

摘要

刘泽华是当代中国史学最具代表性和影响力的学者之一，特别是在中国政治思想史领域，他提出“王权主义”、“王权支配社会”、“阴阳组合结构”等命题和论断，提供了一整套解释中国社会历史的分析框架，为推动当代中国学术发展做出了重要贡献。

刘泽华选择中国政治思想史作为自己的主要研究方向，既有学科补白的学理原因，更是反思“文革”、解析国情的现实需要。“文革”时期的经历和遭遇，使刘泽华深感反思和研究“文革”的重要性和急迫性。“文革”结束后，他立即投入对“四人帮”及“文革”的批判，清理“文革史学”，推动“文革”研究，开展学术反思，并最终集中精力研究中国政治思想史，提出了“王权主义”的理论体系。

“王权主义”是刘泽华中国政治思想史研究的核心理念，也是贯穿其学术研究的一条主线。这一理论的提出，曾受到马克思主义、“五四”时期的思想以及王亚南《中国官僚政治研究》的启发和影响，但主要是他在史学实践中发现和总结出来的。

在探索社会史的过程中，他逐渐发现中国古代君主专制帝国、第一代封建地主、第一代小农，主要是政治支配和控制的产物。这一发现打破了马克思主义经济基础决定上层建筑的原理，将政治权力在中国古代社会中的重要地位揭示出来，并最终被刘泽华概括为“王权支配社会”这一重要论断。在研究中国政治思想史的过程中，刘泽华指出君主专制主义在中国思想中居于核心地位，是中国传统思想文化的主旨，并逐渐提出“王权主义”的概念。

此后，刘泽华又将“王权支配社会”与“王权主义”两个概念统筹起来，正式提出“王权主义”的三个层次，将“王权支配社会”纳入其中，形成一个自足、完整、丰富的“王权主义”理论体系。这一理论体系的提出，不仅更新了政治思想史的研究范式，推动了中国政治思想史学科的发展，更揭示了中国传统社会的本质特征，为学界提供了一种新的更具解释力的中国史观和方法论，具有重要的理论价值和现实意义。

除了对“王权主义”这一核心理念进行详细论述，刘泽华还在政治思想的多个领域和命题上进行了深入研究，从不同角度论证了王权主义。他开拓了中国传统政治哲学这一研究领域，提出并论证了“天、道、圣、王四合一”这一中国传统政治哲学的核心命题，从政治哲学的角度论定了王权主义。他还是国内较早注意并积极引入政治文化的学者之一，他揭示出中国传统政治文化的内在理论结构，即“刚柔

二元结构”，提出“政治文化化与文化政治化”的问题，研究了前人关注较少的形式主义的政治文化，展现了传统政治文化的王权主义意涵。此外，他还探索了传统政治思想的现代转型问题，指出由古代政治观念向近代政治观念的转变，主要是由君主专制主义向民主主义的转变、由臣民意识向公民意识的转变、由崇圣观念向自由观念的转变。

在分析中国政治思想的同时，刘泽华还积极探索研究方法问题。他既坚持历史学本位，又注重借鉴其他学科视角和方法，呈现出跨学科的特点。在对待马克思主义的态度上，他一方面仍然认为马克思主义的一些基本原理具有更强的解释力，另一方面又强调“马克思主义在我心中”，对马克思主义进行修正，相继提出分层研究社会形态、“阶级——共同体”分析法、思想与社会互动和整体研究等方法。

更为重要的是，得益于马克思“在矛盾中陈述历史”的启示，刘泽华提出“阴阳组合结构”的方法。在他看来，中国古代先哲几乎都不从一个理论元点来推导自己的理论，而是在“阴阳组合结构”中进行思维和阐明道理。这一重大发现，展现了中国传统思想的结构性和复杂性，揭示了中国传统政治思想的建构原理，从而论证了中国王权主义的思想特质。

刘泽华的中国政治思想史研究，拓宽了研究范围，扩充了研究方法，更新了研究范式，培养了研究人才，推动了中国政治思想史学科的发展，也纠正了当代中国学术中的一些弊端。与此同时，他还带出了一支专业素质较高的学术团队，形成了以刘泽华为核心的中国政治思想史研究的“王权主义学派”，打破了学界缺乏学派的局面，并分别与以《原道》派为代表的大陆新儒家和弘扬国学派进行学术论战，成为制衡文化保守主义最为重要的一支力量，其著作与观点甚至已传播到海外，产生了国际影响。

关键词：刘泽华；中国政治思想史；王权主义；阴阳组合结构；王权主义学派

Abstract

Liu Zehua, a well-known historian in contemporary Chinese historiography, established a framework from the perspective of imperial power to interpret Chinese history, has made important contributions to the promotion of contemporary Chinese academic development.

Liu Zehua chose the history of Chinese political thought as his main research direction, not only for academic reasons, but also to reflect on the Cultural Revolution. The experience of the Cultural Revolution made him deeply feel the importance of reflecting on the Cultural Revolution. After the Cultural Revolution, he began to reflect on the Cultural Revolution. For this reason, he concentrated on studying the history of Chinese political thought and proposed a theoretical system of Monarchism.

Monarchism is the core concept of Liu Zehua's research on the history of Chinese political thought, and it is also a main thread running through his academic research. The proposal of this theory was inspired by Marx, Wang Yanan and others, and summarized in his historical practice..

In the process of exploring social history, he gradually discovered that the monarchy empire, the first generation of feudal landlords, and the first generation of small farmers were mainly the products of political domination and control. This discovery broke the Marxist principle that the economic foundation determines the superstructure, revealed the important position of political power in ancient Chinese society, and was summed up by Liu Zehua as the proposition that kingship dominates society. In the process of studying the history of Chinese political thought, Liu Zehua pointed out that monarchy occupies a central position in Chinese thought, and gradually put forward the concept of Monarchism.

After that, Liu Zehua integrated the two concepts of kingdom dominates the society and Monarchism, and formally formed a self-sufficient, complete and rich theoretical system of Monarchism. The proposition of this theoretical system has promoted the development of the discipline of Chinese political thought history, revealed the essential characteristics of traditional Chinese society, and provided academic circles with a more explanatory view of history and methodology, which has important theoretical value and practical significance.

In addition, Liu Zehua opened up the research field of traditional Chinese political philosophy, put forward and demonstrated the four views of Tian, Dao, Sheng, Wang in one, and concluded Monarchism from the perspective of political philosophy. He revealed the internal theoretical structure of Chinese traditional political culture, raised the issue of political culturalization and cultural politicization, studied the formalistic political culture that was less concerned by the predecessors, and demonstrated the royalist meaning of traditional political culture. He also explored the modern transformation of traditional political thought, emphasizing the transformation from ancient political concepts to modern political concepts.

At the same time, Liu Zehua is also actively exploring research methods. He adheres to the history standard, but also pays attention to the interdisciplinary perspective. He adhered to some basic principles of Marxism, and emphasized that Marxism is in my heart, and advocated revision of Marxism. On this basis, he proposed methods such as stratified research on social forms, class-community analysis, interaction between thought and society.

In the research, Liu Zehua was also inspired by Marx and others, and proposed a method of Yin-Yang combination structure. He pointed out that ancient Chinese philosophers seldom derived their theories from a theoretical point, but thought in the combination of yin and yang. This discovery shows the structure and complexity of traditional Chinese thought, reveals the construction principles of traditional Chinese political thought, and demonstrates the ideological characteristics of Monarchism.

Liu Zehua's research on the history of Chinese political thought broadened the scope of research, expanded the research methods, updated the research paradigm, cultivated research talents, promoted the development of the history of Chinese political thought, and corrected some shortcomings in contemporary Chinese academics. At the same time, a school of thought was formed with him as the center. They debated cultural conservatism and became the most important force to check and balance the trend of retro thinking, and had a certain international influence.

Keywords: Liu Zehua; History of Chinese Political Thought; Monarchism; Yin-Yang Combination Structure; The School on Monarchism