

兩性研究

九十三學年度第一學期

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授課時間地點：星期二下午 2:20-5:20；人類學系系館 205

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課程宗旨：

這門課程首先探討恩格斯如何分別就私有財產制的形成來解釋婦女的劣勢地位，以及七〇年代以後的女性主義人類學家如何應用及修正其理論，以婦女為論述主體，探討婦女本身的經驗。接著討論結構主義如何透過人類心靈的二元對立結構來解釋女性的地位，以及八〇年代以來的性別研究（the study of gender）如何反省西方二元對立的知識論傳統（男人/女人::公領域/私領域::文化/自然::主體/客體::社會/個人），並透過豐富的民族誌思考更多的可能性。最後進一步呈現「性別」這個面向如何針對「人觀」、「親屬」、「社會文化的再創造」等議題開展出迥然不同的視野。

課程要求：

上課同學必須事先閱讀該週必讀（打*號者），並參與課堂討論。每人須選擇四週作課堂報告，並寫成書面報告，在該週上課結束時繳交。學期末再交一份研究報告，主題須先與授課老師討論。

評分方式：課堂討論	30%
四篇書面報告	40%
期末報告	30%

Week 1 (5 October)

導論：課程介紹、上課要求

Week 2 (12 October)

人類學性別研究的特色為何？試舉例說明人類學如何反省社會科學中若干習以為常的概念。

*Moore, H. 1988. Chapter1 “Feminism and Anthropology” **OR** Chapter 2 “Gender and status”, from Feminism and Anthropology, pp. 1-11, 12-41. Cambridge: Polity Press.

Moore, H. 1988. Feminism and Anthropology, Cambridge: Polity Press

Week 3 (19 October)

恩格斯如何論述私有財產制與婦女地位之間的關係？七〇年代女性主義理論如何應用及修正其觀點？

*恩格斯 1989. (1884) 第二章 「家庭」, 家庭、私有制與國家的起源, pp. 1-91. 台北：谷風出版社

(*Engels, F. 1972. (1884) Chapter 2 “Family” from The Origin of the Family, Private Property and the State, pp.58-115. London: Penguin Books.)

OR *Collier, J. 1974. “Women in politics”, in Women, Culture and Society, Rosaldo, M. & Lamphere, L. (eds), pp.89-96. Stanford: Stanford University Press.

Reiter, R. 1975. Toward an Anthropology of Women. New York: Monthly Review Press.

Caplan, P. & Bujra, J. M. 1978. Women United, Women divided. London: Tavistock.

Week 4 (26 October) 歷史過程中的「公」「私」領域 I

社會變遷過程中，婦女如何創造新的儀式來重新建構及詮釋社會的再生產關係？

*Sexton, L. 1982. “Wok Meri: A Women’s Saving and Exchange System in Highland Papua New Guinea”, in Oceania 52: 167-198

OR *盧蕙馨 1993 「兩個婦女團體的談心聚會：挑戰男性霸權的儀式表演」, 中央研究院民族學研究所集刊 72：183-222

OR *盧蕙馨 2000 「現代佛教女性的身體語言與性別重建」, 中央研究院民族學研究所集刊 88：275-311

Week 5 (2 November) 歷史過程中的「公」「私」領域 II

女人如何作為傳統的守護者？「權力」是否必須建立在「財產擁有權」之上？

*Johnson, Mark 1997. "At home and abroad: inalienable wealth, personal consumption and formulations of femininity in the Southern Philippines", in D. Miller (ed.) Material cultures: why some things matter, pp.215-238. London, UCL press

OR *喬健、陳莉莉 1994 「婦女與宗教：大 村的例子」，出自民間信仰與中國文化國際研討會論文集， pp. 763-779 台北：漢學研究中心

OR *張珣 2003 「女神信仰與媽祖崇拜」，出自文化媽祖：台灣媽祖信仰論文集， pp. 210-229. 台北：中央研究院民族學研究所

Comaroff, J. 1987. "Feminism, kinship theory, and structural domains" in Gender and kinship, Collier, J. & Yanagisako, S. (ed). Stanford: Stanford University Press

Anderson, K. 1985. "Commodity exchange and subordination", Signs, 11: 48-62.

Gewertz, D. & Errigton, F. 1999. Emerging class in Papua New Guinea. Cambridge: Cambridge University Press.

Week 6 (9 November) 期中考

Week 7 (16 November) 期中考

結構主義者如何基於二元對立的概念建構兩性關係及人類學知識？七〇年代女性主義人類學家如何應用及修正其理論？反省七〇年代女性主義人類學是否仍奠基於西方知識論傳統？他們究竟是反省了男性的偏見 (male bias) 或者是仍受限於西方文化的偏見 (western bias)？

*Kuper, Adam 1988 (1983) 第七章「李維史陀與不列顛的新結構論」，英國社會人類學—從馬凌諾斯基到今天， pp.2481-266. 台北：聯經

(*Kuper, Adam 1983 Chapter 7, from Anthropology and Anthropologists: the Modern British School. London: Routledge & Kegan Paul.)

OR *Ortner, S. 1974. "Is female to male as nature is to culture?" in Women, Culture and Society, Rosaldo, M. & Lamphere, L. (eds), pp.67-87. Stanford: Stanford University Press.

Levi-Strauss, C. 1969. Elementary Structures of Kinship. Boston: Beacon Press.

Llewelyn-Davies, M. 1978. "Two contexts of solidarity:", in Women united, women

divided, Caplan, P. & Bujra, J. (eds). London: Tavistock

Llewelyn-Davies, M. 1981. "Women, worriers, and patriarchs", in Sexual meanings, Ortner, S. & Whitehead, H. (eds). Cambridge: Cambridge University Press

Week 8 (23 November) 想像的「自然」

什麼樣的「自然」被想像？在這想像中，男性特質 (male) 和女性特質 (female) 如何呈現多元而複雜的關係？

*Gillison, G. 1980. "Images of nature in Gimi though", in MacCormack, C. & Strathern, M. (eds), Nature, culture and gender, pp.143-173. Cambridge: Cambridge University Press

OR *張珣 2003 「幾種道經中對女人身體之描述初探」，出自婦女與宗教：跨領域的視野, pp.33-68. 台北：里仁

Harris, O. 1980. "The power of signs: gender, culture and the wild in the Bolivian Andes" in Nature, Culture and Gender, McCormack C. & Strathern, M. (eds). Cambridge: Cambridge University Press.

Goodale, J. 1980 "Gender, Sexuality and marriage: a Kaulong model of nature and culture", in Nature, Culture and Gender, McCormack C. & Strathern, M. (eds). Cambridge: Cambridge University Press.

Strathern, M. 1980 "No nature, no culture: the Hagen case", in Nature, Culture and Gender, McCormack C. & Strathern, M. (eds). Cambridge: Cambridge University Press.

Week 9 (30 November) 「繁衍力 (fertility)」的詮釋與轉化

新幾內亞民族志中，男女雙方如何競爭性的詮釋「誰擁有自然繁衍力(fertility)」？男人如何透過成年禮轉化繁衍力，及建構其權力？非洲民族志中，女人如何透過成年禮傳承社會文化知識及再生產力？

*Godelier, M. 1986. Chapter 3, from The Making of Great Men: Male Domination and Power among the New Guinea Baruya, pp.31-76. Rupert Swyer, trans. Cambridge: Cambridge University Press.

Richards, A. I. 1988 [1956]. Chisungu: a girl's initiation ceremony. London: Routledge

Week 10 (7 December) 交換的主體和客體

交換過程中，交換物如何具有人的特質？一個人如何同時具有男性特質和女性特質，並且透過交換過程改變這些特質，同時建構社會關係？

*Strathern, M. 1987 “Producing Difference: Connections and Disconnections in Two New Guinea Highland Kinship Systems”, from Gender and Kinship: Essays Toward a Unified Analysis, pp.271-300. J.F. Collier & S.J. Yanagisako, eds. Stanford: Stanford University Press.

Strathern, M. 1988. “Cause and effect”, in The gender of the gift. Berkeley: California University Press

Gillison, G. 1991 “The Flute Myth and the Law of Equivalence: Origins of a Principle of Exchange”. In Big Men & Great Men: Personifications of power in Melanesia. M. Godelier & M. Strathern, eds. Cambridge: Cambridge University Press.

Moore, H. L. 1994. “Bodies on the move: gender, power and material culture”, in A passion for difference. Cambridge: Polity Press

Week 11 (14 December) 建構中的「社會性」(sociality)

一個人如何成為「社會人」？非西方社會的人觀如何不同於西方個人主義的觀點？文化如何建構個人的身體特質？新的繁衍技術如何重新建構兩性關係？這是一種新的社會可能性，抑或只是原有的兩性關係以新的方式在運作？

*Sorum, A. 1993 “Encountering Femininity: The Ontogenesis of Bedamini Male Selves”, from Carved Flesh/Cast Selves :Gendered Symbols and Social Practices, pp.107-127. V. Broch-Due, et al. eds. Oxford:Berg

OR *Talle, A. 1993 “Transforming Women into ‘Pure’ Agnates: Aspects of Female Infibulation in Somali”, from Carved Flesh/Cast Selves :Gendered Symbols and Social Practices, pp.83-106. V. Broch-Due, et al. eds. Oxford:Berg

Carrithers, M. et al. (eds.). The Category of the Person.

Delaney, C. 1986. “Paternity and the virgin birth debate”, Man 21:494-513.

Strathern, M. 1992. Introduction and Chapters 1-3 in Reproducing the future, especially introdapters 1-3. Manchester University Press

Week 12 (21 December) & Week 13 (28 December)

性別是否可以作泛文化研究的課題？透過民族誌思考「性別」作為文化的表徵 (representation)，實踐 (performance) 及具體化 (embodiment) 過程為何？

*Sanders, T. 1999 “‘Doing Gender’ in Africa: Embodying Categories and the Categorically Disembodied”, from Those Who Play with Fire: Gender, Fertility and

Transformation in East and South Africa, pp.41-82. H. Moore, T. Sanders & B. Kaare, eds, pp.41-82. London: The Athlone Press

*Broch-Due, V. 1999 “Creation and the Multiple Female Body: Turkana Perspectives on Gender and Cosmos”, from Those Who Play with Fire: Gender, Fertility and Transformation in East and South Africa, pp.153-184. H. Moore, T. Sanders & B. Kaare, eds., pp.153-184. London: The Athlone Press

Green, Maia 1999 “Women’s Work is Weeping: Constructions of Gender in a Catholic Community”, from Those Who Play with Fire: Gender, Fertility and Transformation in East and South Africa, pp.255-280. H. Moore, T. Sanders & B. Kaare, eds, pp.41-82. London: The Athlone Press

Moore, H. 1986. Space, Text and Gender. CUP

Valle, T. (ed) 1993. Gendered Anthropology. London: Routledge

Atkinson, J.M. & Errington, S. (eds) 1990. Power and Difference: Gender in Island Southeast Asia. Stanford: Stanford University Press

Loizos, P. & P. Heady 1999. “Conceiving persons. Ethnographies of procreation, fertility and growth”. LSE Monographs on Social Anthropology. Vol.68. London: The Athlone Press

Week 14 (4 January)

「性別意象」如何透過儀式的展演而轉化社會結構及創造意義？

Boddy, J. 1989 “Prologue” **OR** Chapter 4 “Zar”, from Wombs and Alien Spirits: Women, Men, and the Zar Cult in Northern Sudan, pp.3-10, 125-165. Madison: The University of Wisconsin Press.