



哲学新视界系列丛书

詹石窗 □ 主编

# 资本论与科学研究方法

Capital and Approaches in  
Scientific Research

张小金 / 著



社会科学文献出版社

SOCIAL SCIENCES ACADEMIC PRESS (CHINA)

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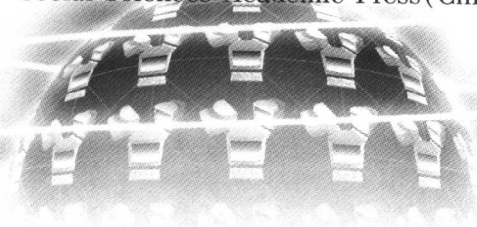
CAPITAL AND APPROACHES IN  
SCIENTIFIC RESEARCH

——A Course Book for Graduates in Philosophy  
Department Xiamen University

张小金 著

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# 总 序

进入 21 世纪以来，经济全球化的浪潮迅猛异常，文化学术交流也更加频繁。在这种社会转型的历史进程中，哲学既面临着巨大挑战，也获得了新的发展空间。为了发掘传统的哲学遗产，推动理论创新，培育优秀人才，为中华民族的伟大复兴贡献一份力量，我们组织出版这套丛书。

本丛书是从大的范围来使用“哲学”这个概念的。按照中国的传统，“哲”乃意味着“明智”。《书·皋陶谟》有所谓“知人则哲”；《诗·大雅·下武》称：“下武维周，世有哲王。”凡此二例，均从“明智”的意义上使用“哲”这个词语。由此衍生，而有“哲人”、“哲匠”、“哲思”等相关词汇的流行。此等词汇或指有智慧的文化人，或指具有理论建树的巨匠，或指精深的思虑。至于“学”则有学问、学说等意义。如《庄子·天下》篇谓：“百家之学，时或称而道之。”其中的“学”便是指学说。此外，《韩非子·显学》篇以儒墨为显学，也是从学说的意义上讲的。如此看来，“哲”与“学”连称，即意味着明智的学问或学说。什么是“智”呢？在古人看来，这主要是指知识。《荀子·正名》篇谓：“所以知之在人者，谓之知。知有所合谓之智。”根据前人的解释，荀子所讲的“合”指的是“知”合于“物”，用今天的术语来说，就是主观的认识符合客观事物的存在

状况，这实际上是一个知识论问题。当然，古人并非仅仅关注人之“知”如何与“物”合的问题，而是由“物”之“知”进而探索万物背后的“本根”，这在道家学派那里尤其受到重视。在老子确立了以“道”为核心的本根论之后，《庄子·知北游》则通过寓言故事来暗示“知道”（Knowing Dao）与“体道”（Embodying Dao）的重要性。直到今天，人们探讨问题时还常常发问：“知道不知道？”这说明，在中国文化传统中，人们并非仅仅埋头于具体事项的认识，其实也相当重视深层次问题的探究。值得注意的是，中国古代哲人是从人与天地万物的整体联系上来把握“道”的，无论是先秦的老庄学派，还是魏晋的玄学家、宋明理学家都是如此。这样，有关人生修养的生命哲学、道德哲学以及社会政治哲学都在“天人合一”的通贯下而具有整体的“明智”精神。

从西方文化的源流看，哲学概念本出于希腊，意即“爱智”。在英文中，Philosophy 的含义已经扩展了，除了对知识的热爱可以用 Philosophy 来形容之外，学者还用这个词来指陈哲理、人生观等，探讨的范围涵盖诸多领域。尽管西方学者对于哲学各有自己的界定，但从总体上看，凡属探讨宇宙人生之究竟原理以及认识此种原理的方法都谓之哲学。近代以来，西方学者甚至将研究某一门具体学科的基本原理也归入哲学范围之内，于是有了“历史哲学”（The Philosophy of History）、道德哲学（The Philosophy of Ethics）、宗教哲学（The Philosophy of Religion）等等。

在中国当代学位教育的学科划分中，哲学包括了八个二级学科，即马克思主义哲学、中国哲学、外国哲学、逻辑学、伦理学、美学、宗教学、科学技术哲学；而在国家社会科学基金项目的学科分类中，宗教学则独立于哲学之外，列为一级学科。两个系统的划分，各有各的道理，其间的差别当然是有原因的。



不过，从研究的角度看，哲学与宗教并非存在着不可逾越的鸿沟。所以，本丛书拟从广义的立场来审视学科关系，将宗教学的相关课题也纳入哲学的视界之中，为吸纳高质量书稿拓展空间。

本丛书所谓“新视界”的核心精神就在一个“新”字，即倡导新思维，鼓励新开拓，形成新见解。在组稿过程中，编委会的基本思路是：

首先，侧重边缘学科的开拓或交叉性研究。这是因为学科的划分本来就不是僵化固定的。众所周知，自然科学的传统学科有所谓数学、物理学、化学、天文学、地理学、生物学等等。后来，学科发生渗透或者相互交错，于是有了物理化学、生物化学、海洋化学，等等。在信息化高度发展的现代社会，学科渗透显示了更为强劲的趋势。有资料表明，最新的高科技成果和基本理论的创新成果几乎都不是在单一学科的范围内取得的，而是带有跨学科研究的特质。自然科学与技术领域如此，社会科学与人文科学也不例外。例如，经济哲学、神话哲学、音乐哲学等等，即表现了社会科学之间的相互交叉。当然，社会科学、人文科学与自然科学之间同样存在着相互交错的发展趋势，例如生物考古学、智能语言学等新兴学科的出现都证明了跨领域交叉研究已从可能性转化为现实性。所以，哲学研究就不能仅仅局限于传统的八个二级学科的范围，而应该有新的开拓。基于这样的考虑，本丛书在选题上有意识地采纳跨领域研究的成果，如《道教科学思想发凡》、《道教生态学》乃是从科学思想史、生态学的角度对道教文化进行新的考察。再如《经济学的理解与解释》则力图从分析哲学的角度对经济学进行理论透析。本丛书将此类著作收入其中，正是由于它们在这方面作了探索，值得肯定。

其次，鼓励采用新方法对研究对象进行深层次的解读。事实证明，人文社会科学研究要取得有分量的高水平成果，除了发掘新资料、从新的角度来审视、考察之外，方法的选择也是相当重要的。固然，从历史上看，哲学研究已经形成了富有自身学科特色的方法论，但这并非意味着理论建构方法的惟一性和永恒性。事实上，学科研究方法从来就不是单一的，更不是一成不变的。就体系建构而论，甚至可以说有多少哲学流派就有多少研究方法。在中国古代有所谓“十日并出”的神话，这种神话在最初可能是先民们对自然现象疑惑的表现，但后来却成为道家进行理论建构的一种象征。在道家看来，思想表达与理论建构应该具有“十日并出”的局面，而不是以“天无二日”的框框来束缚人们的创新。此等思路在今天看来，依然具有深刻的启迪意义。在学科渗透与交错趋势日益明显的当今社会，我们再也不能固守僵化的教条，而应该有所借鉴，有所创新。所谓借鉴，即意味着借鉴西方同行的某些有效可行的研究方法，例如语言哲学研究方法、符号学研究方法等等，也意味着吸纳哲学以外其他相关学科的研究方法。因为学科发展正日益走向相互渗透与交叉，所以引入相关交叉学科的研究方法也势在必行。当然，引进的目的是为了更好地创新。从根本上看，任何具有创新的理论体系往往也需要方法的创新。所以，本丛书在选稿方面也注意到研究方法的特色。例如《理解与科学解释》冲破了以往科学哲学研究的逻辑主义与科学主义阈限，批判性地引入了哲学解释学的方法，从而使理论架构焕发出新的气息。再如《历史及其理解和解释》运用思辨历史哲学的方法对西方历史哲学的基本理论脉络进行梳理，陈述了历史解释的逻辑，并且对历史认识的客观性、历史与叙述、历史评价等问题做深层次的

哲理探索。本丛书编委会希望在这方面有更多的佳作加盟。

众所周知，理论创新需要实事求是的态度与敢于探索的勇气。如果说实事求是的态度是进行理论创新的思想前提，那么勇于探索的勇气则是理论创新的基础。从某种意义上说，勇于探索首先应该敢于怀疑，所谓“怀疑”就是要对现成的理论体系进行一番审视，从而有所继承有所超越。我们相信，坚持“实事求是”态度与“勇于探索”勇气的结合必将迎来更多的创新性收获！

詹石窗

谨识于厦门大学童蒙斋

2004年6月6日

# Preface<sup>\*</sup>

Zhan Shichuang

With the accelerating pace of economic globalization in the 21<sup>st</sup> century, academic exchanges become more frequent than ever before. Under such circumstances, the study of philosophy faces great challenges and gets a new chance for development as well. Therefore, we edit the series of books, aiming at making better use of the heritage of philosophy findings left behind by our ancient scholars, promoting the renovation of theories, training a new generation of researchers and contributing to the revitalization of the traditional cultures of our motherland.

The concept of “philosophy” (哲学 in Chinese, and “*zhexue*” in pronunciation) is used in a broader sense here. Traditionally, the Chinese character “哲” (*zhe*) means “wise”. According to “*Gao-taomo*”, a chapter of *Shu Ching* (Historical Classic), a person who knows other people inside and out is a wise man. Another Chinese

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\* The Preface Translation had been revised by Professor Xue Chuqing of Shanghai International Studies University to whom I express my thanks especially.

ancient classic *Shih Ching* (Book of Odes), a collection of ancient folksongs, says, "Wu and Zhou are two wise dynasts". In both cases, "*zhe*" refers to people of wisdom. Consequently, we have derived such as *zheren* (wise people), *zhejiang* (scholars of philosophy), *zheshi* (thoughts of philosophy), and so on. The other character "学" (*xue*) means knowledge or theory. For instance, a chapter called "the World" in *Chuang Tzu* says, "We often discuss theories of many schools of learning." Besides, "Outstanding Learning" in *Han Fei Tzu* regards *Mo Tzu*'s theory as important and excellent, which indicates the author means the same in terms of theories as well (*Mo Tzu* is also an eminent scholar preaching Confucian theories). Therefore, if we put "*zhe*" and "*xue*" together, we mean knowledge of wisdom and profundity. What does it mean by "wisdom" then? From ancient people's perspectives, it mainly refers to knowledge. "*Zhengming*" in *Hsün Tzu* comments, "To know means to master knowledge, and if the knowledge fits the truth, we call this wisdom". *Hsün Tzu* lays emphasis on the correspondence between one's knowledge to reality, while today we may interpret this in this way, that is, if one's subjective understanding corresponds to the actual existence of objects of the physical world, we call this wisdom. In fact, it's a matter of epistemology. Surely, ancient scholars not only paid attention to this question, but attached importance to knowing the truth of the

sources of everything in the world as well. This is particularly true with Taoist scholars. After *Lao Tzu* established Taoism as the core of his theory, "Knowledge rambling in the north" in *Chuang Tzu* tells fables to underline the importance of knowing and embodying the truth of Taoism in one's daily life. Even today, when people are making inquiries, they often say, "Do you know?" This means Chinese people are much influenced by the cultural tradition to go further to search for truth instead of knowing things only at a skin-deep level. It should be noted that ancient Chinese scholars, from *Lao Tzu*, *Chuang Chou* in early Ch'in dynasty, the metaphysicists of Wei and Chin dynasties to the neo-confucians in Sung and Ming dynasties, all tried to seek truth from the perspective of the overall relations between man and nature. Therefore, with the influence of the idea that "man and nature enjoy perfect harmony", the life philosophy related to personal cultivation, moral philosophy and philosophy of social politics all take on a strong flavor of wisdom worship.

According to the history of Western civilization, the concept of philosophy first came from Greece, referring to "the love of wisdom". In English, the word of philosophy covers a wide range of subjects, with extended meanings from the love of knowledge to the truth of philosophy, and the outlook on life. Though different scholars may lay emphasis on different aspects, on the whole, all researches related to the universe and all research methodologies can

be included in the sphere of philosophy. In recent centuries, the fact that western scholars even regard the fundamental methodology adopting in doing research work for a specific subject as a branch of philosophy has led to the emergence of philosophy of history, philosophy of ethics, philosophy of religion, and so on.

In modern China's degree education system, philosophy includes eight subordinate subjects, namely, Marxist philosophy, Chinese philosophy, foreign philosophy, logic, ethics, aesthetics, study of religion, and philosophy of science and technology. However, in terms of the classification by the National Foundation for Social Sciences, religion acquires as equal status as philosophy instead of being its subordinate subject. Each system has good reasons to do so. Even so, there are no insurmountable differences between philosophy and religion. Consequently, we do not draw a clear demarcation between the studies of the two but offer space for academic books of good quality on religious studies to join the series.

The key tone of our series is to advocate new ideas, promote new ways of thinking, and foster new theories. Therefore, the guidelines for us editing committee are as follows.

Firstly, since there is no fixed way to define the classification of subjects, emphasis is laid on the pioneering efforts to research borderline subjects and their interaction. It is known to all that there are mathematics, physics, chemistry, astronomy, geography,

biology, etc. in traditional natural sciences. Later, with the advancement of researches, there appear other subjects like physical chemistry, biochemistry, oceanographic chemistry, and so on. In modern society, the more highly developed information technology is, the more evident interaction and interconnection of different subjects are. Data show that the latest hi - tech achievements and the innovation of theories are hardly confined to a single subject. Instead, they often go beyond the domain of a particular subject. It is a rule, as far as natural sciences are concerned, with no exception of social sciences and humanities. For instance, there is the merging of different social sciences among subjects like philosophy of economics, philosophy of mythology, philosophy of music, and so on. There is also a trend of merging among social, natural sciences and humanities. For example, the appearance of bio - archaeology and intelligence linguistics shows that the research concerning two fields is now a reality rather than a possibility. As a result, philosophy studies should not confine itself to the traditional eight branches but call for new breakthroughs. Accordingly, our series intentionally include findings in other fields, such as *Introduction to Taoist Ideology Related to Science* and *Taoist Ecology* which present the authors' comprehension of Taoism in light of ecology and the history of science and technology. The third is *Understanding and Interpretation of Economics* which attempts to make a theoretical analy-



sis of economics from the perspective of philosophy. It is a positive affirmation for their efforts to welcome such works to join our series.

Secondly, we encourage researches at in-depth levels by adopting new approaches. Ample facts show that besides looking for new objectives and new materials for studies, achievements meeting high standards cannot be acquired without proper methods. Judging from history, philosophy research has established certain methodology with distinct characteristics, but it does not mean the singularity and eternity of theoretical construction. Actually, there is never just one research method, let alone that it should be unchanging with the passage of time. In terms of system construction, we may even say that every school of philosophy as research method of its own. As an ancient Chinese legend has it, there once appear in the sky ten suns that shine side by side. This legend at first might be an indication of the confusion of our forebears when they were puzzled by some natural phenomena. Later, it became a synonym for the Taoist who used various methods to build their theoretical frameworks. Another Chinese idiom reads, "There should never be two suns shining in the sky at the same time", which displays an arbitrary attitude towards the expression of one's thinking. From their perspectives, the expression of ideas and theoretical construction should voice freely, just like those "ten suns". Obviously, we