妇女/性别理论与实践

——《妇女研究论<u>从</u>》(2005~2009)集萃

(上册)

THEORY AND PRACTICE ON WOMEN AND GENDER

THE ARTICLES SELECTED FROM THE COLLECTION OF WOMEN'S STUDIES (2005–2009)

全国妇联妇女研究所 主编/谭琳 姜秀花

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中国妇女研究会成立 10 周年之际,《妇女研究论丛》作为学会会刊推出这本学术文集,有着非常重要的意义。它既镌刻着时代发展与中国社会变迁中社会性别主流化的足迹,也蕴涵着中国妇女/性别研究之花徐徐绽放中的明艳。

10 年来,伴随着经济全球化进程的加快,中国在经济迅速发展的同时,社会民主与法制建设日臻完善,保障民生、促进公平成为构建社会主义和谐社会的时代主题。在这一背景下,社会性别主流化进程也取得突破性进展,修订后的《中华人民共和国妇女权益保障法》首次以法律形式确立了男女平等作为促进中国社会发展的基本国策之一;国家"十一五"规划将妇女发展纳入国家经济社会发展规划的目标;促进妇女发展各方面政策的社会性别主流化程度也不断提高。这些积极的进展既得益于党和政府的高度重视和妇女组织的不懈推动,也与妇女/性别研究者基于严谨的研究而进行的积极倡导密不可分。

中国妇女研究会在推动妇女/性别研究纳入社会科学研究及学科建设主流,促进妇女/性别研究成果社会转化方面付出了巨大努力,《妇女研究论丛》作为该会会刊,已经成为中国妇女/性别研究成果的重要载体,记载了这 10 年来妇女/性别研究学术视野的不断扩展、研究主题的日益丰富、研究方法的更加科学,以及学术队伍的成长与壮大。为了集中呈现中国妇女/性别研究的成果,全国妇联妇女研究所《妇女研究论丛》编辑部近年来已陆

续出版《中国妇女研究十年(1995~2005)——回应〈北京行动纲领〉》、《中国妇女组织发展的理论与实践》、《社会性别平等与法律研究和对策》,登载了相关领域的研究文章。作为这一系列出版物的新成员,本文集精选2005~2009年《妇女研究论丛》刊登的部分优秀论文编辑成册,力图反映近5年来中国妇女/性别研究的理论进展和实践经验。与此同时,这本文集也意在迎接将于2009年7月在北京召开的中国妇女研究会年会——"全球背景下的性别平等与社会转型:基于全球的、跨国的及各国的现实与视角"国际研讨会,并向中国妇女研究会成立10周年献礼。

全书90篇文章包括妇女/性别理论研究和学科建设研究、促进性别平等与妇女发展的法律与政策分析、妇女组织发展的理论与实践研究、妇女与反贫困研究、妇女与教育研究、妇女与健康研究、针对妇女的暴力和性骚扰研究、妇女就业与收入研究、妇女的政治参与研究、妇女与媒介传播研究、老年妇女问题研究、家庭领域的性别平等与妇女发展研究等专题,既呈现了北京世界妇女大会以来研究者对《行动纲领》关切领域的一贯关注,也凸显了学者与实际工作者对中国性别平等与妇女发展现实问题的深刻省思,特别是对相关法律与政策的分析,充分体现了研究者敏锐的学术洞见和真切的人文关怀,以及为构建和谐社会作出的知识贡献。

本书是《妇女研究论丛》专家队伍集体智慧的结晶,谭琳、姜秀花、宓瑞新、史凯亮、王庆红在策划、组织、论文筛选、编辑、校对、排版整个过程中,认真完成各自承担的任务,保证了本书的编辑进度和编辑质量;陈 澜燕博士为本书的英文翻译积极贡献自己的力量;社会科学文献出版社的领导和编辑人员也给予了大力支持。在此,我们表示衷心的感谢。

全国妇联妇女研究所 《妇女研究论丛》编辑部 2009 年 4 月 To Research Society, The Collection of Women's Studies as the society's official publication presents this anthology, whose importance lies in highlighting the development of gender mainstreaming in China's transition and of women's/gender studies in China.

While Chinese economy grew rapidly in the context of globalization in the past ten years, democratization, the rule of law, safeguarding livelihoods and promoting equity have become key focuses of building a harmonious socialist society. Gender mainstreaming has advanced in strides as the amendment of the Law for the Protection of Women's Rights and Interests for the first time establishes legally the equality between men and women as a state principle. The 11th Five Year Plan has also incorporated women's development as part of China's goals of social economic development. There has, moreover, been steady progress in gender mainstreaming. Such progress is made possible by the emphasis of the Party, the government and the persistent efforts of women's organizations as well as advocacy based on quality research by women's gender researchers.

Chinese Women's Research Society has made efforts to promote recognition of women's/gender studies as part of social science research and mainstream academic disciplines and to translate results of women's/gender research into social

practice. The Collection of Women's Studies has become a key vehicle to publish women's/gender research results, marking the widening of perspectives of women's gender studies, diversification of research topics, improvement in research methods and growth in the number of researchers. To highlight the leading results of women's gender research, the editorial department of The Collection of Women's Studies at the Women's Research Institute of the All China Women's Federation in the past few years published The Review on the Chinese Women's Studies in 1995 - 2005: Response to the Beijing Platform for Action, The Theory and Practice of Women's Organizations in China, and Gender Equality and Law Research and Solutions, which included articles in related fields. As an addition to the series of publications, this anthology has selected some outstanding articles from The Collection of Women's Studies from 2005 to 2009 in order to reflect on progress made in the past five years in the theory and practice of women's gender research. It is also intended to contribute to the annual Conference of Chinese Women's Research Society on Gender and Social Transformation: Global, Transnational and Local Realities and Perspectives to be held in Beijing in July, 2009, marking the tenth anniversary of the founding of Chinese Women's Research Society.

The anthology includes 90 articles in areas of women's gender theoretical research and disciplinary development research, legal and policy analysis for the promotion of gender equality and women's advancement, research on the theory and practice of developing women's organizations, women and combating poverty, women and education, women and health, violence against women and harassment, women's employment and income, women's political participation, women and media, elderly women, and gender equality and women's development in the family. These articles demonstrate that researchers have paid close attention to the areas of concerns to women listed by the Beijing Platform for Action and developed deeper reflections on issues still existing in the cause of gender equality and women's advancement in China. Such reflections are particularly concentrated in the area of legal and policy analysis and show that researchers have scholarly insights and humanist approaches, and have, most of all, contributed to the knowledge of building a harmonious society.

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四女/性别	川理论和
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两性和谐的哲学理解

胡晓红*

一 和谐之解

"和谐"一词在《现代汉语词典》中的解释是"配合的适当和匀称",与"和谐"相关的词组有"音调和谐"、"颜色和谐"、"气氛和谐",由此可知,"和谐"给人一种优美、祥和、融洽的感觉。

"和谐"最初是一个美学概念,毕达哥拉斯最早提出了"美是和谐"这个美学命题。黑格尔在《美学》中对"和谐"做了精辟的论述:"比单纯的符合规律更高一级的是和谐。和谐是从质上见到的差异面的一种关系,而且是这些差异面的一种整体,它是在事物本质中找到它的根据的。这些质的差异面不只是现为差异面及其对立和矛盾,而是现为协调一致的统一,这统一固然把凡是属于它的因素都表现出来,却把它们表现为一种本身一致的整体。各因素之间的这种协调一致就是和谐。和谐一方面见出本质上的差异面

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的整体,另一方面也消除了这些差异面的纯然对立,因此它们的相互依存和内在联系就显现为它们的统一。"① 毕达哥拉斯的门徒费罗劳说过,所谓和谐"乃是一种由许多复杂的元素所形成的统一以及一种存于不调和元素之间的一致"②。

由此可见,和谐就是多样化的统一,是对立面的一致。也就是说,和谐并不是趋同,恰恰相反,"对立是和谐的前提,和谐是对立的结晶,离开对立无和谐可言。对立造成多种多样的和谐"③。换句话说,和谐不仅表现为不同事物间的一致和同一,更重要的体现在对立面的斗争和协调。所以,和谐的产生,首先要具备对立的正反两题,这是和谐的物质基础;在此基础上实现的对立统一,才是和谐的表现形式,简单地说,和谐是一种关系。因此,和谐就是对立的双方在一定条件下达到统一而出现的状态,它不是对立的两个方面的混合,而是对立两个方面的中和。用科学的表达方式来做一个形象的比喻,那就是,和谐不是物理变化,而是一种化学变化,是对立的两个物质发生反应而产生的第三性产物。而中国文化就是这样一种追求和谐美的文化,这种美"不是阳刚之美,也不是阴柔之美,当然也不是崇高之美,而恰恰是中和之美"④。

"和谐"除了具有审美价值之外,更重要的功能是体现在其社会价值上。尤其在中国这样一个追求"和合"的国家,则更加注重"和谐"。这一思想可以追溯到中国古代阴阳五行学说中关于"气"的理论,那时候,古人就朴素地认识到只有阴阳二气和谐统一,自然万物才能正常、安定地存在和发展:"气无滞阴,亦无散阳,阴阳序次,风雨时至,嘉生繁祉……"⑤正所谓"一阴一阳之谓道",而"所以一阴而一阳者,是乃道体之所为也"⑥。这个"道"就是阴阳的所以然,是万物在阴阳对立面的作用下呈现出来的某种确定的秩序和规律。

我们周围的世界和所处的社会就是由许许多多对立的和矛盾的因素组成 的,没有矛盾的存在,离开矛盾的统一,自然界和人类社会不可能发展和进

① 〔德〕黑格尔:《美学》第1卷,朱光潜译,北京,商务印书馆,1996,第180页。

② 李思孝:《西方古典美学史论》,天津,南开大学出版社,1992,第14~15页。

③ 袁鼎生:《西方古代美学思潮》,桂林,广西师范大学出版社,1995,第54页。

④ 柯汉琳:《中和美的哲学定位》,《华南师范大学学报(社会科学版)》1995年第4期。

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