周代社會結構轉變中新士階層之 興起與學術概念之形成

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學術發展,需要適當之思想環境,而思想環境又需要某種文化基礎。有關學 術發展之社會因素之討論,近代研究之焦點,在於春秋晚期新士階級或階層之出 現。然對於此一結構改變之屬性問題,學者間存在極大歧見。本文作者主張,就 春秋時期之實況言,士、庶志學而優,可經簡擇入仕,此一體制條件,雖可能預 伏社會變動之因素,然由於春秋時代權力結構之改變,主要仍操之在上,入仕之 士本身並無法形成新的階級,亦無從改變舊有之地位。故當時因庶人之入仕,而 逐漸促使社會形成一新階層,有一實際存在之條件,即是子學之興起。故封建體 制之鬆動,固觸動社會潛藏之動力,提供子學以若干發展條件;子學之興起,則 凝聚學術之觀念、思想之議題與人生之理想,將社會原已釋放之動力,導向建立 一新的智識階層。「子學 | 乃新階層形成之原因,而非其結果。至於子學之肇 生,則一般社會條件之外,亦有屬於個人影響之因素;此一因素之最大來源,即 是孔子之教育精神,與其所開示足以啓發「學術講論 | 之思想内容。此種内容, 既具有整體之義理性,亦具有與議題相關之知識性;後世所開展之經、子、性 理,乃至史學、部分之文學精神,皆由其啓導。而就思想言,孔子義理思想之傳 播,亦係當時導引思想運動之主要關鍵。唯此一特有機制之形成,並不即表示孔 子之前,更無其它思想因素或基礎,足以誘發「哲學性思惟 | 之萌櫱;或曾給予 孔子本人以影響。在此重要時間點之討論上,「學術起源」與「思想起源」兩方 面應有適當之區隔。本文對於此兩部分,皆有其特殊之觀點與考論。

關鍵詞:中國文明起源 中國上古史 中國學術史 中國思想史 中國社會史

The Rise of the New Class *Shi* in the Zhou Dynasty during Its Social Transformation and the Emergence of the Early Ideas of Scholarship

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The growth of scholarly activities depends on the existence of a larger intellectual environment, which in turn suggests an inheritance of cultural legacies. Modern discussions of the social origins of the Chinese philosophical breakthrough of the late Spring and Autumn period point to the emergence of a particular scholarly group. However, scholars differ in their opinions as to the character of this scholarly group: One view links the appearance of the pre-Qin philosophical schools directly to this new class of scholars, holding that they were nurtured by mass education and private philosophical writings. These scholars were described as *shi*, understood as coming from the lowest level of the aristocracy in the feudal system but differentiating themselves by assuming a different social status and function. Another view considers this new class to be actually successors of the traditional *shi*, and emphasizes that *shi*'s historical origins and evolution must be made clear before one can characterize the new class of scholars.

This paper argues that the emergence of this new class—and the concurrent various pre-Qin philosophical schools—was a result of the dynamics of social change and the vigorous activities of the scholars themselves. Neither of these two elements alone could provide sufficient conditions for creating a new social class or elevating the *shi* stratum to a higher level. Confucius and his educational efforts transformed his time, created early scholarly ideas, raised fundamental issues concerning humanity, and opened up a new horizon of life. Philosophers in his wake shared his visions, contributed to social changes, raised the cultural levels of the society, and in the end made possible the creation of a new intellectual class. Considered in this light, the philosophers were the cause of the formation of the new class, not the result of it. Nevertheless, the sources of the pre-Qin philosophical schools are diverse. While Confucianism was a major component of the philosophical movement, other intellectual traditions should not be overlooked.

Keywords: the origins of Chinese civilization history of Chinese scholarship history of pre-Qin philosophy

Chinese ancient history history of Chinese thought Chinese social history