

(橫書式) 國立東華大學八十九學年度碩士班招生考試試題

科目：文化人類學 (族群所)

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文化人類學

一、什麼是繼嗣法則(RULE OF DESCENT)? 人類社會所遵行的繼嗣法則有那些類別? 某一特定繼嗣法則對於遵行此一法則的社會成員的行為與價值觀念有什麼重大影響? (25%)

二、人類學家如何界定地位(STATUS)與角色(ROLE)這兩個概念。有關角色的論說在人類學中由誰最早提出?其後在人類學與社會學中有何重大的理論性的發展? (25%)

三、試說明文化人類學知識的推廣對當今社會與文化的發展有何可能的影響? 並舉出至少兩個應用人類學的實例。(25%)

四、解釋名詞 (25%，每題 5 分)

1. 民族誌(ETHNOGRAPHY)
2. 薩滿(SHAMAN)
3. 人類關係區域檔案(HUMAN RELATION AREA FILES)
4. 誇富宴(POTLATCH)
5. 部落型社會(TRIBAL SOCIETY)

(橫書式) 國立東華大學八十九學年度碩士班招生考試試題

科目：社會科學研究法 (族群研究) 共一頁 第一頁

社會科學研究法

一、請設計一組愈詳細愈好的研究方法與步驟來探究南投縣天搖鄉地動村（假設名稱）原住民部落受到去年 921 地震影響後，村民對於部落重建的態度、期待與實際作為。同時，請說明為何你認為這樣的設計是最適宜的。(30%)

二、接續第一題的研究設計，如果分別採用 (1) 問卷調查，(2) 參與觀察，(3) 心理測驗三種方法，我們假定每種方法所獲得的研究訊息的重點不但都不相同，而且各有所長，也各有所短，請分別討論這三種方法最可能獲得的訊息性質是什麼（長處），最不可能獲得的訊息性質是什麼（短處）？(20%)

三、在田野調查工作中，(A) 參與觀察法 (participant observation) [問：甚麼是參與觀察法？] (5%) 是主要的資料蒐集方法。假設現在有一個對於公娼的研究，研究者可以選擇在田野裡以 (B) 完全參與者 (complete participant) [問：甚麼是完全參與者？] (5%) 或 (C) 參與觀察者 (participant-as-observer) [問：甚麼是參與觀察者？] (5%) 出現，選擇 B 或 C 的田野工作者的角色，(D) 問：對於這個研究主題可能的利弊得失是甚麼？(20%)，以及這樣的選擇，(E) 問：會面臨哪些倫理與政治的問題？(15%)

(橫書式) 國立東華大學 89 學年度碩士班招生考試試題

科目：心理學與社會學導論 (族群所) 共 / 頁 第 / 頁

心理學與社會學導論

- 一、在台灣 921 大地震之後，許多人求助於民俗收驚或民間宗教，只有少數人接受心理諮商，請從這點來說明文化諮詢與心理諮商的交互性。(25%)
- 二、在今年台灣總統大選之後，許多人聚集在國民黨中央黨部抗議，請從一種社會心理學理論來解釋這個現象。(25%)
- 三、請介紹並討論一本有關「族群關係」或「文化社會學」的著作內容。(25%)
- 四、請從至少一個社會學理論來分析討論去年 (1999) 底在美國西雅圖 WTO 部長級會議所引發的抗議風潮之原因。(25%)

(橫書式) 國立東華大學八十九學年度碩士班招生考試試題

科目：語文能力測驗 (族群所)

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語文能力測驗

一、英翻中 (共 36 分)

1. Regardless of the setting in which he suffers (home, hospital or torture room), and regardless of the cause of his suffering (disease, burns, torture or malfunctioning of the pain network itself), the person in great pain experiences his own body as the agent of his agony. The ceaseless, self-announcing signal of the body in pain, at once so empty and undifferentiated and so full of blaring adversity, contains not only the feeling "my body hurts" but the feeling "my body hurts me". This part of the pain, like almost all others, is usually invisible to anyone outside the boundaries of the sufferer's body, though it sometimes becomes visible when a young child or an animal in the first moments of acute distress takes maddening flight, fleeing from its own body as though it were a part of the environment that could be left behind. (12 分)

2. We must eliminate the widespread conviction — spread, unfortunately by certain ethnologists — that the shaman, this personage essential to life in all primitive societies, is a sort of lunatic whom his society would take care of and tear away from illness and marginality by charging him with assuring communication between earth and the beyond, between the community and the supernatural. By transforming the psychopath into a doctor, society would integrate him while profiting from his "gifts" and in this way would block the probable development of his psychosis: the shaman would no longer be his tribe's doctor, but in short, a madman cared for by society. The absurdity of such a discourse is due to a single thing: those who utter it have never seen a shaman. (12 分)

3. It is only our Western societies that quite recently turned man into an economic animal. But we are not yet all animals of the same species. In both lower and upper classes pure irrational expenditure is in current practice: it is still characteristic of some French noble houses. *Homo oeconomicus* [economic man] is not behind us, but before, like the moral man, the man of duty, the scientific man and the reasonable man. For a long time man was something quite different; and it is not so long now since he became a machine — a calculating machine. (Marcel Mauss, *The Gift*, 1967:74) (12 分)

二、中文作文 (24 分) (請勿超過 1000 字)

題目：試論東台灣文化建設的重點及其願景