ultimate Language”, which provides a solid foundation for the emancipation of human being. (2) It proves the legitimacy of emancipation in a rationalistic and teleological way, which replaces the “God” of middle ages and becomes the matrix of value of modern human being. (3) It proves the legitimacy of emancipation through establishing a two-counter stratified structure, which provides a basis for the emancipation of modernity project.

But, In the contemporary philosophy, the Logic of Emancipation of Modern Project has become an object that is criticized radically and comprehensively. In this chapter, I select three very important cases from contemporary philosophy to illuminate the paradox embedded in the Logic of Emancipation of Modern Project. Firstly, I focus on Max Weber and Adorno and discuss their reflection on the Logic of Emancipation, whose central concern is : this Logic is the one of Emancipation or the one of Death? Secondly, I illuminate the nihilistic threat that hide inside the Logic of Emancipation through the discussion on Nietzsche and Heidegger. Finally, I focus on Marx and discuss his great contribution to expose the nihilistic nature of capital, which is one of the basic elements of modern society.

Through the discussion above, I conclude that the Logic of Emancipation of Modernity Project embodies a deep paradox, which is the typical representation and symbol of metaphysical thinking-mode and meta-consciousness.

**3. In order to bring to light the deep root of the Logic of Emancipation, in the second chapter, I reflect the metaphysical thinking-mode and its meta-consciousness, and I hope to illustrate that this thinking-mode**

**and consciousness is childish and it represents the childish state of human being.**

The original goal is to pursue happiness and liberation of human being, but the outcome is nihilism. The deep root of this paradox is metaphysical thinking-mode and its meta-consciousness.

4 Metaphysics is the core of philosophy for a long time in the history. I think we should understand metaphysics from the Life point of view, which means metaphysics is not only a theoretical form but also represents the intention and willingness to pursue a mature state and ideal life of human being. However, when it do this, it embodies three characteristics: (1)absolutism; (2)totalism; (3)ahistorism, which are the deep root of paradox of logic of emancipation.

Through the analysis and reflection to these three characteristics, we find that metaphysical thinking-mode and its meta-consciousness contains the nature that leads to the nihilization of human life. Free spirit, critical spirit and utopian spirit that originally belong to metaphysics eventually deny themselves and become the enemy of freedom and self-criticism.

Based on above analysis, I further discuss the nihilistic nature of metaphysical thinking-mode and meta-consciousness.

In the final part of this chapter, I take advantage of the conclusions above and focus on a central mistake of metaphysical thinking-mode and its meta-consciousness. According to meta-physical thinking-mode and meta-consciousness, the Good of Individual and the Good of Social Public Life are unified and realized in the same process. It insists that the good of individual and the good of social whole share the same fundamental basis and belong to each other; the Nationalism and Liberalism are the cases in point. I think, the rub of this orientation is

overstepping the boundary of thinking, which makes both individual and social whole become nihilistic and finally make human life become nihilistic.

**4. In the third chapter, I explore philosophical history and illuminate a very important theoretical orientation in contemporary philosophy, namely the rise of Boundary Consciousness which replaces the metaphysical thinking-mode and its meta-consciousness.**

From the exploration of philosophical history, I generalize that there are three important achievements in the contemporary philosophy, which are the deconstruction of Ultimate Reality dogmatism, the elimination of Ahistorical Ultimate State and the denial of Historical Scenario.

5

After the exploration above, I further discuss a new philosophical wisdom that transcends “Metaphysical Terror” and “Metaphysical End”, which we call the Philosophical Wisdom of Harmony but not Uniformity. It means the self-consciousness of boundary consciousness.

In the following part of this chapter, I demonstrate the meanings and connotations of “Boundary Consciousness” in detail and make a comparison with the Metaphysical thinking-mode and its meta-consciousness.

In the final part I look back to the philosophical history and explore the embodiments of Boundary Consciousness in ancient, modern and contemporary philosophy. Through this exploration, I hope to demonstrate that Boundary Consciousness has grown for a very long history and is becoming a very important trend of contemporary philosophical development.

**5. Based on the discussion of the last chapters, in the fourth chapter, I use the thinking of the Boundary Consciousness to demonstrate the “Game Rule” of individual life.**

According to the metaphysical thinking-mode and its meta-consciousness, individual freedom is unified with the freedom of social whole, but according to the boundary consciousness, they are not the unified whole, and each of them has its own “Game Rule”, which can not be replaced by the other.

6 In the first part of this chapter, I discuss the metaphysical attitude to the life of individual, which means the universalization of individual life. In this way, individual life loses its independent existence and becomes the note of metaphysical being.

Then, I demonstrate the independence of individual life that can not be distilled by universal metaphysical being. Through the exploration of contemporary philosophy, I prove that it is a great achievement and important trend of contemporary philosophy. To deconstruct the spell that hangs around the individual life has become a central subject and an important task of contemporary philosophy.

After above discussions, I specialize to demonstrate the “Game Rule” of individual life. I point out that “Poetic” but not “Scientific” is the Game Rule of individual life, which includes 3 basic aspects: firstly, freedom from force. secondly, the creativity under the premise of contingency. thirdly, the understanding of value without dogmatic principle.

Finally, I demonstrate the proper position of metaphysics. I think, metaphysics is like a two-edged sword. It has its positive values and functions, but it also has its negative functions. The only way to save the positive value and get rid of the negative value is to use boundary

consciousness and put metaphysics in a limited position. I think this position is personal private life, which means metaphysics stands for the pursuit for eminence; this is the mission of each individual rather than that of social whole.

**6. In the final chapter of the book, I use the thinking of the Boundary Consciousness to demonstrate the “Game Rule” of public life.**

According to the metaphysical thinking-mode and its meta-consciousness, public life and individual life obey the same “Game Rule”, because they share the same metaphysical basis. But, according to the boundary consciousness, public life has its own independent “Game Rule” that is different from that of individual life.

7

In the beginning of this chapter, I criticize the way that metaphysical thinking understands the principle of public life, which believes that the unification of public life is based on metaphysical foundation. I think that this thinking will lead to the colonization of public life and make it lose its independence.

I think, in order to establish the “Game Rule” of public life, we must realize the turn of understanding about truth. In the traditional philosophy, the dominant understanding about truth is that of Discovery Truth, which is typically metaphysical. Under the control of this kind of understanding about truth, the public life of human being will become abstract and lose the real unity and publicity. To change this situation, I point out that we should turn from the Discover Truth to Creativity Truth.

After that, I demonstrate how we should understand truth from a totally different horizon from traditional understanding in traditional philosophy. For this goal, in this part, I introduce two important con-

cepts, one is “Irony”, and the other is Intersubjectivity. Through the introduction of these two concepts, the Discovery Truth loses its credibility, and a new understanding about truth emerges.

I argue in the next part of this chapter that the End of Legislator is the important premise to establish the “Game Rule” of public life. With the end of Legislator, the regulation basis of public life will have a solid foundation.

8 Finally, I demonstrate that inter-recognition and human solidarity are the core of the Game Rule for public life. I prove that deconstruction of subject substance is one of the greatest achievement in contemporary philosophy, and in the inter-subjectivity point of view, the inter-recognition and human solidarity are established as the basic value of Game Rule for public life.



## 自序

阅读伽达默尔《20世纪的哲学基础》一文，他那一句“20世纪哲学最为神秘、最为强大的基础就是它对一切独断论、包括科学的独断论所  
1  
持的怀疑主义”<sup>[1]</sup>使我深思良久。我觉得这可谓道破了哲学的真谛和现当代哲学的精髓。在个人的哲学思考和研究中，我经常自问：在哲学和现实生活中，究竟存在哪些如幽灵一般纠缠着人们的“独断论”？如何以一种有效的方式来“怀疑”并“破解”这些“独断论”？

本书即是对其中一种“独断论”所作的批判性反思。我们可以称之为“人的解放”的独断论，它是“现代性谋划”的核心构成部分，而其深层根据则是比“现代性谋划”更为深远的形而上学思维方式及其“元意识”。在哲学史上，哲学家们不仅真诚地追求“真理”，而且更真诚地要求按照哲学所“发现”的“真理”来改造和颠覆与“真理”不相“符合”的世界，诚如马尔库塞所概括的，“按照真理来思考就是答应要按照真理去生存”<sup>[2]</sup>，这就意味着，把人与世界从“非本真”的状态中“解放”出来，乃是哲学和哲学家最自觉的使命和得以安身立命的阿基米得点。为此，哲学家们一直试图发现一套“终极的语汇”，来为“人的解放”描述蓝图、指明方向、设计路径，论证合法性基础和提供终极的价值目标。这一套“终极词汇”涵盖人的生命的全部面向，把“个人”与“社会”“内在统一”到一起，从而使“人的解放”成为一种“总体性”、“全方位”的解放；“个人的自由”与“社会整体的正义”在这一“终极词汇”的基础上结合成一个和谐的整体，“个人之完善”与“社会之完美”两者因而生成于同一个过程，共属于同一个“游戏”，遵循着同样的“游戏规则”。不仅如此，