

當代社會的多重面貌：民主、技術與文化的交會

日期：2026 年 10 月 28 日 (週三)

地點：中央研究院人文社會科學館南棟 8 樓 802 會議室

第十屆博士後學者論壇會議議程				
10:00-10:10	Opening Remarks 開幕致詞 陳志柔（中研院社會所研究員兼所長）			
Panel 1: Governance, Identity, and Political Choice 治理、認同與政治選擇				
時間	發表人	主持人	發表主題	與談人
10:10-10:45	丁允中 (臺北醫學大學通識教育中心助理教授)	魏安蟻 (中研院社會所博士後學者)	台灣地熱開發的社會技術想像 Sociotechnical Imaginaries of Geothermal Development in Taiwan	彭保羅 (中研院社會所副研究員)
10:50-11:25	林文正 (中研院社會所博士後學者)		政黨認同與大罷免偏好：檢驗政策態度的中介效果 Party Identification and Support for Mass Recall Campaigns: The Mediating Role of Policy Attitudes	潘欣欣 (中研院社會所副研究員)
11:30-11:45	Panel 1 Discussion			
11:45-13:00	Lunch Break			
Panel 2: States, Technology, and Cultural Change 國家、技術與文化變遷				
時間	發表人	主持人	發表主題	與談人
13:00-13:35	魏龍達 (中研院社會所博士後學者)	許晏庭 (中研院社會所博士後學者)	威權政體的社會起源：解殖暴力、國家—社會關係與戰後台灣、韓國政治變遷 The Social Origins of Authoritarian Regimes: Decolonization Violence, State-Society Relations, and Political Change in Postwar Taiwan and South Korea	吳介民 (中研院社會所特聘研究員)
13:35-14:10	黃俊豪 (中研院社會所博士後學者)		當管理者不再懂生產：台灣模塑產業的數位感知與默會知識標準化 Managing Without Craft: Digital Perception and the Standardization of Tacit Knowledge in Taiwan’s Mold-making and Injection Molding Industries	鄭力軒 (國立政治大學社會學系教授兼系主任)
14:10-14:45	盧韋理 (中研院社會所博士後學者)		漁音・餘音：臺灣「數魚苗歌」的勞動實踐、文化變遷與意義重構 Echoes from the Fish Fry Trade: Labor Practices, Cultural Change, and the	齊偉先 (中研院社會所研究員)

【中央研究院社會學研究所第十屆博士後學者論壇】

The 10th Postdoctoral Research Forum
Institute of Sociology, Academia Sinica

			Reconstruction of Meaning in Taiwan's Fish Fry Counting Songs	
14:45-15:00	Panel 2 Q & A			
15:00-15:15	Afternoon Break			
Panel 3 : Intimacy, Belonging, and Marginal Worlds 親密關係、歸屬與邊緣世界				
時間	發表人	主持人	發表主題	與談人
15:15-15:50	龔摘 (中研院社會所 博士後學者)	黃宇弘 (中研院社會所 博士後學者)	團聚與選擇：兩岸家庭的問題化 From Reunion to Choice: The Problematization of Cross-Strait Family Reunification	蕭阿勤 (中研院社會 所研究員)
15:50-16:25	嚴子謙 (中研院社會所 博士後學者)		虔信化印尼社會中穆斯林青年的韓流粉 絲圈、數位共處與酷兒另類生活 Faggots' Generation: An Ethnography of K-pop Fandom, Digital Togetherness, and Queer Worldmaking among Young Muslims in a Pietizing Indonesia	Teri Silvio (中研院民族 所研究員)
16:25-16:40	Panel 3 Q & A			
16:40-17:10	Closing Lecture 閉幕演說 主持人：汪宏倫（中研院社會所研究員兼副所長） 主講：黃克先 / 臺灣大學社會學系教授、《台灣社會學》主編			

議事規則：

1. 每位發表人：20 分鐘。
2. 每位評論人：15 分鐘。
3. 討論時間：各場次 15 分鐘。
4. 場內設有電子式倒數計時器，方便台上發表人注意剩餘時間。

Session One / 場次 1 10:10-10:45

發表人 / Presenter

丁允中 Yun-chung Ting

發表題目 / Title

台灣地熱開發的社會技術想像

Sociotechnical Imaginaries of Geothermal Development in Taiwan

摘要

近年來，隨著淨零轉型與能源安全議題升溫，地熱發電逐漸被視為臺灣再生能源發展的重要選項。然而，相較於技術與經濟可行性的討論，臺灣社會如何理解、想像並接受地熱發電，仍缺乏系統性的社會科學研究。本文從社會技術想像（sociotechnical imaginaries）的觀點出發，結合 2024 年與 2025 年兩次全國性問卷調查及新聞內容分析，探討臺灣地熱發展的社會接受度、性別差異與公共論述。

問卷調查結果顯示，相較於核能發電與其他再生能源，地熱發電具有較高支持度與較低鄰避傾向，受訪者普遍較能接受地熱設施設置於自家村里。然而，地熱態度亦呈現特殊的性別樣態：整體而言，女性較偏好再生能源，但在地熱支持度上則為男性高於女性，其分布反而較接近核能。結構方程模型進一步發現，家務與照顧工作的角色分工中介了性別與地熱態度之間的關係。

新聞內容分析則顯示，臺灣地熱發展伴隨多重社會技術想像。其一，地熱經常與溫泉遊憩及地方發展連結，呈現出不同於日本溫泉產業與地熱開發對立的共榮想像；其次，業界與政策倡議者強調地熱相較於風力與太陽光電具有較高的基載供電能力，並將其納入能源安全與淨零轉型的論述；第三，地熱亦常與碳捕捉、碳封存等地質工程技術並置，展現技術創新的想像，但部分報導也將其與地震風險及地下流體擾動連結，呈現類似大規模地球工程（geoengineering）的不確定性與風險框架。

整體而言，新聞內容分析所揭示的多重社會技術想像，亦可在問卷調查中獲得回應。地熱發電雖具有高度接受度與低鄰避傾向，但性別、工作型態與家庭環境等人口屬性所反映的態度差異，顯示民眾對地熱的理解並非單一的綠能想像，而是同時涉及地方發展、能源安全、技術創新與風險感知等多重意涵。

Abstract

In recent years, as concerns over net-zero transitions and energy security have intensified, geothermal energy has increasingly been regarded as an important option in Taiwan's renewable energy development. However, compared to discussions of its technical and economic feasibility, there has been little systematic social scientific research on how Taiwanese society understands, imagines, and accepts geothermal power. Drawing on the perspective of sociotechnical imaginaries, this study combines two nationwide surveys conducted in 2024 and 2025 with news content analysis to examine the social acceptance, gender differences, and public discourses surrounding geothermal development in Taiwan.

The survey results indicate that, compared with nuclear power and other renewable energy sources, geothermal energy enjoys relatively high levels of public support and lower levels of NIMBY opposition. Respondents were generally more willing to accept geothermal facilities being located within their own communities. Nevertheless, attitudes toward geothermal energy also exhibit a distinctive gender pattern. Although women tend to express stronger preferences for renewable energy in general, men report higher levels of support for geothermal energy, making its attitudinal distribution more similar to that of nuclear power. Structural equation modeling further reveals that the gendered division of household and caregiving responsibilities mediates the relationship between gender and attitudes toward geothermal energy.

The news content analysis further demonstrates that geothermal development in Taiwan is accompanied by multiple sociotechnical imaginaries. First, geothermal energy is frequently associated with hot spring tourism and local development, reflecting an imagination of coexistence and mutual benefit that contrasts with the often adversarial relationship between the hot spring industry and geothermal development in Japan. Second, industry actors and policy advocates emphasize geothermal energy's greater baseload potential compared with wind and solar power, incorporating it into broader narratives of energy security and net-zero transition. Third, geothermal technologies are often discussed alongside geological engineering technologies such as carbon capture and storage, highlighting imaginaries of technological innovation. At the same time, some reports link geothermal development to earthquake risks and subsurface fluid disturbances, framing it in terms of uncertainties and risks similar to those associated with large-scale geoengineering.

Overall, the multiple sociotechnical imaginaries identified through news content analysis are also reflected in the survey findings. Although geothermal energy is characterized by high social acceptance and low levels of local opposition, attitudinal differences associated with gender, occupational roles, and family contexts suggest that public understandings of geothermal energy extend beyond a singular image of "green energy." Instead, they simultaneously encompass multiple meanings related to local development, energy security, technological innovation, and risk perception.

評論人 / Discussant

彭保羅 Paul Jobin (中研院社會所副研究員)

Session Two / 場次 2 10:50- 11:25

發表人 / Presenter

林文正 Wen-cheng Lin

發表題目 / Title :

政黨認同與大罷免偏好：檢驗政策態度的中介效果

Party Identification and Support for Mass Recall Campaigns: The Mediating Role of Policy Attitudes

摘要

2025 年臺灣迎來歷史上規模最大的罷免投票，本研究提出「制度目標—驅動邏輯」的分析框架並回顧臺灣罷免制度的發展歷程。在大罷免行動中，我們發現罷免的類型特徵隨著政治環境變化，也鑲嵌於臺灣的地緣政治結構，受到中國與美國因素的影響。本研究採用 2025 年 6 月的第一波社會意向調查捕捉罷免動員高峰期的民意樣貌，並且透過中介分析釐清政黨認同、政策態度與罷免偏好之間的關係。結果顯示政黨認同對罷免偏好的影響並非透過單一議題傳遞，而是由預算衝突、中國因素與美國因素三類政策態度所中介並呈現不對稱性。泛綠陣營以「美國因素」為主、泛藍陣營則以「中國—美國」雙軸並進、民眾黨則以「美國—預算」的評價為主。

Abstract

In 2025, Taiwan experienced the largest recall election movement in its history.

This study proposes an analytical framework centered on “institutional objectives” and “driving logic,” while also tracing the historical evolution of Taiwan’s recall system. We argue that recall movements have evolved with changes in the political environment and are embedded in Taiwan’s geopolitical structure. Using June 2025 Social Attitudes Survey, this study examines public opinion at the height of recall mobilization. The findings demonstrate that the effect of party identification on recall preferences is mediated by budget conflicts, China-related factors, and U.S.-related factors, with clear asymmetrical patterns across political camps. For the pan-Green camp, recall preferences are primarily shaped by U.S.-related considerations; for the pan-Blue camp, they are driven by a dual axis of China- and U.S.-related factors; and for supporters of the Taiwan People’s Party, evaluations of U.S.-related and budgetary issues play the central role.

評論人 / Discussant

潘欣欣 (中研院社會所副研究員)

Session Three / 場次 3 13:00-13:35

發表人 / Presenter

魏龍達 Lung-ta Wei

發表題目 / Title

威權政體的社會起源：解殖暴力、國家—社會關係與戰後台灣、韓國政治變遷

The Social Origins of Authoritarian Regimes: Decolonization Violence, State–Society Relations, and Political Change in Postwar Taiwan and South Korea

摘要

本研究旨在以博士論文《日本殖民主義與戰後韓國、台灣的解殖暴力》的基礎，設定一項中長期的比較歷史社會學研究議程。博士論文以「分散式支配」與「整合式支配」兩種殖民時期國家—社會關係模式，解釋朝鮮與台灣在一九四五年解殖時刻迥異的暴力模式：朝鮮爆發指向內部協力者的大規模清算，台灣的集體怨恨則外部化地指向新來的統治政權。本文延續此一發現，將分析焦點從「國家如何形塑社會」轉向「社會如何形塑國家」，提出核心問題：解殖暴力的不同模式，如何影響戰後台灣與韓國威權政體的制度設計、鞏固與崩潰？本文首先回顧博士論文的研究發現與未竟之問；其次梳理四條當代社會科學研究軸線——戰爭與國家能力理論、比較威權主義的制度轉向及其歷史化、不平等與政體變遷研究、歷史轉向與制度遺緒研究——並指出台韓比較對各該文獻可能的理論貢獻；繼而提出三個相互扣連的研究課題：解殖暴力與威權制度的初始設計、威權統治三支柱的歷史建構、從威權鞏固到民主化的長期軌跡；最後說明研究設計、資料策略與預期貢獻。我主張，台灣與韓國的對照提供了檢證「暴力起源與威權韌性」理論的關鍵案例：低暴力的解殖過程反而孕育出更穩固的威權政體，此一反直覺的經驗模式，要求我們把社會結構與群眾動力重新帶回威權政治研究的核心。

Abstract

Building on my doctoral dissertation, this study sets out a medium- to long-term research agenda in comparative historical sociology. The dissertation distinguished between two colonial patterns of state–society relations—“dispersed domination” and “integrated domination”—to explain the sharply divergent patterns of violence that emerged in Korea and Taiwan at the moment of decolonization in 1945. In Korea, decolonization unleashed large-scale purges directed against domestic collaborators, whereas in Taiwan collective resentment was externalized toward the newly arrived ruling regime. Extending this finding, the present study shifts the analytical focus from how the state shaped society to how society shaped the state. It asks a central question: how did different patterns of decolonization violence affect the institutional design, consolidation, and collapse of authoritarian regimes in postwar Taiwan and South Korea?

The article proceeds in four steps. First, it reviews the main findings of the dissertation and identifies the questions that remain unresolved. Second, it engages four major strands of contemporary social-scientific scholarship: theories of war and state capacity; the institutional turn in comparative authoritarianism and its historical reorientation; research on inequality and regime change; and the historical turn in the study of institutional legacies. In doing so, it specifies the theoretical contributions that a comparison of Taiwan and South

Korea can make to each body of literature. Third, it proposes three interrelated research projects: the relationship between decolonization violence and the initial institutional design of authoritarian rule; the historical construction of the three pillars of authoritarian domination; and the long-term trajectory from authoritarian consolidation to democratization. Finally, it outlines the research design, data strategy, and anticipated contributions of the project.

I argue that the contrast between Taiwan and South Korea offers a critical comparison for testing a theory of the violent origins of authoritarian resilience. The counterintuitive empirical pattern—namely, that a relatively low-violence process of decolonization gave rise to a more durable authoritarian regime—requires us to bring social structure and mass dynamics back to the center of the study of authoritarian politics.

評論人 / **Discussant**

吳介民 (中研院社會所特聘研究員)

Session Four / 場次 4 13:35- 14:10

發表人 / Presenter

黃俊豪 Chun-hao Huang

發表題目 / Title

當管理者不再懂生產：台灣模塑產業的數位感知與默會知識標準化

Managing Without Craft: Digital Perception and the Standardization of Tacit Knowledge in Taiwan's Mold-making and Injection Molding Industries

摘要

本文探討了台灣模貝製造和注塑產業的新一代管理者如何在缺乏技藝基礎的默會知識的情況下，透過數位工具建立管理權威。基於 2017 年至 2023 年間對 11 位管理者(包括二代頭家和專業經理人)的深度訪談，我構建了一個跨案例比較架構，並圍繞著三個關鍵維度展開分析：知識背景和獲取途徑、數字感知構建策略以及系統構建實踐及其限制。本研究三個關鍵的研究結果是：首先，管理者利用數位工具去除默會知識黏著性，從而建構透過數據和系統來觀察和管理生產現場的「數位感知」能力。其次，這個過程的性質會根據管理者的知識基礎而系統性地變化：擁有默會知識或工程經驗的管理者利用數位工具來增強其現有知識，而缺乏此類經驗的管理者則將這些工具作為了解生產實際情況的主要手段。第三，工人透過各種形式的「弱者武器」抵制默會知識的標準化，從而確保其在某種程度上難以被標準化。這些發現豐富了勞動過程理論，顯示數位時代的管理權威並非與生俱來，而是一種相互競爭的建構——其形成既受管理者自身知識缺口的影響，也受勞工技能特質的影響。

Abstract

This article explores how new generation of managers in Taiwan's mold-making and injection molding industries establish managerial authority through digital tools in the absence of craft-based tacit knowledge. Drawing on in-depth interviews with eleven managers—including non-craft second-generation successors and professional managers—conducted between 2017 and 2023, the study presents a cross-case comparative analysis structured around three key dimensions: knowledge background and entry path, digital perception-building strategies, and system-building practices along with their limitations. The findings reveal three key dynamics. First, managers use digital tools to “de-stickify” tacit knowledge, creating what this article terms “digital perception”—the ability to observe and manage the factory floor through data and systems rather than through embodied experience. Second, the nature of this process varies systematically based on managers' knowledge base: those with craft or engineering experience use digital tools to augment their existing knowledge, while those without such base rely on these tools as their primary means of accessing production realities. Third, workers resist standardization through various forms of “weapons of the weak,” ensuring that tacit knowledge remains partially irreducible. These findings contribute to labor process theory by demonstrating that managerial authority in the digital age is not inherent but a contested construction—shaped as much by managers' own knowledge gaps as by workers' skill characteristics.

評論人 / Discussant

鄭力軒（政治大學社會學系教授）

Session Five / 場次 5 14:10- 14:45

發表人 / Presenter

盧韋理 Wei-li Lu

發表題目 / Title

漁音・餘音：臺灣「數魚苗歌」的勞動實踐、文化變遷與意義重構

Echoes from the Fish Fry Trade: Labor Practices, Cultural Change, and the Reconstruction of Meaning in Taiwan's Fish Fry Counting Songs

摘要

數魚苗歌是 1970 年代以前盛行於臺灣沿海地區魚苗交易現場的口傳勞動歌謠，其主要功能在於協助魚苗計數、維持交易秩序，並建立買賣雙方的信任機制。作為結合語言、聲音與身體勞動的文化實踐，數魚苗歌長期嵌入漁村社會的經濟活動、社會互動與地方生活之中。然而，隨著 1980 年代以後人工育苗技術普及、養殖產業現代化及標準化計量制度建立，傳統天然魚苗交易逐漸式微，數魚苗歌亦隨之退出原有勞動場域。本文從數魚苗歌的歷史變遷出發，探討其在不同社會條件下的功能轉變與文化意義，並結合 Karl Polanyi 的鑲嵌理論與 Alan Merriam 的音樂行為三元模型，透過田野訪談、歷史文獻檢閱、音樂文本及影音資料分析等方法，梳理其在地方經濟活動、社會關係與音樂實踐中的形成、運作與轉變過程。研究結果顯示，數魚苗歌的形成與盛行，係建立於魚苗交易制度、地方信任關係與勞動分工所構成的社會條件之上，其功能不僅在於輔助計數，更透過歌聲促進勞動協調、資訊傳遞與社會互動。隨著產業結構與交易方式改變，其逐漸失去原有的實用功能，並由嵌入勞動場域的聲音實踐轉變為文化保存與再現的對象。近年來，在文化資產保存、社區營造、教育推廣及展演活動的推動下，數魚苗歌重新進入公共文化場域，並被賦予地方記憶、文化認同與地方文化象徵等新的意涵。其轉化歷程不僅反映臺灣沿海漁業生產方式與社會關係的變遷，也展現傳統勞動文化從日常實踐走向文化資產的意義重構。

Abstract

Fish Fry Counting Songs were oral labor songs commonly performed at fish fry trading sites along the coastal regions of Taiwan before the 1970s. Their primary functions were to assist in counting fish fry, maintain order during transactions, and establish trust between buyers and sellers. As a cultural practice integrating language, vocal expression, and bodily labor, these songs were deeply embedded in the economic activities, social interactions, and everyday life of fishing communities. However, with the widespread adoption of artificial breeding technologies, the modernization of aquaculture, and the establishment of standardized measurement systems after the 1980s, the traditional trade of wild-caught fish fry gradually declined, and the songs disappeared from their original labor context. This study examines the historical transformation of Fish Fry Counting Songs and explores changes in their functions and cultural meanings under different social conditions. Drawing upon Karl Polanyi's theory of embeddedness and Alan Merriam's tripartite model of musical behavior, the study employs field interviews, historical literature review, musical text analysis, and audiovisual materials analysis to investigate the formation, operation, and transformation of these songs within local economic activities, social relations, and musical practices. The findings indicate that the emergence and flourishing of Fish Fry Counting

Songs were rooted in the social conditions constituted by fish fry trading institutions, local trust networks, and the division of labor. Their functions extended beyond counting assistance to facilitating labor coordination, information exchange, and social interaction through collective singing. As industrial structures and trading practices changed, the songs gradually lost their practical functions and shifted from an embedded labor practice to an object of cultural preservation and representation. In recent years, through initiatives in cultural heritage preservation, community-building projects, educational programs, and public performances, Fish Fry Counting Songs have re-entered the public cultural sphere and acquired new meanings associated with local memory, cultural identity, and symbols of local culture. This process of transformation not only reflects changes in Taiwan's coastal fisheries and social relations but also demonstrates the reconstruction of meaning through which a traditional labor culture has evolved from everyday practice into cultural heritage.

評論人 / Discussant

齊偉先老師 (中研院社會所/研究員)

Session Six / 場次 6 15:15- 15:50

發表人 / Presenter

龔摘 Zhai Gong

發表題目 / Title

團聚與選擇：兩岸家庭的問題化

From Reunion to Choice: The Problematization of Cross-Strait Family Reunification

摘要

本文以兩岸婚姻家庭為核心，探討家庭如何作為溝通宏觀主權政治與微觀倫理生活的治理中介，以及這套機制如何隨著台灣主權政治的轉向而逐漸失效。本文主張，家庭曾是兩岸關係得以持續運作的重要制度媒介。透過將政治分歧轉譯為家庭團聚、母職與照顧倫理，主權爭議得以在存而不論的歷史條件下暫時懸置，使兩岸家庭成為國家治理兩岸流動與陸配權利訴求的重要中介。

本文指出，這套去政治化中介機制並非源於家庭倫理的自然正當性，而是建立於三項歷史條件的共同支撐：工具層面上，家庭回應了人口吸納、照顧與勞動力再生產等治理需求；情感層面上，透過「人權家庭化」的轉譯，使身分爭議被重構為具有道德正當性的家庭團聚與照顧困境；制度層面上，則依賴民主化初期政黨競爭形成的制度縫隙，以及兩岸存而不論所維持的政治協商空間。

然而，新冠疫情期間的邊境管制，標誌著這套治理邏輯的根本轉向。本文分析「國籍選擇論」、「丟包論」與「相對選擇論」三組政策論述，指出國家如何將制度造成的家庭分離重新界定為個人的政治選擇、道德責任與移動安排，使家庭由原本承接政治分歧的治理資源，轉變為辨識政治歸屬、分配責任與管理跨境流動的治理對象。

研究發現，治理邏輯已由追求跨越政治區隔、促成共同生活的「由二到一」（團聚），轉向要求個體先確認政治歸屬，再決定其家庭關係是否獲得制度承認的「由一到二」（選擇）。兩岸家庭不再是暫時懸置主權爭議的中介，而成為國家實踐主權邊界的重要場域。本文最後指出，兩岸家庭團聚的問題化，不僅揭示家庭中介功能的瓦解，更反映出台灣主權政治轉型的社會後果：當家庭不再能夠承接政治分歧，主權便開始深入日常生活，重新界定何者可以共同生活，以及共同體邊界應如何被劃定。

Abstract

This article examines how Cross-Strait family reunification functioned as a governance intermediary between the politics of contested sovereignty and the ethics of everyday family life, and how this intermediary gradually lost its mediating capacity amid the transformation of Taiwan's sovereignty politics. It argues that family reunification once served as an institutional mechanism through which political conflict could be translated into the language of kinship, motherhood, and care. Under the historical condition of strategic ambiguity across the Taiwan Strait, sovereignty disputes were temporarily suspended, allowing the family to

become a key intermediary through which the Taiwanese state governed cross-border mobility and responded to the rights claims of mainland Chinese spouses.

The article further argues that this depoliticized intermediary did not derive from the inherent moral authority of the family itself. Rather, it rested on three mutually reinforcing historical conditions. Instrumentally, Cross-Strait families fulfilled state demands for demographic incorporation, care, and social reproduction. Affectively, the familialization of human rights reframed politically sensitive identity claims as morally compelling appeals for family reunion and care. Institutionally, democratic competition within Taiwan and the strategic ambiguity that long characterized Cross-Strait relations created political and legal space for negotiation.

Using border control during the COVID-19 pandemic as a critical case, the article analyzes three policy discourses—"nationality choice," "abandonment," and "relative choice"—to show how the state redefined institutionally produced family separation as a matter of individual political choice, moral responsibility, and personal mobility. Family reunification consequently shifted from a governance resource capable of mediating political divisions into an object of governance through which political belonging, responsibility, and cross-border mobility are regulated.

The article demonstrates a fundamental transformation in governance: from prioritizing reunion across political boundaries to demanding prior political choice before family ties can receive institutional recognition. The problematization of Cross-Strait family reunification therefore reveals not only the collapse of the family's mediating function but also the broader social consequences of Taiwan's evolving sovereignty politics. As family reunification loses its capacity to suspend political conflict, sovereignty increasingly enters everyday life, reshaping the conditions under which people may live together and redefining the boundaries of political community.

評論人 / Discussant

蕭阿勤老師 (中研院社會所/研究員)

Session Seven / 場次 7 15:50- 16:25

發表人 / Presenter

嚴子謙 Tzu-chien Yen

發表題目 / Title

虔信化印尼社會中穆斯林青年的韓流粉絲圈、數位共處與酷兒另類生活

Faggots' Generation: An Ethnography of K-pop Fandom, Digital Togetherness, and Queer Worldmaking among Young Muslims in a Pietizing Indonesia

摘要

在這篇文章中，我探討了在反同性戀浪潮不斷與都市異化背景下，印尼的年輕穆斯林如何創造並維持酷兒形式的集體生活。我聚焦於大雅加達地區的一群「少女時代」超級粉絲與翻跳舞者（cover dancers），他們的友誼建立在次文化參與和數位共處之上。我將他們的社交性理論化為一種以數位為中介的酷兒空間。這當中的核心在於 cucok meong：這既是一種美學，也是一種酷兒自我與世界營的形式。本研究分析圍繞著該群體內部的一個抱怨：某些成員變得「不夠華麗」且「太過虔誠」。這似乎和美學與宗教為主的緊張關係源於對成員對酷兒空間之脆弱性的擔憂。在一個對性少數群體道德監控日益加劇的虔信化社會中，轉向虔信被解讀為重新回歸異性戀規範期望。最終重要的是我的研究對象對這個酷兒空間本身有著不對等的依賴性。本研究從民族誌視角出發，關注這個社交世界的建構與瓦解，以及它對酷兒與鄰近個體帶來的影響。藉此，本文旨在與酷兒空間、數位世界營造等既有文獻對話，並凸顯少數主體如何透過集體勞動，來維繫另類的生活形式。

Abstract

In this article, I explore how young Muslims in Indonesia create and sustain queer forms of collective life amid recurring homophobia and urban alienation. I focus a group of Girls' Generation superfans and cover dancers in metropolitan Jakarta whose friendship was built on subcultural participation and digital togetherness. I theorize their sociality as a digitally mediated queer space. Central to this is cucok meong: an aesthetic and a form queer self- and world- making. The analysis unfolds around a complaint that some members in the group had become "insufficiently fabulous" and "too religious." I show how this tension stemmed from deeper concerns about the fragility of their queer sociality. In a pietizing society marked by heightened moral surveillance against sexual minorities, a turn toward piety is read, among other things, as a reorientation to heteronormative expectations. What was ultimately at stake was my interlocutors' unequal dependence on the queer space itself. By ethnographically attending to the making and unmaking of this social world and what it engendered for queer and queer-adjacent individuals, I contribute to scholarship on queer space, digital worldmaking, and the collective labor through which minoritarian subjects sustain alternative forms of life.

評論人 / Discussant

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