

科目	民族學	理論 方法	所別	民族系	考試時間	月	日	上 下	第 午
						星期			

一 舉出三本「民族學概論」相關的概論書，並加以評論。

(30%)

二 語言與宗教，對於彰顯民族特徵及劃分民族邊界，是否能發揮辨義作用？（試舉實例，包括正例與反例，闡明）(20%)

三 民族語言教育，在哪些條件配合下推動，方能湊效？又，民族學院（包括 college for nationalities 及 faculty of ethnology）的設立，能發揮多少功能？（試舉實例闡明）(30%)

四 從「認定 / 認同」這組概念，申論「身分認定」與「民族認定」。（試舉實例闡明）(20%)

Please read the following two articles carefully and write down your opinions while taking the contemporary situations of Taiwan Indigenous Peoples as example.

A. The Meaning of Legal Ethnology. (50% )

The time has come, it seems, to try to overcome the various inconsistencies in order to arrive at a truly international language, in regard not only to the actual terms used, but also to their meaning. The problem is indeed one that concerns the very definition of the social sciences and their interrelationship but it cannot be side-stepped. An effort must obviously be made to reach agreement as to the meaning and precise scope of these disciplines.

The present highly confused situation has arisen due to disagreement as to both terminology and subject-matter. The terms 'ethnology', 'ethnography' and 'anthropology' are often used synonymously. Of even greater concern is the confusion between the scope of all these subjects taken together, and of social psychology and sociology.

Traditionally, these subjects were differentiated according to certain key criteria. To begin with, the first group of subjects (ethnology, ethnography, anthropology) was contrasted with the second (social psychology,<sup>1</sup> sociology), on the basis of a distinction between primitive societies and civilized societies. (Attempts have been made to replace the epithet 'primitive'—felt to have a derogatory ring—by various euphemisms, but they left the basis of the distinction unchanged.) To take the existence of a written language as criterion, though it does make it possible to establish a cultural typology, cannot provide the foundation for a conceptually correct definition. Indeed, orientalists,

Islamists and specialists in Indian studies have often felt a closer affinity with ethnologists—the students of pre-literate civilizations—than with sociologists. In the realm of law we shall see that literate civilizations such as Islam, China, India and so on are—despite the existence of written codes of law—in fact more often governed by oral custom.

Nowadays the position has changed, and there are two contending views. One view—apparently that of the majority—is that there are two basic types of society: industrialized and urbanized societies, with which sociology is concerned, and non-industrial societies, which are the province of ethnology. Although this distinction introduces a semblance of order into the field of social studies, the methodological criterion lacks consistency. A minority, on the other hand, with more justification sees the distinction as lying between societies based on the primacy of tradition and those which give paramount importance to the use of reason. Traditionalist societies are the concern of ethnology and rationalist societies that of sociology. The development of this viewpoint owes something to the progress made in the study of folk-lore and its absorption as an integral part of ethnology.

We can adopt—at least as a working premise—the definition based on the concept of tradition. We shall not therefore regard legal ethnology as the science concerned with the laws of pre-literate civilizations, but as that concerned with traditional laws primarily based on custom. It will therefore embrace, in the case of Europe for example, 'local customs', which still govern a major part of rural life.

試科目	英文	所別	民族	考試時間	星期	月 日 上	下 午 第
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**B. Concepts in Multiethnic education. (50%)**

The wide range of educational concepts that have emerged in recent years to describe the diverse programs and practices related to ethnic pluralism reflect the widespread confusion over goals and strategies. Concepts such as multicultural education, multiculturalism, multiethnic education, ethnic education, ethnic studies, cultural pluralism, and ethnic pluralism are often used interchangeably or to convey different but highly ambiguous meanings. The study of ethnicity and pluralism is gaining increasing legitimization within the social science community and within the nation's schools and universities. Scholars such as Talcott Parsons and Daniel Bell have provided fresh perspectives on ethnicity within American society.<sup>1</sup> Increasingly, school districts are viewing the study of ethnicity as an integral part of the school curriculum.

However, the major concepts within the field of multiethnic education, and related practices, are confused and ambiguous. Concept clarification within this area is sorely needed so that objectives can be more clearly delineated and strategies for attaining them more appropriately designed. Concepts are exceedingly important. They influence our questions, research methods, findings, programs, and evaluation strategies. Multicultural education and multiethnic education, for example, have different programmatic and policy implications.

考試科目	日 文	所 別	民族	考試時間	星期 月 日 上 午第 節
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一五三・日 綴中 25分×3

蕃人には首狩と云ふ惡習がある、臺灣の生蕃人には各種族(ヤミを除く)を通じて此の弊習があるが首狩の最も盛んなのはタイヤル族である、首狩のことを出草と云ふが之は支那人が付けた呼方で始めは磯に出ることを云ひ、併せて首狩の意味も含まれたものであるが、後には首狩のことをのみ出草と云ふ様になつた。

それでは蕃人は何の爲に人の首を取つて行くのかと言ふと其の理由は概ね

(一) 社丁の仲間に入る爲めに成年の資格を得やうとして

(二) 争議解決の手段として神の裁断を受ける爲め

(三) 近親の讐を報ずる爲め、又は族長の仇を報じやうとして

(四) 結婚の準備として必要な場合の外、戀する女に競争者が出来た場合

(五) 惡疫流行の際驅除瘴氣或は不幸の出来事を齎致する爲め

(六) 自己の武勇を誇り一般族衆から尊敬して貰ひ度い爲め

等の場合である。敵首は祭祀の犠牲として必要なもので祭典舉行の前に首狩に出ると云ふ

國立政治大學圖書室

臺灣總督ハ左ノ場合ニ限リ官有森林原野及其ノ産物ヲ競争ニ附セス隨意ノ契約ヲ以テ 貸渡シ又ハ賣渡スコトヲ得

地籍調査ニ依リ發見シタル開墾地ヲ其ノ開墾人ニ賣渡スルキ

林野調査ノ査定前慣行ニ依リ開墾牧畜若ハ植樹ノ爲森林原野ヲ使用シ又ハ森林

原野ノ 重要産物ヲ採取シタル者ニ其ノ森林原野ヲ賣渡スコトキ

三.

台北市内で最も古い市街地の一つ「大稻埕」(現在の大同区)の迪化街にある歴史的建造物が、十数年にわたる論議を経て、全面保存に向けて一歩踏み出した。

迪化街は漢方薬や乾物の問屋街として知られ、毎年旧正月前には正月用品を買い求める市民で大変な人出となる。その歴史は古く、一八五三年、先に開けた艋舺(現在の万華)から移って来た泉州系移民によって開墾が始まった。その後、茶商を中心に商店が集まり、十九世紀末頃には台北随一の繁華街となった。

四. わたしのけんきりうけいかく(日文)

25分

備考 試題随巻繳交

命題委員:

(簽章) 2001年6月12日

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