

马克思主义与未来

Marxism and The Future

第三届中英马克思主义美学
双边论坛论文集

The Third Sino-British Bilateral Forum
on Marxist Aesthetics



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序 言

王 杰

公元 1516 年，在资本主义和现代化运动还仅仅有一些微小的因素和症候的时代，英国学者和社会主义者就出版了影响深远的《乌托邦》，它至今将近 500 年了。英国的社会主义思想后来成为马克思主义最重要的思想来源之一。追求一个符合人性的理想社会的愿望和设想，是所有文明都具有的，这与人性有关；另一方面，以对现实的深刻批评为基础，不满足于既有的现实，对一种更美好、更理想、更符合人性的社会的强烈情感驱动，在学术上称为“乌托邦冲动”的现象，却是工业化文明和现代化过程的一个伴生现象，也是工业文明和现代化过程的最重要的文化内驱动力。马克思主义的伟大贡献不在于指出这种现象的存在，而在于将这种现象的解释置于科学的理论——历史唯物主义的基础之上。

工业文明是建立在技术不断进步的基础上的，当技术成为一种技术至上主义，技术可以操纵和控制一切的时候，技术事实上就走向了人性的反面。在这种状况下，出现了反社会乌托邦的著作和思潮，人类的未来似乎不再美好，除了物质享受的高度发达以外，人类社会似乎正向着非人性和反人性的方向发展，因此，悲观主义的疑云一直在 20 世纪弥漫，在哲学、文学、艺术和社会科学研究的许多领域都有所体现。2012 年 4 月，第二届中英马克思主义美学双边论坛在英国曼城的“工人阶级图书馆”落下帷幕，我与大卫·奥德尔森、麦克·桑德斯、罗伯特·斯宾塞、马海丽四人在曼城运河边上的一个餐馆里讨论下一届年会的主题，大家一致认为，美国和欧洲的经济危机还将持续，对现实和未来的思考应该重新提上议事日程，因此大家决定将 2013 年论坛的主题确定为“马克思主义与未来”。在当代社会不管欧洲、美洲还是亚洲，“未来”不再是一个清晰和明朗的概念，新自由主义所带来的社会严重不公平，生态危机急剧恶化，

文化的批评性被市场经济严重腐蚀，社会伦理价值失范，等等，都需要我们正视现实的问题，勇敢地探讨其中的一系列重大理论问题，以便为社会的发展提供新的方向和动力。

论坛得到了国内外的广泛响应，15个国家与地区的100余名代表出席了会议，会议共收到81篇论文，围绕着“社会理想的文学艺术表达及其意义”、“‘真实’的美学和社会意义”、“当代悲剧观念与马克思主义的解释”、“审美资本主义批评”、“马克思主义与当代大学教育改革”等议题发表了论文并展开了热烈的讨论。会议被《外国文学研究》、《文艺报》、《探索与争鸣》、《社会科学报》、《文艺理论与批评》等十余家媒体作了报道，国际美学学会网站、俄罗斯 *TFERRA HUMANA* 杂志、韩国《21世纪马克思主义》(*Marxist 21*)杂志也发表了会议综述。收录在这本文集中的，只是会议论文的一部分。在我看来，未来不是简单的“梦想”，不是物质生活水平的简单提高，未来也不惟是革命的激情和直接的“乌托邦冲动”的对象化，未来建立在技术进步的基础上，但技术进步不等于未来，未来是生态文明的时代，但也不仅仅是实现人与自然的协调统一。未来还涉及社会的合理、公正，涉及人的自由和解放，涉及符合于人性的生活。未来不是幻想而是可以达到的现实。在当今人文学科和社会科学中关于“未来”的思考林林总总，在这里我们发出马克思主义者的声音，希望激发出更多的“回声”，鼓舞那些善良和古道热肠的人们直面现实，并努力使它更加美好。

2013年10月20日

于上海交通大学美学与文化理论研究所

Preface

Wang Jie

In the year of 1516, the age when the feeble factor and symptom of capitalism and movement of modernization merely emerged, British scholars and socialists published the profoundly influenced masterpiece *Utopia*, which happened 500 years ago. British Socialism Ideology developed, in the sequel, as one of the most important thoughts of Marxism. The desire and presumption of a more ideal society, which is in accordance with humanism, inhere in every civilization, and it is related with the human nature. On the other hand, based on the profound critique of social reality, the disaffection to the existent real-life and the intense motional drive of a better, more ideal and more humanistic society, academically, can be named as the associated phenomenon of “Utopia Impulsion”, which is the symbiosis of Industrialization and Modernization, and also as the most significant impetus of Industrialization and Modernization. The great contribution of Marxism not lied in indicating the existence of this phenomenon, but lied in placing the explanation of this phenomenon on the scientific theory: a theory based on the historical Materialism.

Industrial civilization is established on the foundation of the unceasing progress of technology. While the technology proves to be Technolatrialism and could control or dominate everything, technology, actually, heads to the opposition of humanity. Under this circumstance, writings and thoughts of anti-social Utopia arose and showed there was no more goodness of human future. Except for the high development of material enjoyment, the human society seemed as if on the way of non-humanity or anti-humanity, hence, a haze of doubts and suspicions of pessimism permeated over through the entire twentieth Century and was embodied in various fields, such as the

fields of Philosophy, Literature and Art.

In April of 2012, The Second Sino-British Bilateral Forum on Marxist Aesthetics lowered its curtain in the “Working Class Library” in Manchester of England. After the forum, David Alderson, Mike Sanders, Robert Spencer, Haili Ma and I sat in a restaurant near the Manchester Canal and discussed the theme for the next year’s forum. We agreed, without dissidence, that the economic crisis in America and Europe would definitely continue, hence the deep consideration for the reality and the future should be put into agenda. Therefore, we decided to make “Marxism and the Future” as the theme of the coming 2013 year’s forum. In the contemporary society, whether it is in Europe, in America or in Asia, the “future” is no longer a clear or familiar conception. The severe social inequity influenced by the Neo-liberalism, sharply-exacerbated ecological crisis, the acute depravation of critical reflections on culture brought by market-oriented economy, and the value of anomie of social ethics are all the realistic problems needed to be faced squarely. We must probe into these significant theoretical issues and try to find the new orientation and impetus of the social development.

The Forum was responded by not only domestic but also international scholars and more than one hundred delegates from 10 countries and regions attended in. The conference established the following topics such as “The Ideal Literature for Society”, “Expression and Significance of Art”, “Aesthetic and Social Content of Reality”, “The Contemporary Conception of Tragedy and its Marxist Annotation”, “Aesthetic Criticism to Capitalism”, “Marxism and the Contemporary Educational Revolution in Universities”, etc. The participants addressed their thesis, which was followed with enthusiastic discussion. More than ten media organization, such as *Foreign Literature Studies*, *Journal of Literature and Art*, *Exploration and Free Views*, *Social Sciences Weekly*, *Theory and Criticism of Literature and Art*, thoroughly reported this Forum, and the synthetic surveys published on the International Aesthetic Website, Russian academy journal *TFERRA HUMANA* and even Korean academic journal *Marxist 21*. Those treatises in this anthology are merely a portion presented during the Forum.

In my opinion, future is neither a simple dream nor a straightforward promotion of material subsistence. Future is neither the revolutionary passion nor the direct objectification of “Utopia Impulsion”. It is admitted that the progress of technology is

the partial basis for the stabilizations of “future”, however, the progress of technology is not equivalent to the “future”. The authentic future should be an age of ecological civilization; however, it is not only the achievement of harmony between human and nature. The future also involved the social fairness, justice, freedom, liberation of human, and, to sum up, a type of life in accordance with human nature. The future is not an illusion, but a reality which can be reached through unremitting endeavor. In the context of the contemporary disciplines of humanities or society, the thoughts of “future” varies and here we dispatch the voice of Marxism and expect to stimulate more “echoes”, for the purpose of heartening those who are well-disposed and sympathetic and make our every efforts to create a better “future”.

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Socialist Humanism after Structuralism and Poststructuralism: The Case For A Renewal

Kevin B. Anderson

(University of California-Santa Barbara)

Abstract: Socialist Humanism after Structuralism and Poststructuralism will provide a renewal of the criticism to the global capitalism and it orients a refreshed free society where males and females wield their rights to self-determination in a way of social and individual as well. Jean-Paul Sartre, Erich Fromm and Eastern Europe Marxist Humanists offered considerable viewpoints on universal liberation and the Socialist Humanism also needs especially close attention, such as the thoughts of Raya Dunayevskaya, Frantz Fanon and Karel Kosik, for their humanism allowed universal value specialized. Simultaneously, some certain understandings of Poststructuralist Social critics needs critical application on Marxist Humanism in the 21th century, on matter in the fields of languages, prison, cultural heritage of imperialism and social gender or sexual orientation.

The Present Moment Exemplified: Bourdieu's Attack on Sartre

Since the 1970s, other forms of critical philosophy have largely displaced existential or Marxist forms of humanism. While radical thought has not for the most part returned to pre-1945 scientific rationalism, structuralist and post-structuralist theories that attack humanism and subjectivity as well as Hegel have become dominant among critical philosophers and social theorists. To illustrate the pervasiveness of these trends, consider the 1972 attack on Sartre by the sociologist Pierre Bourdieu, a thinker with only loose affinities to structuralism. Bourdieu's point of attack was a passage in