

招生學年度	100	招生類別	碩士班
系所班別	族群關係與文化學系碩士班		
科目	族群研究專業語文測驗		
注意事項	滿分為 60 分；中英文綜合命題		

請將以下中文譯為英文，英文譯為中文。每題 15 分。文章來源不必翻譯。

1. 以他人看待我們的眼光那樣看我們自己，可能會令我們大開眼界。視他人與我們擁有同樣的天性，只是最基本的禮貌，然而，置身於他人之中來看我們自己——做為人類因地制宜而創造的生活形式中的一種地方性案例，是眾多案例中的一個案例、諸多世界中的一個世界——卻是困難得多的一種境界。此種境界，正是心靈寬宏博大之所本，無此，則客觀性不啻自矜自欺之詞，而寬容無非虛飾矯偽而已。(15%)

[摘自克利弗德·紀爾茲 (Clifford Geertz) 著，楊德睿譯。2003 (1983)。《地方知識：詮釋人類學論文集》(Local Knowledge: Further Essays in Interpretive Anthropology)。台北：麥田出版，城邦發行。頁 29。]

2. 基本群體認同的各個要素以多種方式進行融合，而且變化多端，沒有固定的模式。它們不是機器壓製出來的東西，而是藝術品。觀察每個要素時，不僅要看它過去發生的原因、它的來源，而且要看它演變的過程，看它今天在此時此地、在這些人、在這個環境中發生作用的原因。(15%)

[摘自哈羅德·伊薩克 (Harold R. Isaacs) 著，鄧伯宸譯。2004 (1975)。《族群》(Idols of the Tribe)。台北縣：立緒文化。頁 302。]

3. It has often been said that the savage or the primitive was the alter ego the West constructed for itself. What has not been emphasized enough is that this Other was a Janus [雅努斯，古代羅馬的兩面神], of whom the savage was only the second face. The first face was the West itself, but the west fancifully constructed as a Utopian projection and meant to be, in that imaginary correspondence, the condition of existence of the savage. (15%)

[SOURCE: Trouillot, Michael-Rolph, "Anthropology and the Savage Slot: The Poetics and Politics of Otherness." In *Recapturing Anthropology*. Richard Fox, ed. Pp. 17-44. Santa Fe: School of American Research Press. 1991.]

4. In Western societies divorced from their origins through urbanization and population migration, such senses of pride and place have to be created. Museums have a key function here, presenting an authoritative interpretation of the significance of a place through time. Attempts to immerse consumers in the past at period theme parks are but one of the latest means of seeking to reach audiences for whom written text and cased exhibits are thought unstimulating. (15%)

[SOURCE: McIntosh, A. J. "Affirming authenticity: Consuming cultural heritage." *Annals of Tourism Research* 26 (3): 589-612. 1999.]