

当代中国哲学丛书

生存论研究

SHENG CUN LUN YAN JIU

邹诗鹏 ● 著
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邹诗鹏，祖籍湖南长沙，1966年出生于湖北恩施。现任复旦大学哲学系教授、华中科技大学哲学系教授。先曾习医并行医（中医）8年，后转入哲学门，先后获哲学硕士与博士学位（吉林大学，1993、1999）。1993—1999年任教于东北师范大学政治系。1999—2001年在武汉大学哲学系从事博士后研究。2000年起任教于华中科技大学哲学系，2002年起任教授，并先后任副系主任、系主任暨人文学院副院长，参与了华中科大专业哲学系的创立。2003年下半年在美国天主教大学及洛杉矶美国过程中心访学。入选2004年教育部“新世纪优秀人才支持计划”。2005年7月入复旦大学哲学系。主要研究领域：生存论、人论、现代性社会与文化理论。已出版学术著作：《人学的生存论基础》（2001）、《实践生存论》（2002）、《人学》（合著，2001）。在《中国社会科学》、《哲学研究》、《新华文摘》、《中国社会科学文摘》等刊物发表或转载学术论文近百篇。

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。

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。而且,哲学本身的特性也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,也努力促成为当代中国哲学的研究和发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。

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

Underneath the transform of contemporary philosophy and the reform of the contemporary social and culture construct, there has the Existential Turn. This is the reform of the ontology, from that is being transcendental, substantial and abstract to being sensible practical and existential, based on the life-world. There were abundant existential content in Ancient Greece about Being and ontology, but these were replaced by a substantial theory during the history of western philosophy history. This was expounded by contemporary existential Philosophy as the beginning of an existential turn to take account of the non-rational dimension. Postmodern philosophy carries this existentialism turn to the end. Against this background, Marxian philosophy, which transcended western philosophy to introduce a humane concern, can play an important role in the existential turn.

§ 1. The Existential Turn of Existentialism

The existential turn, was suggested in Kierkegaard's works and

then intensified in Heidegger philosophy, is contacted with Existentialism tightly. But in this work, the author want to point out and demonstrate we couldn't limit the existential turn in Existentialism. Existentialism only opened the existential turn, but didn't close it. In this work, the author shall analyze the practical existential ontology in Marx philosophy and suggest that it can be regarded as a direction of the contemporary existential turn.

The existential turn is related to the transform of the whole contemporary philosophy, and also rooted deeply in the transform of social structures, cultural tradition and practice in the ages, thus the existential turn is basic to contemporary philosophy. This understanding of the existential turn is intention of the directional of contemporary philosophy.

Three dimensions should be made clear: the turn that had taken place, the turn that is being realized, the turn that will be unrealized. My research will be begin on clearing up the first dimension and then move to the latter two, because for the self-understanding of contemporary philosophy, the latter two dimensions are very important.

The existential turn that has taken place was connected with Existentialism without doubt. Kierkegard began the existential turn. From the view of Kierkegard, Socrates is the apotheosis of the existential philosopher, because he stressed unite existence and reason in accord with the nature of philosophy. But Plato divided reason from existence and began the tradition of rationalism, there existence

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is only a total substance. Thus in order revert to the spirit dimension of philosophy, modern thought should stress the existential and experiential meanings of the lone person. this is indeed Kierkegaard did, lone person is connected with the non-rational of Schopenhauer, both of whom are transcended by Nietzsche, only superman can dominate the will and become the existential person, the life of existential person maybe tragic, but is by no means pessimistic. Nietzsche wanted against the whole western rational tradition, his philosophy melded into modern humanism that includes life philosophy, philosophical anthropology, philosophy of value and to some degree phenomenology. The inner relation between existentialism and other modern humanist thought need researched in detail. The core of modern humanism is consciousness and understanding of life as to self-evidence of contemporary culture. The premise of modern humanism is to against traditional objective philosophy, Heidegger expanded this rebellion to a construction of ontology, so one can regard Heidegger's basic Ontology as the existential turn in the realm of existentialism. At the same time, Heidegger was tired of personal existentialism in 1930s'. This could mean that basic ontology maybe the end of the existential turn in the realm of existentialism, but I don't think this is the last word. Here the 'end' would mean that it was 'finished' and with it the whole existential turn of contemporary philosophy, but the process of contemporary thought indicate that this would be a serious mistake. Here 'end' does not means 'finished' because the problem that arouse the end of the theme did not disap-

pear yet, but took a new form that continued the process, though in a new direction. Thus 'end' here means a transform of problem, so that the turn of Heidegger can be regarded as from ontology of Dasein to linguistics. Then the deep significance of the turn would be from a sensible explanation of the personal existential construct to the interpretation of the root meanings of linguistics. Further more, against the background of a linguistic turn, the existential turn of whole contemporary philosophy goes forwards and expands more possible directions.

§ 2. The Contemporary Situation of the Existential Turn

The existential turn of contemporary philosophy has not finished. On the one hand, even though the existential turn not only belongs to modern Humanism including existentialism, but modern humanism, especially its existentialism, has affected the existential turn deeply. How this will expand its new direction is still in process. On the other hand, the existential turn of whole contemporary philosophy is still intertwined with the complex condition of linguistics philosophy and other philosophical thoughts as postmodern philosophy. Moreover, we find relativism and nihilism has come to introduce a complicated and negative affection on the turn.

The rise of the linguistic turn and linguistic philosophy was against the background of postmodern relativism, self-satirizing, difference, and complex paradox. Postmodern philosophy intensifies

personal authenticity which obviously developed from the personal existence of existentialism. The question is: personal authenticity is not the real person, but only a discourse about personal authenticity, even an ideology of personality. The target of rising personal authenticity is to intensify and advance the de-constructive tactic, so the personal authenticity shouldn't be regarded as something utopia. We can connect the personal authenticity with another familiar word: life-world. It seems that personal authenticity is the answer to a riddle of life-world, but question is the word life-world should be make clear. Lebenswelt is a normal word in traditional philosophy, but in the heritage of lebenswelt turn, it has been turned into a popular word.

The life-world turn, which was suggested in late Husserl, and expanded broadly after existentialism, linguistics philosophy and especially postmodern philosophy, in the non-theoretic situation, turned out to be a desultory, empty and passive discourse which even cover over the merit of the existential turn. The discourse expanding the life-world reflected a relativism and even nihilism. So, today the constructive endeavor in the existential turn should identify and go through the negative affection of post-modernism.

§ 3. The Meaning of the Existential Turn

The existential turn of contemporary philosophy is indeed a historical transform of philosophical ontology also transform of existence, that is, from transcendental and substantial abstract ontology

to an existential ontology, a sensible, active and humane form. The relative transform of existence is to give up the normal existence which regards human being existence as just ordinary life, and to tend towards understanding human self-fulfillment, from an anthropocentrism intensified by modernity. Thus tends towards to a well-rounded humanism which stresses the harmony of human being, nature and society, as we have found.

The existential turn means a modern turn of the western philosophical spirit. In the transcendental and substantial tradition of later western philosophy, we observe that existence as the form of substance was divided from Being as a transcendental form. Both forms and the system of ontology restricted self-consciousness and the constitution of existentialism because they all were all embodied in the notional philosophical system where their original active life was supplanted by a logical process. In the notional and logical process, the historical, presentational, and personal dimensions all disappeared. So, the transform from the substantialism of traditional philosophy to existentialism should be regard as the philosophical form transform from traditional ontological and epistemological philosophy to the contemporary philosophy of existence.

The existential turn of contemporary philosophy has got into a crisis expressed by postmodern relativism and nihilism. Generally, relativism and nihilism is a sprite symptom that occurred in western history and showed a historical transition. Now, in the global age, the whole human culture has become tainted by postmodern rela-

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tivism and nihilism to some degree. But first we should attribute the symptom to contemporary western culture and philosophy. The persistence of postmodern relativism and nihilism reflect a difficult problem of contemporary philosophy and culture, and indicate why western philosophy and culture got into a crisis, namely, because western culture can't get rid of the inner history for western-ocentrism. From nationality, locality and territoriality to real humanity both western and eastern philosophy in face the same task. The deep challenge of existential turn is to interpret the contemporary turn in cultural tradition..

So the crisis of the western existential turn has opened a way towards eastern culture and philosophy, The existential turn of the whole human being should be referred to western existentialism, but it should be limited in the west. In a sense, the deconstructive work of postmodern philosophy is a reaction of western-ocentrism. The heritage of reaction is no other than the multiformity of human cultures. We know that multiformity is by not constructed theoretically, but is a task worked out in action. So the existential turn and culture transform of whole human being should include an eastern dimension. In later Heidegger there is an appeal to eastern philosophy, especially to Daoism, but this kind of work is not taken up by western philosophers, but mainly by eastern philosophers. Yet for most of eastern philosophical traditions, the way seems too difficult. Here we can consult Karl Marx, especially, his philosophy of practice.

§ 4. Practice Existential Ontology: One Attempt at Theory

The existential turn is deeply connected with Marx deeply. To regard existentialism as the beginning of the existential turn is to consider only the present turn and its intensified non-rational aim. In deed, in a broader social and cultural background, it would be ascertained that the real beginning of the existential turn is Marx. But, first, the early significance of Marx for contemporary existentialism had been neglected by modern thought. Though some modern philosophers connected their thought with Marx, but Marx was regarded only as a secondary figure. Secondly, the deep affection of Marx in today's philosophy is being covered, not only by ideology, but also by academic thought. The dialogue between Marxism philosophy of practice and contemporary western philosophy has not developed. The dialogue is not only critical, but also constructive for it worthy help to get rid of relativism and nihilism of contemporary thoughts.

In promoting the reform of contemporary philosophy, Marx's philosophy of practice includes a turn of ontology that is deeply connected with the transform of contemporary philosophy. On the one hand, the transcendental, substantial and abstract ontology is also the target that Marx's philosophy of practice wants to criticize and transcend. Indeed, criticize and abandon the ontological structure of the old philosophy is the key task of Marx's philosophy of practice.