

性革命：文化、哲学和宗教角度的反思^①

Sexual Revolution: Reflections from Cultural,
Philosophical and Religious Perspectives

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[英文提要]

The sexual revolution took place in the 1960's in the West. Since then, its influence has spread all over the world. Chinese communities have felt the impact also. In fact, Hong Kong, Taiwan, and the China Mainland are experiencing a tempered form of sexual revolution as evidenced by the liberalization of popular attitudes towards sex, the rising divorce rate, and so on. In 21st century, the contest over sexual values is likely to continue. Should Chinese societies follow the footsteps of the West? Before answering this question, it is worthwhile to review and evaluate the Western sexual revolution to see what lessons can be learned from their historical experience. This is what this paper intends to do.

The author first briefly reviews the course and causes of the sexual revolution, including the liberation of women, the invention of contraceptives, the development of sexology, and urbanization. He then summarizes some of the Westerners' dissatisfaction with

^① 本文的初稿是用英文写成的，得蒙叶自菁女士的协助，把它译成中文，最后的版本才能顺利完成，在这里向叶女士表达深切的谢意。

the sexual revolution although many had been former supporters of the movement. These reflections show that the sexual revolution is by no means an unmixed blessing. There are great financial, emotional and social costs involved.

The paper then goes on to a critical evaluation of the ideology of the sexual revolution. J. W. Smith's critique of the pure sex thesis will be introduced. It asserts that sex is a purely biological phenomenon and is essential to normal life. Smith shows how sexologists often import value judgments into their allegedly objective discourse; he then adduces anthropological data against the idea that sexual abstinence will necessarily cause abnormality. Thomas Szasz, a psychologist, provides a further critique of sexology along the same lines as Smith. Szasz demonstrates that the type of sex education fashionable in the West today is also ideologically based. The paper then proceeds to discuss the casual sex ideology and illustrate how its ideology contradicts the claims of supporters of the sexual revolution as well as our own experience. With reference to George Leonard's discussions, the root problem of the sexual revolution is diagnosed to be the depersonalization of love.

Lastly, the sexual revolution is evaluated from a religious perspective. The positive response of D. R. Mace is found to be too optimistic. Smith's Kantian critique is more consonant with the Christian viewpoint. For Stephen Post, the spiritual root of the problems of the sexual revolution lies in its inversion of the proper order of love. The author concludes that while there are certainly some things that we can learn from the sexual revolution, it should be carefully and critically scrutinized. We should look for resources

within our traditional cultures and from the religions of both East and West in order to counterbalance the excesses of the sexual revolution.

在西方社会及华人社会的性革命

西方社会在本世纪的六七十年代出现了一次性革命。在一个世纪以前，基督教教会在性方面的传统教导大致上是广为人接纳的，这些传统教导不但深植于社会文化，而且也受到法律的保护，例如，当时法例是禁止鸡奸、口交、兽奸、尸奸等性行为的，然而，奇怪得很，这些信念基础到了今天却几乎被摧毁得荡然无存。我们研究这种急剧变化的时候，必须连同社会现代化和世俗化的整个进程一同探讨，这次变化可说是针对教会教导的一次世俗性叛变 (secular revolt)，其中教会的教导被视为不合理的约制，正如俗世人文主义者 (secular humanist) 盖兹 (Paul Kurtz) 所说：

“一场性革命正在发生，一种新的道德观也正在涌现，这种道德观倡导个人的解放与自由，鼓励人实践自我的潜能，满足自己认为合适的个人需要、欲望、和喜好，尽量摆脱不宽容的社会规范限制…如今现代人虽然具备科学批判的智慧，但是否就因此能够叫自己完全摆脱那种与人性迥异、且以神话与幻想为基础的宗教遗产？人类是否真的愿意接受自己的本来面相？他们看得出那些绝对的‘正义’道德规范其实是违反了他们的最基本生理欲望？而且是极度的不道德？…那些卫护新道德观的人对