

民族性與階級性 ——1930年代整理台灣民間文學的兩種方法論

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摘 要

本文討論台灣三〇年代文人對於蒐集、整理台灣民間文學的兩種方法論。民族派的文人黃周、賴和、李獻璋將民間文學當作民族文化傳承的材料，提倡歌謠、傳說故事的蒐集，他們認為歌謠是民族的詩，反映出台灣人民的民族性，可以代表民族的特性。另一方面，左翼文人茉莉、林克夫、劉捷受到馬克斯主義唯物辯證法的影響，認為民間文學屬於社會經濟結構的上層結構，必然受到生產關係、經濟結構的影響而且反映出階級的意識型態。這兩種不同的理論致使文人對民間文學產生不同的態度，民族派文人完全地接受民間文學，甚至提高它在文學史上的地位；左翼文人則認為民間文學不能超越當代的意識型態，所以不可忽略民間文學作品中的意識型態，需有所取捨，並不全然接受。本文詳細比較兩派對民間文學的源起、功能和價值等觀點，並探究其方法論。

關鍵字：民間文學、民族、階級意識、遺留物說

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Nationality and Class: the Two Approaches to Study Taiwan Folklore during the 1930'

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Abstract

This article is to discuss the two approaches to collect, research the Taiwan folklore. Those nationalism intelligent, like Huan-Joe (黃周), Lai Ho (賴和), Lee Shying-Chiang (李獻璋) took the folklore literature as the inherit of national culture. They took the balled, fairytale as the poetry of nation, reflected the nationality of Taiwanese. On the other hand, the left-winged intelligent influenced by Marxism like Mo-Li (茉莉), Lin Ka-Fu (林克夫) took the folklore as the upper economic structure, and effected by the manufacture production, reflected the class ideology. The national intelligent accepted the folklore without questions; the left-winged intelligent thought the folklore could not beyond the class ideology.

Keywords: folklore, nation , class ideology, the theory of survived

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