

東南亞民族志

九十四學年度第二學期

授課老師：王梅霞

授課時間：每周一下午 2:20-5:20；人類學系系館 205

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課程宗旨：

這門課程透過民族志的討論，希望引導學生思考人類學理論中，如何透過親屬、宗教、政治、經濟這些分支來掌握不同社會文化性質？當地人如何界定這些領域的範疇(category)？是否可能超越這些分支，從人觀、空間、時間等角度來重新思考社會文化性質？進而，希望學生思考世界宗教、資本主義及國家的發展與當地社會文化相互轉化的過程。

修課要求：

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 (20 February) 導論：課程介紹、上課要求

Week 2 & 3 (27 February & 6 March) 親屬與家屋

為何透過家屋來探討親屬？「家屋」如何作為一「文化範疇」？如何透過空間來建立個人認同和宇宙秩序？東南亞的家屋研究與 Levi-Strauss 所提出的「家屋社會」有何異同？東南亞“家屋”的研究如何超越所謂的“客觀性社會結構”及“主觀性個人理解”之間的二分？

*Levi-Strauss, Claude 1987 “The Notion of ‘House’”, in Anthropology and Myth: Lectures 1951-1982, pp.151-152. Oxford: Basil Blackwell. (Week 2)

*Fox, J. J. 1993 “Comparative Perspectives on Austronesian Houses: An Introductory Essay”, in Inside Austronesian Houses: Perspectives on Domestic Design for Living, J. J. Fox ed., pp. 1-28. Canberra: Australian National University Press. (Week 2)

OR

*陳文德 1999 「親屬到底是什麼？」：一個卑南族聚落的例子。中央研究院民族學研究所集刊 87: 1-39. (Week 2)

*Sather, C. 1993 “Posts, Hearths and Thresholds : The Iban Longhouse as a ritual structure” , in Inside Austronesian Houses: Perspectives on Domestic Design for Living, J. J. Fox ed., pp. 64-115. Canberra: Australian National University Press. (Week 3)

OR

*蔣斌、李靜宜 1995 北部排灣族家屋的空間結構與意義，刊於空間、力與社會，黃應貴編，頁 167-212。台北，南港：中央研究院民族學研究所。(Week 3)

Freeman, D. 1970 Report on the Iban. London: the Athlone Press

Carsten, J. & Hugh-Jones, S. (ed.) 1995. About the house: Levi-Strauss and beyond. Cambridge: Cambridge University Press

Bourdieu, P. 1979. “The Kabyle house or the world reversed”, in Algeria 1960. Cambridge: Cambridge University Press.

松澤員子（張燕秋 等譯）1986 東部族宗族親族——*ta-djaran*（一條路）之概念為中心，刊於臺灣土著社會文化研究論文集，黃應貴編，頁 445-478。台北：聯經出版事業公司。

喬健 1986 卑南族呂家社祖家制度之研究，刊於臺灣土著社會文化研究論文集，黃應貴編，頁 253-277。台北：聯經出版事業公司。

末成道男（陳寶妃、黃宣衛 譯）1986 臺灣卑南族親屬組織的傾向——以 R 村的過年儀禮和祖家祭祀為例，刊於臺灣土著社會文化研究論文集，黃應貴編，

頁 479-539。台北：聯經出版事業公司。

Week 4 (13 March) 親屬與人觀

當地人如何透過「人觀」來界定親屬？Langkawi 人如何透過同居共食來界定生物的和社會的認同？在這過程中，「認同」如何具有流動性及多重性的特質？Carsten 為何用“relatedness”一詞替代“kinship”？「人觀」(the concept of person) 的研究如何反省西方「個人主義」(individualism) 的觀點？

*Carsten, Janet 1995 *The Substance of Kinship and the Heat of the Hearth: feeding, personhood and relatedness among the Malays in Pulau Langkawi*, *American Ethnologist* 22(2):223-241.

*黃應貴 1989 人的觀念與儀式：柬埔寨布農人的例子，中央研究院民族學研究所集刊 67：177-213。

Carsten, Janet 1997 *The Heat of the Hearth*. Oxford: Clarendon Press.

Strathern, M. 1985 “Producing Difference: Connections and Disconnections in Two New Guinea Highland Kinship Systems”, in *Gender and Kinship: Essays Toward a Unified Analysis*, J.F. Collier & S. J. Yanagisako, eds., pp.271-300. Stanford: Stanford University Press.

Carrithers, M., S. Collins & Lucks (eds) 1985 *The Category of the Person: Anthropology, Philosophy, History*. Cambridge: Cambridge University Press.

Week 5 (20 March) 薩滿(Shamanism)及靈媒(spirit mediumship)

如何透過儀式來瞭解社會性質？如何透過儀式的展演界定「社群」？Wana 的薩滿在治病儀式中使用什麼象徵物？薩滿如何透過儀式的象徵物溝通個人、社群和神的關係？在尚未有國家建構的地區，薩滿及靈媒如何扮演政治的角色？

Atkinson 和 Geertz、Tambiah 對儀式的不同觀點為何？

(影片欣賞)

*Atkinson, Jane 1989. “Introduction” **OR** Chapter 9 from *The art and politics of Wana shamanship*, pp.1-21 **OR** pp.179-194. Berkeley: California University Press

*鄭依憶 1989 血緣、地緣與儀式：向天湖賽夏族的儀式之探討，中央研究院民族學研究所集刊 67：109-142。

Cannell, Fenella 1995. “The imitation of Christ in Bicol, Philippines”, in *Journal of the Royal Anthropological Institute* 1(2): 377-394.

Cannell, Fenella 1999. *Power and intimacy in the Christian Philippines*. Cambridge: Cambridge University Press

胡家瑜 2004 賽夏儀式食物與 Tatinii (先靈) 記憶: 從文化意象和感官經驗的關連談起。 刊於物與物質文化, 黃應貴編, 頁 171-210。 台北, 南港: 中央研究院民族學研究所學術研討會

鄭依憶 2004 「族群關係」與儀式: 向天湖賽夏族 *Pas-taai* 之初探, 收於儀式、社會與族群: 向天湖賽夏族的兩個研究。 台北: 允晨出版社。

Week 6 (27 March) 改宗(conversion)及社會轉化(social transformation)

Geertz 如何應用及修正韋伯「理性化」的概念來解釋印尼從「傳統」到「現代」宗教上的轉變? 殖民過程如何模塑印尼的伊斯蘭教? 宗教融合(syncretism) 在此脈絡中的意義?

*Geertz, C. 1973. "Internal conversion in contemporary Bali", in The interpretation of culture, pp.170-189 New York: Basic Books.

OR

*Bowen, J. 1987 "Islamic transformations: from Sufi doctrine to ritual practice in Gayo culture", in Indonesian religions in transition, Rita Kipp and Susan Rodgers (eds), pp.113-135. Tucson: University of Arizona Press.

Geertz, C. 1960. The religion of Java. Chicago: University of Chicago Press.

Geertz, C. 1968. Islam Observed. New Haven: Yale University Press.

Hoskins, J. 1987. "Entering the bitter house: spirit worship and conversion in West Sumba", in Indonesian religions in transition, Rita Kipp and Susan Rodgers (eds). Tucson: University of Arizona Press.

Atkinson, J. M. 1987. "Religion in dialogue: the construction of an Indonesian minority religion", in Indonesian religions in transition, Rita Kipp and Susan Rodgers (eds). Tucson: University of Arizona Press.

Tsing, A. L. 1987. "A rhetoric of centres in a religion of the periphery", in Indonesian religions in transition, Rita Kipp and Susan Rodgers (eds). Tucson: University of Arizona Press

黃應貴 1991 Dehanin 與社會危機: 柬埔寨布農人宗教變遷的再探討, 國立臺灣大學考古人類學刊 47: 105-125。

Week 7 (10 April) 重新思考現代化理論

全球化過程中當地歷史的延續性如何? 當地人的文化概念如何引導我們分析經濟? 農業內捲(Involution)與殖民主義的關係?

*Geertz, Clifford 1963 Chapter 1&2 (pp.1-27) **OR** Chapter 3 (pp.28-47) , from Peddlers and Princes: Social Change and Economic Modernisation in Two Indonesian Towns. Chicago: University of Chicago Press

*黃應貴 1993 作物、經濟與社會：柬埔寨布農人的例子，中央研究院民族學研究所集刊 75：133-169。

Geertz, C. 1963. Agricultural involution: the process of ecological change in Indonesia. Berkeley: California University Press.

Geertz, C. 1984. "Culture and social Change: the Indonesian case", Man 19: 511-532.

Kahn, J. S. 1985. "Indonesia after the Demise of Involution: Critique of a Debate", Critique of Anthropology 5(1): 69-96.

Week 8 (17 April) 期中報告

Week 9 (24 April) 「反抗」與「社會運動」

鄉民的反抗是階級衝突或信仰層面？抗爭的道德根源是什麼？「社會運動」的形式？

*Scott, James 1987. "Resistance without protest and without organization: Peasant opposition to the Islamic *zakat* and the Christian tithe", Comparative Studies in Society and History 29(3): 417-452

OR

*黃應貴 1988 柬埔寨布農人的新宗教運動——兼論當前台灣社會運動的研究，台灣社會研究季刊 3 (2-3)：1-31。

Scott, James 1976. The moral economy of the peasant: rebellion and subsistence in Southeast Asia. New Haven: Yale University Press.

Ong, Aihwa 1987. Spirits of resistance and capitalist discipline: factory women in Malaysia. Albany: State University of New York Press.

Week 10 (1 May) 政治與文化

東南亞是否有異於西方的「權力」觀念？Anderson 如何透過印尼人原有的權力觀念來解釋印尼的政治經濟現狀？比較國家(state)、「平等」社群(egalitarian community) 及介於兩者之間的社會。

*Anderson, Benedict 1990. "The idea of power in Javanese culture", in Language and

power: exploring political cultures in Indonesia, pp.17-77. Ithaca: Cornell University Press

OR

*蔣斌 1999 墓葬與襲名：排灣族的兩個記憶機制，刊於時間、歷史與記憶，黃應貴編，頁 381-421。台北，南港：中央研究院民族學研究所。

Errington, Shelly 1990. "Recasting sex, gender and power: a theoretical and regional overview", in Power and difference: gender in Island Southeast Asia, Atkinson, J. & Errington, S. (eds.) Stanford: Stanford University Press

Gibson, Thomas 1986. Sacrifice and sharing in the Philippine highlands. London: the Athlone Press

Tambiah, Stanley 1976. "The gallactic polity", in World conqueror and world renouncer

Geertz, Clifford 1980. Negara. Princeton: Princeton University Press

Carsten, Janet 1995. "The politics of forgetting; migration, kinship and memory on the periphery of a Southeast Asia State", JRAI (ns) 1: 317-345

Week 11 (8 May) 「平等」與「階序」

當地人界定「平等」及「不平等」的方式是否不同於西方？

*Fox, James 1996 Introduction, in Origins, Ancestry and Alliance, J.J. Fox & C. Sather, eds, pp.1-17. Canberra: Australian National University.

OR

*Sather, Clifford, 1996 "All threads are white: Iban egalitarianism reconsidered", in Origins, Ancestry and Alliance, J.J. Fox & C. Sather, eds, pp. 70-110. Canberra: Australian National University.

*黃應貴 1998 「政治」與文化：柬埔寨布農人的例子，台灣政治學刊 3：115-193。

Dumont, Louis 1970 Homo Hierarchicus: the Caste system and its implications. Chicago University Press.

Strathern, M. 1991 "One Man and Many Men", in Big Men & Great Men: Personifications of Power in Melanesia, M. Goldelier & M. Strathern, eds., pp.197-214. Cambridge: Cambridge University Press.

Huang, Ying-Kuei 1995 "The 'Great Men' Model Among the Bunun of Taiwan", in Austronesian Studies Relating to Taiwan, P.J. Li et al, eds., pp.59-107. Taipei, Nankang: The Institute of History and Philology, Academic Sinica.

Week 12 (15 May) 獵首及殖民主義

不同社會脈絡下，獵首是否有不同意含？如何同時從地方性政治經濟及殖民史兩個角度來了解獵首？殖民主義對獵首的誤解為何？

*Metcalf, P. 1996 “Images of Headhunting”, in Hoskins, Janet (ed.) 1996. Headhunting and the social imagination in Southeast Asia, J. Hoskins ed, pp. 249-190. Stanford: Stanford University Press

Rosaldo, M. Z. 1980 *Knowledge and Passion: Ilongot Notions of Self & Social Life*. Cambridge: Cambridge University Press.

Hoskins, Janet (ed.) 1996. Headhunting and the social imagination in Southeast Asia, Stanford: Stanford University Press

George, Kenneth 1996. Showing signs of violence: the cultural politics of twentieth-century headhunting ritual

Week 13 (22 May) & Week 14 (29 May) 情緒、政治與歷史

如何透過「情緒」重新思考「權力」的性質及當地人的「歷史」？

*Cannell, F. 1999 “Introduction” (pp.1-26), Part II “Healing and the spirits” (pp.79-134) and “Conclusion” (pp. 227-254) from Power and Intimacy in the Christian Philippines. Cambridge: Cambridge University Press.

Week 15 (5 June) 現代、後現代及邊緣性地方社會

若干西方現代人類學民族志指出：“東南亞社會（尤其是印尼）的文化尚未現代化就進入後現代。”這一個角度背後所隱含的觀點？討論“國家”及“邊緣性地方社會”這兩個概念的理論發展。

*Tsing, Anna Lowenhaupt 1993. Chapter 1 (pp.51-71) **OR** Chapter 9 (pp.253-283), from In the realm of the diamond queen; marginality in an out-of-the-way place.

Pemberton, John 1994. On the subject of ‘Java’. Ithaca: Cornell University Press.

Smith-Kipp, Rita 1996. Dissociated identities: ethnicity, religion and class in an Indonesian society especially chapters 1, 5, 6, 7, 8, and 12.

Siegel, James T. 1986. Solo in the New Order; language and hierarchy in an Indonesian city, especially introduction, chapters 1, 2, 6, 10, and 12.

Vergara, Benito M Jr. 1995. Displaying Filipinos: photography and colonialism in early 20th century Philippines, especially 1, 4, 6.

Week 16 (12 June) 觀光化的影響

「傳統」這觀念如何被後殖民國家所轉化？觀光業是否扮演類似人類學家常扮演的建構“他文化”（the other）的角色？觀光業對表演者及不同類型的觀賞者是否有不同意義？

*Adams, K. 1995. “Making-Up the Toraja? The Appropriation of Tourism, Anthropology, and Museums for Politics in Upland Sulawesi, Indonesia”, Ethnology 21(2): 143-153.

*Volkman 1990. “Visions and Revisions: Toraja Culture and the Tourist Gaze”, American Ethnologist 17(1): 91-110.

*胡台麗 1998 文化真實與展演：賽夏、排灣經驗，中央研究院民學研究所集刊 84：61-86。

Volkman 1990. “Visions and Revisions: Toraja Culture and the Tourist Gaze”, American Ethnologist 17(1): 91-110.

Volkman, T. A. 1984. “Great Performances: Toraja Cultural Identity in the 1970s”, American Ethnologist 11(1): 152-69

Volkman, T. A. 1987. “Mortuary tourism in Tana Toraja”, in Indonesian religions in transition. Rita S. Kipp and Susan Rodgers (eds). Tucson: University of Arizona Press, 161-67.