

## 從紀錄片《Kanakanavu 的守候》談弱勢民族身分認同的重建

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### 摘要

卡那卡那富 (Kanakanavu) 人長期居住於今高雄市納瑪夏區楠梓仙溪沿岸，日治時期以來他們與鄰近的拉阿魯哇 (Hla' alua) 人被合稱為「南鄒」，當人數較佔優勢的布農族人移入後，布農語反成為族人日常通用語言。近年來隨著卡那卡那富人外出工作、接受教育，接觸鄒族等其他原住民族，逐漸產生對自我「認同」的覺醒，重新審視自己的傳統語言、生活與文化。2009 年 8 月莫拉克颱風侵襲臺灣，造成中南部原住民部落嚴重災情，政府首度將「強制遷居、遷村」納為法律條文，作為災後重建政策主軸，原住民部落內、原住民族與政府間為遷居山下或留居原地而衝突不斷。做為原住民族內不被承認的弱勢族群，在這場世紀災難中，卡那卡那富社會暴露其脆弱性。遷入山下族人透過與其他族群接觸，由「他者」的對照而強化「我群」意識；返回原鄉族人經由自主參與部落重建，啟發對傳統文化的認識與自覺。導演馬躍·比吼以冷靜旁觀的視角，在《Kanakanavu 的守候》中忠實紀錄一個弱勢民族遭逢災變、遷村爭議，造成族群分離、傳統文化頻臨斷絕、正名運動推展的掙扎存續歷程。梳理出弱勢族群「自我」認同的建立有賴「他者」對照，天災等磨難易成形塑認同的觸媒；弱勢民族必須累積文化資本，突出文化差異性，方能獲得其他族群與主流社會肯認。2010 年後卡那卡那富人大力推動正名，《Kanakanavu 的守候》亦透過巡迴放映成為探討弱勢民族認同的文本。歷經四年漫長努力，中華民國政府終於 2014 年 6 月 26 日，合法承認卡那卡那富人為台灣原住民族族群之一。

關鍵字：卡那卡那富族、正名運動、弱勢民族、身分認同、紀錄片

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## **From the documentary "Kanakanavu Await" on Reconsiderations about the identity reconstruction of minority ethnic group**

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### **Abstract**

From hundreds years ago Kanakanavu people lived along the banks of Nanzihshian River where is located in the Namasia District of Kaohsiung City. Since the Japanese colonial period, Kanakanavu people and neighboring Hla'alua people were collectively referred to as "Southern Cou people". Then many Bunun tribes transferred to here later, Bunun language became local common language. In recent years, some Kanakanavu people went out to work or education, and contacted with other indigenous ethnic groups such as Cou, etc. They reflected on their traditional language, life and culture, and gradually raised self "identity" awakening. August 2009 Typhoon Morakot hit Taiwan and caused serious disaster in central and southern indigenous tribes. For the first time government incorporated "forced relocation" into legal articles as the axis of official reconstruction policy. Indigenous tribes involved the dispute over whether relocated or not. As the unacknowledged minority ethnic group within indigenous peoples, Kanakanavu people felt the loss of culture in this century disaster. Some clansmen moved to the lowland and contacted with other ethnic groups, by the contrast with "otherness" they strengthened "we-group" consciousness. Some clansmen remained in the former place and participated in tribal reconstruction, they were inspired by the awareness of traditional culture. Documentary "Kanakanavu Await" by the director Mayaw Biho described the process of a minority ethnic group struggling with the disaster and subsisting. The film observed that the minority ethnic group was difficult to accumulate culture capital and needed a contrast with "otherness" to establish its "self" recognition. Thus natural disasters, war and other hardships sometimes will become a catalyst to shape identity. However, first of all minority ethnic groups should have abilities of cultural inheritance and reproduction, and then they could strive to highlight their cultural differences, finally they would be confirmed by other ethnic groups and mainstream society. Kanakanavu people steadied their determination to push name rectification campaign. The documentary "Kanakanavu Await" screened all over Taiwan and became the important text for the discussion of ethnic group identity issue. After four years of sustained effort, Kanakanavu people was confirmed by government as a legally ethnic group on June 26, 2014.

**Keywords:** Kanakanavu people 、 name rectification campaign 、 minority ethnic group 、 identity 、 documentary