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文化研究年會 2019



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【公告】索取發表證明_Appling for Certificate (until 10th April)

2019-03-10

大家好，

感謝各位與會者兩日的勞心勞力，本次年會已圓滿落幕。
 請有索取發表證明需求的論文發表人寫信至[年會的信箱](#)；
 也懇請現場有口頭轉知工作人員的發表人麻煩再次來信，
 以免現場消息錯漏造成您的不便，感謝您的耐心與諒解。

格式

信件主旨：【發表證明】姓名_拼音

信件內容：

題目中文

題目拼音

題目英譯

範例

信件主旨：【發表證明】邱花喵_Huamiao QIU

信件內容：

貓咪征服世界：後人類貓貓普世主義

Mao mi zheng fu shi jie: Hou ren lei mao mao pu shi zhu yi

Cats Conquer the World: Kitty Universalism in Posthuman Times

敬請有意索取的發表人參考範例在4月10日前來信告知，
 我們將在一個月內陸續寄出各位的發表證明，謝謝您～～

敬請教安，

2019文化研究年會籌備小組

Dear all,

To apply for the certificate of your presentation,
please send the mail in following format:

Title: [Certificate] Name

Content:

The title of your paper

to csaconf2019@gmail.com.

For example, a sample of the mail would be like:

Title: [Certificate] Kater LIEBER

Content:

Cats Conquer the World: Kitty Universalism in Posthuman Times

We appreciate your cooperation and kind consideration.

Yours respectfully,
2019 CSA Conference

【謝幕】2019文化研究年會籌備小組下臺鞠躬

2019-03-10

感謝來自四面八方、五湖四海學界同仁的蒞臨指教，2019文化研究年會在上個週末圓滿結束。本次年會共有超過500人參與、126篇論文發表，少了各路好友的勞心勞力，年會絕對無法如此盛大而充實，向大家致上誠摯的敬意。若有意分享您的側記與報導，我們也邀請大家投稿《文化研究季刊》或是《文化研究》等相關期刊。有任何指教與建議都歡迎來信年會信箱，我們都將銘記在心、持續成長及進步。

感謝大家，我們來年再聚。
2019文化研究年會籌備小組 鞠躬

To people who contributed to the conference: Thank you for all your exceptional work!

It is our privilege to conclude that the "The Twentieth Annual International Conference of CSA: The Rise of the Rest" was a great success! We've had more than 500 excellent participants contribute enormously to turn this event into a smoothly running conference with 126 profoundly interesting presentations and a very active atmosphere for discussion and networking. Also, it is a pleasure to invite you submit lecture notes or reports to *Cultural Studies Quarterly* or *ROUTER: A Journal of Cultural Studies* your advice, criticism, comments or suggestions.

Sincerely,
The Executive Team of Annual Conference of CSA 2019

【公告】2019文化研究年會大會手冊

2019-03-09

熱騰騰的年會手冊出爐啦
請點 bit.ly/2019csabro

【主題演講】第二十屆文化研究年會系列演講——Thongchai Winichakul

2019-03-04

Thongchai Winichakul

Chief Senior Researcher, Institute of Developing Economies, IDE-JETRO

Thongchai Winichakul教授，畢業於澳洲雪梨大學獲歷史學博士，主要研究專長為泰國近現代史與政治理論。現任職於日本貿易振興機構亞洲經濟研究所(IDE-JETRO)擔任首席研究員，並在威斯康辛大學麥迪遜分校任歷史學榮譽教授；於2003年獲選為美國文理科學院院士，曾任教於泰國國立法政大學(1988-91)與在新加坡國立大學亞洲研究機構任首席研究員(2010-2012)。代表作為《圖繪暹羅：一部國家地緣機體的歷史》，已由英文翻譯成日文、中文、泰文、韓文等多國語言在世界各地出版。

Born and growing up in Bangkok, currently Emeritus Professor of History at University of Wisconsin, and Chief Senior Researcher at the Institute of Developing Economies (IDE-JETRO) in Japan. Research Interests: Cultural and intellectual history of Southeast Asia, especially Siam's transformation under colonial modernity and the encounters between Southeast Asian societies and the West (the nineteenth to early twentieth century), and also modern Thai cultural politics and politics of memory. Published: *Siam Mapped: A History of the Geo-Body of a Nation*.

講題/Topic：Moments of Silence: the Unforgetting of the October 6 Massacre in Bangkok

時間/Date：2019.03.10：9:00-10:15

地點/Venue：交通大學人社三館HC105/HC Building III Room105, NCTU

英文演講，現場有英翻中口譯。

English speech, Mandarin simultaneous translation provided.

演講摘要/ Speech Abstract

The massacre at on October 6, 1976 in Bangkok remains a mystery. It is one of the most sensitive issues for public discourse among Thai people. Silence is not forgetting, however. It is the "unforgetting" -- the inability for memory to find voices or articulation, due to suppression, shame, guilt, and other reasons including the desire to move on and the concern for the unimaginable repercussions that might have happened if the truth is widely revealed. Even with the political changes during the decades afterward, the ambivalence persists for different reasons. This talk is the story of those different moments of silence. For the Rest to rise, the unforgetting like the one of the 1976 massacre in Bangkok must be resolved.

講題/Topic : Confession to Lese Majesty: a lens into the peculiar rule of law in Thailand

時間/Date : 2019.03.11 · 13:20-16:20

地點/Venue : HC Building II Room106A, NCTU

英文演講 · 現場有英翻中口譯 ·

English speech, Mandarin simultaneous translation provided.

演講摘要/ Speech Abstract

During the political crisis in Thailand since the coup in 2006, the number of people who were charged for lese majesty has skyrocketed from less than ten to several dozens per year. Moreover, most of them confessed. This unprecedented phenomenon intensified even further after another coup in 2014. Is this phenomenon exceptional due to special situations after the coups? In what ways does it reflect the larger conditions of the rule of law in Thailand? The normative rule of law was developed in the Euro-American historical contexts. In Thailand, perhaps the rest of the world too, the modern rule of law was developed under the colonial, semi-colonial and post-colonial conditions with strong legacies of the pre-modern legal cultures. How does the confession to lese majesty a lens into the peculiar rule of law in Thailand?

【主題演講】第二十屆文化研究年會系列演講——梶谷真司(Shinji Kajitani)

2019-03-04

梶谷真司(Shinji KAJITANI)

Professor of Philosophy and Intercultural Studies, University

1966年生於愛知縣・於京都大學人間環境學研究科取得博士學位。現任東京大學綜合文化研究科教授・並任共生國際哲學研究中心（共生のための国際哲学研究センター）主任。研究領域為哲學、比較文化與醫學史。曾出版《赫曼・許密茲現象學基本問題：思考身體與情感》(2002)及《何謂思考？全齡哲學讀物》(2018)。

Professor Kajitani was born in 1966. He currently works in Graduate School of Arts and Sciences in University of Tokyo as full professor and has been the director of University of Tokyo Center of Philosophy(UTCP) since 2018. Research interests: Philosophy, comparative cultural studies and history of medicine. Recently published: *Fundamental Problems of Phenomenology of Hermann Schmitz: Thought from the Body and Emotion* (2002), and *What is Thinking? Introduction to Philosophy from 0 to 100 Years Old* (2018).

講題/Topic：Design as Theory and Practice for Social Inclusion

時間/Date：2019.03.10・12:50-14:05

地點/Venue：交通大學人社三館HC105/HC Building III Room105, NCTU

英文演講・現場有英翻中口譯。

English speech, Mandarin simultaneous translation provided.

演講摘要/ Speech Abstract

Today, diversity is discussed everywhere. There seem to be two background influences for this. (1) Globalization has increased the opportunities for encounter and conflict among people from different areas of the world. (2) Democracy makes us more conscious about human rights and discrimination against various groups of people within a society such as the poor, disabled, less educated, or somehow disadvantaged.

Recently, the notion of "social inclusion" is receiving more and more attention. This is the concept and practice, system and institution, which address the problem of social exclusion of people who are disadvantaged in terms of their gender, race, ethnicity, religion, nationality, generation, sexual orientation, disability, education, language, job, economic or social status. At the same time, in the field of design, there is a trend which is closely related with social inclusion, as is literally seen in the phrase "inclusive design". That is, how can design contribute to expanding social inclusion? What is its theoretical basis for this mission? How can design put it into practice? This presentation will be concerned with design as an activity which contains both theory and practice for social inclusion.



【主題演講】第二十屆文化研究年會系列演講——劉曉原

2019-03-04

劉曉原 Xiaoyuan LIU

David Dean Professor of East Asian Studies, University of Virginia

劉曉原是維吉尼亞大學大衛·迪恩東亞研究所與歷史系講座教授，同時也於上海華東師範大學任紫江學者講座教授；目前亦在中國擔任《冷戰國際史研究》雜誌與「冷戰國際史叢書」編委。劉曉原教授九〇年代於美國愛荷華大學獲得博士學位，並於同一年代末曾受邀至哈佛大學進行民族主義與種族衝突的博士後研究。劉曉原教授是目前國際上研究中國邊疆歷史問題並同時用中英文寫作的最優秀的學者，以精研中國邊疆問題而聞名於國際學界，其近年來的研究重心，為近代中國領土屬性轉型，探究近代中國如何從「邊疆國家」走向「整合國家」。其作品往往以貫通中西的問題意識和學術視野為出發點，以極為紮實的史料甄別及發掘為基礎，提出一系列極富原創性的看法而引人深思。

Xiaoyuan Liu is the David Dean Professor of East Asian Studies and a Professor of History at the University of Virginia. He specializes in China's ethnic frontiers, and Chinese-American relations in the 20th century. Professor Liu has written four books: *A Partnership for Disorder: China, the United States, and Their Policies for the Postwar Disposition of the Japanese Empire* (1996), *Frontier Passages: Ethnopolitics and the Rise of Chinese Communism* (2004), *Reins of Liberation: An Entangled History of Mongolian Independence, Chinese Territoriality, and Great Power Hegemony* (2006), and *Recast All Under Heaven: Revolution, War, Diplomacy and Frontier China in the 20th Century* (2010).

講題/Topic：近代中國「崛起」的四個向度

時間/Date：2019.03.09，9:00-10:55

地點/Venue：交通大學人社三館HC105/HC Building III Room105, NCTU

中文演講，現場有中翻英口譯。

Mandarin speech, English simultaneous translation provided.

演講摘要/ Speech abstract

如果國家可以理解為一種具有活力的政治文化實體，其規範和表徵會隨著歷史演進而生長、變化，那麼在古老中國和當代中國之間，鏈接著一個體現劇烈生長期的「近現代中國」。近現代中國的發展變化，內容包羅萬象，較易察覺的不外四項。其一即所謂「社會時間」的調整，19世紀以來中國捲入「全球化」大潮，唯「先進的」西方馬首是瞻。其二即「地緣形體」的塑造，在西式國家理念和列強領土擴張的衝擊下，發生「領土屬性」轉型。其三是主流意識形態「變色」，在貶抑本土意識形態的同時，參與源於西方的社會制度和「發展道路」之爭。其四是政治過程「升溫」，在各種「主義」的名目之下、競爭之中，中國的19-20世紀以鐵血時代載入歷史。近現代中國的發展過程，破、立相長；發展結果，損、益相成；發展趨勢，文化更新。



Assistant Professor, Galatasaray University

Paul Ballanfat教授，土耳其伊斯坦堡著名的法語大學Galatasaray University文理學院哲學系教授，1995年獲得巴黎索邦大學東方語言與文明的哲學博士，曾任教於法國里昂第三大學、伊朗的法國研究院研究員、香港明華神學院特邀教授。主要研究專長為波斯（伊朗）語言與文明、土耳其鄂圖曼語言與文明、阿拉伯語言與文明、宗教思想（猶太教、西方與東方基督教、伊斯蘭）、中世紀與近代當代伊斯蘭宗教與社會；發表之論文在思想史方面主題包括法拉比、伊本阿拉比、魯米、笛卡兒；以比較宗教的背景涵蓋當代哲學的主題包括：尼采、海德格、惡、寬恕、款待陌異、犧牲、苦難、記憶等等；在當代政治評論的議題包括：阿拉伯的社會主義、中東地區的國族主義、西方的伊斯蘭恐厥症、歐洲的大學問題、法國的東方研究等。

Professor Paul Ballanfat is one of the world's leading philosophers and an acclaimed scholar of religious thoughts. Trained at Strasbourg, Lyon and Paris in France, Professor Ballanfat from University of Lyon 3 in France, used to teach philosophy at Galatasaray University in Istanbul, the world-famous French language institution, where his lectures on Heidegger are always over-subscribed. He is the author of several books, such as Najm al-din Kubra: The practice of Sufism, Najm al-din Kubra: The Eclosions of Beauty and the Perfumes of the Majesty; specifically, he has written several books on Ruzbehan Baqli Shirazi, a Sufi master of Iran. Recently published: Messianism and sainthood : Niyazi Misri, and Unity (2012) and Spirituality: The Melamis in the Ottoman Empire (2013). He has also published Poems in French as well as in Turkish.

講題/Topic : Génocide and Modern Politics

時間/Date : 2019.03.09 · 17:10-18:25

地點/Venue : 交通大學人社三館HC105/HC Building III Room105, NCTU

英文演講，現場有英翻中口譯。

English speech, Mandarin simultaneous translation provided.

演講摘要/ Speech Abstract :

How difficult it is to reflect on such an emotional presentation about genocide, deportation, and moreover the erasing of a whole world and civilisation. I would need to open the topic from a personal perspective, and I would mean the sorrow out of which a self stands up and gains the right to speak out of its standing upright to address a strait saying. I have myself far Jewish origins as many of French people and by the play of hasard my former wife and my children are Jewish. This sounds as an odd confession. However this strange judeity which is nit a Jewishness is the sorrow inhabiting me at the same time it doesn't allow me to speak for the dead as if they were my ancestors. I have thus no legacy from them, or a right inherited through and from them. However I am required from this painful sorrow to answer to it or steal the responsibility to speak for all the deeds of history that Walter Benjamin commenting on Klee's painting had given the necessary witnessing. I would thus, form sorrow, give back history some rights in front of a testimony of inheritance.

講題/Topic : "I would rather be a satyre than a saint": Irony in the Edge of Globalized Comfort

時間/Date : 2019.03.12 · 18:30-21:20

地點/Venue : HC Building II Room106A, NCTU

英文演講。English speech.

演講摘要/ Speech Abstract :

« The word of Nietzsche in Ecce Homo : "I am a disciple of Dionysos, I would rather be a satyre than a saint"»

As shows the roadmap of the course you're intending to give, modern comities in globalisation are framed into a double, apparently dialectical, theme that can be summarise as fun against asceticism. As Sade shows it, as a brilliant commentator of Spinoza, both themes can be subdued to an ergonomic logic of activity. The modern human being, that might not be anymore called human by the way, has been redefined as a pure function that is in its mere essence pure activity, or will to be empowered, rather than will to power. Being in activity is the way this modern man without quality finds itself when nothing anymore provides him neither a nature nor a goal. Fun as well as asceticism are activities in which human being needs to find itself so as to being able to recognise itself. Paradoxical recognition though, since activity is a movement of self-self-mutation and therefore doesn't allow any recognition except in the process of activity that is open merely to a future. A messianisme without messiah and without a promise of a world to come. Sade had already seen this very carefully describing a pure world of immanence in which fun is achieved through the asceticism of action, of being submitted to exploitation. Being active has become what defines human being. The old understanding of sainthood was based on the opposition between asceticism, religious sainthood, the seriousness of the principle that governs our destiny, and the lack of seriousness of delusion and art. The fun of aesthetics has mixed with the seriousness of politics which was supposed to be the asceticisms to which metaphysics is at the same time submitted and through what it is achieved. The satyre, or the rions of poetics, or let's say a reserve of irony, the satyre, has always been waiting under its self protecting assumption of lack of seriousness. Nevertheless it is the ressource left on the edge of the seriousness of globalised fun that allows us to follow a trace that disturbs the new totalitarianism that is imposed to us nolens volens.

講題/Topic : The Challenge of Politisation in the Middle-East : Nation Building and Islamicism

時間/Date : 2019.03.14 · 14:30-16:30

地點/Venue : Institute of Sociology 9F Room 901, Academia Sinica

英文演講。English speech.

演講摘要/ Speech Abstract :

The hypothesis I shall first try to argue is that the Coran, as well as what the oldest sources show about the legacy of Muhammad and the fights that followed, never included a politics neither a political goal. Hence there were attempts since ninth century to try to create something of a politics in the Middle-East without a real consequence and achievement. The Ottoman Empire for instance just endorsed the garment of Byzantium empire without being able to create a real political realm out of it because of the huge resistance of what can be called the muslim subjects of the empire. This is why politization as modernisation took place essentially among the non-muslim subjects of the empire. My hypothesis is that there has never been a real process of politisation in the Middle-East and that this process is what is trying to happen in the twentieth century.

This process, that is still failing, like modern Turkey shows it specularly, has taken two shapes. Nation building and new-born islamization. Both of them are a result of western policy. The first one has been imitated mainly from French patterns, including its best and worst parts. The second one is the way America has decided to handle the Middle-East question since the eighties. Both of them are trying to create a political subject out of populations that have different affiliations that can not be shaped politically but rather are the way these populations resist to something that the legacy they inherited from Islam, as a culture rather than a cult, rejects at its very core.

【公告】現場報名須知

2019-03-03

本次年會已經結束網路報名，若對議程有興趣可以現場報名，惟會議手冊與紀念品數量有限；此外，由於膳食準備緣故，現場報名開放至每日早上十點為止。

文化研究學會有效會員毋須繳交報名費。

若您尚未成為有效會員，歡迎現場加入學會會員（-3/10, 16:00），一般會費1500、學生會員500元。

台聯大亞際文化研究學位學程與交大社文所在學學生免收報名費。

非文化研究學會會員酌收報名費300元。

請注意不接受單日、單場報名，第二天報名仍須繳交全場報名費。

【論壇】民主危機

2019-03-03

3/9 (六) 會場A (HC105) 場次二 11:10-12:40

主題：民主危機論壇

主持人：林淑芬 (交通大學社會與文化研究所教授)

與談人：

黃進發 (檳州研究院政治研究部主任) —— 「民主在代議與妥協之間的內在矛盾」

吳介民 (中央研究院社會所副研究員) —— 「中華帝國與台灣民主防衛」

「民主」不論作為理念，或是制度設計與實際運作，向來不乏張力與難題；相關提議、論爭與研究的廣度與深度，亦無需贅言。然而，晚近幾年，關於「民主危機」的討論四起，究竟，在什麼意義上，當前民主所面臨的，已經不僅是一般的困境與難題，而是再一次的「危機」？誠如Janet Roitman所言，「危機」時刻的宣稱，是一種積極的介入，其所試圖引發的，除了是對於各種慣常的原則、前提、標準與因果關係的深切反省之外，也是關於「危機」該如何被認知與應對，以及危機一旦解除之後，對於未來歷史進路的選擇。在這個論壇中，我們希望邀請不同地方的學者，探討各自所處社會刻正浮現，乃至已然深化的「民主危機」與對應之道，以及，如何避免某些以克服民主危機、防衛民主之名而採行的措施，可能導致的反民主後果。

【論壇】文化研究二十週年

2019-03-03

3/10 (日) 會場A (HC105) 場次十一 18:00-19:35

主題：文化研究二十週年論壇

主持人：朱元鴻 (交通大學社會與文化研究所教授)

引言人：

劉紀蕙 (交通大學社會與文化研究所講座教授)

—— 「文化研究二十年，發生了什麼事？」

張小虹 (台灣大學外國語文學系特聘教授)

—— 「文化研究的豬體性」

王智明 (中央研究院歐美研究所副研究員)

—— 「出版作為行動：反思與發想」

林建廷 (中央大學英美語文學系助理教授)

—— 「文化研究與英語系台灣 (Cultural Studies and Anglophone Taiwan)」

蕭旭智 (台北教育大學文化創意產業經營學系助理教授)

—— 「與小確幸共生的文化研究戰術」

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