



启蒙

的价值目标

人类

解放

胡建 著

学林出版社

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序

胡建的《启蒙的价值目标与人类解放》一书终于要出版了。我作为他的博士生导师,和他一样感到由衷的高兴。这部著作是在胡建的“博士论文”的基础上修改而成的。他在攻读博士学位期间,读书甚丰,思考亦勤,研究理论问题有责任感,因而虽然年龄较大却进取不息。他探讨学理力图究元寻宗,不达质底决不放手,而一旦眼前的问题弄清了,又向更深的层次与更广的层面追索,以致如他自己所说的,常有某种“永远在路上而回不到家”的感觉。因此,他的“博士论文”颇有新意与深度,在答辩时就曾受到好评。读者们若读过此书,或许就知道此言不虚了。

依我的眼光看,这本书的新颖之处大致有以下几个方面:

其一,此书从西方文化价值精神演进的视角,来审视启蒙时期所确立的“个体主义”与马克思的“人类解放”这两大社会文化价值目标,并根据这两个目标的本真意涵与历史作用给予颇为独特的品评、对比。以往学界对西方思想的研究,大多着眼于思维结构的逻辑进程或某一具体领域(如社会学、伦理学等)的路向,但像此书那样从基本价值目标的角度来探索西方理性的发展,尚不多见。

其二,此书在研究马克思学说方面,从浑然一体的总体构架中剖析出同时存在于其中的逻辑系统(以生产力与生产关系、经济基础与上层建筑的矛盾运动为基础的理论)与价值系统(以“有生命的个人”为起点,以“自由个性全面发展”为价值

序

归宿的理论),并在重点演述后者的基础上阐明了两者之间的辩证关系。因而,此书在研究马克思思想方面具有启发作用。

其三,此书立足于人类文化发展序列的意境,揭示出“个体主义”与“人类解放”两个社会文化价值目标的启迪与超越关系。它把这两大目标看作是文化演序的两大台阶,并据此指出:一方面,人类价值理性不经过前者就难以达到后者,因此“个体主义”对“人类解放”具有不可抹杀的价值启迪意义。另一方面,它又论证了后者对前者的批判性吸收与全方位扬弃关系,厘定了“人类解放”对“个体主义”的价值超越地位。从而突破了传统研究上仅从双方的对立关系着眼的局限性。

其四,此书以较为新颖的视角探讨了“个体主义”与“人类解放”这两个价值目标与中国现代化事业的关系。它不仅客观地评述了二者在近代中国社会转型中的历史地位与相互关系,而且提出了它们对我国今天建构社会主义市场经济价值认同系统的文化启迪作用。特别是马克思的“人类解放”意蕴,由于它既标示着对中国传统价值的现代性转换,又代表了对西方文明负面价值的超越性批判,因此禀有超越旧价值系统与指示未来期待的双重属性,而这又提示了“人类解放”必然成为我国现代化事业的终极价值判断的依据。

当然,此书所涉及的课题是一个极为复杂的论域,其中所能做并值得去做的文章还有许多。这本书能从西方社会文化价值目标演进的角度探讨问题,最后得出对今天有借鉴意义的结论,可谓有新意之作。如果它能够给读者带来更深入的思考,作者的数年之劳就算没有白费了。

学生要求老师作序,难以推辞,写了上面一些话,权为序。

吴晓明
2000年7月7日

序 言

西方近代启蒙时期确立的“个体主义”(Individualism)与马克思的“人类解放”(Human Liberation),是存在于当代西方社会的两大不可忽视的社会文化价值目标。前者与资本主义商品经济模式相适应,代表着近代工业文化的主流价值;后者对资本主义的异化本质持批判态度,代表了后资本主义的人文意义。本书立足于对这两大价值目标的历史、逻辑考究与对比,一方面力求揭示出“个体主义”的本真意趣与真实功能,借以正确地地区分西方文化精神的精华与糟粕,为进一步的思想解放尽自己的绵薄之力;另一方面论证“人类解放”目标对“个体主义”的全方位超越,从学理(不是从非学理之外的强力)上展示马克思价值思趣的合理性与优越性,借以说明马克思学说并未过时。总之,为当代中国现代化的实践需要而述,是作者选题的根本目的。

全书共分五章。

第一章,西方前启蒙时期价值目标的演进。全书之所以需要这一章,是因为西方近代启蒙时期确立的“个体主义”价值目标,在其本真的语境中有特定的文化内涵,西方人正是在这种文化价值精神的陶冶下才建构了今天的文明与局限。因此,对它的理解容不得任何无根据的臆测与想当然,否则只能得出荒诞不经的无稽之谈。

本章从西方原始宗教的价值原发意义追踪,觅见西方社会文化价值目标的第一种历史形态:追求“至善”——实现幸

福与道德的配称一致。这一价值目标在古希腊思想家苏格拉底、柏拉图、亚里士多德那里逐渐成型。经由晚期希腊哲学的三大派(伊壁鸠鲁、斯多葛派、怀疑论派)分途而进,并生发出近代启蒙的远古先声。然而,接踵而至的中世纪基督教价值不仅造成了启蒙价值的断层,还将“至善”目标畸变为彼岸道德与彼岸幸福的配称一致。最后,历史规律不可阻挡,经过否定之否定的运演过程,基督教价值又成为过渡到近代启蒙价值的必经环节。总之,本章借助前启蒙时期社会文化价值目标的流变历程,深刻地阐释近代启蒙的价值目标——个体主义的心路来源与理论前提,为正确地理解“个体主义”提供坚实的历史逻辑背景。

第二章,启蒙的价值目标——个体主义(Individualism)。本章演述西方近代启蒙思潮确立“个体主义”这一社会文化价值目标的历史逻辑进程,力图从整体观、动态观、历史必然性的角度如实地评释“个体主义”价值系统的本真意涵与历史作用。综而述之,“文艺复兴”与“宗教改革”在价值认同系统的近代转型方面首开先河,完成了以“个体主义”取代基督教价值的历史任务。接着,在新价值旨趣的指引下,洛克以其“社会契约论”的思理从政治层面肯认了个性价值,并运用这一价值为重构近代政治秩序奠定了理论基础。卢梭借助其惊世骇俗的“社会——理性”批判学说,从社会层面肯定了个性价值;他依据这一慧识,在西方近代思想史上第一个发出了对“社会异化贬抑个人发展”的抗议。康德学说凭借自身的道德旨趣完成了个性价值的道德肯认任务,并据此构建起个体主义“理应”遵循的德性原则。黑格尔的价值目标尽管是“国家整体主义”的,但他依托绝对精神这一外在整体,也在终极关怀方面赋与了“个人”以相应的价值关爱。总之,“个体主义”之所以能成为西方近代的主流价值,与其含融的本质内容与时代需求相吻合是毋庸置疑的,因而它表现为一个多层面、全方位的

合规律成熟过程。据此可以断言：一方面，个体主义对西方近代文明的建构有其不可移易的历史地位，不能予以全然否定；但另一方面，个体主义的时代性、阶级性的缺陷也是显而易见的，同样，难以全盘肯定。

第三章，“人类解放”(Human Liberation)价值目标的确立。本章叙述了马克思“人类解放”价值目标崛起的必然过程，其重点在于阐明“人类解放”的根本旨趣：“代替那阶级和阶级对立的资产阶级旧社会的，将是这样一个联合体：在那里，每个人的自由发展是一切人自由发展的条件。”围绕这一论域，第一节考察了马克思唯物史观前提的合逻辑诞生过程：从施特劳斯的“实体”→鲍威尔的“自我意识”→费尔巴哈的“自然人类”→施蒂纳“主我的个人”→马克思的“从事物质生产的具有社会本质的现实个人”。它昭示出“人类解放”所眷注的价值目标既不是凌驾于活生生个人之上的抽象“人类”，也不是资产阶级学者认同的以利己性为本质的原子式“个人”，而是“从事物质生产的具有社会本质的现实个人”。第二节阐释了“人类解放”价值目标的合历史成熟过程：马克思从宗教批判→政治批判→经济批判的价值心路；并考证了马克思在建构自己的价值系统时与青年黑格尔派思想家——费尔巴哈、鲍威尔、赫斯——所发生的理论关系，从而映证出：“人类解放”的价值思趣并非仅是马克思个人智慧的结晶，而是在批判性地吸收各种理论成果基础上的时代精神的精华。第三节勾勒出马克思价值系统的基本轮廓：它以“有生命的个人”为起点，以“自由个性的全面发展”为价值归宿，而贯洽其中的动原(动力之原与动向之原)始终是人的自由自觉的本质。由此可见，在马克思的价值系统中涵纳着双重意义。从阶级意义看，它要消灭资本主义私有制，实现无产阶级的解放。但从人类意义看，无产阶级的解放仅是历史发展的中介手段，马克思主义凭借这一手段所要完成的根本任务是消灭阶级，实现人类从“必然

王国”向“自由王国”的过渡。

第四章,启迪与超越。这一章是全部博士论文的关键章节,通过马克思的价值观与启蒙思想家——洛克、卢梭、康德、黑格尔——价值观的对比研究,既论证了启蒙的价值精神对马克思价值观的文化启迪意趣,又阐明了“人类解放”目标对个体主义价值内容的全方位扬弃。以此界定马克思的价值旨趣相对于前者具有质的超越意义。具体说来:(1)在政治(人权)方面的超越表现为:在自由观上,马克思以“人类自身文化创造的自由本质”超越了洛克的“天赋自由权利”;在民主观上,马克思以“社会普遍性与个人特殊性相统一的民主制”超越了洛克“以个人为本位的民主制”;在法制观上,马克思以“法制保护合理的社会关系”超越了洛克的“法制保障合理的利己主义”。(2)在社会(异化)学说方面的超越表现为:在人的“本然”价值观上,马克思以“自由自觉的劳动”价值超越了卢梭的“德性”价值;在“社会异化说”方面,马克思以“劳动异化论”超越了卢梭的“理性异化说”;在“社会异化克服论”上,马克思以“人类解放”的共产主义学说超越了卢梭的“政治解放”思趣。(3)在道德观方面的超越表现为:在“实然”的道德作用方面,马克思用“植基于利益关系的道德功能”克服了康德“作为历史终极动源的道德本能”;在“应然”的伦理关系上,马克思以“主体与道德的实践关系”超越了康德的“个人对客观原则的认同关系”;在“未然”的道德远景上,马克思取“此岸的共产主义道德”代替了康德的“彼岸‘至善’胜境”。(4)在终极关怀问题上的超越表现为:在终极关怀的依据方面,马克思以“内在于个人的实践整体结构”超越了黑格尔的“绝对精神的整体凭借”;在终极关怀的主体观上,马克思以“现实个人本身”取代了黑格尔的“源于绝对精神的人类集体”。在终极关怀的实现问题上,马克思以“自由个性的全面发展”否定了黑格尔的“个人对国家的无条件服从”。综而述之,“人类解放”的价值目标较之启蒙

的价值目标之所以具有质的优越性,其根本原因在于:启蒙思想家们的理论基础立足于“实然”的市民社会,而马克思的价值理性远眺至后资本主义的“人类社会或社会化的人类”。

第五章,两大价值目标与中国的现代化实践。本章论述“个体主义”与“人类解放”这两种价值在中国现代化过程中的实践意义。全章分三节。第一节,叙述个体主义与马克思主义输入近代中国后的历史效能。重点指出:“五四”的个体主义在中国近代化运动中据有无可摇易的历史地位,是中国人为了实现近代化而历经“变器”、“变政”直至“变教”的必然性选择。正因为如此,个体主义在“五四”新文化运动中扮演了它在西方境遇中所不具有的“启蒙”与“救亡”的双重角色。而后,随着中国近代化的重心由“启蒙”转变为社会革命,它又成为过渡到马克思主义的中介理路。由此可见,“五四”个体主义的价值取向并不与马克思主义截然对立,双方在中国近代化的意义认同方面甚至存在着某种灵犀相通的共识。第二节,论述个体主义的合理因素及其当代借鉴意义。个体主义因含纳着工业文明的价值意涵,对我国今天由传统文化价值系统向社会主义市场经济价值精神转型,仍有着耐人寻味的文化启迪意义。具体说来,在社会层面,我们应引进卢梭关于“自由个人组成合理共同体”的思趣,对传统的“极端整体主义”进行纠偏;在政治层面,我们应吸取洛克的“社会契约论”卓识,对传统的“权威主义”进行批判;在道德层面,我们应借助康德的“绝对命令”三原则,否定传统“私德至上”的道德功利主义。第三节,说明社会主义市场经济的价值方向最终还须由马克思的“人类解放”意境来指导。这一指导性功能表现为:用“人类解放”的意境反思传统价值目标,扬弃“大同”社会的文化理想;用“人类解放”的意境审视当下价值,切实培养社会主义市场经济下的个性价值;用“人类解放”的意境展望未来远景,深刻批判“物的依赖性”造成的人的异化。

PREFACE

"Individualism" established in western Enlightenment time and Marx's "human liberation" are two remarkable social cultural value targets existing in contemporary western world. The former is suitable to capitalist market economic mode, representing the main value of modern industrial culture. The latter's criticizing attitude towards the alienate essence of capitalism represents the human meaning of post-capitalism. This dissertation is based on the historical and logical study and comparison of those two value targets. In the one aspect, this dissertation discloses the true meaning and real function of "Individualism", distinguishes the essence of western culture from the dross to make contributions to the liberation of mind in China. In the other aspect, this dissertation tries to prove that "human liberation" target greatly transcends the target of "individualism", so as to display the rationality and advantage of Marx's value view from reason instead of from power and to prove that Marx's theory is not out-of-date. The basic point of the author is to serve the practice of the modernization of contemporary China.

This dissertation is divided into five chapters. In the first chapter, the author explored the development of value target before the Enlightenment. The chapter begins with the original

value meaning of western primate religions and discussed the first historical form of western social cultural value targets: to seek goodness and realize the unison between happiness and morality. This target reached its form in the hands of ancient Greek thinkers—Socrates, Plato and Aristotle. In the Middle Age, the value target became the unison between the morality in civil society and the happiness in the other shore. As the history moves, the latter, in turn, became a transitional link to the value of modern Enlightenment. In conclusion, this chapter explained the origin and theoretical premise of Individualism and its historical and logical background.

In chapter two, the author discussed the historical and logical process of establishing individualism as social cultural value target in modern western Enlightenment movement, and try his best to assess and explain the true meaning of Individualist value system and its historical effect from the angles of wholeness, dynamic state and historical inevitability. "The Renaissance and the Religious Reform" started the value system movement towards its modern form and completed the historical task of substituting Individualism for Christian value. Under the guidance of new value, Lorke wrote Social Contract in which he recognizes individual value from political angle, and used this value as theoretical foundation on which modern political order is reconstructed. Rousseau affirmed individual value from social layer through his remarkable "society—reason" critical theory, setting out from this point, he, first in modern western theory history, made the protest that social alienation denounces individual nature. Kant's theory completed the task of morally recognizing individual value on which it set up a

moral principle which must be confirmed by individualism. Though his value target belongs to "Wholeness", Hegel also concerned individual value in respect of ultimate concern set on absolute spirit—outer entirety. Generally speaking, the reason why Individualism becomes modern western main value is that its essential content meets the need of the time so that it displays itself as a mutual process obeying certain laws. So we can conclude: Individual, in the one respect, has a unremovable historical status in the construction of modern western civilization, which can not be thoroughly denied, but in the other respect, the era and class defects of Individualism is also obvious which can not be thoroughly affirmed.

In chapter three, the author related the inevitable process of the establishment of the value target of Marx's "human liberation" and explained the basic meaning of "human liberation": What will take the place of the old Capitalist society in which exist class and class contradiction will be such a combination in which each man's free development is the condition of everyone's free development." In the first section, the author inspected the logically appearing process: from Strauss's "substance" to Bauer's "self-consciousness", to Feuerbach's "natural man", to Stirner's "subjective self-individual", to Marx's "real individual" engaging material production and having social essence. It disclosed: the value target concerned by "human liberation" is not abstract human being above real individuals, nor atomic "individual" with selfish essence confirmed by bourgeois scholars but the "real individual", with social essence, engaging in material production. In the second section, the author explained the historically mutual process of the

value target of "human liberation": Marx's value mind developed from religion critique to political critique, and then to economic one. Besides, the author also inspected Marx's theory relation with Youth Hegel school, such as Feuerbach, Bauer and Hess so that he concluded that the value meaning of "human liberation" is not only the result of Marx's self-intelligence but the essence of the spirit of the time based on former various excellent theory traditions. In the third section, the author outlined Marx's value system: it begins with "living individual" and ends with "the fully development of free individuality". And through the system is the human free and conscious essence. So, there are two meanings in Marx's value system: in class meaning, it wants to wipe out Capitalist property and to realize the liberation of proletariat; in human meaning, the liberation is only a mediate means in historical development. Marxism used this means to eliminate class to realize human transition from "the realm of certainty" to "the realm of freedom".

In chapter four—key chapter of this dissertation, the author compared Marx's view of value with Lorke, Rousseau, Kant and Hegel's, and proved the value spirit of Enlightenment did enlighten Marx's mind but the latter's target of "human liberation" wholly gave up the individual value contents. In fact Marx's value meaning essentially surpassed the former. Specially, in political (human rights) area, in the view of freedom, Marx replaced Lorke's "born free rights with the free essence created by human self-culture". In the view of democracy, Marx surmounted Lorke's "the democratic system emphasizing individual" with "the democratic system with the unity of social

universality and individual particularity". In the view of legal institution, Marx replaced Lorke's "legal institution should protect reasonable egoism" with "legal institution should protect reasonable social relationship". In the area of social alienation, in the view of man's original value, Marx surpassed Rousseau's "virtue" with "free and conscious labor". In the view of alienation, Marx surpassed Rousseau's "the alienation of reason" with "the alienation of labor"; in the view of eliminating social alienation, Marx replaced Rousseau's "political liberation" with "the Communist theory of human liberation". In the view of morality, Marx replaced Kant's "moral instinct as the ultimate power of history" with "moral function rooted in the relation of benefits". In the view of moral relation, Marx surpassed Kant's "the relationship of individual recognizing objective principle" with "the practical relation between subject and morality". In the view of the future of morality, Marx replaced Kant's "goodness in the other shore" with "the Communist morality in this world". As for ultimate concern, Marx surpassed Hegel's "the sound foundation of absolute spirit" with "the practical whole structure existing in individual" and he replaced Hegel's "human collective originated from absolute spirit" with "real individual itself". Marx also replaced Hegel's "individual should obey state without any conditions" with "the fully development of free personality". In general, the value target of "human liberation" has essential advantage over the value target of the Enlightenment. The basic reason of it is that the theoretical base of the Enlightenment thinkers was on the "real" civil society. But Marx's value reason looks into the "human society or socialized human being" of post-capitalism.

In Chapter five, two great value targets and the practice of the modernization of China. In this chapter the author mainly discusses these two values—Individualism and human liberation, and their realistic practice meaning in the modernization process of China. The whole chapter is divided into three sections. Section one deals with the historical effects of the input of Individualism and Marxism into modern China. The writer points out, the Individualism dominated in May 4th Movement has an unshakeable historic status in the modernization drive of China. It is an evitable choice made by Chinese to realize its modernization through “the change of material”, “the change of politics” and “the change of religion”. As a result, Individualism had played a role of both “Enlightenment” and “Salvation” in the new cultural drive of May 4th movement. Later following the emphases moved from “Enlightenment” to social revolution, it became the media way to Marxism. According to this, the value direction of Individualism in May 4th Movement was not against Marxism and both of them even had a certain common sense in the recognition of the meaning of the modernization of China. Section two deals with the reasonable factors of Individualism and its reference meaning in contemporary world. Since it contained industrial civilization meaning, it still has remarkable cultural enlightening meaning in today’s China that is changing from traditional value system of culture to the value of socialist market economy. In reality, on the social level, we should introduce Rousseau’s thought of “free individuals compose reasonable communities” and correcting “the extreme Holism”. On the level of politics, we should adopt Locke’s “Social contract” and criticize traditional “Authoritarianism”

On the level of morality, we should resort to Kant's three principles of "absolute command" to reject traditional moral utilitarianism stressing private morality. Section three proves that the value direction of Socialist market economy should finally be guided by the Marx's idea of "human liberation" to reflect on traditional value target and give up the social cultural ideal of "great sameness"; we should use the idea of "human liberation" to examine the value at present and to cultivate individual value under Socialist market economy; we should use the idea of "human liberation" to look into the future and criticize human alienation caused by "the material dependence".