

李桂梅 著

冲突与融合

——中国传统家庭伦理的
现代转向及现代价值

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内 容 提 要

传统中国社会是一个以血缘为纽带的宗法社会，其家庭伦理是社会伦理的基础和原型，是人们深入了解传统伦理文化的一把钥匙。本文从家庭伦理现代转向的动态视角，揭示了家庭伦理现代转向的历史背景、过程、内容、特点及实质，揭示出中国传统家庭伦理现代转向的过程就是对传统家庭伦理变革和继承的过程，就是建立现代家庭伦理的过程。

本文认为传统家庭伦理的产生有其政治、经济、文化等条件。以血缘为纽带的宗法制、家国一体的社会政治结构、自足自给的小农经济、群体本位的价值导向是传统家庭伦理赖以生存的土壤。这种家庭伦理有其自身的特点，这表现在它是以家庭为本位、以父子人伦为主轴、以孝为核心的宗法人伦。这种家庭伦理的教化，是中国社会保持稳固的社会秩序的有效手段。

然而历史发展到 19 世纪 40 年代，伴随着西方资本主义的入侵，中国社会的传统发展轨道已被打破，开始被纳入到现代世界发展的大潮之中。中华民族为抵御外侮，挽救民族危机，回应西方工业文明的挑战，踏上了艰难的现代化路程。传统家庭伦理文化也被裹挟着进入了现代化的浪潮之中，开始了传统家庭伦理的现代转向。这一转向过程大致分为三个大的阶段：近代社会阶段（从鸦片战争后至五四新文化运动），新民主主义革命与社会主义制度建立和发展阶段（中国共产党成立至“文革”结束），现代改革开放阶段（1978 年至今）。本文对这三个阶段传统家庭伦理现代转向的内容、特点作了整体性把握，并从三个方面具体分析了家庭伦理的现代转向及现代价值。一是家庭伦理精神的变化，从传统的家庭本位转向个人与家庭双重价值取向。传统家庭伦理

强调家庭本位，个人利益必须服从家庭利益，从而形成个体对家庭的依附，人的个性发展受到压抑，个体的独立性丧失。现代家庭伦理强调个人和家庭的双重价值取向，家庭既要尊重每个家庭成员的个人意志和个人利益，个体又要履行对家庭的责任和义务。二是夫妻人伦规范的变化，从夫权中心到两性平等和谐。传统社会是男权和夫权中心的社会，女性的社会地位和家庭地位极其低下。她作为妻子只是生儿育女的工具和丈夫的玩物，是从属于丈夫的奴仆，没有自己的独立人格。现代家庭伦理认为夫妻是相互平等的独立个体，夫妻是事业和生活的伴侣，两人在家庭生活中应相互尊重、相互关心，共同享受和承担家庭的权利与义务。只有确立新的两性伦理规范，才能实现两性的和谐发展。三是父子人伦规范的变化，从单向度的孝发展为双向度的爱。传统家庭伦理片面强调孝道，将亲子之间的不平等关系推向极端，移孝作忠，发展为愚忠愚孝，造成了子女逆来顺受的性格特征。现代家庭伦理则认为父子关系应是建立在双方相互尊重、彼此宽容基础上的平等关系，在这个基础上我们可以继承和发扬传统的孝道，将它发展为一种尊老爱老之情。在家庭中要求亲子之间的爱是双向度的感情，即父母要尽抚育之职，子女要尽赡养（包括物质和精神赡养）之责。家庭伦理从总体上呈现出从专制、依附到自由、自主与独立的发展趋势。

文章最后指出传统家庭伦理现代转向的实质就是要确立与社会主义现代化相适应的现代家庭伦理。这种家庭伦理是人类历史上一切优秀家庭伦理的继承和发扬。既是对传统家庭伦理中“古今共理”的弘扬，又是对西方家庭伦理精华的吸纳，它必须体现时代性和民族性。因此必须反对两种错误观点，一是民族虚无主义、“全盘西化论”；二是传统保守主义、复古主义。正确的方法应当是根据社会主义现代化建设的实践的需要，实现中西方家庭伦理文化、传统与现代家庭伦理文化的沟通，并在此基础上加

工、改造、整合为符合社会主义现代化要求的新型家庭伦理。显然这种家庭伦理与社会伦理是相适应的，彼此互相影响、互相制约，但两者又各有自己的特殊性和独立性。现代社会伦理具有开放性、普遍性、公利性和理性等特征，它是对传统家庭伦理的超越与扬弃。现代家庭伦理也需要重新进行定位，既使它与现代社会伦理表现出相适应的一面，又使它保持自身应有的独立。因为家庭毕竟不同于社会，它依然有其不可替代的互助、保障、心理支撑功能。这种家庭伦理有自己的特点，即尊重家庭成员的人格和个性，强调权力和义务的双向性，注重感情性和自律性，并具有一定的宽容度。只有基于上述认识而建构的家庭伦理，才能真正实现传统家庭伦理的现代转向及现代价值。

Collision and Integration—The Modern Diversion and Value of Traditional Family Ethic of China

Abstract

The traditional Chinese society is a patriarchal society linked by blood relationship. Its family ethic that is the foundation and prototype of social ethic is the key for people to understand the traditional ethical culture in depth. The thesis displays the historical background, process, contents, features and substance from the developmental points of modern diversion of the family ethic, revealing that the process of the modern diversion of traditional family ethic is in fact the process of reforming and inheriting the traditional family ethic, namely, the process of establishing the modern family ethic.

The thesis holds that the emergence of traditional family ethic depends on its politics, economy and culture, etc. The patriarchal system linked by blood relationship, the social political structure blending a family with the nation, the small - scale peasant economy with self - sufficiency and the community - centralized value - orientation are the soil for the

existence of traditional family ethic. This kind of family ethic has its own characteristic, which is embodied in the patriarchal ethic that was family standard, with the ethical relations between father and son being its major axis and the filial piety being its core. This kind of instruction of the family ethic was a useful means to keep Chinese society stable.

In 1840s, however, with the invasion of western capitalism, the traditional developing orbit of the Chinese society was broken, and began to be drowned into the tide of modern world's development. Therefore, our nation started to step on the arduous road to modernization in order to boycott foreign insult, to save the national crises and to respond to the challenge from the western industrial civilization. The traditional family's ethical culture was carried into the tide of modernization, embarking on the modern diversion of the traditional family ethic. The process of diversion can roughly be divided into three major stages: modern stage (the Opium War—the New Culture Movement on May 4), the stage of New Democratic Doctrine Revolution and Socialist System's construction and development (the founding of the Communist Party of China--the end of the Great Cultural Revolution), the stage of contemporary

reform and opening (1978-). The contents and characteristics of the modern ethical diversion during these three stages are totally grasped in this thesis. What's more, the modern family ethical diversion is specifically analyzed from three aspects. The first one is the alteration of the family ethical spirit, which is changed from the family standard to double value - orientation of the individual and the family. The traditional family ethic emphasized family standard and subordination of the individual interest to the family's. As a result it led to the individual's dependence on the family, the depression of one's characteristic development and the loss of individual's independence. The modern family ethic emphasizes the dual value - orientation for both the individual and the family. In other words, the family must respect every family member's will and interest, while the individual must bear the responsibilities and obligations for the family. The second is the alteration of ethical rules between husband and wife, which is changed from the authority centered on the husband to the mutual equality and harmony between males and females. Traditional society is the one centering the authority on males and husbands, while the females have lower status in society and family. Being a wife, she is just a tool to bear sons

and daughters and a toy for her husband to play with. She is affiliated to her husband like a servant with no independence at all. In the opinion of modern family ethic, both husband and wife are equal and independent individuals only to be partners in their careers and lives. In everyday life the couple should respect each other and care for each other, enjoying and sharing family's rights and duties all together. Only when the new sexual ethical rules are established will it be possible to accomplish the harmonious development of the couple. The third one is the alteration of the ethical rules between father and son, which is changed from one - way filial piety to two - way affection. The filial piety was unilaterally emphasized in the traditional family ethic, pushing the unequal relationship between father and son to the maximum shift from the filial piety to the loyalty even to stupid ones at last. This caused children's characteristics of meekly submitting to oppression. From the part of modern family ethic the relationship between father and son should be so equal that it should be based on mutual respect and endurance. Only on this basis can we inherit and promote the traditional filial piety, expanding it to the feelings of respect and love for the old. In the family the love between close relatives should be two - way

feelings. That is to say, parents should devote themselves to rearing their children, while children should be responsible for providing for their parents (physical and mental supporting inclusive). The family ethic takes on a trend of freedom, self - reliance and independence out of autocracy and dependence.

In the end the thesis points out the essence of the diversion in the modern family ethic is to establish modern family ethic which fits in with socialist modernization. This kind of family ethic is the inheritance and development among the excellent family ethic in the human's history. It not only carries on the common ethic at all times in traditional family ethic, but also absorbs the quintessence of western family ethic, so it must embody the times and the nation characters. Therefore, it is indispensable to object to two kinds of erroneous views. One is the National Nihilism and "Wholesale Westernization". The other is the traditional conservatism and the doctrine of "back to the ancients". The correct method is to link up the cultures of Chinese and western family ethic, and to connect the cultures of the traditional and modern family ethic according to the practical need in the course of socialist modernization construction. Furthermore, the family ethic should be hence

processed, reformed and integrated in order to make it newly - built, to meet the demands of socialist modernization. Apparently this kind of family ethic is suitable for social ethic, which influences each other and conditions each other with respective specialization and independence. Modern social family ethic, which is to surpass and sift the traditional family ethic, is characteristic of openness, generality, public benefit and rationality, etc. Modern family ethic needs re - orientating, which not only makes it suitable for modern social ethic but also keeps its own independence. Because family differs from society after all and it still has its own unchangeable functions of mutual help, endurance, and psychological sustentation. The characteristics of this kind of family ethic lie in the respect for personality and individuality, the emphasis on the bilaterality of rights and duties, the attention to emotion and self - control and the tolerance to a certain extent. It is the newly - built family ethic based on the above knowledge that can really achieve the modern diversion and modern value of the traditional family ethic.

Key words: traditional family ethic; modern family ethic; social ethic; modern diversion; modern value

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