

# 中国马克思主义哲学发展的实践逻辑

The Practical Logic of the Development of Marxist Philosophy in China

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**摘要：**改革开放以来，中国马克思主义哲学获得了长足的发展，在创新过程中彰显了实践逻辑。以问题为导向，将问题意识转换为研究和解决问题的方法，深化了对中国式现代化进程中实践创造的规律性认识。中国马克思主义哲学的实践逻辑是在回答现实问题的过程中生成发展的。深入解析“世界怎么了”“人类向何处去”的时代之问，做出富有时代精神的哲学解答，由此映现学术思想的生命力，彰显中国马克思主义哲学的时代价值。

**关键词：**改革开放；中国马克思主义哲学；中华优秀传统文化；实践逻辑；美好生活

**Abstract:** Since the reform and opening up, Chinese Marxist philosophy has made considerable progress, and has demonstrated practical logic in the process of innovation. A problem-oriented approach, or problem consciousness, is transformed into the method of studying and solving problems, which deepens the understanding of the regular patterns of practical creativity in the process of Chinese-style modernisation. Recently, Professor Zang Fengyu from School of Philosophy at Renmin University of China and Professor Roland Boer, an Australian Marxist philosopher, engaged in an academic dialogue concerning the practical logic of the development of Marxist philosophy in China since the reform and opening-up. From this, we can see that the practical logic of Chinese Marxist philosophy is generated and developed in the process of answering realistic problems. By profoundly analysing contemporary issues of “what is the world like” and “where is humanity going”, and providing philosophical answers full of the spirit of the times, it reflects the vitality of academic thought and demonstrates the contemporary value of Chinese Marxist philosophy.

**Keywords:** reform and opening-up; Chinese Marxist philosophy; best of traditional Chinese culture; practical logic; better life.

**薄国强：**我目前在研究从 1978 年改革开放开始到今天的马克思主义哲学在中国的历史。这本专著暂定名为“中国的马克思主义哲学：从改革开放到新时代”。也许值得注意的是，虽然有许多关于马克思主义哲学在中国发展的中文著作，但英文几乎没有。这是一个相当大的研究项目，还需要进一步研究。目前，我已经对整个时期作了一个全面的概述，确定了研究的重点领域，经过仔细的研究和思考，完成了三章：关于“真理标准问题的大

讨论”、20世纪80年代和90年代“实践唯物主义”的发展、从20世纪80年代初至今中国学者对“西方马克思主义”的研究。

从我的角度初步关注的问题包括：马克思主义哲学的统一性，或者说马克思主义哲学是否可以被视为一个全面的哲学体系；时代的需要，或者说马克思主义哲学实现创新的客观条件；哲学在社会主义建设过程中的任务。当然，还有更具体的问题，如实践的作用问题、认识论问题、客观条件和主观能动性的辩证法问题。

**Roland:** My current research project concerns the history of Marxist philosophy in China from 1978, from the beginning of the reform and opening-up, until today. The tentative title of the monograph to be published is: *Marxist Philosophy in China: From the Reform and Opening-Up to the New Era*. Perhaps it is worth noting that while there are many works in Chinese concerning these developments in Marxist philosophy, there is virtually nothing in English. This is of course a rather large research project that still requires further research. At present, I have gained a comprehensive overview of the whole period, have identified the key areas for research, and completed four chapters after careful research and consideration: the discussion on the criterion for truth in 1978; the developments of practical materialism; the debate between practical materialism and dialectical materialism; and more than 40 years of research on Western Marxism by Chinese scholars.

A number of initial questions arise from my perspective: the integration of Marxist philosophy, or whether Marxist philosophy can be seen as a comprehensive philosophical system; the needs of the times, or the objective conditions that produced creative innovations in Marxist philosophy; the task of philosophy in the process or path of constructing socialism. There are, of course, more specific questions, such as the role of practice, epistemology, the dialectic of objective conditions and subjective initiative, and so on.

**臧峰宇:** 关于马克思主义哲学在中国的发展，已经有很多研究著述，期待您写一本关于这个领域的英文专著。马克思主义哲学在中国的百年传播，形成了指导中国革命、建设、改革和新时代发展的思想方法与工作方法，促进中国人的思维方式和价值观念与时俱进。国外马克思主义哲学家的论著在中国也得到了越来越多的译介，您可能注意到有很多种国外马克思主义研究的译丛。今天，中国马克思主义哲学研究更加重视研究马克思主义哲学与中华优秀传统文化的关系，更加关注中国式现代化与人类文明新形态的实践创造。

祝贺您已经完成了三章内容，而从基础理论研究层面厘清一些问题，进行一些前提性思考很有必要。马克思和恩格斯反对“德意志意识形态”那种绝对真理式的体系，并不反对理论的内在统一性，马克思主义哲学是一个不断丰富发展的开放的理论体系，其统一性主要体现为立场、观点和方法，因而对马克思主义哲学经典文本的阐释必须符合其历史语境和内在逻辑，而重要的在于发挥其思想先导作用。运用马克思主义哲学立场、观点和方法研究问题、指导实践，中国特色社会主义促进了马克思主义哲学在中国的发展。

**Fengyu:** There have been some works on the development of Marxist philosophy in China, and I look forward to you writing an English-language monograph on this field. The spread of Marxist philosophy in China for a century has formed the theoretical and working methods that have guided China's revolution, construction, reform and development in the new era, and promoted the Chinese people's ways of thinking and values so as to keep pace with the times. The works of foreign Marxist philosophers have also been translated more and more in China, and you may notice that there are many of these translations. Today, the study of Marxist philosophy in China pays more attention to the relationship between Marxist philosophy and the best of traditional Chinese culture, and to the practical creation of Chinese modernisation and a new form of human civilisation.

Congratulations on completing three chapters, and it is necessary to clarify some issues and conduct some preliminary thinking from the perspective of basic theoretical research. In *The German Ideology*, Marx opposed the absolute truth system of philosophy, but did not oppose the inherent unity of theory. Marxist philosophy is an open theoretical system that is constantly enriched and develops, and its unity is mainly reflected in standpoints, viewpoints, and methods. Therefore, the interpretation of classic texts of Marxist philosophy must conform to its historical context and internal logic, and it is important for this philosophy to play a leading role in thought. By applying the Marxist philosophical standpoints, viewpoints, and methods to study problems and guide practice, socialism with Chinese characteristics has achieved the development of Marxist philosophy in China.

#### 一、改革开放以来马克思主义哲学在中国的发展

##### I. The Development of Marxist Philosophy in China Since the Reform and Opening-Up

**薄国强:** 您谈到马克思主义哲学是一个开放的理论体系，其中包含了许多值得探讨的考察。在我看来，开放与统一、发展与理论体系的结合，既重要又难以理解。我最初接触这个观点时的思考是：一个理论体系怎么可能是开放的？一个思想体系如何经历一个不断丰富和发展的过程？您对绝对真理体系和内在理论统一性的区分，是我理解这个问题的第一步。

当我提出“体系问题”时，我想到的是德国哲学的绝对真理体系，可以加上法国哲学和英国哲学中的类似倾向。当然，马克思主义哲学并不是这样一个绝对的真理体系。然而，马克思主义哲学也不是阿多诺等人所主张的“非系统的”“非概念的”哲学。再者，马克思主义哲学不是一个人的思想体系，而是一个理论的统一，我这里所说的“统一”，可以说是许多组成部分、许多贡献和许多发展构成的理论统一性。

**Roland:** Your summary of Marxist philosophy as an open theoretical system contains many observations that give rise to reflection. From my perspective, the conjunction of both openness and unity, of both development and theoretical system, is

both important and difficult for foreigners to understand. Initially, When I came into contact with this viewpoint, I thought: how can a theoretical system be open? How can a system of thought undergo a constant process of enrichment and development? An initial step in answering this question is the distinction you make between absolute truth system and inherent theoretical unity.

I admit that when I asked the “system question”, I had in mind the absolute truth system of German philosophy, to which we may add a similar tendency in French and English philosophy. Of course, Marxist philosophy is not such an absolute truth system. However, Marxist philosophy is also not a “non-systemic” and “non-conceptual” philosophy as was advocated by Adorno, among others. Further, Marxist philosophy is not a system of thought developed by one person. It has an inherent a theoretical unity, but when we think of unity here it is a unity that may be said to be a theoretical unity of many components, contributions, and developments.

**臧峰宇:** 是的，应当从辩证的角度理解马克思主义哲学体系的开放性与统一性的关系。与很多欧洲哲学家对绝对真理体系的追求不同，马克思揭示了绝对真理和相对真理的关系，强调在实践中证明自己思维的真理性和现实性，即自己思维的现实性和力量。正如您所说，马克思主义哲学也并非“非系统的”，而是由许多组成部分、许多贡献和许多发展构成的思想整体，体现为理论的统一，并随着时代发展而不断丰富和发展。

理解马克思主义哲学体系，就要把握马克思主义哲学基本原理，归纳基本原理和方法论并使之得到创造性发展，使体现实践思维方式的马克思主义哲学具有很强的解释力，更新了人们的思维方式并为人们在日常生活中普遍应用。基本原理是相对稳定的，因为它体现了具有一定的体系性的思想结构。同时，运用基本原理解析现实问题，在对现实问题内在反思的过程中实现哲学创新，这也是马克思主义哲学发展的内在需要。

**Fengyu:** Yes, the relationship between the openness and unity of Marxist philosophical system should be understood from a dialectical perspective. Unlike many European philosophers who pursue the system of absolute truth, Marxist philosophy reveals the relationship between absolute truth and relative truth, emphasising the need to prove the truth of one’s own thinking in practice, that is, the reality and power of one’s own thinking. As you said, Marxist philosophy is not “non-systemic”, but a whole of ideas composed of many components, contributions, and developments, manifested as the unity of theory, and constantly enriched and developed with the development of the times.

To understand the system of Marxist philosophy, it is necessary to grasp the basic principles of Marxist philosophy, sum up these basic principles as well as methodology, and creatively develop them so that Marxist philosophy, which embodies practical thinking, has strong explanatory power, updates people’s thinking patterns, and is widely applied in daily life. The basic principles are relatively stable because they reflect a certain systematic theoretical structure. At the same time, applying the basic

principles to analyse real problems can achieve philosophical innovation in the process of internal reflection on real problems, which is also an inherent need for the development of Marxist philosophy.

**薄国强:** 我们如何理解原则与判断、方法与解决方案之间的关系？您说，基本原理是相对稳定的，因为它体现了具有一定的体系性的思想结构。这种辩证的洞察力需要生活在中国且对马克思主义哲学感兴趣的外国人来理解。基本原理之所以是相对稳定的，因为它们已经建立了 150 多年。在哲学方面，我们可以列举一些辩证的（或矛盾的）分析，比如认识世界和改变世界的关系，把握历史规律，作出明智的决定和改变自己的命运的关系，以及客观因素和主观因素的关系，生产力和生产关系的关系，经济基础和上层建筑的关系等等。

我们可以从两个方面来理解这些原理。一种是将它们视为在任何时间和地点都有效的不变的原理，根据这些原理作出的具体判断取决于时间和地点，但没有进一步的有效性。然而，这种方法的风险是陷入恩格斯所描述的“学理主义和教条主义”的方法，就像“只要把它背得烂熟，就足以满足一切需要”一样<sup>1</sup>。

**Roland:** How do we understand the relation between principles and judgements, between method and solutions? You said that the basic principles are both relatively stable and that applying the basic principles can achieve philosophical innovation. This dialectical insight needs to be understood by foreigners who are interested in Marxist philosophy in China. The basic principles are relatively stable, since they have been established over more than 150 years. As a short list pertaining to philosophy, we may include dialectical (or contradiction) analysis of the relations between understanding and changing the world, or grasping the laws of history so as to make informed decisions and change our destiny, the relation between objective and subjective factors, between the forces and relations of production, between base and superstructure, and so on.

There are two ways we may understand these principles. One would be to see them as unchanging principles that are valid at all times and places, and that specific judgements made in light of these principles are contingent on the time and place but have no further validity. However, the risk of such an approach would be to descend into what Engels describes as a “doctrinaire and dogmatic” approach, as something which “having once been learnt by rote, is sufficient as it stands for any and every need.”<sup>2</sup>

臧峰宇：您说得对，这些基本原理是稳定的，但对这些原理的运用取决于时间、地点和条件。恩格斯说过，“马克思的整个世界观不是教义，而是方法。它提供的不是现成

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<sup>1</sup> 《马克思恩格斯文集》第 10 卷，人民出版社 2009 年版，第 557 页。

<sup>2</sup> Friedrich Engels, “Engels to Friedrich Adolph Sorge in Hoboken, 29 November 1886.” In *Marx and Engels Collected Works*, vol. 47: 531-34. Moscow: Progress Publishers, 1995, pp. 531-532.

的教条，而是进一步研究的出发点和供这种研究使用的方法。”<sup>3</sup>如果只是将马克思主义哲学原理背得滚瓜烂熟，不能从实际出发，不能在历史的具体中灵活运用这些原理解决实际问题，就会陷入您所说的风险，也不可能满足一切需要。

当然，也不能任意改变这些基本原理，遵循基本原理并使之不断丰富和发展，是马克思主义哲学的特质所在。对此应当有一种辩证的态度，既要看到马克思主义哲学原理具有一定的稳定性，也要在历史的具体中使之不断发展。在这里应当关注实践的作用，作为人们有目的地探索和改造世界的活动，实践是认识的根源、目的和动力，我们正是在实践中验证哲学原理的有效性并深化理解的。从中可见实践、认识、再实践、再认识这种循环往复以至无穷的过程。

**Fengyu:** You are correct in saying that these basic principles are stable, but the application of these principles depends on time, place, and conditions. Engels observed: “Marx’s whole way of thinking is not a doctrine as a method.” It provides “not ready-made dogma, but a starting point for further research and the method for such research.”<sup>4</sup> If you only memorize the principles of Marxist philosophy, and fail to proceed from reality and apply these principles flexibly in light of concrete history, you will fall into the risk you mentioned, and it is impossible to meet all needs.

Of course, these basic principles cannot be changed arbitrarily, and it is the characteristic of Marxist philosophy to follow the basic principles and seek continuous enrichment and development. There should be a dialectical attitude towards this, not only to see that Marxist philosophical principles have a certain stability, but also to develop them continuously in light of concrete history. Here we should pay attention to the role of practice, as an activity for people to both explore the world and transform it purposefully. Practice is the source, purpose and motive force of knowledge. It is in practice that we verify the validity of philosophical principles and deepen our understanding. It can be seen that the process of practice, understanding, further practice and further understanding is an endless process.

**薄国强:** 确实，辩证的方法被用于关注基本原理本身的发展。因此，马克思主义基本原理可以随着实践的发展和理论认识的深化而不断发展和创新。即使是基本原理，也需要根据具体问题的具体解决办法的理论含义而不断深化和发展。也就是说，这里讲的是理论和实践的辩证关系，是马克思主义哲学的一个基本原理。这是一个活生生的传统，其中的基本原理本身也在实践和更深层次的理论反思中不断发展。

**Roland:** Yes, a dialectical approach is to focus on the development of the basic principles themselves. Thus, the basic principles of Marxism can undergo development and innovation in light of the development of practice and the deepening of theoretical

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<sup>3</sup> 《马克思恩格斯全集》（第39卷），北京：人民出版社1974年版，第406页。

<sup>4</sup> Friedrich Engels, “Engels to Werner Sombart in Breslau, 11 March 1895.” In *Marx and Engels Collected Works*, vol. 50: 460-62. Moscow: Progress Publishers, 2004, p. 461.

understanding. Even the basic principles need constant deepening and development, in light of the theoretical implications of specific solutions for particular problems. In other words, we are speaking here of the dialectic of theory and practice, which is a basic principle of Marxist philosophy. This is a living tradition, in which the basic principles themselves are under constant development in light of practice and deeper theoretical reflection.

**臧峰宇:** 我也把马克思主义哲学看作是一个活的传统, 其基本原理在实践中得到深层次反思并不断发展, 是面向实践和未来敞开的。今天, 我们仍然生活在马克思主义指明的历史时代, 马克思主义仍然在彰显强大的生命力。那种认为马克思主义已经过时的想法是草率的, 或表明对马克思主义哲学基本原理和经典文本不够了解, 或对马克思主义哲学只是做一种教条式理解。

**Fengyu:** I also regard Marxist philosophy as a living tradition, where its fundamental principles are deeply reflected upon and continuously developed in practice, and are open to both practice and the future. Today, we still live in the historical era pointed out by Marxism, which still demonstrates strong vitality. The idea that Marxism is outdated is hasty, or indicates a lack of understanding of the basic principles and classic texts of Marxist philosophy, or only a dogmatic understanding of Marxist philosophy.

**薄国强:** : 确实, 开放是必不可少的。否则, 就会有固定的、僵化的思想体系的风险。正是这种风险导致了这种误解或错误观念: 即马克思主义哲学是由马克思在 19 世纪发展起来的, 但在 21 世纪不再有效。这里的错误有两个: 一是马克思主义哲学只不过是一两个人的贡献; 二是马克思主义哲学没有在不断联系历史实际、不断创新中得到丰富和发展。

**Roland:** Indeed, openness is indispensable. Otherwise, there is the constant risk of becoming fixed, ossifying as a body of thought. It is precisely this that leads to the misconception or the occasional mistaken idea that Marxist philosophy was developed by Marx in the 19<sup>th</sup> century, but is no longer valid in the 21<sup>st</sup> century. The mistake here is twofold: a) that Marxist philosophy is no more than the contribution of one or two persons, and b) that Marxist philosophy has not developed and has not been enriched through constant engagement with historical realities and striving for innovation.

**臧峰宇:** 理论只有在回答现实问题且不断创新的过程中才能够绽放其生命力。一种哲学体系如果变得固定、僵化, 将成为哲学史中一种既定的存在, 而不能面向未来持续生成。萨特说, 马克思主义哲学“仍然是我们时代的哲学: 它是不可超越的,”<sup>5</sup> 这不仅因为马克思主义哲学为我们理解时代的社会状况提供了科学的思想方法, 而且因为这个开放的理论体系不断实现创新性发展。

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<sup>5</sup> 萨特:《辩证理性批判》(上), 林骧华等译, 安徽文艺出版社 1998 年版, 第 28 页。

**Fengyu:** Theory can only flourish in the process of answering practical questions and constantly innovating. If a philosophical system becomes fixed and rigid, it will become an established existence in the history of philosophy and cannot continue to generate for the future. Sartre said that Marxist philosophy “is still the philosophy of our time: it is unsurpassable,” not only because Marxist philosophy provides us with a scientific way of thinking to understand the social conditions of our time, but also because this open theoretical system constantly achieves innovative development.

**薄国强:** 关于这个问题，我想谈谈马克思主义哲学的思想先导作用。我想起了与黑格尔的“密涅瓦的猫头鹰”的对比。马克思主义哲学不是简单地对世界实践进行反思，以及对世界实践进行事后分析。在这种情况下，哲学只不过是世界的解释。所谓思想先导作用，就是马克思主义哲学走在前面，把握历史发展规律，把握历史发展方向，指导历史前进方向。

**Roland:** In regard to this issue, I would like to talk about the leading role of Marxist philosophy. I am reminded of the contrast with Hegel’s “Owl of Minerva.” Marxist philosophy is not simply reflection on practice in the world, analysing such practice after the fact. In this case, philosophy would be no more than interpreting the world. Instead, the leading role in thought means – as we know – that Marxist philosophy is in the vanguard, identifying the laws of historical development, grasping the direction in which history is moving, and providing guidance as to how to move forward.

**臧峰宇:** 黑格尔用“密涅瓦的猫头鹰”说明哲学在现实完成之后出场，事物的本质是通过哲学对“白天”的反思得以显现的，这种反思大致体现了一种事后分析。马克思主义哲学不仅在审视实践发展的过程中做出对历史和现实强有力的启示，而且强调发挥理论的先导作用，探究社会发展应当向何处去，表明哲学研究要把握历史发展规律，回答时代提出的重大问题，关键在于改变世界。

**Fengyu:** Hegel used “The Owl of Minerva” to illustrate that philosophy emerges after the completion of reality, and the essence of things is revealed through philosophical reflection on the “daytime,” which indicates a type of post-analysis. Marxist philosophy not only provides strong insights into history and reality in examining the development of practice, but also emphasises the leading role of theory in exploring where social development should go, indicating that philosophical research should grasp the laws of historical development, answer major questions raised by the times, and ultimately change the world.

**薄国强:** 在对 20 世纪 80 年代早期“实践唯物主义”著作的研究中，我被中国哲学家的自我批评所震撼。有学者指出，当时的马克思主义哲学应当担当起走在思想前沿的任务。在改革开放初期，他们呼吁马克思主义哲学重新发挥推动社会发展的思想先导作用，特别是在许多新的现实开始出现的时候。



**Roland:** In my research on the earlier works of “practical materialism” in the 1980s, I was struck by the self-criticism of Chinese philosophers. Some scholars pointed out that at the time Marxist philosophy was not living up to its task in being at the forefront of thought. In the early days of the reform and opening-up, they called on Marxist philosophy to once again play a leading role in promoting social development, especially at a time when many new realities were beginning to emerge.

**臧峰宇:** 马克思主义哲学在改革开放过程中发挥了重要作用，也实现了自身的理论升华。关于实践是检验真理的唯一标准的讨论，表明哲学以观念解放的方式作为改革开放的思想先导。改革开放初期很多学者研究“实践唯物主义”，重视对“实践”的学理阐释，强调马克思主义哲学要回应时代发展的需要，居于思想前沿，以创新的方式解析社会实践中面对的现实问题。

**Fengyu:** Marxist philosophy played an important role in the process of the reform and opening-up, and also achieved its own theoretical sublimation. The discussion about practice as the criterion for testing truth indicates that philosophy serves as the ideological precursor for the reform and opening-up through the liberation of ideas. In the early stages of the reform and opening-up, many scholars studied “practical materialism” and attached great importance to the theoretical interpretation of “practice.” They emphasised that Marxist philosophy should respond to the needs of the times, stay at the forefront of thought, and innovatively analyse the practical problems faced in social practice.

**薄国强:** 在我们之前的一些讨论中，我倾向于认为马克思主义哲学有不同的形式，比如苏联的、拉美的、西方的、中国的马克思主义哲学，等等。换句话说，当时我认为马克思主义哲学有很多不同的类型。我记得，您认为马克思主义哲学具有普遍性特征，但是在不同的文化环境中实现合理转化并发挥现实作用。我经常思考这个评论以及它的含义。

**Roland:** Perhaps we can move to another question. In some of our earlier discussions, I had a tendency to suggest that there are different forms of Marxist philosophy, such as Soviet, Latin American, Western, Chinese Marxist philosophy and so on. In other words, at that time I thought there were many different types of Marxist philosophy. I remember you held that Marxist philosophy has universal characteristics, but it can achieve reasonable transformation and play a practical role in different cultural environments. I have often thought about this comment and what it means.

**臧峰宇:** 不同国家的马克思主义学者在研究过程中提出了很多新观点和新方法，形成了不同的研究范式和学派。例如，苏联、英国、法国、拉美、日本的马克思主义哲学研究各有特色，这大概就是您所说的形式和类型。记得您曾经研究过很多国家的社会主义理论，我们也探讨过比较马克思主义。我觉得这是具有明确规定性的马克思主义哲学在不同的文化环境中实现合理转化的结果。马克思主义哲学在中国的百年传播，实现了同中国具体实际和中华优秀传统文化相结合，体现了中国的文化形式，彰显了中国风格和中国气派。

**Fengyu:** Marxist philosophers from different countries have put forward many new viewpoints and methods in the research process, forming different research paradigms and schools. For example, the study of Marxist philosophy in the Soviet Union, Britain, France, Latin America, and Japan all have their own characteristics, which is probably what you call “form” and “type.” I recall that you have studied socialist theories in many countries, and we have also explored comparative Marxism. I think this is the result of the rational transformation of Marxist philosophy with clear regulations in different cultural environments. The hundred-year dissemination of Marxist philosophy in China has achieved an integration with China’s concrete realities and the best of traditional Chinese culture, reflecting the form of Chinese culture and showcasing a Chinese style and air.

**薄国强:** 非常正确。但区分马克思主义哲学的主流和支流也很重要。一些学者喜欢区分“东方马克思主义”和“西方马克思主义”，但我认为更实用、更真实的区分是马克思主义哲学的“主流”和“支流”。什么是主流马克思主义哲学？这是继承了完整的马克思主义传统的哲学，具有许多见解，包括从这一传统的错误中吸取了教训。这是我在今天的中国所经历和看到的主流，是马克思主义哲学的传统，从马克思和恩格斯的研究到中国正在发生的具体现实、实际解决方案和创新发展，以及马克思主义哲学在中国的发展。“支流”是指那些不承认整个传统，或者那些在马克思主义中有选择性的研究。

**Roland:** Very true. But it also important to distinguish between the mainstream and the tributaries of Marxist philosophy. Some scholars like to make a distinction between “Eastern Marxism” and “Western Marxism,” but I think that a more useful and genuine distinction is between the “mainstream” and “tributaries” of Marxist philosophy. What is mainstream Marxist philosophy? This is the Marxist philosophy that inherits the complete Marxist tradition, with all of its many insights, but also learns from this tradition’s mistakes. This is the mainstream that I experience and see in China today, the tradition of Marxist philosophy all the way from Marx and Engels to the concrete realities, practical solutions, and innovative developments that are taking place here in China and with Marxist philosophy in China. The “tributaries” are those that do not recognise the whole tradition, or who are selective in what they consider as Marxism.

**臧峰宇:** “东方马克思主义”和“西方马克思主义”是历史性概念，今天，确实应当深入理解马克思主义哲学的“主流”和“支流”。研究和阐释马克思主义哲学史，必然要了解马克思主义哲学的主要流派，完整把握马克思主义哲学传统。著名哲学家陈先达先生多年前曾领衔写过一本《被肢解的马克思》，强调恢复马克思主义哲学的本来面目，完整理解其重要意义，至今对我们仍然是有启发性的。您最近研究改革开放以来中国马克思主义哲学的发展历程，能够看到马克思主义哲学的主流在中国不断得到具体化，它实际推动了中国式现代化的发展，创造了一种新文明形态。

**Fengyu:** “Eastern Marxism” and “Western Marxism” are historical concepts, and today it is indeed necessary to deeply understand the “mainstream” and “tributaries” of Marxist philosophy. To study and interpret the history of Marxist philosophy, it is necessary to understand the main schools of Marxist philosophy and fully grasp the tradition of Marxist philosophy. The famous philosopher, Chen Xianda, was the leading author of a book called *The Disguised Marx* many years ago, emphasising the importance of a complete understanding of Marxist philosophy. I believe this work is still inspiring for us today. You have recently studied the development process of Chinese Marxist philosophy since the reform and opening-up. You can see that the mainstream of Marxist philosophy has been increasingly concretised in China, which has actually promoted the development of Chinese path to modernisation and created a new form of civilisation.

**薄国强:** 我研究 1978 年以来中国的马克思主义哲学史的专著聚焦从改革开放到新时代。我为什么要承担这么多学者已经发表重要成果的研究项目呢？中国学术界情况确实如此，有许多关于 1978 年以来马克思主义哲学发展的重要出版物。相比之下，在英语中——我想在其他语言中也是如此——几乎没有什么重要的研究。到目前为止，在我所有的研究中，我或许能够找到一两篇关于中国马克思主义哲学特定主题的英文小文章。但是，没有关于 1978 年以来马克思主义哲学史的英文研究成果。显然，这样的工作是必要的。

**Roland:** As mentioned, I am currently engaged in researching the history of Marxist philosophy since 1978, and the monograph will have the title, *Marxist Philosophy in China: From the Reform and Opening-Up to the New Era*. Why do I undertake undertake a research project on which so many scholars have already published important studies? This is the case for Chinese scholarship, and there are many important publications on the developments of Marxist philosophy since 1978. By contrast, in English – and I suspect in other languages – there is very little at all. In all of my research thus far, I have been able to find perhaps one or two small articles in English on a particular topic within Marxist philosophy in China. But there are no studies in English concerning the history of Marxist philosophy since 1978. Obviously, such a work is needed.

**臧峰宇:** 我也很想了解国外学者关于改革开放以来中国马克思主义哲学的研究，很遗憾没有找到很多著述，特别是以此为主题的有针对性的研究专著还没看到。您正在写的这本专著可能是关于这个主题的第一本英文书，我对此非常期待。我知道您读过很多中国学者的相关研究文章，对此也有很多独特的研究体会。我觉得应当把这项研究与改革开放以前的中国马克思主义哲学联系起来，从中可见连续性和创新性特征。中国马克思主义哲学研究既一脉相承又与时俱进，体现了马克思主义哲学基本原理同中国具体实际和中华优秀传统文化相结合，体现了以问题为导向的哲学理论创新。

**Fengyu:** I am also very interested in learning about the research of foreign scholars concerning Marxist philosophy in China since the reform and opening up. Unfortunately, I have not found many works, especially targeted research monographs on this topic. The monograph you are writing may be the first English book on this topic, and I am very much looking forward to it. I know you have read many research articles by Chinese scholars and have a unique research experience concerning this topic. I think this research should be linked to the Marxist philosophy of China before the reform and opening-up, from which continuity and innovation can be seen. The study of Chinese Marxist philosophy is both continuous and up-to-date, reflecting the combination of the basic principles of Marxist philosophy with China's concrete realities and the best of its traditional culture, as well as embodying a problem-oriented form of theoretical innovation.

**薄国强:** 是的，过去人们对 1978 年之前的发展更感兴趣，尤其是 20 世纪 50 年代之前的发展。在我看来，迄今为止关于 1978 年前中国马克思主义哲学的最好著作是澳大利亚学者尼克·奈特 (Nick Knight) 写的。在其众多著述中，我认为值得一提的是《中国的马克思主义哲学：从瞿秋白到毛泽东，1923-1945》。这本专著是他对中国早期马克思主义哲学 30 年研究的结晶。尽管奈特的著作是以西方的假设和研究方法为框架的，但它仍然是目前关于 20 世纪 20 年代初至 50 年代早期马克思主义哲学的最好的英文著作。

**Roland:** To be clear, there has been in the past more interest in developments before 1978, and especially up to the 1950s. To my mind, the best work to date on pre-1978 Marxist philosophy in China is by the Australian scholar, Nick Knight. Among a number of publications, to be noted here is *Marxist Philosophy in China: From Qu Qiubai to Mao Zedong, 1923-1945* (Springer 2005). This monograph was the culmination of 30 years of research into earlier Marxist philosophy in China. Although Knight's work was framed by Western assumptions and research methods, it remains the best that is available in English for the earlier period, from the early 1920s to the 1950s.

**臧峰宇:** 尼克·奈特从思想史角度所做的马克思主义中国化研究，特别是他运用文本解读法所做的分析给人们留下了深刻的印象。他也讨论了马克思主义与中国传统文化在马克思主义中国化进程中发挥的作用，以及普遍性和特殊性在马克思主义中国化进程中的逻辑等问题。我也读到一些国外学者对改革开放以前中国马克思主义哲学研究的著述，其中有些分析具有启发性，应当注意的是，对这些问题研究的前提是运用准确的史料和遵循历史唯物主义方法论。希望您即将完成的专著能成为史论结合的一部马克思主义哲学研究力作。

**Fengyu:** Nick Knight's research on the acceptance of Marxism from the perspective of intellectual history, especially his analysis using text interpretation method, has left a deep impression on people. He also discussed the primary and

secondary roles played by Marxism and traditional Chinese culture in the process of the acceptance of Marxism, as well as the logic of universality and particularity in this process. I have also read some writings by foreign scholars on the study of Marxist philosophy in China before the reform and opening-up. Some of the analyses are insightful, but the prerequisite for studying these issues is to use accurate historical materials and follow the methodology of historical materialism. I hope your upcoming monograph can become a masterpiece of Marxist philosophy research that combines history and theory.

**薄国强:** 我已经完成了一些内容。目前,我正在写关于辩证唯物主义和实践唯物主义之间“辩论”的一章,或者更确切地说,研究实践唯物主义相对于辩证唯物主义和历史唯物主义的作用和地位。显然,还有很多研究要做,但我想回到陈先达先生的许多贡献。我的理解是,他经历了改革开放至今马克思主义哲学发展的所有阶段,并作出了贡献。

**Roland:** I have already completed some of the content. I am currently writing a chapter on the "debate" between dialectical and practical materialism, or rather, examining the role and place of practical materialism relative to dialectical and historical materialism. Obviously, there is still a lot of research to be done, but I would like to return to the many contributions of Chen Xianda. My understanding is that he has experienced and contributed to all stages of the development of Marxist philosophy since the reform and opening up.

**臧峰宇:** 《实践是检验真理的唯一标准》这篇文章的发表掀起了关于“真理标准问题的大讨论”,它的主要作者胡福明先生1962年毕业于中国人民大学哲学研究生班。后来,人大哲学系的肖前、李秀林、夏甄陶、陈志良、王于、李德顺等很多学者都发表过关于实践唯物主义的著述。关于如何理解实践唯物主义及其与辩证唯物主义的关系问题,学界有很多争论,涉及对马克思主义哲学理论特质的理解。陈先达先生是一位著作等身的马克思主义哲学家,他于1956年从中国人民大学哲学研究生班毕业留校任教,多年来对中国马克思主义哲学提出了很多重要的创见。2022年,我整理了与陈老师的学术对话录,出版时陈老师将此书命名为“从历史深处走来”,他的代表作是《走向历史的深处》,如您有兴趣,可以看看这两本书。

**Fengyu:** The publication of the article "Practice is the only criterion for testing truth" triggered a great discussion on "the criterion of truth." Its main author, Hu Fuming, graduated from the philosophy graduate class of Renmin University of China in 1962. Later, many scholars from the Philosophy Department of Renmin University, such as Xiao Qian, Li Xiulin, Xia Zhentao, Chen Zhiliang, and Wang Yu, published works on practical materialism. There are many debates in the academic community about how to understand practical materialism and its relationship with dialectical materialism, involving the understanding of the theoretical characteristics of Marxist philosophy. Since the reform and opening-up, the works of foreign Marxist

philosophers have been increasingly translated and introduced in China. You may have noticed that there are many types of translated works on foreign Marxist research. Chen Xianda is a Marxist philosopher who has written many works. He graduated from the philosophy graduate class of Renmin University of China in 1956 and stayed in the school to teach. He has put forward many innovative ideas on Chinese Marxist philosophy for many years. In 2022, I compiled an academic dialogue with Chen Xianda. When it was published, he named this book *Walking from the Depths of History*. His representative work is *Walking into the Depths of History*. If you are interested, you can take a look at these two books.

**薄国强:** 非常感谢您的建议。应该说,我已经收集了上述学者的研究资料,并且最近开始研究陈先达先生的作品。我觉得他的想法很有见地,给了我很多启发。在我的阅读清单上有您提到的这两本书。

**Roland:** Your suggestions are much appreciated. I should say that I have collected research materials from the scholars mentioned, and have recently begun studying the works of Chen Xianda. I find them very insightful and find much inspiration in his thoughts. And on my reading list are the two works you mention.

**臧峰宇:** : 在我成长的道路上,陈先达老师对我有很多耐心的指导和温暖的鼓励,我最近在写一篇对陈先生的怀念文章。坚持马克思主义信仰,史论结合,走向历史的深处,关注现实中的问题,这是我对陈老师治学方法的最深体会。我协助他主编的新教材《马克思主义哲学》最近要出版了,他生前看到了这部教材的样书。他对编好这部教材提出的主要思路,我至今记忆犹新:今天编好马克思主义哲学教材,实现马克思主义哲学阐释的创新,要充分体现“两个结合”内蕴的哲学原理和方法。他是一位深悟历史与面向时代的马克思主义哲学家,是一位学养深厚又有敏锐问题意识的“大先生”。

**Fengyu:** On the path of growing up, Chen Xianda has provided me with a lot of patient guidance and warm encouragement. Recently, I wrote a nostalgic article about Chen Xianda. In the article, I talked about adhering to the belief in Marxism, integrating history and theory, delving into the depths of history, and paying attention to problems in reality. This is my deepest understanding of Chen Xianda's scholarly methods. The new textbook *Marxist Philosophy* that I assisted him in editing has recently been published. He only saw the manuscript of this textbook before his death, but I still vividly remember the main ideas he put forward for compiling it: Today, in order to compile a textbook on Marxist philosophy and achieve innovation in the interpretation of Marxist philosophy, we must fully reflect the philosophical principles and methods inherent in the “two integrations.” He is a Marxist philosopher who deeply understands history and faces the times, and a “great master” with profound knowledge and keen problem consciousness.

**薄国强:** 您对陈先达先生诸多贡献的回顾,让我想到可以进一步探讨的一系列问题:例如,对马克思主义的信仰;深刻理解历史,面向时代;还有问题意识。我们先从“马克思主义的信仰”说起。我对这个问题的理解受到德国马克思主义哲学家恩斯特·布洛赫的影响。他区分了马克思主义的“冷流”和“暖流”。“冷流”是严谨的科学和历史分析,“暖流”是对马克思主义的信仰和信心。两者都需要,因为如果过分强调一方,关系就会变得一边倒。相反,我们需要在“冷流”与“暖流”之间、科学与信仰之间建立一种辩证关系,它们就像一座桥的两部分,在河的两岸各有自己的基础。

**Roland:** Your reflections on Chen Xianda's many contributions raise a series of questions that we may explore further: for example, belief in Marxism; understanding the depths of history and facing the times; and problem consciousness. Let us begin with "belief in Marxism." My understanding on this question is influenced by the German Marxist philosopher, Ernst Bloch. He distinguishes between the "cold stream" and the "warm stream" of Marxism. The "cold stream" is rigorous scientific and historical analysis, while the "warm stream" concerns belief and confidence in Marxism. Both are needed, since if one side is emphasised too much the relationship becomes one-sided. Instead, we need a dialectical relationship between the "cold stream" and the "warm stream," between science and belief. They are like the two parts of a bridge, each with its own foundation on either bank of the river.

**臧峰宇:** 记得我们之前讨论过马克思主义的“冷流”和“暖流”,布洛赫这个比喻具有启发性,其间体现了一种辩证法。正如您所说,它们就像一座桥的两部分。关于对马克思主义的信仰,陈先达先生写过多篇文章,近年来影响比较大的一篇是发表在《光明日报》头版头条的文章《做坚定的马克思主义理论工作者》。他在其中指出,“科学和信仰是统一的。一个马克思主义者的信仰是否坚定,取决于他对马克思主义科学性的态度。越是深入地理解马克思主义的科学性,个人信仰越是坚定。”<sup>6</sup>这深刻阐明了科学和信仰的关系,科学性是信仰坚定性的理论基础;信仰坚定性是理论科学性的内化。

**Fengyu:** We have previously discussed the "cold stream" and "warm stream" of Marxism, and Bloch's metaphor is enlightening here, reflecting a kind of dialectics. As you said, they are like two parts of a bridge. With regard to the belief in Marxism, Chen Xianda has written many articles in recent years, one of which is entitled "Be a Firm Marxist Theoretical Worker" and was published on the front page of *Guangming Daily*. In it, he pointed out, "Science and belief are unified. The firmness of a Marxist's belief depends on his or her attitude towards the scientific nature of Marxism. The deeper the understanding of the scientific nature of Marxism, the firmer the personal belief." This profoundly illustrates the relationship between science and faith, where scientific nature is the theoretical foundation of firm faith; and firm faith is the internalisation of scientific nature.

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<sup>6</sup> 陈先达:《做坚定的马克思主义理论工作者》,《光明日报》2016年3月2日。

**薄国强：**：深刻认识历史，面向时代也是一个重要的问题。令我印象深刻的是，陈先达对马克思主义史，特别是马克思主义哲学史有着深刻的了解。一方面，这一点涉及我们先前所说的关于整个马克思主义传统或马克思主义主流。最好的马克思主义哲学家是那些了解这段历史的人。另一方面，一个哲学家也需要了解马克思主义哲学所处的环境和它所回应的环境。此外，还有关于共产主义运动的知识，以及马克思主义哲学如何试图理解这一运动并为其未来发展提供指导。然而，最终面对时代和回答时代紧迫问题的能力需要这样的历史知识。否则，我们会重复过去的错误。

**Roland:** The next question concerns deeply understanding history so as to face the times. I am struck by the way Chen Xianda had a deep knowledge of the history of Marxism and especially the history of Marxist philosophy. On the one hand, this point relates to an earlier point concerning the whole Marxist tradition, or the mainstream of Marxism. The best Marxist philosophers are those who understand this history. On the other hand, a philosopher also needs to understand the context in which Marxist philosophy functions and the context to which it responds. Further, there is the knowledge of the communist movement and how Marxist philosophy seeks to understand this movement and provide guidance for its future development. Ultimately, however, the ability to face the times and answer the pressing questions of the times requires such a historical knowledge. If not, we end up repeating mistakes of the past.

**臧峰宇：**：我同意您的看法，研究马克思主义哲学，应当熟悉马克思主义哲学史，了解马克思主义哲学发展的历史语境。陈先达先生由历史学而入哲学，做过很长一段时间的马克思主义哲学史研究，他的《走向历史的深处》《马克思早期思想研究》《被肢解的马克思》都是这一时期的作品。他强调研究历史现象、历史事实和历史人物，关键在于把握历史规律，在《史论拾零》中可以看到很多这方面的论述。同时，陈先达先生强调把马克思主义作为一个思想整体，研究马克思主义哲学，也要了解政治经济学和科学社会主义，深入思考我们所处的时代条件，加强马克思主义学科内部的对话。

**Fengyu:** I agree with your view that in studying Marxist philosophy, one should be familiar with the history of Marxist philosophy and understand the historical context of its development. Chen Xianda entered philosophy from history and has conducted extensive research on the history of Marxist philosophy for a long period of time. His works in this time include *Towards the Depths of History*, *Research on Marx's Early Thought*, and *The Disguised Marx*. He emphasised that the key to studying historical phenomena, historical facts, and historical figures is to grasp the laws of history. Many discussions in this regard can be seen in *Gleanings of Historical Theory*. At the same time, Chen Xianda emphasised the importance of treating Marxist thought as a whole, studying Marxist philosophy, understanding political economy and scientific socialism, deeply reflecting on the conditions of our times, and strengthening dialogue among various disciplines within Marxism.



薄国强：还有问题意识。虽然这是一个我尚未深入研究的课题，但我知道陈先达先生是推动问题导向研究的哲学家之一。在我看来，这种强调源于马克思主义哲学的任务是改变世界。这显然适用于革命斗争，也适用于一个国家在社会主义道路上进一步发展的改革需要。也许我们可以这样说：列宁和毛泽东已经深刻认识到社会主义道路有很多矛盾。这些矛盾需要分析和解决，才能向前发展，但又产生了新的矛盾。没有矛盾，社会主义就不能前进。但这意味着对问题需要不断地加以关注和解决，马克思主义哲学必须始终具有问题意识。

Roland: Next is the question of problem consciousness. Although this is a topic that I have yet to study in depth, I am aware that Chen Xianda was one of the leading philosophers who promoted problem-oriented philosophical research. To my mind, this emphasis arose from the awareness that the task of Marxist philosophy is to change the world. This obviously applies to the revolutionary struggle, but also to the need for reform as a country steps further on the socialist road. Perhaps we may put it this way: it was an insight already from Lenin and Mao Zedong that the socialist road has many, many contradictions. These contradictions need to be analysed and solved, so as to move forward, but then new contradictions arise. Indeed, without contradictions socialism would not move forward. But this means that problems constantly require attention and solution, indeed that Marxist philosophy must always have a problem consciousness.

臧峰宇：确实，马克思主义哲学研究要秉持问题意识，坚持问题导向，陈先达先生也写过很多有关这个问题的文章。马克思曾指出：“问题是时代的格言，是表现时代自己内心状态的最实际的呼声。”<sup>7</sup>从马克思主义哲学角度看，问题意识体现为实践的前提性思考，任何在内容上是正当的因而也是合理的问题都具有鲜明的时代特色，都是经过人们充分调查研究和深入思考而得到实际把握的。问题是理论创新的起点和动力源，使理论创新体现时代印记。理论研究要回答社会发展进程中的问题，解决问题的实践创新没有止境，与实践创新互动的理论创新也体现为无止境的过程。

Fengyu: Indeed, the study of Marxist philosophy should uphold a problem consciousness and adhere to a problem-oriented approach. Chen Xianda has also written many articles on this issue. Marx once pointed out, “questions, on the other hand, are the frank, uncompromising voices of the time embracing all individuals; they are its mottoes, they are the supremely practical utterances proclaiming the state of its soul.”<sup>8</sup> From the perspective of Marxist philosophy, problem consciousness is reflected in the prerequisite of practice. Any problem that is legitimate and therefore reasonable in content has distinct characteristics of the times and has been fully investigated, researched, and deeply thought through so as to grasp it practically. The problem is the

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<sup>7</sup> 《马克思恩格斯全集》（第1卷），北京：人民出版社1995年版，第203页。

<sup>8</sup> *Marx and Engels Collected Works*, vol. 1. Moscow Progress Publishers, 1975, p. 182.

starting point and driving force of theoretical innovation, making it reflect the imprint of the times. Theoretical research must answer the problems that arise in the process of social development. Practical innovation to solve problems has no end, and theoretical innovation that interacts with practical innovation is also reflected in an endless process.

**薄国强:** 在我看来, 问题意识是一种定义马克思主义哲学特征的努力, 它不排斥其他框架, 如辩证唯物主义。在我对这个问题的初步研究中, 我遇到了一些建议。首先, 人们一致认为哲学是“时代精神的精华”。在这种情况下, 学者们提出马克思主义哲学是问题导向的, 因为它关注的是人类面临的问题; 哲学是积极的、前瞻性的, 是辩证地分析和解决矛盾的; 哲学不仅关注解释世界的本来样子, 而且关注改变世界, 这意味着它对当前问题的分析和批评总是被超越产生这些问题的背景的需要所框定; 它不是关注一个问题的表面呈现, 而是询问需要解决的更全面因而是系统的问题; 认识到需要解决马克思主义哲学继承传统的问题, 因为这需要不断更新和创新。

**Roland:** It seems to me that problem consciousness is an effort to define a distinctive feature of Marxist philosophy that does not exclude other frameworks such as dialectical materialism. In my preliminary research on this question, I have encountered a number of proposals. These begin with the agreed definition of philosophy as the “essence of the spirit of the era.” In this light, scholars have proposed that Marxist philosophy is: problem-oriented since it focuses on the problems faced by humanity; an active and forward-looking philosophy that is concerned with the dialectical analysis and solving of contradictions; a philosophy not merely concerned with interpreting the world as it is, but also with changing the world, which means that its analysis and criticism of present problems is always framed by the need to transcend the context that produces such problems; instead of the focusing on the surface manifestation of a question, it inquires about the more comprehensive and thus systemic problem that needs to be addressed; an awareness of the need to address the problems of the inherited tradition of Marxist philosophy, since this requires constant renewal and innovation.

**臧峰宇:** 坚持问题导向本就是辩证唯物主义的应有之义。关于时代问题, 马克思主义哲学研究致力于分析和解决矛盾。哲学研究当然要对前沿问题做出合理的解释, 但关键在于改变世界。您说得对, 研究哲学中的问题总要考虑产生这些问题的背景, 并从系统性角度做出解答, 这就涉及历史语境和文化传统, 涉及问题产生与发展的规律性特征, 并明确解决问题的创新思路。从中可见一种历史观和实践思维方式, 我们要对各种矛盾作有联系的综合分析, 看到每个问题的细节中都体现着因果关系, 要在关系域中考察事物的发展变化, 去粗取精、去伪存真, 由此及彼、由表及里, 解决其中存在的各种矛盾。深入研究问题体现的现象与本质、特殊与普遍、局部与整体、当前与长远的辩证关系, 使理论创新体现为发现问题、筛选问题、研究问题和解决问题的过程。

**Fengyu:** Adhering to the problem-oriented approach is inherently part of dialectical materialism. Marxist philosophy addresses the issues of the times, striving to analyse and resolve contradictions. Philosophical research, of course, needs to provide reasonable explanations for cutting-edge issues, but the key lies in changing the world. You are right. To study philosophical questions, we must always consider the context in which these questions arise and provide answers from a systematic perspective. This the historical context and cultural traditions of the problem, the regularity of the problem's occurrence and development, and the innovative thinking needed to solve the problem. This reveals a historical perspective and practical way of thinking that requires us to make integrated analyses of various contradictions, see the cause-and-effect relationships reflected every detail of a problem, and examine the development and changes of things in the context of relationships, so as to solve all kinds of contradictions by distinguishing truth from falsehood, separating the essential from the non-essential, and seeing through the surface to the core. In-depth study of the dialectical relationship between phenomena and essence, particularity and universality, locality and wholeness, and the present and future in specific issues, leads to theoretical innovation a process of identifying, screening, researching, and solving problems.

**薄国强:** 也许我们可以回到实践唯物主义和辩证唯物主义之间的争论，其中有四种观点。第一种观点是最极端的，支持者认为实践唯物主义是马克思主义哲学的一种新表达，它应该超越或取代对马克思主义哲学作为辩证唯物主义及其在历史唯物主义中实际应用的解释。第二种观点是把马克思主义哲学局限于历史唯物主义。在这种情况下，实践唯物主义的贡献——对认识论、主观能动性和改变世界的见解——是对历史唯物主义的改进。第三种观点认为，实践唯物主义的“家”在辩证唯物主义，强调实践强化了辩证哲学方法。第四种观点提出辩证唯物主义是马克思主义哲学的综合世界观，历史唯物主义和注重实践是这一综合世界观的组成部分。从这个角度来看，用历史唯物主义或实践唯物主义等组成部分来代替全面的世界观将是一个“范畴错误”。在我目前的研究中，我发现陈先达和黄楠森都支持第四种立场，我觉得他们的论点最有说服力。

**Roland:** Perhaps we can step back to the debate between practical materialism and dialectical materialism, concerning which there are four major emphases. The first was the most extreme, with proponents arguing that practical materialism was a new expression of Marxist philosophy and that it should transcend or supersede the inherited understanding of Marxist philosophy as dialectical materialism and its practical application in historical materialism. The second proposal was to limit Marxist philosophy to historical materialism. In this case, the contribution of practical materialism – with its insights into epistemology, subjective initiative, and changing the world – was to improve historical materialism. The third proposal was that the “home” of practical materialism was with dialectical materialism, in the sense that the emphasis on practice enhanced the dialectical philosophical method. The fourth proposal was that

dialectical materialism is the comprehensive worldview of Marxist philosophy and that historical materialism and the focus on practice are components of this comprehensive worldview. In this light, it would be a “category mistake” to replace the comprehensive worldview with a component such as historical materialism or practical materialism. In my research thus far, I have found that both Chen Xianda and Huang Nansen promoted the fourth position, and I find their arguments most persuasive.

**臧峰宇:** 您关注的这场争论及其中的几种观点关乎对马克思主义哲学特质的理解。通常认为, 马克思主义哲学即辩证唯物主义和历史唯物主义。例如, 艾思奇先生主编的《辩证唯物主义历史唯物主义》是第一部中国学者编写的公开出版的马克思主义哲学教科书。1982年, 由李秀林教授主编的高等学校文科共同课哲学教材《辩证唯物主义和历史唯物主义原理》出版, 后来多次再版, 发行量超过1 200多万册, 影响了几代大学生的精神世界。基于之前的讨论, 1988年初在天津召开的全国高校哲学专业博士点哲学体系改革讨论会聚焦实践唯物主义, 当年9月在北京召开的全国实践唯物主义讨论会深化了对这个问题的讨论。这个话题引发中国学界广泛的讨论。黄楠森先生坚持马克思主义哲学的科学性, 用辩证唯物主义统领马克思主义哲学。陈先达先生提示人们不要局限于辩证唯物主义、历史唯物主义或实践唯物主义之于马克思主义哲学的命名问题, 关键是如何理解马克思主义哲学的理论实质。当然, 他强调“毫不动摇地坚持辩证唯物主义和历史唯物主义”。

**Fengyu:** The debate and the various perspectives within it you mention relate to the understanding of the characteristics of Marxist philosophy. Marxist philosophy is generally considered to be dialectical materialism and historical materialism. For example, the book *Dialectical Materialism and Historical Materialism*, edited by Ai Siqu, was the first Marxist philosophy textbook written Chinese scholars to be publicly published. The textbook *The Principles of Dialectical and Historical Materialism*, edited by Li Xiulin, has been reprinted many times since its publication in 1982, with sales of more than 12 million copies, influencing several generations of college students. There were also many scholars who published research papers on practical materialism. Based on the previous discussions, the national conference on the reform of the system of doctoral programs in philosophy held in Tianjin at the beginning of 1988 focused on practical materialism, and the conference on practical material held in Beijing in September of that year deepened the discussion on this issue. This topic has sparked extensive discussions in the academic community in China. Huang Nansen insists on the scientific nature of Marxist philosophy and uses dialectical materialism to lead Marxist philosophy. Chen Xianda reminds people not to be confined to the naming issues of Marxist philosophy such as dialectical materialism, historical materialism, practical materialism. The key is how to understand the theoretical essence of Marxist philosophy. Of course, he emphasised “unswervingly adhering to dialectical materialism and historical materialism”.

**薄国强:** 这是很重要的一点: 马克思主义哲学的理论本质是关键, 过于关注马克思主义哲学的“名称”会产生误导。我对陈先达提出的一个重要区别很感兴趣: 在 20 世纪 90 年代甚至 21 世纪初的激烈辩论中, 一些“实践唯物主义”的支持者认为这是马克思主义哲学的一种优越表达, “实践唯物主义”可以否定和超越辩证唯物主义和历史唯物主义。而陈先达、黄楠森等哲学家则力图将研究的洞见纳入实践(理论与实践的关系、认识论、主观能动性等), 这些洞见是对马克思主义哲学本质的加强、更新和创新。总而言之, 这似乎是排斥与包容: 要么排斥辩证唯物主义和历史唯物主义, 要么把对实践的正确认识纳入辩证唯物主义和历史唯物主义。在我看来, 第二种方法是正确的。

**Roland:** This is an important point: the theoretical essence of Marxist philosophy is the key, and it can be misleading to focus too much on the “name” of Marxist philosophy. I am interested in an important distinction proposed by Chen Xianda: in the heated debates of the 1990s and even 2000s, some proponents of “practical materialism” argued that this was a superior expression of Marxist philosophy and that “practical materialism” could negate and transcend dialectical and historical materialism. By contrast, Chen Xianda, Huang Nansen and other philosophers sought to include the insights from research into practice (in terms of the theory-practice relation, epistemology, subjective initiative, and so on), and these insights should enhance, update, and innovate the essence of Marxist philosophy. In sum: it seems to be exclusion versus inclusion: either exclude dialectical and historical materialism, or include the proper understanding of practice within dialectical and historical materialism. It seems to me that the second approach is the correct one.

**臧峰宇:** : 思考这个问题, 关键在于确定“实践”概念的内涵及其对我们理解马克思主义哲学特质所具有的意义。我们知道, 马克思在《关于费尔巴哈的提纲》中指出: “从前的一切唯物主义(包括费尔巴哈的唯物主义)的主要缺点是: 对对象、现实、感性, 只是从客体的或者直观的形式去理解, 而不是把它们当做感性的人的活动, 当做实践去理解, 不是从主体方面去理解。”<sup>9</sup> 实践是检验真理的唯一标准, “一切真知都是从直接经验发源的” “离开实践的认识是不可能的。”<sup>10</sup> 深刻理解实践的思维方式的特质、实践的功能及其现实作用, 比只是讨论概念层面的问题更加重要。

**Fengyu:** In thinking about this issue, the key is to determine the connotation of the concept of “practice” and its significance for our understanding of the properties of Marxist philosophy. Marx pointed out in the *Theses on Feuerbach*: “The main drawback of all previous materialism (including Feuerbach's materialism) was: the object, reality, and sensibility were understood from the perspective of the object or intuitively, rather than being understood as the sensuous human activity, as practice,

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<sup>9</sup> 《马克思恩格斯文集》第 1 卷, 人民出版社 2009 年版, 第 499 页。

<sup>10</sup> 《毛泽东选集》(第 1 卷), 北京: 人民出版社 1991 年版, 第 288 页。

and not from the perspective of the subject.” Practice is the only criterion for testing truth, “all true knowledge originates from direct experience,” and “knowledge without practice is impossible.” A profound understanding of the characteristics of practical thinking, the functions of practice, and its practical effects is more important than merely discussing issues at the conceptual level.

**薄国强：**其中有些话出自“年轻的”马克思和恩格斯，当时他们正处于发展我们现在所知的马克思主义哲学方法和哲学的基础阶段。这些早期文本帮助我们对“实践”有了深刻的理解。当我们回顾实践唯物主义思潮时，可以评估这场思潮发生的原因，吸收其核心见解，我们也可以获得后见之明的视角。正如马克思和恩格斯在《德意志意识形态》中提到的：“一切划时代的体系的真正的内容都是由于产生这些体系的那个时期的需要而形成起来的。”<sup>11</sup> 虽然早在1937年李达就提出了“实践唯物主义”，但直到20世纪80年代，这一建议才创造性地发展起来。这既是对时代需要的回应，也是对中国式现代化道路的回音，既使中国马克思主义哲学发出了鲜明的声音，又使中国式现代化道路具有了新颖性，与改革开放道路并行不悖，甚至有所贡献。也许我们可以说：马克思主义哲学的本质是由于实践唯物主义和随后的争论而变得更加清晰的：“哲学的功能也就在于为正确解决物质与意识关系问题提供观点和方法，提高人们认识和改造世界的能力。”<sup>12</sup>

**Roland:** Some of these quotations come from the “younger” Marx and Engels, when they were at the foundation stage of developing the method and philosophy we now know as Marxist philosophy. These early texts help us to gain a profound understanding of practice. When we look back on movement of practical materialism, we may assess why this movement happened, absorb its core insights, but we may also gain the perspective of hindsight. As Marx and Engels observe in *The German Ideology*: “All epoch-making systems have as their real content the needs of the time in which they arose.”<sup>13</sup> Although there were precursors, such as Li Da’s use of “practical materialism” in 1937, it was only in the 1980s that the proposal was taken up and creatively developed. It was a response to the needs of the time, gave Chinese Marxist philosophy a distinct voice in the same way that the Chinese-style modernisation was also new, and went hand-in-hand with and even contributed to the path of the reform and opening-up. Perhaps we can put it this way: the essence of Marxist philosophy became clearer as a result of practical materialism and the debates that followed: “the function of philosophy is to provide views and methods for the correct solution of the

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<sup>11</sup> 《马克思恩格斯全集》（第3卷），北京：人民出版社1960年版，第544页。

<sup>12</sup> 肖前：《论实践的唯物主义对现行哲学体系改造的意义》，《哲学动态》1988年第9期。

<sup>13</sup> Karl Marx and Friedrich Engels, 《Die deutsche Ideologie. Kritik der neuesten deutschen Philosophie in ihren Repräsentanten Feuerbach, B. Bauer und Stirner und des deutschen Sozialismus in seinen verschiedenen Propheten》, in *Marx Engels Werke*, Vol. 3 (Berlin: Dietz, 1973, 1846), 449.

problem of the relationship between matter and consciousness, and to improve people's ability to understand and transform the world.”<sup>14</sup>

**臧峰宇:** 是的, 马克思在《关于费尔巴哈的提纲》和《德意志意识形态》中的论述使我们对“实践”和“实践的唯物主义者”有了深刻的理解。您所谓的后见之明正是马克思所言的一种规律性认识, 新的思想体系的产生总是因为这个体系产生时的实际需要。确实, 李达在被毛泽东誉为“中国人自己写的第一本马克思主义的哲学教科书”的《社会学大纲》中首次提出“实践的唯物论”, 他将马克思主义哲学看作是“当作实践的唯物论看的唯物辩证法”, 这是对唯物辩证法内涵的一种规定。20世纪80年代中国学者阐述的“实践唯物主义”既有将其当作唯物辩证法的意涵, 也阐释了一种时代新义。在这场讨论中可以看到学界对时代发展需要的理论回应, 肖前先生所强调的“哲学的功能”是在社会主义现代化建设的语境中表达的, 旨在使人们于解析现实问题的过程中增强实践能力, 正如您所说, 这样的观点与改革开放道路并行不悖。我觉得可以从“改革的哲学”与“哲学的改革”的辩证关系中理解这时人们讨论的马克思主义哲学的时代特质。

**Fengyu:** Yes, Marx's treatment in *Theses on Feuerbach* and *The German Ideology* have given us a profound understanding of “practice” and “practical materialists.” What you call hindsight is exactly what Marx called a systematic understanding, and the emergence of a new theoretical system is always due to the practical needs at the time of its creation. Indeed, Li Da first proposed the concept of “materialism of practice” in his book *Outline of Sociology*, which was praised by Mao Zedong as the first Marxist philosophy textbook written by Chinese person. He regarded Marxist philosophy as a “dialectical materialism viewed as materialism of practice,” which clarifies the connotation of dialectical materialism. The “practical materialism” expounded by Chinese scholars in the 1980s not only had the meaning of treating it as dialectical materialism, but also interpreted a new meaning in light of the times. In this discussion, we can see the theoretical response of the academic community to the needs of the times. Xiao Qian's emphasis on the “function of philosophy” is expressed in the context of socialist construction and modernisation, aiming to enhance people's practical abilities in the process of analysing real problems. As you said, this viewpoint is not contradictory to the path of the reform and opening-up. I think we can understand the characteristics of the Marxist philosophy being discussed at this time from the dialectical relationship between “the philosophy of reform” and “the reform of philosophy.”

## 二、中国马克思主义哲学研究的实践逻辑

### II. The Practical Logic of Marxist Philosophical Research in China

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<sup>14</sup> 肖前: 《论实践的唯物主义对现行哲学体系改造的意义》, 《哲学动态》1988: 48.

**薄国强:** 是的, 我记得早在 1987 年, 肖前教授就在《中国人民大学学报》上发表了一篇题为《哲学的改革与改革的哲学》的文章。<sup>15</sup> 我们知道, 在这篇文章中, 他敦促哲学家们恢复思想引领的能力, 在改革开放初期走在前列。我们已经谈了正确认识实践的问题, 我还想提出两个问题。首先是 2004 年以来的教育改革。这些改革是非常深刻的, 马克思主义被确立为一门独立的学科, 并产生了许多分支学科。大学、学院和研究机构都感受到这对教育、教学和研究的影响。这对今天的马克思主义哲学意味着什么?

**Roland:** Precisely! I recall that already in 1987 Xiao Qian published a lead article in *The Journal of Renmin University of China*, entitled “The Reform of Philosophy and the Philosophy of Reform.” As we know, in this article Xian Qian urged philosophers to recover the ability to lead the way, to be in the vanguard in the early days of the reform and opening-up. In this light, we have already discussed the correct understanding of practice, but I would like to ask two further questions. In 2005, Marxism was established as a distinct discipline and with a number of sub-disciplines. The implications for education, teaching, and research were felt across universities, colleges, and research institutes. What are the implications for us to understand Marxist philosophy today?

**臧峰宇:** 肖前教授提倡哲学的改革并发展了改革的哲学, 认为现代科学技术和生产力的发展使时代出现了许多新特点, 正确认识这些特点是进行哲学体系改革的前提, 为此要深入研究价值、需要、效益、主体能力等问题, 使哲学走在时代前列。这样的观点是很有创见的, 也对学界产生了很大影响。2005 年底, 马克思主义理论一级学科设立, 最初包括的二级学科有马克思主义基本原理、马克思主义发展史、马克思主义中国化研究、国外马克思主义研究、思想政治教育, 这对高校学科建设、教学与研究产生了深远的影响。马克思主义哲学是马克思主义的理论基础, 揭示了自然、社会和人类思维发展的一般规律, 为我们认识世界和改变世界提供了重要的思想方法和工作方法。加强马克思主义理论研究, 首先要加强马克思主义哲学研究, 掌握其中的基本观点和方法论原则。

**Fengyu:** Xiao Qian advocated for the reform of philosophy and has developed a reformist philosophy. He believes that the development of modern science and technology as productive forces has brought forward many new features of the era. Correctly understanding these features is the prerequisite for reforming the philosophical system. To this end, it necessary to study deeply issues such as value, needs, benefits, and the capabilities of the subject, so that philosophy can keep pace with the times. Such a view is very original and has had a great impact on academia. At the end of 2005, the first-level discipline of Marxist theory was established, initially including five second-level disciplines: basic principles Marxism, development history of Marxism, studies of the localisation of Marxism in China (sinification), studies of

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<sup>15</sup> 肖前, 《改革的哲学与哲学的改革》, 《中国人民大学学报》, 1987 年第 6 期。



Marxism abroad, and ideological and political education. This has had a profound on the construction of disciplines, teaching, and research in higher education institutions. Marxist philosophy is the theoretical foundation of Marxism, revealing the general laws of the development of nature, society, and human thought, and providing with important theoretical methods and working methods for understanding and changing the world. To strengthen the study of Marxist theory, we must first strengthen the study of Marxist philosophy, master its basic viewpoints and methodological principles.

**薄国强：**我最近读了一些中国马克思主义文献：2016年5月17日，习近平总书记在哲学社会科学工作座谈会上发表了重要讲话；2022年4月25日，习近平总书记到中国人民大学考察调研并发表了重要讲话；最近，2024年11月29日，习近平总书记对新时代马克思主义理论研究和建设工程作出重要指示，强调推进马克思主义理论研究。新时代的社会发展对马克思主义哲学研究提出了新的任务。

**Roland:** Recently, I have further studied some Chinese Marxist literature. On the 17<sup>th</sup> of May, 2016, General Secretary Xi Jinping addressed a working conference on philosophy and social sciences. On 25<sup>th</sup> April, 2022, the General Secretary made an on-the-spot inspection visit of Renmin University of China and delivered an important speech. More recently, on 29<sup>th</sup> of November, 2024, General Secretary Xi Jinping has issued important instructions on the Marxist theoretical research and construction projects for the new era, emphasising the promotion of Marxist theoretical research. Social developments in the new era have posed new tasks for the study of Marxist philosophy.

**臧峰宇：**在哲学社会科学工作座谈会上，习近平总书记强调，“我国哲学社会科学的一项重要任务就是继续推进马克思主义中国化、时代化、大众化，继续发展21世纪马克思主义、当代中国马克思主义。”<sup>16</sup>在中国人民大学考察调研时，习近平总书记指出：“要坚持把马克思主义基本原理同中国具体实际相结合、同中华优秀传统文化相结合，立足中华民族伟大复兴战略全局和世界百年未有之大变局，不断推进马克思主义中国化时代化。”<sup>17</sup>习近平总书记在对新时代马克思主义理论研究和建设工程所作重要指示中强调，坚持守正创新，坚持“两个结合”。确实，新时代的社会发展对马克思主义哲学研究提出了新的任务。研究新时代中国社会发​​展进程中的现实问题，要提炼概括有中国特色、世界影响的标识性概念和原创性理论，用中国化时代化的马克思主义哲学指导实践。

**Fengyu:** At the working conference on philosophy and the social sciences, General Secretary Xi Jinping emphasised that “an important task of China's philosophy and social sciences is to continue to promote the sinification, modernisation, and popularisation of Marxism, and to continue to develop Marxism in the 21st century and

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<sup>16</sup> 习近平：《在哲学社会科学座谈会上的讲话》，《人民日报》2016年5月18日。

<sup>17</sup> 习近平：《坚持党的领导传承红色基因扎根中国大地 走出一条建设中国特色世界一流大学新路》，《人民日报》2022年4月26日。

in contemporary China.” During his inspection and research visit at Renmin University of China, General Secretary Xi Jinping pointed out: “We must adhere to the integration of the basic principles of Marxism with China’s concrete realities and with the best traditional Chinese culture, based on the overall strategy of the great rejuvenation of the Chinese nation and the great changes in the world unseen in a century, and continuously promote the sinification and modernisation of Marxism.” General Secretary Xi Jinping emphasised in his important instructions on Marxist theoretical research and construction projects in the new era that we must adhere to the principles of upholding integrity and innovation, and uphold the “two integrations.” In order to study the practical problems of the development process of Chinese society in the new era, it is necessary to extract and sum up landmark concepts and original theories with Chinese characteristics and global influence, and use Marxism with Chinese characteristics and Chinese-style modernisation to guide practice. Indeed, the social development of the new era has posed new tasks for the study of Marxist philosophy.

**薄国强：**：第二个问题是关于马克思主义哲学的“部门”和“体系”。这个问题包括几个方面。首先，根据最近国际哲学界研究的发展，我们发现马克思主义哲学中出现了越来越多的“部门”，如生态哲学、社会发展哲学、技术哲学（以科学哲学为基础）、女权主义哲学、政治哲学等等。我的问题与马克思主义哲学的理论统一性问题有关。中国马克思主义哲学家总是关注整体，关注马克思主义哲学的理论统一性，越来越多的“部门”哲学是如何与整体联系在一起的，这些都给我留下了深刻的印象。这个问题的另一个方面与西方学界和中国学界在方法上的显著差异有关。作为一个对这两种传统都有所了解的外国人，我觉得以下区别很突出：西方哲学倾向于关注问题的一个方面，并根据一个方面寻求解决问题的方法；相比之下，我注意到中国哲学，特别是中国马克思主义哲学，有一个全面的立场、观点和方法。从这个角度来看，分析问题的各方面是为了找到解决方案。马克思和恩格斯也采取了一种全面的方法，在这方面，他们继承了西方（通过黑格尔）所谓的“少数”传统。我的问题是，能否说马克思主义哲学这种全面方法是其在中国生根发芽的另一个原因？

**Roland:** The second question concerns what are often called “departments” and the “system” of Marxist philosophy. This question has a couple of aspects. To begin with, in light of many recent international developments in philosophy we have found an increasing number of “departments” in Marxist philosophy, such as ecological philosophy, philosophy of social development, philosophy of technology (building on the philosophy of science), feminist philosophy, political philosophy, and so on. My question here concerns the overall theoretical unity of Marxist philosophy. I am always struck by the following: how Marxist philosophers in China always have a concern for the whole, for the theoretical unity of Marxist philosophy, and how the increasing number of “departments” relates to the whole. A further aspect of this question concerns a notable difference between Western and Chinese approaches. As a foreigner with

some knowledge of both traditions, the following distinction stands out: the tendency in Western philosophy is to focus on one aspect of a problem and seek to solve the problem in light of this one aspect; by contrast, I notice that Chinese philosophy, and especially Marxist philosophy, has comprehensive viewpoints, standpoints, and methods. In this light, all aspects of a problem are analysed for the sake of finding a solution. Marx and Engels also took a comprehensive approach, and in this respect they inherited what may be called a “minority” tradition in the West (through Hegel). My question is: can we say that this comprehensive approach of Marxist philosophy is another reason why it took root and flourished in China?

**臧峰宇:** 马克思主义哲学的“部门”如今得到人们广泛研究，我倾向于将其理解为马克思主义应用哲学。除了您提到的应用领域之外，还有经济哲学、文化哲学、环境哲学等，马克思主义政治哲学是我的主要研究领域之一。您关注马克思主义哲学的“部门”和“体系”的关系，这是一个非常重要的视角。这些“部门”实际上更多的是将马克思主义哲学的思想方法应用到具体研究领域。这里有些研究领域体现了马克思主义哲学的理论特质。我认为，将政治哲学视为马克思思想的理论实质，在他的历史唯物主义、政治经济学批判和共产主义理论之间就呈现出一种以实践思维方式贯穿的内在逻辑，就呈现出一种不同于传统西方政治哲学的对人及其实践活动的社会性规定，由此可以形成一种体系性的认识。中西哲学研究方法有很多差异，相比而言，中国思维比较宏观，西方思维注重精细，今天加强中西文化交融，应当形成一种符合时代发展要求的哲学研究理路，开展既具有宏阔视野，又体现精微特点的研究。当然，首先要有一种全面的、辩证的、发展的观点，其中可见马克思主义哲学同中华优秀传统文化的“契合”之处，这是实现马克思主义哲学在中国落地生根、开花结果的前提之一。

**Fengyu:** The “departments” of Marxist philosophy are now widely studied, and I tend to understand them as applied Marxist philosophy. In addition to the applied fields you mentioned, there are also economic philosophy, cultural philosophy, environmental philosophy, etc. Marxist political philosophy is one of main research fields. You focus on the relationship between the “departments” and “systems” of Marxist philosophy, which is a very important perspective. These “departments” are actually more about applying the theoretical methods of Marxist philosophy to specific fields of research. I believe we may regard political philosophy as the theoretical essence of Marx’s thought, which provides an inner logic that runs through historical materialism, the critique of economy, and communist theory with a practical way of thinking. This presents a systematic understanding of distinct social nature of human beings and their practical activities in a way that differs from traditional Western political philosophy. There are many differences in the methods of studying Chinese and Western philosophy. In comparison, Chinese thinking is more macroscopic, while Western thinking focuses on precision. Today, as we strengthen the integration of Chinese and Western cultures, we should develop a philosophical research approach that meets the

requirements of the times, conducting research that is both broad in scope and meticulous in detail. Of course, the first requirement is that there should be a comprehensive, dialectical, and developmental perspective, where the “convergence” between Marxist philosophy and the best of traditional Chinese culture is visible. This is one of the prerequisites for Marxist philosophy to take root and bear fruit in China.

**薄国强:** 这让我想到两个问题。首先，您提到需要在中国哲学的宏观或整体方法与西方哲学对精确的关注之间寻求更大的融合。这将需要一个全面的和辩证的框架，仔细注意细节和精确的分析。当然，这两者都是非常需要的。然而，我对其他的哲学传统也很感兴趣，比如印度的哲学传统，它有自己的综合分析方法。您认为其他哲学传统也可能成为文明与哲学对话的一部分吗？

其次，您提出将马克思主义政治哲学视为马克思思想的理论本质的建议非常有趣。这意味着历史唯物主义、马克思主义政治经济学和共产主义理论可以被视为马克思主义政治哲学的组成部分或应用。在这个问题上，我想知道恩格斯对社会主义治理原则的贡献如何包括在其中。在马克思和恩格斯的分工中，恩格斯的任务是阐明以下社会主义治理原则：首先，公共权力失去其政治性质，取而代之的是为了社会的真正利益而对物的管理和生产过程的管理；第二，众多复杂的治理机构不会脱离社会，而是在社会之中。

**Roland:** This reminds me of two further questions. To begin with, you mention the need to seek greater integration between Chinese philosophy’s macroscopic or integrative approach and Western philosophy’s concern with precision. This would entail both a comprehensive and dialectical framework with careful attention to detail and precise analysis. Both are of course very much needed. However, I am also interested in other philosophical traditions, such as the one that arises from India’s long tradition and also has its own approach to comprehensive analysis. Do you think that other philosophical traditions may also become part of the dialogue between civilisations and philosophies?

Further, your proposal to see Marxist political philosophy as the theoretical essence of Marx’s thinking is of great interest. This means that historical materialism (the term Engels’s gave us), Marxist political economy, and communist theory can be seen as components or applications of Marxist political philosophy. On this question, I wonder how Engels’s contributions to the principles of socialist governance may be included in this political philosophy. In the division of labour between Marx and Engels, it was Engels’s task to clarify the principles of socialist governance as follows: first, public *Gewalt* (power) loses its political character and is replaced by the administration of things and management of the processes of production for the sake of the true interests of society; second, the many and complex organs of governance would not be separated from society but stand in the midst of society.

**臧峰宇:** 是的，这需要一个全面的和辩证的框架，也是比较哲学研究的一个重要议题。其他哲学传统当然也是文明对话的一部分，比如您提到的印度哲学传统。此前有些关于中西印哲学比较研究的文本解析了这三种哲学体系的异同，从中可见不同文明映现的思维方式、价值观念和生活态度。今天，我们应当在更广阔的视域中比较不同的哲学传统及其时代价值，理解其中的文明蕴涵。

我认为，人类解放是马克思政治哲学的总问题，关于共同体、资本逻辑和正义的探究体现了马克思政治哲学的关键问题，对这些问题的解析体现了马克思政治哲学的总体结构。在这个意义上，新政治哲学是马克思思想的根基，这是一种不同于古典政治哲学、社会契约论、自由主义、功利主义等西方传统政治哲学的“新世界观”。晚年恩格斯提出了很多政治哲学创见，包括您提到的关于社会主义治理原则的阐述。在《家庭、私有制和国家的起源》中，恩格斯对公共权力作出了深刻阐述，谈到使公共权力回归社会，人们在共同行使公共权力的过程中享有公共利益。我读过您关于恩格斯社会主义治理思想的专著，其中很多观点颇具新意。

**Fengyu:** Yes, this requires a comprehensive and dialectical framework, which is also an important topic in comparative philosophical research. Other philosophical traditions are certainly part of the dialogue of civilisations, such as the Indian philosophical tradition you mentioned. Previously, some texts on the comparative study of Chinese, Western, and Indian philosophy analysed the similarities and differences among these three philosophical systems, revealing the ways of thinking, values, and attitudes towards life reflected in different civilisations. Today, we should compare different philosophical traditions and their contemporary values in a broader perspective, and understand the cultural implications within them.

I believe that human liberation is the overall issue of Marxist political philosophy, and the exploration of community, capital logic, and justice reflects the key issues of Marxist political philosophy. The analysis of these issues reflects the overall structure of Marxist political philosophy. In this sense, the new political philosophy is the foundation of Marxist thought, which is a “new worldview” different from traditional Western political philosophy such as classical political philosophy, social contract theory, liberalism, utilitarianism, etc. In his later years, Engels put forward many thoughts on political philosophy, including the exposition of socialist governance principles that you mentioned. In *The Origin of the Family, Private Property, and the State*, Engels made a profound exposition on public power, discussing the return of public power to society and the enjoyment of public interests by people in the process of jointly exercising public power. I have read your monograph on Engels’s concerning socialist governance, and many of its viewpoints are quite innovative.<sup>18</sup>

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<sup>18</sup> Roland Boer, *Friedrich Engels and the Foundations of Socialist Governance*. Singapore: Springer, 2021.

**薄国强:** 您认为人的解放是马克思主义政治哲学的关键, 这一点非常重要。早在1844年的《论犹太人问题》中, 马克思就批判了鲍威尔的“虚假自由”, 他主张真正的人类解放, 在这种解放中, 人类存在的“异化”被充分的、真实的、人类的存在所克服。当然, 在这场辩论中, 马克思仍然在黑格尔的框架内工作, 但他已经开始超越黑格尔。对马克思来说, 解放不是在所谓的“政治”解放中找到的(鲍威尔的立场), 因为这是在资本主义制度及其资产阶级政治制度的“虚幻的共同体”中发生的。相反, 解放意味着摆脱作为国家公民和作为私人个体之间的异化, 而这种解放只有在共产主义社会的“真正的共同体”中才能实现。

**Roland:** Your observation that human liberation is the key to Marxist political philosophy is very important. Already in *On the Jewish Question* from 1844, Marx criticised Bruno Bauer's "false freedom" with an argument for real, human emancipation in which the "alienation" of human existence is overcome with full, real, and human existence. Of course, in this debate Marx still works within a Hegelian framework, but he is already beginning to move beyond Hegel. For Marx, liberation is not found in so-called "political" liberation (Bauer's position), since this takes place in the "illusory community" of a capitalist system and its bourgeois political system. Instead, liberation means freedom from the alienation between being a citizen of a state and a private individual, and this liberation can be achieved only in the "genuine community" of a communist society.

**臧峰宇:** 马克思在《论犹太人问题》中批判了鲍威尔的政治解放思想, 诉求一种承载物质充盈和精神丰裕的社会生活, 从中实现人的本性的复归。在马克思看来, 实践不仅是一种有效的主体性活动, 而且是一种体现时代精神的思维方式, 实践的原则高度体现了哲学的思维力度和判断水平。在对尘世的批判、法的批判与国家的批判中, 马克思提出一场具有人的高度的革命, 一种作为人的解放的有原则高度的实践, 建构“真正的共同体”, 从而摆脱了“虚幻的共同体”的观念束缚, 超越了政治解放。由此可见马克思政治哲学的现实规定。在这个意义上, 理解马克思主义哲学需要一种实践逻辑, 走出纯粹思辨的语境, 把握其何以在解析时代问题的过程中满足人们的实际需要。

**Fengyu:** In his critique of Bauer's political liberation in *On the Jewish Question*, Marx called for a social life constituted by material fullness and spiritual richness, through which the return of human nature can be realised. In Marx's view, practice is not only an effective subjective activity, but also a way of thinking that embodies the spirit of the times, and the principle of practice embodies to a high degree the strength of philosophical thought and level of judgement. In his criticism of earth, law and politics, Marx proposed a revolution that places human beings at the highest level, a practice that has human liberation as the highest principle, and the construction of a "genuine community" that breaks away from the concept of "illusory community" and transcends political liberation. This shows the realistic stipulation of Marx's political philosophy.

In this sense, understanding Marxist philosophy requires a practical logic, which goes beyond the context of pure speculation and grasps how it meets actual needs in the process of analysing the problems of the era.

**薄国强:** 在您关于马克思主义政治哲学的研究中, 提到了共同体、资本逻辑和正义。近年来, 这三个话题一直是学者们讨论和分析的主题。让我们从共同体开始。在这种语境下, 既有“人类命运共同体”, 也有“中华民族共同体意识”。我想问一些关于“共同体意识”的问题。“共同体”和“意识”都有马克思主义的内涵, 但我想从政治哲学角度了解更多。“共同体意识”与社会主义核心价值观“爱国”的关系是什么? 与对立面的统一和斗争(辩证唯物主义)有什么关系?

**Roland:** In your earlier observations concerning Marxist political philosophy, you mention community, capital-logic, and justice. In recent years, these three topics have been the subject of much discussion and analysis. Let us begin with community. In this case, we have a “community of shared future for humankind”, but also “the community consciousness of the Chinese nation.” I would like to ask some questions about “community consciousness.” Both “community” and “consciousness” have Marxist connotations, but I would like to know more from the perspective of political philosophy. What is the relationship between “community consciousness” and the core socialist value of “loving the country”? How does “community consciousness” relate to the unity and struggle of opposites (from dialectical materialism)?

**臧峰宇:** 今天, 确立符合时代精神的人类命运共同体意识, 形成解决全球性问题通力合作的世界观念, 已成为一种文化自觉。长期的民族互助和民族融合促进了中华民族的物质繁荣和文化发展, 形成了华夏儿女心心相印的精神纽带, 就是中华优秀传统文化。同马克思主义相结合的中华优秀传统文化使爱国主义和铸牢中华民族共同体意识高度契合。铸牢中华民族共同体意识, 构筑中华民族共有精神家园, 是爱国主义精神的重要体现。共同体意识反映了一种和谐观念, 对立面的统一和斗争仍然存在。正确处理利益冲突和斗争, 化解激烈的矛盾和对抗, 要遵循一种和谐发展的辩证法。

**Fengyu:** Today, establishing a sense of a community with a shared future for humankind that conforms to the spirit of the times and forming a world concept of working together to solve global problems has become a cultural consciousness. Long-term mutual assistance and integration of nationalities have promoted the material prosperity and cultural development of the Chinese nation, forming a spiritual bond that resonates with the hearts of the Chinese people, and this is the best of traditional Chinese culture. This traditional culture, combined with Marxism, aligns to the highest degree with “loving the country” and the strengthening the community consciousness of the Chinese nation. Strengthening this community consciousness and building a shared spiritual home for the Chinese nation are important manifestations of “loving the country.” Community consciousness reflects a concept of harmony, and the unity and struggle of opposites still exist: in handling conflicts of interest and struggles correctly,

resolving intense contradictions and confrontations, and following a dialectical approach of harmonious development.

**薄国强：**马克思主义政治哲学的另一个方面涉及“资本逻辑”。很多中国学者共同发展了这一概念，并提出马克思的思想从最初对异化或“异化逻辑”的“人文主义”关注，到“生产逻辑”（试图解释异化，但最终以静态框架结束），最后是“资本逻辑”的关注。它超越了“异化逻辑”和“生产逻辑”，关注作为劳动手段和劳动对象的人在资本主义的结构性扩张、增殖和内在矛盾中发生了什么。这一论述深化了对马克思在《资本论》等成熟著作中的哲学理解，凸显了在资本主义制度下人的解放的完全缺失。这告诉我们，马克思主义政治哲学对人类解放的关注需要对资本主义进行深刻而彻底的批评，而对解放的追求是一项持续的工程。从个人经验来看，当我在资本主义国家时，我觉得它令人异化和沉闷；这对一个人的身体和精神都不好。中国学者对资本逻辑的研究帮助我理解了为什么我在资本主义国家的经历是异化和沉闷的，以及为什么我认为马克思主义政治哲学对人类解放的强调是如此重要。

**Roland:** A further aspect of Marxist political philosophy concerns “capital-logic.” This concept has been developed by many Chinese scholars and proposes that Marx’s thought moves from his initial “humanistic” concern with alienation or “alienation logic,” through “production logic,” which seeks to explain alienation but ends up with a static framework, and finally “capital-logic,” which transcends both “alienation logic” and “production logic” by focusing on what happens to human beings as the means and object of labour in the structural expansion, multiplication, and inherent contradictions of capitalism. This argument deepens the philosophical understanding of Marx’s mature work in *Capital* and highlights the complete lack of liberation of human beings in a capitalist system. This tells us that the focus on human liberation in Marxist political philosophy entails a deep and thorough criticism of capitalism and that the search for liberation is an ongoing project. From personal experience, I can say that when I am in a capitalist country I find it alienating and depressing; it not good for one’s body and spirit. Research into capital-logic by Chinese scholars helps me understand why my experience in capitalist countries is alienating and depressing, and why I think that Marxist political philosophy’s emphasis on human liberation is so important.

**臧峰宇：**您最近对中国学者的研究做了很多深入的评析，确实，对资本逻辑的研究体现了中国学者关于马克思政治哲学研究的重要理路。马克思深刻揭示了资本逻辑的秘密，他在政治经济学批判中阐明了扬弃资本逻辑的客观必然性，以及无产者如何实现自我异化的积极的扬弃，在实际地反对并改变现存事物的过程中走上解放之路。您说得对，马克思主义政治哲学对人类解放的关注需要对资本逻辑进行深刻批判。这种批判以及建构新的生产方式的努力使人们诉求解放的精神世界具有坚实的物质基础，从而在现实的运动中获得本质的力量，由此确立了一种不同于资本逻辑的劳动逻辑。这种新的生产逻辑使劳动摆脱



资本逻辑的束缚，扬弃奴役和剥削人的不平等的经济关系，在社会生产中使劳动不再成为重担，而成为生命本质性的需要。扬弃基于资本逻辑的文明形态，使人们在物质和精神层面过上“真正的生活”，体现了马克思主义政治哲学的价值目的。从中可以感知一种超越异化和沉闷的精神状态，为人们对美好生活的追求提供了现实的可能性。

**Fengyu:** You have recently conducted a lot of in-depth analysis on the research of Chinese scholars. Indeed, the study of capital-logic reflects an important research perspective of Chinese scholars concerning Marxist political philosophy. Marx profoundly revealed the secrets of the logic of capital, and in his critique of political economy he elucidated the objective inevitability of abandoning capital-logic, as well as how the proletariat can actively abandon self-alienation and embark on the path of liberation in the process of opposing and changing the status quo through practice. You are right, the focus of Marxist political philosophy on human liberation requires a profound critique of capital-logic. This criticism, as well as the effort to construct a new mode of production, provides a solid material foundation to the spiritual world in which people express their desire for liberation, thereby acquiring an essential power in the movement of reality and establishing a labour-logic that is different from capital-logic. This new production-logic frees labour from the constraints of capital-logic, abandons the unequal economic relations of slavery and exploitation, and makes labour no longer a burden in social production, but an essential need of life. Abandoning the civilisational form based on capital-logic and enabling people to live a “real life” on both material and spiritual levels reflects the value objective of Marxist political philosophy. From this, one can perceive a spiritual state that transcends alienation and depression, providing a realistic possibility for people’s pursuit of a better life.

**薄国强:** : 这很有帮助，因为直到现在我才想到在马克思主义政治哲学的框架下研究资本逻辑。让我们转到马克思主义政治哲学研究的第三个方面，正如您所提到的，关于正义。我的理解是，十多年来，正义一直是中国学者研究和争论的一个主要话题。德语“Recht”（黑格尔和马克思使用的），英语“right”和“justice”，汉语“正”“义”和“正义”的内涵和翻译问题一直是争论和探讨的主题。在每种语言中，它们都有自己的语义场和内涵。然而，在我看来，“正义”涉及社会经济形态的许多方面：经济正义、社会正义、文化正义、环境正义、国际正义等等。从马克思主义政治哲学的语境来看，关于正义最重要的是什么？

**Roland:** This is very helpful, since until now I had not thought of the research on capital-logic in terms of the framework of Marxist political philosophy. Let us move on to a third aspect of Marxist political philosophy, which – as you mentioned – concerns justice. My understanding is that justice has been for a decade or more a major topic of research and debate among Chinese scholars. The connotations and translation questions concerning German “Recht” (as used by Hegel and Marx), “right” and then “justice” in English, and “正”，“义” and “正义” in Chinese are the

subject of continuing debate and discussion. In each language they have their own semantic fields and connotations. However, it seems to me that “justice” pertains to many aspects of a socioeconomic formation: economic justice, social justice, cultural justice, environmental justice, international justice and so on. From the context of Marxist political philosophy, what are the most important points concerning justice?

**臧峰宇:** 关于马克思正义论的讨论时间其实更长，这个话题映现了多学科的关注。马克思不常使用“Recht”这个概念。艾伦·伍德解读《资本论》第三卷中一段话，得出这样的结论：“马克思不认为资本主义不正义”。学界关于这个观点的争论反映了在何种意义上使用“正义”概念以及如何理解马克思正义论的实质。我的观点是，在历史唯物主义前提下做道德有效性研究，辩证理解马克思强调正义与一个时代的生产方式相一致的显性逻辑，以及基于历史必然性的道德论证理路。在把握马克思正义论的内在逻辑的基础上，应当深入研究经济、政治、文化等领域的正义问题，遵循平等原则和共享原则，论证如何更好实现物质生活不断丰裕基础上的社会正义。

**Fengyu:** The discussion on Marx’s theory of justice has actually lasted longer, and this topic has gained the attention of multiple disciplines. Marx did not often use the term “Recht,” and Allen Wood’s interpretation of a passage in Volume 3 of *Capital* concluded that “Marx did not believe that capitalism was unjust.” The academic debate on this viewpoint reflects in what sense the concept of “justice” is used and how to understand the essence of Marx’s theory of justice. My viewpoint is to conduct research on the effectiveness of ethics under the premise of historical materialism, and to understand dialectically Marx’s emphasis on the explicit logic that justice is consistent with the mode of production of an era, as well as the ethical reasoning based on historical necessity. On the basis of grasping the inherent logic of Marx’s theory of justice, we should conduct in-depth research on the question of justice in the fields of economics, politics, culture, etc., follow the principles of equality and mutual enjoyment, and demonstrate how to better achieve social justice based on the continuous enrichment of material life.

**薄国强:** 如果比较西方马克思主义者和中国学者关于马克思主义与正义的争论，我们会发现一些重要的差异。首先，西方学界的争论主要集中在 20 世纪 60 年代、70 年代和 80 年代，中国学者则在当代关注正义问题。其次，西方学术界有一种倾向，对约翰·罗尔斯在《正义论》（1971）中提出的自由主义建议作出回应，认为马克思和恩格斯并没有发展出正义理论（罗伯特·塔克和艾伦·伍德）。作为回应，他们试图将正义引入马克思主义理论。相比之下，中国学者似乎在马克思和恩格斯的著作中寻找正义理论的资源。在这方面，偶尔有一位西方学者会有所帮助。例如，艾伦·布坎南在他的《马克思与正义》（1982）中，既试图将马克思早期对异化的道德谴责延伸到马克思后来的作品中，又试图在共产主义社会中寻找正义的标准，而 G. A. 科恩则强调需要克服西方自由主义对个人的关注，回到马克思主义对共同体的关注。最后，这些早期的西方学者的建议仍然停留在理

论和学术辩论的领域，因此，对于如何在生活中实现马克思主义的正义方法，几乎没有现实的考虑。在这个问题上，与中国学者的对比突出表现在两个方面：第一，马克思主义正义论是处理社会主义道路上一系列问题的核心；第二，这些建议是全面的和实际的，涉及需要解决的具体问题。

**Roland:** If we compare Western Marxist and Chinese debates concerning Marxism and justice, we find some important differences. To begin with, debates in Western circles took place mainly in the 1960s, 1970s, and 1980s, while Chinese scholars have devoted attention to justice in contemporary times. Further, there was a tendency in Western academic circles to respond to John Rawls's liberal proposals in *A Theory of Justice* (1971) and suggest that Marx and Engels did not develop a theory of justice (Robert Tucker and Allen Wood). In reply, they sought to introduce or bring justice into Marxist theory. By contrast, it seems that Chinese scholars have sought the resources for a theory of justice within the works of Marx and Engels. In this respect, an occasional Western scholar is helpful. For example, Allen Buchanan in his *Marx and Justice* (1982) sought both to extend the Marx's earlier moral condemnation of alienation into Marx's later works and to find a criterion for justice in a future communist society, while G. A. Cohen emphasised the need to overcome the faded Western liberal concern with the individual and to return to the Marxist concern with the collective and the community. Finally, these earlier Western scholars tended to reflect their capitalist contexts, with the result that their proposals remained in the realm of theory and academic debate, and thus that there was little in the way of realistic consideration as to how a Marxist approach to justice may be realised in real life. On this question, the contrast with Chinese scholars stands out in two respects: first, a Marxist theory of justice is central to a whole range of questions on the socialist road; second, the proposals concerning justice are comprehensive and very practical, dealing with concrete problems that need to be solved.

**臧峰宇:** 近年来，中国学者深入研究了西方马克思主义哲学家关于马克思正义论的探讨，特别是分析马克思主义哲学家的观点。在译介西方学者观点的同时，这里确实体现出一些差异，中国学者更关注如何运用马克思正义论解决当代正义问题。当然，前提是建构马克思主义正义论，为此分析了艾伦·伍德、艾伦·布坎南、科恩等学者的主要思路，研究教育、医疗、住宅、社会保障等领域的分配正义问题，遵循平等和共享的原则，回应人们的利益关切和社会心理。这确实体现为一种现实的主张，它要解决的问题是现实的，解决问题的思路是现实的，所要达成的愿景也具有明显的现实性。正如您所说，这里涉及需要解决的具体问题。在一定程度上也表明中国马克思主义哲学发展体现了一种实践逻辑，因而是历史的具体的。在历史唯物主义框架内建构的、体现道德有效性的马克思主义正义论既要与社会主义生产方式相适应，也要对经济基础发挥反作用，并随着时代条件的变化而变化。由此理解中国马克思主义哲学可见，其所关注的不仅是理论问题，更是推动社会

发展的实践问题，这也体现了一种方法论原则，旨在解决中国式现代化进程中的哲学问题，满足人民追求美好生活的内在需要。

**Fengyu:** In recent years, Chinese scholars have conducted in-depth research on the discussions by Western Marxist philosophers concerning Marx's theory of justice, with particular attention to analysing the viewpoints of Marxist philosophers. While translating and introducing the viewpoints of Western scholars, there are indeed some differences reflected here. Chinese scholars are more concerned with how to apply Marxist theory of justice to solve contemporary problems of justice. Of course, the premise is to construct a Marxist theory of justice. To this end, the main ideas of scholars such as Allen Wood, Allen Buchanan, and Cohen were analysed to study the issue of distributive justice in fields such as education, healthcare, housing, and social security, following the principles of equality and mutual enjoyment, and responding to people's interests and social psychology. Indeed, the propositions, problems to be solved, and problem-solving are all realistic, and the vision it aims to achieve also has obvious practicality. As you said, this involves specific issues that need to be addressed. This also indicates to some extent that the development of Chinese Marxist philosophy embodies a practical logic and is therefore a historical specificity. The Marxist theory of justice constructed within the framework of historical materialism and reflecting ethical validity should not only adapt to the socialist mode of production, but also have a counter-effect on the economic foundation and change with the changing conditions of the times. From this understanding, Chinese Marxist philosophy not only focuses on theoretical issues, but also on practical problems that promote the discovery of reality. This also reflects a methodological principle aimed at solving practical problems in the process of modernisation and meeting the practical needs of the people's pursuit of a better life.

**薄国强:** 在强调马克思主义正义论发展需要解决的实践问题的过程中，我们在某种程度上回到了《实践论》的深刻突破，回到了“关于真理标准问题的讨论”，回到了“实践唯物主义”的发展，回到了在马克思主义哲学中找到对实践的真正理解和正确定位。这种对实践的真正理解体现在马克思主义政治哲学对正义的关注上，尤其是中国哲学家为此所做的理论努力。正如您所指出的，人民追求美好生活的现实需要，促使马克思主义政治哲学乃至整个马克思主义哲学实现真正的创新。

**Roland:** In this emphasis on practical problems that need to be solved in the process of developing a Marxist theory of justice, we in some way come back to the profound breakthroughs of “On Practice,” the “discussion on the question of the criterion for truth,” the development of “practical materialism,” and the subsequent effort to find a genuine understanding and proper position for practice within Marxist philosophy. This genuine understanding of practice is embodied in Marxist political philosophy's concern with justice, especially by Chinese philosophers. As you point

out, the real-life practical needs of the people seeking a better life leads to genuine innovation in Marxist political philosophy, and Marxist philosophy as a whole.

**臧峰宇：**是的，中国马克思主义哲学的实践逻辑是在回答现实问题的过程中生成发展的。问题是时代的格言，是现实的本质体现。以问题为导向，将问题意识转换为研究和解决问题的方法，深化了对中国式现代化进程中实践创造的规律性认识。我们知道，时代的重大问题往往表现为时代的主要矛盾，解决时代的重大理论和实践问题，要深入探究如何满足人民群众追求美好生活的现实需要，深入解析“世界怎么了”“人类向何处去”的时代之问，做出富有时代精神的哲学解答，由此映现学术思想的生命力，彰显中国马克思主义哲学的时代价值。

**Fengyu:** The practical logic of Chinese Marxist philosophy is generated and developed in the process of answering real problems. Problems are the watchwords of the times, the essence of reality, and the starting point and driving force of theoretical innovation. A problem-oriented approach, or problem consciousness, is transformed into the method of studying and solving problems, which deepens the understanding of the regular pattern of creative practice in the process of Chinese-style modernisation. The major issues of an era are often manifested as the principal contradiction, and to solve the major theoretical and practical problems of an era it is necessary to examine how to meet the realistic needs of the people for a better life, to analyse the contemporary issues of “what is the world like” and “where is humanity going,” and to provide philosophical answers filled with the spirit of the times, aiming to reflect the vitality of thought with the pursuit of benefiting the people, which is the contemporary value of Chinese Marxist philosophy.