

本試卷為東華大學族群關係與文化學系 101 學年度第二學期博士資格考之「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 4 月 29 日星期一中午 12 點至 5 月 2 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。

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〕）

### **Question 1**

Both Foucault and Bourdieu are interested in the ways that the technologies of power are inscribed upon the body. For this reason, their work has been especially interesting to scholars of gender studies. Yet there are important differences in how these two theorists think about the body. Drawing on gender theorists like Ann Stoler and Judith Butler, compare and contrast these two different approaches to embodiment.

### **Question 2**

Proponents of the “interpretative turn” in anthropology suggest that doing fieldwork is akin to the act of reading texts. Structuralists seek to find human universals hidden in the stories people tell. And “practice theorists” focus on story telling as a form of human action. Choosing a recent incident from the news or a work of popular culture, show how each of these three different approaches to ethnographic analysis would approach this event/text, explaining your examples with reference to notable theorists from each school.

### **Question 3**

In the age of globalization, how important is the nation-state? Appadurai emphasizes the process of deterritorialisation, by which traditional nation states have broken down. Gramsci, on the other hand, emphasizes the importance of the nation-state as the site of hegemony. What are the benefits and limitations of each approach for understanding the role of migrant workers in Taiwan?