

论文

话语与文化遗产的本土意义建构

吴宗杰

[全文pdf下载](1752KB)

摘要:

由于文化遗产实践长期以来受制于西方话语,虽然近年来国际上开始关注不同文化的遗产观,但体现本土传统的遗产实践方式尚未在中国被深度关注和开发。中国有“崇古”文化,虽没有现代遗产概念,但对过去及先人遗迹的理解是极为深刻的。历代史、志、谱、牒包含了形式多元、内容丰富和极具人文精神的遗产价值观,是今天全球“遗产运动”不曾涉及的。“衢州水亭门街区文化遗产研究”和“东坞山村文化研究”试图通过挖掘本土话语,重建文化遗产的本土价值观和意义产生方式,让文化遗产的认定和保护从标志性、分类式、项目式途径中走出来,借鉴传统历史书写方式,探索以“行事”为“深切著明”的遗产意义彰显风格;也试图超越“物质原真性”、“民族主义”、“地方主义”、“怀旧情结”、“文化资本”等话语,使遗产实践体现“通古今之变、究天人之际”及“民德归厚”等史学精神。

关键词: 文化遗产 话语 本土 原真性 儒家

Recovering Indigenous Discourse of Cultural Heritage: A Chinese Challenge to Western Value of Heritage

Wu Zongjie

Abstract:

Defining what is valued as "heritage" in the complexities of Chinese historical "neighborhoods" has been a challenging task in line with current criteria of heritage preservation in China. The idea of what constitutes heritage in the government and experts' documentation is very much dominated by Western heritage discourse that tends to deny indigenous values of heritage by favoring a high culture of "monuments, " "authenticity, " immortality, and the West. As a result, "mundane" architecture, temples, historical sites and cultural practices associated with unrecognized traditional values, either material or intangible, are endangered by the processes of globalization and urbanization. The study attempts to explore a non-Western approach to the study of Chinese heritage based on two cases of heritage recovering projects—the Shuitingmen Neighbourhood in Quzhou City and Dongwushan Village in Fuyang. Quzhou, renowned for its rich cultural remains and its Southern Confucian Lineage, is included in the list of National Historical and Cultural Cities by the central government of China. The project is focused on the investigation of local neighborhood culture and the interpretation of oral histories and local gazetteers compiled by Confucius scholars in the past. This gives us a window to see how ancient Chinese made sense of heritage, place and the past, and how to value and utilize it in the present. The paper contends that they usually saw heritage as a means to secure sustainability of present enterprises by making judgments through the perspective of the past. For them, heritage was a carrier of virtue, and could be a site, a tree, or even glasses on the site. As long as people in the present value it with admiration, it becomes a site of heritage. Thus it is the discourse that is capable of activating a sense of virtue instead of the materiality of the past per se that is considered essential to the recovery of heritage and its meanings. Confucian scholars developed a unique discourse of "authenticity" in their recording of cultural heritage, which is usually termed as "cut-and-paste method." The discourse, on the one hand, maintains the authenticity of source materials in terms of text, but on the other hand, embeds the authors' historical inquiry for "understanding the boundaries between heaven and man (or the relation between nature and the human-made), and the transformation of ancient and modern times." In the ancient Chinese perspective, what constitute the "meaning" of heritage are historical activities tied to the site, describable in the subtle textualization of "living and doing" which cannot be conceptualized in forms of abstract terms, either metaphysical or scientific. This marks a difference from contemporary heritage practice in China where heritage is usually represented through theoretical statements imbued with judgmental language, analytical categories, and scientific thesis. Confucius

扩展功能

本文信息

- ▶ Supporting info
- ▶ PDF(1752KB)
- ▶ [HTML全文]
- ▶ 参考文献

服务与反馈

- ▶ 把本文推荐给朋友
- ▶ 加入我的书架
- ▶ 加入引用管理器
- ▶ 引用本文
- ▶ Email Alert
- ▶ 文章反馈
- ▶ 浏览反馈信息

本文关键词相关文章

- ▶ 文化遗产
- ▶ 话语
- ▶ 本土
- ▶ 原真性
- ▶ 儒家

本文作者相关文章

explains the style of historical discourse: "I would rather reveal the world in its depth and clarity through subtle descriptions of actual events rather than carry my thought in empty words."
Enlightened by ancient Chinese Sages, we embark on developing an indigenous, non-Western approach to the meaning-making of cultural heritage. The paper demonstrates an instance of heritage description about a family temple site where no authentic materials from the past are identifiable. The narrative is constructed using heterogeneous forms of fragmented texts, such as site description, memory tales, tourism brochures, records in local gazetteers, genealogy family books, Chinese classics, etc., each being seen as an epitome of discourse, a picture of the past. Confucian strategy of "cut-and-paste" is employed to weave fragments together readably in a morally concerned order. The narrative maintains rigidity and authenticity in text composition, and also opens up the creativity, multiplicity and fluidity in terms of meaning-making possibilities. In so doing, the boundaries between material and non-material heritage, and that of monumental and mundane, and authentic or inauthentic are blurred in order to seek out the past while actively embracing the present. The implications of this inquiry may move us beyond the Authorized Heritage Discourse, opening up cultural space to not only recognize competing heritage discourses, but also to engage in different ways of making "heritage." Moreover, it may reclaim an ancient heritage discourse which allows the past to shed light on the present holistically in the linguistic fabric of authentic description.

Keywords:

收稿日期 修回日期 网络版发布日期 2012-06-20

DOI:

基金项目:

通讯作者:

作者简介:

参考文献:

本刊中的类似文章

1. 闻人行 庞继贤·知识亲和力的教学话语建构[J]. 浙江大学学报(人文社会科学版), 2012,42(6): 186-194
2. 程勇·"六经之教"与儒家文论话语建构[J]. 浙江大学学报(人文社会科学版), 2012,42(5): 178-
3. 吴宗杰·话语与文化遗产的本土意义建构----一支人类学研究团队的学理线索[J]. 浙江大学学报(人文社会科学版), 2012,42(5): 28-
4. 吴越民·性别歧视话语与中西文化差异性[J]. 浙江大学学报(人文社会科学版), 2011,41(6): 113-120
5. 高 玉·中国现代学术话语的历史过程及其当下建构[J]. 浙江大学学报(人文社会科学版), 2011,41(2): 140-
6. 王凌峰 [美]劳伦斯·索伦·儒家美德法理学论纲 [J]. 浙江大学学报(人文社会科学版), 2011,41(1): 79-94
7. 刘亚猛·言说与秩序 :轴心时期中西语言思想的一个重要区别及其当代含义[J]. 浙江大学学报(人文社会科学版), 2010,40(6): 68-
8. [韩]朴永焕·反思韩国儒家文化的当代表现 [J]. 浙江大学学报(人文社会科学版), 2010,40(3): 66-76
9. 刘志军·非物质文化遗产保护的人类学透视[J]. 浙江大学学报(人文社会科学版), 2009,39(5): 30-
10. 吴宗杰, 姜克银·中国文化人类学的话语转向[J]. 浙江大学学报(人文社会科学版), 2009,39(5): 74-
11. 陈汝东·论话语研究的现状与趋势[J]. 浙江大学学报(人文社会科学版), 2008,38(6): 130-
12. 池昌海·《周易》的话语思想[J]. 浙江大学学报(人文社会科学版), 2008,38(6): 138-
13. 刘慧梅 黄健·儒家德性伦理与中国休闲伦理建设[J]. 浙江大学学报(人文社会科学版), 2008,38(4): 30-
14. 揭爱花·国家话语与中国妇女解放的话语生产机制[J]. 浙江大学学报(人文社会科学版), 2008,38(4): 101-
15. 徐岱 李娟·自我之舞——20世纪青春叙事的一种解读[J]. 浙江大学学报(人文社会科学版), 2008,38(3): 64-
16. 曹顺庆·中国文论话语及中西文论对话[J]. 浙江大学学报(人文社会科学版), 2008,38(1): 123-
17. 施旭·话语分析的文化转向:试论建立当代中国话语研究范式的动因、目标和策略[J]. 浙江大学学报(人文社会科学版), 2008,38(1): 131-
18. 黄华新 徐以中·预设的动态性和动态预设观[J]. 浙江大学学报(人文社会科学版), 2007,37(5): 35-
19. 吴宗杰·中西话语权势关系的语言哲学探源--话语学的文化研究视角[J]. 浙江大学学报(人文社会科学版), 2006,36(2): 170-
20. 陈伯海·从古代文论到中国文论--21世纪古文论研究的断想[J]. 浙江大学学报(人文社会科学版), 2006,36(1):

21. 蒋述卓.多维视野中古代文论的现代转换[J]. 浙江大学学报(人文社会科学版), 2006,36(1): 8-
22. 曹顺庆.再说"失语症"[J]. 浙江大学学报(人文社会科学版), 2006,36(1): 11-
23. 张节末.在比较语境中发现"中国问题"--以王维诗中的鸟、山、花为个案[J]. 浙江大学学报(人文社会科学版), 2006,36(1): 16-
24. 胡晓明.中国文论的乡愁[J]. 浙江大学学报(人文社会科学版), 2006,36(1): 20-
25. 张德明.加勒比英语文学与本土语言意识[J]. 浙江大学学报(人文社会科学版), 2005,35(3): 78-
26. 金立.话语交际的三重解读[J]. 浙江大学学报(人文社会科学版), 2005,35(3): 113-
27. 杜维明.儒家传统的现代转化[J]. 浙江大学学报(人文社会科学版), 2004,34(2): 5-
28. 陈刚 俞旭燕.论中国企业外介翻译的学术与行政管理[J]. 浙江大学学报(人文社会科学版), 2004,34(2): 105-
29. 方立新 许翰信.纠葛,讼师与中国古代法律文化[J]. 浙江大学学报(人文社会科学版), 2003,33(6): 117-
30. 范志忠.论二十世纪中国现代历史剧的批评话语[J]. 浙江大学学报(人文社会科学版), 2003,33(1): 89-
31. 张德明.近代西方书信体小说与主体性话语的建构[J]. 浙江大学学报(人文社会科学版), 2002,32(3): 36-
32. 张国清.休谟、康德和现代哲学的日常话语转向[J]. 浙江大学学报(人文社会科学版), 2002,32(2): 47-
33. 黄擎.论当代小说的叙述反讽[J]. 浙江大学学报(人文社会科学版), 2002,32(1): 76-
34. [日]早坂俊广.关于《宋元学案》的"浙学"概念——作为话语表象的"永嘉"、"金华"和"四明"[J]. 浙江大学学报(人文社会科学版), 2002,32(1): 110-
35. 徐亮.文论话语的有效性与适度理性——关于我国当代文艺学学科建设症结的思考[J]. 浙江大学学报(人文社会科学版), 2001,31(1): 37-
36. 张德明.鲁迅小说的社会杂语分析[J]. 浙江大学学报(人文社会科学版), 2000,30(1): 84-
37. [韩]朴永焕.反思韩国儒家文化的当代表现[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-
38. 程勇.'六经之教'与儒家文论话语建构[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-10
39. 王凌峰 [美] 劳伦斯·索伦.儒家美德法理学论纲[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-16
40. 高 玉.中国现代学术话语的历史过程及其当下建构[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-12
41. 吴越民.性别歧视话语与中西文化差异性[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-8
42. 闻人行 庞继贤.知识亲和力的教学话语建构[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-
43. 张俊.儒家理性主义传统中的德福思想[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-
44. 许力生.话语分析面面观---反思对批评话语分析的批评[J]. 浙江大学学报(人文社会科学版), 0,(0): 1-9