



博士论丛

# 变革中的道德

——当前我国伦理道德发展的变化、  
问题及对策研究

龚爱林著

MORALITY IN CHINESE  
SOCIAL TRANSITION:  
INQUIRY ON THE CHANGES,  
PROBLEMS AND STRATEGIES  
OF CONTEMPORARY CHINESE  
MORAL DEVELOPMENT

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# **Morality in Chinese social transition :**

## **Inquiry on the Changes, Problems and Strategies of**

### **Contemporary Chinese Moral Development**

#### **Abstract**

The book is divided into four chapters: Chapter One, main changes of moral development changes; Chapter Two, comparative study of moral changes; Chapter Three, main problems of moral development; Chapter Four, major strategies. Introduction is included in the beginning of the book. Main contents are as follows:

The relations between social transition and moral progressive, the development of moral construction since the reforming and the opening to the outside world, the significance, order, and ways of perceiving the changes, analyzing the problems and making strategies are explained in the introduction. Regarding the significance, the author thinks the inquiry of the changes, problems and strategies of contemporary Chinese moral development is that of the development and future of Chinese moral situation since the policy of reforming and opening to the outside world was adopted. Because it is closely related to the reforming and opening to the outside world, it has important practical significance. Regarding the order, the author thinks the dissertation is a comprehensive study of the history, reality and future, the aim is to understand the tendencies, problems and strategies

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through the methods of unification of history and logic, application of the theory in practice, and comparative study. About the relations between social transition and moral progressive, the author thinks the key is to study from the point view of essence of socialist system and noticing the reform is the self-improvement of the system so that we can understand them correctly.

In Chapter One, the author demonstrates the changes of co-existence of unitary and multi-morality, same importance of morality and interests, comprehensive renovation of Chinese traditional morality and foreign morality based on that the reform is self-improvement of socialist system.

Regarding the change of unitary and multi-morality, the author thinks multi-subjects of interests caused by the liberation of minds and the development of socialist market economy are the reason for the gradual formation of multi-values. This creates possibilities for richness and multi-tude of life significance. At the same time, to meet the requirement of the essence of socialism, unitary value of collectivism is insisted and promoted greatly and multi-level value system of socialist morality is established. This has promoted the all-round development of a person. The unitary value and multi-value system is the unity of opposites. In the exploitative class society, the relationship between unitary value and multi-value system is opposite. In socialist China, coexistence of unitary value and multi-value system has its objective basis. This is decided by the situation of the primary stage of socialism. Therefore, we should not give up the multi-value system when we insist unitary value. The correct way should be leading the multi-value system with unitary value and give richness to real life.

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Regarding the change of morality and interests, the author thinks individual's interests is paid attention since the policy of reforming and opening to the outside world. This can be seen from the facts; the working focus of the government has been transferred to "economic construction"; people think that richness is glorious and proper interests gained lawfully are supported; unification of the interests of state, group and individual is strengthened. Justice is promoted. This can be seen from the facts; the way of getting rich by hard working and making money lawfully is stressed; unification of morality and material interests is stressed; contribution spirit of common wealth is stressed. The author explores the relation between morality and interests from the perspective of history and reality, and thinks coexistence of morality and interests in feudal or capitalist society is impossible. Morality and interests are conflicting. Feudal society proposed "morality is above interests", while capitalist society proposed "interests is above morality". Only under socialist system is the unification of morality and interests possible. The author illustrates the realistic foundation of the unification of morality and interests since the policy of reforming and opening to the outside world was adopted.

Regarding the change of comprehensive renovation of foreign morality and Chinese traditional morality, the author thinks all kinds of western moral theories are introduced into China since the opening to the outside world. The theories have produced positive and negative effects to the society. Taking the attitude of absorbing with criticism, we have studied foreign moral theories systematically. Taking the attitude of inheriting with criticism, we have reflected on Chinese traditional morality with

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dialectical analysis on its merits and defects. All the work done has pushed forward the development of socialist morality. At the same time, the author has discussed the inevitability of the tendency of comprehensive renovation of foreign morality and Chinese traditional morality. The author thinks it is the objective need of absorbing the excellent achievements of human civilization, promoting Chinese traditional excellent tradition and constructing the morality with Chinese characteristics.

In Chapter Two, the author has done comparative research on the change of Chinese moral development vertically and horizontally from the perspective of historical development. Based on the research, the sameness and difference of Chinese moral development and modern Western moral development are analyzed.

Vertical comparison means the comparison of feudal morality in china and moralities in different periods after the People's Republic of China was established. Main characteristics of feudal morality in china are morality is above interests , maintaining hierarchical system , closed and conservative. We can feel the great moral progressive since the policy of reforming and opening to the outside world was adopted by the comparison. The author thinks the socialist moral construction has achieved great successes since the People's Republic of China was established. This can be seen from the facts: new moral concepts with the basic contents of "five loves" has been confirmed; fine social moral custom was formed in 1950s and 1960s; the principle of inheriting moral heritage critically, which is "ancient theories can be used for modern purpose, foreign theories can be used for Chinese purpose", is carried out. Nevertheless, the socialist moral construction was demolished in different degrees by the "leftist"

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policy during the Cultural Revolution. This can be seen from the facts: proper individual interests were ignored; the principle of collectivism was distorted and misunderstood; the attitude to Chinese traditional morality and foreign morality was wrong. Generally speaking, the experience of the moral development since the People's Republic of China was established has provided the foundation for the socialist moral development after the policy of reforming and opening to the outside world. The basic framework was established. It also gives us a lesson that we should treasure now.

Horizontal comparison means the comparison of modern and contemporary Western moralities. The author thinks the moralities that have developed accompanied with the development of capitalist market economy have three main characteristics: the utilitarian morality with the essence of selfishness; value with the core of individualism; robbing morality of capitalist colonization. Consuming morality with the essence of hedonism and moral crisis caused by individualism is the typical characteristic of contemporary capitalist social morality. To face the challenges and meet the needs of capitalist society, western moral theories have been reformed and adjusted. The justice theory of John Rawls, virtue theory of MacIntyre, situation ethics, rule utilitarianism and action utilitarianism are the representatives of the renovation and reform.

From the comparison, we can see the development of contemporary Chinese morality is different from the development of modern and contemporary western morality. The difference is decided by different social systems. Even though both systems have adopted market economy, socialist system is different from



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capitalist system. Therefore, the moral systems are different and the characteristics of development are different accordingly. Nevertheless, contemporary Chinese morality and Western morality are facing the same challenges in their respective development. The challenges are new technologic revolution and applied ethics. Especially, the positive and negative effects of new technologic revolution to the development of morality should be taken into account. How to face the challenges is the common subject of the world moral development.

In Chapter Three, the author analyzes the current problems appeared in the development of Chinese morality. The problems are ones caused by the transition from socialist planning economy to socialist marketing economy. They are problems appeared in the advance and development.

Equivalent to the changes respectively, the main problems of contemporary Chinese moral development can be seen from three respects: First, conflict of unitary morality and multi-moralities. Unitary morality is denied by multi-moralities. Collectivism is denied by individualism, mammonism, economic liberalism. In real life, criteria of goodness and evilness are absent and goals of life are missing. Second, conflict of morality and interests. Morality is denied by interests. Socialist material interests are shaken. The social ideal of common wealth is profaned. Third, conflict of two views in moral development. Foreign morality is denied or confirmed completely. Chinese traditional morality is also denied or confirmed completely. Moral theory of Marxism is denied completely or copied dogmatically. In this Chapter, the author has explored some related focus problems such as “moral puzzle”, “moral upgrading”, “moral

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downgrading" and "moral reconstruction".

In Chapter Four, to solve the problems of that multi-values deny unitary value and interests deny morality, the author thinks the main strategy is to exceed the conflicts. Therefore, we should establish the moral principles of exceeding the conflicts. The moral principles are collectivism that exceeds the conflict of unitary value and multi-values, in the respect of basic construction of collectivism value, we should correct the meaning of collectivism; establish a multi-level socialist moral system with principles that can be transferred mutually; make the principles more concrete, accurate and workable. the life of collectivism is depending on the effect of advantages of socialist system. The purification and perfection of collectivism can not be apart with the development of socialist cause; can not be apart with the purification and self-improvement of socialist system.

Justice that exceeds the conflict of morality and interests. In the respect of basic construction of justice principle, we should strengthen the conscience of the civilians to help them establish correct senses of responsibilities and rights; strengthen professional morality and economic credit morality to establish fine moral order of market economy; build up social conscience to form social atmosphere of insisting justice and caring for others. The performance of justice principle is relying on the establishment of socialist market economy; relying on the completeness of socialist democratic law system. Only by this way, can justice be true and incarnated.

Compatibility and complementarity that exceed the two different views in the moral construction. In the respect of basic construction of compatibility and complementarity, we should

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stand on the moral theory of Marxism, set socialist modernization as the criterion, and take the correct attitude of inheriting Chinese traditional morality and absorbing foreign morality critically. The performance of compatibility and complementarity is depending on the harmonious development of human society. On one hand, harmonious development of human society means that equal and harmonious academic atmosphere can be formed. This is a necessary part for inheriting traditional Chinese morality and absorbing foreign morality critically. On the other hand, peaceful coexistence of human society can provide a social environment in which human cultural exchange can be done justly. By this way, human social culture and moral exchange can be worked out without interruption. This is necessary for absorbing foreign morality critically.

At one time, we should be aware of the function of morality to promote the coordinate development of economy and morality. The author thinks the discordant development of morality and economics has appeared in the contemporary China. The reason is that some people don't know the function of morality in our socialist modernization. And some people have wrong ideas and think morality will develop spontaneously while the economy is developing. This kind of thinking has restrained the economic development. The author thinks if the economy and morality are discordant, the goal of modernization will fail to be fulfilled. This is because low moral quality of a nation will cause the lack of national spirit. And a nation without national spirit will be a nation without hope. In essence, modernization of the people is the key factor of realizing the modernization. In the modernization of the people, modernization of moral quality is the most im-

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portant issue. Therefore, in some sense, moral progress restrains the development of modernization. The facts of some countries of the Third World have showed the result. Those countries can not realize the dream of modernization because the quality of the people is not good enough.

In fact, the coordinate development of economy and morality is the objective need of the law of economic and moral development. Morality will develop while the economy develops. Nevertheless, morality will not develop smoothly. The development will be zigzag. As ideology and superstructure, morality has great effect on the development of economy. At the same time, the coordinate development of economy and morality is demanded by the coordinate development of material civilization and spiritual civilization. Spiritual civilization is the basic characteristic of socialism. The development of spiritual civilization is the condition and purpose of the material civilization, and vice versa. Because material civilization and spiritual civilization are developing unequally, we should pay attention to both of them. That is to say we should work with two hands with the same strength. The development of socialism must be coordinate development of material and spiritual civilization. Therefore, the development must be the coordinate development of economy and morality. Contemporary western developed countries are adjusting their strategies of development. This shows that the coordinate development of economy and morality is the objective need of the development of human society.

To ensure the coordinate development of economy and morality, we must strengthen the conscience of moral function. This is a pressing problem of our moral construction. To reach

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the goal, first, we should stipulate just strategy of social development and establish the guiding thought of the coordinate development of economy and morality; second, we should stipulate target testing system of coordinate development of economy and morality and include it into the contents of testing on the government officials at all levels; third, we should mobilize the power of public opinion and strengthen the supervision of public opinion to provide a kind of social atmosphere for the moral construction; fourth, we should train "people with four qualities" to ensure the realization of the modernization.

The author thinks the prospect of moral development is bright although the task of socialist moral construction is lasting and tough. While the socialist market economic system is established, the socialist law system is perfected, unitary value of collectivism is confirmed, justice principle is carried out, the fine traditional morality of our nation will become an organic constituent of the world moral civilization and the precious assets of human culture. The socialist moral construction with Chinese characteristic will developed further. At the same time, if we insist the coordinate development of economy and morality, master the tendencies correctly, China will not only be a powerful economic country, but also a powerful moral country. We should have confidence in our course.

## 序 言

《变革中的道德——当前我国伦理道德发展的变化、问题及对策研究》一书，是龚爱林同志经过长期研究所撰写的一本专著。作者力求用马克思主义的立场、观点和方法，来分析和探讨中国改革开放以来我国伦理道德方面所发生的变化，并从其中寻解决这些问题的对策。

作者认为道德作为一种社会意识形态，它的变化和发展是与一定社会的政治制度与经济制度紧密相联的。由于社会主义制度是我国的基本的政治制度和经济制度，社会主义社会的伦理道德，必须也只能为巩固和发展社会主义制度服务。根据当前我国伦理道德发展的主要变化及其存在的主要问题，按照社会主义制度的本质要求，我们必须坚持社会主义道德建设要以为人民服务核心、以集体主义为原则的价值导向，正确处理各种利益关系，确保社会公正，营造稳定的社会环境，更好地保证我国的社会主义建设能够沿着正确的道路向前发展。在整个的论述中，作者始终把握着这一主线。作者的这些看法，我认为都是很好的。

对改革开放以来，我国道德所发生的主要变化，作者强调要用历史唯物主义的观点，从发展中来分析和认识这些问题。尽管我国伦理道德在其发展中存在着许多问题，如果能从历史的发展和中西伦理道德的比较来观察，我们就能够从纷纭复杂的现象中，看到我国道德发展的本质和主流，也只有这样，我们才能够坚定信心，才不会迷失方向。

确实，改革开放以来，在道德建设和人们的价值取向上，面临着许许多多的问题，诸如社会主义道德基本原则是什么、价值导向的一元与多元、道义与功利、如何继承传统道德、如何对待

西方道德等等，作者通过大量的论述和分析，对这些问题，都作了正确的回答。这些有说服力的回答，说明作者既掌握了有关马克思主义伦理学的基本理论，又熟悉和了解我国现实的道德状况，并且善于将二者结合起来做出自己的有创建性的回答。

有关当前我国伦理道德发展变化及对策研究，是一个关系到各个方面的复杂课题，这一问题的解决，还有待于各方面的共同的、长期的努力。应当说，龚爱林同志的著作，为我们进一步研究和探讨这一问题，提供了很多有益的启示。

**罗国杰**

1999年12月12日于北京

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