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得獎專書

《落地轉譯：臺灣外文研究的百年軌跡》，
新北市：聯經出版公司。

得獎簡評：

本書為臺灣外國文學發展的建制史研究，以中國與臺灣百年以來西洋文學研究與社會文化的脈絡，從殖民經驗、文化冷戰與社會互動的角度，剖析外國文學進入本土之後「落地轉譯」的實踐。專書內容涵蓋清末民初西學東漸與日據時期臺灣西洋文學教育的歷史回顧，並以臺大外文系為例，探究冷戰時期本土歐美文學課程規劃與其中的政治操作，最後以族裔研究及文化研究作為範例，討論外文學門之現況。全書不僅具有歷史的縱深，理論的鋪陳，更提供豐富的文獻與史料，必將引發更多的回應及反思，對於本土的外文研究深具貢獻。

得獎人簡歷：

王智明，現任中央研究院歐美研究所副研究員、陽明交通大學社會文化研究所合聘副教授、哈佛燕京學社訪問學人（2021-22）、中國美術學院訪問學人（2017-18）、亞際文化研究學會副理事長（2015-23）、聯經《思想》季刊編輯委員（2009 迄今），以及《文化研究》學刊主編（2017-2023）。曾獲中央研究院年輕學者著作獎（2014）、國科會吳大猷紀念獎（2009），以及美國研究學會榊原胖夫國際學者論文獎（2008）。研究領域為亞裔美國文學、亞際文化研究與後殖民理論；近年則轉向疆界、後／冷戰、地緣政治與學術思想史。

主要研究成果包括：英文專著 *Transpacific Articulations: Student Migration and the Remaking of Asian America* (2013)；合編專書與期刊專號：*Precarious Belongings: Affect and Nationalism in Asia* (co-edited with Daniel Goh, 2017)、"The Chinese Factor: Reorienting Global Imaginaries in American Studies," Special Issue of *American Quarterly* 69.3 (co-edited with Yu-Fang Cho, 2017)、"Asian American Studies in Asia," Special issue of *Inter-Asia Cultural Studies* 13.2 (2012)。中文編著有：《文學論戰與記憶政治：亞際視野》(與陳瑞樺、林麗雲和宋玉雯合編，2022 即將出版)、《從科學月刊，保釣到左翼運動：林孝信的實踐之路》(2019)等。

從留學歸國至今，王智明的研究興趣一直在美國與亞洲的交界徘徊，尤其關注文學與文化生產當中的種族、移動、歸屬與疆界等課題，希望文學與文化研究不僅能夠保留對人與生命的關懷，亦可有效介入現實的政治議題。

Chih-Ming Wang is associate research fellow at the Institute of European and American Studies, Academia Sinica, and associate professor at the Institute of Social Research and Cultural Studies, National Yangming Chiao-tung University (joint appointment). He was also a visiting scholar at the Harvard Yenching Institute (2021-22) and the China Academy of Art (2017-18). He has served as the vice chair of the Inter-Asia Cultural Studies Society (2015-23), as a

member of the editorial board of *Reflexion* (2009-), and as the chief-editor of *Router: A Journal of Cultural Studies* (2017-23). He is the recipient of Academia Sinica's Early-Career Investigator Research Achievement Award (2014), National Science Council's Wu-Ta-You Memorial Award (2009), and the ASA's (Association for American Studies) Yasuo Sakakibara Prize for International Scholars (2008). His research fields include Asian American literature, inter-Asia cultural studies, and postcolonial theory. He became interested in issues of border, post/Cold War, geopolitics, and the history of academic thoughts in recent years.

His research output has appeared in monograph and edited projects, including: *Transpacific Articulations: Student Migration and the Remaking of Asian America* (2013), *Precarious Belongings: Affect and Nationalism in Asia* (co-edited with Daniel Goh, 2017), "The Chinese Factor: Reorienting Global Imaginaries in American Studies," Special Issue of *American Quarterly* 69.3 (co-edited with Yu-Fang Cho, 2017), "Asian American Studies in Asia," Special issue of *Inter-Asia Cultural Studies* 13.2 (2012). His editorial projects in Chinese include: *From Science Monthly, Protecting Diaoyutai Movement to Leftist Politics: The Practices of Shiaw-hsin Lin* (in Chinese, 2019) and most recently *Literary Debates and the Politics*

of Memory: An Inter-Asian Perspective (co-edited with Jui-hua Chen, Li-yun Lin, and Yu-wen Song).

Since returning to Taiwan, his research has dwelled on the intersections between the US and Asia, especially concerned with issues of race, migration, belonging, and borders in literary and cultural production. He hopes that literary and cultural studies will not only retain a sincere and universal concern with the humanity at large, but also effectively engage in the political issues in reality.

得獎著作簡介：

《落地轉譯》旨在檢視與分析百年來西方文學知識的引進、翻譯和探討，如何從清末的「西學東漸」，經殖民、冷戰與解嚴，形塑了當前外文研究的建制與發展。本書擷選重要的變化與論辯，以突出形塑外文研究的體制性力量；同時對幾個重要的案例——奠基學人、重要機構、關鍵論辯與新興領域——進行分析，以掌握外文研究的知識生產與時代、社會與西方學術的互動，思考其流轉與變異，並藉此回歸，重新測定外文研究自身的價值與意義。本書質問：究竟西洋文學與思想如何在「落地轉譯」的知識行旅中成為我們的「外文研究」？外文學者以文學思想的譯介來適應與超克殖民現代性的努力，又如何定義與突破了外文「之外」的想像，挑戰了自由人文主義的基本設定？

是故，本書從「外國文學」這一概念的出現開始追索，討論二十世紀初外文研究在中國與日本殖民地臺灣的建制過程，一方面指向外文研究與現代中國文學創作的接合，另一方面思考以「外地文學」轉引臺灣殖民經驗的意義。再而進入冷戰時期，以夏濟安、侯健和顏元叔三位學人為案例，檢視與討論比較文學在戰後臺灣的建制化，以及其內在冷戰脈絡中所發展出來的人文主義。這三位學者分別展現了人文主義跨越海峽的源遠流長，也突出了戰後一代外文學者應對冷戰與內戰的人文思考。解嚴之後，外文研究迎來「理論的年代」，文學理論、文化研究與族裔文學成為最主要的三種學術範式。這三種範式以各自的方式回應著臺灣社會力的解放，一方面是與國際接軌，尋求利基的努力，另一方面則是回顧自身，理解臺灣社會與思想變化的嘗試。這兩者促成了外文研究在解嚴之後的多元發展，但也造成了外文研究莫衷一是的本體困境。

在梳理和補充外文研究的建制史與思想史的基礎上，本書試圖指出：外文學門的建制與思想發展不只對應著西方文藝的發展而來，面對西方的挑戰與啟發，它也發展出一套獨特的在地視角與關懷。外文學門建制史的研究必須面對這些內在制約，並且提出解釋與批評。雖然這樣的在地取徑看起來似乎與「歐美研究」無涉，但它事實上提供了另一條進入歐美、挑戰與反思西方歐美研究範式的進路，因為若是我們忽略了歐美思潮與文明主體於西方之外的影響與反挫，那麼「外文研究」就很難擺脫自證

自成的套套邏輯，成為帝國的知識，我們的研究亦會失去知識生產上的能動性與進步性。因此，百年思索的意義勾勒外文研究的思想譜系和建制發展，更在於對自身的「西方主義」提出反思和批評，朝向解殖的目標進行理論性的思考。

Re-Articulations: Trajectories of Foreign Literature Studies examines the introduction, interpretation, and interrogation of Western literature in the last century, to explore how “Western learnings advanced eastward”—through the colonial, the Cold War, and the post-martial laws eras in Taiwan—formed and shaped the institution and development of foreign literature studies. The book studies pioneering scholars and critical institutions—departments, journals, societies—of the field and analyzes critical debates and emerging subfields in different conjunctures, to grasp how in each phase foreign literature studies interacted with its own social contexts and the transformation of the West so as to measure its values and meanings. It asks: how has Western literature and thought been re-articulated in its transnational travels and reincarnated as “foreign literature studies” in Taiwan? How have foreign literature scholars, through translating and interpreting the West, adapt into and overcome the colonial modernity embedded in their own training, to break away from and redefine foreign literature studies, thereby challenging the premise of liberal humanism inherent in it? And how

may we redefine and reactivate “the foreign” as a space of change for the evolution of the discipline today?

Thus, the book begins with an exploration of the concept of “foreign literature” in the early twentieth century, as it was articulated in the institutionalization of the field in China and colonial Taiwan. Whereas in China the notion of foreign literature was articulated with the invention of modern Chinese literature, in Taiwan it was linked to the formation of “gaichi literature” as a way to make sense Taiwan’s literary production in the context of Japanese colonialism. The book then zooms in on three pioneering scholars—TA Hsia, Hou Chien, and Yen Yuanshu—in the Cold War era to discuss the postwar institutionalization of comparative literature within foreign literature studies, and the humanist thinking inherent in it. The work of Hsia, Hou, and Yan show how humanism traveled from the US to China and Taiwan, and reveal how a generation of foreign literature scholars responded to both the Cold War and the Chinese civil war. As Taiwan abolished the martial laws in the 1980s, an “era of theory” was ushered in and made literary theory, cultural studies, and ethnic literature the dominant paradigms. Each paradigm was an attempt to respond to the liberation of social forces in the post-martial law Taiwan, seeking to find a niche for its scholarship in the world on the one hand, and trying to understand its social and intellectual

transformations on the other. The multipolar development of foreign literature studies represents the decentering and diverse forces within Taiwan and inadvertently presented an ontological aporia for the field's identity and imagination.

On the basis of institutional and intellectual history, the book argues that we should not regard foreign literature studies merely as a copy of English literary studies in the West; rather, it will be more productive to see it as a set of local perspectives and concerns in response to the challenge of the West. The institutional historical approach to foreign literature studies thus must explain and criticize these internal constraints. Although on the surface such a locally grounded approach may appear irrelevant to "European and American Studies," in effect it provides us with another entry into the Euro-American world, to challenge the dominant paradigms of European and American studies. Because if we ignore the aspiration and frustration of the local in response to the West, we will not be able to regard foreign literature studies as nothing but a form of imperial knowledge, as a copycat without agency and progressive agendas. Thus, the point of reflecting on the hundred year long trajectory of foreign literature studies lies in reflecting and challenging the Occidentalism within us, so we may reorient foreign literature studies as a project towards intellectual decolonization.

得獎感言：

從最初的發想到印成鉛字，這本書陪我走過了十個年頭。撰寫本書的緣起是參與 2011 年國科會「百年人文大展」的經驗和積累。在那次意外的百年回望中，我看到到了一門學科發展的筆路藍縷，也對「時間不等人」這句老話有了真實的體會。面對史料的殘缺不全，訪談是必要的補救；然而，前輩學人年事已高，我與之又交游甚淺，即令有心想要搶救史料，往往不得其門而入。加之日常瑣事益繁，現實變化加速，所以有了現在不做，往後恐怕更是有心無力的念頭。因此，這本書也就有了一點「與時間賽跑」和「留此存照」的意味。同時，它也是關於自我學思歷程的內在反省。1990 年代，我從一名半路出家的插班轉學生，進入了外國文學的殿堂，幾番摸索，意外走上學者的生涯，從而得以從外文學門的視野展開對臺灣社會與全球局勢的觀察，親身體會西方學術之於臺灣的影響，絕不止於教科書的採用和教學內容的改變；國際局勢的變化，理論典範的更新以及人事的往來，都影響著外文研究這門學科的發展。更重要的，它不僅被內化為臺灣人文研究的養分，更成為臺灣學者關心與模塑自身社會、政治與文化的法門。作為外文研究的學徒，這份歷史性的理解讓我更明白自己的來路和定位，也更清楚外文研究所為何事，所向何方。

由衷感謝啟發我和支持我這項研究的師長：單德興，張小虹，楊儒賓，李有成，張錦忠，陳光興等老師，以及在撰寫本書過程中不吝於以鼓勵和協助的朋友和家人。最終，我想將這份榮

譽獻給我的祖父祖母和外公外婆（王鑄成先生和葉玉蘭女士，廖清吉先生和廖馬雲女士）。在這本書出版之前，他們都已不在人世了，但我相信，這份獎項會帶給他們很大的欣慰和歡喜。