



勞動價值論的否定？

無聲

PART TWO ANALYSING THE FUNDAMENTAL DIFFERENCES BETWEEN THE TWO MODES OF EXISTENCE

IV. What Is the Having Mode?	75
The Acquisitive Society - Basis for the Having Mode	
The Nature of Having	
Other Factors Supporting the Having Mode	
The Having Mode and the Anal Character	
Asceticism and Equality	
Existential Having	
V. What Is the Being Mode?	91
Being Active	
Activity and Passivity	
Being as Reality	
The Will to Give, to Share, to Sacrifice	
VI. Further Aspects of Having and Being	110
Security - Insecurity	
Solidarity - Antagonism	
Joy - Pleasure	
Sin and Forgiveness	
Fear of Dying - Affirmation of Living	
Here, Now - Past, Future	

PART THREE THE NEW MAN AND THE NEW SOCIETY

VII. Religion, Character, and Society	133
The Foundations of Social Character	
Social Character and 'Religious' Needs	
Is the Western World Christian?	
The Humanist Protest	
VIII. Conditions for Human Change and the Features of the New Man	165
The New Man	
IX. Features of the New Society	170
A New Science of Man	
The New Society: Is There a Reasonable Chance?	

自從SRAFFA在六十年代初期寫成了PRODUCTION OF COMMODITIES BY MEANS OF COMMODITIES一書後，不單動搖了整個的西方經濟學的理论基礎，亦使馬克思主義的政治經濟學（特別是勞動價值論）面對前所未有的挑戰，更使部份的馬克思主義者認為只有放棄勞動價值論，才能夠發展出一套唯物的政治經濟學說。STEEDMAN可說是以SRAFFA學說為基礎，而展開對勞動價值論的批判的衆多學者之中，較為嚴謹和清晰的一個。他先以一個簡單的經濟系統為例子，指出我們可以從輸入的生產資料和工人的勞動時間，再加上工人所獲取的實際工資，我們便可以計算出在這個經濟系統內的商品價格和利潤率，完全不須要以勞動量和價值來計算，因此勞動價值論是一門不必要的理論。

他進一步指出以勞動價值來計算往往會出現錯誤和荒謬的結論，及勞動價值論所能分析的範圍，SRAFFA-BASED學說亦能——進行分析，因此馬克思主義者理應放棄勞動價值論。STEEDMAN認為真正的唯物主義者應以一些與勞動價值論不相干的馬克思主義政治經濟學理論，再配合SRAFFA的理論去加以

發展，才能瞭解資本主義社會的進行和指導階級鬥爭。

勞動價值論和SRAFFA學說的關係，可說是近期馬克思主義經濟學的最熱門話題，如去年「新左評論」亦特別為討論這個問題而舉辦了一個研討會，而主要的討論內容亦是環繞MARX AFTER SRAFFA一書的論點進行。

佛洛姆的新訊息

鍾雨

Contents

Foreword	9
Introduction: The Great Promise, Its Failure, and New Alternatives	11
The End of an Illusion	
Why Did the Great Promise Fail?	
The Economic Necessity for Human Change	
Is There an Alternative to Catastrophe?	

PART ONE UNDERSTANDING THE DIFFERENCE BETWEEN HAVING AND BEING

I. A First Glance	25
The Importance of the Difference between Having and Being	
Examples in Various Poetic Expressions	
Idiomatic Changes	
Origin of the Terms	
Philosophical Concepts of Being	
Having and Consuming	
II. Having and Being in Daily Experience	37
Learning	
Remembering	
Conversing	
Reading	
Exercising Authority	
Having Knowledge and Knowing	
Faith	
Loving	
III. Having and Being in the Old and New Testaments and in the Writings of Master Eckhart	55
The Old Testament	
The New Testament	
Master Eckhart (1260-c. 1327)	

佛洛姆 (E. FROMM) 的存在，其實是對一切指斥馬克思主義欠缺「注視人性」的正面回答。這陣子，一些傳統文化人又 在高談闊論馬克思主義和「人民性」的勢不兩立，這是完全以偏蓋全的無知做法——這些文化人包括吳叟、胡菊人、白先勇、岑逸飛之類的作家。亞爾杜塞爾（科學馬克思）之所以反對人文馬克思主義，主要是指出人文主義（就算是馬克思式的）作為一套「科學分析社會現實的理論」是

完全沒有價值的，亦即是說人文主義欠缺了「認知功能」。但人文主義所堅持的個人尊嚴（DIGNITY OF THE PERSON）卻是肯定「人」的最高昇華，在一定的歷史時刻都在散發著進步作用。歐洲反史太林主義後所湧現的人文馬克思主義比一般空談「人性」「個人價值」的自由主義文化人畢竟還來得更充實。

在這本最新出的書中——
TO HAVE OR TO BE?

(佔有還是存有?)，佛洛姆繼續探討資本主義工業社會中的病態根由 (PATHOGENIC CAUSE)，並呼籲一個人類總的精神，倫理，價值觀的脫胎換骨，否則人們將無法面對這個日漸迫近的危機——工業和商品社會所帶來的危機。

佛洛姆認為在現代工業社會中，一種“佔有的模式”(HAVING MODE)在佔主導地位，而這種主導的“佔有模式”，根源於嫉忌，貪婪和希望擁有物質的無窮慾望——這種情況在先進資本主義國家和所謂社會主義國家中都是一樣。要取代這種HAVING MODE，佛洛姆認為只有(BEING MODE)“存有模式”，他指出這種BEING MODE根源於「愛」和「人性」駕御物質價值(

VI CONTENTS

Part Two: A reading

FIVE	
The function of subculture	73
Specificity: Two types of teddy boy	80
The sources of style	84
SIX	
Subculture: The unnatural break	90
Two forms of incorporation	92
SEVEN	
Style as intentional communication	100
Style as <i>bricolage</i>	102
Style in revolt: Revolting style	106
EIGHT	
Style as homology	113
Style as signifying practice	117
NINE	
O.K., it's Culture, but is it Art?	128
CONCLUSION	
References	134
Bibliography	141
Suggested Further Reading	178
Index	187

MATERIAL VALUES) 的過程中。佛洛姆認為“佔有模式”將人類社會帶至生態和心理危機以至滅亡的邊緣。

面對日常那些令人嘔心和一場胡塗的「人道主義」「道德主義」(或出於真誠，但胡塗，或出於虛偽和無知)佛洛姆的人文主義畢竟是較科學和令人耳目一新的。

推薦

** NEW LEFT REVIEW EDITIONS **

* NEW IN VERSO *

LOUIS ALTHUSSER

For Marx

Althusser's first and most famous work, which contains his essay on *Contradiction and Over-Determination*, transformed the intellectual map of post-war Marxism on its publication. It has been the focus of unabated international controversy ever since.

272 pages ISBN 902308 79 3
£3.65

LOUIS ALTHUSSER/ ETIENNE BALIBAR

Reading Capital

'The strength of Althusser's objections to the Hegelian interpretation of Marx is substantial, the acuteness of his analysis of certain weaknesses of the thought of Gramsci and Sartre is impressive . . . One reads his passionate study with attention, even excitement.'

340 pages ISBN 902308 56 4
£3.95

* ALREADY PUBLISHED *

Nicos Poulantzas Political Power and Social Classes

367 pp £3.50 ISBN 86091 705 3

Nicos Poulantzas Classes in Contemporary Capitalism

336 pp £3.75 ISBN 86091 702 9

Western Marxism - A Critical Reader

354 pp £3.50 ISBN 902308 29 7

Terry Eagleton Criticism and Ideology

191 pp £2.50 ISBN 86091 707 X

Paul Feyerabend Against Method

339 pp £3.50 ISBN 86091 700 2

PERRY ANDERSON

Considerations on Western Marxism

'A splendid essay in intellectual history . . . elegant and acute, brilliantly laconic and deeply felt survey.'

E. J. Hobsbawm, *New Statesman*

'By far the best available intellectual history of European Marxism.'

New Society

'Profoundly original and innovating . . . a general reinterpretation of the great currents of Marxist thought.'

Le Monde

'By far the best guide to modern Marxism.'

The Economist

125 pages ISBN 86091 720 7
£2.00 *September*
NLB cloth edition also available

Rodney Hilton (Introduction) The Transition from Feudalism to Capitalism

195 pp £2.75 ISBN 086091 701 0

Ernest Mandel Late Capitalism

618 pp £5.00 ISBN 86091 703 7

Theodor Adorno Minima Moralia

251 pp £3.85 *ISBN 902308 58 0

Perry Anderson Passages from Antiquity to Feudalism

304 pp £2.95 ISBN 86091 709 6

經銷：文化新潮社 灣仔謝菲道 215-225 號 2 樓 F 座