

STUDYPLAN

Programme:	Anthropology of Education and Globalization
Module 1:	Educational Anthropology: Core questions and approaches
ECTS:	15
Semester + year:	2018 – Fall semester
Campus:	Emdrup

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

Teachers: Sally Anderson, Jamie Wallace jw@edu.au.dk, Cathrine Hasse caha@edu.au.dk,
Group facilitator: Hanne Kirstine Adriansen

Time and date: (cf. course catalogue)

Monday and Wednesday: 9:45-12:00. The classrooms are available for study groups at 9:00.

Fridays: 9:15- 12:00

Rooms:

See <http://autumnschedule.au.dk/dk/default.aspx>

NB! AEG is registered under ‘pædagogisk antropologi og globalisering.’ Please also check the digital screens by the entrances as rooms may be subject to change.

Content and aim (cf. the academic regulations)

<https://eddiprod.au.dk/EDDI/webservices/DokOrdningService.cfc?method=visGodkendtOrdning&dokOrdningId=12827&sprog=en>

The course, *Educational Anthropology: Core questions and approaches*, introduces students to central questions, key concepts and approaches intrinsic to the field of educational anthropology. It explores central anthropological questions of learning, knowledge, and self-formation, and critically investigates the relations and authority through which certain content, skills and learning processes are upheld. It also explores how central questions have been treated through shifting styles of inquiry (e.g. culture and personality, enculturalization, cultural production, social reproduction, and critical cultural studies).

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

Knowledge of:

- Key concepts and their historical development in the field of educational anthropology
- Core theoretical and ethnographic approaches employed in the field of educational anthropology

Skills and abilities to:

- Critically evaluate and employ key concepts and theoretical approaches in analyzing questions of education and learning within and beyond educational institutions
- Concisely communicate research-based knowledge in written and oral English
- Discuss and assess applied and theoretical educational issues with peers from diverse cultural, linguistic, and educational backgrounds

Competences to:

- Work independently, both individually and in groups that are culturally, linguistically, and disciplinarily diverse

Language of instruction: English **Teaching and learning approach**

- Lectures, group work, student presentations, films, workshops and field exercises.

Supervision and feedback

- There is collective supervision before the exam, and individual feedback afterward

Course Evaluation

- You will receive an electronic questionnaire at your AU email. Please answer the questionnaire individually and be prepared for an evaluative discussion in the last session.

Exam:

<https://eddiprod.au.dk/EDDI/webservices/DokOrdningService.cfc?method=visGodkendtOrdning&dokOrdningId=12827&sprog=en>

Exam language: English

Exam options: Set home assignment - individual submission

Form of co-examination: No co-examination

Assessment form: Pass / fail

Comments:

- The exam consists of one analytical paper (2-3 pages) and one written take-home essay (5-7 pages (excl. reference list; one page consists of 2400 characters)).
- The analytical paper consists of a review of an ethnographic monograph or film.
- The paper and the essay are written and assessed individually.
- In case of re-examination, the same regulations apply as for the regular examination.

Literature: Course literature comprises classic/contemporary theoretical and ethnographic texts.

Lecture plan

Weeks Sessions	Theme	Teacher
Week 35 M, W, F	AEG INTRO WEEK: STUDY GROUP FACILITATION AND ETHNOGRAPHIC EXCURSION	Hanne Adriansen Sally Anderson
Week 36 1, 2 3 M, W, F	INTRODUCTION TO EDUCATIONAL ANTHROPOLOGY Enduring questions and concerns Ethnography as a way of seeing	Sally Anderson
Week 37 4, 5, 6 M, W, F	EDUCATIONAL EVERYDAY LIFE Social organization, interaction, exchange, relatedness	Sally Anderson
Week 38 7, 8, 9 M, W, F	MODES OF LEARNING AND WAYS OF KNOWING	Cathrine Hasse
Week 39 10, 11, 12 M, W, F	COGNITION, MAKING, DESIGNING	Cathrine Hasse Jamie Wallace
Week 40 13, 14, 15 M, W, F	WORLDMAKING - CULTURAL PRODUCTION (Exam: Analytical paper (book and film reviews) due). Writing workshop: Oct. 1 st . Afternoon	Sally Anderson
Week 41 16, 17, 19 M, W, F	CONTINUITY AND CHANGE: SOCIAL REPRODUCTION AND CHANGE	Sally Anderson
Week 42 20, 21 (M/Tu)	WRITING WORKSHOP, REVIEW, EVALUATION, COLLECTIVE EXAM SUPERVISION	Sally Anderson
Week 42-43	TAKE-HOME EXAM AND SUBMISSION Submission date: October 22 Feedback in November	

NB! Time change: Friday Sept. 28th. 9:45-12:00; 12:45-14:00

WEEK 35: INTRO WEEK

WORKING TOGETHER IN FACILITATED STUDY GROUPS USING PEER LEARNING

Date: August 30th. 2018

Time: 9:15-12:00

Room: TBA

Teacher: Hanne Kirstine Adriansen

Aims:

- That the students acquire knowledge and take a critical approach to the use of facilitation in study groups
- To enable students to assess the applicability of facilitation as a tool for managing effective group processes

Content:

This session introduces students to the work in facilitated study groups and to the idea of peer learning. After a brief introduction to facilitation - key concepts and origins - we will look at how to apply facilitation in study groups. We will analyze and discuss the difference between facilitated and non-facilitated groups, the role of the facilitator, and the students will try specific facilitation techniques.

The session will consist of a mix of presentations and facilitated discussions in small groups of the same size as the future study groups. We will discuss different ways to form study groups.

Literature:

Adriansen, H. K., & Madsen, L. M. (2013). Facilitation: A novel way to improve students' well-being. *Innovative Higher Education*, 38(4), 295-308.

Justice, Tom and David W. Jamieson (2006) The facilitator's fieldbook, pp. 3-21. AMACON: New York.

Preparation:

Read the articles. It is very important that you have read the article by Adriansen and Madsen, as you will discuss this in groups. It serves as an example of how you can work in the study groups in the future. The text by Justice and Jamieson outlines learning theories and approaches which are used in facilitation.

WEEK 35: INTRO WEEK

PRODUCING KNOWLEDGE ETHNOGRAPHICALLY

Date: Friday, Aug. 31st.

Time: 7:00 am – 17:00 pm

Place: Flakkebjerg Efterskole

Teacher: 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:

Hammersley, Martin (1993) 'Ethnographic Writing', *Social Research Update*, U. of Surrey, pp. 1-9.

Ghodsee, Kristen (2016) 'Describe Places and Events. In: *From Notes to Narrative: Writing Ethnographies that everyone can read*, University of Chicago Press. 41-49.

Preparation and group work – for field exercise

- Conduct fieldwork (observations, conversations) at a Danish *efterskole*. Write fieldnotes that describe the place, people and what is going on.
- Select one particular event/situation/interaction/conversation from your notes.
 - Writing prompt #1 - Drawing on all your senses, use vivid details to describe the people and place as you followed what happened – show life in process.
 - Writing prompt #2: Step back and identify the larger guiding ideas/understandings that you brought to this situation and alerted you the event/situation as worth recording. Reflect on where these ideas/understandings come from.
- Share your writing with your group, and discuss and compare:
 - What caught your attention? What surprised you? What did not make immediate sense?
 - What did you miss that others caught?
 - Why do you think you are 'seeing' differently?
 - Which cultural understandings are you drawing on to help you interpret what you 'see'?
- Discuss the different understandings and moralities that surface in your observations and discussions. Where do these come from? How do you what you know? Why do you think you know differently?

Due Monday: September 3th.

Hand in your ethnographic descriptions and come prepared to present/discuss the outcome of your group discussions in class.

WEEK 36: INTRODUCTION TO EDUCATIONAL ANTHROPOLOGY

SESSION 1: ANTHROPOLOGY AND EDUCATION: CORE QUESTIONS

Date: Monday, September 3rd.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content:

This session introduces students to:

- 1) The course: readings, group work, supervision and exam.
- 2) Anthropology of education: key terms, core question and ongoing tensions and challenges
- 3) The idea of culture and cultural encounter (*film*)

Literature:

Levinson, Bradley (2000) Introduction: Whither the Symbolic Animal? Society, Culture, and Education at the Millennium. In *Schooling the Symbolic Animal. Social and Cultural Dimensions of Education*, B. Levinson, et al. (eds.), New York: Rowman and Littlefield, pp. 1-11.

Levinson, Bradley A.U. and Mica Pollock (2011) Introduction. In *A Companion to the Anthropology of Education*, B. A. U. Levinson and M. Pollock (eds.), Oxford: Wiley-Blackwell, pp 1-8.

Anderson-Levitt, Kathryn M. (2011) World Anthropologies of Education. In *A Companion to the Anthropology of Education*, B. A. U. Levinson and M. Pollock (eds.), Oxford: Wiley-Blackwell, pp. 11-24.

Supplementary literature:

McDermott, Ray and Jason D. Raley (2011) The Ethnography of Schooling Writ Large, 1955-2010. In *A Companion to the Anthropology of Education*, B. A. U. Levinson and M. Pollock (eds.), Wiley-Blackwell, pp. 34-49.

Wolcott, Henry F. (2011) If There's Going to Be an Anthropology of Education. In *A Companion to the Anthropology of Education*, B. A. U. Levinson and M. Pollock (eds.), Oxford: Wiley-Blackwell, pp. 97-111.

Preparation and group work:

Read the articles carefully, and prepare for discussion:

- Note the scope, questions and concerns of this subfield of anthropology.
- Identify reoccurring themes.
- Note themes connected to particular geographical areas.
- Discuss how the articles present the connection between anthropology and education.
- 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

Hand in your ethnographic descriptions and come prepared to present/discuss the outcome of your group discussions in class.

WEEK 36: ENDURING QUESTIONS AND CONCERNS

SESSION 2: PATTERNS AND PROBLEMS OF CULTURE

Date: Wednesday, September 5th.

Time: 9:45- 12:00

Room: D165

Teacher: 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 holistic, relativistic, and comparative approach sought to understand how culture impacts and shapes human psyches and individual lives. Their studies of cultural patterning, normative social conduct, acceptable emotional registers and responses open crucial questions of how culture shapes individuals, and how in adjusting to the demands of cultural patterning – individuals (re)shape culture.

Literature:

Henry, Jules (2000) Education and the Human Condition. In *Schooling the Symbolic Animal. Social and Cultural Dimensions of Education*, Bradley A. U. Levinson et al. (eds.), New York: Rowman and Littlefield, pp. 53-56.

Benedict, Ruth (1932) Configurations of Culture in North America, *American Anthropologist*, 34(1): 1-27.

Benedict, Ruth (1938) Continuities and Discontinuities in Cultural Conditioning, *Psychiatry: Interpersonal and Biological Processes*, 1(2): 161-167.

Mead, Margaret (2000) The Education of the Samoan Child. In *Schooling the Symbolic Animal. Social and Cultural Dimensions of Education*, Bradley A. U. Levinson et al. (eds.), New York: Rowman and Littlefield, pp. 36-40.

Supplementary literature

Ochs, Elinor, (1990) Indexicality and socialization. In *Cultural Psychology: Essays on Comparative Human Development*, J.E. Stigler, R. A. Schweder and G. Herdt (eds.), Cambridge University Press, pp. 287-308.

Geertz, Clifford (2000) The Impact of the Concept of Culture on the Concept of Man [sic]. Originally In *Interpretation of Cultures* (1973) New York: Basic Books. Reprinted in: *Schooling the Symbolic Animal*, Bradley A. U. Levinson et al., (2000) Boston: Rowman & Littlefield.

Preparation and group work:

1. Read the articles and carefully note the ways the authors *define* and *use* the concept of culture in their arguments.
2. Search online for critiques and defenses of their work, specifically the understandings of culture deployed in the 'Culture and Personality' approach.
3. Critically discuss the concept of culture:
 - a. What does the concept help us think about?
 - b. Why do you think today's anthropologists find it a problematic concept.

Prepare to debate the pros and cons of this approach in class.

WEEK 36: ENDURING QUESTIONS AND CONCERNS

SESSION 3: CLASSIC ANTHROPOLOGY AND PUBLIC ENLIGHTENMENT

Date: Friday, September 7th.

Time: 9:15-12:00

Room: D165

Teacher: Sally Anderson

Content:

Anthropologists working in the Boasian tradition on questions of self-formation and upbringing in different cultural and natural environments have long addressed what we now consider educational questions. They were also deeply engaged in using anthropological knowledge to educate the public, engaging in the public debates of their times, for example on the misuse of the concept of race (Boas, Weltfish), on child-rearing (Mead), on post-colonial education (Raum and Malinowski) and social inequality (Henry, Kimball). The aim of this session is to 1) familiarize students with the work of these key anthropologists, 2) to reflect on the issues they addressed as ongoing questions and concerns, 3) to reflect on the public 'educational' voice of anthropologists.

Literature:

Darnell, Regna (2006) "Franz Boas: Scientist and Public Intellectual", in *Visionary Observers*, ed. Jill B. R. Cherneff and Eva Hochwald, Lincoln NB: University of Nebraska, pp. 1-24.

Franz Boas - The Shackles of Tradition

McDermott, Ray (2006) "A Century of Margaret Mead" in *Visionary Observers*, ed. Jill B. R. Cherneff and Eva Hochwald, Lincoln NB: University of Nebraska, pp. 55-86.

Coming of Age: Margaret Mead

Niehaus, Juliet (2006) 'Education and Democracy in the Anthropology of Gene Weltfish' in *Visionary Observers*, ed. Jill B. R. Cherneff and Eva Hochwald, Lincoln NB: University of Nebraska, pp. 87-117.

Brotherhood of man: https://www.youtube.com/watch?v=aFZf_QGYCkM

Supplementary literature:

Schensul, Jean J. (2011) Building an Applied Educational Anthropology Beyond the Academy. In *A Companion to the Anthropology of Education*, B. A. U. Levinson and M. Pollock (eds.), Oxford: Wiley-Blackwell, pp.112-134.

Preparation and group work:

1. Read the articles and watch the films to familiarize yourselves with the lives and work of these anthropologists.

In class presentations:

1. Choose one anthropologist, and search online for an article, pamphlet, radio program, or other media through which s/he uses anthropology to engage in educating the public.
2. Groups 1/2 will make brief presentations of these works in class 5-7 minutes
3. Groups 3/4 will act as discussants for Group 1/2. (5 minutes)
4. The final groups (5/6) will prepare a brief presentation and critical discussion of the pros and cons of 'public anthropology'. (5-7 minutes)

NB: INTRODUCTION TO 1ST. EXAM PAPER: BOOK/FILM REVIEW. DUE WEEK 40

WEEK 37: EDUCATIONAL EVERYDAY LIFE

SESSION 4: SOCIAL ORGANIZATION AND SOCIALITY

Date: Monday, September 10th.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content:

Human social organization and forms of social interaction and intersubjectivity, are the building blocks of all human institutions, relations, and social forms, both large and small. These are also the outcome and medium of everyday *learning processes*. The aim of this session is to gain insight into different ways of ways of understanding interaction and sociality that we can use to think about human sociality, and how we might understand it.

Literature:

Levinson, Stephen C. 2006. 'On the Human "Interaction Engine."' In *Roots of Human Sociality: Culture, Cognition and Interaction*, Nicholas J. Enfield and Stephen C. Levinson (eds.), Oxford: Berg, pp. 39-69.

Rapport, Nigel (2007) Interaction. In *Social and Cultural Anthropology. The Key Concepts*, New York: Routledge, pp. 226-236.

Ethnographic exemplars:

Anderson, Sally (2003) Bodying Forth a Room for Everybody: Inclusive recreational badminton in Copenhagen. In *Sport, Dance and Embodied Identities*, N. Dyck, & E. Archetti (eds.), Oxford: Berg, pp. 23-53.

Ochs, Elinor and Olga Salomon (2010) Autistic Sociality, *Ethos*, 38(1): 143-166.

Salomon, Olga (2010) What a Dog Can Do: Children with Autism and Therapy Dogs in Social Interaction, *Ethos*, 38 (1): 143-166.

Preparation:

1. Read the first two articles. Note Levinson's argument about basic human capacities, and Rapport's mini-history of the concept of interaction in anthropology/sociology.
2. Familiarize yourselves with how Anderson (DK), Ochs and Salomon (USA) use an interactional approach to shed light on *universal* and *particular* forms of human interaction and sociality.
3. Reflect on the following in your groups:
 - a. What can we know about the 'culture' of USA and Denmark from reading these ethnographic articles that focus on forms of sociality? Which details 'tell' us something?
 - b. Can we read these articles as examples of 'public education'?

WEEK 37: EDUCATIONAL EVERYDAY LIFE

SESSION 5: RELATEDNESS AND EXCHANGE

Date: Wednesday, September 12th.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content: This session focuses on the ways humans both find themselves in relationships and 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 domains and times, and all require constant relational work. The aim of this session is to gain insight into anthropological understandings of relationality and exchange among family and kin, neighbors, fellow villagers, and friends.

Literature:

Carsten, J. (2000) Introduction: Cultures of relatedness. In *Cultures of Relatedness. New Approaches to the Study of Kinship*, J. Carsten (ed.), Cambridge: Cambridge University Press, pp.1-36.

Mauss, M. (1990) Excerpts from *The Gift* [Essai sur le Don 1925] (1990) Routledge, <https://libcom.org/files/Mauss%20-%20The%20Gift.pdf>

Levi-Strauss, C. (1969) The Principle of Reciprocity. In *The Elementary Structures of Kinship*, Boston: Beacon Press, pp. 52-68.

Ethnographic Literature:

Stafford, C. (2000) Chinese patriliney and the cycles of *yang* and *laiwang*. In *Cultures of Relatedness. New Approaches to the Study of Kinship*, J. Carsten (ed.), Cambridge: Cambridge University Press, pp.37-54.

Birenbaum-Carmeli, D. (1999) "Love Thy Neighbor": Sociability and Instrumentality among Israeli Neighbors. *Human Organization* 58(1): 82-93.

Preparation and group work:

1. *Groups:* Working comparatively, and drawing on cultural backgrounds represented in the group, briefly present (5-7 min.) your group's concept and give 2 comparative examples that illustrate it.
 - a. Group 1 - Relatedness
 - b. Group 2 - Reciprocity
 - c. Group 3 - Gift exchange
2. *All:* Read the ethnographic articles and note:
 - a. Different relational categories and the *normative/moral obligations* these entail.
 - b. The inherent ambiguity of relationships and the 'wiggle room' this leaves for deciding *how to act* in different situations.
 - c. The relational work people do to *create, stabilize, or break off* relationships.

WEEK 37: GROUNDING EDUCATION IN EVERYDAY LIFE

SESSION 6: EVERYDAY CONDUCT AND MORALITY

Date: Friday, September 14th.

Time: 9:15-12:00

Room: D165

Teacher: Sally Anderson

Content:

The aim of this session is to identify and reflect on links between social organization (roles, relationships, age/gender/status hierarchies) and moral teaching and learning. It addresses the question of how proper behavior is mediated on a daily basis through subtle and not so subtle forms of storytelling, teasing, reminding, admonishing, and showing. It also addresses how children *learn to imagine and enact the world* as comprised of different kinds of:

1. *Spaces* (families, households villages)
2. *Relationships* (close-distant relatives, neighbors, strangers, those higher and those lower)
3. *Domains* of activity (school/work/institution/leisure)
4. *Proper conduct* in relation to particular domain and kinds of others.

Literature:

Briggs, Jean (1992) Mazes of Meaning: How a Child and Culture Create Each Other, *New Directions for Child and Adolescent Development*, 58: 25-49.

Basso, Keith (1984/2000) Stalking with stories: names, places and moral narratives among the western Apache. In *Text, Play, and Story: The Construction of Self and Society: Proceedings of the American Ethnological Society*. E.M. Bruner (ed.) Pp. 19–55. This version in: *Schooling the Symbolic Animal. Social and Cultural Dimensions of Education*, Bradley A. U. Levinson et al. (eds.), New York: Rowman and Littlefield, pp. 41-52.

Ochs, Elinor and Carolina Izquierdo (2009) Responsibility in Childhood: Three Developmental Trajectories, *Ethos* 37 (4): 391–413.

Supplementary literature:

Ochs, Elinor and Bambi Schieffelin (1984) 'Language acquisition and socialization: three developmental stories and their implications,' *Culture theory: Mind, self, and emotion*, ed. by R. Shweder & R. LeVine. Cambridge: Cambridge University Press, pp. 276-320.

Kentli, Fulya Damla (2009) Comparison of Hidden Curriculum Theory, *European Journal of Educational Studies*, 1(2): 83-88.

Preparation and group work.

1. Carefully read the articles, noting the ways children are reminded to take stock of their conduct in various situations.
2. Reflect comparatively on subtle and not-so-subtle ways of 1) indicating, inculcating and appropriating knowledge of proper behavior and 2) cultivating a will to comply.
3. **Group 4:** Drawing on Ochs and Schieffelin, on the simultaneity of learning a language and proper conduct - present two examples that illustrate this.
4. **Group 5:** Present the concept 'hidden curriculum' and give 2 examples illustrating how/ what people learn from the way daily environments are temporally/spatially organized.

WEEK 38: MODES OF LEARNING AND WAYS OF KNOWING

SESSION 7: WESTERN KNOWLEDGE - INDIGENOUS KNOWLEDGE

Date: Monday, September 17th.

Time: 9:45-12:00

Room: D165

Teacher: Cathrine Hasse

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,' 'western-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:

Evans-Prichard, E.E. (1976 [1937]) *Witchcraft, oracles and magic among the Azande*. Oxford: Clarendon Press, pp. 63-83.

Verran, Helen (2000) Accounting Mathematics in West Africa: Some Stories of Yoruba Number. In *The History of Non-Western Mathematics*, Helaine Selin (ed.), Dordrecht: Kluwer Academic, pp. 345-72.

Onwu, G. O. (2004). Indigenous Knowledge Systems and Science and Technology Education: A Dialogue. *African Journal of Research in Mathematics, Science and Technology Education*, 8(1): 1-12.

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: MODES OF LEARNING AND WAYS OF KNOWING

SESSION 8: THE DAWN OF THE ANTHROPOLOGY OF KNOWLEDGE

Date: Wednesday September 19th.

Time: 9:45-12:00

Room: D165

Teacher: Cathrine Hasse

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:

Borovsky, Robert (1994) On the knowledge and knowing of cultural activities. In *Assessing Cultural Anthropology*, R. Borovsky (ed.), USA: McGraw-Hill, pp. 331-60.

Hastrup, K. (2004). Getting it right: Knowledge and evidence in anthropology. *Anthropological Theory*, 4(4): 455-472.

Ingold, Tim (2013) Dreaming of Dragons: On the imagination of real life. *JRAI* 19: 734-752.

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: MODES OF LEARNING AND WAYS OF KNOWING

SESSION 9: KNOWLEDGE AND LEARNING

Date: Friday, September 21st.

Time: 9:15-12:00

Room: D165

Teacher: Cathrine Hasse

Content:

This session will explore the basic relation between knowledge and learning. First the lecture will present an overview of learning theory in general. Next we explore the anthropological conceptualizations of learning and introduce perspectives on why the notion of learning is important in an anthropological perspective. Finally, we shall explore the diverse concepts of learning in relation to other relevant anthropological conceptualizations of e.g. 'knowledge', 'culture' and 'fieldwork'. The introduction will also touch upon ways of studying learning, using learning theory in analysis and writing about anthropological learning theory.

Literature:

Pelissier, C. (1991). The anthropology of teaching and learning. In *Annual Review of Anthropology*, 20: 75-95.

Hasse, C. (2012) The Anthropology of Learning and Cognition. In *The Cognitive Encyclopedia of the Sciences of Learning*, N. M. Seel (ed.) Hamburg: Springer Verlag, pp. 255-261.

Hasse, C. (2014) The Anthropological Paradigm of Practice-Based Learning. In *The International Handbook of Research in Professional and Practice-based learning*, S. Billett and C. Harteis (eds). Hamburg: Springer Verlag (accepted - in progress)

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 and learning and their relevance for anthropology.

WEEK 39: COGNITION, MAKING, DESIGNING

SESSION 10: LEARNING TO MAKE THEORY

Date: Monday, September 24th.

Time: 9:45-12:00

Room: D165

Lecturer: Cathrine Hasse

Content:

To make students capable of identifying anthropologists who have made theory in the general field of learning and explore how you make a theory in anthropology that has made a difference for the general field of learning. The theme of this class is the creation of theories of learning and their impacts or lack of impact. The students are presented with the work of anthropologists who have had an impact in the general field of learning (e.g. Gregory Bateson, Jean Lave, Ed Hutchins). Each are presented in his/her own right and put into a cultural and historical perspective. Next the learning theories are presented and discussed in relation to each other. Finally, their unique contributions are discussed in relation to education and anthropological theory.

Literature:

Lave, Jean (2012) Teaching, as learning, in practice. *Mind, Culture, and Activity* (3)3: 149-164.

Bateson, Gregory (2000 [1972]) The Logical Categories of Learning and Communication. In *Steps to an Ecology of Mind*. San Francisco, CA: Chandler, pp. 279-308.

Hutchins, Ed (1993) Learning to navigate. In *Understanding practice. Perspectives on activity and context*, S. Chaiklin and J. Lave (eds.) Cambridge: Cambridge University Press, pp. 35-63.

Preparation:

The students will be asked to prepare small plays to be performed at the Friday lesson. Read the texts and prepare a question you would like discussed in class.

WEEK 39: COGNITION, MAKING, DESIGNING

SESSION 11: LEARNING TO LEARN FROM OTHERS

Date: Wednesday, September 26th.

Time: 9:45-12:00

Room: TBA

Teacher: Cathrine Hasse

Content:

To introduce different ways of studying how we learn from others in an anthropological perspective and some of the questions it raises. The theme of this class is methods and methodologies of studying learning exemplified with some examples taken from US and Liberia. Questions of learning in relation to global perspectives and local materialities are raised and discussed in relation to fieldwork methodologies and methods. The fieldwork of David Lancy and Dorothy Holland are presented and discussed in relation to discussions of learning and 'everyday' practices.

Literature:

Lancy, D. F. (1980) Becoming a Blacksmith in Gbarngasuakwelle. *Anthropology and Education Quarterly* 11(4): 266-274.

Holland, Dorothy (1992) How Cultural Systems Become Desire: A Case Study of American Romance. In *Human Motives and Cultural Models*, R. D'Andrade and C. Strauss (eds.), Cambridge: Cambridge University Press, pp. 61-89.

Mair, J., Kelly, A. and High, C. (2012). Introduction: Making Ignorance an Ethnographic Object. In *The anthropology of ignorance: An ethnographic approach*, C. High, A. Kelly, & J. Mair (eds.) New York/Basingstoke: Palgrave Macmillan, pp. 1-32.

Preparation:

Read the texts and prepare together with other students a learning situation to be discussed in class.

WEEK 39: COGNITION, MAKING, DESIGNING

SESSION 12: THINKING THROUGH MAKING AND USING THINGS

Date: Friday, September 28th.

Time: 9:45-12:00; 12:45-14:00 - NB. Note the longer day!

Room: D165

Lecturer: Jamie Wallace (mobil: 21653697); jw@edu.au.dk

Aim:

To introduce students to the role played by material things in processes of skilled practice, thinking and problem solving.

Content:

The session explores making, thinking and things from an anthropological perspective by considering how these relate to educational and learning processes. Focus will be upon the particular ways material things and making address issues of perception and attention, and how they play a part in everyday knowledge, skills and practices. The session will involve the hands on use of materials as a way of problem solving and idea generation through a prototyping activity. This will be used, in part as a means to further discuss relationships between cognition, learning and material engagement.

Literature:

Pedersen, M. (2007). Talismans of thought: shamanist ontologies and extended cognition in northern Mongolia. In *Thinking Through Things*, London: Routledge. pp. 151-176).

Tin, M.B. (2013) Making and the sense it makes. Conceptual manifesto. In *Studies in Material Thinking*, 6(2): 1-5.

Wallace J. (2015) Makers not Users: The material shaping of technology through use. *Cursiv Nr. 16*, Institut for Uddannelse og Pædagogik, Århus Universitet, pp.99-116.

Supplementary Literature

Ingold, T. (2013) The Materials of Life. In *Making – Anthropology, archaeology, art and architecture*, London: Routledge, pp. 17-31.

Tonkinwise, C. (2008) Knowing by being-there making: Explicating the tacit post-subject in use, *Studies in Material Thinking* 1(2).

Preparation:

Read the literature.

WEEK 40: WORLDMAKING - CULTURAL PRODUCTION

SESSION 13: WORLD-MAKING AS CULTURAL PRODUCTION

Date: Monday, October 1st

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content: Questions of social/cultural continuity and change are at the heart of both education and anthropology. Attempts to understand how 'culture' changes or stay the same have led to studies of how language, values, ways of relating, living, and governing are contested, passed on and appropriated by each new generation. Although we are all born into worlds not-of-our-own-making, human interaction, whether cooperative or conflicted, always generates a world-in-the-making. Continuity and change are thus aspects of the same process.

This fundamental tenet raises the question of *what kinds of human action* generates change and/or continuity in for example, cosmologies, rituals, relationalities, socialities, and structures of governance. The question addresses long-term transformations, as well as abrupt shifts in government and policy, the opening of new domains of concern, and the day-to-day life-tinkering in which we all engage. In this session, we will explore creative acts of world-making and how worlds not-of-our-own-making impinge on individual processes of *autopoiesis*.

Literature:

Rapport, Nigel (2007) World-making. In *Social and Cultural Anthropology. The Key Concepts*, New York: Routledge, pp. 427-431

Varenne, Hervé with Jill Koyama (2011) Education, Cultural Production and Figuring Out What to Do Next. In *A Companion to the Anthropology of Education*, B.A.U. Levinson & M. Pollock (eds), Oxford: Wiley-Blackwell, pp. 50-64.

Hacking, Ian (1999) Why Ask What? In *The Cultural Construction of What?* Cambridge, MA: Harvard University Press, pp. 1-35.

<https://larvalsubjects.files.wordpress.com/2011/01/hacking-the-social-construction-of-what2.pdf>.

Ethnographic example: McDermott, R. (1993). The acquisition of a child by a learning disability. In *Understanding Practice: Perspectives on Activity and Context*, S. Chaiklin & J. Lave (eds.), Cambridge: Cambridge University Press, pp. 269-305.

Preparation and group work:

All: Read the articles and consider the somewhat contradictory arguments:

1. That 'the world' is always in the making because we are always figuring out what next
2. That once categories of concern are brought into being, acted upon and institutionalized, they tend to take on lives of their own and become difficult to challenge and change.

Group 6:

1. *Prepare* a presentation of McDermott's text and argument and draw parallels to similar problems with categories that you have experienced. *Discuss* with the class how particular concerns come into being, become institutionalized and take on a life of their own. *Reflect* on how these are contested, changed or maintained.

NB! AFTERNOON WRITING WORKSHOP!

WEEK 40: WORLDMAKING - CULTURAL PRODUCTION

SESSION 14: THE CULTURAL PRODUCTION OF THE EDUCATED PERSON

Date: Wednesday, October 3rd.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content:

In this session we employ *cultural production* as a conceptual framework for understanding the different contexts and contested ways in which people come to be seen as 'educated.' The aim is to explore:

1. What being seen as 'educated' implies for a person's access to particular jobs, goods, esteem and membership (or not) in 'the modern world'.
2. Which kinds of knowledge, skill, and behavior comprise 'being educated' in different settings and contexts.
3. Which forms of individual or collective authority 'being educated' bestows.

Literature:

Levinson, Bradley A. and Dorothy Holland (1996) The Cultural Production of the Educated Person: An Introduction. In *The Cultural Production of the Educated Person. Critical Ethnographies of Schooling and Local Practice*. B. A. Levinson, D. E. Foley, D. C. Holland (eds.) New York: State University of New York Press, pp. 3-34.

Ethnographic examples:

Wolcott, Harry F. (2002) Adequate Schools and Inadequate Education. The Life History of a Sneaky Kid. In *Sneaky Kid and its Aftermath. Ethics and Intimacy in Fieldwork*, New York: Rowman and Littlefield, pp.

Valentin, Karen (2005) The 'Schooled Person': Negotiating Caste and Generation. In *Schooled for the Future? Educational Policy and Everyday Life Among Urban Squatters in Nepal*, Information Age Press, pp. 155-182.

Rival, Laura (2000) Formal Schooling and the Production of Modern Citizens in the Ecuadorian Amazon. In *Schooling the Symbolic Animal. Social and Cultural Dimensions of Education*, B. Levinson, et al. (eds), New York: Rowman and Littlefield, pp.108-122.

Preparation and group work:

Read the articles carefully and familiarize yourselves with the framing concepts and arguments and the ethnographic examples.

1. Prepare for in class discussion:

- a. **Group 1:** Discuss the different ways in which you/people you know are seen as 'educated' (or not). Relate this to questions of *authority* and to your decision to enroll in AEG at DPU/AU.
- b. **Group 2:** Drawing on and working across your respective languages, search online for public debates on education. Discuss contested understandings of 'the educated person' found in the debates. What is at stake for the different sides?

WEEK 40: WORLDMAKING - CULTURAL PRODUCTION

SESSION 15: CATEGORIES AND CONCEPTS WE THINK WITH

Date: Friday, October 5th.

Time: 9:15-12:00

Room: D165

Teacher: Sally Anderson

Content:

Today's session takes a closer look at the concepts and categories we think with. We will explore categorization, the difference between analytical and empirical concepts, and the need to make 'conceptual room' for analyses. We will also discuss the indexical (and political) power of empirical and analytical categories to capture and direct our attention in particular ways.

Literature: Classic and contemporary

Douglas, Mary (1966) Ritual Uncleanliness. In *Purity and Danger*, London: Routledge, pp. 8-35.
http://ls-tlss.ucl.ac.uk/course-materials/ARCL0123_60936.pdf

Amit, Vered (2010) Community as 'Good to Think With': The Productiveness of Strategic Ambiguities, *Anthropologica* 52 (2): 357-363.

Olwig, Karen Fog (2010) Commentary on "Community as good to think with," *Anthropologica*, 52(2): 363-366

Ethnographic example:

Anderson, Sally (2003) Associationless children: Inner city sports and local society in Denmark. In *Children's Places, Cross-cultural perspectives*, K. F. Olwig and E. Gulløv (eds), London: Routledge, pp. 139-161.

Literature for debate:

Ingold, Tim (1996) *Key debates in anthropology*, Routledge, pg. 45-79. Online pdf.
<https://epdf.tips/queue/key-debates-in-anthropology.html>.

Preparation and group work:

1. *Group 1:* Search online for explanations of the difference between 'emic' and 'etic' concepts.
2. *Group 2:* Discuss problems of studying 'community' as an empirical phenomenon when using 'community' as an analytical tool.

Debate: The concept of society is theoretically obsolete. For and against the motion.

3. *All:* Compare and discuss the meaning of the terms for 'society' in your own language. Think about how these might work as analytical concepts. Use this discussion to prepare for a discussion of whether to keep or ditch 'society' as a theoretical concept.
4. *Groups 3-6:* Find online a pdf of Ingold's *Key debates in anthropology* (1996): <https://epdf.tips/queue/key-debates-in-anthropology.html>. Scroll to the 1989 debate on 'The concept of society is theoretically obsolete.' Taking on the stances (and characters) of the four anthropologists, prepare to debate this in class.
5. *Group 3 – Marilyn Strathern, Group 4 – Christina Toren, Group 5 – J. D. Y Peel, Group 6 – Jonathan Spencer.* – Max. 5 min. each.

NB: ASSIGNMENT FOR: WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

GROUP FIELD-WORK FOR FRIDAY, OCTOBER 12TH.

REVISITING THE FIELD

1. With your group, plan and carry out a mini-fieldwork in some form of educational setting. It doesn't have to be an institutional setting; public and private settings are chock full of 'educational' moments.
2. Use *one/two* of the themes taught in week 40 and 41 to direct and guide your attention, observation and conversation. You're welcome to combine this with themes and approaches from earlier sessions, if you find them relevant.
3. All group members should focus on same main theme/question. You may, however, divide the work among you, i.e. go out individually, or in twos or threes to the same or to different places, as long as each context is somehow relevant to the question at hand.
4. Write up and share your notes. Compare this field exercise with the previous field exercise carried during the intro week. Consider:
 - a. What have you learned since August and does this affect what you 'see'?
 - b. What difference does it make to do fieldwork with a particular theme or question in mind? How does this guide your attention?
5. Come prepared to present and discuss your theme, field exercise and reflections on this in class. Each groups has 10 minutes presentation and 10 minutes discussion.

Reading:

Wolcott, Harry F. (2008) 'Ethnography as a Way of Seeing. In *Ethnography as a Way of Seeing*, Alta Mire Press, pp. 69-102.

WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

SESSION 16: CONCEPTUALIZING SOCIAL REPRODUCTION: SOCIETY; HABITUS

Date: Monday, October 8th.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content:

French sociologists, Emile Durkheim and Pierre Bourdieu have greatly influenced our ideas of society, social structure and the role of education in reproducing social structures. Although both write about societal/structural reproduction, they do not share the same view of these processes. Durkheim is concerned with the maintenance of society as an integrated whole, whereas Bourdieu focuses on how hierarchical distinctions such as social class get reproduced through processes of habituation and the accumulation of symbolic capital.

Although the world is in constant flux, people strive and manage to keep particular worlds, social structures, institutions and hierarchies more or less 'in place'. This has been theorized as social/cultural reproduction realized through various forms of political, economic, social and cultural dominance that impinge on the socialization of new generations. In this session, we explore Durkheim's and Bourdieu's understandings of 'society', 'social structure,' and 'enculturation' to consider the educational processes that (re)produce hierarchical social difference.

Literature:

Durkheim - *educational sociology, structure and function*

Durkheim, Emile (1956) Education: Its Nature and Its Role. In *Education and Sociology*, New York and London: The Free Press, pp. 61-90.

Filloux, Jean-Claude (1993) Emile Durkheim. *Prospects: The quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), 23 (1/2): 303-320.

Bourdieu

Listen and note: Hage, Ghassan (2009) Pierre Bourdieu. *Key Thinkers*, seminar series, U. of Melbourne.

Bourdieu Part I: <https://www.youtube.com/watch?v=vn9daX6Jt4g>

Bourdieu, Part II: https://www.youtube.com/watch?v=AfBiw9F_oUw

Reay, Diane (2004) 'It's All Becoming a Habitus': Beyond the Habitual Use of Habitus in Educational Research. *British Journal of Sociology of Education* 25(4): 431-444.

Ethnographic examples:

Heath, S. B. (1982): What no bedtime story means: Narrative skills at home and school. *Language in Society*, 11(1): 49-76.

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,' the function of education, and how they envision and value processes of social reproduction.
 - a. What issues and processes of continuity and change concern them?
 - b. Reflect on how they employ key concepts of 'society' and 'habitus' and how these direct our attention and understanding in particular ways.

WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

SESSION 17: CONCEPTUALIZING LARGE SCALE PROCESSES OF SOCIAL TRANSFORMATION

Date: Wednesday, October 10th.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

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*. These writers have a resurgent influence on analyzing how people engage with neoliberalism, globalisation and other contemporary forms of governance and power.

Literature: Gluckman, Williams, Hall

Kapferer, Bruce (2010) Introduction: In the Event—Toward an Anthropology of Generic Moments. *Social Analysis* 54(3): 1-27.

Williams, Raymond (1975) *Keywords: a Vocabulary of Culture and Society*. London: Fontana, extract from introduction, pp. 11-17, 22-25.

Hall, Stuart (1993) 'Culture, community, nation.' *Cultural Studies* 7(3): 349-63.

Literature: Studying up

Nader, Laura (1972) 'Up the anthropologist – perspectives gained from studying up.' In *Reinventing Anthropology*, in D. Hymes (ed.) New York: Pantheon, pp. 285-311.

Gonzalez, Roberto and Rachael Stryker (2014) On studying up, down, and sideways: What is at stake? In *Studying Up, Down and Sideways. Anthropologists Trace the Pathways of Power*, R. Stryker, and R. Gonzalez (eds), Oxford: Berghahn, pp. 1-26 (especially bottom of p. 6 to p. 26).

Preparation and group work:

Constant flux, contestation and mobilization are basic tenets of this approach.

6. Discourse, ideologies and concepts are in a state of constant contestation. They are not coherent and their meanings are not fixed or closed. People find the gaps and work with the ambiguities and incongruities.
7. 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 mobilize support for alternative ways of conceptualizing and organizing the world.
8. Given this, in your groups, consider the following questions and prepare illustrations drawn from in your experience:
 - a. How people manage to maintain dominant interests and ideologies?
 - b. Who is defining what for whom, with what material effects?

WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

SESSION 18: REVISITNG THE FIELD - FIELD EXERCISE.

Date: Friday, October 12th

Time: 9:15-12:00

Room: D165

Teacher: Sally Anderson

Content:

The aim of this session is to explore how to bring overarching theoretical approaches and concepts into dialogue with fresh empirical material. This is not easy. There are many pitfalls, such as allowing theory and ready-made, taken-for-granted concepts to get the upper hand. The trick is to bring them into the conversation without allowing them to direct our field-'sight' so thoroughly that we only see what we can see through their particular lens or filters, and thus miss important details and questions.

The exercise:

1. With your group, plan and carry out a mini-fieldwork in some form of educational setting. It doesn't have to be an institutional setting; public/private settings are chock full of 'educational' moments.
2. Use *one/two of the themes* taught in week 40 and 41 to direct and guide your attention, observation and conversation. You're welcome to combine this with any themes and approaches from earlier sessions that you find relevant.
3. All group members must focus on same main theme/question. You may, however, divide the work among you, i.e. go out individually, or by twos and threes, to the same or to different places, as long as each context is relevant to the question at hand.
4. Write up and share your notes. Compare this field exercise with the previous field exercise carried during the intro week. Reflect on the following questions:
 - a. What have you learned since August and does this affect what you 'see'?
 - b. What difference does it make to do fieldwork with a particular theme or question in mind? How does this direct your attention compared to a more open-ended approach?
 - c. What questions does the field exercise raise for further investigation?
5. Come prepared to present and discuss your theme, field exercise and reflections on this in class. Each groups has 10 minutes presentation and 10 minutes discussion.

Reading:

Wolcott, Harry F. (2008) 'Ethnography as a Way of Seeing. In *Ethnography as a Way of Seeing*, Alta Mire Press, pp. 69-102.

WEEK 42: ESSAY WRITING, REVIEW, EVALUATION

SESSION 19: COURSE SUMMARY AND EVALUATION

Date: Monday, October 15th.

Time: 9:45-12:00

Room: D165

Teacher: Sally Anderson

Content:

You have been introduced to variety of topics and themes (culture, relationality, learning, making knowing, cultural production, social 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 in order 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 *annotate** the articles. (**annotate*= short overview of focus, content, key concepts, and main argument (2-4 sentences). Share the work in your group if you want.
2. Prepare questions – to specific texts and to the connections and links between them.

Evaluation:

NB! PLEASE FILL IN THE ONLINE EVALUATION FORM (BLACKBOARD) AND COME PREPARED TO DISCUSS IN CLASS.

WEEK 42: ESSAY WRITING, REVIEW, EVALUATION

SESSION 20: WRITING WORKSHOP: MOCK EXAM: QUESTIONS AND OUTLINES

Date: Tuesday, October 16th.

Time: 9:45-12:00

Room: D165

Lecturer: Sally Anderson

Content:

The aim of this writing workshop is to demystify the essay writing process and ensure that all have a grasp of the essay form common to Danish education and to anthropology. We will address important aspects of academic writing, and how anthropologists construct arguments by interweaving theoretical perspectives and ethnographic cases. We will also address language use, conceptual clarity, and the plague of plagiarizing. Finally, we will outline mock exam questions and run through examples of past exam essays.

Literature:

All texts in the compendium.

AAA Style Guide (see AAA website)

Strunk, William, Jr. and E.B. White (1959), *Elements of Style*, Allyn and Baker, New York: Macmillan.

Preparation and group work:

1. Search online for writing centers, 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. Work together to make an outline (disposition) of one of the mock exam questions. Bring this outline to class.