STUDYPLAN

Programme: Anthropology of Education and Globalization
Module: Educational Anthropology 1
ECTS: 15
Semester + year: 2016 – Fall semester
Campus: Emdrup

Coordinator and email address: Sally Anderson – contact person - saan@edu.au.dk

Lecturers Jamie Wallace, Lene Teglhus Kaufmann, Cathrine Hasse, Sue Wright

Time and date (cf. online Course Catalogue)

- **Monday**: 10:00-12:15, Room: A 130
- **Wednesdays**: 10:00-12:15, Room: A412
- **Fridays**: 9:00-12:00, Room: week 36, 37, 40 A303; week, 38, 39, 41, A100a
- **NB!!** Week 37, Monday, Sept 10:15 12:00; Wednesday and Friday: 9:00-12:00

Content and aim (cf. the academic regulations)


Educational Anthropology 1 introduces students to key concepts and central questions intrinsic to the field of Anthropology of Education and Globalization. It combines the disciplines of anthropology and education and explores how central questions – of socialization and education, and the authority by which certain content, skills and forms of learning are upheld – have been treated through shifting styles of inquiry (e.g. culture and personality, critical cultural studies, cultural production and social reproduction) and conceptualized in different ways (e.g. as cultural acquisition/transmission, upbringing, institutionalization, Bildung, formal and non-formal learning, competence development).

On completion of this module, and based on an academic (i.e. a critical, systematic and theoretical) foundation, students can demonstrate:

- Knowledge of historical development and key concepts for the interdisciplinary field of anthropology and education.
- Knowledge of different theoretical and methodological approaches to the study of the production of the educated person in formal and non-formal learning environments.
- Skills and abilities to analyze and critically evaluate key questions, concepts and methodologies concerning issues of education and learning in a cross-cultural and international perspective.
- Skills and abilities to concisely communicate and present research-based knowledge in English and discuss professional and academic issues with peers from various cultural, linguistic and national backgrounds.
- Competences to work independently, alone and in groups of diverse nationalities and academic backgrounds.

Language of instruction: English
Examination:
Exam language: English
Exam options: An internal examination consisting of a written, take-home essay of 5-7 pages (12,000-16,800 characters). One page = 2400 characters
Form of co-examination: Internal co-examination
Form of assessment: Pass / fail
Comments: In case of re-examination, the same regulations apply as for the regular examination.

Teaching and learning approach
A combination of lectures, group work, student presentations and exercises.

Supervision and feedback
There is collective supervision before the exam, and individual feedback after.

Course Evaluation
You will receive an electronic questionnaire at your AU email address. Please answer the questionnaire individually and be prepared to for an evaluative discussion during the last session.

Literature
Course literature comprises core readings, ethnographic articles and supplementary readings. Students are required to read one monograph and write a 2-page book review.

Lecture plan
This 7-week course has three sessions per week.

<table>
<thead>
<tr>
<th>Sessions</th>
<th>Theme</th>
<th>Lecturer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, 3</td>
<td>Introduction to Anthropology and Education</td>
<td>Sally Anderson</td>
</tr>
<tr>
<td>Week 35</td>
<td>Core questions, Key anthropologists, Ethnography</td>
<td></td>
</tr>
<tr>
<td>4, 5, 6</td>
<td>Grounding the field: Sociality, relationality, morality</td>
<td>Sally Anderson</td>
</tr>
<tr>
<td>Week 36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7, 8, 9</td>
<td>Embodied Learning, Making and Designing</td>
<td>Sally Anderson</td>
</tr>
<tr>
<td>Week 37</td>
<td></td>
<td>Jamie Wallace</td>
</tr>
<tr>
<td>10, 11, 12</td>
<td>Ways of Knowing, Kinds of Knowledge</td>
<td>Lene Teglhus Kauffman</td>
</tr>
<tr>
<td>Week 38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13, 14, 15</td>
<td>Cultural and Social production: Educated person, Schooling</td>
<td>Sally Anderson</td>
</tr>
<tr>
<td>Week 39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16, 17, 18</td>
<td>Learning, Technology and Social Transformation</td>
<td>Cathrine Hasse</td>
</tr>
<tr>
<td>Week 40</td>
<td></td>
<td>Sue Wright</td>
</tr>
<tr>
<td>19, 20, 21</td>
<td>Course summary and review, Collective evaluation and supervision</td>
<td>Sally Anderson</td>
</tr>
</tbody>
</table>
WEEK 35: INTRODUCTION TO THE ANTHROPOLOGY OF EDUCATION

Session 1: Anthropology and Education

Lecturer: Sally Anderson

Content: This session introduces students to:
1) Course: readings, group work, supervision and exam.
2) The anthropology of education: key terms, core question and ongoing tensions
3) Learning opportunities beyond the course.

Literature:


Supplementary literature


Preparation and group work
Read the articles carefully. Note the scope of this subfield, and the questions and concerns engaging educational anthropology. Discuss how the articles present the connection between anthropology and education.

• Which themes are popular in particular historical periods and in relation to particular geographical areas? Which themes are most persistent?

• Compare/contrast understandings of ‘education’ in these articles with common understandings of ‘education’ in the languages you speak. Be prepared to discuss this in class.

NB!! Group work for Friday!
• In groups of 2-3 (mix of Danish and international students) conduct a short field visit to Danish educational/pedagogical institution.
• Write a 1-2 page description of what you observe and share these in the group.
• Discuss and compare what caught your attention and what you chose to ignore.
  o What surprised you; what did not make immediate sense?
  o Why do you think these particular things caught your attention? What cultural understandings are you drawing on to interpret what you see?
• Discuss understandings of ‘culture,’ ‘learning,’ ‘education’ and ‘right and wrong ways of doing things’ that come to the fore in your observations and discussions.
WEEK 35: INTRODUCTION TO THE ANTHROPOLOGY OF EDUCATION

Session 2: Patterns and problems of culture

Lecturer: Sally Anderson

Content: This session introduces students to the theoretical concerns of early American cultural anthropologists, whose work preempted the subfields of psychological, cognitive, and educational anthropology. We will explore Ruth Benedict’s and Margaret Mead’s understandings of how collective social and cultural patterning influences processes of human self-making (auto-poiesis). Known as ‘The Culture and Personality School’, this relativistic, holistic and comparative approach sought to understand how ‘culture’ impacts and shapes human psyches and lives. Their studies of cultural patterning, normative social conduct, acceptable emotional registers and responses open crucial questions of how ‘culture’ impinges on individuals, and how in adjusting to the demands of cultural patterning – individuals - (re)shape culture.

Literature:

Supplementary literature

Preparation and group work:
Read the articles and carefully note how the authors define and analytically deploy the concept of ‘culture’ in their arguments. Search online for critiques and defenses of their work, specifically the understandings of ‘culture’ deployed in the ‘culture and personality’ approach.

Prepare to debate the pros and cons of this approach in class. What does it help us think about? What should we be wary of? Might Geertz and/or Ochs add to our understanding of ‘culture’?
WEEK 35: INTRODUCTION TO THE ANTHROPOLOGY OF EDUCATION

Session 3: Ethnography/Anthropology

Lecturer: Sally Anderson

Content: The aim of this session is to familiarize students with processes of constructing comparative anthropological knowledge. Through a cross-cultural exercise in observation, descriptive writing and analytical framing, students will work through their own and others’ notions of culture, learning and education with point of departure in a Danish educational setting.

Literature:


Supplementary literature:


Preparation and group work:

1. Pair up in groups of 2-3 (with a mix of Danish and international students), and conduct a short field visit to Danish educational/pedagogical institution.

2. Write a 1-2 page description of what you observe and share these in the group.

3. Discuss and compare what caught your attention and what you chose to ignore.
   a. What surprised you; what did not make immediate sense?
   b. Why do you think these particular things caught your attention
   c. What cultural understandings are you drawing on to interpret what you see?

4. Discuss the understandings of ‘culture,’ ‘learning,’ ‘education’ and ‘right and wrong ways of doing things’ that come to the fore in your observations and discussions.

5. Be prepared to present your exercise and the outcome of your group discussions in class.
WEEK 36: GROUNDING THE FIELD

Session 4: Interaction and sociality

Lecturer: Sally Anderson

Content:

Human social organization, interaction, sociality, and intersubjectivity, are the building blocks of all human institutions, relations, and social forms, writ both large and small. The aim of this session is to gain insight into different ways of understanding interaction and sociality that we can use to think about human lives and collectivities.

Literature


Supplementary literature


Preparation:

Read the first three articles carefully, noting the different arguments about basic human capacities, and familiarize yourselves with how Ochs and Salomon use the case of autism to generate basic understandings of human interaction and sociality.

- For each article, discuss examples/cases from your own experience that illustrate the articles main argument.
- Thinking across the articles, discuss how you might frame a study of one or two of these cases using today’s readings.
- Be prepared to present your case in class.
WEEK 36: GROUNDING THE FIELD

Session 5: Relationality: relatedness, relationships, mutuality and obligation

Lecturer: Sally Anderson

Content: In this session we will focus on the ways humans both find themselves in relationships with one another and how they work to establish relationships with one another. Whether ascribed or achieved, prescribed or preferred, generalized or restricted, all relationships involve particular kinds of mutuality (obligation, reciprocity), particular times and spaces, and all require constant relational work. The aim of this session is to gain insight into anthropological understandings of relatedness and relationality (including separation and disjuncture) in relations of family and kin, neighbors, fellow villagers, schoolmates and friends.

Literature:

Supplementary literature:

Preparation and group work: Come to class prepared to discuss.
Read the articles carefully, noting the different relational forms, their ambiguity, the obligations they entail, and the ‘work’ required to stabilize them. Think about and discuss common and dominant forms of relationships in your culture/society.

• What are they called? When, where and how are they mobilized, maintained, and discontinued. Are some more easily discontinued than others?
• How you have learned to enact different relationships and the sociabilities and obligations these entail?
• Which relationships are mobilized by ritual events such as births, deaths, funerals, and weddings? What do you feel obliged to do or not do?
• How do you create and maintain various relationships through gift exchange?
  o How do we use gifts to signal, evaluate and sustain relationships?
  o How do we know what kind of gift to give, and how ‘big’ or ‘small’ it should be?
  o Do we feel indebted upon receiving a gift? How exactly?
• What forms of relatedness are important in educational settings?
WEEK 36: GROUNDING THE FIELD

Session 6: Social organization and the work and play of morality

Lecturer: Sally Anderson

Content: The aim of this session is to discover and think about links between moral learning and social organization and the ways in which proper or good conduct in various social spheres is mediated (by story-telling, teasing, reminding, admonishing, showing) on a daily basis. How do children learn to see ‘society’ as comprised of ‘home’, ‘family’, ‘community’, ‘school’ and ‘work’ as particular social spheres/spaces of moral personhood in relation to various kinds of others. We will experiment in this session with mapping social organization through our understandings of responsible, moral conduct.

Literature:

Supplementary literature:

Preparation and group work.
Read the articles carefully, noting the ways adults encourage children to take stock of how to conduct themselves in various situations. What kind of cues and clues are given regarding ways of acting and how do children respond to these?

As an exercise, make a spatial map (poster easiest, but PPT also OK) of the ‘society’ or ‘community’ in which you live (or grew up).
- Trace the various social and moral spheres to which you were introduced (at what age?) and how you moved between these on a daily, weekly, yearly basis.
- What did you call the different social spaces of social interaction and morality?

Compare and contrast the maps you make, and bring these to class, as we will use them to ground our discussion.
**WEEK 37: APPROACHES TO LEARNING, MAKING AND DESIGNING**

**Session 7: Embodied Learning and cognition**

**Lecturer: Sally Anderson**

**Content:**
The aim of this session is to introduce anthropological studies and theories of practical knowledge and embodied cognition. Anthropologists have always been interested in how people ‘know through the body’ (Jackson 1998), how they know how to do and make things, and not least how they learn particular corporeal techniques, skills and arts. In this session, we explore theories of practical, ‘embodied’ learning.

**Literature:**

**Ethnographic Cases**

**Preparation and group work:**
Read the introduction and ethnographic texts carefully.

- Note which theoretical frameworks the authors draw on to make their arguments.
- Note particularly the methods used in these studies.

Discuss your own practical knowledge of how fx. to walk (on different surfaces in different shoes), ride a bike, kick a ball, or play and instrument and how you have learned these skills.

- Which of the articles, cases and/or theoretical frameworks help you to better understand how you have learned these skills, and how you know you know that you can do them?

**Figure out ways of teaching your skills to others in the group and come prepared to demonstrate in class.**
WEEK 37: APPROACHES TO LEARNING, MAKING AND DESIGNING

Session 8: Making

Lecturer: Jamie Wallace, mobil: 21653697, jw@edu.au.dk

Content: The aim of this session is to explore the relations between making as a response to material matter and as technology.

Literature:


Supplementary Literature:


Preparation and group work: The exercise will involve exploring the materiality of bicycle inner tubes as technological artifacts and as a medium for weaving. Preparation involves research into weaving materials and techniques and reading the literature.
WEEK 37: APPROACHES TO LEARNING, MAKING AND DESIGNING

Session 9: Design

Lecturer: Jamie Wallace, mobil: 21653697, jw@edu.au.dk

Content: The aim of this session is to consider the idea of design as a process involving movements between exploring the world and re-presenting possible futures.

Literature:

Supplementary Literature:

Preparation and group work:
Group work and exercises involve exploring aspects of the 'local' environment and applying design methods such as drawing and prototyping to co-design ideas for interventions able to shape a 'better future'. Preparation involves reading the literature and going for a walk and drawing 5 things that you notice on the way.
**WEEK 38: WAYS OF KNOWING AND KINDS OF KNOWLEDGE**

**Session 10: Western knowledge – indigenous knowledge**

**Lecturer:** Lene Teglhus Kauffman

**Content:**
This first session in the theme of knowing and knowledge will introduce you to a classical divide in line with the us-them, civilized-primitive etc.: western knowledge – indigenous or ‘local’ knowledge. We shall discuss witchcraft and science as forms of knowledge and we will look into the way this divide has formed classical anthropology as well as development theories and practices. From this starting point, we will discuss in class how to define different forms of knowledge and why this is an important discussion to anthropology. Central aspects of the particular anthropological gaze on knowledge are first of all that knowledge is socially embedded, relational and dynamic.

**Literature:**


**Preparation:**
Read the texts and prepare a couple of questions or themes of reflection

In class, the texts will be the basis of my presentation. You will also work with the theme in groups and share your questions and reflections in a group session in class.
**WEEK 38: WAYS OF KNOWING AND KINDS OF KNOWLEDGE**

**Session 11: The dawn of the anthropology of knowledge**

**Lecturer: Lene Teglhus Kauffmann**

**Content:**

In this session we will look into the subdiscipline called anthropology of knowledge. The session will outline the development of the subdiscipline from the field of development into the center of recent anthropology. We will discuss the relevance of placing knowledge as a central analytical theme in anthropology, in relation to different issues of social life.

**Literature:**


Kauffmann, Lene Teglhus 2014: Building up an anthropology of knowledge. In *Sound Knowledge. Reflexive practices of bypassing and trespassing the evidence discourse in the field of health promotion*, PhD dissertation, DPU; Aarhus University, pp. 41-59

**Preparation and group work:**

Read the texts and prepare a short presentation of one of them, as well as a couple of questions or themes of reflections in relation to the others. Your questions will form the basis of a group exercise, followed by a class discussion about the idea of ‘anthropology of knowledge’ and its relevance.
Week 38: Ways of knowing and kinds of knowledge

Session 12: Sound knowledge, creativity and improvisation

Lecturer: Lene Teglhus Kaufmann

Content:
This last session will delve into my own idea of sound knowledge, but also Tim Ingold, Kirsten Hastrup and Matthew Engelke will have a word on what characterizes the specific anthropological gaze on knowledge in recent research. We will look not only into the analytical discussions of knowledge, but also discuss, on the one hand, knowledge as an empirical object and on the other, the new context of the ‘evidence discourse’, that is, the utilization of/on knowledge. In line with this, we will look into how different forms of knowledge are inscribed and enacted in different contexts, which takes us to also education.

Literature:


Preparation and group work:
Read the texts and prepare a short presentation of one of them, as well as a couple of questions or themes for reflection in relation to the others. Your questions will form the basis of a group exercise, followed by a class discussion about ideas of knowing, knowledge and evidence and their relevance.
**Week 39: Cultural Production, Social Reproduction**

**Session 13: Cultural Production, Social Reproduction**

**Lecturer:** Sally Anderson

**Content:** Questions of sociocultural production and reproduction, of continuity and change, are central to anthropology. Attempts to understand continuity and change have led to studies of how language, values, ways of relating, living, and governing are passed on to new generations. Although we are all born into worlds-not-of-our-own-making, basic human interaction, both cooperative and conflicted, ensures a world always in-the-making. Production and reproduction are thus two aspects of the same process of worldmaking.

These basic tenets raise the question of what kinds of human action keep some cosmologies, ritual events, modes of relating and governance in place, while changing others. The question addresses long-term historical change, abrupt shifts in government and policy, as well as the day-to-day life-tinkering in which we all engage. In this session, we juxtapose Rapport’s positional pieces on reproduction (cultural/biological) with more conventional positions on cultural production and social reproduction in the field of education. The aim is to encourage thinking about what we mean by cultural production and social reproduction in relation to education.

**Literature: Positional**


Willis, Paul (1981) Cultural production is different from cultural reproduction is different from social reproduction is different from reproduction, Interchange, 12(2): 48-67.

**Ethnographic examples**


Willis, Paul 1977 Learning to Labour, Aldershot: Gower. (Chapters 1, 2 and 4). (online on Blackboard).

**Preparation and group work:**

Read the articles and consider the authors’ arguments on how to view sociocultural production and reproduction. Discuss a case in one of the ethnographic texts in view of arguments in the positional texts.

Come to class prepared to debate: that is to argue for you own/or your group’s stance on how best to understand social and cultural production/reproduction and what is at stake in focusing on the questions and issues to which these concepts refer.
WEEK 39: CULTURAL PRODUCTION AND SOCIAL REPRODUCTION

Session 14: The cultural production of the educated person

Lecturer: Sally Anderson

Content:
In this session we use cultural production as a conceptual framework for understanding different ways and contexts in which people come to be seen as ‘educated’, and what being seen as educated in a particular way implies for people’s access to jobs, goods, esteem and membership (or not) in ‘modernity’. In relation to this, we will consider what kinds of knowledge, skill, and behavior comprise ‘being educated’ in different settings and contexts.

Literature:


Supplementary literature:

Preparation and group work
Read the articles carefully and familiarize yourselves with the arguments regarding being an educated person.

- Discuss the different ways in which you yourself or people you know may be seen as ‘being educated.’
- Discuss different understandings of being educated found in public debates on education. What is at stake for the different sides?
- Familiarize yourselves with the notion of ‘hidden’ or ‘unwritten’ curriculum and discuss how this form of disciplining and production of tacit knowledge impacts being seen in different contexts as ‘educated’.

Come prepared to discuss one of your cases in class.
WEEK 39: CULTURAL PRODUCTION AND SOCIAL REPRODUCTION
Session 15: The French Connection: Reproduction, education and ‘society’

Lecturer: Sally Anderson

Content: Although both Emile Durkheim and Pierre Bourdieu write about societal or structural reproduction, they do not have the same view of these processes. Whereas Durkheim is concerned with the maintenance of society as an integrated whole, Bourdieu focuses on the reproduction of social class and other hierarchical distinctions through accumulative processes of individual habituation and education. In this session we will explore their understandings of ‘society’, ‘social structure’ and educational social processes that lead to social reproduction. We will also explore ethnographic texts that use Bourdieu’s conceptual framework to analyze processes of education in a variety of settings. One question this raises is whether and how well conceptual frameworks devised to analyze ‘society’ in particular settings ‘work’ in other settings.

Literature: Durkheim and Bourdieu


Ethnographic examples:


Preparation and group work: Come prepared to discuss in class

1. Familiarize yourselves with the work of Durkheim and Bourdieu and discuss the similarities and differences in their understandings of ‘society’, ‘social structure’ and ‘social reproduction’.
   - What issues/problems of continuity and change concern them?
   - How do they understand processes of continuity and change?

2. Read one or two of the ethnographic cases and discuss problems of importing and exporting concepts and conceptual frameworks to the settings we study in different parts of the world.
   - Do Bourdieu’s concepts of habitus and capital or Durkheim’s concept of society as an integrated organic whole make sense in all settings? Do these conceptualizations hinder or help hinder or help our understanding?
**WEEK 40: LEARNING, TECHNOLOGY AND SOCIAL TRANSFORMATION**

**Session 16: Anthropology of learning**

**Lecturer:** Cathrine Hasse

**Content:**
This introduction will give students a general overview of the concept of learning and how it’s been discussed in anthropology at different times and for different reasons. The lecture will present an overview of anthropological conceptualizations of learning and introduce perspectives on why the notion of learning is important in an anthropological perspective. The introduction will bring the diverse concepts of learning in relation to other relevant anthropological conceptualizations of e.g. ‘cultural markers’, ‘culture’ and ‘context’. The introduction will also touch upon ways of studying learning, using learning theory in analysis and writing about anthropological learning theory.

**Literature:** Overview articles:


**Supplementary literature:**


**Preparation:**
Read the texts and prepare a question you would like to discuss in class.
Week 40: Social and Technological Transformation

Session 17: Culture and Technology

Lecturer: Cathrine Hasse

Content:
Technology has always been a focus of anthropological research. However with new technologies like the internet, robots and iPads and techno-anthropological theories like postphenomenology, cultural-historical activity theory and actor-network theory, there has been a renewed interest in anthropological studies of technology in both education and beyond. This session will introduce important themes within this area of anthropology; we will discuss research methodology and relevant areas for futures studies of social and technological transformations. There will be a special focus on the relation between learning, culture and technology and the impact of technology on societal changes.

Literature:

Supplementary literature:

Preparation:
Read the texts and prepare a question you would like discussed in class.
WEEK 40: SOCIAL AND TECHNOLOGICAL TRANSFORMATION

Session 18: Social Transformation and Ruling Relations

Lecturers: Sue Wright and Rebecca Lund

Content: In the 1970s, anthropology was entering one of its periodic internal debates, this time about how to study people’s everyday lives in the context of major post-colonial changes to the world. Anthropology was criticized for treating fieldwork localities as isolated worlds (not entirely true – Gluckman and the Manchester school had focused on understanding people’s engagements with mining and urban migration in Africa, for example). Laura Nader made a breakthrough in anthropology with her concept and method of ‘studying up.’ Cultural Studies (notably Raymond Williams and Stuart Hall) arrived on the scene as a new interdisciplinary field (English literature, popular culture, social history) trying to grasp how people participated in large-scale processes of political and social transformation. Sociologist Dorothy Smith proposed a slightly different way of connecting people’s everyday lives to what she called ‘ruling relations’. These two writers have a resurgent influence on analysing how people engage with neoliberalism, globalisation and other contemporary forms of governance and power. Arguably, now it is even more difficult to discern how individuals are tied into contemporary systems of power, and we end by considering how to teach this ‘under neoliberalism’.

Literature:

Williams, Raymond (1975) Keywords: a Vocabulary of Culture and Society. London: Fontana. (Introduction, extract).


Supplementary literature:

Preparation:
Look for signs of the characteristic features of these approaches, e.g.:
1. Don’t expect discourses/ideologies to be coherent or the meanings of keywords to be fixed or closed – they are in a constant state of contestation, and people find the gaps and incongruities.
2. How do people maintain dominant interests and ideologies? Ideologies do not simply represent class interests, but become dominant through the mobilization of people with a range of interests across classes in political alliance or ‘bloc’. Asserting and then sustaining a dominant ideology demands continual activity, and it is always possible for new alliances of economic and political interests to try and mobilise support for alternative ways of conceptualising and organizing the world.
3. Key question: who is defining what for whom, with what material effects?
4. Consider how such approaches are (or are not) useful for studies you might have in mind.
**WEEK 41: COURSE SUMMARY AND REVIEW, EVALUATION AND SUPERVISION**

Session 19: Course summary and evaluation

Lecturer: Sally Anderson

**Content:**

You have been presented with a variety of topics and themes (culture, relationality, learning, making knowing, production, reproduction and transformation) of importance to the anthropology of education in a global perspective. The aim of this session is to review the course and create an overview of the themes, their progression and the texts presented. *Your participation is crucial to clear up any questions, difficulties, understandings that have arisen along the way.*

**Literature:**

All course texts.

**Preparation and group work:**

To work on getting the larger picture – on an overview of course concepts, themes and texts:

1. Run through the compendium and make your own *annotated* overview – 2-4 pages - of the articles.
2. Distribute the job, compile and share your results in the group.
3. Prepare questions – to specific texts and to the connections and links between them.

**Evaluation:**

*Fill in the evaluation form (online) and come prepared to discuss in class.*

*annotate* = short overview of focus, content, key concepts, and main argument (2-4 sentences)
**WEEK 41: COURSE SUMMARY AND REVIEW, EVALUATION AND SUPERVISION**

Session 20: Anthropological essay writing as genre

Lecturer: Sally Anderson

**Content:**

To demystify the writing process and look at how anthropologists construct arguments, we will discuss important aspects of academic writing: grammar, composition, argument, analytical framing and ethnographic cases. We will also address questions of language and conceptual clarity, logical progression and the plague of plagiarism.

**Literature:**


**Preparation and group work:**

1. Search online for writing centers, writing courses and texts on essay writing. It is important that you know where to look for help – with simple things like verbs and prepositions as well as more complex issues of grammar, composition and argument. Share these in and across groups.

2. Share examples of your writing (fx. your book review) with each other and give each other feedback. Discuss whether or not you understand what the author wants you to understand, and why this is.

3. Bring 2 examples to class for a common discussion on what works well and less well.

4. *Don’t be shy. This is a learning exercise for all!*
Content:
With regard to the upcoming exam we will work on composition and on how to frame an anthropological argument and, working across selected texts, construct a logical and a clear discussion.

Literature:
All texts in the compendium.

Preparation and group work:
Select texts from the compendium that you find relevant for discussing the mock exam questions posted on blackboard.

Prepare an outline for one or two of the mock exam questions, drawing on 3-5 of texts from different sessions.

Be prepared to explain your outline, the progression of the argument and the relevance of the texts chosen.