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ZHONGNAN DAXUE XUEBAO(SHEHUI KEXUE BAN)

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## 儒家政治秩序建构的合法性基础

胡锐军

(国家教育行政学院社科部, 北京, 102617)

**摘要:** 儒学是一个以全面安排人间政治秩序为目标、以探求理想政治秩序为旨归的秩序理性主义, 它把追求“王权主义→小康社会→大同世界”作为自己的求索路径和理想归依, 并以天命、人性、阴阳这三个基本哲学命题为本体论依据, 建构了一个王权主义为核心价值目标, 以“己一家一君(国)”为秩序主体、以三纲五常为秩序规范、以家长式权威为秩序力的精巧的君主政治秩序样式。这一秩序样式在历史的长河中获得了持久的运行, 其根源在于儒家将“君权神授”、“血缘认同”、“古远传统”、“精英崇拜”分别作为其政治秩序合法性资源的形上基础、宗法基础、历史基础和民意基础。

**关键字:** 儒学; 政治秩序; 君权神授; 血缘认同; 古远传统; 精英崇拜

## The legitimacy bases for Confucianists' political order construction

HU Ruijun

(Department of Social Science, National Academy of Education Administration, Beijing 102617, China)

**Abstract:** Confucianism is a kind of theory to take the pursuit of ideal political order as its ultimate goal, which takes “Kingship Society to Well-to-do Society to Great Harmony Society” as its pursuit path and direction. With the support of three Ontological Bases: “Fatality, Humanity and Yin-yang”, Confucianism formed its special theory of political order which takes “Individual-Family-King” as carriers of political order, the “Three Cardinal Guides and the Five Constant Virtues” as their political order norm, and Paternalistic Authority as order driver, and takes Kingship Political Order as key value goal. It was this kind of order model that maintained the long life and history of Chinese feudalism society, just by the support of four legitimacy bases: “Supernal Regality”, “Consanguinity Agreement”, “Ancient Tradition” and “Elite Worship”, which can also individually be called metaphysical basis, patriarchal basis, historical basis and mass basis.

**KeyWords:** Confucianism; political order; supernal regality; consanguinity agreement; ancient tradition; elite worship