**Introduction to Cultural Theory I 2019 | Final exam 30 July 2019**

**Write one long essay [1500-2000 words] and choose from the following options:**

A: In conclusion, I return to the title of my lecture: how to live in times of uncontainable risks? How to live, when the next terrorist attack is already in our heads? How worried should we be? Where is the line between prudent concern and crippling fear and hysteria? And who defines it? Scientists, whose findings often contradict each other, who change their minds so fundamentally, that what was judged ‘safe’ to swallow today, may be a ‘cancer risk’ in two years time? Can we believe the politicians and the mass media, when the former declare there are no risks, while the latter dramatize the risks in order to maintain circulation and viewing figures? (Ulrich Beck, “Living in the world risk society”, Economy and Society, Vol. 35, No. 3, August 2006: 345)

B: Migration is again a massive phenomenon in a destabilized world. But immigrants no longer come to their new countries simply to become good citizens. On the contrary, the ethnification of such groups has led to a strong tendency to diasporization and to a cultural politics claiming recognition in the public sphere. In some cases this has led to a fragmenting of a former national unity. That is, rather than becoming assimilated to declining nation-states such groups maintain and develop transnational identities, cultures, and social existences. (Jonathan Friedman, “Globalization, Dis-integration, Re-organization: The Transformations of Violence” in Marc Edelman & Angelique Haugerud (eds.), *The Anthropology of Development and Globalization*, Blackwell 2005, p. 162)

C: Power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. (Michel Foucault, Discipline and Punish: The birth of the Prison, London: Allen Lane 1975, p. 27)

D: Tradition represents a kind of knowledge of what constitutes proper culture (whether in the objectified sense or not). If we want to understand the roots of the current revival, we need to look at the interests involved in the creation of tradition. Such interests not only help to account for their emergence, but explain why they represent a form of political capital with practical consequences that go far beyond the choices made by individuals in the life style and customs they follow in their private lives. (Erich Kolig, “The Politics of Indigenous – or Ingenious – Tradition: Some Thoughts on the Australian and New Zealand Situation” in Ton Otto & Poul Pedersen, *Tradition and Agency: Tracing cultural continuity and invention*, Aarhus University Press 2005, p. 295.)

E: Thirdly, culture changes rapidly in our era, and this is noticed nearly everywhere. In the West, the typical ways of life are certainly being transformed. The stable nuclear family is no longer the only common and socially acceptable way of life. Youth culture and trends in fashion and music change so fast that older people have difficulties following their twists and turns; food habits are being transformed, leading to greater diversity within countries, secularism is rapidly changing the role of religion in society, and media consumption is thoroughly transnational. These and other changes make it necessary to ask questions such as: ‘Who are we really?’, ‘What is our culture – and is it at all meaningful to speak of a ‘we’ that ‘have’ a ‘culture’?’, ‘What do we have in common with the people who used to live here 50 years ago, and what do we have in common with people who live in an entirely different place today?’, and ‘Is it still defensible to speak as if we primarily belong to nations, or are other forms of group belonging more important?’ (Thomas Hylland Eriksen, “The Challenges of Anthropology, *International Journal of Pluralism and Economics Education*, Vol. 1, No.3, 2010, p. 196)

NOTES:

Write one long essay [1500-2000 words including references] and choose from five options. The format is the same as with the mid-term: Bring your laptop to the session/class and submit via e-mail after 60 minutes of the session – the last 30 minutes will be used for wrapping up the course. When submitting make sure you include your name in the essay, theme and word count. Preferred formats: word or pdf.

Note that the mid-term exam and final essay make up 25% of the entire course grade respectively. The rest of the grade is made up by class discussions and questions about the session text (20%) and presentations (30%).