

# 抒情與本土

## ——「世界中」的台灣文學及其時空關係

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### 摘要

在台灣民族主義者的文學論述，亦即台灣文學本土論中，如何權衡「自我—本土」與「他者—世界」的互動一直是重要的問題。而在現有的構圖中，「中國」對論者來說無疑是個棘手的變因——它一方面被定義為世界（範疇可能是東亞、華語語系、乃至全球）的一部分，而理應平常心對待；但另一方面卻又是本土論者欲藉通往世界來稀釋影響（或威脅）的單一他者。在這個意義上，比如「抒情傳統」這類仍明顯在台灣現代文學史中賡續的「中國」因素，遂也只能淪為聊備一格的尷尬成分。與此同時，由於目前的本土論根本上是站在福佬人·異性戀的立足點，它勢必也將排擠其他差異的族群與性別經驗。那麼夾帶抒情傳統的邊緣族群不免更加可有可無。本文首先分析幾種相合於本土論格局的連結台灣與世界之重要論述，尤其著眼於其中涉及晚近復興的「世界文學」認識論者，而嘗試指出在這之中暗含的「西方vs.其他世界」階序；更進一步，本文援用海德格式的存有觀念與「世界中」的提法，試圖在本土論習慣的民族主義·身分政治思考「之外」，另闢思考台灣處境的方式。總而言之，本文認為，過往建構台灣身分、以至於比較台灣的方法，有過於執著特定「空間」之內的傾向，相對於此，重提「時間」的重要性，並且恢復「世界中」的「台灣文學」及其「時空關係」，將有助於本土論朝向民族主義「之外」，乃至「之前」展開的可能。

關鍵詞：台灣文學本土論、世界文學、世界中、抒情傳統、時空關係

# The “Lyrical” and the “Local:”

## “Worlding” Taiwanese Literature and its Spatiotemporal Relationships

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### Abstract

Taiwanese nationalist literary discourse, also referred to as “Taiwanese Literary Localism,” is deeply concerned with the interactions between “self” (or the “local”) and “others” (or the “world”). However, within its existing analytical framework, “China” is no doubt a problematic variable. On the one hand, “China” is defined as a part of the “world”— be it part of East Asia, the Sinophone or the global community, and should thus be considered an equal entity alongside the other nations of the globe. On the other hand, “China” holds a particular significance; thus, localists cannot help but seek to dilute its impact by stressing the importance of other parts of the world. In this sense, discourses which focus on the lineage between Chinese and Taiwanese literature, for instance the “Lyrical Tradition” of Chinese literature, are seen as an embarrassment from the outset. Moreover, the current localist narrative is often oriented around the experience of the Hoklo people and the heterosexual; as a result, the experiences of different ethnic and sexual minorities are inevitably marginalized. All in all, writers who adhere to the lyrical tradition and also come from a marginalized group would be considered even more insignificant in the eyes of those from the localist camp. This article first analyzes some quintessential localist models that connect Taiwan and the world - in particular, those who call for the revival of the “World Literature” framework – in order to reveal the implied hierarchy of “the ‘West’ vs the ‘Rest’” in their discourse. Furthermore, by heading beyond the identity politics embraced by the localists, this article contends

that the Heideggerian concepts of “being” and “worlding” can provide a new way by which to rethink Taiwanese situated-ness. Ultimately, this article argues that the given methodology adopted by the localists to construct the “Taiwanese” identity and place “Taiwan” in a comparative framework is problematic, as it tends to overemphasize “space / spatiality” and overlook “time / temporality.” One solution would be to manifest the significance of “time” via “worlding”. This would not only better situate Taiwan in a spatiotemporal configuration, but also aid the localist in transcending nationalist doctrine.

Keywords: Taiwanese Literature Localism, World Literature, Worlding, Lyrical Tradition, Spatiotemporal Relationships

