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上海非物质文化遗产发展报告 (2017)

ANNUAL REPORT ON INTANGIBLE CULTURAL HERITAGE DEVELOPMENT OF SHANGHAI
(2017)

推动国际文化大都市建设中的非物质文化遗产保护

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摘 要

《上海非物质文化遗产发展报告(2017)》是第一本对上海非物质文化遗产传承、保护和研究进行较为全面的分析总结的年度发展报告,以新世纪初上海非物质文化遗产的传承发展为主要分析研究对象,积极贯彻习近平总书记讲话精神,提出在建设国际大都市的进程中,加强非遗立法工作,确保非遗有序发展;加强非遗的传承与教育,大力培育非遗人才;提振传统工艺,走可持续发展之路;鼓励非遗的开发与利用,实现文化传承与社会进步的共同发展。

本书总报告《上海国际文化大都市建设中的非物质文化遗产保护》指出:非物质文化遗产保护是上海文化大都市建设的内在需求,它是培育城市精神、传承城市文脉的重要举措,也是新形势下国际大都市可持续发展的重要资本和动力。随着文化大都市建设的推进,上海非物质文化遗产保护走出了富有国际文化大都市特色的路径。主要表现在:一方面,上海坚持海纳百川,把上海作为中国各地非遗展示的舞台、国际非遗展示的舞台;另一方面,上海也重视本地非遗的域外与海外的展示与推介,具有鲜明的国际视野。如何在国际文化大都市建设过程中进行非遗保护是重要和紧迫的课题,需要各方面的智慧和力量。

本书栏目之“非物质文化遗产的法规与政策”分析了日本与韩国在非遗法律体系、组织架构、准入规则、经费保障、社会平台、宣传教育、保护氛围、创新理念等方面对上海非遗立法的积极借鉴意义;强调了应该从完善现行法规、明确政府责任、建立市场规则、强化监管力度、鼓励社会团体参与等方面对非遗知识产权进行全面保护;探讨了从完善申报机制,细化管理体制,鼓励社会参与等方面使非遗保护工作更加长效化、规范化;介绍了松江区的非遗保护工作的经验。

本书栏目之“非物质文化遗产的传承与教育”认为应增强非遗方面的教学和科研力量,把高校转变为培养非遗保护人才的大本营;强调了非遗教育需要家庭、社会、学校合力攻关,需要贯穿人的幼、小、中、大各个学段,乃至人的一生;分析了上海市非遗传承之教育路径存在非遗与新形式结合创新不足,传承教育的连续性和深入性不足,传承教育者缺乏传承的自觉性等问题;以海派剪纸和西郊农民画为例,探讨非遗融入上海高校公共艺术教育与基于教育意义的非遗市场化问题。

本书栏目之“非物质文化遗产的开发与利用”强调非遗生产性保护一方面要避免过度产业化,另一方面应当鼓励非遗生产性保护领域的拓展,实现文化传承与社会进步的共同发展;分析了当代白蛇传景观生产中白蛇传佛教景观的爱情生产、神圣空间世俗化生产和世俗空间神圣化生产的交融与冲突;讨论了上海非遗项目普遍缺乏全球视野,应学习日本的“官民提携”、“整体推广”等模式;总结了上海非遗项目参与市场竞争中的成功经验与不足。

本书栏目之“非物质文化遗产类型研究”以城市化为背景,提出激活上海手工纺织技艺类非遗的对策建议;分析了宗教信仰类非物质文化遗产的保护要充分考虑宗教信仰文化的特殊性,而民俗节日在民间的鲜活传承有助于宗教信仰类非遗项目的保护;指出上海海洋类非遗的保护研究具有重要意义,是进行国际大都市建设的重要资源。

本书栏目之“非物质文化遗产个案研究”借助信息图谱的研究方法分析明朝至今三官神话的分布,指出三官神话变迁的研究有利于理解上海文化的包容性与多样性;认为上海本帮菜肴传统烹饪技艺是目前较好实践生产性保护的典型案例,但要注意培养本土的消费群体;探讨了随着上海城市化的发展,上海绒绣所面临的人才断层,行业内部不良竞争,缺乏资金支持等生存困境。

Abstract

The Annual Report on Intangible Cultural Heritage Development of Shanghai (2017) is the first annual report on the development of the inheritance, protection and research of intangible cultural heritage in Shanghai. It takes the inheritance and development of intangible cultural heritage in Shanghai at the beginning of the new century as the main research object, actively implementing the General Secretary Xi Jinping's speech spirit. It also proposes to strengthen legislation and to ensure the orderly development for intangible cultural heritage, to enhance the inheritance and education and to cultivate talents of intangible cultural heritage, to boost the traditional crafts and to take the road of sustainable development, to encourage the development and utilization of intangible cultural heritage and to achieve the common development of cultural inheritance and social progress in the Construction of Shanghai International Cultural Metropolis.

Themed as "the protection of intangible cultural heritage in the construction of Shanghai international cultural metropolis", the general report points out that the protection of intangible cultural heritage is the internal demand for the construction of Shanghai cultural metropolis and is one of the important measures to cultivate the city spirit and inherit the urban context. It is also an important capital and power for the sustainable development of the international metropolis under the new situation.

Along with the promotion of the construction of cultural metropolis, the protection of Shanghai's intangible cultural heritage has come out the path with rich characteristics of international cultural metropolis. On one hand, Shanghai is the

display stage of intangible cultural heritage both abroad and overseas due to its cultural diversity. On the other hand, Shanghai also attaches importance to the display and promotion of the local intangible cultural heritage both abroad and overseas. How to protect intangible cultural heritage in the process of international cultural metropolis construction is an important and urgent task and needs all aspects of wisdom and strength.

Titled as “regulations and policies of intangible cultural heritage”, section II analyzes the positive significance of intangible cultural heritage legislation in Japan and South Korea on intangible cultural heritage’s legal system, organizational structure, access rules, fund guarantee, social platform, publicity and education, atmosphere of protection, innovative ideas. It suggests that the importance of conducting comprehensive protection of the intangible cultural heritage can be realized from several ways such as improving the current laws and regulations, declaring the government responsibility, establishing market rules, strengthening supervision dynamics and encouraging social organizations’ participation. It is explained that the improvement of the declaration mechanism, a more refined management system and the encouragement of social participation can make the mechanism of protection of intangible cultural heritage more long lasting and standardized. It also introduces the experience of intangible cultural heritage protection work in Songjiang district.

Titled as “Inheritance and education of intangible cultural heritage”, Section III proposes to strengthen the teaching and scientific research power on intangible cultural heritage, turning the colleges and universities into a stronghold of talent cultivation. It emphasizes that the education of intangible cultural heritage needs the joint efforts from the family, society and school and that it should be an ongoing process throughout in each period of education or even throughout one’s life. It analyzes the current problems of the education path of inheritance of intangible cultural heritage in Shanghai, such as the innovation deficiency in combining the

intangible cultural heritage with new forms, inheritance education's lack of continuity and profundity and the inheritance educators' lack of lineage consciousness. It takes the Shanghai style paper-cut and western suburbs peasant paintings as instances and discusses the intangible cultural heritage intergrating into Shanghai colleges' public art education and the marketization based on the education problem.

Titled as "development and utilization of intangible cultural heritage", Section IV emphasizes that the productive protection of intangible cultural heritage should avoid excessive industrialization, and it should be encouraged to expand in order to realize the common development of the cultural inheritance and social progress. It describes the integration and conflict of the secular production of sacred space and the sanctification production of secular space by analyzing the love production of buddhist landscape in the legend of White Snake. It points out the fact that Shanghai's intangible cultural heritage is lack of global view in general and may use Japanese's patterns such as "government and people's team work" and "overall promotion" for reference. It also summarizes the successful experience as well as the shortage of Shanghai's intangible cultural heritage projects participating in the market competition.

Titled as "typology research of intangible cultural heritage", Section V puts forward the countermeasures and suggestions on Shanghai's manual textile techniques during the process of urbanization. It comes to the conclusion that full consideration should be given to the particularity of religious belief and culture during the protection of religious beliefs of intangible cultural heritage and the living inheritance of folk festival contributes to the protection of religious beliefs of intangible cultural heritage. It is also pointed out that the protection and research of Shanghai's marine intangible cultural heritage is of great significance, which is part of the important resources for international metropolis construction.

Titled as "case study on intangible cultural heritage", Section VI analyzes the

distribution of Three Officer Myth since the Ming dynasty up to now by the research methods of information map, pointing out that the research of the changes of Three Officer Myth helps to understand the inclusiveness and diversity of Shanghai culture. It is argued that Shanghai traditional cuisine cooking techniques is one of the typical cases for favorable productive protection practice at present while more attention should be paid to cultivating the local consumer groups. It is also pointed out that Shanghai woolen needlepoint tapestry faces the survival plight such as talent fault, bad competition within the industry, lack of financial support with the development of the urbanization of Shanghai.

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总 报 告

1

上海国际文化大都市建设中的 非物质文化遗产保护

田兆元*

摘 要 在国际文化大都市建设的时代背景下,上海非物质文化遗产保护运动在21世纪初拉开帷幕。以大都市的视野开展非遗保护,这是上海近年非遗保护的显著特征。但是随着国际化和城市化建设步伐的加快,本地区的非物质文化遗产受到了大量冲击。上海非物质文化遗产保护的道路上还比较漫长。非物质文化遗产保护对上海城市文化发展具有重要意义,它是培育城市精神、传承城市文脉的重要举措,也是新形势下国际大都市可持续发展的重要资本和动力。如何在国际文化大都市建设过程中进行非物质文化遗产的保护是一个比较新的,同时也是一个重要的和紧迫的课题。

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关键词 国际文化大都市 非物质文化遗产保护 特征

上海非物质文化遗产保护运动始于 21 世纪初。而 21 世纪初也是上海不断调整并最终确立“国际文化大都市”定位的关键时期。上海非物质文化遗产保护是上海国际文化大都市建设的重要组成部分,并在国际文化大都市建设的过程中不断发展,取得了众多成绩,也形成了上海本地特色与经验。在非遗传开始之初,我们就大声疾呼,要保护大都市的非物质文化遗产,防止非遗保护重乡村轻都市的倾向。这些舆论对于大都市的非遗保护起到一定的促进作用。以大都市的视野开展非遗保护,这是上海近年非遗保护的显著特征。一方面,上海坚持海纳百川,把上海作为中国各地非遗展示的舞台、国际非遗展示的舞台;另一方面,上海也重视本地非遗的域外与海外的展示与推介,具有鲜明的国际视野。

一、 非物质文化遗产保护是国际文化大都市建设的内在要求

上海非物质文化遗产保护起步于 2005 年。但早在 21 世纪初,上海就开展了民族民间文化保护工程。该工程围绕当时文化部规定的民族民间文化保护的七个重点类别在全市展开了普查,掌握了一部分资源,并将松江顾绣、青浦田山歌、三林刺绣等列入市重点保护项目。这些为其后的非物质文化遗产保护工作的开展奠定了比较好的基础。2005 年 7 月,上海市非物质文化遗产保护工作会议举行,确定组织申报第一批国家级非物质文化遗产代表作的推荐和申报工作。为了普及非物质文化遗产概念及相关知识,上海文化界进行了多方努力。2005 年 7 月 31 日的《文汇报》刊登了《非物质文化遗产:保护什么?为什么保护?谁来保护?》的文章,使上海民众开始对非物质文化遗产有了初步的认识。同年底,上海市启动了非物质文化遗产的试点普查工作。2006 年,上海市全面启动非物质文化遗产的普查行动,并逐步建立市级和区县