

<<从王朝地理到历史地理>>

图书基本信息

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## 前言

Any society or culture , Chinese or Western , ancient or modern , rests its laurels on some prevailing self-definition mediated through time ( history ) and defined in space ( geography ) . What we once pompously called "weltanschauung" or "worldview" , and what geographers call our "cognitive map" is just another way of describing that self- definition. So too are our traditional maps —— those two dimensional , graphic representations of commonly —— agreed definitions of where we are. In other words too , whatever else we might be , we are known to others and among ourselves by the way we define our "place in the world". Therefore too , if and when that definition shifts ground —— if and when "our place in the world" begins to change , it can be the equivalent of an earthquake leaving in its wake the rubble of centuries and , for the survivors , either the possibility of rebuilding some new combination of places , or migrating to safer ground. Naturally , such earthquakes are not everyday occurrences and , normally , their impact is only local. They tend to occur only at moment when , rather like the tectonic forces of the earth's plates themselves , two self- definitions come into direct conflict and one is forced to give way ( space ) to the other. Throughout human history this has usually occurred when two cultures go "head——to——head" in mortal combat and again , normally , the consequences are only local or regional. But , what happens when such earthquakes are supernova —— like in that they send shock-waves around the globe , destroying not only one parochial history at the epicenter , but also transforming the history of the world itself ?

One such massive earthquake is represented by the story that unfolds in the following study —— the collapse of China's so —— called "traditional" or "Confucian" elite definition of itself and its place in the world , and the rebuilding of that sense of place in modern China.

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### 内容概要

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章节摘录

版权页：This sense of distance from Chinese tradition was exacerbated by other factors in early 20th century China. As a result of four factors ( the growth of scientism, the end of the traditional examination system, the breakup of many traditional educational institutions tied to the Qing monarchy, and the messy state of Republican politics, intellectuals were encouraged to see themselves as existing independently from the political authorities. No longer able to attach themselves to some political power, as they had in the past, intellectuals often lost their sense of their place in society ; as a result, they became highly self-centered and individualistic. It was obviously hard for intellectuals to come to terms with the new political situation, given the bleak political and social realities that emerged from the 1911 Revolution. Many intellectuals convinced themselves that it was pointless to try to fashion political changes before they had established a solid foundation in Chinese culture for the transformation of Chinese society. Therefore Hu Shi urged his compatriots, "not to talk about politics for twenty years." Many scholars, in trying to build a nonpolitical foundation for a new China through scientific studies aimed at reforming Chinese society, stressed the importance of intellectual and cultural change over political, social, and economic changes. Their worship of the Western scientific spirit tended to reinforce their belief that it was only objective truth, rather than political power, that should be served. When these scholars felt the need for organizations, they preferred academic associations to political parties. Scholars like Ding Wenjiang, Hu Shi, Cai Yuanpei, and Gu Jiegang had no strong partisan political identification then. Most of their energies were devoted either to the New Culture movement or to the organization of new academic associations. The Yu Gong society, which would become the center of the movement for a new dynastic geography, was a typical organizational effort for the period.

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