

本試卷為東華大學族群關係與文化學系 102 學年度第一學期博士資格考之「文化理論」科目。應考生禁止討論、抄襲（含網路資料），並且沿用學術論文格式書寫、正確書目引用，避免錯別字之誤用。應考時間為 11 月 25 日星期一中午 12 點至 11 月 28 日星期四中午 12 點。紙本以雷射影印方式繳交系辦；不接受遲交。

請運用本課程所學內容，就以下三個題目任選兩題，作為答題理論基礎並提出個人論點和反思。（每題正文不含參考書目之回答字數為 6,000-8,000 字）

QUESTION 1

David Graeber writes that social theory “has boxed itself into a corner where it is now largely unable to imagine people being able to change society purposefully. I have argued that one way to overcome this problem is to look at social systems as structures of creative action...” without needing to reference Graeber directly, use this quote to discuss the difference between structuralism and post-structuralism. Focus in particular on Lévi-Strauss, Bourdieu, and Judith Butler. Please provide examples to support your argument.

QUESTION 2

James Clifford 提及兩則敘事引發我們對於人類學古典命題的思考（1988、1997）：一是 1976 年 Mashpee 「部落」向聯邦法庭要求拿回於十九世紀中期所失去約 16,000 英畝土地的訴訟案件，二是有關一群夏威夷吉他與歌舞的表演家族（Moe），近六十年來旅行於家鄉之外，因而保留了年輕青澀時期「真實」的夏威夷音樂。如此一來，當代民族誌書寫面對人類學既有的古典定義、文化行動的詮釋，或是文化異質性的並存，都必須維持更審慎的態度，強調開放與常識性觀念的解鎖、混雜性和持續互動，並且重視價值的不確定、不純粹，或是不固定、不依常規的特質。請以 Clifford 作為主要論述主軸（1986, co-ed with Marcus、1988、1997），佐以 Marcus（and Fischer, 1986、1988）、Gupta and Ferguson（1997）、Ong（1999）等人的論述和觀點，闡釋當代世界的流動性質或是移動現象如何啟發人類學田野調查實踐或是民族誌研究主題。

QUESTION 3

Writing about civil society in Taiwan, Jung Shaw-wu argues that it differs from “Western” civil society “because state power ... is dispersed within a network of relationships” and that, to understand Taiwanese civil society “we must explore how the emergence and operation of civil groups come about in the context of complicated local formations rather than through fields autonomous from the state, such as commercial institutions, a free press, etc.” Without needing to engage Jung’s work directly, discuss this argument with reference to theories of globalization and modernity. Focus in particular on Gramsci, Anderson, and Appadurai. Please provide examples to support your argument.