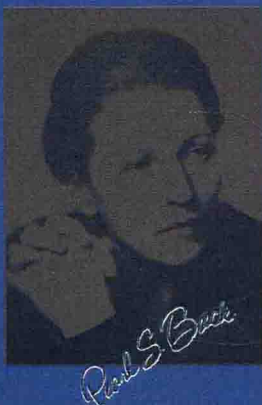


# 赛珍珠纪念文集



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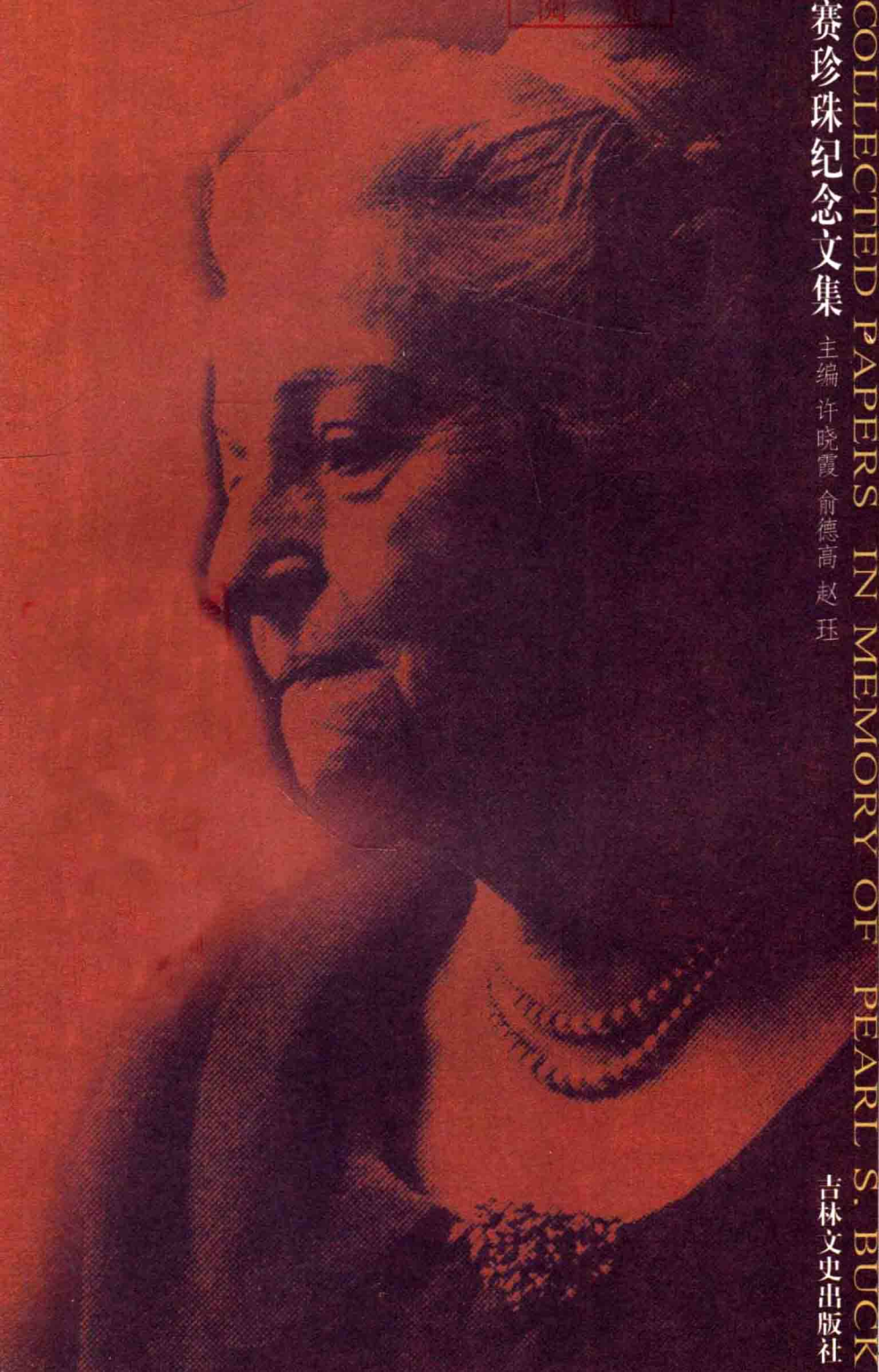
谨以此书纪念  
中美文化交流的杰出女性赛珍珠诞辰110周年

To commemorate the 110th anniversary of the birth of Pearl S. Buck,  
a great cultural bridge between China and the USA

赛珍珠纪念文集

COLLECTED PAPERS IN MEMORY OF PEARL S. BUCK  
主编 许晓霞 俞德高 赵珏

吉林文史出版社







2002年10月在中国镇江举行赛珍珠学术研讨会  
Pearl S. Buck Symposium, Zhenjiang, China, Oct., 2002



参加赛珍珠学术研讨会的代表合影  
Participants at the symposium



刘海平（左一）在研讨会上发言，旁为刘龙

Liu Haiping (first from the left) speaking at the symposium with Liu Long beside him



赛珍珠养子埃德加·沃尔什、养女  
詹妮丝·沃尔什在学术研讨会上

Edgar Walsh and Janice Walsh, Pearl  
Buck's adopted son and daughter, at the  
symposium



姚君伟（左二）、郭英剑（左三）  
主持学术研讨会，左一为周锡山，左四  
为王逢振

Yao Junwei (second from the left) and Guo  
Yingjian (third from the left) presiding over  
the symposium, the first from the left being  
Zhou Xishan, the fourth from the left Wang  
Fengzhen



2002年10月镇江举行纪念赛珍珠诞  
辰110周年大会

To commemorate the 110th anniversary of  
the birth of Pearl S. Buck





市领导陪同赛珍珠国际组织志愿者  
参观赛珍珠故居，左一为赛珍珠国际组  
织总裁詹妮特·明泽

Municipal government officials accompanying  
volunteers from Pearl S. Buck International on a  
visit to Pearl S. Buck's Former Residence; the first  
from the left being Janet L. Mintzer, President &  
CEO of Pearl S. Buck International



镇江市赛珍珠研究会会长、本书主编  
许晓霞（左二）与专家亲切交谈

Xu Xiaoxia (second from the left), President of  
Zhenjiang Pearl S. Buck Research Association and  
Chief Editor of the present book, talking with  
scholars



市领导为镇江赛珍珠研究中心揭牌

Municipal government officials unveiling the  
tablet for Zhenjiang Pearl S. Buck Research Center



2003年2月镇江市赛珍珠研究会成立

The inaugural meeting of Zhenjiang Pearl S.  
Buck Research Association



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王逢振

2002年10月，纪念赛珍珠诞辰110周年学术研讨会在镇江召开。这是继1991年镇江赛珍珠研讨会的又一次盛会。对镇江为研究赛珍珠所做的贡献，我由衷地钦佩和赞赏。如今2002年研讨会的论文即将结集出版，更令人欣喜和振奋。

几十年来，赛珍珠及其作品在西方国家一直受到人们的关注。1938年她获得诺贝尔文学奖之后，虽然褒贬不一，但谁也不会否认她是当时的公众人物。正是她的作品，特别是广为流行的《大地》一书，引起了西方人对中国的兴趣，激发了他们了解中国的愿望。在这种意义上说，她对20世纪的中西文化交流，尤其是中美文化交流，产生了巨大的推动作用。

20世纪80年代以后，随着文化研究的发展，赛珍珠在学术界也日益受到重视。作为一位著名作家，她的双重文化身份（既有中国文化的一面，又有美国文化的一面）及其在作品中的反映，正在成为一个非常重要的课题。因为，今天全球化的发展使各国文化之间的交流越来越多，信息高速公路的开通使这种交流更加便捷，于是文化之间的相互渗透和融合日益增加，而赛珍珠本人和她的作品正好可以作为这种交流的范例。因此加强对赛珍珠的研究，不论对西方还是对中国文化界，都极其富于现实意义。

当前，全球化进程几乎使每一个国家都进入了它的轨道。全球化以前只是作为交流的概念，但现在已经被作为全球资本主义的逻辑和战略，在它的决定性的影响下，民族-国家的生产和市场正在纳入单一的范畴。全球资本主义的欲望对传统的人类交往和再现形式构成了挑战和破坏。跨国资本以其统治的意识形态和技术似乎正在全世界消除差异，把一致性和标准化强加给人们的意识、情感、想象、动机、欲望和兴趣。为了获得多国的资本投入，为了追求被好莱坞电影浪漫化了的美国生活方式、时尚和价值，不发达国家和前现代化的国家正在为文化资本主义牺牲它们的自然环境、资源、传统和文化遗产。面对这种形势，经济全球化是导致文化霸权还是多样化？是否可以经

济生产与文化生产分开？在全球化的今天，如果经济和文化是构成社会物质生产的两个方面，那么当地域经济进行重构之际，地域文化如何能保持不变？如果全球化意味着标准化或美国化，那么如何解释后福特主义的生产对文化、族裔、性别等差异的影响以及每一个种差异如何为资本的扩张提供机会？考虑到后现代的经济信息追求满足种族和文化的需求及爱好，这是否意味着晚期资本主义会把它的文化逻辑限制在已经现代化的西方？如果后现代主义是晚期资本主义的文化逻辑，而资本主义正在渗透到世界的每一个角落，那么为什么后现代文化面临着各种本土的或民族的抵抗？人们如何评价这种抵抗？文化融合是现在常用的术语，那么融合是西方化的战略形式还是本土化的战略形式？融合是否会消除或掩盖西方或美国在文化方面的霸权？所有这些，都是值得认真思考的问题。而赛珍珠的一生和她的作品，无疑对这种思考可以提供有益的借鉴。

但是，由于历史的原因，至今我国有些人仍然对赛珍珠存有偏见，对她的认识和理解缺乏历史的辩证。当然，对一个作家及其作品的评价，可以仁者见仁，智者见智，不必强求一致。然而，人们至少应该摆脱某些过时观念的束缚，以今天的认识重新审视以前的评价，根据当前已经变化的社会和文化状况，对赛珍珠和她的作品进一步深入研究。2002年镇江赛珍珠学术研讨会在这方面做出了开拓性的尝试，会议论文集的出版必将把对赛珍珠的研究推向一个新的、更高的阶段，从而为新形势下的文化建设作出贡献。

## Preface ( I )

In October 2002, a conference on Pearl Buck was held in Zhenjiang, Jiangsu, China, to celebrate her 110th anniversary, the second such conference on Pearl Buck, which has been sponsored by Zhenjiang municipal government – the first one was held in 1991. I appreciate from deep of my heart the contributions made by the Zhenjiang people. And I am particularly excited to learn that the papers of the 2002 conference have been compiled into an anthology and would be published soon.

In the past several decades, Pearl Buck and her works have enjoyed a large audience in the West. Nobody could deny that she was a public figure at her time, even though she received some negative criticisms when she was awarded the Nobel Prize for literature in 1938. It is her works, and *The Good Earth* in particular, that have aroused the interest of Western people in China and its culture and provoked their desire for learning about the Chinese. In this sense, Pearl Buck has made great contributions to the exchanges of culture between China and West, and more so between China and America.

With the development of cultural studies since 1980s, Pearl Buck has begun to obtain increasingly significance in academia. As a famous writer, her double cultural identity (of both Chinese and American) and its representation in her works has become an important theme in cultural studies. For in the present situation of globalization, cultural exchanges, assimilations and hybridizations of different countries are necessarily expanding rapidly with the implementation of high-tech innovations and the opening of information highways, and consequently, Pearl Buck and her works are viewed as an exemplary of such cultural phenomena. Therefore, it would certainly be of great significance in both China and West to reinforce the studies of Pearl Buck and her works.

Now the processes of globalization are irresistibly sucking every nation and community into their hegemonic orbit. Previously



held as a communicational concept, globalization now claims to be reconsidered as the logic and strategy of global capitalism, which, sweeping the entire world off its feet under its deterritorializing impact, assimilates nation-states' markets and production spheres into a single sphere. The desire of global capitalism challenges and undermines all traditional forms of human interaction and representation. Multinational capital with its hegemonic ideology and technology seems to be globally erasing difference, imposing sameness and standardization on consciousness, feeling, imagination, motivation, desire, and taste. In exchange for multinational capital investment and for access to American lifestyles, fashions, values, and conveniences glorified and romanticized by Hollywood films, the underdeveloped and pre-modernized of the earth are unabashedly and unhesitatingly surrendering their landscapes, resources, traditions, and cultural heritages to cultural capitalism.

The questions that arise from such emerging processes of globalization confronting us are: Will economic globalization lead to cultural homogenization or diversification? Is it possible to separate economic production from cultural production? If, as critics have argued, economy and culture are two constitutive sides of social (im)material production in the day of global capitalism, then how can local and regional cultures remain unchanged when local and regional economies are undergoing radical restructuring and reconfiguration? If globalization means standardization or Americanization, then how to account for the fact that post-Fordist informatized production feeds on cultural, ethnic, and gender differences and that every difference opens an opportunity for the expansion of capital? Given that the postmodern informatization of economy seeks to satisfy ethnic/cultural needs and preferences, does it mean that late capitalism will restrict its cultural logic only to the already modernized West? If postmodernism is the cultural logic of late capitalism and capitalism is victoriously penetrating every corner of the world, then why are there various nativist and nationalist resistances to postmodern culture everywhere, and how should one evaluate such resistances? If hybridization is the most definitive term for cultural happenings in the decentered, deterritorialized world, then is hybridization a strategic form of Westernization or indigenization? Or, does hybridization tend to cancel or cover up Western or American hegemonic sway in culture? All these are questions that we must think seriously. And Pearl Buck and her works no doubt can provide valuable references in

our consideration.

However, some people in China still have prejudice against Pearl Buck up to now, resulted in their non-dialectic way of thinking and lack of historical analysis. True, different people can have different views on a writer and his/her works and it is not necessary to reach consensus. But one must free him/herself from the trammels of old conceptions and look at Pearl Buck and her works with a new cognitive methodology on the basis of changed social and cultural conditions. The 2002 Zhenjiang conference on Pearl Buck has made a successful attempt and I believe that the publication of the conference papers would promote the study of Pearl Buck to a new higher stage and thus contribute to the reconstruction of Chinese culture in the new historical situation.

Fengzhen Wang

June 12, 2003 Beijing

许晓霞

1938年诺贝尔文学奖得主赛珍珠女士，她以写中国题材的小说《大地》名闻于世，此书描绘了近代中国农村的长轴画卷，使西方人士对中国狭隘甚至错误的认识发生了变化。赛珍珠毕生不遗余力地向世界介绍了古老伟大的中国，促进了中西两种异质文化的对话与交融。

赛珍珠在创作上的惊人成就，得益于她积极开掘中国题材，亦得益于她对中国传统小说的研究与借鉴，可以说，赛珍珠及其许多作品即是中西文化交融的“长生果”。

人事有代谢，往来成古今。曾几何时，中国人对赛珍珠这位友好人士，还有不少误会甚至毁谤。知人论世，诵作知人，赛珍珠是在世界作家群的一颗璀璨明珠，这位“伟大、善良、敏感而富有同情心”的杰出女性，非常值得我们纪念和研究，从她和她的作品中汲取智慧和营养。

何人不起故园情？镇江是赛珍珠的“中国故乡”，这里有她先人的墓冢、遗物，有她的深深足迹，有她魂牵梦绕的山水、故园。镇江在赛珍珠研究方面有着得天独厚的人文资源。

当今，一个多元文化并存的世界在逐步形成，不同民族文化平等交流、共存共荣、互补融合的全球化趋势，印证了赛珍珠的卓越眼光。历史文化名城镇江向世界敞开了臂膀。山林依旧，城市日新。为纪念这位为中西文化交流作出杰出贡献的友好使者，镇江重新修缮了位于登云山的赛珍珠故居，在她的母校开设了赛珍珠专题展览。2002年秋镇江市又隆重举办了赛珍珠诞辰110周年纪念活动，国内外嘉宾星聚，胜友云集，来自文学、翻译、历史、宗教学等研究领域的与会学者展开对话，各抒心臆，2002年镇江赛珍珠学术研讨会被称作中国赛氏研究的一座里程碑。

为巩固这次研讨会的成果，丰富江南名城的文化内涵，镇江赛珍珠研究中心将会议的论文等资料汇集成书，作为纪念赛珍珠，宣传名城镇江、促进中西文化对话与交流的一份礼物。

是为序。

## Preface (II)

Pearl S. Buck, winner of the Nobel Prize for Literature in 1938, established her worldwide reputation with *The Good Earth*, a novel with China as its subject matter. The novel drew a comprehensive picture of the rural life in modern China and dismissed the Westerners' narrow-minded opinions and misunderstandings of China. Pearl S. Buck devoted a whole lifetime to the introduction of the ancient and great China to the world and promoted the dialogue and melding of Chinese and Western cultures.

Pearl S. Buck made great achievements in her literary production, which benefits considerably from her energetic exploration of the Chinese subject matter and from her study of and borrowing from the traditional Chinese novel. It might be said that Pearl S. Buck and many of her works have been, and will be continue to be, "the treasure trove" in the cultural exchange between China and the West.

Future appears before present, which fades into past. Human affairs keep changing. The Chinese had quite a few misunderstandings of and even slander against Pearl S. Buck, their friend. Her life and work, however, have proved that she is a bright star among world writers. She is an outstanding woman, "great, kind, highly sensitive and full of compassion", who deserves our memory and study, and from whose works we can absorb much wisdom and nourishment.

Who can forget his hometown? Zhenjiang is Pearl Buck's "Chinese hometown", where there are the cemeteries and relics of her parents, her deep footprints, her sorely missed scenery with hills and waters, and her old home. Zhenjiang enjoys exceptional advantages in Pearl Buck studies.

Today, a world characterized with the coexistence of different cultures is emerging. The co-existence, exchange, complementarity and melding of these different cultures all confirm the fact that



Pearl Buck was full of remarkable insights. As an ancient cultural city, Zhenjiang is embracing the whole world. Old hills and waters are still there while new progress is made daily in the city. To commemorate Pearl Buck, Zhenjiang renovated her former residence on the top of Dengyun Hill and held a special exhibition in her Alma Mater. In 2002, a grand symposium was held in Zhenjiang to commemorate the 110<sup>th</sup> anniversary of the birth of Pearl Buck. Distinguished guests and scholars, home and abroad, coming from circles like literary criticism, translation, history, religion and so on, gathered here and presented their opinions. Pearl Buck Symposium, Zhenjiang, 2002, is a milestone in Pearl Buck studies in China.

To keep the fruits of the symposium and to enrich Zhenjiang culture, the Pearl S. Buck Research Center of Zhenjiang has collected the papers and other materials and is to publish them in the book form in memory of Pearl S. Buck, for the introduction of Zhenjiang, and for the cultural dialogue and exchange between China and the West.

Xu Xiaoxia

( Translated by Yao Junwei )