<table>
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<tr>
<th>Programme:</th>
<th>Anthropology of Education and Globalization</th>
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<td>Educational Anthropology: Core questions and approaches</td>
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<td>ECTS:</td>
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<td>Semester + year:</td>
<td>2020 – Fall semester</td>
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<td>Campus:</td>
<td>Emdrup</td>
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**Coordinator and email address:** Sally Anderson – contact person - saan@edu.au.dk

**Teachers:** Sally Anderson, Jamie Wallace hw@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 https://autumnschedule.au.dk/dk/default.aspx

**Content and aim (cf. the academic regulations)**

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, enculturation, 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 or Danish
- 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:

Exam language: English or Danish

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 critical 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.
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<td>STUDY GROUP FACILITATION</td>
<td>Hanne Adriansen</td>
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<td>Week 36</td>
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<td>INTRODUCTION TO EDUCATIONAL ANTHROPOLOGY</td>
<td>Sally Anderson</td>
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<td>Week 37</td>
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<td>GROUNDING EDUCATION IN EVERYDAY LIFE</td>
<td>Sally Anderson</td>
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<td>Week 38</td>
<td>7, 8, 9</td>
<td>MODES OF LEARNING AND MATERIAL KNOWING</td>
<td>Cathrine Hasse</td>
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<td>Week 39</td>
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<td>MATERIAL AND CONCEPTUAL WORLDMAKING</td>
<td>Jamie Wallace, Sally Anderson</td>
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<td>Week 40</td>
<td>13, 14, 15</td>
<td>CULTURAL PRODUCTION AND SOCIAL REPRODUCTION</td>
<td>Sally Anderson, Todd Wallenius</td>
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<td>M, W, F</td>
<td>Analytical paper -&gt; book/film review</td>
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<td>Week 41</td>
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<td>Week 42</td>
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<td>REVIEW AND EVALUATION, WRITING WORKSHOP AND COLLECTIVE EXAM SUPERVISION</td>
<td>Sally Anderson</td>
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<td>Submission date: October 21st. Feedback in November</td>
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SESSION 0 - WORKING TOGETHER IN FACILITATED STUDY GROUPS USING PEER LEARNING

Time and date: TBA
Location: Room TBA
Teacher: Hanne Kirstine Adriansen

Aims:
• That 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 effectively managing group processes

Themes/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 un-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:


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 36: INTRODUCTION TO EDUCATIONAL ANTHROPOLOGY

SESSION 1: ANTHROPOLOGY AND EDUCATION: CORE QUESTIONS

Date: Monday, August 31st, 2020
Time: 9:45-12:00
Room: A 104
Teacher: Sally Anderson

Content:
This session introduces students to:

1) The module: readings, group work, supervision and exam.
2) The Anthropology of education: key terms, core questions, and ongoing tensions and challenges
3) The idea of culture and cultural encounter

Literature:

Supplementary literature:

Preparation and group work:
Read the articles carefully and prepare for class discussion:
- Identify two or three questions or issues central to the subfield of anthropology.
- How do the authors understand and the relationship between anthropology and education?
- How do authors understand and use the concept of culture?
- Compare/contrast understandings of education in these articles with common understandings of ‘education’ in the languages you speak. Come prepared to discuss this in class.
Content: This session introduces students to American cultural anthropologists, whose theoretical work preempted the subfields of psychological, cognitive, and educational anthropology. We will explore Ruth Benedict’s understandings of how collective social and cultural patterning influences processes of human self-making (autopoiesis). Sometimes called The Culture and Personality School, this holistic, relativistic, and comparative approach sought to understand how cultural patterning impacts and shapes human psyches and individual lives. Their studies of patterns of 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 shape culture.

Literature:


Supplementary literature:


Preparation and questions for group work:
1. Read the articles and carefully note the ways the different authors present and use the concept of culture in their arguments.
2. Critically discuss the concept of culture:
   a. What does it help us think about?
   b. In what ways is it a problematic concept?

Group 1 - Search online for reviews, critiques and defenses of the ‘Culture and Personality’ approach/school. Prepare a short 10 min. presentation.
WEEK 36: ENDURING QUESTIONS AND CONCERNS

SESSION 3: BOASIAN ANTHROPOLOGY AND PUBLIC ENGAGEMENT

Date: Friday, September 6th.
Time: 9:15-12:00
Room: A104
Teacher: Sally Anderson

Content:
Anthropologists working in the Boasian tradition addressed ongoing societal and educational questions. They were deeply engaged in using anthropological understanding and ethnographic findings to address the public debates of their times: the scientific misuse of the concept of race, the cultural relativity of child-rearing practices, cultural relativity and respect for cultural diversity, and emic ethnography. The aim of this session is to 1) become familiar with the work of both key and marginal anthropologists, 2) to reflect on the ongoing questions and concerns they addressed, 3) to reflect on the different positions form which anthropologists act as ‘public educators’.

Group readings:
Franz Boas
- You tube: Franz Boas - The Shackles of Tradition, Film series: Strangers Abroad https://www.youtube.com/watch?v=pcHW5-v4SsM.

Margaret Mead
5. Youtube: Coming of Age: Margaret Mead. https://www.youtube.com/watch?v=K2FhWulpb8

Gene Weltfish
3. Brotherhood of Man: https://www.youtube.com/watch?v=aFZf_OGYckM

Ella Cara Deloria
Zora Neale Hurston


Supplementary Literature:

Group preparation and presentation:
• Read the texts and if applicable watch the films to familiarize yourselves with the lives and works of ‘your’ anthropologist. Feel free to search for more information on this person, if you have time.
• Prepare a 5-10 minute presentation (5-6 slides) of your anthropologist that includes the following:
  o A brief sketch of the person’s life and education.
  o The core anthropological question and societal issue this person addressed
  o The ‘public(s)’ this person addressed.
  o A brief reflection on how the issues addressed relate to current societal issues of relevance for educational anthropology.

NB: I WILL BRIEFLY INTRODUCE THE 1ST. EXAM PAPER: BOOK/FILM REVIEW, DUE WEEK 40 – SEPTEMBER 28TH.
WEEK 37: GROUNDING EDUCATION IN EVERYDAY LIFE

SESSION 4: SOCIAL INTERACTION AND HUMAN SOCIALITY

Date: Monday, September 9th.
Time: 9:45-12:00
Room: A104
Teacher: Sally Anderson

Content:
Processes of human intersubjectivity and social interaction are at the core of all personhood, social relations, social forms, institutions, and institutionalized structures. These are also the medium of everyday learning processes. The aim of this session is to gain insight into the interplay of social organization, social interaction, sociality and learning.

Literature:

Supplementary reading

Preparation for class discussion:
1. In your groups read the articles and prepare 1-2 questions for class discussion.
2. Reflect on and discuss how ordinary acts, such as walking down the street, coming to class, going to the story, eating dinner – are organized and what assumptions, ideas, norms, customs, logistics keep them organized in this way.
3. Have two members of your group carry on a brief conversation, while all others observe closely and note how this social interaction is organized. Reflect on what makes the conversation work; what makes it ‘ordinary’?
4. Construct a research question – relevant to educational anthropology that focuses on social interaction.
WEEK 37: GROUNDING EDUCATION IN EVERYDAY LIFE

SESSION 5: KINSHIP, RELATEDNESS AND EXCHANGE

Date: Wednesday, September 11th.
Time: 9:45-12:00
Room: A014
Teacher: Sally Anderson

Content: This session focuses on patterns of human relationality. We are ascribed relationships at birth based on kinship (fathers, mothers, siblings, grandparents), nationality (Danes, Croatians) or religion (Muslims, Jews, Christians), etc. Other relations (friends, neighbors, colleagues, classmates and teammates) take more work to establish and maintain. Anthropologists pay attention to ascribed and achieved relations and prescribed and preferred relations (choice of marriage partner) that create social structure. They also study forms and norms of restricted or generalized exchange through which people understand mutuality, obligation and reciprocity. The aim of this session is to gain insight into anthropological understandings of relationality and exchange that are relevant to educational anthropology. For example, pedagogical ideologies of klassefællesskab idealize class-based mutuality and generalized exchange of all-with-all, while allowing children to cultivate restricted exchanges of ‘just me and my friends’.

Literature:

Ethnographic examples:

Preparation and group work:
- Read the articles and apply key concepts to examples from daily life in Denmark or elsewhere.

Prepare for class discussion:
- Using Danish school classes as your ethnographic example, describe and reflect on:
  o Which relationships among children are ascribed and which are achieved.
  o The ‘work’ children do to become and remain friends: what kinds of exchange/gift-giving do they practice?
    - Hereunder the work they do to ‘cut relations’ – to unfriend each other.
- Using Danish schools as your ethnographic example, describe and reflect on:
  o Which relationships among teachers are ascribed and which achieved.
  o The ‘work’ teachers do to convert ‘colleagues’ into ‘friends’. What kinds of exchange/gift-giving practices create this conversion?
  o The forms of generalized/restricted exchange teachers practice, at what times and in which spaces?
WEEK 37: GROUNDING EDUCATION IN EVERYDAY LIFE

SESSION 6: THE IMPLICIT LEARNING OF EVERYDAY LIFE

Date: Friday, September 13th.
Time: 9:15-12:00
Room: A104
Teacher: Sally Anderson

Content:
In this session we will identify and reflect on links between various relationships and moral learning. We will address questions of how appropriate behavior is organized and mediated on a daily basis through subtle and not-so-subtle forms of storytelling, teasing, reminding, admonishing, commanding and showing. We will consider how children learn to imagine and enact the world as comprised of different kinds of:

- **spaces** (families, households, neighborhoods, public space)
- **relationships** (close-distant relatives, neighbors, strangers, those socially above and below)
- **domains of activity** (school/work/leisure)
- **moral obligations** to particular ‘others’ (siblings, parents, grandparents, community)

Literature:

Supplementary reading

Preparation and group work.
- Read the three articles carefully. Reflect on and discuss how children learn/are reminded of ‘what matters’ and how ‘to behave’.
  a. Which emotions are being engaged?
  b. Which ‘others’ and which ‘obligations’ are made to matter? By whom?
- Drawing on Ochs and Izquierdo’s text, discuss how children learn to behave as described in the ‘middle-class American’ example.
- Compare this to Danish upbringing and how Danish children are taught responsibility. Reflect here on the heuristic value of cross-cultural comparison for ‘causing thought’.
- Based on today’s articles, formulate two research questions for studying implicit (moral) learning taking place in Danish kindergartens or schools.
WEEK 38: MODES OF LEARNING AND MATERIAL KNOWING

SESSION 7: THE DAWN OF THE ANTHROPOLOGY OF LEARNING

Date: Monday, Sept. 14th, 2020
Time: 9:45-12:00
Room: A104
Teacher: Cathrine Hasse

Content:
In this session we will look into the subdiscipline called anthropology of learning in education and especially beyond. 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. ‘materiality’, ‘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:

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 learning’ and its relevance.
WEEK 38: MODES OF LEARNING AND MATERIAL KNOWING

SESSION 8: MATERIALITY AND LEARNING

Date: Wednesday, Sept. 16th, 2020
Time: 9:45-12:00
Room: A104
Teacher: Cathrine Hasse

Content:
This session will explore the basic relation between materiality and learning. We will outline the development of materiality and learning into the center of recent anthropology. We will discuss the relevance of placing learning and materiality as central analytical themes in anthropology, in relation to different issues of social life and practice. Learning, cognition, imagination and materiality are closely connected and this connection will also be discussed as a new development in an anthropology of learning, which include learning as a methodological approach.

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 and learning and their relevance for anthropology.
WEEK 38: MODES OF LEARNING AND MATERIAL KNOWING

SESSION 9: CULTURAL MARKERS AND LEARNING

Date: Friday, Sept. 18th, 2020
Time: 9:15-12:00
Room: A104
Teacher: Cathrine Hasse

Content:
This session introduce different ways of studying how we learn how materials matter socially
an anthropological perspective and some of the questions it raises about education, social re-
production and ignorance of social conduct. Studies of learning are exemplified with some ex-
amples taken from US and Liberia. Questions of learning in relation to global perspectives and
local materiality 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 material ‘everyday’ practices. Furthermore, learning also always
surprises and create ignorance, when we learn how materials matter – a point of relevance also
for anthropological methodology.

Literature:
Nested Frictions in Cultural Ecologies, Dordrecht: Springer Verlag, pp 1-27.

Human Motives and Cultural Models (eds. R. D’Andrade and C. Strauss), New York, NY, US:
Cambridge University Press. Pp. 61-89

In The anthropology of ignorance: An ethnographic approach, C. High, A. Kelly, & J. Mair, J. (eds.)

Preparation:
Read the texts and prepare together with other students a learning situation to be discussed in
lass.
WEEK 39: MATERIAL AND CONCEPTUAL WORLD-MAKING

SESSION 10: EMBODIED LEARNING, MATERIAL CULTURE AND TECHNOLOGY

Date: Monday, September 21, 2020
Time: 9.45-12:00
Room: A104
Teacher: Jamie Wallace

Content:
Human lives are involved with diverse material processes whose values, qualities and consequences shape what we understand as technology and material culture. This session considers ideas such as bodily engagements, techniques and skills by considering how they are foundational to processes of material interaction such as making and our daily use of objects. The session will involve a material exercise intended to help reveal the reliance of material interaction upon aspects of learning such as perception and attention, and how these play a part in everyday practices.

Literature:


Preparation and group work:
Read the texts. What themes and core questions do you find significant and why? Considering these themes and questions will help you during the classwork.
SESSION 11: TECHNOLOGY AND SKILLS AND SUSTAINABILITY

Date: Wednesday, September 23rd, 2020
Time: 9.45-12:00
Room: A104
Teacher: Jamie Wallace

Content:
This session extends the theme of technology and material culture to consider how they are socially, economically and historically situated through practices of work, education and design. By exploring dualism such as high and low-tech; craft and technology; knowledge and manual work, and consumption and sustainability, the session considers how culture is critically bound to technological change through its processual and relational consequences.

Literature:

Preparation and group work:
Read the texts. What themes and core questions do you find significant and why? Considering these will help you during the classwork.
Questions of continuity and change are at the heart of both education and anthropology. Although we are born into worlds-not-of-our-own-making, human creativity and interaction, whether cooperative or conflicted, generates a world-in-the-making. Continuity and change are thus aspects of the same process. The malleability of worlds and worldviews has led to studies of how language, values, cosmologies, ways of relating and living together, and not least governance are contested, passed on and appropriated by each new generation. This malleability tenet raises questions of what kinds of human action and/or environment events generate change and what regimes of power maintain continuity in cosmologies, moralities, relationalities, socialities, and structures of governance. World-making addresses long-term transformation, as well as abrupt shifts in government policy, the opening of new domains of concern, and the day-to-day life-tinkering in which we all engage. The aim of this session is explore creative acts of world-making as worlds not-of-their-own-making impinge on people’s lives.

Literature:

Ethnographic examples:

Preparation and group work:
Anthropological insight is built on juxtaposing and comparing very different settings and worlds. The two ethnographic texts for today address very different contexts, one rather exotic and the other more familiar and mundane. Yet both speak to how people in different kinds of situations try to figure out what to do next.
In your group, reflect on and discuss the following:
- How can we think these two articles together in order to gain new insight into both worlds?
  - In what ways are they similar and in what ways different?
  - How do people deal with the unpredictability of any situation
BOOK/FILM REVIEWS DUE MONDAY, SEPT. 28th. PLEASE SUBMIT ON BLACKBOARD.
WEEK 40: CULTURAL PRODUCTION AND SOCIAL REPRODUCTION

SESSION 13: THE CULTURAL PRODUCTION OF THE EDUCATED PERSON

Date: Monday, September 28th 2020
Time: 9:45-12:00
Room: A104
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:

Ethnographic examples:

Preparation and group work:
Read the articles carefully and familiarize yourselves with framing concepts and arguments and the ethnographic examples. Prepare for in class discussion.

Group X: 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.

Group Y: 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?

BOOK/FILM REVIEWS DUE TODAY! PLEASE SUBMIT ON BLACKBOARD.
WEEK 40: CULTURAL PRODUCTION AND SOCIAL REPRODUCTION

SESSION 14: CLASSIFICATION: CONCEPTS, CATEGORIES, METAPHORS

Date: Wednesday, September 30th, 2020
Time: 9:15-12:00
Room: A104
Teacher: Sally Anderson

Content:
In today’s session, we take a close look at the concepts, metaphors and categories we use ‘to think with’. We will explore the historicity of categorization and the need for conceptual distance between analytical/empirical concepts. Drawing on the Danish concept *samfund*, we will discuss the conceptual and political power of categories and metaphors to capture and direct our attention and thoughts. The aim of this session is become aware that concepts are arbitrary historical artifacts. They help us imagine and think about the world, but like other symbolic forms, they do not map the world 1:1.

Literature: Classification:

Literature for group work:

Class discussion:
Familiarize yourselves with the term *reification* and the meaning of *emic*, *etic*, and *polysemous* categories. Based on the debate about the concept of ‘society’ in Ingold, we will briefly discuss the nature and usefulness of concepts as analytical tools.

Group preparation and presentation. (5 min present.)

Group X
1. Read: Carsten, J. (2003) Chapter six: Families into Nation: The Power of Metaphor and the Transformation of Kinship. Drawing on 1-2 main ideas in this article, prepare a brief presentation on the conceptual power of the metaphors ‘Familien Danmark’ and ‘herhjemme’. In what ways do these metaphors include or exclude parts of the Danish population?

Group Z
1. When ‘categories of concern’ are brought into being, acted upon and institutionalized, they and become difficult to challenge and change. Briefly present the main point of McDermott’s argument and identify a particular ‘category of concern’ you have experienced in your work. How did it become institutionalized and how is maintained, contested or changed?
WEEK 40: CULTURAL PRODUCTION AND SOCIAL REPRODUCTION
SESSION 15: CONCEPTUALIZING SOCIAL REPRODUCTION: SOCIETY AND STRUCTURAL RELATIONS
Date: Friday, October 2nd, 2020
Time: 9:45-12:00
Room: A104
Teacher: Todd Wallenius

Content:
French sociologists Emile Durkheim and Pierre Bourdieu have greatly influenced our ideas of society and the role of education in reproducing hierarchical structures. They do not, however, share the same view of these processes. Whereas Durkheim is concerned with the maintenance of society as an integrated whole, Bourdieu focuses on how hierarchical distinctions (social class) get reproduced. Although the world is in constant flux, people strive and manage to keep particular hierarchies and definitions of the world more or less ‘in place’. This has been theorized as processes of social/cultural reproduction realized through 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 social difference.

Literature:

Preparation and group work:
1. Familiarize yourselves with the work of Durkheim and Bourdieu by reading the above texts. Prepare to discuss similarities/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. How do they employ the concept of ‘society’?
In this lesson, we look in more detail at Pierre Bourdieu’s theories of social reproduction, his notion of the forms of capital, and in particular his key concept of ‘habitus.’ Bourdieu focuses on how cultural, social, and economic capital position people differently within the various societal structures. In turn, these structures cultivate mental and embodied habits among individuals and social groups, which are perpetuated through processes of education. The result is the formation of an individual’s ‘habitus’ – Bourdieu’s concept, which became a key lens used in educational research focusing on the reproduction of power and privilege. Specifically, we will explore the idea of habitus through the example of an ethnography of schooling in rural France. Furthermore, we will examine critiques of Bourdieu over-emphasis on social determinism, as well as the inherent limitations of the concept of habitus in educational research.

**Literature:**

**Preparation and group work:**
1. Reflect on Bourdieu’s key concepts of the three forms of capital. Using specific examples, how do these forms of capital appear to function in Denmark?
2. Familiarize yourself with the concept of ‘habitus.’ How is the concept useful/limited in ethnographic educational research?
3. Discuss ‘determinism’ in theories of social reproduction and your perspectives on this challenge to Bourdieu.
WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION
SESSION 16: CONCEPTUALIZING PROCESSES OF ONGOING SOCIAL TRANSFORMATION
Date: Wednesday, October 7th, 2020
Time: 9:45-12:00
Room: A104
Teacher: Todd Wallenius

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. Laura Nader made a breakthrough in anthropology with her concept and method of ‘studying up.’ This approach introduced a new emphasis on analyses of power, privilege, and elites. In this session, we will explore Nader’s concept of ‘studying up,’ as well as what is at stake in such approaches. Furthermore, we will explore how scholars have tried to place their understandings of power and ‘studying up’ within large-scale processes of political and social transformation. To illustrate these dynamics, we will look at a case study of education and change in Nepal. Drawing on the instructor’s own work, we will explore contemporary dynamics elite education, power, and privilege within process of ongoing social transformation in Nepal and elsewhere.

Literature:


Preparation:
Read the above texts in order.
1. Be prepared to discuss Nader’s concept of ‘studying up’ and what is at stake in such approaches.
2. Using Nepal as an example, how have processes of social transformation impacted dynamics of elite education, power, and privilege? What about in Denmark?
SESSION 18: PROJECT DESIGN: DEVELOPING AN ANTHROPOLOGICAL APPROACH TO EDUCATIONAL RESEARCH
Date: Friday, October 9th, 2020
Time: 9:45-12:00
Room: A201
Teacher: Todd Wallenius

Content:
The aim of this session is to explore how to bring theoretical approaches and concepts into dialogue with specific empirical cases ‘on the ground’. There are many pitfalls in this process, such as allowing theory and ready-made concepts to dictate the ethnographic results. The key is to bring theory into dialogue with what we ‘see’ in the field, without allowing theory to direct our field’sight’ so thoroughly that we only see through one particular lens. This session will explore practically how to design a project, which can successfully put theory in conversation with ethnographic data.

Literature:

The exercise:
1. In groups, design a hypothetical research project using DPU as the educational setting for the study.
2. Choose one of the theoretical approaches you’ve learned in this course to guide your project design. With what theoretical or conceptual lens do you propose to ‘see’?
3. Based on the theoretical approach chosen, decide upon a thematic focus for the study.
4. Given your theoretical approach and thematic focus, design a research question(s) to focus your study.
5. Based on the research question, decide upon your research methods: what specifically will you ‘look at’ and how will you ‘look’?
6. Once you have completed the above, prepare a short presentation of your project design including:
   a. Theoretical approach
   b. Thematic focus
   c. Research question(s)
   d. Methods

Preparation:
Read the text by Wolcott and be prepared to discuss your project design in class.
SESSION 19: COURSE REVIEW AND EVALUATION

Date: Monday, October 12th, 2020
Time: 9:45-12:00
Room: TBA
Teacher: Sally Anderson

Content:
You have been introduced to a broad range 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: REVIEW, EVALUATION, EXAM PREPARATION

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

Date: Monday, October 12th, 2020
Time: 13:00-15:00
Room: - TBA
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)


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.