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黃克先

國立臺灣大學社會學系副教授



得獎專書

《危殆生活：無家者的社會世界與幫助網絡》，臺北市：春山出版有限公司。

得獎簡評：

本書係以萬華無家者為研究對象，透過民族誌的研究方法深入萬華無家者的社會世界。田野資料紮實、精彩，應是臺灣目前關於無家者最重要、最完整的研究。作者環繞著社會連帶的概念，深刻的描繪了無家者並非如各界所想像的是孤絕的、原子式的個人，為了維生避免危殆狀態，在公園和眾多無家者以擬親人的方式做家庭、做親密關係。此外，透過給予與接受物資、治理與被治理之間的連帶關係來討論國家、社會如何對無家者施予象徵暴力，而他們又如何回應主流的凝視。本書雖然是針對無家者的研究，但也充份描繪臺灣底層社會的圖像，對於未來的底層社群或貧窮研究都深具啟發性。

得獎人簡歷：

黃克先，美國西北大學社會學博士，曾於德國馬克普朗克研究院宗教與族群多元性中心擔任博士後研究員，現為國立臺灣大學社會學系副教授。專長領域有宗教社會學、都市底層研究、質性方法、微觀社會學；研究關注議題包括都市邊緣群體、華人社會宗教發展、政教關係、基督宗教。曾翻譯多本重要的社會學專書，如《自由之夏》、《泰利的街角》、《人行道》、《真實烏托邦》等。

黃克先副教授返台後延續博論的關懷，繼續處理改革開放後中國靈恩基督教的发展與轉型等議題，相關成果已刊登於《臺

灣社會學》、《臺灣社會學刊》、*Journal for the Scientific Study of Religion*、*Social Compass* 的中英期刊論文。他近期與林瑋嬪合編《氛圍的感染：感官經驗與宗教的邊界》(2022)。本次得獎著作《危殆生活：無家者的社會世界與幫助網絡》(2021) 是他第一本民族誌專書，該書希望在學術貢獻外，亦藉由能普及大眾的書寫以推廣社會學的研究成果，發揮公共影響力，至今已獲文化部金鼎獎及 Openbook 好書獎年度創作獎肯定。

Huang, Ke-Hsien is currently Associate Professor of Sociology at National Taiwan University. He received his PhD degree from Northwestern University, U.S.A., and was a post-doc researcher at the Center for Religious and Ethnic Diversity of Max Planck Institute, Germany. His fields of expertise include sociology of religion, underclass study, qualitative methods, and microsociology. The topics of his research involve religious development and state-church relations in Chinese societies, urban marginalized groups, and Christianity. He translates several important sociological monographs in Chinese, such as *Freedom Summer*, *Tally's Corner*, *Sidewalk* and *Envisioning Real Utopia*.

After his returning to Taiwan, he extends the dissertation project to further tackles how Pentecostal Christianity in China develop and transform in the Post-Mao era, publishing in journals, including *Taiwanese Sociology*, *Taiwanese Journal of Sociology*, *Journal for*

the Scientific Study of Religion, and Social Compass. With Wei-ping Lin, he recently co-edits *Ambience Contaminated: Sensory Experiences and the Frontier of Religion* (2022). *Precarious Living: Homeless People and Helping Networks in Taiwan* (2021) is his first ethnographic monograph. While expecting to make scholarly contributions, this book, written in more comprehensible language and intriguing style, also appeals to general readers in Taiwan in the hope of more social impact. It has been awarded with the Golden Tripod Award of the Ministry of Culture, Taiwan and Best Book of Openbook Award in 2022.

得獎著作簡介：

《危殆生活》是一本以艋舺公園無家者為主角的民族誌的著作，以札實材料細緻描繪鮮為人知的邊緣人群的生存樣態及人際互動，期盼理解該群體的社會世界如何運作，並如何與鉅觀力量交織而使個體的生活陷入危殆。本書第一部探究本被視為孤離無助的公園無家者如何在勞動、私領域及社群生活中與他們交往，運用各類豐富的連帶，進行物質、金錢、服務及情感的互助交換，在實現愛、關懷、尊嚴的需求的同時也打造自我認同；然而由於個人經濟匱乏、露宿街頭、染上的社會汙名、缺少制度性支持的不確定性，讓無家者這豐富的連帶顯得危殆，而深化其生活困境。第二部延伸討論常見於公園幫助無家者的宗教團體、

國家社福體制、「善心人士」，如何在輸送物資的同時侵蝕傷害無家者的尊嚴與自我認同。因此，縱使上述各種連帶雖是無家者少數僅存能緩解貧窮的資源，但他們卻不願或鮮少動用。本書涉及具體經驗現象分析，對臺灣都市研究、社會福利政策、不平等與底層、宗教研究、助人行為等實證領域皆有所貢獻。

從理論的層面來看，本書分析層次著重在中層的連帶運作上，反省以往貧窮研究過度偏重連帶的「多少」問題，主張應轉向「如何」的問題，討論連帶怎麼被看待及如何（不）被運用，藉此看見連帶的性質如何加劇劣勢者面臨的不平等。據此，本書介入近期人文社會研究對危殆性（precarity）的辯論，彰顯社會學長期關心的連帶議題，如何關連到當前政治經濟學取徑關心的彈性雇傭制衍生的危殆工作型態（precarious employment），以及現象學及人類學視角闡述的危殆存有狀態（ontological precarity）。就研究方法而論，本書兼做受助者與助人者的關係民族誌，克服過往貧窮研究或底層民族誌為人詬病資料偏誤之謬，將原本可能被獵奇或異國化對待的底層群體，置於與主流社會或制度的支配關係中考慮。最後，《危殆生活》回應公共社會學的叫聲，除了附錄中提供政府研擬遊民福利政策並反省居住政策外，作者藉較可親的語言及書寫策略，邀請學院外關心臺灣社會不平等議題的一般讀者，共同參與到去除無家者汙名的文化運動，對過往被主流論述掩蓋的底層有更深入且飽滿的理解，進而思考在臺灣如何更妥適面對貧窮議題。

Precarious Living is an ethnographic monograph of the homeless people in Monga Park, Taipei City. It depicts their life world and interpersonal interactions, aiming to understand the social world of the marginalized works in a way intertwined with macro-level forces to render their living precarious. Part 1 investigates how these allegedly atomized persons are engaged in thriving activities in economy, private sphere, and social life, revealing their mobilization of various, abundant ties for mutual exchange for material, money, services and emotional support; they are constructing personal identities in pursuit for realizing their needs of dignity, care and love. Meanwhile, to avoid too rosy imagination of the underclass, the book reveals in what ways economic deprivation, rough sleeping in public areas, social stigma, and the lack of institutional support make the mutual times among the homeless even more vulnerable. Part 2 discusses how the helping networks for the homeless (including religious groups, state social welfare regime, and charitable individuals) do harm to the dignities and self-identities of homeless persons, in the process of the former's delivering materials to the latter. As a result, homeless persons tend to regard social ties negatively and not to mobilize them, even though these ties are their few resources. The empirical analyses in the monography make contributions to a variety of research areas in Taiwan and beyond,

including urban studies, social welfare policy, inequality and underclass, religious studies and helping behaviors.

Theoretically, the monograph focuses on social ties at the meso level; the analysis emphasizes such “how” questions as how ties are perceived, or (not) mobilized, instead of asking “how many” such as how many ties someone has and how many resources these ties bring. Thus, I explain why the ties among homeless people are so easily broken and fragile, the fact that worsens what inequality they are facing. Accordingly, this monograph is engaged with the recent academic focus on precarity in humanity and social sciences: the sociological discussion on precarious ties fill up the vacuum at meso level left by the political-economy focus on precarious employment in neoliberalism at the macro level and anthropological, phenomenological perspective on ontological precarity at micro level. Methodologically, the study adopts two-way, relational ethnography observing both the helper and the receiver, fixing the possible biased collection of data; the method also avoids the possible danger of exoticizing the underclass by contextualizing it in the relation with dominant groups in the mainstream society. Last, echoing the call for public sociology the book provides readers with reflection on state’s social-welfare and housing policies in the end of the monograph. In addition, through less abstruse writing, *Precarious Living* is intended

to publicize the academic knowledge. By doing so, the author invites readers to participate in the cultural movement against the stigma attached to homeless people. Hopefully, those who concern about issues of inequality in the Taiwan society would better understand the living reality of underclass usually covered by biased mainstream reports, and thus think together, via the medium of the book, of better ways to face the problem of poverty.

得獎感言：

《危殆生活》能成書，最要感謝曾住在艋舺公園的無家者們，當初願意包容、接納一個無知又陌生的蛋頭學者，進入他們的世界中一起生活、同哭同笑；他們在公園裡上演的一幕幕，同他們講述的生命故事如此動人扎心，成為個人心頭的甜蜜負擔，是我後來持續筆耕的最大動力。感謝在田野中協助我的台北市社會局社工們，以及關注無家者議題的公民團體。期盼本書為此邊緣群體揭示更多與你我相同的人性面，讓身在這塊土地上的人們在談到共同體的「我們」時，是含納而非排除在底層努力打拼的貧窮者。同時，讓更多人理解無家者的個人苦難、無奈與掙扎，如何連結到看不見但影響深遠的更大力量，助我們對晚近臺灣經濟「未盡的奇蹟」的陰暗力量、殘補式社福體制、缺乏介入的居住政策、俯視睥睨的幫助體系有所反省。

考量學術知識公共化及社會實踐的重要性，當初我嘗試以

更能吸引非學院讀者的語言及書寫方式呈現這本民族誌，本擔心能力未逮而落得「針沒雙頭利」，如今幸而在出版界與學界都獲一些肯定。這漫長來回改寫的過程，除了感謝春山出版社的莊瑞琳及夏君佩的鼎力協助外，亦得益於台大社會系這個重視研究、教學、回應社會重大議題，也兼具作伙修補之照護邏輯的社群；其中我特別感謝自學生時代以來持續啟發指教我的藍佩嘉與陳東升，以及不斷溫柔支持新進同事的吳嘉苓與蘇國賢。最後，要感謝故鄉臺南麻豆的父母及手足，以及在臺北陪我一同築家的妻兒與貓的不輟支持。謹以此書獻給漂泊生活中找尋屋頂的馬路英雄，與自覺在世無家仍勉力尋找的浮世旅人。