

歐榘甲和 1900 年代的中國省籍意識

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今日的行政區劃分與國族主義式歷史編纂，把中國疆域上擁有自主權的內蒙古、西藏和新疆劃於「中國本土」之外。種族與宗教是界定邊疆的透鏡，20 世紀創建的中華國族國家則為其架構。那麼，為什麼像是遠在現代中國邊陲地帶的廣東會被排除在邊疆的範圍之外？透過細讀歐榘甲的鉅著《新廣東》，我的演講嘗試申論的是，至少在意識型態上，廣東並不該理所當然地被視為中國本土的一部份。歐榘甲提倡廣東脫離清朝獨立，是受到他留洋的經驗，以及對當代各國事務的觀察。他的想法脫離了晚清漢族知識份子的革命典範，在這個典範之下，知識份子不是支持便是徹底反對帝國的統治。

Ou Jujia and Provincial Consciousness in 1900s China

Current administrative divisions and nationalistic historiography define the Chinese frontier as the autonomous regions of Inner Mongolia, Tibet, and Xinjiang outside “China proper.” The frontier is seen through ethnic and religious lenses, and framed by the creation of the Chinese nation-state in the twentieth century. Why, then, are provinces such as Guangdong—also located on the fringes of the modern Chinese nation—commonly excluded? By examining *New Guangdong*, the magnum opus of Guangdong intellectual Ou Jujia (1870–1912), this article argues that, on the ideological front at least, Guangdong’s inclusion in China should not be taken for granted. It suggests that Ou’s advocacy for Guangdong’s secession from Qing China (1644–1912) had been informed by his overseas

experiences and observations of contemporary global events, thus departing from the “revolution paradigm” under which the Han Chinese intellectuals of the late Qing were commonly seen as either supporting or resisting monarchical rule.

主講人介紹：

陳英傑（Ying-kit Chan），新加坡籍，現為美國普林斯頓大學歷史系博士候選人。陳先生的研究主題是西方社會史學者較少關注的部分：1900 年之前中國的典當業，上萬家的當舖支持著明、清代社會中下階層百姓的生活，也反映出當時的城市地景。他本年獲得漢學研究中心獎助，來臺研究主題為「Bankers for the Poor: A Social History of the Chinese Pawnshop in Qing-Republican Guangzhou」。