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前 言

由北京师范大学价值与文化研究中心和美国过程研究中心共同举办的“价值哲学与过程哲学国际学术研讨会”，于2002年6月17日至20在北京举行。这次会议的主题是，研讨价值哲学与过程哲学的重大课题，探讨怀特海过程哲学与中国文化的关系，以及二者对人类文明的发展可能做出的贡献。大会中方主席为北京师范大学价值与文化研究中心主任袁贵仁教授和常务副主任韩震教授，大会外方主席为美国过程研究中心创会主任小约翰·科布(John B. Cobb Jr.)博士和执行主任大卫·格里芬(David Ray Griffin)教授。来自美国、加拿大、法国、澳大利亚、比利时、奥地利、日本、韩国、印度等国以及中国大陆和港澳台地区的160多位中外专家学者参加了会议，会议共收到论文百余篇。会议期间，小约翰·科布博士、韩震教授、大卫·格里芬教授、费劳德先生、赵敦华教授、冯平教授、欧阳康教授等先后作了大会主题报告。会议的议题涵盖了马克思主义哲学、价值哲学、过程哲学、中国传统文化、后现代主义、全球化、科学、教育、生态环境、企业管理等多方面的内容。

为了深化和拓展会议相关问题的研究，我们从中挑选了70余篇有代表性的论文，分价值哲学、过程哲学、社会发展、东西方文化四部分加以整理出版。同时为了中外学者交流和研

究的方便 ,除了国外学者的论文一律采用英文形式之外 ,部分中国学者的论文也采用了英文形式。

由于文章论题广泛 ,各位专家学者也有着不同的知识背景和专业爱好 ,加之编者水平所限 ,文章在选排和编辑上难免存在不妥之处 ,敬请广大读者批评指正。

北京师范大学价值与文化研究中心

2003 年 10 月

Preface

The conference “Whitehead and China in the New Millennium” ,co-sponsored by the Center for Studies of Values & Culture of Beijing Normal University and the Center for Process Studies of the United States ,was held in Beijing Normal University of China on 17th June 2002. The conference mainly discussed such issues as values philosophy ,process thought ,the relationship between Whiteheadian philosophy and Chinese traditional culture ,as well as their contributions to human civilization thereof. Yuan Guiren ,Director of Center for Studies of Values & Culture ,Han Zhen ,Executive Director of the Center ,and Dr. John B. Cobb Jr. ,Professor David Ray Griffin from the Center for Process Studies of the United States co-chaired the conference. About 160 experts and scholars from the United States ,Canada ,France ,Australia ,Belgium ,Austria ,Japan ,Korea ,India ,Taiwan ,Hong Kong ,Macao and the mainland of China attended the meeting. During the conference ,Dr. John B. Cobb Jr. , Professor Han Zhen ,Professor David Ray Griffin , Mr. Ronald P. Phipps ,Professor Zhao Dunhua(Peking University) , Professor Feng Ping (Fudan University) , Professor Ouyang Kang (Huazhong University of Science & Technolo-

gy) ,delivered speeches. The theses of the conference are very comprehensive ,including Marxist philosophy ,values philosophy ,process thought ,Chinese traditional culture ,postmodernism ,globalization ,science ,education ,ecological environment and enterprise management ,etc. .

To push forward the relevant studies ,we select more than 70 articles among 100 papers subscribed to the conference and edited them into this book. The whole book consists of four aspects as follows :values philosophy ,process thought ,social development ,East and West. For the conveniences of exchange , the articles by foreign scholars and those by some Chinese scholars are published in English.

In view of the wide topics and different knowledge backgrounds and interests shared by scholars ,we editors may have made some inevitable mistakes during selecting and editing. Any critic remarks will be appreciated.

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第一编

价值哲学(Values Philosophy)

The Value of Adventures : One Understanding of Whitehead

Han Zhen

(Center for Studies of Values & Culture of Beijing Normal University China)

According to A. N. Whitehead (1861—1974), the universe is an infinite, open, dynamic and becoming process, full of diversity, creativity and life. This is particularly so in the case of human society. In essence, human civilization is a creative process with most abundant potentiality.

I . Is Adventurousness Necessary or Not ?

To this question, Whitehead's answer is in the affirmative. Both individual growth and social development require creativity and change, which are essentially adventures. So, adventure is inherent in human life and civilization.

As to individuals, "each individual embodies an adventure of existence. The art of life is the guidance of this adventure."^① Everyone inevitably experiences some valuable adventures in his life. It is these adventures that accelerate his growth. The most adventurous people tend to achieve much more than others. With respect to the whole human society, the development of civilization necessitates diversity and constant changes of its forms. Change and innovation are of first importance to the culture. Change means altering the previously familiar forms, while innovation means venturing into the unknown field whose future can't be predicated. On this account, in his famous *Adventures of Ideas*, Whitehead writes, "adventure belongs to the

^① A. N. Whitehead, *The Aims of Education & other Essays*, The Macmillan Company, New York, 1929, p.61.

essence of civilization. "① Whitehead has exactly grasped the character of human civilization , i. e. , without healthy adventure , there would be no human evolution and social progress.

A living civilization requires learning , but it lies beyond it. Inheritance is necessary , but not sufficient for the civilization. Only after human beings ventured into the plain from the woods could they produce a completely new civilization. Human beings venturing to move about from one land to another may account for the diversity of culture. We can say that all the achievements in the past can be largely attributed to the adventurousness. To a large extent , history was created by those adventurous people.

Without adventures , there would be no happening ; without happening , there would be no future ; without future , there would be no new things. The value of adventures lies in its leading to happening , while the value of happening lies in its possibility of opening the future and of stimulating creativity. For Whitehead , the historical progress is embodied in new models being introduced into conceptual experiences to get a different transcendental perspective. Only after we gain a new perspective transcending reality can we enable ourselves to merge into the creative historical process. Hence , in our life , we shouldn't blindly imitate , but give free rein to our imagination and creativity , constantly stepping into the unknown field. Physical wandering is still important , but greater still is the power of man's spiritual adventures. New adventures as in thought , fresh experiences as in emotion and diversification as in the aesthetic experiences can arouse one's enthusiasm and creativity.

Nowadays , everyone will agree that science and technology is the first productive force. In essence , science and technology are just spiritual adventures. Whitehead writes :

Modern science has imposed on humanity the necessity for wandering. Its progressive thought and its progressive technology make the transition through time , from generation to generation , a true migration into uncharted seas of adventure. The very benefit of wandering is

① A. N. Whitehead , *Adventures of Ideas* , Cambridge : Cambridge University Press , 1947 , p. 380.

that it is dangerous and needs skills to avert evils. We must expect , therefore , that future will disclose dangers. It is the business of the future to be dangerous ; and it is among the merits of science that it equips the future for its duties. ①

Science and technology themselves are adventures , because they seek to probe the secrets of the universe and change the framework of the objective world. Science is liable to produce dangers which human beings have to face. It is science and technology that lead us to a situation where there are so many dangers that we must always keep vigilant.

Education also requires adventurousness. Just as Whitehead says , education is discipline for the adventure of life ; research is intellectual adventure. The successful education should aim at making the youth experience fun in adventure and exploration. The key task of all kinds of education is to vitalize the knowledge. So , schools , especially “universities should be homes of adventure shared in common by young and old.”^② Today , education is exceedingly important because education , in which “adventure of action met the adventure of thought” ,^③ can greatly promote the social prosperity and progress.

Metaphysics is a spiritual adventure as well. “Apart from metaphysical presupposition there can be no civilization.”^④ Metaphysical understanding can guide one’s imagination and provide basis for one’s thought and action. Metaphysics is a kind of spiritual innovation. Every time metaphysics ventures , it ends the past discoveries and calls the future adventures. According to Whitehead , one shouldn’t be fettered by his ideal. Ideals , like flowing water , keep moving on and on without even momentary stop , though it is usually taken for granted that ideals are timeless. We must constantly promote our ideals. An ideal is actually a wish to innovate , while innova-

① A. N. Whitehead , *Science and the Modern World* , Cambridge :Cambridge University Press ,1930 ,pp. 258-259.

② A. N. Whitehead , *The Aims of Education & Other Essays* , The Macmillan Company , New York , 1929 , p.147.

③ Ibid , p.143.

④ A. N. Whitehead , *Adventures of Ideas* , Cambridge :Cambridge University Press , 1947 , p. 164.

tion means adventure. From the historical point of view , all the great innovations exclusively begin with the metaphysical adventures. Only through spiritual adventures can we fully develop our imagination and see into the more valuable goal and future.

II . How to Maintain the Adventurousness

Since adventurousness is the source of civilization , it is evidently important to maintain it. Now , how to retain the impulses to venture instead of being conservative ?

To keep adventurous , first of all , one shouldn't be steeped in the past success. In other words , real success requires innovation. Even if an innovation fails , it is still much better than following the old routine.

In the natural world , evolution is incarnated in the rupture and transformation of the order. The essence of life is embodied in the failure of the present order. The evolution of life is an adventure , in which the forms of life unceasingly change. It is by means of adventure that life gains the possibility of developing in the future.

In the human society , change and innovation are even more important and necessary. Anything , including so-called perfect thing , can't bear the dull repetition , which will turn everything magnificent into lifeless customs. Following the beaten track will blunt the function of systems. Submitting to the convention will erode one's creativity. If adventurousness is suppressed by the conventional rules and orthodox views , imagination and creativity may be forfeited , and thereby society loses vigor. With regard to the literature , Whitehead writes , "in its day , the literature of the past was an adventure ,"^① because it needs to break through the original norms. Dull imitation will greatly decrease the attraction of an art work. As to love , it is necessary for the lovers to frequently add fresh content to keep love alive. Even the morals require unceasing ; otherwise they will degenerate into mechanical and boring regulations. To state it in Whiteheadian words , "moral consists in the aim at the ideal. .

^① A. N. Whitehead , *Adventures of Ideas* , Cambridge : Cambridge University Press , 1947 , p. 360.

stagnation is the deadly foe of morality. "① Stagnant morals may hinder or even disintegrate a civilization.

If there is no adventurousness or impulse to innovate , the civilization will lose its vigor. In a society lacking in creativity , as Whitehead writes , " there remains the show of civilization , without any of its realities. "② A society deficient in adventurousness , like a corpse without soul , will lack intelligence of a sound civilization , though it has the appearance of the civilization.

In order to keep the civilization alive , we should venture into as many fields as possible instead of seeking safety in closed castles. The tortoise has lost motive to evolve because of its hard shells ; in some areas , deer have become weak after the wolves were annihilated. In ancient China , for another example , the Great Wall had been built to resist the northern tribes , but it proved wrong to get security in this way. The nomadic tribes had constantly swarmed into the inland across the Great Wall.

It was the great ideal to pursue perfection that had roused and pushed forward the Hellene , who created distinctive and perfect way of life , form of art and mode of thought. However , after the Hellene achieved the perfections , their inspirations started to wither away. Exploration and creativity were displaced by conservation and repetition. As a result , they finally lost their leading role in the world history. Just as Whitehead expresses such phenomenon , " without adventure civilization is in full decay. "③

In *Science and Modern World* , Whitehead mentioned the situation in the 19th century : the dull atmosphere of middle class dominated the whole society , and people " placed an excessive value upon placidity of existence. They refused to face the necessities for intellectual reform imposed by the new industrial system , and they are now refusing to face the necessities for intellectual reform imposed by new knowledge. "④

① A. N. Whitehead , *Adventures of Ideas* , Cambridge : Cambridge University Press , 1947 , p. 346.

② Ibid , p. 359.

③ Ibid , p. 360.

④ A. N. Whitehead , *Science and the Modern World* , Cambridge : Cambridge University Press , 1930 , p. 259.

This situation was far from a prosperous civilization , but a stagnant one. Eventually , the placidity was broken by the First World War. In Whiteheadian opinion , though “there is a degree of instability which is inconsistent with civilization. But , on the whole , the great ages have been unstable ages. ”^① The key point here is that the civilization will by no means led by the uncontrollable destructive power , but by sound adventures.

Secondly , in order to retain adventurousness , we ought to tolerate or even create diversification. We shouldn't persistently aim at purity and unity , which are as dull as ditch water and will lead to standstill. In fact , only in diversification can a person keep his thought active.

Diversity can cause curiosity , which in turn rouses thought. As Whitehead says , “A diversification among human communities is essential for the provision of incentive and material for the Odyssey of the human spirit. ”^② The multiplicity of culture is not the obstacle of civilization , but the prerequisite of its development.

For the sake of keeping diversification , we must learn to admit imperfections. Any perfection is comparatively relative. In this sense , Whitehead writes :

There are in fact higher and lower perfections , and an imperfection aiming at a higher type stands above lower perfections. . . . Progress is founded upon the experience of discordant feelings. The social value of liberty lies in its production of discords. There are perfections beyond perfections. All realization is finite , and there is no perfection which is the infinitude of all perfections. . . . Thus the value of Discord is a tribute to the merits of Imperfection. ^③

Discords and imperfections will arouse desires to improve , which will stimulate the drives to venture and innovate , which open the possibilities of developing.

Indeed , in discords and imperfections , there is always a sense of frustration. “But even Discord may be preferable to a feeling of slow relapse into general an aes-

① A. N. Whitehead , *Science and the Modern World* , Cambridge : Cambridge University Press , 1930 , p. 259.

② Ibid , p. 258.

③ A. N. Whitehead , *Adventures of Ideas* , Cambridge : Cambridge University Press , 1947 , pp. 330-331.