

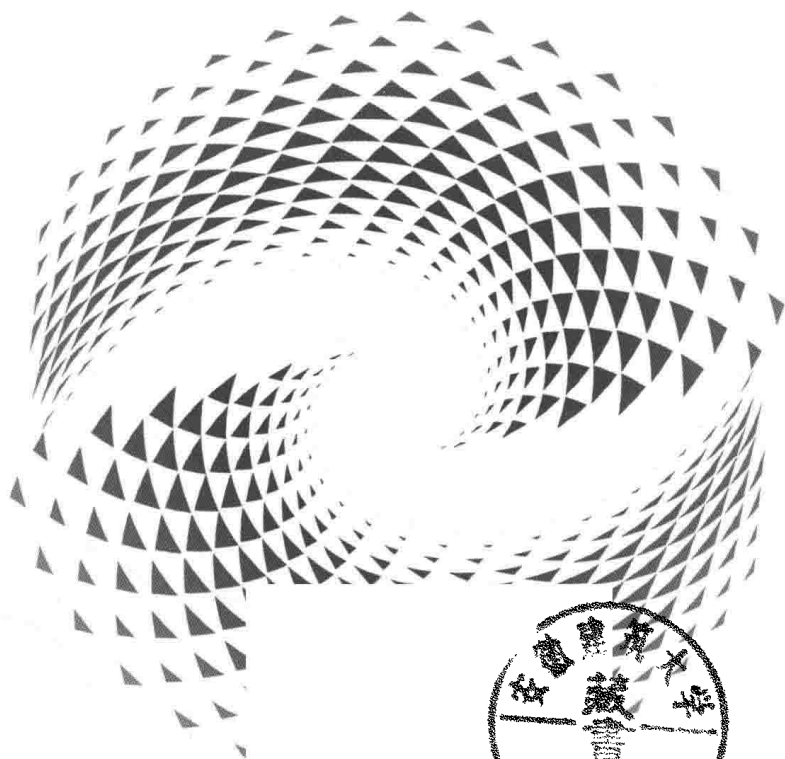
别现代：话语创新与国际学术对话

BIE-MODERN: DISCOURSE INNOVATION
& INTERNATIONAL ACADEMIC DIALOGUE

王建疆 [斯洛文尼亚]阿列西·艾尔雅维茨 等著

Wang Jianjiang [Slovenia] Aleš Erjavec

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自序一：具有中国性的新知识与新方法

王建疆教授近年来在建立具有中国性的人文学科（包括美学）与社会科学方面进行了前所未有的探索。他在研究过程中使用了两个基本概念：“主义”与“别现代”。

为什么他的工作对中国乃至世界知识界都是很重要的呢？那是因为，王建疆教授已经开始思考这样一个问题，即无论是起源于中国还是西方的理论观点，已都克服了两种文化间存在的隔阂，它们往往在两种文化中，对人文学科和社会科学的未来发展起关键性作用。今天，中国也加入了美国行列、成为世界上重要的文化和经济体。而印度和俄罗斯，都不具备弥合东西方两种文化差距所需要的文化资本。美国早在 20 世纪六七十年代，就占领和接管了全球大众文化，而俄罗斯却始终没能征服文化的当代性，它仍延续着第一次世界大战前后数十年时间里盛行的资产阶级古典文化。中国与法国、西班牙、美国和巴西等国家一样，在近些年发现了全球化的乐趣，然而它在很大程度上保持着内敛的姿态，隐藏着其他民族可能引以为豪的东西。（在这方面，中国与德国有些相似，但却出于不同的原因）

为什么会发生这种情况呢？很明显，因为中国对自己经济和文化的发展，以及几乎瞬间完成对这些曾被认为遥远陌生的国家的“文化征服”之过程感到惊讶。要知道，这些国家在过去不仅没人会讲中文，甚至连中文是哪种语言都不知道。

王建疆教授提出了一个新颖而具体的观念，并借此发现了一个新现象：即人们无论来自东方还是西方，除了看到一个充满无限同一性的荒漠，什么也看不到，因此，在他们眼里，东方和西方是一样的。而我想

说的是,王建疆教授的“主义”这一概念,是一个被赋予了创建性和深远意义的词汇。对这一概念的选取,并不是因为它本身所具有的实际的经验价值,或王教授对它做了多么深刻的阐释,而在于主义这一概念与他眼中的一个西方关键术语(即ISM)非常相似。与此同时,王建疆教授还把主义看作一个能够将东方(主义-zhuyi)和西方(-ism即主义)联结为整体的(或是辩证的)概念或工具。

主义和ISM这两个概念之所以能够找出相似性是因为,当我们以全新的(有距离的或异于惯常的)眼光来看待已知事物时,通常就会发现一些新的东西。因此,王建疆教授建议,“主义”应当在当代社会和知识领域被进一步概念化,并予以运用。然而,我们很快发现,“主义”与“isms”之间也并非完全相似,因为“isms”可能指代那些由特定的普遍环境所引发的理论或文化现象,这些环境产生了类似的具体的情境,形成了一个连续的具有象征性的表象。因此,一个概念要想被来自另一种文化的学生翻译和吸收,需要花上几十年的时间。如果用精神分析术语来描述组成这一文化的大众,那就是:“他们构成自己的快感。”

而关于别现代,我的主要观点是,先不把它放在和“主义”一样高的位置上,因为这一概念至今仍处在发展阶段。当然,它可能包含了与“主义”相似的元素,但这可能需要被进一步地深化和细化,以及对它的文化本体进行循序渐进的解读。

关于“主义”,王建疆教授触及一个相当重要的问题,即当今东西方人文学科间的影响和联系。本书的大部分内容,都将围绕这一问题展开讨论。因此,我衷心支持王教授将这一理论继续发展下去,并希望他对其中的重要概念作进一步拓展。正如我们在书中所看到的,这些被讨论的概念蕴藏着巨大潜力,它们有望在将来得到更好的发展。唯有如此,我们才能在地球的两端,如同硬币的两面之间建立起一座便捷的概念化的(zhuyi—主义与ism—主义)桥梁。

(阿列西·艾尔雅维茨 译者:崔露什)

Author's Preface 1 New Knowledge and its Methods

—With Chinese Characteristics

Recently Prof. Jianjiang Wang has made an unprecedented attempt to erect humanities, (aesthetics included) and social sciences with the aid of Chinese characteristics. Two basic notions (characteristics) that he employs in this endeavor are “*zhuyi*” and “Bie-modern.”

Why is his work important for China as well as for the international intellectual community? Well, because he has started to ponder upon issues that, while originating either in China or in the West, they overcome the usual borderline between the two cultures. As such they often reveal themselves as pivotal for the future of humanities and social sciences on both sides of the cultural divide. Today China has joined the United States as the key culture and economy in the world. Neither India nor Russia possess the cultural capital that is needed to bridge the gap between the East and the West; while United States have already in the sixties and seventies of the previous century appropriated and taken over global mass culture, then Russia has rather than conquer cultural contemporaneity perpetuated bourgeois classical culture of the decades before and after the Great War. Similarly to countries such as France, Spain, United States or Brazil, China too has today or recently discovered the pleasures of globalization, with the Chinese remaining to a large extent a shy nation that hides that

what another nation would be proud of. (In this respect, China resembles—but for different reasons—Germany. . .)

Why has this happened? —Because, obviously, the Chinese nation has been surprised over the course of such events and of the instantaneous overcoming of what were previously considered to be distant and unfamiliar countries, where people not only didn't speak Chinese but did not even recognize which language it was.

Prof. Wang has articulated a novel and specific viewpoint, and has in this way discovered something new: there, where many others, from the West or the East, have seen nothing but an infinite desert of sameness: either East or West, but both looking alike. I wish to claim that Prof. Wang's choice of the notion of *Zhuyi* is such a productive and far-reaching notion. Not perhaps so much due to its actual empirical value, or due to his original and far reaching interpretation of this notion, as by resembling what he sees as a Western key term. Instead he employs it as a concept or a tool allowing an integral (or perhaps even dialectical) connection between the East (*Zhuyi*) and the West (—ism) .

The similarity between the two notions became possible for something new is usually discovered when we look at known things with fresh (or distant or unaccustomed) eyes. Thus Prof. Wang suggests that *Zhuyi* be employed and further conceptualized within the contemporary society and knowledge. But it soon turns out that there is no perfect similarity between *Zhuyi* and Western “isms” . At the same time it is true that an “ism” may designate a theory or cultural phenomenon that arises out of specific broad circumstances. Those circumstances engender similar specific circumstances, all of them forming an uninterrupted surface of the symbolic. It will take decades for a certain notion to be translated and linguistically assimilated by the students emerging from another culture formed by the masses who all could be characterized by the way in which—expressed in psychoanalytical terms— “they organize their enjoyment. ”

What about Bie-modern? I do not hold it in equally high esteem as *Zhuyi*. My main criticism would be that the notion is—as yet—still in a develo-

ping stage. It may attain something resembling *Zhuyi*, but it may need to be deepened and refined. its ontologized culture need to be understood gradually.

With *Zhuyi* Prof. Wang has touched upon a very important issue related to the present influence and connection between the humanities from East and West. Most of what follows in this publication deals precisely with this topic. I therefore warmly support future development of Prof. Wang special theory and wish him further development of its key notions. As is shown in the articles published in this volume, the notions under consideration carry big potential and it is only to be hoped that this latter will soon be developed further. It is only in this way that we may hope for a swift conceptual bridge-building between the two sides of the coin—one that we usually call Earth.

Aleš Erjavec

自序二：别现代不仅是社会形态理论， 而且是哲学方法论

别现代理论自从我在 2014 年提出以来引起国内外许多著名、知名学者的热烈讨论，有力地促进了别现代理论的建构。本文选取的阿列西·艾尔雅维茨、基顿·韦恩、恩斯特·曾科、罗克·本茨、郭亚雄和我的论文，都是在三次别现代国际会议上分别发表的学术论文。不同的文化背景、不同的思维方式，碰撞出奇异而又绚烂的思想火花。

别现代理论之所以引起国外学者的兴趣，一是因为别现代理论立足于中国的社会形态，从中国的实际出发，而非从西方的理论出发，因而能够使欧美学者更容易看到一个理论概括下的现实。二是因为别现代不仅是社会形态描述，更重要的在于它是研究中国问题的一个切入口。切入口虽然不大，但它会帮助人们进入更深的研究领域，而非观赏层面。随着中国的崛起，西方世界更需要准确地了解中国的现实，把握中国的脉搏，从而更好地与中国进行文化上的交流。建立中国的理论，在全球化背景下形成一个思想的市场，与欧美学者及其他国际学者进行交流，这也是中国人文学者的当下使命。

别现代理论不仅是对现实的概括，而且还是一种本体论和方法论。因为别（区别，怀疑不是）才有了主客之分，才有存在与意识的区别，有了精神与物质的分离。也因为有别，才有了天人合一。所谓道生一，一生二，二生三，三生万物，不都有别的初始制导吗？任何存在都是以同一和差别为基础的，对差别和个别的重视，实质上是对主体性的捍卫。从而“别”就从哲学本体论和认识论转为哲学价值论，形成主义和主张，成为认识世界和改造世界的力量。“别”作为哲学方法，表现为求异性思

维,从而导致个性的无所不在和创造的汹涌澎湃。

“别”作为哲学概念,既有主动的价值倾向,又是无别而别的自然而别,是一种中国传统哲学的现代化。无别而别就是自然的重现,不需要遮蔽,也不需要张扬,但其个性和风格自然显现,给人一个敞亮的世界,这个世界也是一种精神的境界。

著名美学家阿列西·艾尔雅维茨先生撰文3篇与我讨论,我仅刊文回应过他一次。他对我提出的主义的概念予以高度的评价,并以哲学四边形之一边期许当代中国哲学,但他对当代中国哲学能否成为这个四边形中的一边,始终游移不定。这种游移不定具有警醒的价值,也是东欧国家哲学家的经历使然,它提醒中国的学者要认真而又谨慎地构建这一具有神圣意义的四边形之一边。

在别现代理论的发展过程中,2017年是个重要的年份。在这一年里,美国佐治亚州西南州立大学率先在全球成立了中国别现代研究中心(CCBMS),并召开了“艺术:前现代、现代、后现代、别现代国际学术会议”。其次是欧洲的学术杂志和学术网站以“中国的主义(zhuyi)与西方的主义(ism)”为名开辟了专栏,专门讨论别现代主义。也是在这一年里,拙著《别现代:空间遭遇与时代跨越》出版发行,使得别现代理论第一次以全面系统的方式面世。

与我讨论别现代的海内外学者有很多,尤其是美国别现代国际会议之后又有数位美国学者和艺术史家撰文讨论别现代。但受到本书篇幅的限制,只能选取2017年10月之前与我讨论别现代的欧美学者的论文以及跟这些欧美学者商榷的个别中国学者的文章。这样就将主题定位在了别现代的国际学术对话上,比较集中。其他更多的讨论文章或许会在随后的文集中辑录出版。

王建疆

二〇一七年冬,上海

Author's Preface 2 Bie-modern is not only Social Form Theory but also Philosophical Methodology

The Bie-modern theory, which I proposed in 2014, has aroused a heated discussion among the famous and well known scholars at home and abroad, which also promoted the construction of Bie-modern theory effectively. All of these articles, which I included in this volume, written by Aleš Erjavec, Keaton Wynn, Ernest Ženko, Rok Benč in, Guo Yaxiong and me, are published in three respective international conferences. Different cultural backgrounds and thinking ways enlightened the brilliant sparkles of ideas.

The reason why Bie-modern theory has aroused interests of foreign scholars is that, firstly, they based on the Chinese social formation and came from the reality of China rather than from the theories of West. That can make it easier for European and American scholars to see the reality through the abstract theory. Secondly, the theory of Bie-modern is not only a description of social forms, but also a point of penetration in studying China's problems. Although it is not large, it can help us move deeper into research rather than viewing it. With the rise of China, Western world needs to accurately understand the reality of China and grasp its pulse, so as to communicate with it more smoothly on the aspect of culture. The establishment of China's theory, the formation of a market of ideas in the background of globalization, and the discussion with European and American scholars and others, are certainly the mission of current Chinese humanist

scholars.

Bie-modern theory is not only a summary of reality, but also an ontology and methodology. Because of *Bie* which means, distinct, or doubtful, there is a dichotomy between subject and object, and a difference between existence and consciousness, with the separation of spirit and material. Because of *Bie*, there is unity between human beings and nature. The so-called Tao gave birth to the One; the One gave birth successively to two things, three things, up to ten thousand, which certainly take *Bie* as its initial guidance. Any existence is based on the identity and difference. The emphasis on difference and individuality is essentially safeguarding the subjectivity. Thus "Bie" has been shifted from philosophical ontology and epistemology to philosophical axiology, and formed its principle or advocacy, and got the power to know and transform the world. "Bie", as a philosophical method, manifested itself as a thinking way of seeking difference, which led to an omnipresence of individuality and a surging creation.

"Bie", as a philosophical notion, not only acts as an active value orientation, but also as a natural difference following natural law, that is a kind of modernization of Chinese traditional philosophy. The difference, which follows the natural law, without being concealed or publicized, is the reappearance of nature. But its personality and style which are revealed naturally, give us a brilliant open world with spiritual realm.

Mr. Aleš Erjavec, the famous aesthetician, wrote three articles to discuss with me. He highly appraised this notion of *zhuyi*, and expected the contemporary Chinese philosophy to be one side of the philosophical quadrangle. However, he remains unsure whether contemporary Chinese philosophy could be one side of the quadrangle in the near future. This uncertainty, which comes from the experience of philosophers in the former Eastern-European countries, reminds Chinese scholars to construct the one side of this sacred quadrangle more conscientiously and carefully.

2017 is an important year in the development of Bie-modern theory. During this year, Georgia Southwestern State University in USA took the lead in setting

up a center for Chinese Bie-modern Studies (CCBMS) in the world, and held “Art: Pre-modern, Modern, and Postmodern, Bie-modern International Conference”. The European academic journals and websites opened a column with the name of “Chinese *zhuyi* and Western Ism” to discuss the Bie-modern theory. In this year also, the publication of my theoretical work *Bie-modern: Space Encounters and Times Spans* in China, made the Bie-modern theory face the public in a comprehensive and systematic way for the first time.

There are also many Chinese and American scholars who discussed with me about the Bie-modern theory, especially some American scholars and art historians, wrote articles about this theory after the American Bie-modern International Conference in October 2017. However, for the limitation of space in this book, I can only include articles written by six European, American and Chinese scholars, who have discussed with me about Bie-modern theory before October. Therefore, this book will focus on academic dialogue on the three international conferences, and other more discussions may be published in subsequent volumes.

Wang Jianjiang

2017, Winter.

Shanghai

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