國立政治大學 111學年度	博士班招生考試命題紙	第　頁，共　頁

考試科目	民族學理論與方法	所(組)別	民族學系(2171/2176)	考試時間	4月30日 星期六	08：20 ～10：00

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、請說明「離散」(diaspora)在當前民族學・人類學的研究取向中具有那些重要的研究意義？請以實例說明之。

二、請說明族群政治(ethnic politics)，對於研究族群認定(ethnic identification)現象會產生哪些明顯的影響？請舉出三個你(妳)認為最有代表性的例子。

三、網路社交平台的興起，導致對族群文化現象或個人，時常會出現具有攻擊與挑釁的仇恨言論(hate speech)。請問當前民族學・人類學的研究關懷，應如何來面對、甚至企圖緩解這類負面現象？

四、就民族誌研究者而言，對特定場域或主題，進行持續性的實證觀察是很重要的研究方法。但當像新冠疫情或其他因素的出現，導致進行中的連續性田野調查被迫暫停。就此，原先民族誌研究的設計取向可能會採取哪些應變之道？這些處理如何與日後「恢復田野」產生有意義的銜接？

國立政治大學 111學年度	博士班招生考試命題紙	第　頁，共　頁

考試科目	英文	所(組)別	民族學系(2171/2176)	考試時間	4月30日 星期六	10：20 ～12：00

Read the following chapter excerpt from:

Mariposas, Colectivo, Jennifer J. Casolo, Selmira Flores Cruz, Noémi Gonda, and Andrea J. Nightingale. 2022. "Choosing to 'Stay with the Trouble': A Gesture towards Decolonial Research Praxis." Undisciplined Environments. 2022. https://undisciplinedenvironments.org/2022/03/08/choosing-to-stay-with-the-trouble-a-gesture-towards-decolonial-research-praxis.

Write a 100-word abstract of the following chapter excerpt. (35 分)

Based on the text selection, please write a short essay (5-800 words) to describe knowledge extraction and research ethics. Use your own examples to illustrate your definition. (30 分)

Describe how your proposed research project will handle the challenges of doing research in extractive environments (800-1000 words) (35 分)

"I cannot sign anything that would permit extractive research", a Nicaraguan Miskitu scholar- activist told us in response to our request for consent to use the information he shared and demanded a commitment to right relations. "I have given you not just my words, my analysis, my history and my experience, but that of the Miskitu communities I walk with. What do you offer us in return?" He needed a guarantee that we were not "extracting knowledge like others extracting timber and land from Miskitu communities."

After he spoke, seconds passed, seconds that felt like forever. We replied in our own way about our individual and institutional practices, highlighting our broader commitments to co-research, resource sharing, and non-extraction with other Indigenous and marginalised communities. We closed proposing a second meeting to discuss what the project itself and the Nicaraguan-based institution could offer in return.

His words called for a reckoning with past wrongs, as well as future accountability. Were we attempting to distance "ourselves" from "those who extract" by trying to justify our research and publishing choices? Given our long-standing commitments to social justice processes linked to women's and peasant movements in Central America, were we glossing over the ways in which each of us had subordinated critical race and decolonial concerns to

備考	試題隨卷繳交	
命題委員	（簽章）	年　月　日

命題紙使用說明：
1.試題將用原件印製，敬請使用黑色墨水正楷書寫或打字（紅色不能製版請勿使用）。
2.書寫時請勿超出格外，以免印製不清。
3.試題由郵寄遞者請以掛號寄出，以免遺失而示慎重。

考試科目	英文	所(組)別	民族學系(2171/2176)	考試時間	4月30日 星期六	10：20 ～12：00

questions of gender and/or class? We had not a priori selected Indigenous territories as research sites. Rather, our focus on socionatural conflict and climate change led us to draw upon pre-existing relationships with Miskitu, Mayangna and Rama-Kriol professionals and activists. The question our respondent posed forced us to consider the implications of these choices in a new way.

Despite our individual efforts to do non-extractive research, until that moment we had not taken a collective position on how to decolonize ourselves and our research praxis. To keep our promise, we first needed to collectively name, unravel and address the tensions and entanglements that gesturing towards a decolonial – non extractive research praxis means.

Tensions and entanglements with the extraction-assimilation system

Re/produced through mutually constitutive capitalist, colonial and patriarchal relations, the extraction-assimilation system wrecks relationships with and reaps resources from Indigenous and racialized peoples. As Leanne Betasamosake Simpson (Mississauga Nishnaabeg) explains, "colonialism and capitalism are based on extracting and assimilating [⋯] when people extract things, they're taking and they're running and they're using it for just their own good." Extractive research takes whatever teachings that are useful to knowledge holders out of their context, out of their language, thus "integrat[ing] them into this assimilatory mindset". The act of extraction absolves those who take what is not theirs of responsibility and "removes all of the relationships that give whatever is being extracted meaning".

In order to avoid "taking and running", three tensions embedded in overlapping hierarchies of power and difference came into relief: (i) between the funding- based demands for written production linked to the colonial and extractive underpinnings of the academia on the one hand, and Indigenous territorial priorities on the other; (ii) between the Nicaraguan development institution we were collaborating with, and our personal commitments to gesturing towards decolonial practice; and (iii) between our desire to decolonize ourselves as researchers and our entanglement with Westernized research institutions that require claiming ownership over the production of knowledge. Layers of precarity intertwine making extraction-assimilation the default system in research: the precarities we as emerging researchers navigate, those of the underfunded and under political threat Nicaraguan institution, of our research efforts in pandemic times, and most importantly the precarities (read violence) faced by those in the Indigenous territories themselves.

Gesturing towards deep reciprocity: Negotiations, agreements, accountability

The Miskitu scholar's demand forced us to face the contradictions of being part of the academic

備考	試題隨卷繳交	
命題委員	(簽章)	年　月　日

命題紙使用說明：
1.試題將用原件印製，敬請使用黑色墨水正楷書寫或打字（紅色不能製版請勿使用）。
2.書寫時請勿超出格外，以免印製不清。
3.試題由郵寄遞者請以掛號寄出，以免遺失而示慎重。

考試科目	英文	所(組)別	民族學系(2171/2176)	考試時間	4月30日 星期六	10：20 ～12：00

extraction-assimilation system and our desires to choose an alternative path. That alternative, while plural, emerges from what Simpson calls "deep reciprocity. It's respect, it's relationship, it's responsibility, and it's local". To begin, we negotiated budget lines for co-producing processes and products that were priorities for the Indigenous communities. Rather than encountering opposition from project leadership, negotiation and adjustment became opportunities for deepening internal discussions both within the Nicaraguan institute and among the research team about decolonial practice. Resources destined for multi-actor policy encounters and individual field work shifted to strengthening local Indigenous processes to address socionatural conflict.

Second, we co-crafted an agreement with the interviewee´s Indigenous organization laying out a path towards co-research on topics relevant for their communities. The agreement had ambitious objectives: i) a shift in the relationship through resource sharing – intellectual, financial and possibly organizational – to strengthen a process of data collection on unauthorized settlements and related violence in Indigenous communities; ii) collaboration on a research instrument to document violence in Indigenous territories; iii) support to strengthen the capacities of Indigenous youth as researchers, asking questions that matter to the community, documenting ancestral knowledge and analyzing historical and present-day struggles.

Third, in response to the request of Mayangna leaders we began supporting processes where forest guardians from different communities could reflect upon ongoing invasions and increasing violence. The latter resulted in the co-creation of bulletins on land and Human Rights violations in Indigenous territories, locally produced research instruments and the training of Indigenous forest guardians in the use of smart phones for communicating violations.

Reciprocity is rooted in flexibility and friendship. Our starting points for co- creation change as needs, demands, and possibilities shift. M ā ori scholar Linda Tuhiwai Smith (2016, 137) reminds us that consent is bound by trust, "and [by] the assumption that that trust will not only be reciprocated but constantly negotiated – a dynamic relationship rather than a static decision". The Nicaragua-based team find themselves in ongoing conversations initiated by different Indigenous leaders to reflect upon obstacles, processes, small victories and everyday life. We hope that the ties being established are for the long haul; a process whereby strengthening respect, relationships, and responsibility in these territories becomes integral to our collective journey.

Our challenge now is to re-member the roots of our discomfort, cultivate connection and forge a shared sense of humanity – to strengthen every day practices of rethinking, reworking and if possible refusing participation in the extraction-assimilation system. In step with calls to decolonize research that are emerging around the globe, can we listen differently as we untangle our own complicity?

備考	試題隨卷繳交	
命題委員	（簽章）	年　月　日

命題紙使用說明：
1.試題將用原件印製，敬請使用黑色墨水正楷書寫或打字（紅色不能製版請勿使用）。
2.書寫時請勿超出格外，以免印製不清。
3.試題由郵寄遞者請以掛號寄出，以免遺失而示慎重。