

高雄文化研究 2010 年年刊

高雄市高雄文化研究學會 編

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中國水治理觀念之研究－以周鍾瑄與曹謹為例

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摘要

面對環境退化，在二十世紀初，人們傾向以工程方式解決環境問題，但成效不彰，且可能引發其他的環境問題。故現在乃採環境治理的概念，納入所有利害關係人，集體解決問題，也就是納入社會、政治、經濟、文化等面向進行治理。事實上，以農立國的中國，向來將水視為政治最根本的議題之一。此外，儒家的思想中處處可見整合性思考的案例。本文即以清代的周鍾瑄與曹謹為例，分析他們水治理的方式與觀念。本文發現他們並非純粹以水之使用的角度來看待水議題，而是由政治、經濟、社會、與文化等面向綜合考量，並以此建構綜合性水資

¹ 本文為國家科學委員會計畫「界定水治理之共同利益－以七個亞洲跨界水域為例」(NSC 98-2410-H-230 -010 -) 研究之部分成果。

源管理的模式。此種思維應是受了儒家思想之影響，認為為政者應肩負富民、安民、與教民之責。由此可見，水治理並非近二十年的創見，而是中國一貫行之的做法。

關鍵字：周鍾瑄，曹謹，水治理，儒家

Chinese Traditional Concepts about Water Governance

-- Chou Chung-hsuan and Tsao Chin as Examples

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Abstract

Facing environmental degradation, people usually solved environmental problems technically in the first half of the 20th century. But the results were not satisfied, and may cause other environmental issues. Now, environmental governance concept is accepted. It means to solve problems collectively through involving all stakeholders. That is, social, political, economic, and cultural dimensions are all included in the process of governance. In fact, China, based on agriculture, used to see water as one of the fundamental issues in politics. There are lots of cases in Confucius classics to analyze issues in a holistic way. This article focuses on the ways and

² This research is part of the program “Defining a Common Interests in Water Governance – Seven Asian Transboundary River Basins Case Studies”(NSC 98-2410-H-230 -010 -), sponsored by National Science Council.

concepts of water governance of Chou Chung-hsuan and Tsao Chin. They did not only see water issue from the angle of water use, but made policies from political, economic, social, and cultural dimensions, and built a water resources management pattern. Such way of thinking must be influenced by Confucianism, which believes the statesmen should be on duty of enriching, protecting and educating the people. So, water governance is not a new concept introduced two decades ago, but a way Chinese always followed.

Keywords: Chou Chung-hsuan, Tsao Chin, water governance, Confucianism

日治時期高雄（街）市協議員之分析

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摘要

1920 年，台灣總督府在全台各州市街庄設立協議會，也是台灣地方議會之始，其至 1935 年改為半官派、半民選的議會才告結束。由於其全為官派，權力也遠不如今日議員，更缺乏今日議會監督的功能，故以往研究者不多。但在當時能夠被政府選中，成為協議員，足證其在地方影響力，也是當時社會領導階層之縮影，透過此批議員之分析，可看見當時地方領導階層之組成。

日治時期高雄（街）市共產生 9 屆 68 位協議員，透過對其分析可發現，主要由日籍在地商人、退職官員商人、台籍商人及其他新興領導階層所組成，商人為主要的成員，可見高雄市在建市初期，是以日籍商人為社會中堅的城市，這也與台灣許多鄉村地區，有顯著不同。

關鍵字：議會、協議會、高雄市、議員、社會領導階層

Abstract

In 1920, Taiwan governor-general's office set up advisory councils (kyogikai) in every borough (jiezhuang), marking the beginning of local representative democracy in Taiwan. The advisory councils lasted till 1935 before they were replaced by the half-elected, half-appointed local councils. As all members in the advisory councils are appointed by the central government and the power granted to the members is comparatively less than the elected councilors today, little study had been done on the organizations. However, the importance of the appointed advisory councilors can not be overlooked as these were important social pillars, and the advisory councils can provide a snapshot of the ruling class at that time.

During the Japanese rule, nine advisory councils were formed and a total of sixty eight advisory councilors were appointed. A detailed analysis will show that most of the members are local Japanese merchants, retired officials, Taiwanese merchants and other emerging ruling personalities. The fact that merchants consist of a large number of the advisory council members also indicated that at the beginning of Kaohsiung City's establishment, Japanese merchants are the backbone of the society, which is different from other cities in Taiwan.

Keywords: Council, Advisory Council (kyogikai), Kaohsiung City, Councilor, Ruling Class

晚清的教育改革

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摘要

自鴉片戰爭始，在西方列強不斷的壓迫下，清政府不得不思圖強之策，而人才的訓練，更是其中一項重要的措施，因此教育是國家富強的基礎，爲了培養各方面的人才，傳統的教育必須改革。劉坤一與張之洞的變法三摺就論到如何育才興學，此疏主要建議從三方面去改革中國的舊式教育，張氏稱之爲「籌擬四條」--即「一曰設文武學堂，二曰酌改文科，三曰停罷武舉，四曰獎勸遊學」。

晚清的新式學制，是基於後來張之洞取法於日本的奏定學堂章程而來的，它是清末整個新式教育之設計藍圖，分初等、中等、高等三段教育程度。綜觀整個新式的學制，確是全面性的，至於有關其他的教育事務，例如管理的方法、硬體的建設、經費之籌措、遊學之推動等，皆爲我國日後教育現代化之基礎，本文試就晚清最後十年之教育改革討論之。

關鍵字：武舉、新式教育、三等教育程度

The Reform of Education During the Late Ching Dynasty

Abstract

After the Opium War, the government of Ching Dynasty was forced to strengthen itself under the pressure of western strong powers. A strong country is made by talent. Hence, education is the most important policy in making a country strong. The old and traditional educational system should be reformed.

Viceroy Liu Kun-yi and viceroy Chang Chih-tung gave their suggestions in the reformation---e.g. to set up Art and Science School, to reform the liberal arts curriculums, to abolish Martial Art Examination, and to promote a scheme of studying abroad. This new educational policy in late Ching Dynasty was based on the suggestions of viceroy Chang, who copied the system from Japan. It included three levels of qualification---i.e. the elementary level, the middle level, and the high level. As a whole, the reform covered many aspects in respect of the educational needs, for example, the management, the hardware, the financial problems, and the promotion of studying abroad. It is the foundation of the modern education of my country. This article is an attempt to probe into the questions in the reform.

Keywords: Martial Art Examination, Modern Education System,
Three Levels of Qualification.

清末旗後砲台爆炸真相探討

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Abstract

Sino-Japanese War broke out in 1894. The Japanese Army captured Weihaiwai or the Weihai Garrison (威海衛), the main base for the Beiyang Fleet (北洋艦隊) from the landward side in north China on Feb.1, 1895. Qing Army suffered from serious disadvantages, and faced a precarious situation.

At the same time, Wan, Kuo-Piao (萬國標) the commander of the Fort of Saracen's Head (Chi-hou Fort) at Takau (Kaohsiung), was busying inventory being taken of the ammunitions of war preparatory, preparing for handing over to the Black Flag Army (黑旗軍). The powder magazine inside the Fort of Saracen's Head exploded about 2 p.m. on Feb.1, 1895. More than 80 soldiers were killed and Fort structure, wall multiple cracks were seriously damaged, fortunately big guns had not suffered from any material injury.

Since Qing occupied Taiwan in 1684, the soldiers coming from mainland to Taiwan had always been tough, disobeying system and rules, causing serious

breakdowns in discipline. But about the reasons of the explosion of the powder magazine inside the Fort of Saracen's Head was due to "Carelessness" or "Accident" by Chinese official reports.

On the other hand, according to the report of James W. Davidson, the American Journalist, that the survival soldier reported, the soldiers often found wandering in the arsenal smoking, the Army did not have any fixed rules, every room in the Fort were used as a ammunition depot at random and shelter.

Later, 8 among those who were involved, 4 soldiers were beheaded by the commander of the Black Flag Army Liu, Yong-Fu (劉永福). Wan, Kuo-Piao (萬國標) was dismissed, his duties was taken over by General Liu, Cheng-Liang (劉成良, Liu, Yong-Fu adopted son) on Feb.15. The Fort of Saracen's Head was quickly fixed on March 31, 1895.

關鍵字：旗後砲台、萬國標、劉成良

中堆竹田文化觀光產業初探

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摘要

屏東縣竹田鄉係六堆地區的中堆，也是清初客家移民最早墾拓的聚落。行政院文建會曾經提出挑戰 2008 年國家發展策略，也就是要在台灣各地區推動文化觀光策略。

中堆竹田是傳統客家農村聚落，客家伙房建築、田野風光、埤圳縱橫…極富豐富的客家文化意涵。尤其頓物庄的竹田驛站，是台灣日據時期碩果僅存的木構造車站建築，不僅是六堆客家鄉親共同的記憶，也引起台灣文化界的重視。竹田西勢的忠義祠是紀念六堆保鄉衛民的忠勇公神勝英靈之所在，也是六堆客家人歷史依託之所在，其旁有客家文物館，保存了部分客家古器物及圖片，是一座六堆客家博物館歷史教室的陳現。竹田埤圳文化可以糴糴的達達港為代表，全鄉境內

的惜字亭與文筆亭都飽富客家文化意涵，本文也逐一論述。

如何建構六堆中堆竹田的文化觀光產業，使中堆文化觀光脫胎換骨，一新遊客文化觀光的耳目，是本文撰述的動機與目標。

關鍵字：中堆、竹田、文化觀光

Abstract

Zhutian Township, located in the surrounding areas of Zhongtui in the Liutui region, Pintung County, is one of the earliest sites of Hakka settlement during the early Qing Dynasty. The Council for Cultural Affairs of the Executive Yuan once proposed, in its National Development Strategy Challenge for 2008, for the development of cultural tourism in locations all over Taiwan.

Zhutian is a traditional Hakka agricultural settlement famous for its traditional kitchen architecture, surrounding natural landscape, and numerous canals. It is also known as a place full of rich Hakka cultural relics and significance. Of special note is Zhutian Station, located near cotton material manor, famous for being one of the last remaining stations dating from the Japanese era built almost entirely of wood. It not only serves as a shared recollection of the local villagers, but is also of significant importance within cultural circles.

Zhongyi Temple, in Sishih, Zhutian Township, was erected in memory of the Lord of Loyalty and Bravery Deity, who protects the people of Liutui. It is also the place where the Hakka people of Liutui entrust their heritage and history. Therefore a Hakka Culture Museum has been built nearby, with exhibits of early Hakka artifacts and illustrations, and serves as a history classroom of the heritage of the Hakka people of Liutui. Other Hakka cultural sites of significance are the Writing Pavilion, Literature Pavilion found within the township, and a classical example of canal culture can also be found at Tiao-Di's DaDa harbor. This paper attempts to sequentially expound them. Also the aim of this paper will examine how the cultural tourism industry of Liutui can be developed and further transformed.

Keywords: Zhongtui, Zhutian, Cultural Tourism

台灣素食產業的演變與發展— 以高雄素食文化新風貌為例

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摘要

二十一世紀是個「瞬息萬變」的時代，全球的飲食文化正在翻新，以尊重生命、愛護地球、注重環保的素食文化已在全世界各地開花結果。素食應該是相對肉食而言，指完全以植物類原料製作的食品。(金伽桐，2005)素食非關宗教，而是對生命的一種尊重、珍惜與環保，也是生活於大自然須有的觀念，是一種內在生活的覺醒與回復原味生活。(黃國峰，?)當素食文化成為普世的價值，將意味著一項有益身心健康的新飲食文化的展開。本文試著從人類飲食文化的脈絡追尋，並延續關懷高雄地區飲食文化的態度，搜尋高雄素食產業文化的新貌，以及肯定素食乃是健康、和諧與提升人類價值的一種生活方式，並建議讀者共襄盛舉，參

與素食的飲食文化。屏東縣竹田鄉係六堆地區的中堆，也是清初客家移民最早墾拓的聚落。行政院文建會曾經提出挑戰 2008 年國家發展策略，也就是要在台灣各地區推動文化觀光策略。

關鍵字：素食、高雄、飲食文化、健康營養

The Changing and Developing of The Vegetable Industry in Taiwan- The New Style and Features of The Vegetable Culture in Kaohsiung

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Abstract

In the 21st century, the diet culture is been changing in the world. That means the vegetable culture which respects life, cares the Earth and emphasizes environmental protection has been valued by most people. In opposition to the carnivorous food, the vegetable food is totally from nature materials. The vegetable food is not relevant with religion; however, it respects our life and cares our environment. Also, it is the concept that we need to have when we live in the Earth. When the vegetable culture becomes the popularly value, there is a new and healthful diet culture that has been developed. In this article, we try to pursue the diet culture of human beings and continually pay attention to the attitude of the diet culture in Kaohsiung. Also, we believe that the vegetable food is a healthy and harmonious life style. We suggest readers to be involved in the vegetable dieting culture.

Keywords: Vegetable Food, Kaohsiung, Diet Culture, Healthy Nutrition

高雄節慶的反省與建議：以城隍廟繞境祭典活動 與 2010 高雄春天藝術節為例

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摘要

節慶，是每個國家重要的精神指標，代表著一個族群、一個區域或地方的文化特色。由最樸實、原始的雛形，經過不同時代的演變，加入許多新的元素，形塑成充滿各種豐富內涵與特色的文化體，歷經時間的淬煉，依舊在現今社會中屹立不搖。這些代代相傳的風俗、民情、祭祀、慶典……等，構成了一個慎終追遠、鄉土意識濃厚的節慶文化。高雄地區的節慶文化自明鄭、清領時期，大量移民渡海來台，不同族群分類而居，早期風俗習慣延續自中國大陸的意味濃厚，所謂「泉之俗行於泉，漳之俗行於漳」，即可了解當時原鄉文化移植到台灣的情況；然而古代人們為適應大自然，以進行農耕收穫，在長期的農事實踐與經驗累積中，結合了天文與氣候、農業氣象的經驗所創設出來的二十四節氣，其源自於黃河、長江流域，對處於低緯度的海島氣候台灣，並不盡然適用，且台灣雖小，各地有其差異性，因此形成了不同的文化差異。高雄地區就在歷史發展與社會變遷不斷推移的適應下，逐漸形成了節俗活動「在地化」與新興節慶的特色，在飲食文化上

也呈現出「南北和」的特徵。當我們進行思考節慶文化的意義時，如何利用博覽節慶，探索各種節慶類型，以體驗文化意涵，是十分重要的。

本文試圖從目前高雄地區的傳統節慶與近年來興起的新興節慶做反省，並對此做出建議如何透過各種民俗、文化、觀光活動，寓教於樂，期許內容能兼顧節慶活動的趣味性與教育性，使民眾體驗在地節慶的意涵，創造體驗式的情境，以強化其對在地鄉土的情感。再者，結合經濟產業與文化傳承的價值，建構高雄文化創意產業，達到弘揚傳統文化，又能適應時代的新趨勢，對民族文化的延續與發展產生凝聚力和向心力，這才是未來高雄節慶的持續發展關鍵。

關鍵字：節慶、體驗、文化傳承、文化創意產業

A retrospection and suggestion of Kaohsiung Festival--in the case of City God Temple's inspection tour ritual and Kaohsiung Spring Art Festival 2010

Abstract

Festival is an important spiritual index of every country. It represents the cultural feature of an ethnic group, an area, or a place. It starts with the most primitive and original prototype and, by adding lots of other new elements as time evolves, forms a cultural entity that is full of meanings and features. As the cultural entity has been hardened by time, it still persists in the modern society. These customs, opinions, sacrificing to spiritual beings, ceremonies, etc constitute a festival culture of strong local consciousness and a culture that is careful (about their parents) to the end and continue in reverence after (their parents) are long gone. Kaohsiung's festival culture starts from Ming and Ching Dynasty where lots of immigrants crossing over the ocean to Taiwan. People live according to their different ethnic categories and continue Mainland Chinese customs and habits. As a saying goes: "the customs of Chyuan city can only be practiced in Chyuan city; the customs of Jang city can only be practiced in Jang city." From this saying, we then can understand the situation of implanting Chinese native culture in Taiwan in that era. However, the implanting suffers difficulties. Take 24 solar terms as an example. 24 solar terms are invented by ancient people originating from the Yellow River and the Long River to adapt to nature for cultivating crops. These solar terms are accumulated from long term agricultural practice and experience, a combination of astronomy, weather, and agriculture meteorology . Nevertheless, they do not match perfectly the weather condition in

Taiwan as Taiwan is an island and locates at low altitude. Besides, though Taiwan is small, each place has its unique distinction, and thus has formed different culture. Kaohsiung area, due to its adaption to the historical development and constant movement of social change, starts to form “localized” and “newly-invented” festival activities. In its diet culture, it demonstrates a feature of “north-south combination”. So when we consider the meaning of festival culture, we need to know how to read extensively the festival. That is, to explore different kinds of festival so that we may experience the cultural connotation. This is very important. This article attempts to retrospect the traditional festival and recently popular new festival in Kaohsiung area. I hope to give some suggestion on how to educate while entertaining via all kinds of folk customs, cultural and sightseeing activities. I expect a festival that can combine both entertaining and educational sides. Citizens can experience the meaning of local festivals as these festivals create an experiencing realm that can reinforce citizens’ emotional attachment to their native land. Besides, I expect Kaohsiung to construct its own cultural and creative industry by combining the value of economic industry and cultural heritage. Not only can cultural and creative industry propagate traditional culture, but it also adapts to this era’s new trend. It’s the way to promote cohesion and attachment to the continuance and development of national culture. That is the key to the continuous development of Kaohsiung festival in the future.

Keyword: Festival, Experience, Cultural Heritage, Cultural and Creative Industries