

婦女學吶喊

鄧偉志 著



A CALL FOR STUDIES ON WOMEN
КРИКА О ВОПРОСЕ ЖЕНЩИНЫ
CRIS POUR L'ÉTUDE DES FÉMMES
ÜBER DIE FRAULEHRE

婦女學吶喊

鄧偉志 著

A CALL FOR STUDIES ON WOMEN
КРИКА О ВОПРОСЕ ЖЕНЩИНЫ
CRIS POUR L'ÉTUDE DES FÉMMES
ÜBER DIE FRAUENLEHRE

澳門出版社

婦女學吶喊

作 者：鄧偉志

封面設計：陳繼春

執行編輯：曹晉鋒

出 版：澳門出版社

排版、印刷：華輝印刷有限公司

ISBN-927-853-094-015

自序

在婦女學方面，我沒寫過專著，談不上造詣。在理論深度上，不僅無法同羅瓊、董邊等老一輩婦女學理論家們相比，而且同有可比性的同齡人比起來，甚至比年輕的有成就的婦女理論家相比，也差上一大截。

不過，我在中國婦女學的發展過程中，曾經有過真誠的投入。既為婦女學出過一把力，也為婦女學捏過一把汗。在20世紀80年代初期，我應邀到好幾個省市講婦女學，為好幾本婦女學著作寫序，自己也斷斷續續寫了些婦女學的文章。北京婦聯編寫的《中國婦女理論研究十年》（中國婦女出版社1992年版）一書中寫道：

“中國大百科全書出版社上海分社的鄧偉志率先提出婦女學這一概念。他在1984年第9期《婦女工作》刊登的《完善與發展婦女學問題》一文中認為婦女學在中國應運而生已迫在眉睫。“有一個‘婦女學’招牌與沒有‘婦女學’的招牌大不一樣，有了一個招牌或者說形式，就或多或少地會促使人們從‘學’的角度去思考研究，而沒有‘婦女學’的形式，人們可能壓根兒就不從‘學’的角度去想問題，也不會自覺地去充實其內容。我國有自‘五四’以來的婦女運動經驗，特別是有社會主義建設時期婦女工作的寶貴經驗，這些經驗有的已上升為理論，而大量的的是有待于上升為理論，有待于組成一個完整的科學體系。婦女學是婦女運動前進的產物和要求。近幾年，國內已涌現了一大批潛心于完善和發展婦女學的理論工作者和婦女工作者。全國

婦聯將連續召開理論座談會。上海市打算成立婦女學研究會。在中國建立婦女學的潮頭正在到來。

“婦女概念的引入，在社會各界引起了很大反響。1986年3月8日，羅瓊同志在《經濟日報》發表的署名文章《重社婦女問題理論的研究》中，不同意“婦女學”傳入中國後的一些具體說法，她認為“現在有一種說法：‘婦女學’的研究起源于60年代美國的女性講座運動，到70年代傳到了日本等等。同事實不符。”“至于資產階級的女權運動者研究工作，也是起源于18世紀中、下葉，其後200多年來，有起有落。美國自20世紀60年代起，由于社會內部矛盾的尖銳和種族問題的迭起，涉及到婦女，一度掀起了爭取和男子平等權利的高潮，這次高潮被稱為‘女權運動的第二次高潮’。這是美國中產階級爭取男女平權的運動。屬於資產階級女權運動的範疇……對於資本主義國家婦女運動中有益于我們的部分應該借鑒，但我們的婦女解放理論，同美國、日本等國家60年代興起的所謂‘婦女學’，無論在思想體系、服務對象、奮鬥目標等方面，都是不同的。”還有一些人認為，建立婦女學反而會把婦女問題的研究帶到一個狹窄的境地，應把婦女問題研究放在各個學科領域中去進行。1986年3月25日《社會報》刊登了署名童瞳的文章《中國應該有婦女學》。此文作者呼吁：“講婦女理論、而不用‘婦女學’名稱，拋棄‘婦女學’名稱，實在是不慎重的……我國應該有婦女學，出婦女學書，建婦女學會，發展馬克思主義的婦女學理論，建立有中國特色的社會主義婦女學，這才是合乎科學的。”

對這段話我引以為慰勉。

這段話的前半部分，是我寫的，知道的人不少。這段話的後半部分，即童瞳的那段話，也是我寫的，許多人不知道。童瞳是我的筆名之一。從這兩段話中可以看出，我確實曾為中國的婦女學奔走呼號過。我在婦女學界是個十足的吶喊者。因此，我將本書的書名定名為《婦女學吶喊》。

收入本書的有近百篇文章。有一部分是狹義婦女學的；有一部分是廣義婦女學的，如婚姻家庭之類；還有一部分是聯系自己家庭講的。換句話說，既有解剖別人的，也有解剖自己的。除此以外，還有別人寫的專訪，發表的消息，也零零碎碎地反映了我的婦女學觀點。

這近百篇文章，篇幅有長有短，闡述有深有淺，語句上也許有重複，個別的提法上前後也可能不盡一致。可是，我想這都是歷史了。思想總不會是凝固的。因此，就兼收并蓄，敬獻給在北京召開的第四屆世界婦女大會。承蒙澳門基金會吳志良先生支持，這本書得以在澳門問世，分外欣喜，在此謹表謝意。

1994後9月4日晨

寫于澳門總統酒店909室

Author's Preface

Having published no monograph of the studies on women, my attainment regarding this subject is out of the question. As to the theoretical profundity, mine falls far short of the younger and accomplished theoreticians on the subject, let alone such doyens as Luo Qiong and Dong Bian.

However, I have been engrossed enthusiastically in developing the studies on women in China. I have exerted myself and concerned deeply for it. In the early 80's, I was invited to speak on the studies on women in quite a few cities, wrote prefaces for several relevant works and published intermittently articles on the subject. The Beijing Women's Federation compiled "Ten Years of Theoretical Study on Chinese Women" (Chinese Women Publishing House, 1992) and pointed out:

"Deng Weizhi of the Shanghai Branch of the Chinese Encyclopaedia Publishing House took the lead in posing the concept of studies on women." He proposed in his article "The Problem of Perfecting and Developing the Studies on Women" ("Women Work", 9th Issue, 1984) that it was an extremely urgent need to establish the studies on women. Having the signboard of studies on women differs greatly from having not such a signboard. Having the signboard or form will more or less impel people to consider and research from the angle or 'study'; but, people will never consider the subject or substantiate it consciously from the angle of 'study' if there is not such a form. We have the experiences of women movement since the May 4th Movement, especially the valuable experiences of doing women work accumulated in the

struggle.’ Some thought that to establish the studies on women would narrow the study of woman problems which should be carried on in some separate fields. The Social Press of March 25, 1986 published a signed article ‘China Should Have Studies on Women’ written by Tong Tong. The author appealed and said: It is really indiscreet to discuss theories about women but discard the name of studies on women ... It tallies with science that we have the discipline of studies on women, publish books of studies on women, establish institutes of studies on women, develop Marxist theories of studies on women and establish socialist studies on women with Chinese characteristics.”

I draw my encouragement from the above words.

It is known to many that the first half of the above - cited was written me. Yet few know that the second half, namely, what stated by Tong Tong, was also written by me. Tong Tong is one of my pen names. These passages show that I have actually gone around campaigning for establishing the studies on women in China. I have been a sheer “Caller” in the circles of studies on women, and that's why this book is antitled “A Call for Studies on Women”.

Among the nearly one hundred pieces in this book, part discuss studies on women in narrow sense, part in broad sense, such as problems of marriage and family; and still another part discuss relevant problems by relating to my own family in other words, I dissect others and myself as well. The book also includes interviews and tidings written by others they reflect piecemeal my views on the subject.

The nearly one hundred pieces are different in length some long and some short, and in elaboration, some deep and some

period of socialist construction. Some of the experiences have been raised to the level theory, and many remain to be raised and formulated into a complete scientific system. The discipline of studies on women is the product and requirement of women movement. In recent years, these emerged in the country hosts of theoreticians and women affairs workers engaged in perfecting and developing the studies on women. The All- China Women's Federation will hold seminars consecutively. A research institute will be founded in Shanghai. the tide of establishing the discipline is coming.

“The introduction of the concept of women aroused great repercussions in society. In her signed article ‘Pay Attention to the Theoretical Study of Women Problems’ (Economic Daily, March 8, 1986), Comrade Luo Qiong disagreed with some statements appeared after the spread of ‘studies on women’ into China. She said: ‘There is now an opinion that the studies on women originated from the American feminine lecture movement in the 60's and spread into Japan in the 70's. That is untrue.’ ‘ The research work concerning the bourgeois feminist movement originated in the middle and late 18 century and had its rise and fall in conflicts and racial riots, there occurred in the U.S. on upsurge of the movement for equal rights of men and women, which was deemed the second high tide of feminism. It was the American middle class’ movement for equality of men and women, belonging to the category of bourgeois feminist movement ... The useful part of the women movement in capitalist countries should be taken as reference, but our women liberation theories differ from the so-called studies on women of the U.S. and Japan in the 60's in their ideological systems, service objects and objectives of

superficial. There are repetitions of sentences and inconsistent wordings. But, I think, they are all past records, under as circumstances will human thoughts be frozen. So I incorporate all these divarse articles to dedicate to the Fourth World Women's Congress in Beijing. I owe the publication of this book in Macau to Mr. Wu Zhiliang of the Macau Foundation, and express my grateful acknowledgement of his kind help.

Sept. 6, 1994

內容提要

作者是在中國倡導婦女學的第一位。為了中國婦女學的興起，他多次與人論戰。本書除了收入作者的這些論戰文章外，還收入了他在婦女心理、倫理、生理、法學、史學、美學、教育學、家庭學等方面的文章九十余篇。思路新穎，妙趣橫生。

作者簡介

鄧偉志1938年生于中國安徽蕭縣。1960年畢業于上海財經學院。現為上海社會科學院研究員。1981年起在復旦大學分校社會學系講授家庭社會學，為1949年以後中國高校開設家庭社會學的第一位。1983年出版《家庭問題題種》，系“文革”後出版的第一部家庭學專集，後又出版《家庭面面觀》、《中國家庭的演變》、《家庭的明天》等十餘種書，被海內外報刊譽為“思想界的男子漢”。

«A Call For Studies On Women»

Synopsis

The author was the first to advocate the establishment of studies on woman. In order to highlight developing such studies, he debated and argued with others on many occasions. This anthology assembles his arguments on the subject and his discussions on women psychology, ethics, physiology, law, history, aesthetics, education and studies on family, more than ninety pieces in total . They are full of originality, wit and humor.

Brief Biographic Note

Deng Weizhi was born in xiao County, Anhui Province, China 1938, and graduated from the Shanghai Financial and Economic College in 1960. He is now a research fellow at the Shanghai Academy of Social Sciences. He had taught Family Sociology at the Branch School of Fudan University since 1981, and was the first to open the course of Family Sociology in universities of China after 1949. He published “Family Problems of Sorts” in 1983 which was the first monograph of studies on family after the “cultural revolution”. More than ten books of his appeared in the succeeding years, including “On Various Aspects of Family”, “Evolution of Chinese Family” and “The Tomorrow of Family”. He was reputed “man in ideological circles” by journals at home and abroad.

«Cris pour l'étude des femmes»

Introduction

L'auteur est l'initiateur de l'étude des femmes en Chine. Pour la création d'une nouvelle science dans ce domaine, il s'est plusieurs fois engagé en polémique. Nous recueillons ici ses écrits polémiques, et en outre, plus de quatre-vingt-dix essais de sujet très varié: la psychologie et la physiologie féminines, la morale, le droit, l'histoire, l'esthétique, la pédagogie, la famille etc. L'auteur nous fait part de ses idées originales avec un style captivant.

Présentation de l'auteur

Né en 1938 au District de Xiao, la Province de Anhui, Deng Weizhi finit en 1960, ses études supérieures à l'Institut des Finances et de l'Economie de Shanghai. Il est maintenant chercheur à l'Académie des sciences sociales de Shanghai. A partir de 1981, il donne des cours de sociologie familiale à la Section sociologique de l'Université de Fudan, et ce sont les premiers cours universitaires sur cette matière depuis la fondation de la Nouvelle Chine. «Les problèmes familiaux», publié en 1983, est le premier pas de la recherche sur la famille depuis la Grande Révolution Culturelle. La publication d'une dizaine de livres, tels que «La famille de tous points de vue», «L'évolution des familles chinoises», «La famille de demain», rend l'auteur bien connu dans le monde.

目 錄

自序

完善和發展婦女學問題	1
迎接婦女學的黃金時代	5
中國應該有婦女學	8
祝賀中國第一部婦女學專著問世	10
婦女學已躋身于學術之林	12
婦女理論研究的第三次洪峰	13
中外婦女學的研究狀況	22
婦女學應該研究女性的悲慘歷史	25
婦女問題雜議	28
怎能讓“婦女退居家庭”	33
“婦女退居家庭”論質疑	36
緩解女性角色衝突八點	39
進一步推動婦女勞動就業	42
歡迎婦女經商	45
愚昧和自私是婆媳的腐蝕劑	47
不育婦女的福音	49
不可不懂XY	51
古代貞淫觀念對婦女的束縛和壓迫	53
觀念與“沉浮”	57
電影《人生》給人的啟示	59

女人與嫉妒	61
以生產力發展來檢驗婚姻道德	66
拉開“家庭舞台”的帷幕	68
家庭的起源	69
談談家庭學的研究	77
家家關心家庭學	88
普及家庭學	90
開展家庭諮詢	92
家庭學研究的新階段	93
家庭學的煩惱與煩惱的家庭學	96
再談家庭的淡化問題	100
上海家庭日益淡化	102
必將疏密有致	107
在全國第一次家庭研討會上的發言	109
科學在向家庭挑戰	120
婚姻的基礎是什麼	127
婚俗的哲學	130
也談婚禮改革	133
提倡一下“從妻居”	135
笑談哭嫁	138
通婚與高攀	140
願無情人不成眷屬	142
愛情與“第三者”	144
找什麼樣的對象比較好	149
失戀後要會思索	152
模特兒的衝擊波	154

抵制性自由思想·····	158
性社會學研究的難點·····	160
家庭與生活方式·····	163
小康之家的生活方式·····	171
改革家庭的消費結構·····	174
研究家務勞動的起因和原則·····	176
家政學是開放的學科·····	179
論家庭文化·····	181
充分發揮家庭文化的功能·····	187
發展三角文化·····	189
社會主義家庭倫理的特點·····	191
研究家庭的政治功能·····	194
為“大大夫”正名·····	196
量大福也大·····	197
重審男人與重塑人格·····	198
多讓孩子吃點精神鈣片·····	205
老人問題與“干”字形家庭·····	208
對“陪老女”現象的預測·····	211
改革遺產繼承制的依據·····	213
這份家財能否繼承·····	216
對血統觀念的兩次衝擊·····	219
對家庭出示一張黃牌·····	222
民主之家·····	224
分散的緊密型家庭·····	226
生日是家庭的節日·····	228
我與妻子的默契與矛盾·····	230

我有多少母親·····	235
我的爸爸·····	238
公開一組密碼·····	240
“我就是我”·····	243
人比雀兒纍·····	244
從黃土低坡走來·····	251
童年的“四大驕傲”·····	253
一個兒童眼中的淮海戰役·····	257
我的舅父縱翰民·····	261
我收藏的兩部《毛選》·····	265
埋文章與撒文章·····	269
家庭學者的家庭	
——訪生活方式研究會副會長鄧偉志·····	271
探索生活	
——訪《生活的覺醒》作者鄧偉志·····	276
鄧偉志再談“淡化家庭”·····	281
從事社會學研究十年	
——訪上海市社會學學會副會長鄧偉志·····	284
鄧偉志談婚姻·····	291
性文化的變革	
——訪鄧偉志先生·····	294
鄧偉志談青少年犯罪·····	302
少一點獸性 多一點人性	
——著名社會學家鄧偉志為性罪犯講課·····	305
鄧偉志談“家”·····	308
社會學家鄧偉志建議	