



江苏省哲学社会科学重点学术著作

发展观的价值维度

——“生产主义”的批判与超越

Dimensions of the Conception of Development

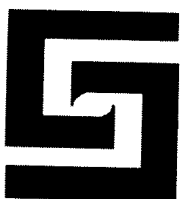
—— the Critique and Transcension on Producerism

何怀远 / 著

- 生产主义的自反性
- 生产主义意识形态批判
- 建构科学发展观

社会科学文献出版社
SOCIAL SCIENCES ACADEMIC PRESS (CHINA)





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出 版 者 / 社会科学文献出版社
地 址 / 北京市东城区先晓胡同 10 号
邮政编码 / 100005
网 址 / <http://www.ssap.com.cn>
责任部门 / 编辑中心
(010)65232637
项目经理 / 宋月华
责任编辑 / 张立敏
责任校对 / 文 敏
责任印制 / 同 非

总 经 销 / 社会科学文献出版社发行部
(010)65139961 65139963
经 销 / 各地书店
读者服务 / 客户服务中心
(010)65285539
法律顾问 / 北京建元律师事务所
排 版 / 名人时代
印 刷 / 北京智力达印刷有限公司

开 本 / 889 × 1194 毫米 1/32 开
印 张 / 10.875
字 数 / 254 千字
版 次 / 2005 年 12 月第 1 版
印 次 / 2005 年 12 月第 1 次印刷

书 号 / ISBN 7 - 80190 - 849 - X/B · 093
定 价 / 25.00 元

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内 容 摘 要

本书通过研究“生产主义”和“生产主义批判”理论，力图既超越“生产主义”，又超越“生产主义批判”理论，澄清对于马克思主义物质生产观的误解，科学定位物质生产的社会历史作用，确立评价物质生产的人本价值、经济价值和社会价值三维一体的科学标准，总结我国改革开放以来经济发展的经验和教训，从理论深层次论述了坚持科学发展观的理论逻辑和实践逻辑。

绪论部分追踪和梳理了“生产主义”概念的不同语境和义域，研究了“生产主义批判”的历史和现状，将“生产主义批判”区分为狭义生产主义批判、广义生产主义批判和生产主义意识形态批判三个层次，在此基础上提出研究、批判和超越生产主义和生产主义批判的理论意义和实践价值。狭义生产主义社会是“生产—消费型社会”，广义生产主义社会是“消费—生产型社会”，前者是生产主导型社会，生产逻辑主导着社会的运行和发展；后者是消费主导型社会，消费逻辑主导着社会的运行和发展。与此相适应，狭义生产主义批判，批判的是“生产—消费型社会”；广义生产主义批判，批判的是“消费—生产型社会”。生产主义批判还深入到生产主义体制的意识形态层面，批判了作为社会历史观意义上的生产主义观念，以及使生产者成为生产主

义者，从而支撑着物质生产无限扩张的一些基本观念。

第一章从分析中外学者在理解马克思的物质生产观上存在的分歧入手，提出了正确理解马克思的物质生产观的三个方法。方法Ⅰ是关注和超越“强势文本”和“文本强式表述”。所谓“强势文本”，是指那些对于马克思主义的确认和传播曾经发挥或正在发挥着主导性作用和强势作用的著作。所谓“文本强式表述”，就是作者以特别方式在整个文本中给予鲜明表达、集中概括和特别强调的理论观点及其段落。本书提出区分马克思著作的“强势文本”和“文本强式表述”的目的是提醒人们重视它，根据它来理解和把握马克思力图表达的重要思想、理论和观点；同时提醒人们超越它，不能仅仅停留在这些表述上，尤其不能由此断章取义，曲解马克思主义。方法Ⅱ把马克思的文本区分为“公示文本”（自主公示文本）、“类公示文本”、“亚公示文本”和“非公示文本”四类，根据意愿责任序列和写作时间序列，提出了理解马克思的文本置序。方法Ⅲ是理论研究的根本目的与文本体系的系统解读，要求读者始终在马克思写作的根本目的统摄下定位每一个文本在马克思的理论体系中的地位和意义。

第二章通过研究马克思的物质生产观，为超越“生产主义”和“生产主义批判”理论奠定马克思主义的理论基础。本书从马克思对生产的应然分析、实然分析、应然和实然的结合上，论证马克思超越生产主义的理论逻辑。本书强调，青年马克思在哲学层面上区别“劳动”和“异化劳动”，揭露资本主义社会劳动者“生产”活动的“异化劳动”性质，这是他终生批判生产主义经济体制的“理想范式”。当他在经济学层面上考察物质生产本身时，他看到了资本主义生产的必然性以及物质生产对整个社会的支配作用给社会带来的社会问题。马克思正是在理想化“劳动”的应然性、资本主义“生产”及其人的“异化劳动”

的现实必然性的张力中，寻找超越生产主义的理论理念和现实路径。本章系统回答了绪论中提出的一个重要问题，其结论是：马克思是深入系统地批判生产主义社会的第一位理论家。

第三章梳理了西方学者，特别是西方马克思主义学者、后马克思学者，还有一些经济学家、社会学家、文化学家对生产主义自反性的揭露和批判。生产主义以生产者物质利益为驱动的无限扩张性，必然导致生产过程的危机和人与自然关系的失衡，使物质生产在快速发展中陷入越来越深的困境。摆脱生产主义体制运行危机的出路是世界贸易，学者们运用帝国主义范式、依附论范式和世界体系范式，分析批判了资本主义以世界贸易为先导，由经济殖民同时带来的政治殖民和文化殖民，从而导致了生产主义在国际社会范围内的社会自反性。当“生产社会”进入“消费社会”后，为了生产和再生产的继续，生产主义通过文化符号不断操纵商品的文化意义，使商品的物性价值受到文化赋予它的意义的规约，物的使用价值被不断颠覆和反复定义，生产成了使用价值和财富的“创造性摧毁”过程，世界成了一个“朝生暮死的物世界”。人的生产活动成了西西弗式的劳动苦役。生产主义表现出极端的价值自反性。自反性充分暴露了生产主义的局限性、不合理性和荒谬性。

第四章选择了支撑生产主义体制的三大意识形态观念，即自然观念、人性观念和发展观念，总结了学者们对这三大观念在西方受到的生产主义污染和扭曲的批判。“自然”概念与产业革命一起，经过科学的“祛魅”阶段，成了“生产性自然观”，现实的自然界被商品殖民化。“人性”概念从柏拉图到弗洛伊德形成的是“我欲故我在”的人学传统，经过中世纪欲望和理性的极度紧张阶段，开始文艺复兴的“放纵情欲”，形成了当代西方“我消费故我在”的商业文化气质。当人被彻底自然化、本能化

以后，人文社会科学又全面高喊“以人为本”，从而实现了“人性”观念与生产主义体制的合谋。“发展”观念通过赞美“成就”，鼓励“竞争”，把发展赞同于“经济增长”，并通过发展制造“文明”与“野蛮”、“现代”与“传统”，把文明和社会区分为“先进”与“落后”，支持了西方文化和社会制度的霸权。可以说，生产主义体制运行机制是煽情性管控，人在这种体制中得到的是“自虐的快感”和“满足的缺憾”。

第五章是基于马克思主义的物质生产观，吸收和借鉴生产主义批判的理论成就，克服他们的偏失，提出了全面超越“生产主义”和“生产主义批判”的价值评价新思路：建构物质生产的三维一体价值论，即实现物质生产的人本价值、经济价值和社会价值的高度统一。这一三维价值体系的内部关系是互支、互制、等值关系。我国提出的科学发展观是它的实践模式的具体体现。建立在这一价值评价体系上的发展观有两个要点，一是“以人为本”，二是全面、协调和可持续发展。在处理国家与国家的关系上，表现出的是“海内存知己，天涯若比邻”意义上的“睦邻、富邻、安邻”的人类情怀。最终目的是建设社会主义和谐社会。

Abstract

From the research on the theories of “producerism” and the “critique of producerism”, this book tries to transcend both of the two theories, clarifies the misunderstanding on the Marxist view of material production, scientifically defines the social historical role of material production, and establishes the scientific criterion of appraising material production from three dimensions of human, economy and society, so as to make a whole understanding of the view of scientific development and implement it practically.

In the part of exordium, this book ascends and clears up the different contexts and meaning scopes of the concept of “producerism”, studies the history and current situations of the “critique of producerism”, and classifies the “critique of producerism” as three levels, they are critique of producerism in narrow sense, critique of producerism in broad sense, and critique of producerist ideology. On this basis, it also puts forward the theory significance and practice value of studying and ascending “producerism” theory. The producerist society in narrow sense is a “production – consumption society” and in broad sense, it is a “consumption – production society”. The former one is a “production – dominant society”, the logic of production dominates

the proceeding and development of the whole society. While the latter one is a "consumption - dominant society", the logic of consumption dominates the proceeding and development of the whole society. Accordingly, the critique of producerism in narrow sense is to criticize the "production - consumption" society, while in broad sense is to criticize the "consumption - production" society. The critique of producerism also penetrates into the ideology of its system. It criticizes the producerist idea as the view of social history, and those basic idea that making producers become producerists so as to support the material production to expand infinitely.

In the first chapter, the book begins with the divergence on the understanding of Marx's view of material production and brings forward three methods of how to correctly understand it. Method I is to put attention to and transcend the "text of strong force" and the "strong expressions of text form". "Text of strong force" refers to those works which played or is playing a strong role of the confirmation and promulgation of Marxism. And "strong expressions of text form" means those theoretic viewpoints that the writer clearly demonstrated, concentratively summarized and specially emphasized in his whole text in a particular way. The aim to differentiate the "text of strong force" and the "strong expressions of text form" of Marxist works is to remind people to regard it as the way to understand and grasp the important thoughts, theories and viewpoints that Marx try to express, and at the same time, not to stay at these expressions but to transcend it, especially not to quote out of them, even to misinterpret Marxism. Method II is to classify the texts of Marx as four categories, they are publicized texts (self - determination - publicizing texts), pre - publicized

texts, sub – publicized texts and non – publicized text. Then based on the sequence of willing – responsibilities and sequence of writing dates, this book put forward the sequence arranging of text for understanding the works of Marx. Method III is the basic aim of theory research and the systematical analyses and understanding of the text system. Readers should locate the position and significance of every text in the system of Marx's theory under the basic aim of Marx when he wrote them.

In the second chapter, from the studies of Marx's view of material production, this book establishes the Marxism theory foundation to transcend the "producerism" and "critique of producerism" theories. It demonstrates the theory logic of Marx's transcendency of producerism from his analyses of what the production "ought to be", "to be" and the combination of the two aspects. This book emphasizes that the younger Marx differentiated between the "labor" and the "alienated labor" in the field of philosophy, exposed the "alienation" attribute of the "production" activities of labors in the capitalist society. This is the "ideal form" of his criticizes on the producerist economic system. When he studied the material production itself in the field of economy, he found out that the inevitability of capitalist production and the social problem it brings out when it plays a dominant role in the society. It is just in the tension of what the ideal "labor" ought to be and what the capitalist "production" and the human's "alienated labor" is really to be that Marx looked for the theoretic idea and the realistic way to transcend the producerism. This chapter systematically answers an important conclusion put forward in the exordium that Marx is the first theorist who deeply and systematically criticized the pro-

ducerist society.

In the third chapter, this thesis clears up the exposures and criticizes of western scholars, especially the western Marxists, post-Marxists and some other economists, sociologists and culturologists on the reflexivity of producerism. The attribute of infinite expanding of producerism drove by the substantial interests of producers will inevitably results to the crisis in the process of production and the imbalance of relations between human and the nature. It will also make the material production slump deeply into troubles at the same time as it develops quickly. The way to break away from the crisis in the process of producerism system is the international trade. Using the paradigm of imperialism, the paradigm of dependency theory and the paradigm of theory of the world-system, many scholars analyze and criticize that led by the international trade, it brings out the politic colonization and culture colonization with the economy colonization at the same time, and then results to the social reflexivity of producerism all around the international society. From the “production-society” to the “consumption-society”, in order for the continuum of production and reproduction, the producerism continually controls the culture significance by creating culture signs, makes the substance attributes of goods define by the culture significance. The using value of goods is keeping on be denied and redefined, the production becomes a course of “creative destroy” of the using value and the treasure, and the whole world turns to be an ephemerality world of substance. The production activities become donkeywork. Producerism shows extreme reflexivity of value, which fully exposed the limitation, irrationality and absurdness of it.

In the fourth chapter, this book chooses three views of ideology which supporting the producerist system, they are the conception of nature, of humanity and of development. And it summarizes the criticizes on the three views which polluted and distorted by producerism in western countries. Together with the industry revolution, the concept of "nature" becomes view of productive nature after the phase of science de - charm. The concept of "humanity" from the times of Plato to Freud has formed such a tradition of anthropology that "To want is to be". After the phase of strained relation between desire and ration in Middle Ages, came out the indulging of ardor in the times of Revival of Learning, and then formed the temperament of commercial culture in contemporary western countries. After the completely naturalization and appetencalization of human, the human culture and social science sang high praise of "take human beings into consideration", which realized the conspires of the conception of "humanity" and the producerist system. From the praise of "achievements", encouragement of "competition", the conception of "development" makes development equal to "economy growth", creates the "civilization" and "barbarization", "modern" and "tradition", and differentiate the civilization and society as "advance" and "lag", all these support the of western culture and social system. It could be said that, the function mechanism of producerist system is a control of excitation, what we got is the "enjoyment of self - abuse" and the "regret of satisfaction" in this system.

In the fifth chapter, based on the Marxist view of material production, absorbing and taking a reference to the theoretic achievements of critique of producerism and overcoming their prejudices, this

book puts forward a new way of thought for value praise in order to completely transcend the “producerism” and “critique of producerism”, that is to establish a value theory with three dimensions for material production. It is to realize the high unification of humanity value, economy value and society value of material production. The inner relationship in this three – dimensions value system is inter – supporting, inter – restricting and equal. The view of scientific development put forward by our country is the specific embodiment of its implement mode. There are two key points of the view of development based on the system of this value praise, one is “based on human”, and the other is the overall, harmonious and continual development. On the problem of dealing with the relationships between countries, it shows the human feelings of “being friendly with neighbors, richening neighbors and conciliating neighbors”, just like what the old poem shows “a bosom friend afar brings the distance near.”

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