

本試卷為東華大學族群關係與文化學系 100 學年度第二學期博士資格考之「文化理論」科目，應考時間為 4 月 30 日星期一中午 12 點至 5 月 3 日星期四中午 12 點。

請沿用學術論文格式書寫、正確引用書目，避免錯別字，並禁止討論、抄襲（含網路資料）。請以雷射影印方式之紙本繳交所辦，不接受遞交。

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

1. Max Weber famously said that "The fate of our times is characterized by rationalization and intellectualization and, above all, by the disenchantment of the world." What did he mean by "disenchantment"? How does his view of disenchantment differ from Durkheim's notion of "anomie" or Marx's theory of "alienation"? Are they all talking about the same thing, or are there important differences in their conceptions of modernity? When we talk about "globalization" are we talking about something like what Weber and Marx were talking about, or is it something different?

2. Bourdieu's notion of the "habitus" serves to place the human body at the center of social theory. Foucault's histories of institutions also focus on bodies as an object of knowledge-power. Compare and contrast the way human bodies are thought about in the work of these two theorists. Are their theories complementary, or are they contradictory? Feminists, in particular, have found the work of both of these scholars useful because of the way they foreground the human body. Discuss the similarities and differences of their theories of the body in light of contemporary feminist theory.

3. Clifford Geertz 在論述「人類學本質」時，堅稱「每個嘗試過的人類學家都知道，困難在於幾乎不可能去傳達這門學科的本質究竟為何，或甚至它的根源所在。[……]我們缺少語言來說明，當我們在工作時到底發生了什麼事。似乎有一種文類消失不見了。」Geertz 並且以某部電影中的口述情境說明此一「消失的文類」：「『小超人被困在帳篷中，他身邊只有圍成一圈的印第安人。大草原上已經升起了火，他沒有多餘的子彈，食物已經盡數吃完，夜幕降臨。小超人該如何逃出帳篷？第二十二章結束。』停頓一下，史肯頓整理了思緒，接著他說：『第二十三章。在小超人離開帳篷之後……』」（《後事實追尋》中譯本，2009:162-4）。請申論 Geertz 認為的「消失的文類」指的是什麼？Geertz 以個人經驗所提出的觀點為何？以及 1980 年代之後，詮釋人類學追隨者的主張又是什麼？