

Reflections on Comparative Study in Chinese and Western Historiography: A Cultural Attitude of Inclusiveness and Integration

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1

Pre-Introduction

Reflections on comparative study in Chinese and Western historiography

Chin-Hsin Tai*

Abstract

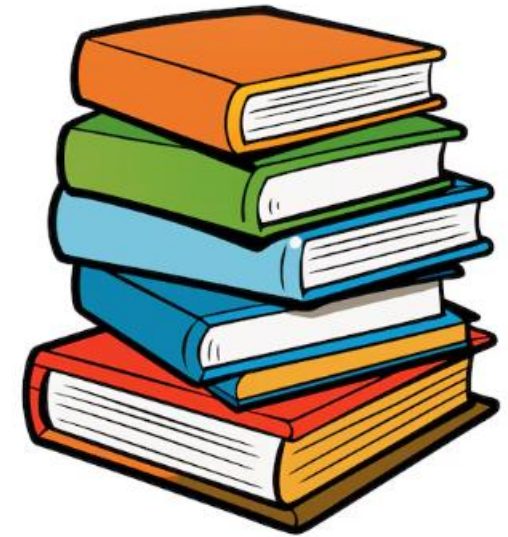
This article discusses on later stage of the 19th century in order to the situation which the China scholar comparatively studied about Chinese and Western historiography for over hundred years up to the beginning of 21st century, the content includes: (1) Course that historiography study relatively divide four period of stage into Chinese and Western, explain each characteristic and representative works of stage make; (2) Analyze content and method of comparatively studying in Chinese and Western historiography, sum up its type; (3) It is engaged in comparatively studying

戴晉新： 〈中西史學比較研究的歷程與 反思〉

Reflections on comparative study in Chinese and Western historiography

Four reading steps of academic papers

- Step 1: Comprehensive Reading & Citation Tracking
- Step 2: Citation Verification
- Step 3: Difference Analysis
- Step 4: Contrasting Academic Views



**Narrow down the original title of the article
and refine a focused core theme.**



Reflections on comparative study in Chinese and Western
historiography:

A Cultural Attitude of Inclusiveness and Integration

〈 中西史學比較研究的歷程與反思：包容匯通的文化態度〉



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- Overview of the Original Article
- In-depth Analysis of the Core Theme
- Analysis of Divergent Academic Views
- Conclusion

1. Overview of the Original Article

Abstract

This article discusses on later stage of the 19th century in order to the situation which the China scholar comparatively studied about Chinese and Western historiography for over hundred years up to the beginning of 21st century, the content includes: (1) Course that historiography study relatively divide four period of stage into Chinese and Western, explain each characteristic and representative works of stage make; (2) Analyze content and method of comparatively studying in Chinese and Western historiography, sum up its type; (3) It is engaged in comparatively studying common problem, difficulty and solution in Chinese and Western historiography making a self-criticism; (4) Point out that comparatively studies present trend and idea in Chinese and Western historiography; (5) Emphasize that the meaning in which Chinese and Western historiography comparatively studies lies in: Except each other may know the other side, thus get more deeper historiography thinking; the more important thing

- Research Process
- Types
- Existing Problems
- Academic Significance

1. Overview of the Original Article

■ Research Process (4 stages)

- **the first introduction of Western historiography**

(mid-19th century to early 20th century)

- **early comparisons and reflections**

(early 20th century to mid-20th century)

- **deeper case studies**

(early 20th century to the late 1970s)

- **fast progress since the 1980s**

二、中西史學比較研究的發展過程

關於西方史學東漸的過程，史學界已有許多論述，‘本文不擬贅述，僅就西方史學東漸與中西史學比較研究相應的階段性特徵與意義略作說明。不同的階段代表國人對西方史學不同的認識，對西方史學不同的認識又影響中西史學比較的內容與方法，本文根據這樣的理解，將西方史學的輸入與中西史學比較研究的發展分為以下四個階段：

第一階段：十九世紀中迄二十世紀初

1. Overview of the Original Article

三、中西史學比較研究的類型

中西史學的比較研究方式，可以有不同的分類。李勇在最近的一篇研究中根據比較的對象分成史家個案比較、中西古代史學比較、中西史學精神比較三類，每類再根據內容分成三至五小類。³⁹個人認為從比較的對象看，可以分為通論型與個案型兩大類；從比較的方法看，可以分為對比型與詮釋型兩大類；但實際的情況常有交錯，很難做嚴格區分，以下就這四種基本特性分別說明。

(一) 通論型

■ 4 Types

- the general macro type
- the case type
- the contrastive type
- the interpretive type

1. Overview of the Original Article

■ Existing Problems and Difficulties

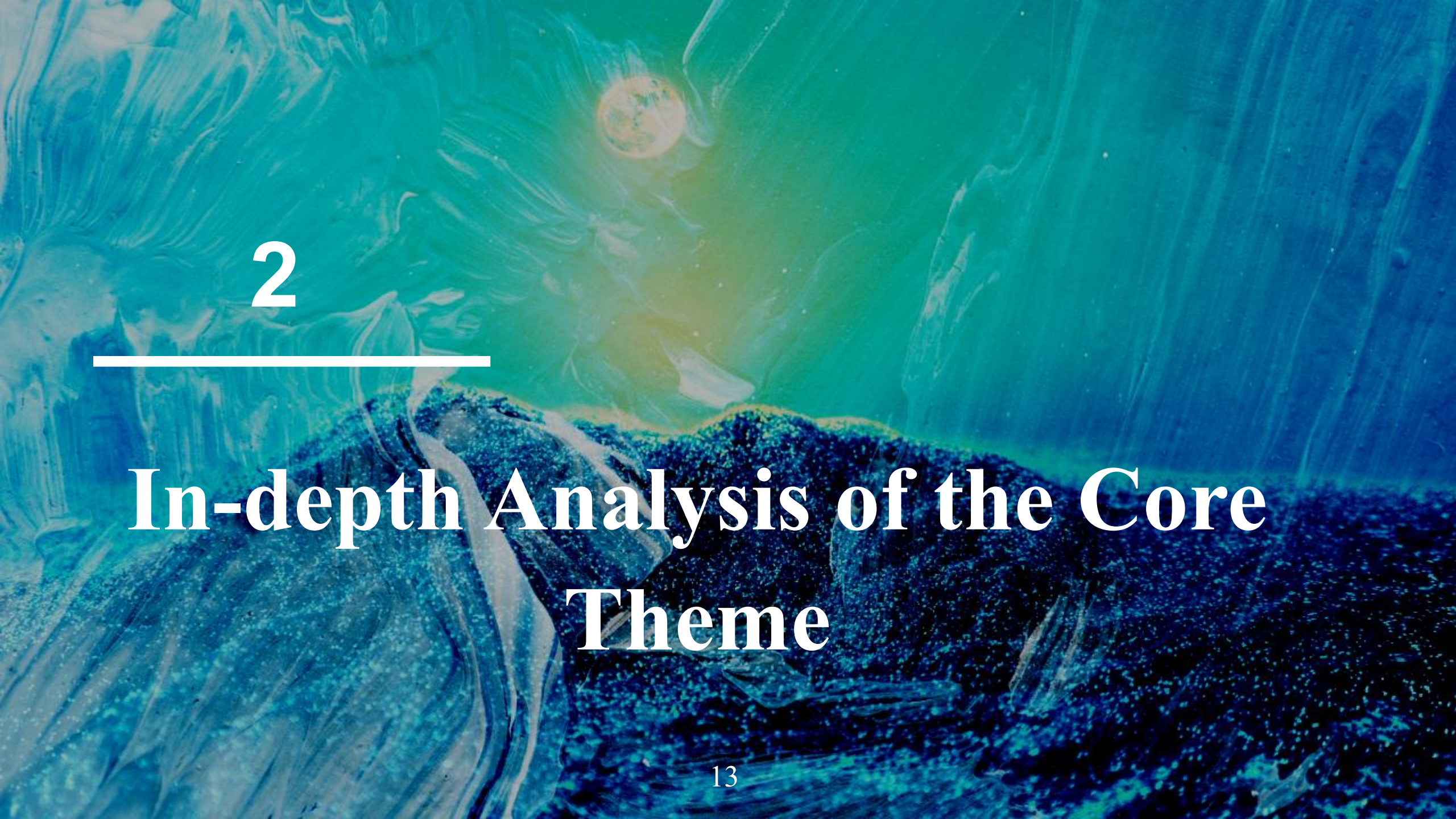
- **language and cultural barriers**
- **wrong or forced comparisons**
- **no clear standards**

四、中西史學比較研究的問題與困難

中西史學比較研究是一條困難而寂寞的學術之路，語文的障礙、文化的隔閡、史學經典與注疏的艱深，相關資料的浩繁，都足以構成比較研究的前提——認識上的困境。杜維運在〈比較史學的困境〉一文中提到史學的比較有三種困境，即：認識上的、淪於附會的、收穫難豐及過渡性學問的，其中又以認識上的困境為最大的困境，也是最難克服的困境。⁵⁴張廣智也說：「這類綜合研究，需要有一種宏觀的視野，需要在一個歷時性的考察中對兩種異質的史學文化作出跨越中外的共時性的比較研究。這是頗具魅力而又有相當難度的問題，……」⁵⁵。要克服這個困難，需要更多的文化對話、經典譯注與學科本身的回應。

1. Overview of the Original Article

- ◆ **know each other better**
- ◆ **break old cultural barriers**
- ◆ **global view**  **further development**



2

In-depth Analysis of the Core Theme

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2. In-depth Analysis of the Core Theme

徐仁鑄
Xu Renzhu

晚清學人首先認識到的中西史學差異，就是史籍記載內容有異，也就是君史與民史之別。徐仁鑄云：

西人之史，皆記國政及民間事，攻讀者可考其世焉。中國正史，僅記一姓所以經營天下保守疆土之術，及其臣仆翼戴褒榮之陳述，而民間之事，悉置不記載。然則不過十七姓家譜耳，安得謂之史哉！故觀君史民史之異，而立國之公私判然矣。⁵

- Western histories record both national politics and social affairs, so readers can understand the whole era. However, China's official histories only record how a dynasty ruled the country, defended its territory, and how ministers assisted the emperor. They never record people's daily life.

2. In-depth Analysis of the Core Theme

梁啟超.
Liang Qichao

的認識，往往形成一種籠統而概括的看法。梁啟超在 1902 年發表的〈新史學〉⁷一文中痛批中國史學有四弊：知有朝廷而不知有國家，知有個人而不知有群體，知有陳跡而不知有今務，知有事實而不知有理想；二病：能鋪張而不能別裁，能因襲而不能創作；三惡果：難讀，難別擇，無感觸。而其結論為：

然則吾中國史學，外貌雖極發達，而不能如歐、美各國民之實受其益也，職此之由。

- Traditional Chinese historiography had four big shortcomings. It only focused on the court, not the nation; only on individuals, not the group; only on the past, not the present; only on facts, not ideals.

2. In-depth Analysis of the Core Theme

梁啟超.
Liang Qichao

顯然他認為這四弊、二病、三惡果正是中西史學之異。他又說：

近世史家之本分，與前者史家有異。前者史家不過記載事實，近世史家必說明其事實之關係與其原因結果。前者史家不過記述人間一二有權力者興亡隆替之事，雖名為史，不過一人一家之譜牒。近世史家必探察人間全體之運動進步，及國民全部之經歷及其相互之關係。

雖然說的是新舊史家之異，實際還是中西史學之別。1921 年他在南開大學

- He also said that traditional historians only recorded facts and the rise and fall of emperors. In fact, their works were no more than family trees of the rulers. But modern new historiography should explain the causes and results of events and focus on the progress of the whole human society.

2. In-depth Analysis of the Core Theme

何炳松
He Bingsong

- Chinese historiography developed very early and has rich historical records. It is not inferior to Western historiography.

梁啟超之後，具有西方學術訓練，並能有史學史與史學方法論認識的中國學者逐漸出現，二十世紀的二、三十年代何炳松對西方史學作品的譯介有很大貢獻，他是當時對西方史學比較了解的代表性人物，他對中西史學亦曾比論：

吾國自東觀漢記修史以來，至今幾達二千年，國史編纂，未嘗中斷。故吾國史學之發達，史籍之豐富，實為世界之冠。今人之習西史者，誤以為西洋僅有通史也，遂好發編輯通史以代正史之議論，誠可謂知二五而不知一十之談也。西洋各國自十九世紀民族主義興起以來，對於國史材料之搜集，莫不聚精會神，唯力是視。……故西洋史家一方固努力於撰述之功，一方並努力於記注之業，則可斷言矣。唯吾國史籍，雖稱宏富，而研究史法之著作，則寥若辰星。世之習西洋史者，或執此為吾國史家病。

2. In-depth Analysis of the Core Theme

- Criticized traditional Chinese historiography and praised Western historiography.
- Began to defend Chinese historiography.
- Argued that we should establish the unique position of Chinese historiography and build up confidence in Chinese historiography.

2. In-depth Analysis of the Core Theme

孫同勛
Sun Tongxun

1977年孫同勛發表〈中西史學的發展與現狀〉³⁰一文，雖是一篇短論，但對中西史學的發展作了宏觀與扼要的分析，指出儘管中西史學經過二千餘年的分途並進，最終還是匯流合一，今天不論中西史家都須遵守當代史學共同的原則與方法，他的這項看法很有代表性，值得某些不談前提一味主張發揚或創造中國史學特色的人深思。

- The Development and Current Situation of Chinese and Western Historiography
- Sun points out that although Chinese and Western historiography developed separately for more than 2,000 years, they finally converged into one.
- Chinese and Western historiography should merge and integrate, rather than only developing or creating unique Chinese characteristics.

2. In-depth Analysis of the Core Theme

杜維運
Du Weiyun

比較歷史(comparative history)方興未艾,相對的,比較史學(comparative historiography)問津者少,而且它的英文尚未成為正式的學術術語,它的中文則常被指為比較歷史。²本文避用「比較史學」一詞,僅稱中西史學的比較研究,就是想自拔於名詞的糾葛。本文所謂的史學,指的自然是歷史學術本身,而非指由往事構成的實際歷史內容,³近於英文的 Historiography,而非 History。

² 參杜維運,〈比較史學的困境〉,收入氏著,《憂患與史學》(台北:東大圖書公司,1993年),頁168-169、175-176。事實上,過去中國大陸史學界使用「比較史學」一詞多指「比較歷史」,近年來才逐漸注意兩者的區分。

■ The Dilemma of Comparative Historiography

2. In-depth Analysis of the Core Theme

杜維運
Du Weiyun

值得憂心的，至目前為止，比較史學並未在西方出現。西方史學家有大聲疾呼，提倡比較歷史（comparative history）或歷史的比較研究（comparative study of history）者，卻未有提倡比較史學（comparative historiography）或史學的比較研究（comparative study of historiography）者。comparative historiography此一史學名詞，也未曾在西方史學著述裏出現過④。西方史學家認為整個世界只有西方有史學，亞洲、非洲等西方以外的地區，只有歷史而沒有史學⑤，成見如此，比較史學自然沒有在西方出現的可能了！中國近百年來，由於發現西方史學的價值，有意無意比較中西史學者，屢見不鮮。或偶然論及，或發為專文⑥，或醉心西潮，或謠

- Western historians believe that only Western countries have complete historiography, while other places in Asia and Africa only have historical records but no mature historiography. They even refuse to admit that China or other regions have real historiography, so there is no basis for them to make comparisons at all.

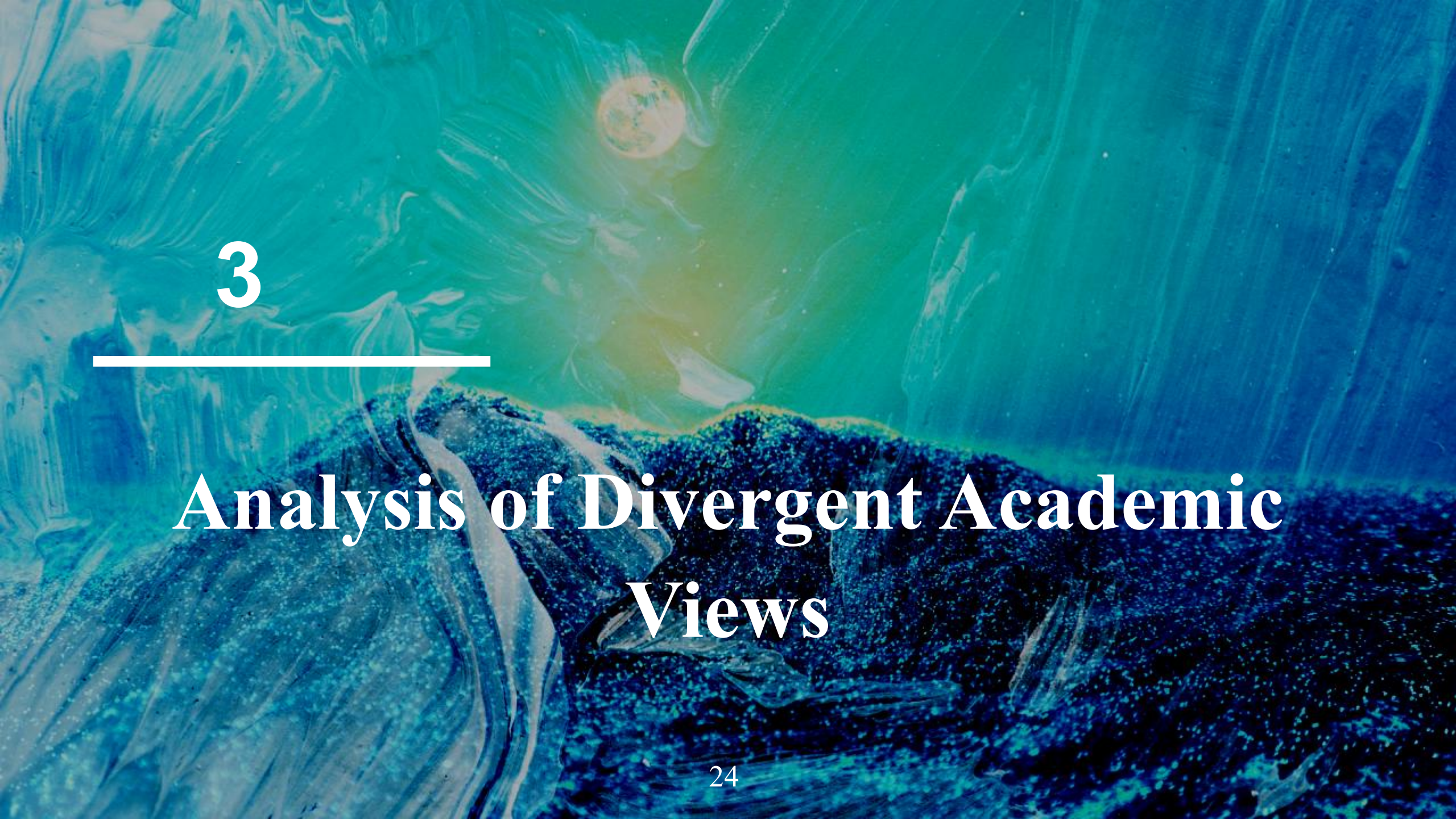
2. In-depth Analysis of the Core Theme

戴晉新(author)

Dai Jinxin

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- Once the research is trapped in Western-centred or Chinese-centred thinking, we cannot truly understand different historiographies from an objective cultural and historical perspective. Therefore, Dai Jinxin chose to omit these controversial views.



3

Analysis of Divergent Academic Views

3. Analysis of Divergent Academic Views

- Gu Luanzhai 顧鑾齋
- The Problem of Western-centrism in the Construction of Chinese Discourse System of Historiography

中国史学话语体系建构中的“西方中心论”问题

顾璣齋

3. Analysis of Divergent Academic Views

- Western centrism
- We must face and criticize Western centrism. He thinks we should break this thought when building our own historiography.

【提要】 建构中国史学话语体系需要突破“西方中心论”。而突破“西方中心论”，首先需要认识中国史学话语体系建构的现实基础，明晰“西方中心论”的传入历史，评估其存在的现状和突破的难度。无论“西方中心论”还是中国史学话语体系，都不单纯是理论问题，都与国家实力密不可分，因此，应将两者与国家实力的关系问题纳入突破和建构的思考。而由于“西方中心论”对中国历史研究形成了广泛而深入的影响与制约，体系建构应该在重新认识中西方历史的基础上进行。关于“西方中心论”的评价，我们应秉持一分为二的原则，对它的基本体系必须予以否定、解构、突破，直至颠覆；同时，也要肯定那些合理的、积极的、有价值的部分，将它们作为学术资源予以吸纳或利用，以助力我们的话语体系建构。

3. Analysis of Divergent Academic Views

- Theoretical concepts
- We should re-examine Chinese and Western history, and deconstruct biased Western concepts instead of accepting them blindly.

三、重新认识中西方历史的必要性

由于中西方历史研究都深受“西方中心论”的影响,中国史学话语体系就必须通过重新认识中西方历史来建立。20 世纪 80 年代,马克垚出版专著《西欧封建经济形态研究》,在史学界发出“重新认识西欧封建社会”的呼声。^② 今天,在突破“西方中心论”、建构自己的话语体系的大势下,我们更应该强调“重新认识”的必要、意义和价值。通过重新认识中西方历史,解构、摒弃西方那些缺乏客观性的概念和理论,依据本土资源,提出新的概念和理论,建构自己的话语体系。

3. Analysis of Divergent Academic Views

- Gu Luanzhai stresses criticism and independent construction
- Dai Jinxin values inclusion, communication and integration.

- Too much criticism may cause unnecessary confrontation
- An open and equal way of communication is more helpful



4

Conclusion

4. Conclusion

歷史是往事，或說是過去，史學是對這過往的態度，即：是否重視？為何重視？以及如何重視？因此史學是一種文化態度。往事總是往事，但不同的文化看待往事的態度與方法可能不一樣，有很長的一段歷史期間，中西皆有記述往事之書，但中國很早就有經史子集的學科分類，西方則不然，這就是態度的不同，也是文化的不同。不了解史部與經、史關係，又如何能奢言中國傳統史學呢？同樣的，缺乏足夠的西方文化與經典認識，也很難深入的談西方史學。中西史學的交會，是歷史的因緣；在中西史學互相接觸之前，中西世界只能各自在自己的文化中用自己的方式思維史學；在中西史學互相接觸之後，除了可以彼此認識對方，從而獲得更多更深的史學思維；更重要的是，這種擴大了、深化了的新思維已打破昔日文化藩籬，從人類史學新思維的高度去審視以往不同文化的史學，繼續它本身的辯證發展。中西史學的比較研究，其義在此。

- The communication between Chinese and Western historiography helps us know each other better.
- More importantly, this broad and inclusive way of thinking will break the barriers between different cultures.
- It helps us look at different historiographies from a higher level and push historiography into a new stage of development.

The background is an abstract, textured composition of various shades of teal and blue, resembling a marbled paper or a liquid-painted surface. The colors are layered and blended, creating a sense of depth and movement. Overlaid on this background is the text 'THANK YOU FOR LISTENING.' in a white, serif, all-caps font. The text is centered horizontally and vertically, with 'THANK YOU FOR' on the top line and 'LISTENING.' on the bottom line.

THANK YOU FOR
LISTENING.