

考試科目	民族學理論與方法	所(組)別	2171	考試時間	5月2日 星期六	08:20 ~10:00
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本卷共回答四題，每題 25 分，請依序答寫，橫直寫均可，不必抄題

- 一、 民族學(人類學)觀察族群文化現象，面對產生刻板印象(stereotype)、偏見(prejudice)與歧視(discrimination)等負面行為時，應如何提供較為「客觀」的觀察視野，並落實必要的人文關懷？
- 二、 請舉例說明親屬結構(kinship structure)在社會人類學研究中的特色與重要性。
- 三、 何謂非物質文化遺產(intangible cultural heritage)？當透過民間或政府對非物質文化遺產進行保護時，如有意見將之視為現代化(modernization)的障礙而予以反對時，民族學(人類學)的關注視野應如何來評斷、建議甚至反駁此種觀點和意見？
- 四、 落實文化多元主義(cultural pluralism)及其現實意義，一直都有爭議。有人認為這僅僅是後現代主義思想中的一種迷思，人類的自我中心主義，及其衍生出的意識形態，無法建構出這種具有一定包容性的多元主義。對於此種看法，你(妳)如何解讀？

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考試科目	英文	所(組)別	民族學系(2171)	考試時間	5月2日 星期六	10:20 ~12:00
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This exam has three categories of the questions (totaled 100 points).

The first is to read an excerpt of a journal article and write an abstract (500 words). (35 points)

The second is to write a short essay (800-1200 words). (35 points)

The third is to translate the sentences. (30 points)

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- (1) This is an excerpt of an article “*Good Neighbors and Supportive Grandfathers: Contextualizing Nonheritage Learners of Chickasaw*” (2020) about the language revitalization efforts in the Chickasaw Nation in the United States. The author is Dr. Jenny L. Davis who is a citizen of the Chickasaw Nation and a linguist and anthropologist at University of Illinois, Urbana-Champaign. Her research focuses on contemporary Indigenous language(s) and identity, with dual focuses on Indigenous language revitalization and Indigenous gender and sexuality. Please write an abstract (500 words) to summarize this article. (35 points)

Davis, Jenny L.

2020 Good Neighbors and Supportive Grandfathers: Contextualizing Nonheritage Learners of Chickasaw. *American Anthropologist* 122(1): 169-173.

In response to grassroots activism and increased awareness of minoritized cultures, a number of international entities and countries have formally recognized language endangerment as an issue and have passed legislation to facilitate endangered-language documentation and revitalization. In 1990, for example, the US Congress passed the Native American Languages Act (NALA), acknowledging that “the status of the cultures and languages of Native Americans is unique and the United States has the responsibility to act together with Native Americans to ensure [their] survival.” This act stated that it was now the policy of the United States to “preserve, protect, and promote” Native Americans’ rights to use their Indigenous languages anywhere, including “as a medium of instruction” in schools. Thirteen years later, in 2003, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) put together the Ad Hoc Expert Group on Endangered Languages that asserted the importance of linguistic diversity to society at large. Its report states, “Language diversity is essential to the human heritage. Each and every language embodies the unique cultural wisdom of a people. The loss of any language is thus a loss for all humanity” (UNESCO 2003, 1). Thus, the group contends that language loss is not only an issue that should concern members of communities whose languages are threatened but also is an issue

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critical for all humans.

At the 2017 meeting of the United Nations Permanent Forum on Indigenous Peoples, 2019 was declared the “International Year of Indigenous Languages,” and an action plan was created to “achieve maximum coordinated impact and social change in society regarding the Indigenous languages and their speakers.” UNESCO defines “Indigenous” as:

People in independent countries who are regarded as Indigenous on account of their descent from the populations which inhabited the country, or geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

“Indigenous” is thus a simultaneously global, national, and local category—as is the category of “Indigenous language.” This designation is closely aligned with those of “minoritized languages” and “endangered languages,” especially in contexts like the United States, where all languages categorized as Indigenous under UNESCO’s definition are, without question, endangered. In fact, it is the status of the majority of Indigenous languages as minoritized and endangered that inspired the UNESCO 2019 designation, where “despite their immense value, languages around the world continue to disappear at an alarming rate.” Our understanding of what constitutes an Indigenous language is also created through contrasts against “global,” “world,” or “dominant” languages, which are usually those languages associated with global colonial regimes and processes of globalization. In this essay, I am less interested in what constitutes an Indigenous language (although that is a worthy topic of discussion) and more interested in the second half of this year’s focus, “Indigenous languages and their speakers.” The speakers of Indigenous languages—past, present, and future—represent a critical element to understanding the dynamics surrounding Indigenous languages, especially their revitalization. Rubrics for classifying language endangerment often depend both on seemingly unambiguous speaker counts and unexamined assumptions about what the qualifications for being a speaker are or should be. Many nuanced discussions have already outlined the benefits and drawbacks of the types of enumeration surrounding speakers in Indigenous- and endangered-language contexts (England 2002; Errington 2002; Hill 2002; Muehlmann 2011; Urla 1993). However, one issue with these numbers, such as those that attempt to quantify first-language or fluent speakers, is that they do not accurately represent the entire language-revitalization context of Indigenous and endangered languages. Another issue is where nonheritage users of the language fit in such calculations.

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In research discussing language-revitalization efforts within Native American communities in the United States, strong distinctions are often made between heritage and nonheritage language-reclamation participants, where non-heritage language learners are assumed to be rare and a product of contemporary Indigenous/settler-colonial relations. However, the emphasis on such distinctions may underscore ideological processes of iconization that frame language revitalization in particular ways not necessarily representative of historical and contemporary Indigenous-language practice. In this essay, I draw on linguistic and historical evidence, including on the geographically expansive Chickasaw- and Choctaw-based trade language, Mobilian jargon, and the language practices of Christian missionaries throughout the eighteenth through twentieth centuries, to discuss Chickasaw-language use by those not of Chickasaw heritage in order to situate the incorporation of non-Chickasaw people into language-revitalization efforts within the tribe today. This research draws on over a decade of fieldwork with my tribe, the Chickasaw Nation, at several stages of the process of revitalizing and documenting the Chickasaw language, as well as being informed by my personal and familial membership in the community. During this time, I was based in Ada, Oklahoma, which serves as the government headquarters of the Chickasaw Nation. The nature of the research and my role as a researcher have varied throughout this time, ranging from working as a summer intern in the History and Culture Department (before the formation of the Chickasaw Language Department) to collecting narratives and oral histories from Speakers as a contract linguist, and finally conducting ethnographic fieldwork on the many facets of language revitalization within the tribe.

Within language-revitalization efforts in the Chickasaw Nation, priority is placed on long-term community benefit and community building. As such, non-Chickasaw (or nonheritage) people have been integrated into language-reclamation efforts, including the Master/Apprentice program, high school and university classes, and children's language club. I argue here that this inclusion is not necessarily a break with "tradition." The Chickasaw language is a strong element of Chickasaw identity, including pervasive ethnolinguistic ideologies in defining who the Chickasaw community is. However, allowing nonheritage participants demonstrates parallel long-standing ideologies of the Chickasaw language as situated within familial and community contexts as well as larger trade networks, which may include non-Chickasaw members, rather than exclusively bound by ethnic heritage.

One of the most common questions I get from fellow scholars of Indigenous languages, linguistic anthropology, and Native American studies, sometimes whispered, is "Are non-Chickasaws allowed to learn the language?" It seems the awaited answer, whether yes or no, might be scandalous. This may be because nonheritage learners of languages more often fall within the rubric of second-language acquisition rather than North American Indigenous-language reclamation (for two recent notable exceptions, see Giles 2015; Weinberg and DeKorne 2015). This essay explores the "phenomenon" of the nonheritage Chickasaw-language learner as

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well as why, given Chickasaw linguistic history, such language learners might not be considered all that unusual within the community.

The Chickasaw Nation is one of the so-called Five Civilized Tribes relocated as part of the Trail of Tears from the southeastern United States to Oklahoma from 1837 to 1838. Linguistically, Chickasaw and its close sibling Choctaw makeup the Western Branch of the Muskogean language family, which also includes Muskogee (Creek), Alabama, and Seminole, among others. Before removal to Oklahoma, the Chickasaw tribe occupied a large section of the southeast United States, including areas in Louisiana, Mississippi, Alabama, Tennessee, and South Carolina. After removal, the Chickasaw were relegated to a territory in south-central Oklahoma.

Prior to European arrival, Chickasaws were part of extensive cultural and trade networks that extended throughout what is now the southeastern United States for more than a thousand years. This network of Mississippian cultures, referred to as the Southeastern Ceremonial Complex (among other names), is evidenced by shared artistic and ceremonial practices, and represents long-term and substantial interaction between the peoples of the southeast from multiple linguistic and cultural groups. This trade network has been, and continues to be, a central point of inquiry within North American archeological research. This network is also evidence of extensive linguistic interaction between ancient Chickasaws and the other Indigenous groups of the region in which multilingualism—at least among certain individuals and groups in the community—would have been common. Within linguistic discussions of the southeast, Mobilian trade jargon emerges across much of the same geographic spread (a coincidence, I'm sure). Nineteenth-century ethnologist Adam Gatschet (1884, 95) described Mobilian, which he called “the Chicasa trade language,” as “a medium of commercial and tribal intercourse to all the nations inhabiting the shores of the... lower Mississippi rivers.”

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(2) Please use the extant literature you know or your experience and research to write a short essay (800-1200 words) on the topic: (35 points)

**“What Dies When a Language Dies?”**

(3) Translate the sentences .

**3.1 (translate the sentences into Chinese) (15 points)**

In the present resolutely postrevolutionary era, cultural rights organizations are likely to occupy an exceedingly ambiguous space: attempting to exercise rights granted by the neoliberal state, while at the same time eluding the constraints and dictates of those very concessions. The Gramscian notion of articulation, in these cases, becomes the analytical watchword: will the subjugated knowledge and practices be articulated with the dominant and neutralized? Or will they occupy the space opened from above while resist its built-in logic, connect with others, toward “transformative” cultural-political alternatives that still cannot even be fully imagined?

---Hale, Charles (2002: 499)

*“Does Multiculturalism Menace? Governance, Cultural Rights and the Politics of Identity in Guatemala.”*

**3.2 (translate the sentences into English) (15 points)**

對於西藏人和印度人的民族發展歷史來說，離散都是族群生命經驗的重要歷程。「家鄉」和「移居地」之間的跨國空間移動，必然產生關於地景、社會行為、經濟活動和文化認同的轉變。伴隨著人口、資本、商品、科技與技術等遷移，跨國移動連帶牽動了無形的情感、記憶、生活信念與價值的變化。

---鄧湘漪 (2015:240-241)

《流亡日日：一段成為西藏人的旅程》。

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