

DOCTORAL THESIS

從《孝經》學看90年代以來主導新國學發展的政治思想 羅進昌

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提要

《孝經》學向來是十三經研究中相對冷門的領域。然而，自 1990 年代以來，出現了一個有趣的變化：大量學者文人似乎忽然對這一領域感到興趣，而相關論著的數量大幅增加表明了這一點。值得注意的是，這些近年刊行的著作普遍持有一些有爭議的觀點。最突出的兩點，莫過於是徹底拒絕個人主義的立場，與幾乎毫無保留地贊同中國古代思想的態度。特別是儒家思想，那些作者大都將之視為解決實際社會政治問題的重要資源。簡而言之，本研究旨在為這種學術發展趨勢提出一種解釋。

本論文大致分為兩部分。第一部分，藉著剖析中共的意識形態立場、社會價值觀和學術潮流的變化，試圖闡明中國大陸從事中國古代文化研究的學者必須考慮的境況，說明《孝經》的應用研究是如何被某些政治需要所形塑的，而那些需要是什麼——捍衛偏離正統社會主義的政策、為民眾培養某種排外的國家認同感，最終是鞏固中共的管治。在第二部分，本文轉而分析目前《孝經》的應用研究是否能夠滿足既定的需求。透過主要批評「個人主義是社會和諧和政治穩定的最大威脅」的假設，以及對抽象化的中國古代思想流派可以應用在現代中國的樂觀主義，本文旨在論證，無論是《孝經》或廣義的儒家思想，對於那些被現今中國《孝經》學者關注的問題而言，其實沒有多大的解決效用。

Abstract

The study of *the Classic of Filial Piety* (aka. *Xiaojing*) was once comparatively an area unpopular among the studies of Chinese classics. However, since the 1990s, an intriguing change has emerged that a load of literati appears to be interested in this area, suggested by that the related publications phenomenally soar. Remarkably, these recent works share certain controversial views. The most salient ones are their utter refusal of individualism and their unreserved endorsement of ancient Chinese thoughts, particularly Confucianism, as the source of solutions to practical social-political problems. To put it shortly, this research aims at giving a situational explanation of such academic development.

This paper is roughly divided into two parts. In the first part, by virtue of a scrutiny of the changes regarding the CCP's ideological stance, social values, and academic fashion, I attempt to articulate the situation that the Sinologists in mainland China have to take into account, to illustrate how the applied study of *Xiaojing* is framed by certain political needs, and what those needs are, i.e. to defend the policies deviated from orthodox socialism, to nurture a somewhat xenophobic sense of national identity for the populace, and ultimately to substantiate the CCP's rule. In the second part, this paper turns to analyze whether the current applied study of *Xiaojing* can suffice the given needs. By mainly criticizing the assumption that individualism is the very threat jeopardizing social harmony and political stability, and the optimism that an abstracted ancient Chinese school of thought can be applied in modern China, I conclude that neither particular *Xiaojing* nor general Confucianism is very likely helpful to tackle the problems concerned.