**Culture I (Theory) 2019 | Mid-term exam**

**Choose two out of four essay themes and write 800-1200 words per essay [including references]. Bring your own laptop and submit by e-mail (or on USB) to** [**klien@imc.hokudai.ac.jp**](mailto:klien@imc.hokudai.ac.jp) **at the end of the session on 4 June. Include a word count for both essays.**

1. “The only form of resistance is to move.” (Harvey, D., *Paris, capital of modernity*, London: Routledge 2005:42). Discuss.
2. “National identities are declining but new identities of hybridity are taking their place.” (Stuart Hall, “The Question of Cultural Identity” 1995: 619) Discuss.

3. “The forte of anthropology as a discipline is ethnography: the on-the-ground depiction of interactions and daily lives of a small number of people, described in great detail on the basis of many months or years of intensive fieldwork. While anthropologists have also made important theoretical contributions, such as those of Arjun Appadurai and Ulf Hannerz, their major contribution lies in their ethnographies, which serve to show how globalization’s abstractions shape the lives of very particular people in very particular places.” (Gordon Mathews, Ghetto at the Center of the World: Chungking Mansions, 2011: p. 19) Discuss.

4. “Cultural production is inevitably contradictory, that is, simultaneously contestatory and complicit. It can, however, be more effective than social movements in disturbing the status quo in late-capitalist society, where power, as Foucault argues, is everywhere, not to be seized or overthrown in any place, but “runs through the social body as a whole” (1978: 94-5; see also Kondo 1997: 184). Because of the decentered, intangible nature of power relations, subversion is possible only from within, not from outside (Kondo 1997: 152). In this sense, host club culture in Tokyo is both a part of a larger social context and a site where subversion is possible from within Japan’s late-capitalist protocol.” [Takeyama 2005: 212]. Discuss.