

國立清華大學 100 學年度碩士班入學考試試題

系所班組別：人類學研究所

考試科目（代碼）：英文（4203）

共 4 頁，第 1 頁 *請在【答案卷、卡】作答

Part I. Please choose from the list of words below to fill in the blanks in the passage that follows. (20%)

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|----------------|----------------|----------------|-----------------|---------------|
| 1. <u>than</u> | 2. <u>how</u> | 3. <u>onto</u> | 4. <u>that</u> | 5. <u>but</u> |
| 6. <u>to</u> | 7. <u>with</u> | 8. <u>in</u> | 9. <u>above</u> | 10. <u>or</u> |

For it is not just that Indians and blacks have been identified with evil in the depths of a class structure mediated by whites ascending to the godhead, _____ that from those depths springs power. As _____ their manual labor, skills, and land, this power of the primitive can be appropriated, in this case by grafting it onto the mythology of conquest so _____ illness can be healed, the future divined, farms exorcized, wealth gained, and, _____ all, envious neighbor held at bay. But unlike land and labor, this power did not lie _____ the hands of Indians _____ blacks. Instead it was projected onto them and into their being, nowhere more so _____ the image of the shaman. In attempting to appropriate this power, we see _____ the colonists reified their mythology of the pagan savage, become subject _____ its power, and in so doing sought salvation from the civilization that tormented them as much as the primitive _____ whom they projected their antiselves. (M. Taussig, *Shamanism, Colonialism, and the Wild Man*, p.168)

Part II. Please translate the following TWO passages into Chinese. (40%)

1. Patrilineality, the principle by which surnames and property are passed on through the male line, is still relevant in contemporary Taiwan.... A woman is said to “marry out” of her natal family and to become a member of her husband’s family. A woman is “given” in marriage, whereas a husband “takes” a wife. A woman thus begins married life as a virtual stranger in someone else’s household. She has to negotiate a life path between two families, whereas a man is firmly established as a member of one single family from birth to death. (S. Simon, *Tanners of Taiwan*, p.38)

2. [T]he critique of evolutionary assumption elaborated by Franz Boas between 1890

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and 1910 contributed to a revolutionary reorientation in the history of anthropology... Arguing on the basis of a study of the borrowing and diffusion of cultural elements among North-West Coast Indians, he insisted that detailed historical investigations of specific culture histories must precede the attempt to derive laws of cultural development... [H]is work laid the basis for the modern anthropological conception of culture as pluralistic, relativistic, and largely freed from biological determinism. (G.W. Stocking, *The Ethnographer's Magic and Other Essays*, pp.352-353)

Part III. Please read the following article carefully and write a 200-word summary. (40%)

I reflect on the “local” as a site both of promise and predicament. My primary concern is with the local as a site of promise and the social and ideological changes globally that have dynamized a radical rethinking of the local over the last decade....

The intrusion of global capitalism into local societies has been accompanied by a proliferation of local movements of resistance in recent years in which women's and ecological movements are particularly prominent... The affirmation of the local... is not without its own problem... One such problem is the celebration of premodern pasts which, in the name of resistance to the modern and the rationalist homogenization of the world, results in a localism or a “Third-Worldism” that is willing to overlook past oppressions out of a preoccupation with capitalist or Eurocentric oppression and that in the name of the recovery of spirituality affirms past religiosities that were themselves excuses for class and patriarchal inequalities. One consequence of global capitalism is that there are no longer any local societies that have not been worked over already by capital and modernity; insistence on local “purity” may well serve as excuses for a reactionary revival of older forms of oppression.... The local is valuable as a site for resistance to the global, but only to the extent that it also serves as the site of negotiation to abolish inequality and oppression inherited from the past, which is a condition of any promise it may have for the future. It is neither possible nor desirable to dismiss the awareness that is the

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product of modernity as just another trick of Eurocentrism.

What this points to is a “critical localism” which, even as it subjects the present to the critical evaluation from past perspective, retains in the evaluation of the past the critical perspective afforded by modernity. Excluded from this localism are romantic nostalgia for communities past, hegemonic nationalist yearnings of a new kind..., or historicism that would imprison the present in the past... The dilemmas faced by struggles against Euro-American and capitalist oppression, I believe, should not be evaded by sweeping under the rug premodern forms of oppression.... [I]t is not only silly to deny the undeniable—that economic and cultural conjunctures for the past century have defined the conditions of existence for non-European or American peoples—but also socially (distinct from politically) reactionary to ignore past forms of oppression of various dimensions that have been brought to the forefront of historical consciousness by these conjunctures....

The local as I use it here has meaning only inasmuch as it is a product of the conjuncture of structures located in the same temporality but with different spatialities... Unlike under conditions of isolation and stability, where culture appears timeless in its daily reproduction (if such is ever entirely the case), the conjunctural situation reveals cultural activity as an activity in production and ceaseless reconstruction. That culture is thus constructed does not imply that the present is, therefore, immune to the burden of the past; only that the burden itself is restructured in the course of present activity. Neither does it mean that the past is unimportant; it only underlines the claims of the present, of the living, on the past, rather than the other way around. Culture is no less cultural for being subject to change through the practice of everyday life... It is the prevalence of cultural conjuncture as a condition of life globally that has brought forth the sharp consciousness of culture as an ongoing construction of everyday practice....

The immediate question here is what this ongoing construction of culture implies in terms of the resistance of the local to the global... [C]ultures change through collective experiments, experiments that had the present for their point of departure

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but opened up to diverse pasts in their pursuit of “truth.” The local...is the site of such experimentation. The “experimentation,” however, has to be global in compass. Resistance that seeks to reaffirm some “authentic” local culture, in ignoring the conjuncture that produced it, is condemned to failure; if only because the so-called authentic local culture is daily disorganized by the global forces...that seek to reconstitute it, to assimilate it to the global homogenization that it seeks... The boundaries of the local need to be kept open (or porous) if the local is to serve as a critical concept.

(Dirlik, “Global in the Local,” in *Global/Local*)