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马克思主义美学

Research on Marxist Aesthetics

研究

Research

on

Marxist

Aesthetics

第12卷 | 第1期



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卷首语

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卷首语

又是一个新的年头。从这一期开始，我们打算按专题组织相应的稿件，从不同的角度把研究推向深入。这一期的主要内容是“英国马克思主义”，包括发展趋势的分析，主要理论问题的讨论，等等。

近年来，随着“文化研究”在国内学术界的发展，英国马克思主义，包括文论、美学和其他相关方面都引起了学术界的广泛兴趣。这一期我们刊发了两个英国马克思主义理论家分别从哲学和文学史研究等不同的领域就马克思主义的当代发展问题与王杰和徐方赋的两个学术访谈。与上一期刊发的特里·伊格尔顿在访谈中发表的看法不同，伦敦大学国王学院的阿列克斯·克里尼克斯教授和曼彻斯特大学的迈克·桑德斯博士对马克思主义发展的现状和前景持更乐观的态度。阿列克斯·克里尼克斯在题为《马克思主义正在经历知识上的复兴》的访谈中，介绍了一年一度在伦敦举办的“马克思主义者大会”以及今年大会的情况，讨论了当代马克思主义发展的一系列主要问题，特别是他关于工人运动前景的分析以及近年来出现的关于马克思主义与宗教关系的讨论都值得国内学术界重视。《新自由主义世界中的大学》是克里尼克斯在2006年出版的一本小册子，虽然篇幅有点儿长，但他从高等教育发展的角度对新自由主义的批评无疑是很重要的，本刊特邀曼彻斯特大学的周宏芬博士译出，以飨读者。

迈克·桑德斯是研究英国宪章运动时期文学的专家，他在《当代马克思主

义的问题》的访谈中从历史与当代现实的比较中讨论了许多重要的问题：英国18世纪的宪章运动时期美学问题的突显，以及宪章运动作为一种非马克思主义的反对资本主义的运动，与当代社会和当代马克思主义的问题存在着很大的相似性。工人阶级诗歌创作在宪章运动期间的繁荣，说明了美学与政治之间的某种重要联系，这种联系在某种历史条件下是积极的。此外，迈克·桑德斯的论文《证词的价值》也值得一读。特里·伊格尔顿的《耶稣：一个期待完美世界的革命者》是他为《圣经·新约》写的导言。这本书是西方左翼学者出版的一套经典著作重新解读丛书中的一本，与其他学者对《共产党宣言》、《国家与革命》、《实践论》和《矛盾论》的重新解读不同，特里·伊格尔顿选择《新约》来重新解读，反映了他近期思想中的某种变化，伊格尔顿似乎在目前这种社会和文化条件下努力寻找坚持社会主义革命的更为内在的原因。

澳大利亚昆士兰科技大学的贾斯汀·奥康纳的论文《摩登上海：创意经济与创意之城》针对西方学者认为在中国还没有充分的启蒙理论框架的条件下不可能发展创意经济的观点提出了讨论。在通过对西方政治、经济、文化制度的比较研究之后，结合上海创意产业的发展经验，作者认为，中国完全可以走自己独特的后现代发展道路，形成其独特的知识经济和创意产业的发展模式。相信他们的研究会引起许多学者的兴趣。剑桥大学前社会学系主任约翰·B. 汤普森的《意识形态与现代文化》在中国有广泛影响，近年来他转向新媒介研究，《媒介新视界》是他的一篇重要的论文。本刊将在下一期刊发他的一个学术访谈。

在中国学者的研究方面，段吉方的《审美幻象与审美意识形态——20世纪英国马克思主义美学的基本问题与理论实践》对英国20世纪马克思主义美学的基本问题和理论特点作出了自己的分析和论述，值得读者注意。贾洁的《论特里·伊格尔顿的爱尔兰文化研究——去殖民化民族主义对“形式的政治”的寻求》是一篇有价值的论文，介绍和研究了伊格尔顿很著名的爱尔兰文化研究。伊格尔顿爱尔兰文化研究的理论意义以及与中国现当代文学的比较研究是一个有意思的话题，本刊欢迎更多的研究和讨论。

2008年是改革开放30周年，也是全国马列文论研究会成立30周年，吴元迈会长的学术访谈《“把主要精力放在关注现实问题上”》回顾了全国马列文论研究与改革开放30年来的密切关系，对于在当代条件下怎样研究马克思文学理论和美学提出了自己的见解和意见，值得一读。在这一期中的“审美人类学和艺术人类学研究”栏目中我们刊发了两篇论文和两篇译文。王大桥博士的论文对文学人类学研究中的多重证据法作了深入的分析 and 评论，对于怎样进一步推动文学人类学研究发表了自己的意见，值得一读。多年来本刊一直积极推动审美人类学的讨论，我们认为这是马克思主义美学研究本土化和现代化的重要方面，就目前而言，研究水准还有待进一步提高，我们期待更多的学者参与到

讨论中来。

在我们编完这一期的时候，以色列军队正对加沙地带进行大规模的战争，造成了极大的人道主义灾难，席卷全球的金融危机仍然在继续……的确，现实对理论提出了新的挑战。马克思主义美学应该发出自己的声音，中国的学者应该发出自己的声音，促使世界更加美好。

《马克思主义美学研究》编辑部

2009年1月24日

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“Marxism is Experiencing Beginnings of An Intellectual Recovery”

—An Interview with Professor Alex Callinicos

■ Xu Fangfu* & Wang Jie**

(*Foreign Languages Department, China University of Petroleum, Beijing 102249, China; Institute for Advanced Studies in Humanities & Social Sciences, Nanjing University 210093, China*)

Time: July 22, 2008

Place: King's College London, Strand, London, United Kingdom

Xu Fangfu (Xu for short hereafter): Good afternoon, Professor Callinicos. We are terribly sorry for being late because of the complicated traffic in London.

Alex Callinicos (Callinicos for short hereafter): That's OK. I know you've got a very tight schedule today.

Xu: Shall we begin with the issue of translating your Universities in a Neoliberal World? As we mentioned at our last meeting, Professor Wang wants to publish a Chinese version of this article in his journal *Research on Marxist*

* Xu Fangfu (徐方赋) is professor of translation and intercultural studies at the China University of Petroleum.

** Wang Jie (王杰) is professor of literary theory and aesthetics at the Nanjing University. His major academic interests include Western Marxist literary criticism and aesthetics.

Aesthetics. I'm happy to say now that the translator has contacted the publisher and got the permission for translating it.

Callinicos: That's good.

Wang Jie (Wang for short hereafter): I'm very happy that we two both attended the 2008 Marxism Festival. Could you please give some comments on the form and features of the event this year?

Callinicos: Perhaps I should explain that it has been running every year since 1977. So it has a history of over 30 years by now. And it's organized by the Socialist Workers Party (SWP). But over the years it's become an increasingly large event, and one which is not just exclusively for the SWP, but for the radical and Marxist left, not just in Britain, but internationally as well. I think the distinguishing features this year were probably its size, nearly four thousand people, which is not quite a record, but is very high, and the number of young people, that is, a very high participation of youth, which is obviously very important for Marxism to renew itself. They are the most two important features of this year's event. And thirdly, it's also a high quality of intellectual discussion.

Wang: Yeah. I have also noticed the very large scale of it and am greatly impressed with it. Such a big event may need a lot of fund. How do you collect it?

Callinicos: Well, with a lot of difficulty. Yes, it is expensive. But it's financed mainly by the tickets people pay. The SWP subsidizes it a bit, but it's mainly a self-financing organization. It can sustain itself. It's getting more difficult because everything is getting more expensive, but also universities, because they use university premises and universities are more and more under pressure to make money because of neo-liberalism. That's a problem. But in general it works well.

Wang: I pay a lot of tribute to the British working class people. But at the same time, I notice that there are not many young people coming to this event.

Callinicos: I don't agree. There are actually a lot of young people present at all kinds of activities. I can't remember how many university students come, something like 1,500, so it's quite a big proportion. It depends on the meetings you went to.

Xu: So you're optimistic.

Callinicos: Yeah. Very optimistic.

Wang: In China, there are not many young people who are interested in Marxism these days. In Manchester, we interviewed Professor Eagleton, he said that Marxism is experiencing a serious downturn now. And things are similar in China. Do you think this kind of downturn will go up again?

Callinicos: Well, I think that it's very hard to compare, because in China Marxism is associated with the ruling party and has held power for a long time. You know better than me all the changes that China has experienced during that period. So the fate, the profile of Marxism in China will be very heavily dependent upon those factors. In Britain, like in the rest of Western Europe, Marxism is an oppositional ideology associated historically with the leftwing of the working class movement. It enjoyed a big intellectual and generational renewal at the end of the 1960s, in particular with student and worker's movements at the time. And as those movements retreated, so there was a retreat in the influence of Marxism, which was then reinforced by the collapse of the Soviet Union, which, in terms of the official, the mainstream media and academic establishments themselves, was seen as refuting Marxism. What we've seen in the last ten years, I would say, is a revival of political radicalism, particularly associated with the anti-globalization movement and the anti-war movement, which is very critical of capitalism, but isn't automatically Marxist. Because of the break associated particularly with the collapse of the Soviet Union, to be an anti-capitalist is no longer automatically to be a Marxist, at least in the West. What that means is, it's not just a bad situation, it means that if you're a Marxist, you have to show to the new generations that your idea is relevant. That's OK. I think if we're talking about the recession of Marxism, that doesn't fit the academy in Britain. So in disciplines like politics and international relations, which I'm involved in, there are a whole number of young scholars, Ph. D students, young academics, who consider themselves as Marxists, and do Marxist research, and that's very important.

Xu: Just now we had a talk with Professor Lash^① at Goldsmiths, and in

^① Scott Lash is Director for the Centre for Cultural Studies and Professor of Sociology at Goldsmiths College, University of London.

Manchester we interviewed Professor Eagleton. They mentioned two terms which I am not very clear. One is post-Marxism, and Professor Lash mentioned Neo-Marxism. Are they the same thing or are they different?

Callinicos: They're different. Probably by Neo-Marxism, Scott means a kind of what we have called Western Marxism, the Frankfurt School, the form of Marxism that developed after the Second World War, mainly in the North and usually at some distance from individual communist parties. Post-Marxism is a phenomenon of what I was just talking about, the recession of Marxism, as you had a kind of collapse of confidence in Marxist ideas, broadly in the working class movement, the idea of revolution. In the 1970s and 1980s, you had a number of intellectuals who came from a Marxist background, and who defined themselves as post-Marxists. You know, they've gone beyond Marxism, but they still, in some sense, saw Marxism as an important reference point. The people who I think first used the term were Ernesto Laclau and Chantalle Mouffe in a very influential book called *Hegemony and Socialist Strategy* that was published in 1985. But then there were a number of other people I would associate with that, the French philosopher Alain Badiou, would be another case.

Wang: Just now we talked about the recession of Marxism and the working class movements. But what about Marxist criticism in Britain and in the world? How do you look at its future?

Callinicos: That's a big question. First of all, as I have already said, I think that Marxism is experiencing beginnings of an intellectual recovery. And to some extent, I think that's true of the working class movement as well. I mean in Britain we suffered a very severe defeat in the mid-1980s with the miners' strike. But there are now quite a lot of strikes in Britain. And in France, since the big public sector's strike in 1995 we've seen quite a much more combative response to neo-liberalism and so on. So as you know, things went down, but I think at least they're beginning to recover although that may be a long process. In terms of Marxist criticism, I think if you're talking about literary theory and aesthetics and so on, please bear in mind I'm a philosopher, not a critic. And really someone like Terry Eagleton will be much better qualified to comment on it. But I think that Marxist criticism in this country was enormously innovative, particularly the role that Raymond Williams played. He didn't simply develop a variant of Marxist approach in literary studies. He helped to invent cultural

studies as a discipline. I mean the whole idea of cultural materialism stems from his work. And there are other people being very influential, like Stuart Hall and Terry Eagleton himself. I think the problem was that this was a very innovative group of intellectuals, who broke down a barrier that opened up literary and cultural studies, not just in Britain, but in the English-speaking world, to their reception of all sorts of new ideas, of which the most important was French post-structuralism, Derrida, Deleuze, Foucault, so on and so forth. And the effects of that, against the kind of political background of a retreat of the left in the 1970s and 1980s, were to help the rise of postmodernism. But you have some very prestigious Marxist figures, particularly Eagleton, Williams till his death in 1998, Frederic Jameson in the United States. But these giants don't represent lots of new scholars who are carrying on what they are doing. It'll be interesting to see whether or not there is a revival of Marxism in the academy that is reflected in more Marxist working on culture. Very important in this respect is David Harvey, whose work, as a radical geographer, spans in a way of Marxist political economy and cultural studies. And Harvey has produced a whole school of younger scholars very much influenced by him. And what some of them do has significance for culture studies.

Xu: As you've just mentioned, in China the ruling party is still holding onto Marxism, and the Chinese Communist Party also claims that we are doing socialism with Chinese characteristics. But Western scholars prefer to say we are doing capitalism with Chinese characteristics. How do you comment on this?

Callinicos: I agree with those who say what is happening in China is a form of capitalism on a very spectacular scale. Clearly, what's happening in China is of historic importance. Having spent time in Britain, you've seen the extent to which kind of comment it is and so on, focused on the rise of China. So it is important to have a more critical perspective about it, because commentary is often very superficial. But clearly China is rising politically and economically. While there are some Western scholars, I mean probably the most important is Giovanni Arrighy, who think that what China is doing represents a form of non-capitalist development, I don't find this plausible. It seems to me what's happening in China is like what happened in Britain in the 19th century, just on a much, much huger scale. You know, the primitive accumulation of capital, movement of peasants, so on and so forth on a gigantic scale, but also the development of straight forward industrial capitalism. But I think it's an event

of enormous importance for capitalism. This has already begun in Japan and South Korea, but now we see definitively that capitalism is no longer a Western, European phenomenon, it's becoming a world phenomenon.

Xu: The Soviet Union collapsed about 20 years ago, and you think what China is doing is a kind of capitalism. Then, do you think there will be socialism built in the near future in any country?

Callinicos: Well, in one sense, I have a very unfashionable view that socialism depends upon, as Marx argued in his *German Ideology*, on the development of productive forces on a world scale. I think that many of the problems that the socialist experiments suffered both in the Soviet Union and in China were, at least in terms of ideology, their attempts to build socialism on a national scale. And the Marxist point in *German Ideology* was that the danger, with pursuing that kind of strategy, is that without the resources that capitalism makes available on a world scale, all that is likely to happen is to reproduce, sometimes very acutely, the contradictions, exploitation and so on and so forth, of capitalist society. So from that perspective the development of an increasingly globalized capitalism is very important because it creates a much bigger working class. Manchester where you're staying is where industrial revolution started, but the industrial revolution has now migrated to places like China. The interesting question is what are all these new proletarians going to do. It's really on that that the question of a new socialist development depends.

Xu: And is it possible for developed countries like the UK and the US to go to socialism first naturally, or will there be some violent revolution toward socialism?

Callinicos: Well, I don't think it's on the whole a helpful argument to discuss which country will become socialist first because what the experience of places like Russia and China shows that often societies that are particularly vulnerable in part because of their very underdevelopment may first lead to popular revolutions and so on. I don't think that the idea that socialism will first happen in advanced countries or what used to be the advanced countries is particularly helpful. I think the extent to which revolution is violent depends on what capitalists do—on how strongly they fight to defend their privileges. There's no necessity for violence if the capitalists are prepared to accept socialism.