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关于中国“风景园林学”的5个问题 Five Questions about Landscape Architecture in China



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摘要

本文从“风景园林学”的学科名称展开，分别就5个问题进行了讨论：在新一轮的国家学科调整中，为何会将“风景园林学”定为一级学科的名称？“学科”的概念以及建设“风景园林学术共同体”的重要性？风景园林学的前景如何？中国的风景园林学所要解决的关键问题是什么？以及当代中国需要怎样的风景园林学？

关键词

风景园林学；学科发展；名称；风景园林共同体；当代中国

Abstract

Using the discipline name of "Landscape Architecture" as a framework, this article addresses five questions: Why did "Feng Jing Yuan Lin Xue (风景园林学)" become the Chinese name for the discipline of landscape architecture during the national disciplinary adjustment? What is the concept of "Discipline" and the significance of "Landscape Architecture Academic Community"? What is the future trajectory of landscape architecture in China? What are the key issues that need to be addressed by landscape architecture in China? And what kind of landscape architecture does contemporary China need?

Key words

Landscape Architecture; Discipline Development; Name; Landscape Architecture Academic Community; Contemporary China

在新一轮的国家学科调整中，为何会将“风景园林学”定为一级学科的名称？

杨锐（以下简称杨）：“名称”的讨论具有普遍性。从古到今，从社会层面到哲学层面，从个人到国家，“名称”经常会引起各界广泛的关注和讨论。就我们这个学科的“名称”来讲，不仅在过去十多年间引发过讨论，自20世纪上半叶已围绕它产生了不同观点；不仅中国的业内同行在讨论它的中文名称，国外也有学者依然在对其英文名称进行研究。

首先，我建议大家思考两个问题：第一，理论上，到底是否存在一个所谓“正确”的学科名称？第二，实践上，“因名误实”会带来怎样的后果？关于第一个问题，魏晋哲人郭象说过一段很有意思的话：“夫自是而非彼，美己而恶人，物莫不皆然。”意为：认为自己对、别人错，自己美、别人丑，世间万物莫不如此。我们可能都有过这样的日常体验，当我们从不同的角度或高度观察同一景物时，景物会呈现不同的面貌。

我们也可以回味一下庄子《齐物论》中的“吹万不同”和佛经中的“盲人摸象”的典故，它们都给予了我们生动而深刻的启发。因此，我认为理论上并不存在所谓绝对“正确”的学科名称。不同的名称（或见解）只是不同学者在不同的时间点和外部环境状况下，站在不同角度和高度，以不同的视力条件和心理状态观察同一客观事物的不同主观反应，都是片面的、有条件真实的，而非全面的、无条件正确的。关键的问题是，我们是否能够意识并且愿意承认，不同名称各有侧重、各有利弊，从而并不那么固执己见地希望别人带上跟自己相同的墨镜去看世界。

如此说来，也许读者会疑惑：那么为什么还要将“风景园林学”确定为这门一级学科的名称呢？大家各命其名，不就万事大吉了？对于这个问题的回答，我们可以打个比方：刚出生的婴儿并没有名字，而在给婴儿取名的问题上，父母亲朋的意见总是无法达成一致。于是这个孩子有了众多的小名，正式入学前这对孩子的成长并没有造成重大影响。然而到了正式入学

Why did "Feng Jing Yuan Lin Xue (风景园林学)" become the Chinese name for the discipline of landscape architecture during the national disciplinary adjustment?

Rui YANG (YANG hereafter): The discussion of name happens in every place, during every time period. Since ancient times, "Name" has always drawn public attention and discussion from social to philosophical perspectives and from individuals to the entire country. The title "Landscape Architecture" has been discussed not only for the past decade, but also throughout the 20th century. The discussion of name has not been confined to China, scholars abroad have also engaged in ongoing discussions about its English name.

I would suggest you to think about two questions: first, in theory, is there a so-called right name for a discipline? Second, in practice, what would be the consequence of mistaking the content by judging its name? On the first question, the philosopher Xiang Guo from Wei and Jin Dynasties said something very interesting. In today's words it can be roughly translated as: "consider themselves as the right, others as wrong; themselves as the beautiful, others as ugly. This is true for everything in the world." We all have such experiences in our daily life, where we look at the same scene from a different angle or height, but yet the scene appears differently. If you would like, you can recall Chuang Tzu's opinion from *The Adjustment of Controversies*: "When the wind blows, the sounds from the myriad of apertures are different, and "blind men touch an elephant" (draw a conclusion on the basis of partial understanding) in the Buddhist Scriptures. Hence, in theory there is no so-called absolutely right discipline name. Different names (or opinions) are the subjective responses of different scholars to the same object, with different conditions of visibility and mental states, standing at different angles and heights, in different times and surroundings, yield different views. These responses are always local and right under some condition, but none is comprehensive and unconditionally right. The key is to realize the subjectivity of reality, and a willingness to admit that names have limitations, coming with their own set of advantages and disadvantages. We must stop hoping that others will see the world through our own glasses.

Now the readers might ask: So why bother to finalize the

academic name of this first-class discipline as "Feng Jing Yuan Lin Xue"? We can just call it whatever we like. For the answer to this question, we can draw an analogy, a newborn baby does not have a name. The burden of naming the baby is left to the parents and relatives, who often have trouble agreeing on a name for the baby. In such a case the baby would have many nicknames but this would not be a problem for the child until they needed to enter school. When the child is at the age to be enrolled in school, the school will require all children to have a formal name for admission. The parents would then need to hold a family meeting, but by this time, they may be unable to settle on an appropriate name and school for the child. Finally, for the sake of the child's future everyone comprises and reaches a general agreement. The child gets into school successfully. The formal name allows the child a place in the school and an identity for future development. Although each person is not 100% satisfied, the majority of the family can accept the chosen name. In the end, it is the child's growth and future that the family cares about most deeply. The disciplinary adjustment of landscape architecture has been somewhat similar to the above example. Development of the discipline through the name "Feng Jing Yuan Lin Xue" is the general agreement reached by most peers in our academic community as of 2011. It is also a required condition for the successful promotion of our discipline within China's 110 first-class disciplines.

Compared to the name, the priority of the field should be development of the discipline. At present, the most urgent matter is how to deepen the meaning of the discipline, extend the disciplinary area, and expand its influence into areas of ecological protection, habitat and environmental construction, and socioeconomic development. Besides, we can still adjust the academic name if someday we have a better, more appropriate, and more forward-looking name that be generally agreed on by the academic community. But today, if we spend time arguing about the name, it will hinder further development of disciplinary theory and practice. The lost will outweigh the benefits.

In China, there are currently six secondary disciplines that fall under the first-class discipline of Landscape Architecture. These include: History and Theory of Landscape Architecture, Garden and Landscape Design, Landscape Planning and Ecological Restoration, Landscape Heritage Protection, Landscape Plants

的年龄，学校要求孩子必须拥有一个正式的名字，方能为其安排入学。于是家长们召开了家庭会议，但大家对于孩子的名字和学校的选择仍然各持己见。最终，为了孩子的前途，大家各让一步，一家人达成了基本共识，孩子也得以顺利入学。这个正式的名字使他在学校中占据了一席之地，并拥有了未来的发展空间。对这个结果，各方虽然都不是100%满意，但绝大多数家人都能接受，因为毕竟孩子的成长和前途才是他们共同关注的首要问题。此次学科调整与上述例子有些类似，在“工科学门类”中以“风景园林学”的名称发展本学科，是2011年风景园林学术共同体内大多数同行的共识，也是我们这个学科成功晋级为中国110个一级学科之一的必要条件。

与名称相比，学科的发展才是第一位的，目前最紧迫的问题在于如何更好地深化学科内涵，扩展学科领域，扩大学科在生态保护、人居环境建设以及社会经济发展中的影响。何况，如果将来某一天这个学科有更贴切、更具前瞻性的名称，并能够在学术共同体内达成广泛共识，学科名称还可以进行调整。如果现在因为执着于命名问题而影响了学科向理论和实践的深层发展，将得不偿失。

学科调整后的风景园林学一级学科下包括6个二级学科：风景园林历史与理论、园林与景观设计、地景规划与生态修复、风景园林遗产保护、风景园林植物应用和风景园林技术科学。这些二级学科大体回应了业内同行对学科名称的不同诉求，而且每个方向都具有广阔的发展空间。

请您介绍一下“学科”的概念以及建设“风景园林学术共同体”的重要性。

杨：“学科”的概念于19世纪出现在西方。19世纪之前，只有苏格拉底、柏拉图、亚里士多德等西方学者，孔子、老子等中国大师的卓越学者式的个人学问，并无学科的概念。从学问到学科的发展，是从个人到学术共同体的发展，经历了制度化、系统化、教育化的发展过程。现代学科往往边界模糊、内核清晰，从而为多学科、跨学科研究和实践创造了条件。

学术共同体是指拥有相同或近似的价值观、学术兴趣和发展目标的研究者的集合。与19世纪之前不同，在21世纪，风景园林学的发展需要由一个充满活力和创造力的学术共同体来推动。这个共同体包括研究者、实践者、教师、学生等诸多群体，而不仅仅是若干卓越学者。因此建设健康、积极、包容、“和而不同”的共同体文化是我们的重要任务。对这个问题感兴趣的读者，可以参考我于2011年撰写的《三问风景园林学术

共同体》一文。

您对风景园林学的前景持怎样的观点？

杨：从外部环境来看，人类文明正在缓慢地由工业文明转向生态文明，我国政府前不久也提出了“美丽中国”、“新型城镇化”等发展战略。因此可以说，风景园林学在中国拥有广阔的发展前景。同时，由于风景园林学具有衔接科学和艺术、理工和人文等特点，使之具备了成为21世纪领导性学科之一的潜力。当然，欲将这种潜力转化为现实，仅有外部环境是远远不够的，学科的内部建设才是重点。如果我们这个学科在下次学科调整前的10年间，没有建立起较为成熟的理论框架，没有系统的社会实践和良性的社会影响，没有形成上述充满活力和创造力的学术共同体，其潜力将流失殆尽。我们这个学科依然会沦为一个只会“锦上添花”不会“雪中送炭”、只会“美容”不会“养生”的可有可无的学科与专业。对于这一点，风景园林学术共同体应该具有清醒的认识。现在的行动将决定未来的前景。

与名称相比，学科的发展才是第一位的，目前最紧迫的问题在于如何更好地深化学科内涵，扩展学科领域，扩大学科在生态保护、人居环境建设以及社会经济发展中的影响。

在风景园林学的发展过程中，您认为在理论层面所要解决的关键问题是什么？

杨：在学科发展中，解决“中国性”和“现代性”的关系问题十分重要，换句话说就是如何处理“中外”和“古今”这两对关系。过度地强调中国性，可能会固步自封；而过分地强调现代性，又让我们失掉文脉。“中国性”的问题本质上是怎样回应传统文化、怎样关注地域性和可识别性的问题；“现代性”的问题是延续学科生命、保持学科活力和创造力的重要问题。我认为应该在传统和现代之间形成“必要的张力”。极端强调现代，或者极端强调传统，都是僵化的，只有在动态的“中—外”、“古—今”思想碰撞和实践探索过程中，学科才会产生新的发展。

Application, and Landscape Architecture Techniques and Science. The secondary disciplines generally correspond to the demands of diverse peers within the field. As currently defined, the direction of each sub-discipline has space for further development.

Please introduce the concept and characteristics of “Discipline” and “Landscape Architecture Academic Community”.

YANG: The concept of “Discipline” began to appear in the west in the 19th Century. Before then, there was only personal knowledge of Socrates, Plato, Aristotle, and other western philosophers, and from China, knowledge of Confucius and Lao Tzu, among others. There was no “discipline”. The development from knowledge into discipline represents the institutionalized, systematic, education-oriented development process from individuals into academic communities. Modern disciplines often have fuzzy boundaries but clear tenants, which creates moments for multidisciplinary and interdisciplinary research and practice.

An academic community is a group of researchers with the same or similar values, academic interests, and development objectives. The development of landscape architecture in the 21st century requires a dynamic and creative academic community to move forward. It requires a community that will include researchers, practitioners, teachers, and students. In short, it is a group of diverse people at different points in their careers, and is not limited to outstanding scholars. It is important for us to build a healthy, active, inclusive, and “different yet harmonious” community culture. Readers interested in exploring the idea of academic community can refer to an article I wrote in 2011: “Three Questions about Landscape Architecture Academic Community.”

What do you think about the future of Landscape Architecture?

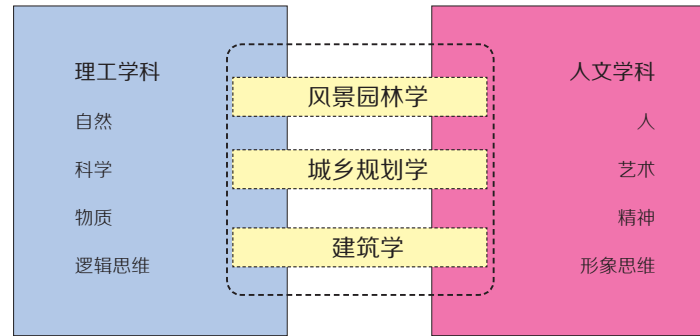
YANG: From an external environmental perspective, human civilization is slowly moving from industrial civilization to ecological civilization. The Chinese government has also proposed several development initiatives that would benefit the field of landscape architecture, including, “Beautiful China” and “New Urbanization”. Therefore, in China, landscape architecture has broad development prospects. And because landscape architecture

links science, art, engineering, and humanities, it has the potential to become one of the leading disciplines in the 21st Century. Certainly if we want to realize its full potential, considering the external environment is not enough. In 10 years before the next discipline adjustment, if we cannot establish a relatively sophisticated theoretical framework, achieve systematic social practice, bring positive social influence, and form a dynamic and creative academic community, as I described above, the potential of landscape architecture will be gone. Our discipline will be limited to decoration and “icing on the cake”, and not be considered essential like “coals on a snowy day”. It will be left as a dispensable profession that only “beautifies”, rather than “nourishes” the environment. For this reason, the academic community of landscape architecture should have a clear understanding of its position and direction. Today’s decisions will determine tomorrow’s results.

In the development of Landscape Architecture in China, what are the key issues that need to be addressed at a theoretical level?

YANG: It is very important to address the relationship between “Chinese culture vitality” and “temporal spirit”. Fundamentally, this is about how to deal with two sets of relationships: “Chinese and foreign” and “ancient and modern”. Too great of emphasis on “Chinese cultural vitality” may derail the discipline and hinder it from moving forward. However, too much emphasis on “temporal spirit” may cause us to lose our own cultural context. The key point of “Chinese culture vitality” is essentially the question of how to respect our traditional culture, while focusing on regionalism and promoting identity. It is of similar importance to think about “temporal spirit”, which may help to prolong the life of the discipline and maintain its vitality and creativity. There should be a “necessary tension” between tradition and modernity. Exclusively emphasizing either modernity or tradition would be too rigid; new ideas will only be generated through a dynamic process considers both “Chinese-foreign” and “ancient-modern” ideas and exploration.

Right now China is facing many challenges, including more pressure for environmental regulations, rapid development of



1. “风景园林学”的桥梁作用
1. Landscape architecture functions as a bridge between science and engineering, and humanistic disciplines.

中国目前面临着诸多挑战，包括环境压力日趋严峻、城市化速度过快、社会各群体不安全感明显上升等，您认为面对以上挑战，当代中国需要怎样的风景园林学？

杨：第一，当代中国需要以保护为优先目标的风风景园林学。区别于建筑和城乡规划学科偏重开发建设，风景园林学首先应重在保护。风景园林学如果不以保护为优先目标，从某种意义上说，它就丧失了历史使命，也失去了存在价值。风景园林学一定要明确哪些地方是需要保护的、哪些地方能够进行建设，以及建设到何种程度才不会对生态和环境造成不可接受的改变。第二，当代中国需要直面城市问题的风景园林学。在史无前例的中国快速、大规模城市化过程中，城市问题只有通过建筑、城市规划、风景园林学等多学科的共同合作，才能取得良好的结果。“山水城市”、“景观都市主义”、“生态都市主义”等理论都是值得深入研究和实践的。第三，当代中国需要关注公众参与和公众教育的风景园林学。这样做，不仅能够增加学科的社会贡献，还可以扩大其社会影响。第四，当代中国需要支持经济（尤其是绿色经济发展）和为年轻人增加就业机会的风景园林学。美国20世纪30年代的CCC（民间资源保护队）运动就是很好的案例。第五，当代中国需要能够营造人类精神家园的风景园林学。从历史上看，风景园林一直是人们重要的精神文化活动场所。在今天这个物质主义和消费主义盛行的年代，如何在精神的荒漠中营造出一些绿洲，是风景园林学需要思考和践行的重要领域。

上述的风景园林学是能够在环境、城市、社会、经济、精神文化方面做出贡献的风景园林学。我们也只有通过以上贡献才能确立风景园林学的学科地位，迎接学科的光明未来。LAF

urbanization, and strikingly increasing insecurity among social groups. considering these challenges, what kind of landscape architecture do you think contemporary China needs?

YANG: Contemporary China requires the discipline of landscape architecture to do several things. First, it should take on conservation as its priority. What separates it from disciplines that emphasize development and construction, such as architecture and urban planning, is that landscape architecture should focus on conservation first. Without a priority of conservation, landscape architecture would abandon its historic responsibility and lose its value of existence. Landscape architecture must be clear about what areas are in need of protection, where new construction could take place, and to what extent it can prevent unacceptable changes to ecology and environment. Secondly, the discipline should directly confront urban issues. China is experiencing the biggest and fastest urbanization process in human history. There is an excellent opportunity for landscape architecture to be deeply involved in urban issues through multidisciplinary collaboration. Theories such as “Shan-Shui-City”, “Landscape Urbanism”, and “Ecological Urbanism” should be studied and practiced further within the context of Contemporary China. Third are concerns about public participation and public education. This will not only increase the social contribution of the discipline but also expand its social influence. Fourth, parallels can be drawn between benefits for the Chinese economy (especially recycling economy and green industry) and increasing job opportunities for young people. Program such as the Civilian Conservation Corps developed to employ young people during 1930s in the United States is a good example. Finally, landscape architecture needs to offer as many opportunities as possible for the spiritual activities of people. Landscapes and gardens have always been important spiritual and cultural activity places. Under the circumstances of “materialism” and “consumerism”, how to create spiritual oases for people and society is the important field that landscape architecture needs to think and practice.

With contributions to environmental, urban, social, economic, spiritual, and cultural aspects of China, landscape architecture will be able to establish the disciplinary status it deserves and greet its future. LAF

原创实践 Initiative Practice



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Dianchi Greenways, Kunming
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杭州“西溪里”项目景观设计
Landscape Design of Xixi Village, Hangzhou
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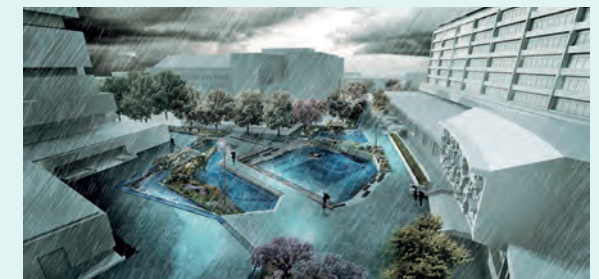
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