

# 叙述是自我的“待在”之家：读文一茗的《叙述与自我》\*

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**摘要：**《叙述与自我》一书主要探究了自我如何借由符号化（叙述）进入世界这一问题。该书通过配置“自我-符号-意义”这三项式关联的钥匙，借由叙述之门，把自我带入了世界。同时除对自我的“文在”形式进行理论推演和深度阐释外，还将自我引入了“身份-认知-现实”的三项关联式中，使得自我的展示扎根于社会，具有了现实意义，不再仅囿于文本中心主义所构建的阐释漩涡中，而是给了自我一个认知的范畴以及将这种认知进行再现的身份。正是借助身份，自我才得以维系和规范，自我意义诸方面的符号化与具身化才得以实现。这种自我分别向文本和现实延展所产生的张力，既是对索绪尔符号观中自我绝对意志的挑战，又是对皮尔斯符号观中自我相对“文在性”的检视。叙述文本不再是自我绝对意志的展示，而仅是展示自我的自由意志之意义链条中的一环而已。

**关键词：**叙述，自我，身份，待在，无限衍义

## Narrative as a Becoming of the Self : An Interpretation of Wen Yiming's *Narrative and the Self*

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**Abstract:** *Narrative and the Self* mainly examines how the self enters the world

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through semiotisation (narrative). The book shows how the self enters the world through the door of narrative using the triad of “self-sign-meaning” as the key. In addition to the theoretical deduction and in-depth interpretation of a “texture being” form of “the self”, the book also introduces the self into another triadic relation, that is “identity-cognition-reality”, which gives practical significance to the rooting of self-display in society. The self is thereby no longer confined to the vortex of interpretation constructed by text-centrism, being also assigned a category of cognition and an identity that reproduces this cognition. It is with the help of identity that the self can be maintained and standardised, thus realising the symbolisation and embodiment of the self from many aspects. The tension created by the self between text and reality is not only a challenge against the absolute will of the self as it appears in Saussure’s semiotics, but also an inspection of the relative “texture being” of the self in Peirce’s semiotics. The narrative text is no longer a display of the absolute will of the self, but only a link in the meaning chain of displaying self-will.

**Keywords:** narrative, the self, identity, becoming, infinite semiosis

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### 引言：一个鸟瞰式全景观照

《叙述与自我》一书，主要探究自我是如何通过符号化（叙述）进入世界并认知自身的。作者通过配置“自我-符号-意义”这把三项式关联的钥匙，借由叙述之门，把自我带入世界。或更为确切地说，作者正是通过叙述所绘制的形式地图，让自我进入了时间之流和意义之域。正是叙述为自我展演提供了形式这个无限的舞台。或许舞台的不同，会使得自我与其生存的形式条件（符号）及其结果（意义）相互分离，但正是这种分离性，让叙述可以展演出自我的多种身份。作者不只是对自我进行文本式挖掘，而且还努力试图进行深层次的理论建构和哲学反思。作者以皮尔斯的符号学理论为操作后台，融合多种理论视域，对小说和电影文本中的多种自我进行了挖掘和理论推演。

除了对自我的“文在”形式进行理论推演和深度阐释外，作者还将自我