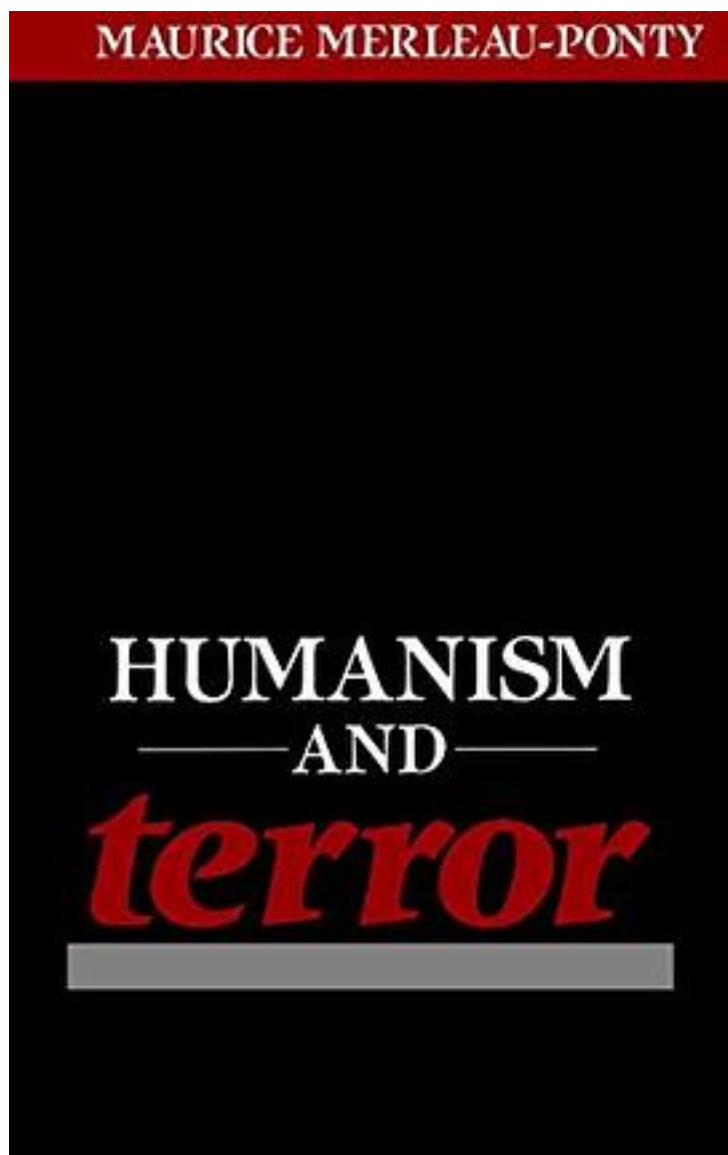


Humanism and Terror



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著者:Maurice Merleau-Ponty

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First published in France In 1947, Merleau-Ponty's essay was in part a response to Arthur Koestler's novel, *Darkness at Noon*, and in a larger sense a contribution to the political and moral debates of a postwar world suddenly divided into two armed camps. For Merleau-Ponty, the basic question was: given the violence in Communism, is Communism still equal to its humanist intentions?

Starting with the assumption that a society is not a "temple of value-idols that figure on the front of its monuments or in its constitutional scrolls; the value of a society is the value it places upon man's relation to man," Merleau-Ponty examines not only the Moscow trials of the late thirties but also Koestler's re-creation of them. And Merleau-Ponty makes it clear that the Moscow trials—and violence in general in the Communist world—can be understood only in the context of revolutionary violence. He demonstrates that it is pointless to begin an examination of Communist violence by asking whether Communism respects the rules of liberal thought; it is evident that Communism does not. The question that should be asked is whether the violence Communism exercises is revolutionary violence, capable of building humane relations among men.

At a time when many are addressing similar questions to societies both in the East and in the West, Merleau-Ponty's investigations and speculations are of prime importance; they stand as a major and provocative contribution to the argument surrounding the use of violence.

作者介绍:

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标签

Marxism

PoliticalPhilosophy

法国

梅洛-庞蒂

MP

French

评论

some striking arguments

各种好看

梅洛-庞蒂的政治立场和哲学立场一致，从始至终拒绝做出任何极端化的选择。实质问题不在于在对立的两极之中选择其一，而在于如何处理最终都汇集在个体自身之上的辩证法。而读者是否不应该期待从这种辩证法式的讨论中找到个体在历史情境中做出（政治）选择的“how”的问题？正像很多批评法国左派知识分子的人所说的那样，如何避免这种基于情境和现实的倾向变成一种“投机主义”？难道答案就是梅洛-庞蒂在书中提到的、作为坚实的评价标准、具有天然正义性的“革命”？或者是他所描述的，在德占时期法国抵抗派“英雄”式的行动选择？

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书评

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