

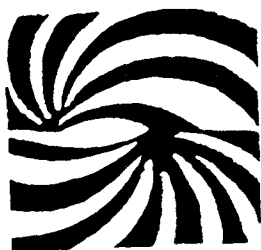
冯契文集

第七卷

中国近代哲学的革命进程

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提

本书是《中国古代哲学的逻辑发展》的续篇,论述了中国近代哲学(1840—1949年)的发展历程。这实际上是整个中国哲学史上继先秦和秦汉至明清之际以后的第三个大圆圈。全书绪论外,分为四章。

中国近代哲学革命在“古今中西”之争的制约下,主要围绕着历史观、认识论、逻辑和方法论问题以及人的自由和理想问题等四个方面展开,既受到西方近现代哲学的影响,又是中国传统哲学的“理气(道器)”之辩、“心物(知行)”之辩、“名实”之辩、“天人”之辩在近代的发展。

西方哲学传到中国来的众多流派中,影响最大的是进化论和马克思主义哲学。前者的输入标志着中国近代哲学革命的开始,即形成了进化论阶段;后者的被接受标志着中国近代哲学革命进入了唯物辩证法阶段。除此之外,还有两种在中国影响较大的西方哲学思潮:实证主义思潮和非理性主义思潮。

宋明时期的“理气(道器)”之辩,首先是关于天

要

道观的问题,其次是历史观的问题。这个论争到近代,演变成首先是历史观的问题,然后才是天道观或一般发展观的问题。从龚自珍,魏源至郑观应等,都沿用“道器”范畴来表达他们的变易史观;由此发展到用进化论来解释历史的演变;再进一步发展到唯物史观以及一般的辩证发展观。中国近代哲学的认识论,仍以“心物(知行)”之辩为中心。魏源提出了有近代气息的知行学说,章太炎和孙中山在这一争论中对知行关系的论述都包含有辩证的见解。在这个过程中,历史观和认识论的论争在“心物”之辩上逐渐结合起来,成了中国近代哲学发展的主线,最后由马克思主义的“能动的革命的反映论”作了总结。“名实”之辩演变到近代主要是逻辑学和方法论上的讨论;“天人”之辩在近代主要是讨论人的自由和理想问题;这两方面的论争,中国近代哲学未能作出系统的总结。历史留下了进一步发展中国近代哲学革命的任务。

Summary

As a continuation of the *Logical Development of Ancient Chinese Philosophy*, this volume discusses the development of modern Chinese philosophy from 1840 to 1949, which is virtually the third circle succeeding the pre-Qin period and the period from the Qin-Han to Ming-Qing in the whole history of Chinese philosophy. The whole book is composed of an introduction and four chapters.

The revolution of modern Chinese philosophy, conditioned by the controversies on "the ancient V. the modern" and "the Chinese V. the Western", went on chiefly around issues belonging to the four areas: issues concerning the conception of history, issues of the theory of knowledge, issues of logic and methodology, and issues concerning human freedom and ideal. All of these issues and discussions were both influenced by modern Western philosophy and preceded by the discussions of traditional Chinese philosophy over the problems of "principle

Summary

v. material force (Dao v. concrete things)”, “mind v. matter (knowledge v. action)”, “names v. actualities”, and “Heaven and man”.

Of all schools of Western philosophy introduced into modern China, the theory of evolution and Marxism were the most influential ones. The philosophical revolution of modern China started with the introduction of the theory of evolution into China; the phase of evolutionism is one of the major phases of the development of modern Chinese philosophy as a whole. The phase of dialectical materialism is another of its major phases, which started when Marxist philosophy was introduced into China. In addition to these two philosophies from the West, two other trends of Western philosophy were also quite influential in modern China: positivism and irrationalism.

The debate of the Song - Ming period on “principle v. material force (Dao v. concrete things)” was originally more an

issue concerning the conception of Dao of Heaven than an issue concerning the conception of history. In the modern times, the second dimension of the debate appeared in foreground. Chinese thinkers, to begin with, expressed their conception of history in traditional categories of "Dao" and "concrete things", then explained changes of history in terms of the theory of evolution, and finally, saw history from the perspective of the materialist conception of history and the conception of general dialectical progress. The theory of knowledge in modern Chinese philosophy was still focused on the debate on "mind v. matter (knowledge v. action)". At first Wei Yuan put forth his doctrine of the relation between knowledge and action with a modern overtone. Then Zhang Taiyan and Sun Yatsen advocated some dialectical views on the relation between knowledge and action. Gradually discussions in the areas of the conception

of history and the theory of knowledge converged with each other around the problem of the relation between "mind" and "matter", and became the main line of development of modern Chinese philosophy. Chinese Marxists summed up this development with the dynamically revolutionary theory of reflection. The ancient debate on "names v. actualities" developed in the modern times when Chinese thinkers discussed logical and methodological problems, and the ancient debate on "Heaven v. man" developed in the modern times through discussions on the problem of human freedom and ideal. No systematic summing-up, however, were made of the two debates by modern Chinese philosophy of the period discussed in this book. To accomplish this task, however, is a precondition for further development of the philosophical revolution of modern China.

THE REVOLUTIONARY COURSE OF MODERN CHINESE PHILOSOPHY

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