

本試卷為東華大學族群關係與文化學系 101 學年第一學期博士資格考之「文化理論」科目，應考時間為 2012 年 11 月 26 日，星期一，中午 12 點至 11 月 29 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，並禁止剽竊、討論。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，每題正文回答字數為 6,000-8,000 字（不含參考書目）。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。

1. Marx's "alienation," Weber's "rationalization," and Durkheim's "anomie" are all ways of talking about modernity. Compare and contrast how these three theorists think about the problem of modernity. Provide case studies (e.g. from Taiwanese history and ethnography) to illustrate these ideas.
2. The ethnographic encounter between observer and observed is never innocent. It takes place in the context of power relations shaped by colonial history. This question requires a two part answer. In the first part, draw upon Bernard Cohn and Michel Foucault to discuss how colonialism shapes knowledge. In the second part, draw upon ethnographic theory (i.e. Paul Rabinow, Clifford Geertz, George Marcus, James Clifford, etc.) to discuss how such power differences affect the process of writing an ethnography.
3. What is practice theory? How does it differ from earlier approaches to the study of culture? And why is it particularly of interest to those who study gender? In answering this question be sure to make use of work by Sherry Ortner, Judith Butler, and Pierre Bourdieu.