ANTH4115 Regular Home Exam – Autumn 2025

Instructions:

- Please read the exam regulations before you start writing your exam paper.
- Use standard font and format, such as Times New Roman.
- Don't forget to include a bibliography.
- You can use **APA** or similar reference systems that relies on **citation within the text** and footnotes.
- Draw on **at least six (6) of the assigned course readings**. Make it clear how they help answer the question and how the readings relate to each other.
    - "Assigned course readings" are all readings listed on the pensum.
    - You can use non-course readings but remember that you will be **assessed on your engagement with the course literature**.
- Avoid **very long quotes**. If you quote directly, please indicate the quoted text with quotation marks ("") and cite the page number. For example: 'Stephan Palmié and Charles Stewart (2016, 207) argue that "a concerted anthropology of history has not yet come into being."'
- **The case of self-citation & self-plagiarism:** Your answer must be written for the purpose of this exam. You may draw on reflection essays you have produced for this course, but note that plagiarism rules also apply to citing your own earlier work. If you reuse verbatim text from your reflection essays or other texts you have written in the past, this must be indicated in a footnote or with an in-text reference.

Exam questions:

Answer **one** of the three questions below: Question 1, 2, or 3.

1.
Anthropology is often described as a critical social science. One way in which anthropological critique is organized is through attention to concepts that organize more general understandings of the social and political worlds. How do anthropologists approach such conceptual critique and what insights have they produced through it? Choose two or three of the following concepts and compare how they are discussed in our course readings: history, state, economy, religion, gender, Anthropocene, more-than-human. What questions do these concepts raise for the authors of the course readings? How do they ground their critiques and proposals for rethinking the concepts in ethnographic research? What anthropological insights do these critical analyses allow them to produce?

2.
Can we have a critical anthropology without attention to the continuing

influence of colonial logics? In past years, calls for decolonization have become ever more prominent. These calls have drawn attention to the ways in which colonial logics continue to organize both the social and material worlds we live in and the scholarly, including anthropological, modes of research and theorization through which we try to understand these worlds. In so doing they have also suggested that we cannot properly understand such phenomena as the effects of the climate crisis or the rise of far-right authoritarian political movements without attention to their entanglements with colonial histories of dispossession and oppression. Do you agree or disagree with these analyses? Ground your answer to this question in an analysis of our course readings.

3.

In May 2024, News in English.no, an English language news site on Norway, reported that Norwegian officials had expanded crisis preparedness guidelines (https://www.newsinenglish.no/2024/05/29/norway-boosts-crisis-preparedness/). According to the guidelines “everyone in the country should now be able to get along without water, electricity, digital communications and electronic payment systems for at least seven days.” How might you analyze this campaign for crisis preparedness from the perspective of our course readings? What kinds of objects of study would taking the campaign as your object of observation allow you to explore, and what kinds of lines of analysis would this lead you to pursue? Pick two or three themes (i.e. topics of individual weeks) from our course readings to frame your analysis.