

從臺灣到南非的跨國Pangcah：

家、教會、族群認同、適應和發展

法撒克·那墨禾

臺灣大學建築與城鄉研究所

移民在跨國流動的社會文化現象中常引起關注與討論，但是從臺灣原住民族群切入的論述較少看見。筆者在本研究所關注的對象是在1980年代起移民非洲的花蓮南區Pangcah。他們過去在臺灣社會是屬於勞動階層，游離在政經脈絡的底層結構，但他們彼此都有一項共同點，從居住原鄉時就是基督宗教的信徒。在遷移與發展的過程中，他們曾經在南非與賴索托的邊界設立第一間Pangcah的長老教會，是臺灣原鄉教會的海外分會，但在1998年因為水患嚴重，當地政府決定讓該鎮居民撤離，也剷除所有建築，包含這一間教會。然而分散之後在南非各地的Pangcah，他們繼續連結宗教動力作為理解自我Pangcah進入全球化跨國遷移後的行動。教會作為一個社會組織如同原鄉的「家」（Luma）讓他們透過內化的「家」概念繼續推進在當地的發展。特別的是，他們於2000年設立「台灣原住民旅非洲發展協會」，透過此組織凝聚在當地的臺灣原住民移民。在他們的傳統文化之外，基督宗教裡「在主內是一家人」的我群概念，也被運作其中。發展協會透過在當地舉辦豐年祭的「活動」，目的是希望幫助當地出生的臺灣原住民第3代，藉此認

* 致謝：本篇曾於2014年3月在香港、2015年5月在日本的國際會議發表，感謝指導教授黃倩玉女士，及論文委員中研院民族所的馮涵棟女士、劉壁榛女士、黃宣衛先生、陳文德先生，在研究書寫過程中的諸多指導。也受到胡台麗女士、王梅霞女士、童元昭女士、蔡政良先生、顧坤惠女士、郭佩宜女士、呂欣怡女士的提問及鼓勵。感謝官大偉先生、翁玲玲女士、浦忠成先生在研究經費申請時的諸多寶貴建議。特別感謝東華大學族文系教授林徐達先生、吳天泰女士、羅正心先生、巴奈·母路女士、賴淑娟女士、盧玉珍女士、謝若蘭女士、范麗娟女士、葉秀燕女士在研究過程中的支持。感謝江家親友們、大姐高璋蘋女士、李孟奇先生、兄弟何大衛在筆者南非期間跨國給予的陪伴，感謝季亞夫·正若先生、吳松旆先生、朱豪傑先生、胡凱珣先生，在筆者書寫本篇低潮時給予的陪伴與支持。此外，由衷感謝兩位匿名審查委員精闢的提問與建議，讓筆者更清楚本篇論文的架構與辯證。最後，以本篇論文紀念清大人類所去年至今離開我們的林淑蓉教授、何傳坤教授。

識自己的文化「根」，更是讓生活於南非這族群較臺灣複雜的國家裡，臺灣原住民的移民家庭能有共同凝聚的親近感經歷，減少在異鄉的陌生感，另一方面，透過該協會的組織，建立自我在當地發展的人脈網絡。

關鍵字：南非Pangcah，跨界主義，基督宗教，發展，全球化

Transnational Pangcah of Taiwan in South Africa:

Home, Church, Identity, Adaptation and Development

Fasa' Namoh

Graduate Institute of Building & Planning, National Taiwan University

Transnational flow of immigrants is a social and cultural phenomena often of concern and discussion, but of less discussion within the Taiwanese aboriginal people. The author's focus, in this case is on immigrants of Pangcah people of Hualien to South Africa in the 1980s. They belonged in the past to Taiwan society's underlying labor class, meanwhile their life in the political and economic context was of the lower class, however they have one thing in common with each other, they were Christians when living in Taiwan.

During the migration and growth process, they have set up the first overseas branch of their original village church, Pangcah Presbyterian Church of Taiwan, at the border between South Africa and Lesotho, but because of severe flooding, the local government decided evacuate the town residents in 1998 and also clear all buildings, including the church. However, although the Pangcah people were scattered all over South Africa, they continue to maintain momentum as religious, self-understanding even after global immigration. The Church is a social organization seen the "home" (Luma) of homeland, and allows them through the concept of "home" continue, to promote local development.

The author discusses the Pangcah people's culture of adaptation, changes in cross-border movements and religious relations. The research direction observes the Pangcah people in cross-border labor migration, Christianity, the Pangcah people's culture adaptation and changes linked with "family" development as another possibility. Research methods cover

participant observation of everyday life to special events which involved observing festivals in the fieldwork, Pangcah people's religious practices and lifestyle, and a look into the Pangcah people's cultural traits. Interview subjects were divided into based on the migration to South Africa from Taiwan, Pangcah 1st generation, 2nd generation and third-generation born in South Africa. The author has had in-depth interviews with the local Pangcah people about the development of the Pangcah peoples' migration, different generations of Pangcah cultural logic, and religion in South Africa (deterritorialization)

Keywords: South Africa Pangcah, Transnationalism, Christianity, Development, Globalization
