

南島民族論壇——

海洋文化的傳統與當代發展

An Ocean Apart, A Family Within —

International Workshop on Austronesian Cultures and Societies.

2005/8/20~24

活動實錄

Workshop Proceedings



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主辦單位：行政院原住民族委員會

協辦單位：行政院海岸巡防署、行政院文化建設委員會

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〈原住民族正名紀念日系列活動〉



國立臺灣史前文化博物館
NATIONAL MUSEUM OF PREHISTORY

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論壇主旨 General Statement

論壇主旨

在近代歷史中，台灣原住民族群經歷外來族群的統治，一直處在經濟產業弱勢、社會蕭條與文化傳承的危機之中。而外來的統治政權也一貫地將原住民族視為弱勢族群，而試圖以各種計畫來救濟原住民社會。

民國八〇年代中期，「原住民生態智慧」、「傳統狩獵模式」的論述，企圖將原住民的傳統生計模式與現代西方科學的生態觀點結合，也藉此提出資源共管、共享的規劃，以提供原住民產業經濟的契機。同時期，文建會推動的社區總體營造，其中又以「文化產業化」的理念與政策實踐為主軸，希冀發掘原住民社會文化傳統，將之轉化為文化商品，來帶動原住民部落的產業，也解決部落文化斷層的問題。這兩項發生在八〇年代中期、由學術與政治主宰者提出的原住民社會改造的主軸，落實在部落文史調查與記錄工作的興盛、部落傳統技藝的培訓和產業化等現象上。

民國89年的921大地震，對原住民部落以及相關的原住民社區及文化工作者產生巨大的衝擊。在民國90年之後，我們看到政府對原住民社會宣示「新伙伴關係」、全國原住民部落如火如荼地展開「部落地圖」繪製的工作，而新的社造理念與模式在中部災區以及其他地方開始萌芽。八〇年代以來，在原住民社造運動中所強調的「傳統生態智慧」擴展為對傳統領域以及其他文化資產的考察，「文化產業化」的內涵，由原來「市場」為導向，也加入了社區「培力」（empowerment）以及有關「主體性」的論述。經過這個轉折，有關台灣原住民社會發展的論述，由早期的由上而下、由外而內、由中心而邊陲的決策與發展模式，轉變成對族群與部落主體性的強調。對於這個論述主軸的變化，值得我們深入瞭解之際，這些論述在實踐過程中的具體內容，以及實踐本身的效果，也值得我們作細部的討論。

在這些過程中，台灣社會培訓、累積了一批數量相當可觀的原住民文化工作者，分佈在部落內、學院中、以及政府機構中，形成一個共同工作領域的社群。在原住民社會改造運動的過程中，這些廣義的原住民社會文化工作者，對於其工作、對於其工作對象以及其所扮演角色的認知，有一定的轉變，而文化工作者相互之間，以及文化工作者與其對象的社會關係，也有一定的轉變。造成這些轉變的因素、以及這些轉變對於社造工作本身的影響，也是值得探討、觀察的。

另一方面，在這十數年之間，原住民之間也不乏原住民傳統文化性靈的追尋者。作為部落族群的哲學家，這些創作者追尋其文化母體，透過現代的形式和語彙，在其作品中加以萃煉，結晶成為族群文化的表徵。這些文化性靈的追尋者，是族群性靈的泉源，卻也和原住民社造運動有著若即若離的關係。

本次活動，我們設計了座談會、影展、參訪等形式，邀請國內原住民文化工作社群中各相關領域的工作者參與，希望透過針對本國近十年原住民社會發展的主要脈動作一省思。另一方面，在廣泛的南太平洋地區，其他南島語族（Austronesian Linguistic Groups）社會也遭遇到與我國相類似的問題。因此，我們也藉此機會，邀請南島地區的文化工作者與會，參與我們的對話。一方面，我們可以從中互相吸取他人的經驗，一方面，希望這個討論的過程，也有助於大家思考相關的問題。

General Statement

In modern history, the indigenous peoples of Taiwan and of the South Pacific have always been in a weak position socially and economically. The cultural heritages of the people have also been under constant threats from the dominant cultures. The rulers from the outside worlds, in turn, have, until recently, viewed the indigenous societies as endangered and have attempted, through governmental planning, to salvage the societies and the cultures. Whether or not, or, to that extent are the indigenous cultures “weak”? If so, what are the causes of the weakness? How effective are the salvage projects from the dominant societies? What are the causes for these projects to be effective or ineffective? Alongside with all these, what do the indigenous societies have besides been “weak” and “in need of being salvaged”? What do the indigenous societies have that can contribute to the societies at large? What lessons can the societies at large and humanity in general can draw from the experiences of the indigenous societies? These are the questions we bear in mind when organizing the workshop.

In the workshop, we focus on problems and issues in the social and cultural development of the indigenous societies both in Taiwan and in other Austronesian worlds. Though the dialogue and discussions among the participants, we also reflect on the questions raised in the above. In the mid-1990s, the 'ecological wisdoms' and the 'traditional hunting behavioral patterns' of the indigenous people were mainstream discourses among ecologists and community workers to create wild game management schemes that are environmentally sound and at the same time economically viable for indigenous communities involved. In the same period of time, the Council of Cultural Construction of the Executive Yuan put forth the Integrated Community Development Plan. A nation-wide, community-based development project, the plan zero in on making 'culture' an industry (especially a tourist industry) and hope that through viable economic operation, traditional cultural can be preserved. The two major government involvements in the development of the indigenous communities resulted, among other things, the recording of oral history, revival of traditional crafts, and training of a population of indigenous cultural practitioners.

In September 21, 1999, an earthquake shattered the nation and indigenous communities were devastated by the disaster. The indigenous communities, community workers, and cultural practitioners were all traumatized by the experience. The earthquake and the ensuing events in the processes recovering from the trauma changed the ideology of indigenous community developmental work, as well as the social relations among the people involved. From the government's side, the then newly elected President Chen declared 'New Partnership' with the indigenous people. The government also sponsored 'community mapping' projects among indigenous communities. On the other hand, ideas on 'empowerment'、'subjectivity' circulate and became new catchwords among community workers. The objectivity of development work, as it seems, in indigenous communities starts to turn from 'market-oriented' toward 'community oriented'.

All of these summarize partially the development of the indigenous societies in Taiwan in the past 10 years. Similar turns and twists of events and trends, we suspect, also occur in other Austronesian communities in the wider Pacific region. In this workshop, we hope we will be able to provide the materials and the opportunity for participants and the wider audiences to reflect on this processes and maybe to learn from the experience through dialogues in the roundtable discussions, film festival, and through the guided tours among some indigenous communities.

活動流程

Schedule of Events

活動流程

日期	上午	下午	晚上(7:00)	宿
8/19			紀錄片播放： 海有多深、面對惡靈	
8/20	合、報到 館區參觀、自由活動		紀錄片播放： 揸起玉山最高峰、如是生活如是 Pangcah	台東市
8/21	參觀花蓮縣光復鄉 太巴塢部落豐年祭		紀錄片播放： 南方澳海洋記事	台東市
8/22	參訪蘭嶼		紀錄片播放： 食人之旅	台東市
8/23	大會開幕式、專題演講、圓桌會議		歡迎晚宴 座談會：漫談原住民文學與藝術創作	台東市
8/24	圓桌會議	紀錄片播放： 面對惡靈	歡送晚宴	台東市
8/25	賦 歸			

Schedule of Events

Date		schedule
August 19	Evening	Viewing of ethnographic Film(How deep Is the Ocean 、 Facing the Demon)
August 20	Daytime	• Arrival of Foreign Guests and Domestic Speakers
	Evening	• Viewing of ethnographic film (As Life As Pangah 、 Carry the Paramount of Jade Mountain on My Back)
August 21	Daytime	• Tour : Participating in cultural festivals among local indigenous communities
	Evening	• Viewing of ethnographic film (Chronicle of the Sea, Nan-Fang-Ao)
August 22	Daytime	• Tour : Trip to Lan-Yu (the Orchard Island), and touring indigenous villages on the Island
	Evening	• Viewing of ethnographic film (Cannibal Tours)
August 23	Daytime	• Workshop, Roundtable Discussion I
	Evening	• Banquet and Welcoming Party • Dialogue among indigenous artists
August 24	Daytime	• Morning : Workshop, Roundtable Discussion II • Afternoon : Viewing of ethnographic film (Facing the Demon)
	Evening	• Farewell Party
August 25		• Departure

部落參訪

Village Tours

太巴塢部落參訪行程

94 年 8 月 21 日(星期日)	
時間	行程
8:00	飯店門口 集合，上車
10:00-10:20	介紹掃叭遺址
11:20-12:45	欣綠農園午餐
13:00-15:30	參訪太巴塢部落 認識 ilisin(年祭)文化意涵、瞭解太巴塢社區營造經驗
15:30	賦歸
18:30~20:10	寶町餐廳用餐、紀錄片欣賞(南方澳海洋紀事)

Tour of *Tabalong* village

August 21, 2005	
Time	Schedule
8:00 am	Hotel Lunge, take shuttle bus
10:00-10:20	Introduction of Saupa Archaeological Site
11:20-12:45	Lunch
13:00-15:30	Tour of <i>Tabalong</i> village and introduction of traditional rites(<i>ilisin</i>) and experience of community development in <i>Tabalong</i> village.
15:30	Departure
18:30~20:10	Dinner and Viewing of ethnographic Film

太巴塢部落年祭簡介

太巴塢(Tabalong)部落位於中央山脈與海岸山脈之間的花東縱谷、花蓮溪與馬太鞍溪的沖積平原上，行政區位上屬於花蓮縣光復鄉。部落人口約五千人，阿美族人佔中的79%。部落居民以務農為主，主要作物為水稻、檳榔、甘蔗。

年祭(*ilisin*)是阿美族部落最大、最隆重的祭典活動，每年在主要的農作物收穫後舉行；除了慶祝豐收外，還有慎終追遠、緬懷祖先功蹟的重要意涵；如漢族的「過年」，阿美族部落需經「年祭」的除舊迎新、驅邪祈福祭典活動，才進入新的年度。這段期間，太巴塢阿美族人稱為「*Pipik' dan mihca*」，意指一年裡的轉折時期。

太巴塢的「年祭」(*ilisin*)是一系列的活動形式呈現，目前已簡化為五天左右，內容包括階級訓練、迎靈祭祖、祈福儀式、文化傳承、體能競技、舞蹈、歌謠、感恩酒會、乃至最終的*Mali'alac*儀式，都與傳統的信仰體系緊密結合，祭師與*Sapalangaw*也同時進行全部落的潔淨禮儀，並祈求來年能豐獵、豐收。全部過程莊嚴肅穆，為迎接一年一度的年祭。留在部落的居民約在數星期前就全體參與籌備，而負有護衛部族安全重任的男子也在過程中進行各階級的組織、訓練及成長，隨著成年禮的跨越，進入生命中的另一個階段，負起更大的社會責任。

(本文資料引自林恆智編著之「太陽伊娜的故鄉太巴塢部落文化導覽手冊」)

A Brief Sketch of the *Illisin* in *Tabalong*, An Amis Village

Tabalong village is one of the Amis villages that scattered along the valley between the Central and the Coastal Mountain Ranges. Populated around 5,000, the village is one of the major concentrations of Amis ethnic groups in the area. Other population concentration of the Amis is along the east coast of Taiwan. Han ethnic, who migrated into the village area as early as mid-19th century had gradually begun to play politico-economic roles in the local polity. But they are not as influential in the village as they are in the region as a whole. The village polity remains, to a certain extent, traditional. "Traditional" in the sense that the traditional body politic is still influenced by the elders usually, the "council of the elders" but modern administration often operate through such traditional mechanism.

Up to this day, the mainstay of the village population is no long farming as it used to be. Wet rice, beetle nuts, sugar cans are the major crops and most villagers take part time jobs either in the major cities in Taiwan or in nearby urban centers, such as Hua-lian City, as supplementary to household income. Since farming is no longer the mainstay of the village, and people are away most of the time, one sees elders and young people in the village during most of the time. In such case, annual festivals such as *Illisin* becomes important occasion for family members to get together. The festival is also important for maintaining social relations among villagers in that, in the festivity, people get together by age-groups and strengthen the peer bonding. Also, the *Illisin* festival is also an important annual event marking individual's social standing in the village. Individuals in the village partake different social roles in their life processes with growing of age and the festival is a marker of such social as well as individual life processes.

One other aspect of the *Illisin* festival in contemporary social context is the role it plays in ethnic tourism espoused both by the government and by the tribal villagers. It is expected that tourists would like to come to the village and enjoy watching the villagers dance and participate in it. Yet, in recent years, with reflections, the villagers start to think the festivity should be more "traditional" and for themselves, not for tourists. It remains to be seen that where is the village going as far as the festivity and village life in general is concerned.

(cited from Lin Hen-tz, *The Motherland of the Sun A Guide Book of Tabalong*)

蘭嶼參訪行程

94年8月22日(星期一)	
時間	行程
6:30	飯店門口集合
7:00	登船
10:00	抵達蘭嶼開元港
10:30~12:00	前往野銀傳統聚落 野銀傳統聚落文化簡介及世界文化遺產傳述
12:00~13:00	品嘗傳統風味餐
13:00~16:00	參觀東清、朗島部落之文化工作室與拼板舟
16:30	登船賦歸

注意事項：

1. 台東—蘭嶼往返皆以船隻接駁，單程約2.5~3小時。為避免暈船以致身體不適，請於登船前半小時，服用工作人員提供之暈船藥。
2. 盛夏日炙，請做好防曬措施。

Tour of Orchid Island

August 22, 2005	
time	Schedule
6:30 am	Hotel Lunge, take shuttle bus to Fu Gang fishing port
7:00 am	Boarding
10:00 am	Arrival at Orchid Island
10:30~12:00	Tour of Ivalino Village and Introduction of Tao Cultural Heritage
12:00~13:00	Lunch
13:00~16:00	Tour of Iranmlek and Iraralay Villages and traditional boats
16:30	Departure

Note:

The boat ride from Taitung to the Orchid Island takes approximately 2.5 to 3 hours. Please ask attendants for medicine to prevent nausea half an hour before boarding and please wear casual clothing and prepare suntan lotion.