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社会和谐与人文关怀



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SOCIAL HARMONY AND HUMANISTIC CONCERN

顾问 袁贵仁 纪宝成 程天权
主编 刘大椿

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出版说明

近几年来，中国人民大学年度系列发展报告（即《中国人民大学中国社会发展研究报告》、《中国人民大学中国经济发展研究报告》和《中国人民大学中国人文社会发展研究报告》）的出版发行，引起了社会各界和广大读者的广泛关注，产生了较大的社会影响，成为我校一个重要的学术品牌，这让我们深感欣慰，也增加了我们继续做好这项工作的责任和信心。正是基于这样的责任和信心，加上近一年的努力，我们又编写出版了中国人民大学系列发展报告 2006。

中国人民大学系列发展报告 2006 的各个子报告均由编委会负责审定选题、整体框架、主要内容和编写体例，并由其组织有关专家召开研讨会，审核写作提纲。各报告实行主编负责制，主编由校学术委员会主任、秘书长会议确定，学校聘任；主编聘请副主编或执行副主编。各报告根据主题，分别聘请相关部门的领导和知名学者担任顾问。中国人民大学社会学理论与方法研究中心、中国人民大学中国经济改革与发展研究院和中国人民大学人文社会发展研究中心分别作为《中国人民大学中国社会发展研究报告 2006》、《中国人民大学中国经济发展研究报告 2006》和《中国人民大学中



国人文社会科学发展研究报告 2006》的依托单位，在组织和写作方面发挥了主要作用。

报告的编写出版工作现已纳入学校的年度工作规划，成为一项常规性工作。

由于报告所涉及的问题大多具有重大、复杂和前沿性的特点，加上写作与出版周期较短及研究水平的局限，尽管我们尽了努力，报告中的不足或易引起争议的地方仍在所难免，欢迎专家和学者批评指正。

中国人民大学发展研究报告编委会

2006年3月3日



Abstract Social Harmony and Humanistic Concern

Chapter 1 Social Harmony in the Course of Social Transformation

The research in the Humanities and Social Sciences should embody the spirit of the times and represent the conscience of intellectuals. In recent years, a variety of problems concerning society, people's livelihood and spirituality have appeared and become urgent as China has continued to modernize. This has become the most significant research area within the Humanities and Social Sciences.

1 Concerns for Vulnerable Groups

1.1 Examination of Overemphasis on Gross Domestic Product (GDP)

The rapid changes in Chinese society at the turn of the century have led



researchers to pay more attention to social transformation and social stratification, and mostly to the vulnerable groups with multidimensional concerns. According to analysis from the perspectives such as law, relief, education, psychology, medicine and so on. The reason for the worsening state of vulnerable groups is closely related to the prevalence of instrumental rationality and the loss of humanistic concern. Our country's overemphasis on GDP and economic growth is obviously a thinking way of instrumental rationality. Therefore, when people call on caring the vulnerable groups, it is right to the point in the current social reality to examine the idea of overemphasizing GDP.

1.2 Social Transformation and Social Stratification

The concept and the problem of "the vulnerable groups" are both of universality in the worldwide range and of particularity for different countries. As the vulnerable groups in China have come into being in particular times and under special social background, they provided abundant research resources and wide space for the scholars in various fields of the humanities and social sciences. After examining the present Chinese social condition and taking some careful theoretical analysis in different methods and from various angles, scholars formed some theories with special features about social transformation and social stratification in China, which are the background and foundation of the concept, the problem and the study of the "vulnerable groups".

1.3 The Problem of the Vulnerable Groups

The contemporary Chinese circle of the humanities and social sciences conducted researches from different angles on the vulnerable groups and expressed the urgent desire to change their survival condition. "Vulnerable groups", sometimes named as "weak social groups" or "frail social communities", is a core concept in domains of sociology, politics and social policy research. It is mainly used to analyze the unjust allocation of economic benefit and social authority in modern society and the uncoordinated, unreasonable social structure.

The research indicates that the vulnerable social groups in China have



five following main features on the whole: (1) The main body of China's vulnerable groups mainly resulted from social reasons; (2) Many people in the existing vulnerable groups had made great contributions for the country under the original system, especially some earlier retirees and unemployed persons from some state-owned and collective enterprises; (3) Vulnerable groups appear in the situation when social differentiation intensifies, thus many people have a strong feeling of being deprived of rights and wealth; (4) The globalization advancement may have a disadvantageous impact on the domestic vulnerable groups and continue to expand their scale; (5) Because limited support has been provided for the vulnerable groups, it's hard to effectively change their status.

1.4 Strengthening the Concern for Vulnerable Groups

The vulnerable groups have been living in a worrying state since the reform and open progress in China. This is caused by two facts: one is the acceleration of institutional and social transformations, the other is the breaking of social structure and the lack of social security. Therefore, scholars in China research on the problem from the following aspects: social security and salvation, humanistic and moral concern, mental care, educational concern, legal concern, medical security and concern for health and well-being.

2 Regulation of Development Scheme

In the recent more than 20 years, China has overemphasized economic growth in the developmental operation, and thus initiated fierce differentiation of social strata and many acute social contradictions in the very period of social transformation. Furthermore, because of the serious unbalanced regional development and the tense relationship between human and the environment, it is an urgent matter to set up the view of scientific development and to generate the idea of constructing a harmonious society and prompting the coordinated development of all social aspects.

2.1 Constructing a Harmonious Society

A harmonious society is one in which all essential factors and relations get well with each other. Such a kind of social harmony concerns multiple



relations between people, between human and nature, between human and society, between citizen and government and so on, and covers people's economic life, political life, cultural life and daily life.

2.2 Carrying Out an Overall Coordination in Six Aspects

In contemporary China, a harmonious society means to deal well with multiple relations between politics, economy and culture, between the city and the village, between the domestic development and the opening to the outside world. The most important thing is to adjust the existing social operational frame and carry out an overall coordination in the following six aspects: different nations and groups, city and village, different religions, international relations, human and nature, the humanities and the sciences.

3 Clarification of Value Orientation

A harmonious society first of all requires a harmonious state of its all parts. Then, what does the idea of harmony mean? What kind of social orientation can be considered harmonious? And how to attain such a harmonious social state? These are eternal questions for us to answer.

3.1 Idea of Harmony

Any thinker proposes his view of harmony within his research area and the times. It may be some advancement of his predecessors', or a kind of abstraction to the reality, or an anticipation of the future. However, the view of harmony of vitality must inherit the essence of former thoughts and involve the contemporary ideological spirit, thoroughly reflect the condition of both natural and social environment, and raise some existing or long-standing problems in the social reality.

3.2 Social Orientation of Harmony

The ultimate goal of a harmonious society is the human. Seen from the world scope, it is to realize the world's peace and friendship, human's common development, freedom and liberation, and the harmony between human and nature; while the goal for nowadays China involves many aspects, such as democracy and nomocracy, fairness and justice, honesty and affection, vitality and stability, and so on. And the most important and common topic



for the whole world is how to keep the harmony between human and nature.

3.3 Approaches to Social Harmony

There are two main approaches to social harmony, which is to integrate the sciences and the humanities, and to pay equal attention to the objective facts and the subjective values.

Chapter 2 Humanistic Concern in the Process of Modernization

The modern times has been representing the spirit of the times since the Enlightenment, and the modernization means the gradual launching of worldwide historic course which is characterized by the rapid development of science and technology, the theoretical rational tradition based on experiment and mathematics, and the establishment of modern industrial economic way and civilization. The modernized society should be human orientated, but it's hard to obtain in the complicated modernization process. Nevertheless, modernization should not forget humanistic concern, for the harmony between people is essential for a harmonious society.

1 Humanistic Concern Today

1.1 What Is "Humanistic Concern"?

1.1.1 Humanistic Concern in General Sense

"Humanistic concern", according to scholars, refers to "focusing on people's survival state, advocating human's dignity and humane living condition, and pursuing mankind's liberation and freedom".

Plainly speaking, as a "natural being", human once totally relied on nature, then gradually became independent from nature, and finally has been associated to the society united by persons, to the entity united by human and nature. Humanistic concern, in essence, indicates that humans as a social subject concerns human being a natural object, as well as his environment and condition of survival and development. Humanistic concern also means that human cares about the feelings, needs, goals, values and person-



al dignity of himself, and pursues justice, freedom, ideal and liberation, and so on. In the most general sense, humanistic concern means to care about human beings, understand human beings, and respect human beings, and to give ultimate concern to life.

1. 1. 2 Theoretical Origin and Modern Meaning of Humanistic Concern

Humanistic concern is of modernity and feasibility. Many rich and colorful historical contents in traditional humanism may provide some important enlightenment for the idea of humanistic concern in the contemporary society. But one thing we should note is, human has different demands in different stages of the history, so humanism has different emphasis on contents and forms in different stages. Therefore, humanistic concern is the main content of humanism as a historical category and principle, the embodiment of the view of scientific development, and the reflection on the new social conditions in China.

1. 1. 3 “Humanism” as the Essence of Humanistic Concern

Along with the increasing deepening of reform and open policy as well as the unceasing enhancement of material life level, people have more demands for multiple, high-grade, and multi-level cultural life. On one hand, people strengthened their humanist mood and their consciousness to exercise and defend their own right, and request the society to give more attention to people’s survival condition, to give deserved acknowledgement to their contribution or value, and to give more respect to people’s freedom, equality, and rights. On the other hand, the government transformed its function from management to service so as to realize the goal of “ruling the country by law, managing the country for people”. The government paid unprecedented attention to ordinary citizens’ rights from aspects of legislation to judicature. All in all, humanism, namely eradicating money worship and surmounting instrumental rationality, truly takes human as its final goal.

1. 2 Association between Modernization and Humanistic Concern

As the driving force of human evolution, pursuing modernization essentially has been in accord with unceasingly meeting human’s needs, improving



human's quality and ability, and realizing people's ideals, which are different sides of the same thing. Thus, in the long history of human evolution, what is often regarded as the total reflection of modernization's essence and external characteristics is as follows: the creation and accumulation of material civilization and spiritual civilization, the prosperity and powerfulness of the country and the enhancement of people's blessing, the developing of advanced culture and thoughts, the evolution and innovation of political system and humanistic rule.

1.3 Humanistic Concern: Mission of Scholars with Conscience

1.3.1 Lofty Academic Mission of Scholars in China and the West

The most important academic mission for the Contemporary Chinese scholars in the field of humanities is to deal well with the relations between human and nature, between tradition and modernization, when facing the problems concerning existence, ethics, legal science and sociology resulted by the realistic development of science and technology. The second one is to continue the Chinese ancient tradition and the modern tradition of introducing western learning to the east so as to conduct researches on domestic questions as well as the relationships among international societies and relations. And the third one is to undertake research on how to enrich the spiritual life of the Chinese people in the 21st century.

1.3.2 Horizon of the Contemporary Scholars' Humanistic Concern

First of all, humanistic concern must take heartfelt notice of people's actual conditions of existence, understand and comprehend human's spiritual need, and treat and cherish people in a way human really needs. Besides, humanistic concern means to correctly guide and cultivate people's noble spirit and sentiment. To do so, the development and construction of humanistic culture is required to provide supplement for scientific culture, so as to promote the genuine development of the human beings.

2 Lack of Humanistic Concern at Present

2.1 Manifestation

Humanistic concern now is absent in all fields of life including physical



production and life, political life, spiritual life and reproduction and education of human himself.

2.2 Ideological Roots

Seen from the angel of diachronism, the lack of humanistic concern came after the unlimited inflation of instrumental rationality, while viewed from the angel of synchronism, there is necessarily logical relationship between the two events. Thus the lack of humanistic concern has deeply taken root in the infinite expansion of instrumental rationality, which displays itself in the following aspects.

2.2.1 Instrumentalization of Scientific Rationality and Its Consequence

Modern industry has extended the power of scientific rationality to each aspect of the society by way of instrumentalization. As the result of instrumentalizing scientific rationality, instrumental rationality is the very thinking way of modern industry. Highlighting the nature-transforming power of science and technology, instrumental rationality creates material system to meet human's utilitarian needs. In 20th century, instrumental rationality expanded to the largest extent and applied to each possible aspect and domain. Once as a liberation power, rationality liberated human from the theological rule in the middle ages, but now, as a result of social industrialization, rationality has reversed to become the tool to obtain utilitarian goal and to rule and enslave the human beings.

2.2.2 Institutional Rationalization and Instrumentalization

In fact, institutional rationalization means its instrumentalization. Although institutionalization and rationalization originally attempt to achieve impersonality, fairness and wisdom, they often neglect and vanish human's differentiation and individuality. Especially when systems and institutions are unsound yet, the process of institutionalization excluding sentiment will cause the loss of the humanistic spirit and concern and intend to be non-humanization and bureaucratization. People carefully designed the systems and institutions to fairly, justly and effectively realize the lofty ideal of the all-round development of the human beings, but human has turned to be the