

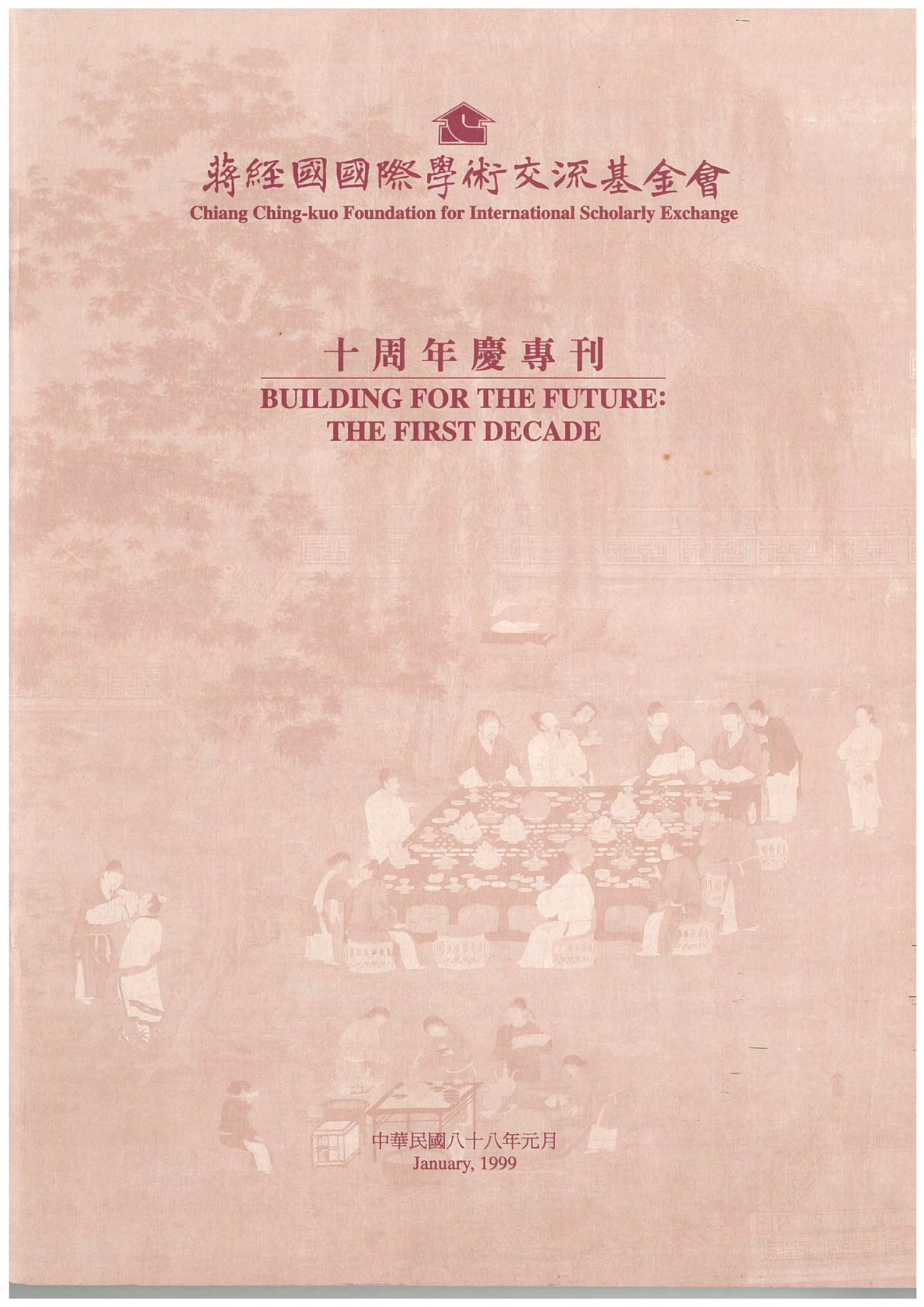


蔣經國國際學術交流基金會

Chiang Ching-kuo Foundation for International Scholarly Exchange

十周年慶專刊

**BUILDING FOR THE FUTURE:
THE FIRST DECADE**



中華民國八十八年元月
January, 1999

基金會簡介

About the Foundation

財團法人蔣經國國際學術交流基金會成立於民國七十八年一月，以紀念故總統蔣經國先生對中華民國之卓越貢獻。本會原始基金由中華民國政府與民間企業共同捐助，每年以約五百萬美金之孳息推行業務。

本會之宗旨在以嚴謹的學術立場，獎勵支持世界各國學術機構與學者對中華文化之研究，並促進國內外學術機構之交流與合作。期望藉此使國際間對我國之社會文化有更充分的瞭解。

本會總會設在中華民國台北市，並在美國華盛頓特區近郊設美洲辦事處，襄助處理美洲業務。國內、美洲、歐洲及亞太等地區各設諮議委員會，由各地區資深學者組成，以審核各地區之申請案。本會每年接受申請補助一次。申請獎助之結果於次年五月底公佈。

The Chiang Ching-kuo Foundation for International Scholarly Exchange was established in January 1989 in memory of the late President of the Republic of China, Chiang Ching-kuo. The Foundation is a private, non-profit organization whose purpose is to promote the study of Chinese culture and society. The Foundation generates its operational funds from an endowment of 90 million US dollars donated by both government and private sectors.

The Foundation's principal work is to award grants to research institutions and individuals in the field of Chinese studies. The annual budget for funding is approximately 5 million US dollars. Through its support for international scholarly exchange, the Foundation hopes to promote mutual understanding between the Chinese and other peoples of the world. Its ultimate goal is to constructively contribute to the emerging global community with the best of Chinese culture.

Applications are accepted annually beginning June 1st and the deadline for submission is October 15. The Review Boards in four geographical regions evaluate proposals. The result is announced in May of the following year.



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回顧與感謝—董事長的話

俞國華

民國七十八年元月十二日，我國第一個國際性和學術性的大型基金會，在故總統經國先生逝世周年的前夕成立。在這十年中，全球漢學界對「蔣經國國際學術交流基金會」的態度，從懷疑轉為肯定，從冷漠轉為推崇。因此，我們可以自傲地說，對提昇國際間研究漢學的興趣和水準，我們盡了一分心力，也得到了一些收穫。

在過去的十年裡，我們的業務地區涵蓋了中華民國、美洲、歐洲和亞洲太平洋，共有四百一十個學術機構，八百六十件各類與中華文化有關的學術研究計畫接受補助，其中大約有七百八十六位學者參與了這些計畫的研究工作。在學術機構中，有的是對中國研究已具深厚基礎的國際著名學府，有的是原無這方面課程而規模較小的學院。在學者之中，有的是士林敬重的漢學家，有的是剛入門的年青學子。

當我們愈接近二十世紀的盡端，愈能感覺到在這將逝的時代裡雖曾締造了許多人類前所未見的成就，卻也留下了不少前所未有的困惑。因此，在世界的每一個角落，幾乎都竭盡全力的尋找解惑之道。中華文化乃是中華民族歷經數千年滄桑累積而成的結晶，其中或許蘊藏了一些其他文明所無的經驗；而在這些經驗裡，又或許隱含了可供人類尋覓新方向的啟示。本會以協助國際間對中華文化有深度的瞭解為宗旨，更是期許能在交替迷茫的時際，提供純學術性交流的服務。

所有的成果，必然是來自許多直接和間接支持的累積，如企業界領袖、政府及

1. 俞董事長國華(右)與李執行長亦園主持董事會
Chairman K. H. Yu (right) and
President Y. Y. Li (left) at a Board
meeting

2. 黃菊圖(基金會收藏)
"Yellow Chrysanthemum"
(Foundation collection)

3. 基金會藏書章
A stone chop for the Foundation book
collection

2





1



一般民間人士的慷慨捐贈、海內外學者的盡心策勵、歐美先進基金會的鼎力相助、關心中華文化之人士的不吝賜教、本會同仁克守職責、歷屆董事的縝密規畫等等，都是我們能平順成長的主要力量。

回顧過去的十年，我們雖努力地學習和改進，疏失之處仍多，祈請各界先進繼續給我們鼓勵和指正。

展望將來，我們充滿了樂觀，世界的和平秩序正逐漸建立，國際間的學術交流將可更為通暢，也更容易促進各民族和文化間的相互尊重。因此學術交流將更可彰顯其功能，而我們的責任也更為加重。本人謹鄭重呼籲各國的人民和政府，給予學術更多的支持，讓學術發揮更大的力量，使人類的爭執終至消弭。

3



十周年慶各地區活動表

Celebration Activities

A. 國內 / TAIPEI

日期/Date: 民國八十八年元月七日/January 7, 1999

地點/Venue: 國家圖書館會議廳/Conference Room, National Library

時間/Time	活動/Activity
2:00pm	慶祝酒會 Reception
2:30pm-	俞董事長國華致辭 Welcome Speech Chairman Kuo-hwa Yu
	貴賓致辭 Opening Remarks
3:30pm-5:00pm	史景遷教授專題演講 講題: 中學西漸: 遠距看中國對西方的啟示 Lecture: "China's Lessons for the West: The Long View" Dr. Jonathan Spence Sterling Professor of History, Yale University

B. 歐洲 / EUROPE

日期/Date: 民國八十八年二月二十二 ~ 二十八日於布拉格查理斯大學
February 22-28, 1999 in Charles University, Czech Republic

書展 / Book Exhibition

日期/Date: 民國二月二十二日 ~ 二十八日 / February 22-28, 1999

地點/Venue: 查理斯大學行政大樓一樓/Cloisters, Carolinum University

內容/Content: 基金會補助出版刊物及捷克布拉格學派相關書籍 /
Publications subsidized by the Chiang Ching-kuo Foundation
and printed materials representing the Prague School of Sinology

演講 / Lectures

日期/Date: 民國八十八年二月二十六日 / February 26, 1999

地點/Venue: 查理斯大學行政大樓禮堂 /
Grand Meeting Hall, Carolinum University

時間/Time	主講人/Speaker	題目/Title
10:00am	李亦園 Yih-yuan Li ^①	中國文明的民間文化基礎 Folk Cultural Basis of Chinese Civilization
3:00pm	馬悅然 N. Göran D. Malmqvist ^②	台灣現代詩的發展 Development of Modern Poetry in Taiwan



①李亦園教授/Professor Yih-yuan Li

中央研究院院士，清華大學俞國華榮譽講座教授，
蔣經國國際學術交流基金會執行長，八十七年行政院文化獎得主
Member of Academia Sinica; Kuo-hwa Yu Chair Professor of Anthropology
at National Tsing-hwa University; President of Chiang Ching-kuo
Foundation for International Scholarly Exchange; Recipient of “Cultural
Award” of R.O.C. Executive Yuan in 1998

②馬悅然教授/Professor N. Göran D. Malmqvist

瑞典科學院院士，斯德哥爾摩大學榮譽教授，查理斯大學榮譽博士
Member of Sweden Academy of Sciences; Professor Emeritus,
University of Stockholm; Honorary Doctor of Charles University

酒會 / Reception

日期 /Date: 民國八十八年二月二十六日 /February 26, 1999

時間 /Time: 下午五時 /5:00pm

地點 /Venue: 查理斯大學行政大樓校長聯誼廳

Rector's Club, Carolinum University (Ovocny trh 5 Prague 1)

1. 本會大廳
Entrance Hall



C. 美洲 / AMERICA

日期 /Date: 民國八十八年四月十六~十七日於美京華盛頓

April 16-17, 1999 in Washington D.C. USA

研討會主持人/Panelists:

四月十六日 /April 16, 1999	四月十七日 /April 17, 1999
9:00am -11:30am 研討會(一): 中國藝術與考古之新發現 Panel Discussion: New Developments in Chinese Archaeology 地點/Venue: 國會圖書館 Library of Congress	9:30am -11:30am 研討會(四): 中國宗教之新趨勢 Panel Discussion: Emerging Trends in Chinese Religion 地點/Venue: Crystal Gateway Mariott Hotel
11:45am -1:15pm 基金會於國會圖書館午宴 Luncheon at Library of Congress	12:00am -1:30pm 匹茲堡大學中國文化教學課程光 碟介紹 Chinese Studies Undergraduate Cur- riculum on CD-Rom presented by the University of Pittsburgh 地點/Venue: Crystal Gateway Mariott Hotel
2:00pm - 4:00pm 研討會(二): 中國文化對西方文 明之貢獻 Panel Discussion: Chinese Influence on Global Civilization 地點/Venue: 國會圖書館 Library of Congress	2:00pm - 6:00pm 全美中國研究協會研討會 Annual Conference of Association of Asian Studies
4:00pm - 6:00pm 研討會(三): 西方對中國文化與 文明之影響 Panel Discussion: Susceptibility of Chinese Culture to Absorb Influences from the West 地點/Venue: 國會圖書館 Library of Congress	
7:00pm 基金會晚宴及Mr. Jay Taylor 演講 Dinner hosted by the Foundation 地點/Venue: Crystal Gateway Mariott Hotel	7:00pm 晚宴 Dinner 地點/Venue: Crystal Gateway Mariott Hotel





1. 本會第三屆董事合影
Board of Directors

1. 中國藝術與考古之新發現/New Developments in Chinese Archaeology
Cho-yun Hsu (chairman), Jennie So, Katheryn Linduff (early period),
Patricia Ebrey (Tang/Ming), Joseph Chang (contemporary painting and
calligraphy)
2. 中國文化對西方文明之貢獻/Chinese Influence on Global Civilization
Wm. Theodore de Bary (chairman), Wei-ming Tu (ideas, philosophy/religion),
Thomas Lee (history/culture), Nathan Sivin (science, medicine)
3. 西方對中國文化與文明之影響/Susceptibility of Chinese Culture to
Absorb Influences from the West
Fred Wakeman (chairman), Ying-shih Yu (ideas, concepts, human rights,
political thought, impact of legal reform), James Watson (culture, society),
Wen-hsin Yeh (history, culture)
4. 中國宗教之新趨勢/Emerging Trends in Chinese Religion
Anthony Yu (chairman), Julia Ching (early period), Angela Zito (middle period),
Kenneth Dean (contemporary)
5. 匹茲堡大學中國文化教學課程光碟介紹/Chinese Studies Undergraduate
Curriculum on CD-Rom presented by the University of Pittsburgh
Montgomery C. Broaded, Michele Ferrier, Evelyn Rawski



蔣經國基金會走過十周年— 中國研究何去何從？

狄百瑞 撰 / 王德威 譯

蔣經國國際學術交流基金會成立十年，首要的成就在於它對各項計畫兼容並蓄，充分彰顯了公正自由的精神。蔣經國先生去逝以前，他的名字在西方常易引起諸般聯想，如故步自封的民族主義、毫無妥協餘地的反共立場，以及以「反攻大陸」為政權合法性訴求的一黨政治等。雖然蔣先生實際的貢獻與此頗有出入，但對不明究理的人而言，想當然爾的成見總是難免。

正因為對蔣先生的印象有此誤差，不少西方學者曾對蔣經國基金會的成立抱持保留態度，擔心它的運作將受限於狹窄的意識形態格局，或聽命於國民黨、或鼓吹反共主義及其他保守價值。但十年後的今天，這些揣測偏見應當早已因基金會的實際表現一掃而空。十年來基金會支持了相當廣泛的學術及教育計畫，它對「中國研究」一辭的包容性，較諸西方任何一種廣義開明的定義都毫不遜色。而它的研究範疇不僅及於中國大陸所有區域，也更延伸至東亞各個深受中國文化洗禮的社群，甚至其他足以引起比較觀照的地方。就我個人所知，基金會甄選申請案件所持的標準，與西方的大基金會不相上下。就是基於這一原因，美國的主要學術基金會才不斷尋求與蔣經國基金會合作的機會；所有合作的項目都是在雙方互無妥協的共識下進行。

我明白個人對蔣經國基金會的瞭解尚有不足



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1. 李董事長國鼎(左)及李執行長亦園主持基金會成立酒會(1989)
Chairman K. T. Li (left) and President Y. Y. Li at the Foundation Opening Ceremony (1989)

2. 連副總統戰在五周年慶酒會致詞
Vice-President Lien Chan attended the Foundation's 5th anniversary

3. 故總統經國先生塑像
A statue of the late President Chiang Ching-kuo(本會珍藏)

4. 本會補助之出版品
Publications supported by the Foundation



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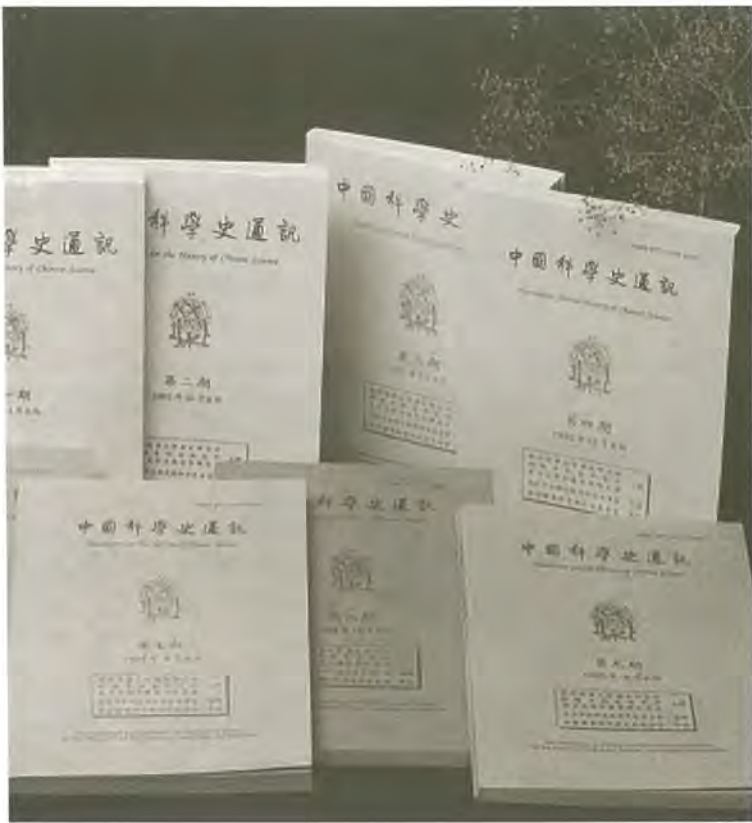


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之處，與其他人的經驗也許並不相同。我僅能就一己所知略抒管見。但我的看法並不僅出於個人對基金會表現的期許；事實上，我更希望藉此提出一些問題，這些問題的關懷焦點遠超過蔣經國或任一支持中國研究的基金會。問題的重心是：所有類似的基金會推動學術研究時，都不免將其視為一種無限擴張的學術工業，這一觀念的基礎何在？學界毫無限制的投注大量心力研究微不足道的題目，我們已見怪不怪。這一風氣每每以「創新」或「突破」等陳辭作為自我抬舉的藉口。它聲稱眼前的發明或發現空前絕後，殊不知所作所述其實前有來者、甚至只是對前賢的曲解。所謂的「新」竟可能來自對固有事物的「新」破壞。

學界這種不斷擴張研究版圖的熱衷一甚或衝動一當然不是沒有任何基礎：或曰人類對新知的渴求是與生俱來的本能；或曰現代文明對知識成長的信念與外在世界擴張的趨勢相互為用。但在拙作《東亞文明》(East Asian Civilizations-根據哈佛大學Reischauer講座系列所成的專書)的最後一章，我曾由東亞傳統視野以及現代生態關懷的角度，質疑下一個世紀我們是否仍能如此漫無節制的擴張。我對此一擴張心態的合理及有效性深有所慮。至少在人文及社會科學的領域，我們傾注與時俱增的精力鑽研微乎其微的課題，已暗示學術量化的研究方式，恰恰招致適得其反的結果。就像新聞媒體與娛樂工業一樣，我們潛心枝節微末的研究，有如參與瑣碎的智力競賽節目或微逐無謂的「世界紀錄」體育成績，忘其所以，以致擔誤了對任何更重要問題的思考。

在這樣一種環境裡，從事學術及贊助學術者必須對那些以「空前絕後」、「銳意突破」為名的研究計畫，更加警覺。有些計畫號稱「前無來者」，可能根本就是



因為計畫本身一無是處，因此才從來乏人問津。

我想起了孔子及其門人言談中對聞所未聞的事物的對應方式。這類的表達方式通常暗示了一種審慎或存疑的態度，如「吾嘗聞……（一件值得接受或合宜的事物），吾未聞……（一件沒有根據、不由正道，應予駁斥的事物）」。

對維新之士，我的舉證也許顯得保守反動。當然，我們如果僅是因為一件事物聞所未聞就排斥它，未免顯得沒有理性，無所用心。但我們仍應捫心自問，在判斷一件事物的好惡時，我們所根據的是信而有徵、放諸長遠的基礎，還是標新立異的時尚？當我們推崇「新奇」或「原創」性之餘，我們是否已惑於學術市場的新品牌、新配方，屈從學術消費主義，棄實質研究於不顧？

如果對人云亦云的陳腔濫調提出質疑是為學者的本份，我也許可以就學界市場化的現象再舉一例。我們現代對「刺激」(exciting)一辭的濫用，已經到了習而不覺的地步。這顯示學界的心態與一般大眾一樣，動輒以震撼驚奇為能事，從而忽略了深思熟慮的步驟。

當學術工作取決於情感的挑逗或遐想，這代表了知識及道德上可恥的退步。遺憾的是，我們今天時刻遭遇各種以「新奇」、「刺激」為名的學術花招，毫無任何實質或理念為其後盾。

我們當然不能完全否定新的世界仍有待征服，新的學術領域仍有待開拓。但當我們越來越遭遇到成長的侷限以及經濟擴張的阻礙時，我們必須再思「成長」的意義：所謂成長不應只是持續的擴張，而且也意味更深刻、更縝密的修養。我們所要征服的新世界也許正是我們已經失去聯繫的舊世界、或是曾被我們忽視的內在境界、或是我們未曾仔細耕耘的根源。因為我們的疏失，我們使得賴以生存的文化變得淺薄無根，彷彿按照「用過即扔」的消費經濟原則，我們以自我損耗為目的。我們的神經及感官如此過分的緊繃，儼然要成為痙攣病患者一被拉緊到崩潰臨界點，再也不能承受更多壓力。

我們如今困於無從建立任何確實的標準，來判斷研究計畫的價值及其長遠可行性。主要的難題在於學術論述話語本身已經如此分崩離析而且過分專業化，缺少共



同的基礎，而可以付諸公斷的輿論標準也所剩無幾。現代生活變得如此複雜，也難怪各基金會的因應之道是將自己的專業領域圈限得更為狹窄。基金會的首要任務是定義自己的特別任務，將責任範圍清楚畫定，然後排除任何不符明文規定的申請案例；沒有總覽全局的企圖，惟見分門別類、照章行事的規矩。

與此同時，各個大學及研究機構對所謂有「突破性」的計畫愈來愈趨之若鶩。為了追逐學術卓越性及領導地位，教育的目的已為專業訓練及技術運用所取代。但這個現象不是所謂的「科學」研究與「人文藝術」相對抗，也不是如C. P. Snow所述「科學」與「人文」兩種文化相接頭。我們今天的人文學者其實早已變得「技術化」了；他（她）們各有自己的技術、專業及意識形態話語，夾纏晦澀，那裡還能相互溝通？不僅此也，我們也看不出人文學科對人之所以為人，對人之為完整個體而非局部片斷，顯示任何關心。甚至所謂的「多元研究」及「科際整合」的計畫也很少能超越耍弄時新花招及當令字眼的侷限。這使得我們不再能就共同的重要話題，相互切磋。

從教育方法上來說，這一危機顯示於許多「通識課程」非但無法強調課程的中心共識，反而聽任學生從五花八門的角度學習。如此一來，學生不能整合他（她）們對人文問題的共同關照，也不能藉由一公共的議程聚合問題的焦點。

話說回來，教育的目的在於培養學生觀看事物不同的方法。但教育也應提供學生一個共同討論問題的基礎，一種引發對話的方法。教育應讓學生在學習過程中，瞭解問題的急切及重要性，並據此尋求決定而非臆測——為學之道正在於訓練價值判斷的能力。在學習過程的彼端，我們不能

奢求大家了無異議，有志一同，但至少我們應期盼學習的方法與目的可以作為日後不斷對話的起點。教育的目的是發揮我們彬彬有禮的潛質，即使對終極關懷有多深的歧見，我們依然能夠進退不失風度。

對我而言，這樣基於通識的對話必須與「先進」的研究並行不悖，兩者互相增益，以期對話更深更遠。在今天這樣的多元文化世界裡，東亞的人文資源——特別是中國的儒、道、釋三家及其他的文化——可謂深在其中。我們的對話不能偏廢此一中國人文經驗。在大學的通識教育及對任何文明共同關懷的持續討論裡，中國經驗都是不可或缺的部分。惟有超越了入門課程的階段，通識教育才能更加啟迪我們對於學術真諦的嚮往與追求。

今天的學術風潮如此的擴散離析，要廢續我們彼此間的對話談何容易？但我們總應該找尋一個起點。蔣經國基金會的領導者及顧問們殫精竭慮，這些年來已經為促進學術共識、引導人文對話貢獻良多。未來自然仍是持續此一努力的最佳動力。

為了不讓我的看法流於空泛，我願提議一個專門範疇，有待我們致力研究——即東亞教育史的重估，及其對傳統及現代通識價值的貢獻。十九世紀末東京帝國大學初建，規畫大學東亞史新課程時，首度提及東亞教育史的項目。我們今天當然可以比這作得更好！每一位東亞研究學者都該知道，教育是儒家文化的核心。捨本逐末，汲汲追求偏門小道，對教育的百年大計我們又能置之不顧？

1. 基金會主辦「歐洲漢學史」國際研討會(1992)
The Foundation sponsored "The International Conference on the History of European Sinology" (1992)

Whither Chinese Studies?

Wm. Theodore de Bary

The most remarkable thing about the history of the Chiang Ching-kuo Foundation is the breadth and liberality of its programs. Before the death of Chiang Ching-kuo, his name was associated in many Western minds (though not in those well acquainted with his real accomplishments) with a reactionary nationalism, a kind of blind, stubborn anti-Communism, and a one-party state the only legitimization for which derived from a claimed need to "recover the mainland."

Though these impressions of Chiang were mistaken, more than a few scholars in the West could have been apprehensive that the new Foundation would conceive its mission in a narrow ideological frame - one serving the interests of the Kuomintang, of Taiwan, of anti-communism and conservative values. By now, these misconceptions should have been largely dispelled by the actual performance of the Foundation. It has supported a wide range of scholarly and educational programs. Its definition of "Chinese Studies" has been as broad as many in the West, and its research horizons have extended not only to all areas of the China mainland but to all of East Asia touched by Chinese culture or in any way pertaining to the comparative dimensions of Chinese studies. To my knowledge the Foundation's judgments in the making of grants have been based on most of the same criteria used foundations in the West, and for this reason the cooperation of the CCK Foundation in joint programs has been sought repeatedly by major American foundations and scholarly associations; the latter have been secure in the



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1. 本會蔣副執行長孝鴻(中)訪問大英圖書館
Vice-President James Chiang (middle) visiting the British Library

2. 五周年慶舉辦「台灣的經驗與發展」學術研討會 (1994)
The Foundation sponsored the conference on "Taiwan Experience and Development" (1994)

3. 本會補助之出版品
Publications supported by the Foundation

4. 漢俑(李執行長收藏)
A Han dynasty terra cotta figure (Prof. Li's collection)

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knowledge that the practices of the CCK Foundation could not compromise their own.

I realize that my own familiarity with the Foundation's doings is far from complete, and the experience of others may differ. I can only speak for myself in this. I do so, however, for reasons that go beyond my estimation of the Foundation's performance itself - indeed, I do so in order to raise questions that go beyond this or any other foundation's support of Chinese studies. The most important of these questions is precisely the basis on which such agencies promote scholarly research as an unlimited growth industry. We are all familiar with the jargon that accompanies this unfettered drive to do more and more research about less and less. It justifies itself by endless resort to such indomitable clichés as "innovative" and "cutting edge." It claims to do what no one has thought or done before, often simply out of ignorance of what others have already done or out of some misrepresentation of the latter - what's "new" actually amounting only to a new misconception of the old.

This view of a compelling need - if not a compulsion - to pursue unlimited research horizons is not of course without some basis, whether in the unquenchable curiosity of humankind and the thirst for new knowledge that has been characteristic of the human species in all ages, or in the present age's unquestioned faith in unlimited growth conceived only in terms of outward expansion. But in the final chapter of my book *East Asian Civilizations*, based on my Reischauer Lectures at Harvard, I have raised from a traditional East Asian perspective, as well as out of a modern ecological concern, whether we can continue to assume



the viability or validity of the underlying assumption: that unlimited expansion will still be the order of the day in the twenty-first century. The very recognition that, in the humanities and social sciences at least, we are producing "more and more about less and less," suggests that the quantitative approach to learning has reached the point of diminishing returns: like the news media and entertainment industry we are more and more engaged in trivialization-occupying our minds with "trivia" ("trivia" quizzes and utterly vapid "Guinness" or sports records) as a distraction from any serious consideration of value alternatives.

In these circumstances scholarship, and the support of scholarship, will have to become wary of appeals to pursue or promote whatever is recommended as "cutting edge" or "unprecedented" or "new age." Perhaps the proposed project or venture is "unprecedented" because it was never a good idea in the first place.

It will perhaps sound, to modern ears, altogether too reactionary for me to recall the frequent argument in Confucian discourse that such and such a proposal was unheard of - the usual formulation of such a cautious or

skeptical attitude being "I have heard of...(something right or good deserving of acceptance) but I (we) have never heard of ... (something implausible, of doubtful value, or possibly evil, to be rejected as unconfirmed by past experience). Certainly to disallow a proposal as simply "unheard of" would be mindless and unreasonable. Nevertheless it might be worth pausing to ask whether a proposal should not be expected to justify itself on more substantial, long-term grounds than simply innovative or novelty. When we privilege novelty or mere "originality" do we not risk letting scholarship be too much governed or even seduced by the language of the market place or consumerism, always selling a "new" brand or formula?

If this is not too unconventional an idea - to raise questions about clichés routinely invoked and uncritically accepted in such cases - I might cite others current in the marketplace that have infiltrated academic parlance. One typical of our times and altogether overworked is the adjective "exciting," which betrays a popular mind - and an academic one no less - that is so enervated and so lacking in any deeper running or firmly grounded motivation that it can only be roused by the constant ex-





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1. 出席在布拉格查理斯大學舉辦「五四運動再檢討」學者 (1994)

Scholars attending the conference on "The May Fourth Movement" (1994)


2. 本會補助之交換意見討論會
Exchanging ideas in a conference supported by the Foundation

3. 余董事英時為本會題字
Calligraphy by Prof. Y. S. Yu, Board member

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浪捲雲奔不記年 麻姑三見海成田
 左言已亂西來意上座 單參杜撰禪
 九點箭煙新浩劫 二分禹域舊膏田
 綠蘭楊路墨平生 志是子摩沙
 待補天 舊作書贊

蔣經國國際學術基金會詹遷新北
 中華民國第三乙亥 余英時



citation of the senses and firing up of the imagination?

For scholarship to be held in such thrall to mere emotional titillation or passing fancies is a mark of its abject intellectual and moral impoverishment. But hardly a day passes that one is not asked to read, accept or support a supposedly "new" and "exciting" project, with little else of substance or rationale to back it up.

One cannot of course dismiss completely the idea that there are new worlds to conquer or new frontiers of knowledge to be explored, but as we increasingly find ourselves encountering limits to growth and obstacles to the idea of unlimited economic expansion, we have to think of growth in terms - not necessarily of extensive development, but of deeper, more intensive cultivation. The new worlds to conquer may have to be old ones with which we have lost touch, interior spaces that have been neglected, and roots that have gone untended, with the result that we have a shallow, rootless culture that is predicted - like a consumerist, throw-away economy - on the compulsion to trash itself. So overextended by this are our nervous systems and emotions that we have become spastics - stretched to the breaking point and unable to bear up under any strain at all.

The difficulty in trying to establish any sound standards on which to judge the worth and long-term viability of research projects is that academic discourse itself has become so fragmented and specialized that little common ground is left, and few consensual standards still shared, on which to base firmer judge-



ments. Thus a modern life becomes ever more complex, it is no wonder that foundations themselves can cope with the problem only by defining still more narrow fields as their own home field - the first obligation of any foundation being to define its specific mission, to delimit its responsibility and to exclude from consideration any proposal that does not answer to its stated criteria. No one wants to deal with things whole, but only by compartmentalizing them to fit one's own limitations.

The persistent preoccupation with research at the so-called "cutting edge" has increasingly dominated universities and research institutions, as the need to sustain research has led to the replacement of education by training for specialized research or professional training for technological applications. This is not however simply a phenomenon of so-called "scientific" research or technical institutions, versus the so-called liberal arts, nor a problem of bridging the two cultures - scientific and humanistic - a la C.P. Snow. Even the "humanities" today have become so technologized, and are given to their own technical, disciplinary or ideological jargon, that so-called "humanists" can hardly talk to each other. Much less can one discern in the "humanities" any concern for what might be thought human, or for the human enterprise as a whole in contrast to departmental concerns. Even so-called "multi-disciplinary" or "inter-disciplinary" programs rarely go beyond the trading of current gimmicks and buzz-words, so lacking are we in any agreement on shared, central concerns.

Educationally speaking this is evidenced by the way in which so many "core programs"



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1. 本會補助之出版品
Publication supported by the Foundation

2. 本會補助之研討會
Conference supported by the Foundation

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fail to address any common core, but tend rather to be "distribution" requirements, exposing students to different ways of looking at things from a variety of disciplinary perspectives, with little discussion of core human concerns or how consensus might be achieved on a working public agenda.

To be sure, education should indeed expose one to different ways of looking at things, but it ought also to provide a meeting ground for ideas, a method for engaging in dialogue about matters so urgent and compelling that they call for decision and not simply speculation - that is, for practice in school on making value judgements. Actual agreement on ends may be too much to expect, but it should not be too much to hope that both means and ends together would be the subject of continuing dialogue, or that education should develop our capabilities for dealing in a civil way even with matters of profound disagreement about ultimate concerns.

This to me is the kind of core dialogue that must be continuously sustained in parallel with "advanced" research, so that each contributes to the other, and especially research to the ongoing dialogue. In today's multi-cultural world, the humanistic resources of east Asia, in which Chinese culture - Confucian, Taoist, Buddhist and much else - is deeply implicated, this dialogue must be informed by sharing in the Chinese experience both as part of any undergraduate core curriculum and as essential to the continuing discussion of core values and concerns - a continuing liberal education that should extend this dialogue into the highest ranges of research and not just leave it on the freshman/sophomore level.

Difficult though it may be to generate and sustain such a dialogue in the face of the powerful centrifugal forces that operate in academia today, there is always a need to start somewhere and the deliberations of the leaders and advisers of the Chiang Ching-kuo Foundation, who have exercised such wise judgement in the past, should be one good place to start work on this.

Lest I end on too general and seemingly too abstract or ideal a note, let me suggest a quite specific area in which research could contribute to the enterprise I am talking about - the history of education in East Asia and its reassessment in terms of core values, both traditional and modern. A recent history covering all of East Asia, past and present, that bids fair to be used in many undergraduate courses, makes its first indexed reference to education with the founding of Tokyo Imperial University in the late nineteenth century. Certainly we can do better than that! Education, as almost every scholar of East Asia should know, was a core value of Confucian culture. If it were not for the academic preoccupation with trivia and marginalia, how could a subject of such intrinsic importance be so overlooked?



The European Activities of the Chiang Ching-kuo Foundation for International Scholarly Exchange

N. Göran D. Malmqvist

Individual scholars and institutions engaged in Chinese Studies in no less than 19 European countries (Austria, Belgium, the Czech Republic, Denmark, England, Finland, France, Germany, Hungary, Italy, Norway, Poland, Romania, Russia, Spain, Sweden, Switzerland, the Netherlands and the Ukraines) have benefited greatly from generous grants awarded by the Chiang Ching-kuo Foundation for International Scholarly Exchange.

The great majority of these grants, which fall into three main categories of doctoral scholarships, post-doctoral fellowships and grants for institutional enhancement, have been awarded for individual research or collective research projects in the Chinese Humanities.

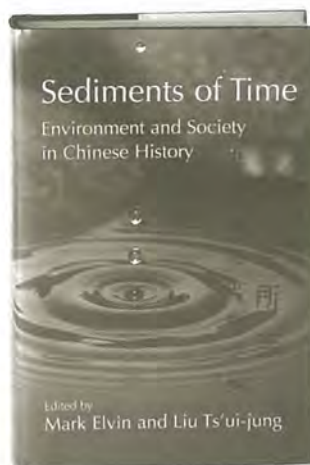
European research in the humanities has for a long time been severely hampered by lack of funding. The CCK Foundation doctoral scholarships have given a great many young European scholars the financial support without which they would have experienced great difficulties in finishing their Ph.D. theses. The post-doctoral fellowships have enabled many young and promising scholars to engage in serious research without being burdened by financial worries.

The topics of research undertaken by the



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1. 歐洲漢學協會主席 Professor Wagner 夫婦(左二、三)來訪
Professor and Mrs. Wagner(left 2,3) visiting Taipei

2. 李執行長(右)訪問劍橋大學並拜會李約瑟院長 (1994)
Professor Y. Y. Li visiting Cambridge University and meeting with Professor Joseph Needham (1994)

3. 本會補助之出版品
Publication supported by the Foundation

4. 中國水墨畫(基金會收藏)
Chinese watercolor painting (Foundation collection)



Ph.D. students and the post-doctoral scholars are chosen from an exceedingly wide range of disciplines within the large field of Chinese Studies, such as ancient and modern literature, poetics, musicology, theatre, pre-modern and modern political and social history, intellectual history, historiography, painting, popular art, synchronic and diachronic linguistics, philology, bibliography, traditional Chinese medicine, religion, ancient cults, law and education.

The main criteria applied in the severe screening process are academic excellence and the applicants' ability to clearly define the scope and relevance of their topics. Unlike many other research foundations the CCK Foundation gives equal weight to Classical and Modern studies.

Institutional enhancement has been achieved by grants enabling a great number of European Universities and institutes of learning to appoint staff in specialized fields, such as a Lectureship in the Social Anthropology of China, Cambridge University; a Chiang Ching-kuo Lectureship in Classical Chinese, Edinburgh University; a Lectureship in the History of Chinese Science and Medicine, London University; an Instructor of Chinese Language, Oxford University; a Dr. Hu Shih Visiting Professorship in Leiden University; a Distinguished Lectureship: Culture and Society in Contemporary Taiwan, Heidelberg University; a Lectureship in Chinese Archeology, London University; a Lectureship in Classical Chinese, Helsinki University; The Re-establishment of the Graduate Program in Modern Chinese Literature at Charles University, Prague; and a Lectureship in Chinese Art, University of East Anglia.



Several European learned institutions and centres of documentation, such as College de France, Ecole des Hautes Etudes en Sciences Sociales, Paris, the Museum of Far Eastern Antiquities, Stockholm, London University and the University of Leeds, have received handsome grants for the cataloguing of and research on important collections. Of particular interest in this connection are the data bases which have been made available at the British Library (A Complete Database of the Stein Collection in the British Library), Heidelberg University (Dynastic Histories Computerized Database, and the Thirteen Classics Data Base). Of great importance is also the Dynamic Data Base of the Holdings of Chinese and Sinological Periodicals in the Major European Collections, European Association of Chinese Studies.

The Museum of Far Eastern Antiquities, Stockholm, has received a generous grant for the continued publication of its Bulletin. Among other recipients of publication grants may be mentioned the Needham Research Institute, Cambridge, for the Shorter Science and Civilisation in China, and the Centre National de la Recherche Scientifique, Paris, for the publication of the Catalogue of the Chinese Dun-huang Manuscripts in the National Library.

The following list shows the great variety of important research projects which have been sponsored by the CCK Foundation: Visual Documentation and Presentation of Traditional Chinese Culture, Leiden University; Southeastern China and its Relations with the Nanyang, Leiden University; Research on the Contemporary Theatre of Taiwan, University of Leeds; Danish-Chinese Relations 1723-

1990, Copenhagen University; The Austronesian Arrival. A Research Project to Study the Connections between Taiwan and the Papua New Guinean Populations of the Trobrianders and the Roro, Ma-Planck-Society, Germany, and A Collaborative Programme to Assemble and Edit Plays and Lyrics from the Classical Min-nan Theatre, String Puppetry and Art Song, Oxford University.

By sponsoring conferences organized by the European Association of Chinese Studies and national associations the CCK Foundation has played a very active role in strengthening the cooperation between European scholars in the important fields of Sinology. I feel greatly honored to have been given the opportunity to be associated with the CCK Foundation activities in Europe.



Report on the Chiang Ching-kuo Foundation's Support for the Asia/Pacific Region, 1991-1997

Gungwu Wang

The Foundation began to support the study of Chinese culture in the Asia-Pacific Region in 1991. It began modestly with three projects in Australia, New Zealand and the Philippines. Since then, its contributions to the region have been extended to Vietnam, Singapore, Japan, Thailand, Korea, Malaysia and Israel.

The two major areas of support have been in institutional enhancement and in grants for worthwhile research. In the former, the encouragement to universities to expand their teaching of Chinese language and culture has been most successful. It has also led more institutions, especially in Australia, to develop the field of Taiwan studies, an area often neglected in the past. Another new area of note is the Foundation's support of Chinese diaspora teaching and research.

Where grants are concerned, the range has been particularly impressive. Clearly, the Foundation has encouraged the region to stretch its research interests into some new and exceptional fields. For example, a comparative study of early modernities in China, India and Japan has led to considerable international interest. The stimulus given to maritime archaeology for the study of Chinese maritime trade has been valuable. Also, several groups of scholars have been enabled to work on the many aspects of Chinese business and eco-

economic development, including the role of Taiwan, a subject that continues to grow in importance in East Asia. Other subjects may not be topical, but they add depth to our understanding of China. Among them, the study of China's relations with Southeast Asia has been given attention, also the Chinese southern dialects and social organizations, and the ethnic and religious minorities within the Chinese world. A number of historical studies, including ritual theatre, Taoist lives, diplomatic papers, Manichaeism, have certainly underlined the variety and richness of Chinese society and identity.

In addition, the support given to conferences, seminars and publications deserve mention. For example, the place of Chinese culture in countries like Vietnam and the Philippines, and how Chinese outside China dealt with varieties of legal traditions and systems brought together scholars who would not have normally met and thus enabled these fields to receive the attention they deserved.

During the seven years of support for China studies in the Asia-Pacific Region, the Foundation has not only identified areas of research strength and weakness, but also discovered new enterprising efforts to explore fields that have not been studied with care in the past. Perhaps the most encouraging has been the steady growth in Chinese language and cultural studies at various centres of higher learning and the rising standard of competence in their teaching at many levels.

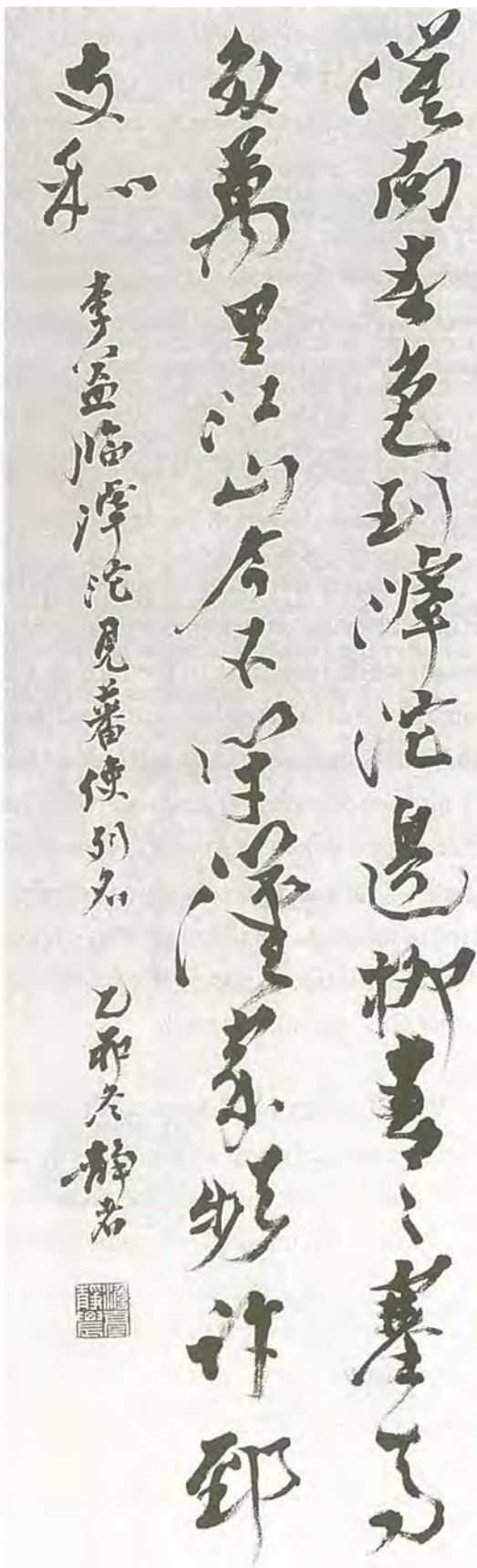


記一個美好的經驗

林文月

二十餘年前，我正從事日本古典文學「源氏物語」的譯註工作，在工作進行大約三分之一有實際表現可觀時，曾試向「日本國際交流基金會」(Japan Foundation)申請資助。過了相當長的時間後，我先後收到兩封「日本國際交流基金會」的信，一封是公文，通知我未能獲得資助；另一封是該會執行長的私人函件，語氣委婉但誠懇：表示他個人十分肯定我的工作，但礙於某種立場，基金會無法給我資助，希望我能諒解。我了解那信中所稱「某種立場」，當係指申請人所屬國籍為「中華民國」，而非「中華人民共和國」。當時的日本，一面倒向中共，台灣的學者或學生都很不容易進入其學術界進行所謂「國際交流」，我的申請被退回來，大概並不是不合乎其要求、也不是表現不佳，而是當地學術界的取決受制於政治考量的緣故。

民國七十八年「蔣經國國際學術交流基金會」(Chiang Ching-kuo Foundation for International Scholarly Exchange)成立，我忝列為國內地區的十三位諮議委員之一，由於實際參與一部分的工作，對於其宗旨及運作情況有所了解，故知這個基金會係以學術促進、交流、合作為出發及終點，是超越政治框架的組織。有一年，我在美國某大學任客座教授，曾於系主任辦公室看到一位平時相當左傾的美國教授拿著一些申請表格，要求系主任為他簽名完成手續，他說：「這是趕辦C.C.K Foundation的，他們非常generous！」我當時內心欣喜，因為C.C.K. Foundation不僅資助學者們的研究工作十分慷慨，而且只要內容及條件合乎宗旨及水準，對於申請人及其合作對象的國籍並不預設限制。多





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1. 台靜農教授墨寶(林文月教授贈)
Calligraphy by late Professor Tai Chien-non (a gift from Prof. Wen yueh Lin)
2. 本會補助之出版品
Publication supported by the Foundation
3. 第一屆國內諮議委員會
Domestic review board, 1989-1991

年以來，申請人或其合作對象為政治立場左傾者、或屬共產國家的學者、甚至於中國大陸學者，只要研究計畫具有學術價值及公正態度，都能得到經費資助。從民國七十八年至八十五年，我連續擔任「蔣經國國際學術交流基金會」的國內諮議委員。初時，於每年十二月舉行第一次審議會，由各委員就其專攻學術立場提出研究計畫之審查人二至三名；次年三月，再舉行第二次審議會，一方面參考審查人意見，另一方面由各委員提出專業的或客觀超然的意見，而於該年預算經費內做成取捨標準，再提呈董事會做最後決定。其後，為了精省時間、精力及經費，經各位委員商議而決定省略十二月份的會議，改由基金會函發申請計畫書於各委員，而每人於限期內寄回審查人名單；僅於每年春間三月開一次會，其效果卻無遜於前。

我曾經出席過各種各樣的學術性或文藝性的審議會，但擔任「蔣經國國際學術交流基金會」這八年的經驗，確乎是十分愉快而令我難忘的。八年之中，相關的大小會議，我沒有缺席過一次，也從未遲到或早退過一次，這固然是自己天性認真，

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也因為在那八年之中，我始終是十三位諮議委員裡唯一的女性，所以格外自覺必須塑立一種「典範」才行。事實上，據我的觀察，這個基金會歷屆所聘請的每一位諮議委員，不僅各自代表某種學術專業的分野，且率皆持有公正大度的胸襟，於發表表決之際，最能看出超然的處事立場。

對於一位諮議委員而言，其個人的專業知識固然很重要，而於相關學術的全球性動向，則又不得不經常保持密切注意，因為在審議申請計畫或申請人與國外合作對象之間虛實關係及工作分配當否，都有賴這種特殊觸覺為判斷。八年之間，我個人雖然主要的審議範圍在於「文學」或所謂「漢學」，但由於這份工作的關係，使我不得不格外注意國內外的學術動向，而庶幾免淪為學術的井底之蛙；同時，於聆聽其他委員評論之際，也增加了我對於非相關學術的關心，「他山之石，可以攻玉」，出席審議會，有時因所討論之申請計畫與自己專業相去甚遠而不發一言，但也依然受益匪淺。

至於每一次的審議過程，氣氛雖融洽卻非常嚴肅，尤其是三月份的最後審議，通常都會選在星期日，利用各委員無需上課、上班之日，花費一整天的時間連續反覆討論。我通常都會比準時稍早到達會場，但總是有人比我更先到。稍事寒暄後，各人找一個習慣坐的位置，桌上有一大疊文書堆放著，那些便是研究計畫申請書及審查意見書。大家都默默地埋首其間，有人戴上老花眼鏡，有人摘下近視眼鏡。到達開會時間，即使有人因事稍微遲到，主席通常都會宣布開會，先宣讀前次開會記錄，或其他較次要事項，邊開會邊等待，以免虛擲時光。全體出席到齊後，遂進行逐案討論。先由相關學術立場的委員發言，再由其餘的人就周邊事項或提疑

問、或要求解釋。每一件申請案件都經過仔細討論，甚至重新要求看原始文件資料以為進一步的了解。

通常，各類申請案件經初審作業淘汰不合條件者，餘下總在三十件以上。除上、下午各休息大約半小時，及中午吃食便當的時間外，這一整天都是處於聚精會神地思考、討論、聆聽之狀況中，但無人會稍顯不耐。大家知道自己的責任重大：每一個申請案件都是經由學者專家費心勞神安排計畫而來，如何於其間比對高下做成取捨，豈能不戰戰兢兢如履薄冰？如果一切順利，傍晚時分能將全部案件討論完畢，則投票以表決取捨之分界；但我記得有一年件數稍多，且問題較複雜，眾人意見分歧，持續反覆討論，晚飯之後又審議至夜深始得結果。那一次令我印象最為深刻，既勞累卻又舒坦，因為覺得已經盡力反覆思考討論而問心無愧了！

十三位諮議委員之中，難免有時會有人直接或間接牽涉申請案件之中，譬如某人負責大學或學術機構的行政業務，而案件正由其所隸屬之單位提出申請，則投票之際依例皆須退席迴避以求公正，至於所得票數，係將累積數目除以實際投票人數，故並不至於影響其結果。整個會議過程，每人的發言都有錄音存留，而每一次投票亦皆有票據存置。

作業透明而態度公正持平，沒有政治的偏見或種族的歧視等等預設立場，一切以學術價值為考量準則，是我這些年來參與「蔣經國國際學術交流基金會」的審議會所親身體驗的美好記憶，雖然如今已退出其間，我將以曾經擔任過這樣的工作為榮。

Ten Years in Review: The Impact of Chiang Ching- kuo Foundation Grants on Chinese Studies in the United States and Canada

David Dean

The Chiang Ching-kuo Foundation is celebrating its Tenth Anniversary this year in ceremonies and academic seminars in Taipei, Prague, and Washington D.C. Originally the concept of leading Chinese-American professors, the Foundation has become a major source of funding for Chinese studies in the humanities and social sciences in Europe, Asia, and North America. Its overall objective is to encourage the integration of the best of Chinese culture within an emerging global culture. As part of this process the Foundation has extended more than 50 million dollars in academic grants worldwide during the past decade.

This article will concentrate on the impact of the Foundation's grants on Chinese studies in the North American region. From its inception in 1989, the Foundation's North American Committee has been composed of a rotating number of well-known scholars in the fields of Chinese archaeology, history, literature and language, philosophy, religion and sociology, political science, legal studies and economics, all teaching at American and Canadian universities. These scholars have given freely of their time to encourage the expansion of Chinese studies. They have applied rigorous intellectual standards in judging the academic merit of each application for a grant. These professors have, through their unselfish efforts and expertise, contributed greatly to the success of the Foundation. Their focus has

been on higher education and the long term impact of the Foundation's grants. The importance of each proposed project in its field has also been a major consideration as has originality and feasibility, especially in research applications.

Most observers of the emerging global culture have commented on the increasing dominance of Western cultural forms and economic models. The Foundation is committed to supporting a more pluralistic future of cultural exchange. The CCK Foundation supports the dialogue between scholars of Chinese studies across the world. By enabling research and expanding teaching about Chinese culture, the Foundation hopes to provide the tools of understanding that will lead to genuine cultural interaction. Chinese cultural resources have an essential role to play in the evolving global culture.

The world economy has in fact already shifted many familiar terms of reference. Many technological and managerial innovations are arising in Asia, rather than in Europe or North America. Asian intellectuals, artists, religious and civic leaders are responding to the pressures of globalization with creativity and insight. Chinese area studies no longer can be restricted to the model of a provider of empirical evidence for Western theoretical elaboration. On the contrary, many of the most important new theoretical responses to globalization are arising in Asia, where these questions are often most acute. These developments call for new forms of comparative cultural theory, rather than simplistic conceptions of the inevitability of a 'clash of civilizations'.

The past decade has seen an extraordi-



nary expansion of research in Chinese studies in Asia. The amount of new publications in Chinese in every field of the humanities and social sciences grows very rapidly every year. New and important archaeological discoveries are reshaping our understandings of early Chinese culture. Innovative research in history, literature, social science, and ethnography have greatly enriched these fields. A large number of new Chinese periodicals carry the latest research findings in Chinese studies. There is an urgent need for Chinese studies in North America and around the world to recognize and respond to these new materials and new viewpoints. By supporting fundamental research on Chinese studies, the CCK Foundation seeks to further this academic and critical dialogue. By expanding the institutional base of Chinese studies in North America, the Foundation hopes to provide more teaching positions that will provide more and more people with the means to enter into a truly global dialogue.

One dimension of new theoretical interaction can be seen in recent collaborative research between Chinese and Western scholars. The Foundation has supported many such collaborative projects. Another concrete sign of support for dialogue has been the sponsoring of academic conferences and workshops, which will be discussed in more detail below.

Beyond the recognition that Chinese and Asian thinkers are now active interlocutors in a global cultural exchange, the



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1. 本會與亞洲基金會簽訂合約 (1995)

Dr. Fuller of the Asia Foundation (right) signing agreement with President Y. Y. Li (1995)

2. 史丹福大學校長(右三)拜會俞董事長國華(左三) (1995)

Chancellor Gerhard of Stanford University (3rd right) visiting Chairman Yu (3rd left) (1995)

3. 秦俑(李執行長收藏)

A terra cotta soldier (Professor Li's collection)

4. 總部辦公室一隅

A display corner in the Taipei Office

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Foundation supports the view that critical Chinese studies and Asian studies in general can present a credible and stimulating challenge to complacent assumptions of the Western humanities. Taking Chinese studies seriously means confronting the historicity of Western critical models. While not promoting any kind of culturalism or nationalism, we can nonetheless use the confrontation between cultures as starting points in the explorations of underlying assumptions and the limits of foundational texts. Cultures are porous, and interaction leads to hybridity. The emerging global culture is strongly marked by volatile mixtures and mutability. These developments in turn challenge our traditional understandings of cultural systems.

The Foundation has been assisted by its North American Advisory Committee composed of distinguished scholars at leading American universities. Members of the Advisory Committee, assessing the impact of the Foundation's grants, have concluded that grants for new teaching positions are among the most valuable and long-lasting grants provided by the Foundation. In North America funds for sixty-eight new teaching positions have been given to sixty-four colleges and universities over the past ten years. In each case the Foundation has provided funds covering salary and fringe benefits for a new assistant, associate, or full professor for three years. By prior agreement, the college or university concerned has committed itself to raise future funding for this new, tenure track position. A recent survey indicates that recipients of these grants have lived up to these commitments.

Initially, for the first three years, the North American Committee emphasized new





teaching positions for Chinese language instruction. For the second three year period emphasis was given to new teaching positions in the humanities and social sciences. The North American committee wanted to concentrate on encouraging long-term scholarship in Chinese studies and was concerned that many undergraduates, after a year's language study, would not continue in the field. A second view is that a general course in Chinese history and civilization given to pre-engineering, pre-medical and other pre-professional students would introduce them to a different but important society in the rapidly changing global culture. This knowledge would be useful to them in almost every profession. Subsequently, the number of these new teaching grants has been gradually reduced although the demand for these grants remains high. Fortunately, other foundations have become interested in this type of grant. The Luce Foundation, for example, is seriously considering similar grants to provide start-up funds for new teaching positions in the humanities at liberal arts colleges. In addition East Asian alumni support for Chinese studies in American universities is growing. This support is particularly welcome because U.S. government funding of Chinese studies is falling sharply.

Institutional enhancement grants for new teaching positions have been awarded to both small colleges and large universities in the United States and Canada. The Foundation has also deliberately spread its grants over a wide geographic pattern from the east coast to the west and in the midwest, southwest and south. In a special effort to help create a center for Chinese studies in the south, the Foundation provided funding for four new teaching positions at Duke University, and one each at

the University of North Carolina at Chapel Hill and North Carolina State University. These three universities are in close proximity to each other and have cooperative programs. Duke University, aided by support from alumni and other sources and using its own funds, has increased its faculty tenure track positions in Chinese studies from twelve to twenty-four over the past ten years.

I think it is fair to say that without the Foundation's supporting grants many of these new positions would not be in existence today. Judging from the large number of institutional enhancement applications received by the North American Committee each year, there is an increasing interest in Chinese studies at many colleges and universities in the United States and Canada. The new tenure track positions at these schools will provide insights into Chinese history and culture, philosophy, religion, economics, art and many other fields of study to thousands of students in the years ahead. These grants will provide more information to individual students about the contributions of Chinese culture to the west and about western influence on Chinese society.

The second most long lasting type of grant provided by the Foundation is its subsidies for publication. These grants are given to university presses and museums to help support the publication of academic books on some aspects of Chinese studies. Normally only several hundred copies of such books are printed. The university press can recover part of its costs by selling the book to libraries and to a few specialists. The Foundation provides grants which allow university presses to publish these academic books without suffering a


loss. The books will be available for many years at many libraries and they form an invaluable source for scholars and researchers. Over the past ten years, the North American Committee has helped university presses publish fifty-two books on Chinese subjects. The titles range from translation of modern Taiwan fiction, to issues in Chinese dialect description and classification, to Confucianism and human rights. In "Confucianism and Human Rights" edited by W. Theodore de Bary and published by Columbia University Press, for example, eighteen Western and Chinese scholars use Confucianism as a lens to evaluate the strengths and limitations of the principles of human rights. They seek to answer questions like: What is the place of human rights in a society shaped by Confucian principles; and, can Confucianism offer useful perspectives on the Western conception of human rights? Another example of a book to which the Foundation contributed is He Li's "Chinese Ceramics, a New Comprehensive Survey." The book is based on the collection of Chinese ceramics in the Asian Art Museum in San Francisco. He Li, in his acknowledgements, quotes his mentor in Japan, Professor Mikomi Tsujio,

who advised him "To be a bridge between the West and the East in the quest for cultural understanding among peoples of the world." For a relatively small investment the Foundation is helping to provide future generations of scholars with the benefit of the ideas, concepts, and research of today's writers. The long term effect of this program is to encourage the publication of books which might not otherwise be printed and to provide future scholars with important research. The North American Committee's subcommittees, which are responsible for the review of the subsidies for publication applications, pay careful attention to the readers' comments which accompany each university press application. The subcommittees select the most interesting and scholarly and valuable books in their fields of specialization.

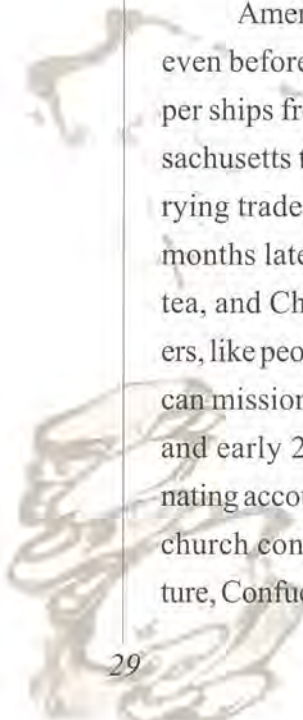
It is difficult to judge the overall effect of the Foundation's grants on Chinese studies in North America. Certainly, without the Foundation's support, many scholars would not have the funding to pursue their research projects. Many students would not have the benefit of new teachers and new courses, many

1. 蘭花 (基金會收藏)
A painting of orchids
(Foundation collection)





graduate students would not have the backing to complete their dissertations, and a number of distinguished senior scholars would not have the necessary support to pursue their research and writing. The Foundation's awards to colleges and universities have helped to create new jobs for promising assistant professors. More books on Chinese subjects have been published. Separate articles in this publication discuss the developments in specific fields, such as history and the social sciences, which the Foundation has encouraged. But the Foundation has not had an agenda. We have not tried to channel research in any particular direction. Our panel of scholars is interested in supporting academic excellence and not political causes. Members of the North American Committee have visited universities in the U.S., Europe, and Asia to lecture and to join workshops and conferences on specific aspects of Chinese studies. The Foundation has tried to influence other foundations in North America and Taiwan to help support more Chinese studies. American corporations like General Electric and Citibank have also contributed to this effort.



Americans have been interested in China even before the American Revolution. Clipper ships from Salem and other ports in Massachusetts traveled to Macao and Canton carrying trade goods and silver. They returned months later with cargoes of silk, porcelain, tea, and Chinese flowering plants and flowers, like peonies and chrysanthemums. American missionaries flocked to China in the 19th and early 20th century and sent back fascinating accounts which were eagerly studied by church congregations. Chinese art and culture, Confucianism and its teaching all aroused

great interest in the West. This interest in China and its history and civilization has captured the imagination of Americans for the past two centuries. Today Americans have a genuine interest in Chinese traditions and culture. Every year hundreds of U.S. and Canadian students go to Taiwan and Mainland China to study and travel. And every year thousands of Chinese come from Taiwan, Hong Kong and China to study at university in North America. Two way trade, although affected recently by the Asian economic crisis, has flourished, providing an additional reason for Western interest in Chinese societies.

Under these circumstances it is not surprising that Chinese studies in North America are attracting more students, some of whom are sons and daughters of Chinese immigrants who are searching for their cultural roots. The Foundation hopes to encourage more study and understanding of Chinese society. We believe that a better understanding will lead to the use of more reason and less contention and emotion in helping to solve international issues.

To help achieve better understanding, the Foundation emphasizes scholarly research on all aspects of Chinese society and supports conferences and workshops in Chinese studies in the humanities and social sciences. On April 16 and 17, 1999, for example, at the Foundation's commemoration of its Tenth Anniversary in Washington, D.C., an academic conference jointly sponsored by the Library of Congress will include a panel on new developments in Chinese art and archaeology. Separate panels will discuss the susceptibility of Chinese culture to absorb influences from the West; Chinese influence on the global civi-

lization; and emerging trends in Chinese religion. The conference will also feature their panels formed by the American Association for Chinese Studies which will hold its annual meeting concurrently with the Tenth Anniversary celebration.

The Foundation has concentrated on higher education with grants to colleges, universities, professors and graduate students. However, many of the grants for new assistant professors are intended for teaching undergraduate classes. If the Foundation had greater resources a strong argument could be made to sponsor courses in Chinese language, history and culture at the high school level as the Geraldine R. Dodge Foundation has done by marking grants to high schools for Chinese language teachers. Many graduates from these classes continue their Chinese studies in college. However, there are many colleges in North America which do not have a specialized faculty in Chinese studies. To help fill this need the Foundation is helping to support a far ranging program initiated by the University of Pittsburgh, which is developing an innova-

tive interdisciplinary course, in an electronic format, to introduce undergraduate students to contemporary Chinese cultures and societies. The course is designed to encourage undergraduates not only to learn about Chinese society and culture but also to make use of interactive media to create an active learning situation as opposed to the more traditional classroom in which students listen passively to faculty lectures. This curriculum program will allow instructors who are not China specialists to select themes and supporting materials suited to their interests. As Pittsburgh's interactive curriculum nears completion, the Foundation plans to explore ways it can help make this new program available to colleges and even to interested high schools.


Support for research in the humanities and social sciences has been the major focus of the Foundation's North American Committee. It is rare for any foundation to persist, over a long period of time, with support for research in the humanities. The humanities are frequently overlooked while the hard sciences receive substantial funding. But the Chiang

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1. 李執行長亦園(左)與許董事俾雲(中)主持美洲業務說明酒會(1989)
President Y. Y. Li (left) and Professor C. Y. Hsu (middle) launched the American Operation (1989)



Ching-kuo Foundation's Board of Directors decided from the very beginning to emphasize research in Chinese studies in the humanities and social sciences. For the past ten years the North American Committee's panels of scholars have considered applications for research grants from assistant, associate and full professors with care and attention. The scholars, all experts in their own field of Chinese studies, have recommended the most thoughtful and promising applications to the Board of Directors each year. In the future, the Foundation intends to continue its emphasis in supporting research in Chinese studies in the humanities and social sciences.



Connected with this emphasis on research are three other types of grants which the Foundation makes annually. These are pre and post doctoral grants and grants to senior scholars. For several years the pre and post doctoral grant program was administered for the Foundation by the American Council of Learned Societies. The North American Committee now reviews these applications together with other applications received. The pre-doctoral grants are important for graduate students who have completed all their requirements for a doctoral degree except for their dissertations. The Foundation's grants give these graduate students the opportunity to devote their full time to writing their dissertations. It is distressing that a large number of graduate students, after completing all other requirements, do not finish their dissertations because of other pressures, including lack of funds.

Post-doctoral applications are usually submitted by assistant or associate professors who can apply to their colleges or universities

for a semester off to conduct research. This research usually leads to the publication of valuable books or monographs and adds to the pool of knowledge concerning Chinese society in all its aspects. Similarly, senior scholar grants allow professors on sabbaticals to pursue research and writing. In Canada, the Canadian Asian Studies Association (CASA) administers a pre- and post doctoral grant program for the Foundation for graduate students and assistant professors at Canadian universities and colleges. All of the research, pre and post doctoral, and senior scholar grants are designed to advance scholarly research in Chinese studies. This effort described in other articles in this book, has given a much needed boost to research on Chinese society and culture. The Foundation has supported valuable advances in the understanding of many different disciplines. It has also encouraged multidisciplinary studies of Chinese history and culture. In fact, there are a growing number of multidisciplinary applications for research which, for example, combine religious, political, social and economic trends into one study. In the past some area specialists narrowed their research to only one aspect of Chinese society. Now these specialists run the risk of not taking into account the totality of the Chinese experience. In our view a multidisciplinary area studies approach remains the more productive course and we welcome research applications that cross the conventional borders of specific disciplines.

The North American Committee has supported seventy-three conferences, seminars and work shops in the past decade ranging from Harvard University's conference on Culture, Media, and Society in Hong Kong, Tai-

wan, and China, to the University of Washington's conference "Taiwan on the Eve of the 21st Century: Aspects of Identity and Political Economy". Other conferences have discussed subjects as diverse as Chinese art, linguistics, book culture, telecommunications, historical change, and hermeneutic traditions. Certain conferences have focused on globalization and its impacts in Asia, gender studies and women's roles in Asia, international relations, and transnational, inter-Asian forms of popular culture and technological exchange. These conferences and seminars have drawn together specialists in particular fields and have promoted a face to face exchange of ideas and theories. Workshops combined with some conferences have benefited both undergraduate and graduate students. Travel grants have enabled a wide group of scholars from North America to attend these conferences.

Many of these conferences bring scholars based in Asia together with North American scholars. Many forces work against cultural exchange. These include pressures toward cultural homogenization associated with

the spread of Westernization, isolationist tendencies in the United States, and all forms of nationalist, racist, or culturalist discourse. The CCK Foundation is committed to working for open forms of cultural exchange, and has struggled to convince other funding agencies, foundations, and corporations to support this vision. Through our various programs, we have sought to strengthen the institutional base for teaching and research in Chinese studies in North America. Our support of fundamental research in the humanities and social sciences has enabled new advances in understanding in many areas of inquiry and encouraged the publication and dissemination of rich and divergent new viewpoints. We have also promoted cultural exchange between individual scholars from around the world. The essence of cultural exchange is personal interaction, whether between scholars, teachers and students, or artists and critics. We welcome comments and suggestions on our work. We also welcome your support in further opening a genuine global dialogue in which Chinese cultural resources can make a contribution to the future.



1. 蕉葉圖
(基金會收藏)
Chinese painting
(*Foundation collection*)



區域研究主題之轉變— 中國研究的方向

許倬雲

蔣經國國際學術交流基金會創立的宗旨是獎助對中國及中國文化的研究，促進世人對中國及中國文化的瞭解，本會支持的研究項目，列舉了五項，也都在上述宗旨的範圍內。今天本基金會成立十年，獎助項目遍及專題研究、學術會議、專著出版、青年學者論文撰作及幫助教研單位改進擴張事項。

本會北美委員會的運作，開始最早在北美的中國研究園地，本會的支援已呈一支重要的力量。十年來成果的涵蓋面，可由本會工作報告中見到，此處毋須贅述。本文所及毋寧是「中國研究」一解在這十年來的變化。

凡此變化，不能全由分析本會獎助計畫項目上窺見，因為每年審查通過的計畫項目只有申請項目的四分之一左右，而本會收到的申請項目，也不過是北美各學校及研究計畫總和的一部份而已。然而我們仍可由本會工作涵蓋各個項目中察覺一些變化的軌跡。

本會對於學術機構的補助最大一宗為支持學術單位增設教員名額。最初數年，申請這一補助項目的學校，大多數要求增設中國語文教學的職位。這一趨向，逐漸轉變為中國歷史教職，然後又漸以中國宗教及中國文化的教職為多。這一趨勢，一方面反映了由研究工作及研究中國文化的實質，另一方面也顯示了研究重點，逐漸由敘述走向闡釋。這一趨勢，大致吻合世界各地人文學術界關注重點及研究方法轉變的大勢。



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1. 補助計劃案的田野調查
Folk musicians in San Si Province
2. 本會補助之出版品
Publication supported by the Foundation
3. 本會補助之出版品
Publications supported by the Foundation
4. 中國陶壺(李執行長收藏)
Chinese Pottery (Prof. Li's collection)

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在研究計畫及學術會議的申請主題中，我們也可約略看到一些變化的方向。最初幾年，上述兩類計畫，大致都不難歸入某一學科的專業範圍。最近數年，則跨越學科的計畫漸多；尤以學術研討會議，已不易歸入傳統的單一學科。因此，同仁審查申請案時，往往必須由不同的分科審查小組同時平行審議。

本會同仁與北美有關中國研究的基金會與學術團體，有經常聯繫。由這些正式與非正式的接觸中，我們也察覺另一變化的趨勢。最近福特與路斯兩大基金會都在獎助跨越地區的研究計畫。所謂跨地區，其實還不僅是跨越國界，甚至跨越文化圈。凡此跨區研究，也不再只是比較研究，而且更注視及於地區之間與文化圈之間、種種人群、資源與觀念的移動流轉。舉一例言之：我任教學校的同事已與友校興趣相近的學者，合作進行大西洋研究計畫，其涉及的項目包括跨洋交通、貿易、移民……。又舉一例：猶太人分散各地，歐洲各諸國幾乎無不有猶太族群，而各地猶太社區之間，仍隱然合而為一個猶太文化社會。這一現象歷史工作者稱之為Diaspora。現在史學家借用此詞，泛指同一族群的分散移徙；於是有非洲黑人的分散、歐洲白人的分散，也有學者提出華人的分散。

跨區研究的現象，加上前述研究角度趨向闡釋及研究方法趨向科際合作，都會對於「中國研究」一詞定義引發相當根本性的反思。

首先，我們必須思考「中國」的定義。「中國」包含政治團體的國家、人群組合的民族及文化系的文化三重意義。在古代，中國就是「天下」，其中只有差序



格局的政治秩序（皇朝），而文化體系是普世的文化秩序，其中只有純雜之分：用今日的釋彙，即是所謂核心與邊陲的區別。人群組合的民族，在這一文化的秩序中，則是有內外之別，文化的差距決定了族群的親疏。這一整套觀念，在進入民族主權國家組成的現代世界秩序時，原有的「天下」意識，忽然失去意義，隨之民族與文化兩層意義也必須重作界定。但是，大多數中國同胞還並未有意識的重新界定這三重意義，也因此未能有意識的找到自身所屬三重體系的不同定位。至今，世界是文化多元的列國體制，我們正在隨著大局，嘗試認清自己的定位。不過，隨著世界還在不斷的變化之中，在二十世紀將要結束時，上述列國體制的秩序卻又走向另一種組織體系，其中主權國家不再是人類社會終極單元；人類社會又在走向全球性的世界體系，一種類似中國歷史上的「天下」體制。在這一體制內，依然有民族與文化的多元性，而凡此多元的分歧，在新的「天下」格局下，又將如何適應彼此的共存，逐步調整定位？這一逼人而來的問題，不但中國人必須思考，所有世人都必須思考。中國人曾有過的「天下」觀念，可與新起的形勢互為比證，則中國人的經驗，更值得研究。

另一個大題目，則是文化的內容。文化是人類心智所則，其中包含思想方式、價值觀念、組織形態，以至文化活動（例如音樂藝術）及衣、食、住、行……。過去，中國的文化精英認識的內容是思想、宗教、典章、制度以及高層次的文學、藝術。人類學的文化定義比較寬廣，形而上之道，形而下之道，無不是人類心智所則。近來，許多研究文化的學者，則將其注意，專注於過去所謂通俗文化，尤其注意一般文化體系的個人，如何參與這一文化集合體。對於「中國文化」內容的認知，

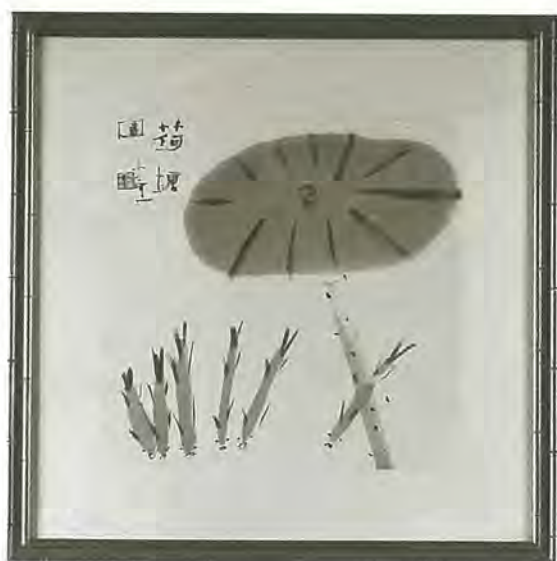
見仁見智，人人可以不同。只是我們不能規避這一問題。

在「中國文化」的範圍所及方面，如果我們意指政治體的邊界，則中國文化所及範圍，曾經不斷改變：中國有過普世天下的文化，中國有過夏夷的內外區分，而在近代中國也有多元文化共存的經驗。歷史上，中國文化的界線，並不與政治體（國家）的界線疊合。我們認識這一動態的調節變化過程，較之勉強侷促於政治體的範圍內，或許更能看清中國文化的特色。

在文化的內容方面，人類學的文化內容，不僅十分寬廣，而且對於你我一般常民而言，也更為親切。即使以意識形態層次的文化為研究主題，哲學與宗教的微言大義，如何滲透於常民的生活中，涵化為常民心態，以至規範常民的行為，這些課題的重要性，其實不下於解析社會上層的精緻文化。二十世紀的世界性發展趨勢，是一般常民的自覺。民主政治市場經濟，均是這一趨勢的表象。我們對文化內容的界定，恐也難以躲避這一常民角度。

至於前文提到跨越文化體系與跨越地區的廣角研究，其實也是人類社會走向世界體系過程中，必須走過的一步。人類歷史上，文化交流、人群移徙、商品流通，都不是新題目。從遠古以來，這些活動無時不在各地默默進行。現在世界體系正在成形之中，檢查這些跨地區與跨文化的活動，必然可以有助於體會到天下一家的形勢。中國的地理週邊是東亞與太平洋地區。正如大西洋地區的整體性，中國與其所在鄰居，也有相當的地區整體性。擴大視野，超越我們的「自群」意識，當可有助於認識自己，也有助於認識他人。

循此方向，跨地區、跨文化國的研



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究，也不能僅以考察、交換、交流、移徙諸題為限、文化比較、制度比較：凡此諸項比較研究，也可提供思考的角度，尋索發展的特色，甚至從殊相中，歸納若干通相。同時，文化的內容既較過去的界定為複雜繁富，則過去單學科的敘述與分析，勢將有所不足。於是，本文前述的跨學科研究，可能使前所未加注意的文化內涵，呈顯不同的意義。

總之，中國研究與中國文化研究，正如其他地區研究及文化研究，在範圍、內容與主題等各方面，均有擴大與深化；相應的，研究方法也須結合相關學科，旁敲側擊，使人類文化的某一部份，經由敘述、分析與闡釋，尋找對於此時此刻人類社會發展可能呈顯的意義。

人文與社會學科的學術研究，是為了豐富人類的心智，開拓人類的胸襟，使我們自知也知人，這是學術工作的無用之大用。為此，學術研究的著眼點及研究的著手點，都會隨著時空改變，有其相應的改變，本會的宗旨是研究中國及中國文化，在本會十年之時，本文為此提出這一連串問題，當作我參與本會工作的反省。

本會獎助諸項研究教學計畫，一向是在接納申請案之後，由擔任審查工作的各單位，逐級篩選；本會從未提出自己的研究計畫。本文所提出的問題，雖與本會宗旨所訂工作範圍，有密切的關係，會中服務同仁都無法自己提出申請計畫，這是避免「利益衝突」原則造成的困境。所幸本會歷來曾加支持的諸項計畫內，已有數案的研究方向與目的，也是對於中國研究與中國文化研究，嘗試有所檢討。舉例言之：加州大學（柏克萊校區）的近代中國發展，主旨在尋找中國近代變化的脈絡；杜克大學的多年發展計畫，是組織多學科合作的研究團隊；匹茲堡大學的多單元，多媒體中國文化教材編製計畫，設計為各個專題單元之間的多種組合，庶幾學生能約由此領略一個文化中不同層面與角度之間，自有其複雜的呼應。這些計畫，正是為了本文提出的問題，嘗試從教學研究各方面，尋找其意義。我也盼望學術界同仁，在這一方面多所努力，使「中國研究」常有新義。

1. 荷畫(基金會收藏)
Chinese painting of a lotus
(Foundation collection)

Changes in Area Studies

Cho-yun Hsu

The Chiang Ching-kuo Foundation for International Scholarly Exchange is now celebrating its tenth anniversary. One decade is not a short time-span; this is probably an appropriate occasion to review our mission, which is always the promotion of Chinese studies in international scholarly communities. I do not intend to give an account of our tasks in the past decade, since various charts and tables about our grants are included in this volume and can be used for evaluation. Instead I prefer to report some of my observations on changes taking place in the field of area studies in general and that of Chinese Studies in particular. Although the applications received by this Foundation by no means represent sufficient samples of development in area studies on China and Chinese culture, some trends of change in this field are visible.

Institutional Enhancement has always been one of the most important categories in our grant program. A sizable number of new tenured-track faculty positions have been created at colleges and universities in North America. During earlier years, applications were mostly for teaching positions in Chinese language and literature. As time went by, there were more requests for slots in social sciences, such as history, sociology, and anthropology. Then, in recent years, cultural studies, religious studies, intellectual history, and art history appeared to be the new positions which institutes of higher education wished to add to their faculties. Such a trend demonstrates moves in a period of one decade, which are visible in schools of various sizes and at different loca-



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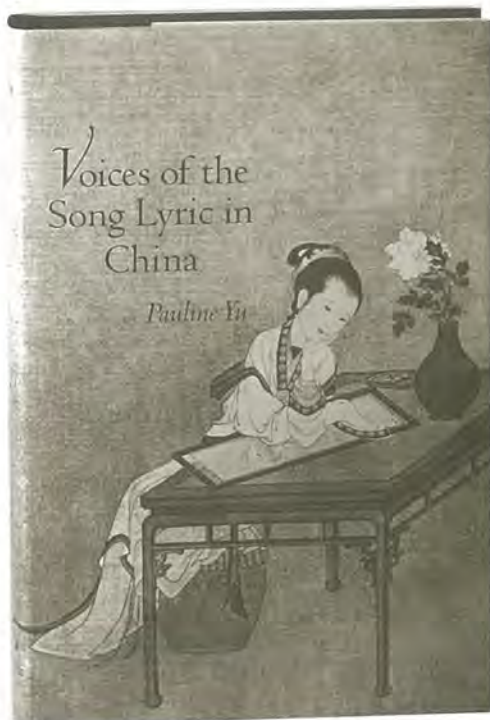




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1. 喜劇演員上粧(計畫案)
Chinese actor preparing his make-up (project photo)
2. 許董事倬雲訪歐(1994)
Professor Hsu on European tour in 1994
3. 本會補助之出版品
Publication supported by the Foundation

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tions, and probably reflects a general shift of the intellectual atmosphere in this part of the world rather than changes in any particular area studies per se.

Another trend we observed is in the themes of research projects. In the earlier years, it was fairly easy to assign an application to a certain sub-committee to review, because the disciplinary identity was rather obvious. Now, a good proportion of applications, including research projects or conference requests, need to be reviewed by more than one sub-committee in order to have a fair and just evaluation. This trend of development toward multidisciplinary inquiries clearly is a common feature in both the humanities and the social sciences.

Obviously, other foundations, such as the Ford Foundation and the Henry Luce Foundation, with whom we have maintained close communications, have also responded to such patterns of change. Inter-area studies are being encouraged to investigate issues that only now are noticeable in a larger context. These issues include, but are not limited to, the interflow of population, resources, and ideas between areas and across national or cultural boundaries.

Colleagues at my campus, for instance, are joining those in neighboring universities to conduct research on trade and migrations across the Atlantic. Such projects involve scholars whose special research interests are variously in European, American and African studies. Likewise, their academic disciplines vary in a broad span of humanities and social sciences. Diaspora, a term originally referring



to the dispersion of the Jewish population, now is adopted by scholars to study dispersions of Africans, Europeans, and peoples of the Pacific islands, etc. Indeed, some colleagues in Chinese studies also use the Diaspora term to describe not only the long history of Chinese migration to Southeast Asia, but also the recent dispersion of Chinese to various places after World War II. Chinese Studies also seems to be sharing with other area studies a similar pattern of the expansion of geographic delimitations.

Fundamental changes are taking place in our intellectual pursuits. Cross-disciplinary, cross-religion, and interpretative approaches are to be the trend of developing research projects and pedagogic perspectives for the next decade or even beyond. The Chiang Ching-kuo Foundation, being concerned with a particular area studies, must face such a pattern of research interest.

First, we need to define the boundaries of the concept of "China" ("Chung-kuo"). In the recent century "Chung-kuo" has been considered to be a state (which is a political entity), a nation (which is an assembly of population), and a cultural system. In the past "Chung-kuo" was identical with "tien-hsia", which is virtually a world system by itself. As a concept, "tien-hsia" was a political order with a hierarchy of power and a universal cultural system. Extension of Chinese culture differentiated the core and the peripheries, as well as the degree of Chinese-ness and non-Chinese-ness. But by the last century, China entered a multi-state world system. The concept of nation-state displaced that of the Chinese world system. The significance of a Sino-

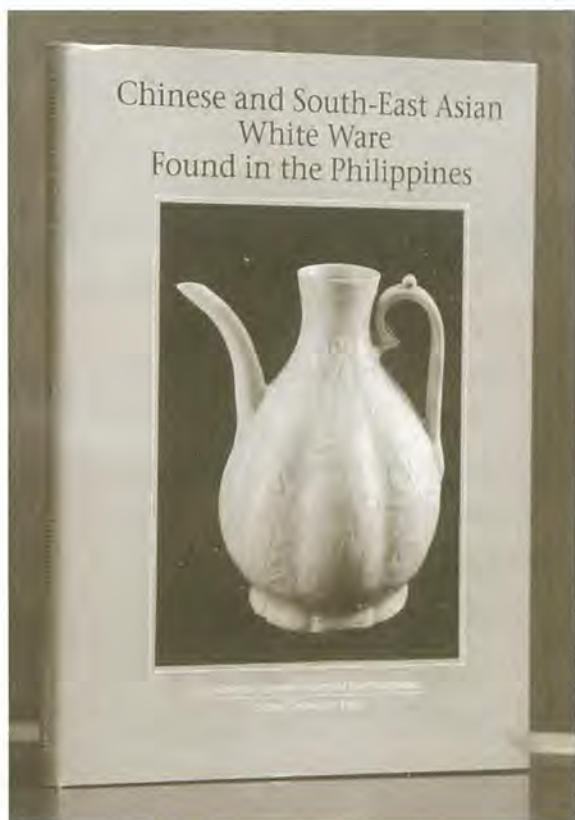


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1. 飛天(李執行長收藏)
Stone rubbing (Prof. Li's collection)

2. 本會補助之出版品
*Publication supported by the
Foundation*



centric "tien-hsia" suddenly lost its meaning. The trinity of China as a culture, a nation, and a political entity needs to be redefined. Ironically, at this moment when the Chinese are barely beginning to rethink the concept of China, the tide of globalization is now turning around to other directions which will have an impact upon many aspects of our life. Scholars have to face such a change and are doing so. Recently, for instance, a symposium was organized at my campus to discuss post-national Europe. A new order with a certain resemblance to the "tien-hsia" in Chinese history now seems to be in the process of taking shape.

We are now in an age of re-defining our identities. In this new global system, how do we deal with the issues of multi-ethnicity, and cultural pluralism? How do we compromise between nationalism and the concept of the global village? To Chinese who lived in a "tien-hsia" universal cultural system, the Chinese experience has some special significance. But how can such an experience be interpreted and even transferred creatively?

The content of a culture also demands re-thinking. The elite culture includes ideology and religion, political institutions and refined cultural activities (such as literature, fine arts, etc.). Anthropologists, however, define culture much more broadly to include anything created by human minds and human hands. Recently, scholars who are interested in cultural studies have discovered a whole array of research topics such as studies on popular cultures and their interaction with the elite culture. The assemblage of Chinese culture now can be investigated from perspectives quite



different from those we are used to.

The boundaries of China, and those of Chinese culture, should be redefined so that both can be discerned in a better perspective to answer questions which are now being raised by a new generation of students. In the world today, where democratization is a universal aspiration and the market place is almost the entire reflection of everyone's economic behavior, the anthropological definition of culture seems especially appealing to an ordinary member of any society. Chinese culture needs to be viewed from the perspective of commoners rather than that of the elite. Nevertheless, the former should not elbow out the latter, because the interaction between these two respective levels must be understood so that the dynamics of cultural formation, and cultural change, can be properly appreciated.

In a previous paragraph, inter-area and inter-cultural studies are noticed as a current tendency of expanding the content of area studies. In the field of Chinese studies, for too long have we posed questions completely within China and the Chinese cultural sphere. Yet, China has always been surrounded by neighbors and Chinese culture has been the product of interaction with other cultures. Just as in the Atlantic world, there is a world around the Pacific, which needs to be perceived as an integrated region. Only by broadening the horizons of our view points, is it possible to have a better understanding of others, as well as of oneself.

Thus, comparative studies should serve the function of identifying characteristics of any particular culture and, also, of demonstrating

1. 台北總部書展
Book exhibition in Taipei

2. 研討會刊物
Seminar announcement



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some commonalities that are shared by different human societies. To carry out such functions, inter-disciplinary collaborations are indispensable in order to comprehend the multi-dimensional complexity of a given culture.

Chinese studies, just as other area studies, is now entering a new era, because the scope and content of cultural studies are more broad and more complicated than earlier area studies had been. Methodology for area studies needs to involve all these steps: analysis, description, interpretation, and presentation so that we are able to reach a better discerning of the current state of the development of human societies.

Scholars in humanities and social sciences are committed to intellectual endeavors which, hopefully, are helping to enrich human experiences. However, for every generation, specific sets of questions demand answers. Scholarship needs constantly to adapt to the specific need of a given space and time. Our mission of promoting Chinese studies, therefore, also must be prepared to be adjusted.

Looking into the list of programs which our North American Committee supported in past years, we are pleased to take note that, for illustration, some of the grant programs are designed to meet such changes. The series of conferences and research on "Becoming Chinese", organized by scholars at the University of California (Berkeley), represent an effort to chart the course of changes that Chinese experienced in the recent century. Our concentration of resources to support the development of a multi-year program of Chinese Studies at Duke University has led to the growth of a strong team of inter-disciplinary collaboration as one of the top universities in the U.S.A. A multi-media teaching module project at the University of Pittsburgh is designed for college students to comprehend Chinese culture from various view points. These modules are easily organized and reorganized to make several possible combinations so that the users are able to appreciate the complexity of the content of Chinese culture. We hope, in the future, that applicants will bring to our attention intriguing projects which will cast a new light on the appreciation of Chinese culture. And we believe such wishes will be fulfilled!



中國研究與社會科學的互動 — 蔣經國基金會在北美的歷史性角色

高英茂

欣逢蔣經國國際學術交流基金會創建十周年佳節，很值得回顧基金會過去十年來的活動、貢獻及任務，並省思展望基金會未來的使命。

在二十世紀的百年中，對中國文化大地區的研究，不論從研究的方法、內容、理論的各個角度看，都有極大變化。在北美地區，中國研究發展過程，大致有三階段：

一、傳統漢學(Sinology)時期

在第二次世界大戰以前，漢學研究一般以人文學科為主，特別注重歷史、文學、藝術、哲學、宗教等等。研究成員大部份來自在中國有長期經驗的退休傳教士或外交官及其後裔，有受過完整正規專業高等教育訓練的學者專家。在此時期雖然有少數大學開有少量有關中國的課程，但大部份集中在人文學科；在社會科學中，則極為稀罕。在這些學府裡，起碼必備的師資及圖書設備亦均相當不齊全；在社會科學方面，問題則更為嚴重。

二、「中國區域研究」(Chinese Area Studies)時期

二次大戰後，美國變成了世界的超強。東西冷戰鬥爭的惡化、中共革命的成功以及中蘇聯盟的崛起等等，變成了對美國國家安全及世界領導的嚴重挑戰。這些戰略挑戰迫使美國急需收集重要研究資訊，從各方面知識去認識敵人；瞭解共產



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1. 北美諮議會 (1995)
American Review Committee (1995)

2. 基金會補助之出版品
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3. 美洲辦事室工作人員
Staff at American Regional Office

4. 賽頁族織布花紋 (本會收藏)
*Weaving Pattern of the Saisiat
(Foundation Collection)*

3



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運動如何產生，共產極權體制如何運作，中蘇政權的社會經濟基礎何在，而美國又應如何有效地對付這些敵人。

這些戰略性挑戰，很快轉變成了學術問題：如何動員學術界，急速開發有關敵人的資訊及知識，以維護美國的國家安全及戰略利益。華盛頓終於通過「國防教育法案」，動用巨額聯邦預算，支持重要大學院校及智庫設立研究所、開設新課程、推展語言教育、增設圖書資料等，從事針對中蘇集團進行研究並積極培訓大批專家。

在中國研究方面，民間的智庫社團及基金會等亦均被動員參與。美國學界最高社團，如「社會學研究理事會」(SSRC)及「美國學術社團理事會」(ACLS)，就動員設立全國性「當代中國研究聯合委員會」(JCCC)，從事協調推動美國全國對中國問題的研究及教育。主要民間基金會，如福特(Ford)、魯斯(Luce)、洛克菲勒(Rockefeller)等，亦均被動員參與，慷慨解囊去支持對中國的研究。

特別值得注意的是，中國研究與社會科學的互動，就是在這種非常特殊的冷戰戰略考量情況下產生的。既被政府正式指定為重要「區域研究」(Area Studies)，對中國的所有研究必須強調對當前情況的分析，並特別注重社會科學專業的領域。因此，對中國的研究也就從注重文史的傳統「漢學」，轉型為「中國區域研究」，擴充涵蓋文史與社會科學兩邊的研究。

在「區域研究」時代的初期，其實中國的研究與社會科學的互動，相當粗糙膚淺。因過份強調中國的「獨特性」，而不願試用一般社會科學的理論架構與研究方法，可能是一大原因。在冷戰時期，意識



形態的強烈籠罩及實證資料的缺乏，可能是另一原因。因此，我們可說，在這一時期中國區域研究及社會科學雖已會面，但並未深入交流。

三、新「中國研究」(Chinese Studies)的興起

在八〇年代，對中國的研究開始走出狹窄格局的「區域研究」，邁向社會科學專業導向的「中國研究」新思維；在理論架構及研究方法的應用上，真正走入社會科學的主流，帶動了中國研究與社會科學之間的緊密整合。此整合動向可由下列幾個層面清楚看出：

1) 學術課程的整合

今天有關中國課程，在主要大學院校，已全部納入專業科系，充份表示兩者之間，對專業理論及研究方法，不僅有高度的共識，更認為彼此之間可發揮互補互利的關係。

2) 研究方法及理論架構的整合

近年來，有關中國社會科學方面研究計畫，無不積極採用相關社會學專業的理論架構與方法設計。從問題的概念思考 (conceptualization) 到研究假設 (research hypothesis) 的設計及印證，無不依賴一般社會科學研究累積成果的啟發。

3) 研究主題議程 (research agenda) 的整合

理論架構及研究方法的整合，當然也就會帶動研究主題的整合。今天主流社會科學所熱中研究的主題，如現代化、民主過渡、持續經濟發展、社會轉型、文化轉變等，也都成為中國研究的熱門題目。其實，此整合現象也反映出，中國研究與社

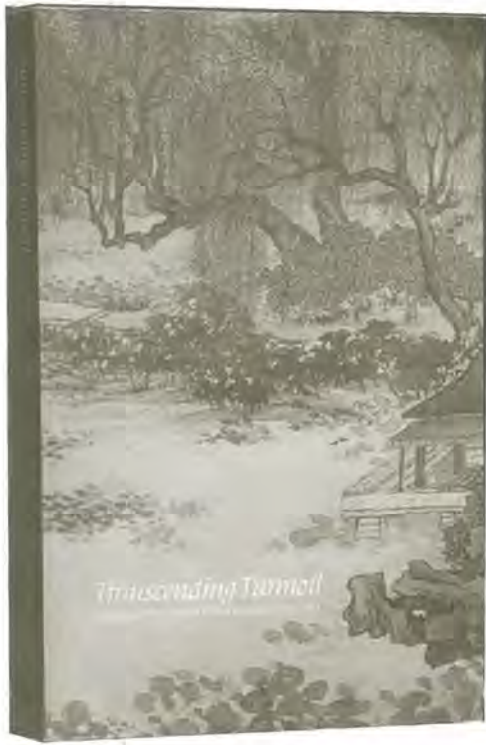
會學的互動，已達到了互補互利的難得境界。

近五十年來，中國研究及社會科學互動關係的發展，當然可視為前者長期生長及成熟的過程。但我們不能忽略，冷戰所扮演極為特殊的「正面」歷史角色。不過，冷戰的結束卻也產生了效果正好相反的「負面」衝擊。

蘇聯的解體、毛澤東式極權主義的消失、鄧小平型改革開放務實政策的興起等等，終於在八〇年代後期結束了冷戰。冷戰的結束，卻也結束了美國對共產強權安全威脅的顧慮。因此，美國政府也就刪除了以國家安全為名的「國防教育」資助，包括對「中國區域研究」的大筆資助預算。尤有進者，美國民間基金會亦隨著跟進，剷除對區域研究的支援，並改換跑道，開始強調支持後冷戰時代的新議題，如環境保護、世界饑餓、人口壓力、社會安全等新問題。因此，後冷戰時期對中國研究財源的大量削減，立刻對所有長期從事中國研究的大學院校、研究中心及個別研究人員，造成財源危機的衝擊。

就在此財源危機黑雲滿佈的關鍵時刻，蔣經國基金會在一九八九年宣布成立，並立刻以實際行動參與支援中國研究的行列。自從美國政府及主要基金會退出支持中國研究的舞台後，蔣經國基金會變成了對中國研究最大的獎助者。自從一九八九年開始，蔣經國基金會平均每年撥出五百多萬美元支援有關中國研究的學術活動，包括國際合作研究獎助類、學術機構獎助類、學術研討會類、編著出版計畫類、資深學者補助類等等。在過去十年中，資助各種學術活動的金額，總共約達六千多萬美元。

大約一半以上的獎助預算使用在北美



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地區，在過去十年中，在北美地區得到獎助者，共有來自二百四十二院校的八百二十三獎助申請案。在獲得對個人或校方獎助的二百四十二院校中，各種獎助金額總合在十萬美元以上者，有八十三院校；而所得獎助金額總合在二十萬美元以上者，則有四十七所大學院校。大致百分之五十五的獎助，分配到社會科學方面。這些獎助，對急待輸血的中國研究，可算是一股可貴的「雪中送炭」助力。

今天，中國研究的緊急財源危機雖然已成過去，有時我們還是難免要問，在一九九〇年代假如沒有蔣經國基金會的及時出現，今天北美地區中國研究的處境又將如何？

在蔣經國基金會十年運作下，台灣研究也是一個重要受益者。「台灣經驗」所涵蓋的經濟發展、民主轉型及社會轉化等本身，當然就是很好的社會科學研究主題。此外，實證資料的豐富、田野調查之易行、資訊暢通的自由等等，更是社會科學的誘因。在全球學術及資訊交流自由暢通的今天，台灣也常被引用為多國比較分析的對象。

尤有進者，蔣經國基金會特別設有「中華民國留學生博士論文獎學金」每年二十名，專門提供給來自台灣在北美攻讀社會及人文學科的研究生。長程而言，此筆獎助對台灣社會及人文學界急需人材的培養，具有極重大意義。

展望將來，我們深信蔣經國基金會的支援任務，對中國研究的持續發展，具有密切的連鎖關係。在社會科學方面，中國研究必定會進一步與社會科學繼續互動整合；兩者之間專業理論的交流與研究資料的交換，將成為彼此互動整合的重心。



在此發展大方向之下，下列幾點個別動向，頗值吾人注意：

一、從一般性、宏觀研究走向更仔細精密的分區、分部的調查分析

以整個中國為一分析單元的作法，忽視了其境內不同地區、族群、社團、階級之間及其中各部門的差異性。宏觀的概論不僅無法闡釋社會的真情，更歪曲了各分區、分部的差別。因此將來的研究走向，一定會更加重視將分析單元盡量細分—從結構的平線面到垂直面、從組織的正式面到非正式面等—以求對社會現象闡釋的充份正確及完整。

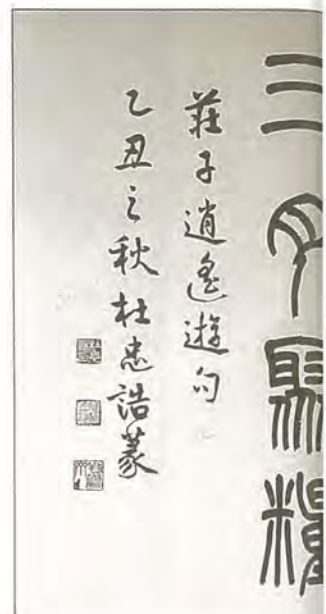
二、從單點時空的分析走向多點時空的比較分析

單點時空分析常受特定時空條件的限制；而多點時空分析則可比較分析在不同時空條件下，特定制度在結構上及功能上的彈性適應及變化過程。比較分析不僅可以應用在中國內部不同地區、不同制度下各部門的比較研究，亦可運用到中國體制與外國制度的比較分析。

三、從個案敘述性分析到理論的建立及研究假設求證

沒有理論架構的敘述性研究，對社會科學知識的累積及印證，沒有什麼幫助。因此將來所有社會科學領域內的中國研究的設計，必定會要求理論架構及有系統研究假設的設計。在研究過程中，必須使用實證資料，通過量化或質化分析，去查驗所提研究假設的正確性，或設法建立自己的理論架構。

四、從純學術理論研究走向實用公共政策



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當社會科學所發展的理論及模式日形完善，並能發揮更大的闡釋力及預測力時，社學科學就能發揮「應用科學」的地位及功能。屆時社會科學的知識，就能應用到實用的政策分析及設計，去處理實際的政經及社會問題。西方較先進的社會科學，如計量經濟學及人口社會學，已開始扮演不少政策設計的功能。我們可預期將來中國研究在社會科學領域中當亦會試圖跟進。

回顧過去十年，我們可肯定蔣經國基金會在中國研究發展歷程上，所扮演的重要歷史角色。此角色可從二項發展清楚看出。一則在一九八〇年代末期，蔣經國基金會在中國研究財源危機時，適時伸出了大力救援之手；二則在一九九〇年代，當中國研究從狹窄「區域研究」向社會科學專業轉型時，蔣經國基金會對此轉型工程的持續發展，也作出很大貢獻。在二十世紀中，中國研究的成長及轉型確是學術界的一件大事。今天的中國研究已不再是社會科學的旁觀者。不論在理論架構或研究方法領域中，中國研究已充份參加了社會科學的行列。雖然中國研究的理論建立，實證研究及資料累積與主流社會科學相比，仍還有一段距離，但值得慶幸的是兩者之間已有良好的掛鉤，同時也開始努力試圖建立互補互利的建設性夥伴關係。我們深知，任何學術大業推展都是相當艱難的，必須要有長期的決心及不停的努力。推動中國研究的持續發展當亦不例外。不過，適值十周年大慶的今天，蔣經國基金會確可為過去十年的角色及為未來繼續努力的決心而引以為榮。

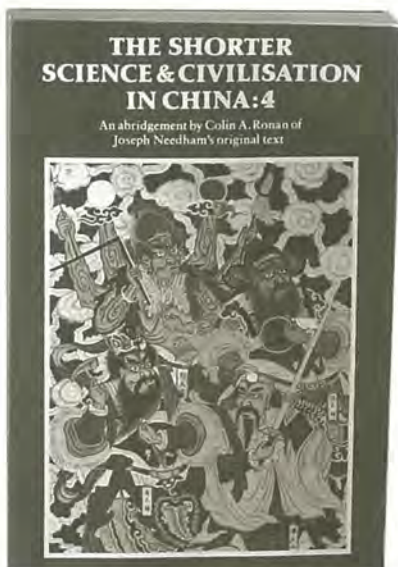


1. 杜忠誥書法(李執行長收藏)
Chinese calligraphy (Prof. Li's collection)

2. 基金會會客室一隅
Reception Room

3. 基金會補助之出版品
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3



The Field of Chinese Studies and the Social Sciences: The Historic Role of the Chiang Ching-kuo Foundation in North America

Michael Y. M. Kau

On the occasion of the tenth anniversary of the founding of the Chiang Ching-kuo Foundation, it is most fitting to take the opportunity to take stock of the institution's activities, contributions, and missions over the past ten years and look at the prospect for future development.

I

As we review the growth of the study of China in North America, three distinct periods are discernible.

(1) The Era of Traditional Sinology

Before World War II, the tradition of Sinological Studies placed emphasis almost exclusively in the realm of the Humanities, stressing the fields of history, literature, art, philosophy, and religion. Researchers and specialists were primarily former missionaries and/or diplomats and their descendants who had extensive personal experiences in China; few had experienced normal and complete academic training through graduate programs of higher learning. During this period, although some major universities offered limited numbers of courses related to subject matters on China, course offerings in the fields of social sciences



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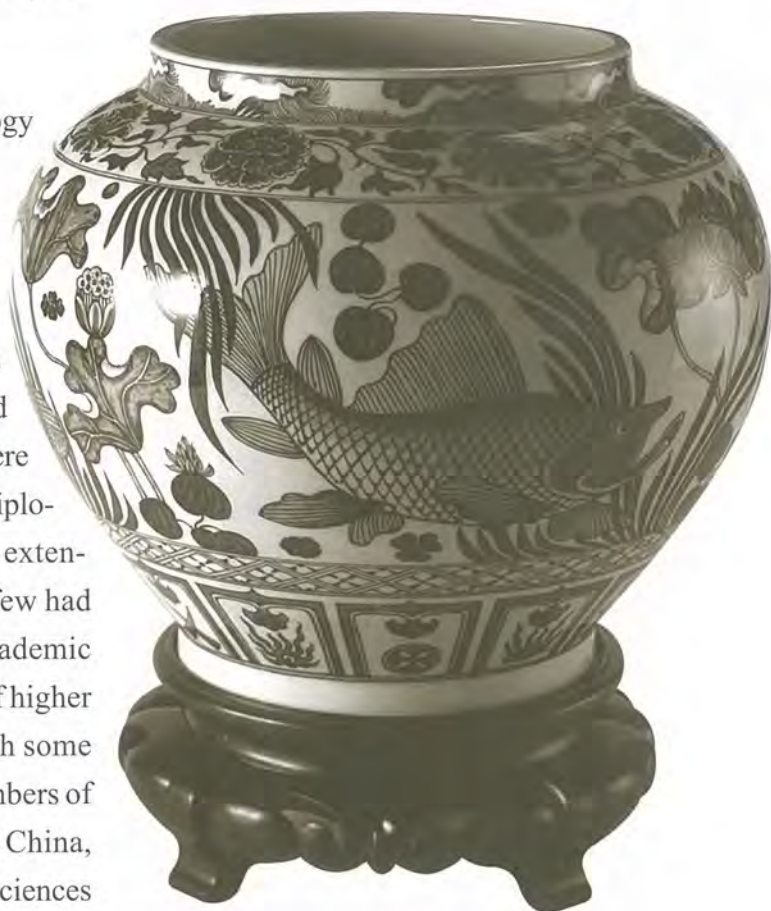
1. 美洲辦事處
*North American Regional Office in
McLean*

2. 丘宏達董事(右)及丁大衛
(左)接待訪客
*Professor Hungdah Chiu (right) and
Mr. David Dean (left), with a visitor*

3. 瓷器花瓶
Chinese flower vase

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were rare, and no academic programs on China had a critical mass of faculty and research resources, especially in the area of social sciences.

(2) Transformation to Chinese Area Studies

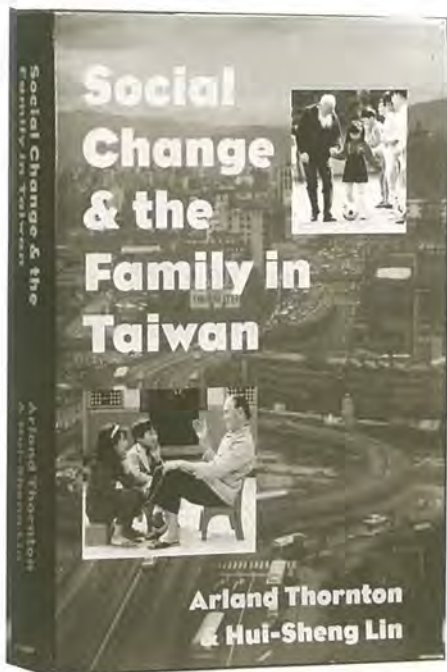
After the War, the United States emerged as the sole Western superpower. The intensification of Cold War competition, the success of the Communist revolution in China, and the forging of the Sino-Soviet alliance soon became a grave security and political challenge to America and the world at large. Strategically, the United States was confronted with an acute need for information and knowledge of its principal enemies, the Soviet Union and Communist China. The West urgently needed to know how Communist revolutions come about, how totalitarian systems operate, what were the socio-economic bases of communist power, and how the United States could deal effectively with these opponents. These strategic questions were quickly translated into educational and scholarly mobilization for national security considerations.

The enactment of the National Defense Education Act was a clear case in point. From the 1950s on, large sums of federal funds were spent by the government to develop and support research centers, graduate programs, curricular offerings, language teaching, and library facilities with a specific focus on the People's Republic of China and the Soviet Union. In the China field, the Social Science Research Council (SSRC) and the American Council of Learned Societies (ACLS) formed a Joint Committee on Contemporary China (JCCC)



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to promote and coordinate, on a nation-wide, basis, the research and teaching efforts of the academic community. Major private Foundations, such as Ford, Luce, and Rockefeller, were all mobilized to contribute generously for the national cause.

It is interesting to note that the study of China was thrashed out into the domain of the social sciences under this peculiar strategic circumstance of the Cold War. China was officially designated as one of the major "Area Studies" that needed urgently to be promoted for national security purposes. The logic dictated that the focus of research had to be on the contemporary scene and the disciplines to be involved should be the social sciences. The new impetus essentially prompted the process of transforming the old Sinology school into a new and expanded field of "Chinese Area Studies," covering both the humanities and social sciences.

During the early stage of interaction between the Chinese Studies and the social sciences, the linkage between the two turned out to be rather crude and superficial. The traditional preoccupation with the "uniqueness" of China had a dampening effect on the pace and scope of applying general social science theories and methodologies to the study of China. Consequently, most studies done during this period remained largely descriptive in nature and without theoretical orientations. Moreover, the atmosphere of Cold War struggle plus the lack of access to source material and field data also trapped the scholars and researchers of the period into engaging in sweeping macro and ideological generalizations. Hence, the gap between Chinese Area Studies and the gen-

eral social sciences remained fairly wide. While the two sides did meet, the gap between them was never really bridged.

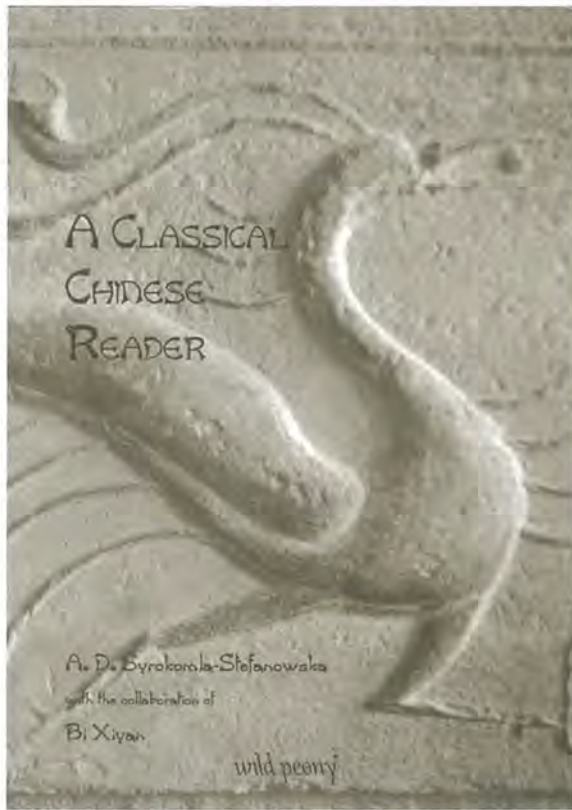
(3) The Emergence of A New Chinese Studies

The 1980s and 1990s mark a significant new departure for the study of China. The parochial outlook of "area studies" began to give way to the new image of a more discipline-oriented "Chinese Studies," signifying a closer methodological and disciplinary integration between the study of China and the social sciences.

This new relationship manifests itself in several ways. First, in major universities China-related courses have become well accepted into all social science disciplines and graduate programs, showing a high degree of compatibility in their basic disciplinary and methodological orientations. They are not only comfortable with each other pedagogically; but they also establish a mutually beneficial working relationship.

Second, it is now commonplace to see that works on China in the area of the social sciences invariably apply relevant theories and methods that the social sciences have to offer for problem conceptualization and research design. Articulation of testable hypotheses and hypothesis testing with empirical data have virtually become a standard procedure for Chinese Studies projects in the social sciences.

Third, the close integration between Chinese Studies and the social sciences can be seen also in the increasing convergence of the



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research agenda on the two sides. Popular research foci in the mainstream social sciences, such as modernization, democratic transition, sustainable economic development, social transformation, cultural change, and so on, are equally popular nowadays for Chinese Studies. This convergence of research agenda in fact signifies that the interactions of the two sides have reached a high level of cross fertilization.

II

The rapid development of Chinese Studies and its deepening integration with the social science disciplines, of course, could be viewed as part of the process of its growth and maturation. There is no doubt, however, that the Cold War and the concern for United States national security also played a critical and timely role. It is interesting to note that history plays many unpredictable tricks: the decline and the end of the Cold War also delivered an equally critical impact on the field of Chinese Studies, except this time in the opposite direction.

After the disintegration of the Soviet Union and the transformation in China from radical Maoist totalitarianism to the Dengist pragmatism of reform and opening-up, the United States government responded by stopping appropriation of federal funds to support area studies programs as national security was no longer at stake. Moreover, even private foundations also began to shift their attention and priorities to such other causes as environmental protection, world hunger, population problems, and social welfare. This major policy shift quickly thrust a serious financial hard-



ship upon universities, research centers, and individual scholars with heavy commitments to Chinese Studies.

It was at this critical juncture with the dark clouds of financial crisis hanging over the fate of Chinese Studies that the Chiang Ching-kuo Foundation was founded and came to the rescue in 1989. Since its inception, the Chiang Ching-kuo Foundation has been explicitly committed to the goal of advancing and supporting Chinese Studies in the world. After the retreat of the United States government and major American private foundations from the scene, the Chiang Ching-kuo Foundation emerged as the single most important source of support for Chinese Studies. Since 1989, it has disbursed over US\$5 million each year to support a variety of scholarly endeavors worldwide, ranging from institutional enhancement to research, conferences, and publications. For the decade as whole, support of all types awarded totalled more than US\$50 million.

Of all grants awarded, roughly one half are used in North America. Over the past ten years, a total of 823 projects from 242 universities and research centers in the United States and Canada received grant and/or fellowship support from the Chiang Ching-kuo Foundation. Among these institutions, 83 received support totalling over US\$100,000 each, while 47 won grants totalling more than US\$200,000 each. Roughly, about 55% of these grants in North America went for social science projects.

With the hindsight of history, one can not but wonder what if the Chiang Ching-kuo



Foundation had not been founded at the critical juncture of the late 1980s and had not infused the badly needed financial support, what would have had happened to the young budding field of Chinese Studies?

It should be further noted that Taiwan Studies, as a subfield of Chinese Studies, has also benefited greatly from the Chiang Ching-kuo Foundation in the past decade. The "Taiwan Experience" in rapid economic development, democratic transition, and social trans-



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1. 崑曲演員(計畫案)
Chinese Opera Singer (Project)

formation is in and of itself an attractive focus for social science research. Moreover, the easy access to fieldwork and systematic data sets in Taiwan as well as the free flow of information and scholarship across its national borders offer additional attractions and incentives. Many scholars have thus chosen to conduct their research either focusing exclusively on Taiwan or taking up Taiwan as part of a comparative study.

It is also worth noting that each year the Chiang Ching-kuo Foundation awards 20 Ph. D. dissertation fellowships specifically for graduate students from Taiwan who study in the areas of the social sciences and/or the humanities in North America. The long-term benefit and significance of this program in terms of training professional manpower for the institutions of higher learning in Taiwan simply cannot be overemphasized.

III

Looking ahead toward the future, one can expect with confidence that if support from the Chiang Ching-kuo Foundation can be sustained at the present level, the current encouraging trends in the development of Chinese Studies are likely to persist. Chinese Studies is bound to continue to interact and integrate with the social sciences. Disciplinary cross fertilization and the exchange of research resources will remain the center stage for the interplay between Chinese Studies and the social sciences.

Within this general trend of development, a few specific directions are worth further mention. First, the field of Chinese Studies in the



broad context of the social sciences is likely to turn away from the macro and general studies of the past and move toward more refined and specific regional and/or sectoral investigations based on empirical data and fieldwork. China as a geo-cultural entity is extremely large and complex, encompassing tremendous geographical, ethnic, political, and socio-economic diversities. The limitation of macro-generalization is obvious, not only failing to do justice to regional and sectoral variations but also distorting the accurate explanation of real social phenomena. Therefore, future research will attempt to refine and break down its analytical units as far as possible, both horizontally as well as vertically, and to search for both formal as well as informal structures and functions in order to achieve a more comprehensive and detailed explanation of complex social phenomena.

Secondly, the approach of comparative studies is likely to gain popularity and strength. The comparative approach will be employed not only to study China itself but also to compare cross-nationally. Within China, a study can compare across both time and space (i.e., to compare the structures and functions of a specific institution across temporal lines and to examine separate, comparable institutions across spatial lines). The easy access to empirical data sets and field work in various parts of the world in the post-Cold War era is bound to entice more researchers to use China for comparative analysis with other countries.

Thirdly, more efforts are likely to be directed at both testing theories and building theories. As Chinese Studies interacts and gets integrated into the social sciences, theory-test-



1

1. 中國水墨畫(基金會收藏)
Chinese watercolor painting
(Foundation collection)

2. 李執行長亦園(左二)與喜瑪
拉雅基金會韓董事長簽定合約
Prof. Li (left 2) signed agreement with
Dr. Han of Himalaya Foundation

2



ing and theory-building will become an integral part of research strategy for the study of China. The field will be painfully aware that descriptive studies alone, without theoretical framework, will be no help for either accumulating knowledge for the social sciences or for testing the validity of existing knowledge. Future research on China, therefore, must adopt both an explicit theoretical framework and the empirical testing of hypotheses in order to demonstrate its theoretical relevance and contribution.

Fourthly, the demand for policy-relevant research and policy design is likely to mount. As the social sciences advance and improve, they are expected to construct more sophisticated theories and models with better explanatory and predictive power. Someday the social sciences may even perform the function of "applied science," making contributions to policy analysis and design that can deal with real social problems. Western social science has already attempted playing such a role, and Chinese Studies will be under pressure to make similar attempts in the future.

IV

In retrospect, there is no doubt that the Chiang Ching-Kuo Foundation has played a crucial historic role in the development of modern Chinese Studies. Two aspects are particularly worth noting: First, the Chiang Ching-kuo Foundation had played a heroic role of rescuing Chinese Studies from a financial crisis of disastrous potential in the late 1980s. Second, in the 1990s, the Foundation has given a much needed helping hand to sustain the on-going process of Chinese Studies' transformation

from its parochial "area studies" orientations to becoming a full-fledged partner of the social science disciplines.

Chinese Studies has clearly gone a long way in the 20th Century. It has moved from the tradition-oriented "Sinological Studies" to a nation-specific "Chinese Area Studies," and has now moved even further to become a disciplined-oriented "Chinese Studies" that is well integrated into the mainstream humanities and social sciences. In the realm of the social sciences, Chinese Studies is no longer a marginal bystander. It has joined the rank of all social science disciplines both intellectually and methodologically. Admittedly, the field is still lagging in many aspects of theory-building, empirical research, and data accumulation. Yet, what is encouraging is that Chinese Studies has already made considerable inroads and has begun to build a constructive and productive partnership with the social science disciplines.

We can be sure that all meaningful scholarly endeavors are arduous, requiring persistent long-term commitment and tireless effort. The task of advancing Chinese Studies is no exception. The Chiang Ching-kuo Foundation can, however, certainly take pride in both its accomplishments over the past ten years and in what it is committed to do in the future.



歷年基金會工作內容之分析 與檢討(78-86年)

梁 啓 源

自民國78年基金會成立迄今(86年)已歷九年，九年間基金會補助中國相關研究之國際合作研究共計新台幣13億9千3百萬元，折合美金5千1百16萬元。茲依(1)歷年補助總金額之變動(2)補助件數之變動(3)地區別補助金額及年數之分配(4)補助類別之金額及件數(5)學科別金額及件數之分配及(6)補助額及申請金額之比率之比較，來分析過去九年基金會之工作績效。

一、歷年補助總金額之變動¹

基金會成立後的第一年(78年)補助國內外研究機構總金額為504萬7000美元，79年增為704萬2,400美元之後逐年下降為85年的407萬1,700美元，86年則增為436萬3000美元，86年比78年減少13.57%(見表一第一欄)。

以上係以美金計算，唯其易受匯率變動之影響。如以新台幣計算則78年補助總金額為1億3,526萬2,200元，86年為1億4,613萬1,100元，86年比78年仍增加8.04%(見表一第二欄)。

九年間(78-86年)補助總金額為5,116萬美元，或新台幣13億9,300萬元。

二、歷年補助件數之變動²

78-86年合計補助件數為1,181件，以歷年補助件數之變動來看，基金會78年補助總件數為80件，83年攀升到158件，86年則降為125件，86年比78年仍大幅增加56.3%(見表一第三欄)。

由於補助總件數成長率大於上述補助總金額成長率，顯示每件的平均補助金額呈下降趨勢。表一第四欄顯示平均每件補助金額由78年的美金63,089元，合新台幣1,690,778元下降為86年的美金34,897元，合新台幣1,169,049元。

三、地區別補助金額及件數之分配³

78-86年九年間，地區別補助金額之分配以美洲地區的2,653萬3,700美元為最大宗，佔52.33%。國內地區居次為1,165萬4,800美元，佔22.99%。歐洲地區居第三位為915萬5,500美元，佔18.06%，亞太地區最小為335萬5,700美元，佔6.62%。(見表二)

就歷年資料來看，國內地區佔總補助金額的比率呈下跌的趨勢；歐洲及亞太地區的比率呈上升趨勢。美洲地區則相對穩定。

最近一年(86)年地區別補助金額之分配顯示，美洲地區(以49.47%)居首位，歐洲地區(26.20%)居次，國內地區(13.68%)第三。亞太地區雖殿後，但其佔總金額的比率則由80年的3.69%大增為10.65%。

就補助件數而言，九年間補助件數以美洲地區的831件為最大，佔總補助件數的70.36%。國內地區的145件居次，佔12.28%，以下為歐洲地區140件(佔11.85%)，亞太地區65件(佔5.50%)。

進一步就各地區內國家別的補助金額分配加以分析如表三；由表三可得下列結論：1. 歐洲地區以英國的36.11%為最高，以下最大的三個國家依次為法國(16.93%)、荷蘭(12.27%)及德國(11.68%)。2. 就亞太地區而言，以澳洲佔的56.34%為

表一、歷年補助總金額與件數之變動(78-86年)

項目 年	補助金額				補助件數		平均每件補助金額			
	美元	指數%	新台幣	指數%	數量	指數%	美元	指數%	新台幣	指數%
78	5,047,097	100.00	135,262,203	100.00	80	00.00	63,089	100.00	1,690,778	100.00
79	7,042,418	139.53	186,624,083	137.97	123	153.75	57,255	90.75	1,517,269	89.74
80	6,570,779	130.19	170,840,264	126.30	126	157.50	52,149	82.66	1,355,875	80.19
81	6,274,578	124.32	160,001,749	118.29	145	181.25	43,273	68.59	1,103,460	65.26
82	6,334,335	125.50	171,027,049	126.44	153	191.25	41,401	65.62	1,117,824	66.11
83	6,157,716	122.01	163,179,463	120.64	158	197.50	38,973	61.77	1,032,781	61.08
84	5,298,887	104.99	145,719,390	107.73	152	190.00	34,861	55.26	958,680	56.70
85	4,071,688	80.67	114,007,270	84.29	119	148.75	34,216	54.23	958,044	56.66
86	4,362,122	86.43	146,131,100	108.04	125	156.25	34,897	55.31	1,169,049	69.14
78-86	51,159,621	1,013.64	1,392,792,570	1,029.70	1181	1,476.25	43,319	68.66	1,179,333	69.75

表二、歷年地區別補助金額之分配(78-86年)

單位:美元

項目 年	歐洲		美洲		亞太		國內		合計	
	金額	比率%	金額	比率%	金額	比率%	金額	比率%	金額	比率%
78	-	-	2,870,471	56.87	-	-	2,176,626	43.13	5,047,097	100.00
79	1,724,485	24.49	3,779,901	53.67	-	-	1,538,032	21.84	7,042,418	100.00
80	1,412,622	21.50	3,573,232	54.38	242,226	3.69	1,342,699	20.43	6,570,779	100.00
81	1,143,608	18.23	3,094,222	49.31	348,700	5.56	1,688,049	26.90	6,274,578	100.00
82	1,050,890	16.59	3,271,397	51.65	647,300	10.22	1,364,748	21.55	6,334,335	100.00
83	1,130,665	18.36	2,994,224	48.63	587,588	9.54	1,445,239	23.47	6,157,716	100.00
84	804,354	15.54	2,745,506	53.03	669,906	12.94	957,499	18.49	5,177,265	100.00
85	770,560	20.14	2,093,017	54.69	405,320	10.59	557,904	14.58	3,826,801	100.00
86	1,118,370	26.20	2,111,754	49.47	454,700	10.56	584,024	13.68	4,268,848	100.00
78-86	9,155,554	18.06	26,533,723	52.33	3,355,740	6.62	11,654,821	22.99	50,699,838	100.00

註：不含專案補助

最大。菲律賓(10.00%)次之，新加坡(8.72%)第三，紐西蘭(7.93%)第四，以色列(5.38%)第五，日本(3.58%)第六，越南(2.68%)第七，韓國(2.53%)第八。就漢學研究的人口而言，對亞太地區的日本及韓國的補助金額似乎偏低。

四、補助類別之金額分配及件數

九年間(78-86年)補助項目中以國際合作研究計畫的金額為最大宗為2,024萬5,000美元佔47.19%。以下依次為學術機構補助1,439萬1,100美元(佔33.54%)、其他(包括資深學者補助、雙邊合作計畫、傑出學者講座、研討會補助及周以德獎助金)334萬7,800美元(佔7.8%)與國際合作編著出版230萬2,900美元(佔5.37%)。(見圖一)

就補助類別的件數而言，國際合作研究計畫亦居首位，達336件佔38.14%，其他類為158件居次(佔17.93%)。以下依序為學術機構補助153件(佔17.37%)、國際合作研討會124件(佔14.07%)及國際合作編著出版110件(佔12.49%)。(見圖二)

五、學科別金額及件數之分配

就補助金額言過去九年間(78-86年)對以歷史學科的補助為最大，為1,132萬2,400美元佔24.43%，語言學及文學次之，為884萬7,300美元(佔19.09%)。其他學科(包括法律、藝術、音樂、戲劇、人類學、考古學、圖書與資訊、宗教、企管、心理、醫學、建築)居第三位為632萬7,700美元(佔13.65%)。

以下依次為跨學科488萬3,800美元(佔10.54%)、社會學與教育學435萬7,100美元(佔9.40%)、經濟學423萬9,200美元

(佔9.15%)、政治學398萬6,200美元(佔8.6%)及哲學238萬2,700美元(佔5.14%)。(見圖三)。就補助件數而言，亦以歷史學科的233件佔24.55%的比重為最大，語言學與文學163件(佔17.18%)次之，政治學141件(佔14.86%)躍居第三。以下次之為社會學與教育學104件(10.96%)、其他學科94件(佔9.91%)、跨學科84件(佔8.85%)、經濟學75件(佔7.90%)及哲學55件(佔5.80%)。(見圖四)

六、補助金額/申請金額及補助件數/申請件數之比較

(一)地區別

補助金額/申請金額及補助件數/申請件數兩比率可以反應申請基金會的難易度。就78-86年九年間的總平均而言，四

表三、各地區國家別補助金額之分配
(78-86年)

歐洲地區

單位：%

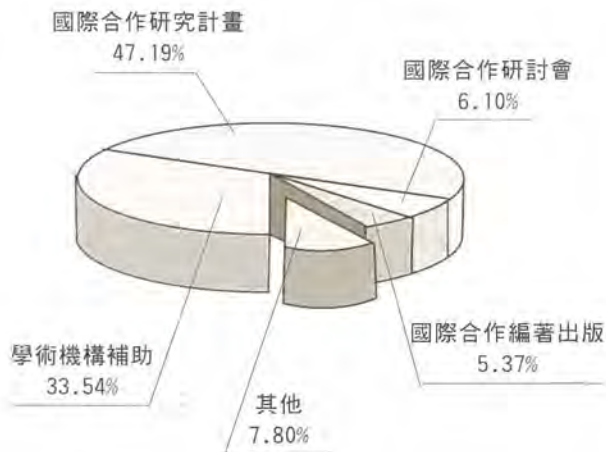
奧地利	比利時	捷克	丹麥	芬蘭	法國	德國
0.13	0.27	3.51	5.70	0.48	16.93	11.68
匈牙利	荷蘭	挪威	波蘭	羅馬尼亞	俄羅斯	西班牙
0.62	12.27	0.30	1.08	0.24	2.81	1.91
瑞典	瑞士	英國	烏克蘭	合計		
2.85	2.84	36.11	0.27	100.00		

亞太地區

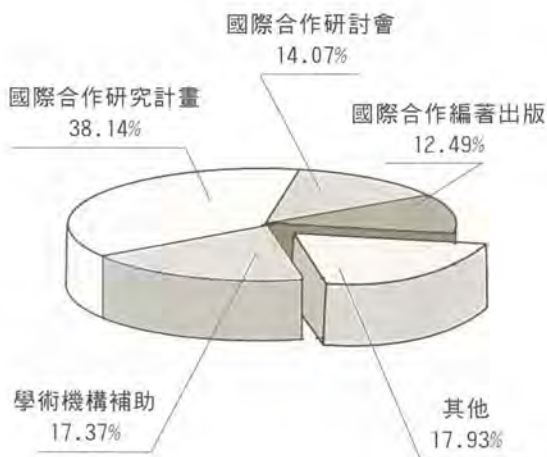
單位：%

澳洲	以色列	日本	韓國	馬來西亞	紐西蘭	菲律賓
56.34	5.38	3.58	2.53	0.74	7.93	10.00
新加坡	泰國	越南	合計			
8.72	2.09	2.68	100.00			

圖一、類別補助金額分配圖
(78-86年)



圖二、類別補助件數分配圖
(78-86年)



個地區中，國內地區及歐洲地區的補助金額 / 申請金額比率，相對較大，分別為 25.33% 及 24.44%；美洲地區及亞太地區則相對較小，分別為 19.93% 及 18.17%。唯從補助件數 / 申請件數來看，在過去九年間的平均值，四個地區的差異卻不大；分別為：國內地區 (36.90%)、亞太地區 (35.71%)、歐洲地區 (33.49%) 及美洲地區 (32.52%)。

(二) 類別

就 78-86 年九年間的平均而言，五大類別中則以國際合作編著出版的補助金額 / 申請金額比例最大；達 31.45%，其他類 (28.03%) 次之。以下依次為國際合作研討會 (21.26%)、國際合作研究計畫 (18.38%) 及學術機構補助 (17.90%)。就補助件數 / 申請件數的比率而言，最高者亦為其他類 (43.53%) 及國際合作編著出版 (44.00%)。以下依序為國際合作研討會 (33.51%)、國際合作研究計畫 (28.69%) 及學術機構補助 (27.72%)。

(三) 學科別

目前尚無學科別的補助金額 / 申請金額及補助件數 / 申請件數之資料可供比較。

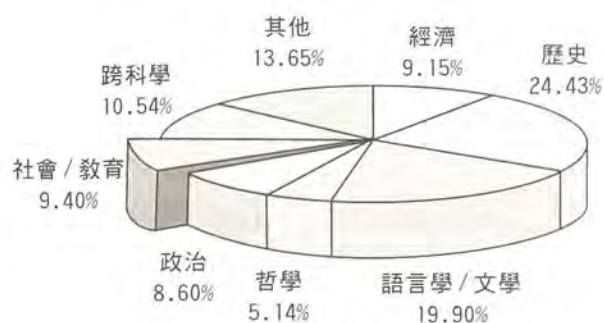
七、建議：

根據以上分析，茲建議如下：

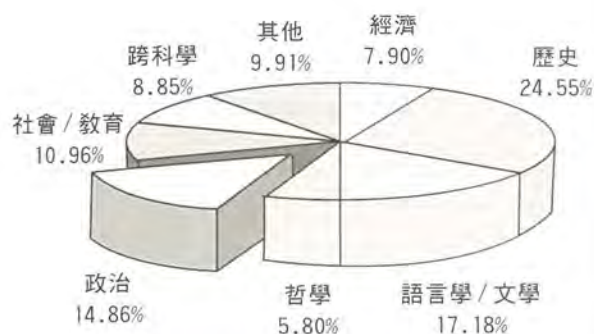
1. 基金孳息：為支應各地區穩定成長的補助需求，基金孳息長期而言，似宜改按補助各地區比率投資於當地資產（如公債），而非全投資於台幣資產，以避免匯率之變動。



圖三、學科別補助金額分配圖
(78-86年)



圖四、學科別補助件數分配圖
(78-86年)



2. 地區別補助：九年間補助日本及韓國的比重分佔亞太地區補助金額的補助金額的比重更僅達0.24%及0.17%。從研究中國的人口而言，日、韓兩國的補助金額應屬偏低。
3. 申請難易度：由補助金額/申請金額及補助件數/申請件數來看，地區性的相對差異不大。類別的差異則較大，高者為其他類及國際合作編著出版，偏低者為國際合作研究計畫及學術機構補助。
4. 資料：目前尚無學科別的補助金額/申請金額及補助件數/申請件數之資料，希望未來能予補齊。
5. 績效考核：基金會除在促進中國研究上的貢獻深受學界肯定外，行政單位的彈性及對受補助單位及學者的尊重也甚獲好評。惟接受補助之機構之執行績效及補助成果，如發表專書、在學術期刊上發表文章的篇數及對政策的影響等則仍待加強追蹤。上列資訊有助於進一步瞭解基金會推動中國研究國際合作計畫的績效，並利於基金會未來核定各機構及學者補助案之參考。

回首十年間－執行長的話

李亦園

民國七十八年元月我受命負責開辦蔣經國國際學術交流基金會的行政部門以來，倏忽已經屆滿十年的時間。蔣經國基金會可以說是第一個以國內的經費獎助國際學術界研究中國文化的基金會，但是對我個人來說，參與補助學術研究經費的管理工作經驗，卻不是第一次。從民國五十一年起至六十二年的十年間，我曾參與先師李濟教授所主持的「中國東亞學術研究計畫委員會」的工作。「東亞學會」是由

美國哈佛大學哈佛燕京學社所資助的一個機構，其目的在獎助當時國內很窮困的人文社會科學研究工作者。當年東亞學會全年的經費最高未超過美金四萬元，但是每年也補助了二十個左右的研究計畫，以及十來個研究生獎學金，對當時國內的學術界有很大幫助，而後來的「長期科學委員會」即是以「東亞學會」的模式而設置的。「東亞學會」運作約有十五年的期間，我個人參與其工作在其後期的十年間，先是擔任委員，其後又短期兼任執行秘書，所以對會務也很熟識，如今回想起來，再與現在的蔣經國基金會的情況作一比較，真是感慨良多。感慨最多的莫過於關於經費的數目與來源。東亞學會當時的年預算不過四萬美金上下，比起現在蔣經國基金會的年補助費近五百萬美金，真是差別太大，雖然三十年的幣值差距也不少，但總也有二十倍以上的差別。自然當年東亞學會資助的範圍僅止於國內，而如今基金會則以全球的漢學研究機構為對象，其範圍亦大有不同。當年東亞學會的經費來自國外，也就是由哈佛燕京學社逐年撥款支付，而現在蔣經國基金會則是由中華民國政府與民間企業界共同捐助成為基金，每年經營孳息以作為年度經費，其間性質與意義的差別，又要比起年度經費的差別要大的多了。三十多年來國內經濟的成長，國際學術界相互關係的種種變遷，我個人的經歷從東亞學會到蔣經國基金會的過程，不僅是感觸萬千，而那種文化自尊的感情更是難於形容於有形！

除去基本性質的差異外，三十多年來社會的變遷、學術思想典範的轉換、機構組織形態的進步等等因素，也使當代的蔣經國基金會在運作管理上與東亞學會有許許多多不同之處，回想起來再加比較，也是很值得細加討論的。當年東亞學會的組織就只有一個委員會，既是政策決定的層次，也是學術評審的層次，也就是政策與



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1. 本會歷年年報
Foundation's Annual Reports
(1989-1998)

2. 本會李執行長亦園(右)及蔣副執行長孝孺
President Y. Y. Li (right) and Vice-President James Chiang

學術評審合而為一的組織，是一個較簡單的組織形態。現在的蔣經國基金會則是決定政策的董事會與評定學術標準的諮議委員會在功能上有明顯的分隔。蔣經國基金會董事會共有二十一位董事，由資深政府人士、學者專家以及企業界捐獻者三部份組成，每三年改選一屆。董事會釐定基本政策、管理基金之運用，每年並依孳息獲利的情況決定獎助款項之金額與諮議委員會所推薦之給獎名單。在諮議委員會方面，本會因獎助地區之不同，設有美洲、歐洲、亞太與國內等四個地區諮議委員，每一委員會聘有九至十三位各該地區之資深華裔學者為委員，分別審議全球各地提出之申請計畫。諮議委員會每年召開一至三次會議，決定各申請案的國內外審查人選，然後在複審會議中決定入選名單及其先後次序，並向董事會提出推薦。董事會在每年五月份的第二次集會中審議四地區諮議會推薦入選初步名單，決定給獎之最後人選。董事會通常因預算情況，刪除諮議會推薦初步名單的若干計畫，但絕對尊重諮議會推薦之次序不予更動，也就是說只依次序刪去推薦名單的最後部份，而不更動其他次序。這一過程是基金會組織結構的最重要特色，十年來董事會與諮議會配合無間，也因此建立了基金會的學術聲望，並普遍為全球研究中華文化的學術界所肯定。這樣的結構設計固然是第一屆董事們精心策劃，但是事後董事們與諮議委員們的共同努力才是維持這一制度於不墜的主要因素。以這樣龐大基金且略帶有官方色彩的全球性基金會，要維持其高程度的學術標準，最少在開創初期是相當困難的，其間資深董事們的諒解並且曲意維護辯解，使許多誤解得以澄清；而諮議委員們盡力摒除私見與利害，以唯一的學術標準評審入選的計畫，才能使我們的運作過程逐漸制度化下來，而終於為學術界普遍的接受。這是我回顧十年來的工作，首先

要向本會的董事們與諮議委員們表示最大敬意與謝意之處。

本會諮議委員會的運作過程，也是很值得加以說明的。美洲、歐洲、亞太與國內四地區委員會的委員都是各地區代表不同學科的資深學者，藉重他們的學術經驗與聲望，每年為本會所收到的申請計畫作評審。諮議委員先決定書面審查人名單，然後在複審中依據書面審查意見投票決定入選計畫，投票的辦法通常是依不同計畫性質分類再作排序（ranking）的決定，我自己是委員會開會時的主席，可以說明各計畫的內容情況，但並不參加投票，以維持客觀的立場。諮議委員會委員每屆任期兩年，每屆委員輪替更換三分之一，因此得維持委員的開放性與多元性，間接地也就更能使學術的客觀標準得以保持。這一審議的方式是使本會在十年來在申請案件與得獎案間之比率，在四地區中一直維持在33%至35%之間，也就是得獎率是三分之一的水準，這也是受學術界所看重的因素之一。

蔣經國基金會成立的主要目的是獎助、提倡海外對中華文化的研究，並促進



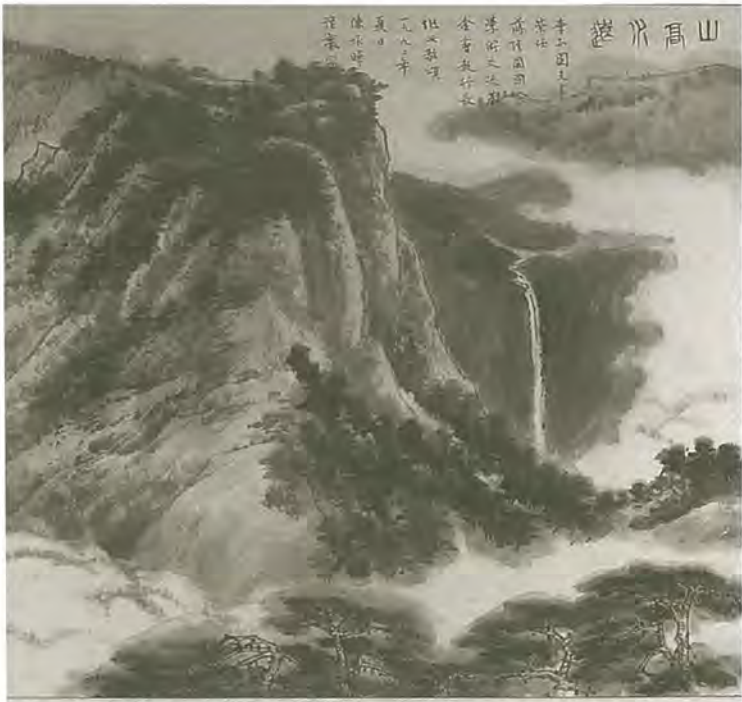


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1. 本會同仁新年餐敘
New Year Celebration

2. 中國山水畫(基金會收藏)
*Chinese landscape painting
(Foundation collection)*

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國內外的學術交流。我們對中華文化的定義是較廣泛的，包括中華文化的古典與現代研究、台灣地區的研究、海外華人離散族裔（diaspora）的研究以及有關中國的比較研究等等。基金會在獎助類別上則有六項主要的業務範疇，包括國際合作研究計畫類、學術機構補助類、學術研討會類、編著出版計畫類、資深及傑出學者講座或補助類、研究生獎助類等，惟各地區亦有個別不同變化的小類別，以適合各地區的特殊需要。雖然基本上有這廣泛的文化範圍以及種種獎助類別，但是基金會從成立以來，從未企圖設定一個特定的研究趨勢與方向，也從來未表示那些是我們特別有興趣或特別鼓勵的領域。換而言之，我們從未因為我們是給錢的機構而企圖規範或約束學術研究的方向，這種開放甚或被動的態度，是使學術界逐漸消除許多不必要的疑慮，而給予普遍肯定與承認的另一因素。雖然這種開放而較被動地接受申請計畫的態度，開始之時有被批評為過於消極的作法，但是經過較長久的時間發展之後，被動的接受中也發展出一種合理的趨勢，例如在佔較多數的美洲申請計畫中，我們已可以看到從早期較著重於語文教學，中期轉變為歷史文化的研究，而最近則出現較多不同學科的科際綜合研究計畫，這種現象勿寧說是開放中自然演變的合理趨勢，也是使我們增加信心而倍覺可喜的現象。

我們在各地區的獎助，也特別注意當地特殊的需要而作分別處理，我們特別注意地區內部均衡性的意義，在獎助上對學術重鎮固作「錦上添花」的資助，但也注意於較未發展機構或地域的「雪中送炭」。在歐洲我們已和十八個國家的研究機構有合作關係，四至五個國家是歐洲主要的漢學研究地區，這包括英、法、德、荷及瑞典等，這些國家的主要大學與研究機構和



我們都來往密切。但基金會也未忽略南歐及東歐的關係，我們在匈牙利、波蘭、芬蘭與捷克都有計畫補助，從去年開始，還資助捷克首都布拉格最古老大學查爾斯大學成立「蔣經國國際漢學中心」，藉此協助恢復他們的漢學研究傳統。至於在美洲，我們補助的重點固有很多是著名的大學，包括哈佛、耶魯、柏克萊、史坦福、哥倫比亞與普林斯敦等，但也對南方的小型大學給予許多協助，包括新教員的聘任以及建立教學共同組合等等。由於多年的努力，獎助的成果已逐漸顯現，並為一般學術界所深知，也引起其他基金會和企業界的注意，因此已有包括如魯斯基金會、洛克菲勒基金會、歐洲科學協會等的跟進與合作，而在美國也有奇異公司與花旗銀行協助支持研究計畫，在東亞則與日本豐田Toyota基金會及台北的喜瑪拉雅基金會共組亞洲基金會聯合組織，共同支持合作計畫。這些都可說是多年的耕耘之後，所附帶產生的計畫外的計畫，不但使我們增加了許多額外的友人，也增加了我們新的信心。

拿錢資助別人，看來似是一件容易的事，其實並不然，因為給錢的過程中，總是有一些人可以得到，而另一些人不能得到，如何給的公平，便是不容易的事。基金會以學術標準作為最根本的判斷，但是要維持嚴格的學術標準，也是要克服很多困難的，十年來的努力，勉強能取信於世界學術界，可是如何堅持這一純學術的立場，以及如何改進評審的辦法，使能適應日新月異的學術潮流，恐也是我們更要警惕努力之處。基金會在開始設立之時，總有人疑慮為什麼要拿錢資助外國人做研究，而持這種意見的人到今天仍然存在。其實稍用寬廣的學術視野來理解，就可以明白不論研究廣義的中華文化，或者以今日台灣種種發展為重心的研究，在當代全

球化趨勢日益普遍的情況下，都極需要國內國外的研究同時蓬勃進行，也就是要有內在的立場與外在的觀點都很興盛配合，方能對這個文明的瞭解與體悟作有意義貢獻。國內的學術研究，向來有教育部、國科會以至於文建會的大量經費分配支持，其數目何止百倍於基金會區區每年兩億台幣左右的預算。然而兩億台幣作合理的計畫分配於全球近四十個國家、四百個以上學術機構的資助，卻為台灣社會贏到無數的友誼，而更重要的是促使全球學術界對傳統與當代的中華文化發展有進一步深刻的理解與欣賞。蔣經國基金會在創立時的宗旨中明白地表示：『本會期望以中華民國日益繁榮的經濟力量、經由純粹學術性交流的途徑，使世人更能充分瞭解中華文化之價值，促使中華文化融入並成為人類共同文化中的一個主要部分』。基金會十年來支持全世界八百六十件左右的研究計畫，其中有許多確實對中華文明在全球文化趨勢下所居的地位以及其價值作出很有意義的評估，我自己作為中華文化的研究者之一，在研讀這些研究成果時常常能體會到其中重要的意義，每每也以此而有所自慰，覺得多少未負董事會與國人的委託，也沒有辜負當年先師李濟教授教導我公平分配學術資源的本意。欣逢基金會成立十周年慶典之際，謹草記本文以追憶說明十年來的若干主要過程，並藉以向愛護本會的各界人士敬致謝意。





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