

# 「共同」與「差異」： 女性主義與現象學的爭執

Commonality and Differences: The Dispute between  
Feminism and Phenomenology

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## 摘要

當代女性主義主張，「女性身體」是「社會文化的建構」。然而，如何在其中找到「女性」共同團結的力量？本文嘗試從現象學觀點來解決這個「共同」與「差異」的爭議，亦即，「共同」與「差異」並非對立詞彙，事實上，這兩者可以並存，而其中的關鍵是：自然身體和文化身體不是對立的。也就是說，女性主義之所以無法在強調「身體的文化建構」的同時，兼顧「女性」共同的肉身基礎，是因為，女性主義往往把「身體」視為被生物法則或被文化條件所決定。本文所提出的現象學觀點將說明：身體不是一個被動的身軀，它在處境中轉化、賦予其意涵。如此一來，自然身體和文化身體互為脈絡的關係，將使我們兼顧身體的自然和文化面，進而解決女性主義有關「共同」與「差異」身體的爭議。

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## Abstract

Contemporary feminists claim that the 'female body' has been resulted from constructions of social culture. They emphasize the 'differences' of the body. But the question is thus: how do we find the solidarity of 'sisterhood' from within differences? In this paper, I will argue from a phenomenological point that 'difference' and 'commonality' is not antagonistic. The critical clincher is that the natural body and the cultural body could co-exist. With the help of phenomenology of Merleau-Ponty, I will explain that the body is not a passive corporality determined by biological law and/or cultural condition, but an active site which encarnalizes its own situations. So, the inter-contextual relationship between the natural body and the cultural body will help solving the antipathy between 'the difference' and 'the commonality.'

關鍵字：女性主義現象學、女性身體、匿名身體、梅洛龐蒂、他人經驗

Keywords: Feminist phenomenology, female body, anonymous body, Merleau-Ponty, the experience of other