



教學計劃表 Syllabus

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| 課程名稱(中文) Course Name in Chinese | 社會生態系統與傳統知識 | | 學年/學期 Academic Year/Semester | 113/1 |
| 課程名稱(英文) Course Name in English | Socio-Ecological Systems & Traditional Knowledge | | | |
| 科目代碼 Course Code | IS_D1090 | 系級 Department & Year | 博士 | 開課單位 Course-Offering Department |
| | | | | 原住民族研究國際博士班 |
| 修別 Type | 選修 Elective | 學分數/時間 Credit(s)/Hour(s) | 3.0/3.0 | |
| 授課教師 Instructor | /羅永清 | | | |
| 先修課程 Prerequisite | | | | |
| 課程描述 Course Description | | | | |
| <p>The course interpretate two ethnography-based knowledge on indigenous cultures and knowledge on social and cultral to see a cybernetic ecosyste. The course will introduce the ways indigenous perceive the world and ontology.</p> <p>books and material:</p> <ol style="list-style-type: none"> 1.How Forests Think--Toward an Anthropology Beyond the Human by Eduardo Kohn (Author) August 2013 2.Soul Hunters--Hunting, Animism, and Personhood among the Siberian Yukaghirs by Rane Willerslev 2007 | | | | |
| 課程目標 Course Objectives | | | | |
| 系專業能力 Basic Learning Outcomes | | | | 課程目標與系專業能力相關性 Correlation between Course Objectives and Dept.' s Education Objectives |
| A | 具備國際原住民族研究之能力Ability to conduct international indigenous studies. | | | ○ |
| B | 具備國際原住民族議題之理論與實踐能力Having the theoretical and practical abilities to address international indigenous issues. | | | ● |
| C | 具備人文暨社會科學研究之理論知識與實證能力Having theoretical knowledge and empirical abilities in humanities and social sciences research. | | | ○ |
| D | 具備在地實踐與國際視野之原住民族政策諮詢人才Equipped with local and global visions for policy advisory of indigenous peoples. | | | |
| 圖示說明Illustration : ● 高度相關 Highly correlated ○ 中度相關 Moderately correlated | | | | |
| 授課進度表 Teaching Schedule & Content | | | | |
| 週次Week | 內容 Subject/Topics | | | 備註Remarks |
| 1 | introduction | | | |
| 2 | Mid-Autumn Holiday | | | |

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| 3 | <p>chapter 1: The Open Whole in How forests think (holiday)</p> <p>The author uses Peirce's ideas that all signs are not conventional symbols, and that there are other ways to learn the meaning of signs than to relate them to each other in a cultural context. The author describes a hunter describes the fall of a palm tree under the weight of a monkey as pu' oh, the meaning of this sign is felt with evidence, without knowledge of Quichua (the language spoken by Kohn's informants), because it relates hunters, monkeys and trees in a complex ecosystem. It describes a index that Peirce's categories as the secondness.</p> | |
| 4 | <p>chapter2: The living Thought in How forests think</p> <p>The author asks for "decolonizing thought" and "provincializing language" by looking at relations between signs that are not symbolic. A program of an "anthropology beyond the human" that places human symbols in the forms of life from which they emerge. It's not to romanticizing tropical nature, the author expresses that most of our problems are ill-shaped, or filled with anxiety - as in a wonderful description of the bus trip that led him to Avila - if we don't place them in a larger semiotic field.</p> | |
| 5 | <p>Chapter3: Soul Blindness in How forests think</p> <p>A walking-stick insect appears to look similar is actually the product of a selection from beings that looked different. Signs thus refer to the past as a memory of beings who have disappeared. Peirce considers this relation to the past and future as constituting selves, all living beings, and not only humans, can be considered as selves.</p> | |
| 6 | <p>chapter4: Trans-species Pidgins in How forests think</p> <p>Dreams are common ways of communication with souls and remediating "soul blindness." Runa people give hallucinatory drugs to dogs so that they will dream, and their barks during dreaming are interpreted literally—in the same way as their daytime barks - while human dreams of hunting are interpreted metaphorically. Rather than doing a symbolic analysis of dreams, Kohn places them in the semiotic life they express, between humans, dogs and jaguars. Dreams are ways of communicating between species without abolishing them, constituting a "trans-species pidgin."</p> | |
| 7 | <p>chapter 5: Form's Effortless Efficacy in How forests think</p> <p>The author makes an important distinction between form and sign. "Whereas semiosis is in and of the living world beyond the human, form emerges from and is part and parcel of the nonliving one as well," . He asks that of the efficacy of form, the constraint it exerts on living beings. He gives an example of the distribution of rubber trees in the Amazonian forest, that depends on the ecology of parasites as well as on the network of rivers. So he argues that shamanistic hunting and the colonial extraction of rubber were both constrained by the same form. Forms have a causality that is not moral but can be called hierarchical: signs emerge from forms, and symbols from signs, in a hierarchy between levels of emergence that cannot be inversed.</p> | |

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| 8 | <p>chapter 6: The living Future and the imponderable weight of the Dead in How forests think</p> <p>The author links this morphodynamic analysis of colonialism to Lévi-Strauss' s analysis of "la pensée sauvage" - a form of thought emerging from relations between signs rather than being imposed upon them. Through forms and signs, Runa people have "frozen" history in such a way that they can interpret events through their dreams. The dream of Oswaldo, who saw a policeman with hair on his shirt, is ambivalent: does it mean he will be caught by the white man, or that he will be successful in hunting peccaries?</p> <p>Epilogue: beyond in How forests think</p> <p>The final chapter analyses the reversals in relation between the Runa and White missionaries or policemen, as well as the pronouns by which Runa people refer to themselves as subjects, such as amu. "Amu is a particular colonially inflected way of being a self in an ecology of selves filled with a growing array of future-making habits, many of which are not human. In the process, amu renders visible how a living future gives life some of its special properties and how this involves a dynamic that implicates (but is not reducible to) the past. In doing so, amu, and the spirit realm upon which it draws its power, amplifies something general about life—namely, life' s quality of being in futuro," (208). The question for Runa people is how they can access the realm of the White masters, that is also the heaven of saints: what is generally called the "super-natural." To live is to survive, Kohn argues, that is to live beyond life, in the many absences that constitute life as a semiotic process.</p> | |
| 9 | <p>期中考試週 Midterm Exam</p> | |
| 10 | <p>chapter 1: Animism as Mimesis in Soul Hunters</p> <p>The book' s gives a careful exploration of how hunters view their connection with their target animals, based on eighteen months of fieldwork between 1999 and 2000. The author provides a compelling case for the unsuitability and difficulty of developing a single clear cosmology of animals and spirits in this region of Siberia, drawing on a wide range of thinkers from Martin Heidegger to Jacques Lacan. To cast doubt on Jochelson' s attempt, he uses Michael Taussig' s (1993) theory of mimesis to suggest that a successful hunter tries to attract rare game species by imitating them while maintaining his sense of identity. He elevates this practical example of imitation to a broader concept about identity and existence.</p> | |
| 11 | <p>chapter 2: To kill or not to kill: Rebirth, Sharing and Risk in Soul Hunters</p> <p>Because of the mimesis, the Yukaghirs believe that people can take on various forms, such as rivers or animals, all of which have intellectual, emotional, and spiritual qualities similar to those of humans. They also believe that humans and animals can temporarily inhabit each other' s bodies to experience different perspectives. Willerslev refers to these beliefs and practices as animism, emphasizing that mimesis is at the heart of Yukaghir animism. In contemporary anthropology, animism is seen as either "erroneous thinking" or a "symbolic construction of nature" founded on Cartesian theory, which the author highly criticizes and even abandons.</p> | |

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| 12 | <p>chapter 3: Body-Soul Dialectics: Human Rebirth Beliefs in Soul Hunters</p> <p>He charges that many anthropologists see indigenous statements concerning the presence of nonhumans as a cultural construct with no genuine basis. Willerslev advocates phenomenologically studying animism from Heidegger' s "dwelling" viewpoints, which is the most vital part of the book. He also agrees with Ingold' s account on Koyukon people in Alaska (2011), where he also criticizes the contradiction between humanity and animality, which has thus been placed among those between objectivism and subjectivism, person and thing, mind and the body, intentionality, and instinct, and, most importantly - culture and nature. And this idea also relates to Philippe Descola' s (2013) discussion on reincarnates.</p> | |
| 13 | <p>chapter 4: Ideas of Species and Personhood in Soul Hunters</p> <p>While Descola and Ingold can agree with the author, one component of this ethnography is particularly ironic. The empirical backdrop of the book is exceedingly limited, given the book' s theoretical solid attitude against "mapping cosmologies and establishing clear theoretical descriptions of existence and also being "in the world." The author focuses on a succession of little ethnographic stories of hunting — luck and prophetic dreams, interspersed with relatively extensive theoretical reflection and reference parts.</p> | |
| 14 | <p>chapter 5: Animals as Persons in Soul Hunters</p> <p>The author shows how Cartesian body-soul dualism fails to account for Yukaghir animism beliefs and practices and emphasizes the importance of mimesis in animism activities. He also questions the widely held concept that any faith or religion is methodically arranged in human cultures using evidence from Yukaghir beliefs.</p> | |
| 15 | <p>chapter 6: Shamanism, in Soul Hunters</p> <p>The author also purposes to criticize the Cartesian body-soul dualism idea and the presence of nonhumans as a cultural construct with no factual basis, he succeeds in this flawlessly by providing several examples from not only Yukaghirs but also other hunter-gatherer tribes and doing in a readably enjoyable way.</p> | |
| 16 | <p>chapter 7: The Spirit World in Soul Hunters</p> <p>The author also purposes to carefully explore how hunters view their connection with their target animals, he passes the bar marginally, where, as stated before, this ethnography falls short on the empirical part.</p> <p>While being exceptionally theoretically hard to understand, this book is an excellent analysis of animism.</p> | |
| 17 | <p>chapter 8-9 Learning and Dreaming and taking Animism Seriously in Soul Hunters</p> <p>The book talks on a succession of little ethnographic stories of hunting — luck and prophetic dreams, interspersed with relatively extensive theoretical reflection and reference parts. Some comment expresses that the author also fails to account effectively for Yukaghir village life and their political-economic interactions with Russians, neighboring Sakha people, nongovernmental organizations, and the concept of the nation-state in the global system. And throughout the book, there was a minimal quotation of Yukaghir hunters.</p> | |
| 18 | <p>期末考試週 Final Exam</p> | |

教學策略 Teaching Strategies

- 課堂講授 Lecture 分組討論 Group Discussion 參觀實習 Field Trip
- 其他 Miscellaneous:

教學創新自評 Teaching Self-Evaluation

創新教學 (Innovative Teaching)

- 問題導向學習 (PBL) 團體合作學習 (TBL) 解決導向學習 (SBL)
- 翻轉教室 Flipped Classroom 磨課師 Moocs

社會責任 (Social Responsibility)

- 在地實踐 Community Practice 產學合作 Industry-Academia Cooperation

跨域合作 (Transdisciplinary Projects)

- 跨界教學 Transdisciplinary Teaching 跨院系教學 Inter-collegiate Teaching
- 業師合授 Courses Co-taught with Industry Practitioners

其它 other:

學期成績計算及多元評量方式 Grading & Assessments

| 配分項目 Items | 配分比例 Percentage | 多元評量方式 Assessments | | | | | | | |
|-------------------------------------|--------------------|--------------------|----------|----------|----------|----------|----------|----------|----|
| | | 測驗 會考 | 實作 觀察 | 口頭 發表 | 專題 研究 | 創作 展演 | 卷宗 評量 | 證照 檢定 | 其他 |
| 平時成績 General Performance | 30% | | | | | | | | |
| 期中考成績 Midterm Exam | 20% | | | | | | | | |
| 期末考成績 Final Exam | 20% | | | | | | | | |
| 作業成績 Homework and/or Assignments | 30% | | | | | | | | |
| 其他 Miscellaneous (_____) | | | | | | | | | |

評量方式補充說明

Grading & Assessments Supplemental instructions

教科書與參考書目 (書名、作者、書局、代理商、說明)

Textbook & Other References (Title, Author, Publisher, Agents, Remarks, etc.)

books and material:

1. How Forests Think--Toward an Anthropology Beyond the Human by Eduardo Kohn (Author) August 2013
2. Soul Hunters--Hunting, Animism, and Personhood among the Siberian Yukaghirs by Rane Willerslev 2007

課程教材網址(含線上教學資訊, 教師個人網址請列位於本校內之網址)

Teaching Aids & Teacher's Website(Including online teaching information.
Personal website can be listed here.)

其他補充說明 (Supplemental instructions)