

中國西南的種族及邊疆研究： 泛泰主義與戰時民族身份的辯論（1932—1945）

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1930 年代至 1940 年代初，中日陷入全面戰爭，國民政府遷都重慶。重慶處於中國西南，地理位置頗佳，且西南部種族繁多，是一個文化熔爐，能體現大一統的現代中國。此地成為邊疆研究的苗床，讓國人重新思考種族關係，學者與行政官員都想將之變成一個抗敵復國的保壘。其時泰國政府宣揚泛泰主義，以期喚起中國西南部泰族的身分認同，更加速了這個趨勢。統一成為國家政策，中國西南部的文化與經濟發展也得以概念化。

是次講座分為三個部分，先將中國人對少數民族泰族的研究興趣追溯至一九三二年。當時暹羅發生政變，憲政體制取代了君主專制，貝·鑾披汶頌堪（1897—1964；又稱鑾披汶）與鑾威集瓦他干（1898—1962）迅速掌權，並宣揚泰族主義，其影響遠及中南半島與中國西南部。其後將透過戰時國民政府與雲南省主事官員之間的書信，觀察中國對泛泰主義的第一反應。雲南與泰國地理位置相近，泰族人口較多，最受泛泰主義影響。討論亦會從中國西南部泰族的角度，重新審視「中華民族」之辯。

最後，將以三位社會科學家的研究為中心，闡述一些納入科學方法的新興學科，如人類學、民族學、歷史、社會學等在其中的角色。這三位學者對泰國作客觀研究，並反駁泰國的官方論述，否定泰國人是南詔遺民（南詔王國位於雲南，公元 738 年立國，902 年滅亡）。中國學者與大學教授進行實地考察，收集民族誌數據，撰寫文章，以支持國民政府的抗辯，論證泰族屬於中華民族。他們將西南部這片未知之地，化為民族誌上的清晰文字，供人研究其經濟發展及邊疆。

Ethnicity and Frontier Studies in Southwest China: Pan-Thai Nationalism and the Wartime Debate on National Identity, 1932–1945

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In the 1930s and early 1940s, China was at war with Japan and China's Nationalist government moved to Sichuan Province in the Southwest. An ideal location in many ways, Southwest China was also an ethnically diverse place, a crucible for the idea of a modern, unified Chinese nation held together by its constituents. The region became a seedbed for frontier studies and the rethinking of ethnic relations, a region that academics and administrators hoped to transform into a bastion of military resistance and national recovery. Pan-Thai nationalism, promoted by the Thai state to spread Thai consciousness among Tai minorities in Southwest China, provided an impetus for these trends. Unity became the national purpose, and the cultural and economic development of Southwest China was conceptualized.

My lecture comprises three parts. I will first trace Chinese interest in understanding the Tai minorities to 1932, when a coup in Siam replaced the absolute monarchy with a constitutional government. The constitutional regime soon came under the control of Plaek Phibunsongkhram (1897–1964; known as Phibun) and Wichit Wathakan (1898–1962), who promoted Thai consciousness among not only Thai citizens but also the Tai peoples in Indochina and Southwest China. I will then explore China's initial responses to Pan-Thai nationalism as seen in the wartime Nationalist government's correspondence with the provincial authorities of Yunnan, which was most exposed to Pan-Thai nationalism due to its geographical proximity to Thailand and substantial Tai population. I will also revisit the debates on the *Zhonghua minzu* with reference to the Tai peoples in Southwest China.

Finally, I will focus, through the lens of three social scientists, on the role of emerging scientific disciplines, such as anthropology, ethnology, history, and sociology, in objectifying the Chinese interest in Thailand and in refuting Thailand's claim that Nanzhao, a kingdom that had existed in Yunnan during the eighth and

ninth centuries, was Tai (or Thai). Chinese academics and university professors conducted field trips, compiled ethnographic data, and wrote articles to substantiate the Nationalist government's counterargument that the Tai peoples constituted part of the Chinese nation. Their efforts helped transform the Southwest from terra incognita into an ethnographically legible region for economic development and frontier studies, as suggested in my conclusion.

主講人簡介：

陳英傑，新加坡籍，美國普林斯頓大學東亞研究學系博士，現為荷蘭萊頓大學國際亞洲研究院（International Institute for Asian Studies，IIAS）博士後研究員。陳博士主要研究領域為中國近代史，特別是中西交流之下的中央地方關係、國族認同、省籍意識等。博士後階段，他將重點放在清末民初福建省地區的美國獵人、傳教士與自然主義者。陳博士曾於 2017 年獲得漢學研究中心獎助，以「歐架甲和 1900 年代的中國省籍意識」為題發表演講，本年再度獲獎助來臺，研究主題為「Harry R. Caldwell 與二十世紀中國的自然歷史」。