

在地道德世界觀與堅定型有機農民的農業實踐：

以新竹縣尖石鄉泰雅族石磊部落為例*

日宏煜

台北醫學大學醫學人文研究所

羅恩加

國立政治大學民族學系

石磊為位於新竹縣尖石鄉玉峰村的泰雅族部落，目前實行有機農業的農民約佔部落農民總數的90%，為新竹縣有機作物最主要的生產地之一。本文的目的在於探討石磊部落居民轉作有機農業的動機與在地道德世界觀間的關係，主要分析的議題包括：(1) 形塑石磊部落在地道德世界觀的因子；(2) 在地道德世界觀如何影響堅定型有機農民的認知、行為與物質創造。研究結果顯示，基督教信仰、社會受苦的經驗及結構性暴力是形塑當代石磊部落在地道德世界觀的主要因子。在分析石磊部落在發展有機農業的歷程上，堅定型有機農民扮演十分重要的角色，是部落農民轉作有機農業的典範，由於具備穩固的在地道德世界觀做為實踐有機農業的各項生產及行銷計畫之參考標準，故堅定型有機農民具有十分強烈的動機持續施作有機農業。此外，石磊部落堅定型有機農民受到基督教信仰及個人社會受苦經驗的影響，視與部落農民分享有機農業相關知識、技術與工具為實踐在地道德世界觀的最高表現，是故成為晚近部落發展有機農業的重要推手。根據本研究的結果，建議未來政府在原住民族部落推動有機農業時，必需先側重建立一個對堅定型有機農民友善的政策，在尊重原住民族在地道德世界觀前提下，鼓勵原住民族農民研發具在地特色的有機農法，並協助建立有機農產品售銷管道，藉由部落內、外部力量，建立符合原住民族社會發展需求且具永續性的有機農業生產與消費文化。

關鍵字：泰雅族，基督教，堅定型有機農民，在地道德世界觀，有機農業

* 感謝石磊部落的泰雅族朋友協助研究工作的進行及科技部補助本計畫之執行 (NSC 99-2621-M-320-001、NSC100-2621-M-320-001)。

The Local Moral World and Agricultural Activities of the Committed Organic Farmer:

A Case Study from an Atayal Community in Shilei, Jianshi Township,
Xinzhu

Hung-yu Ru

Graduate Institute of Humanities in Medicine, Taipei Medical University

En-chia Lo

Department of Ethnology, National Chengchi University

Shilei is an important community producing organic crops in Xinzhu County in northern Taiwan. The Atayal, one of the indigenous peoples in Taiwan, make up the main population of the community. Currently, ninety percent of the Atayal farmers are engaging in organic farming in Shilei. The purpose of this study is to explore the relationships between the motivations for converting to organic from conventional farming and the local moral world of the Atayal community. Special attention is given to: (1) the factors that contribute to shaping the local moral world of the Atayal in Shilei; and (2) how the local moral world influences the cognitive processes, behaviors, and material creations of committed organic farmers when they engage in organic farming. Two years of fieldwork were carried out between 2010 and 2012. In-depth interviews and participant observation took place in the contexts of the Atayal households, organic farms and churches to study the Atayal foodways related to organic farming during the fieldwork. In addition, a number of church archives were collected for studying the history of the Charismatic Movement that took place in Shilei between the 1970s and the 1980s. Our study results show that the motivations of converting to organic farming include deteriorated health status, the degradation of the local eco-system and a poor economic condition in general. And yet, the organic farmers

are not a homogenous group in terms of their attitudes, preferences, and goals of practicing organic farming. The local moral world, shaped by Christianity, the experiences of social suffering, and structural violence, has a great influence on converting to and practicing organic farming among the Atayal. Notably, the norms and values of the local moral world guide the committed organic farmers' behaviors and material creations related to the production and marketing of organic crops, and lead this type of organic farmer to a strong motivation to produce organic crops continuously. Since the committed organic farmer has successfully created new organic technologies by adopting both the local and the Korean knowledge and skills of organic farming, and effective and efficient marketing strategies of selling organic crops, s/he has become a model for those who plan to convert to organic farming. In addition, due to her/his Christian identity and experiences of social suffering, the committed organic farmer possesses the spirit of altruism and becomes a promoter of organic farming by sharing the organic technologies s/he created with the other farmers in the community. Consequently, the committed organic farmer within a strong local moral world plays a significant role in the promotion of organic farming in Shilei. According to this study, supporting the committed organic farmer is the priority for the development of sustainable agriculture in the indigenous community. We suggest that the government should create a friendly policy with respect to the local moral world for facilitating the committed organic farmer to create the knowledge and skills of organic farming by adopting the local and modern knowledge. Also, the government should help sell the organic crops produced by the committed organic farmer on the market. With these measures, sustainable development of organic farming may be expected to take place in the indigenous community in the near future.

Keywords: Atayal, Christianity, committed organic farmer, local moral world, organic farming
