

STUDYPLAN

Programme:	Anthropology of Education and Globalization
Module 1:	Educational Anthropology: Core questions and approaches
ECTS:	15
Semester + year:	2020 - 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 <https://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=15630&sprog=da>

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:

0. 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=15630&sprog=da>

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.

Lecture plan

Weeks Sessions	Theme	Teacher
Week 35	STUDY GROUP FACILITATION	Hanne Adriansen
Week 36 1, 2 3 M, W, F	INTRODUCTION TO EDUCATIONAL ANTHROPOLOGY	Sally Anderson
Week 37 4, 5, 6 M, W, F	GROUNDING EDUCATION IN EVERYDAY LIFE	Sally Anderson
Week 38 7, 8, 9 M, W, F	MODES OF LEARNING AND MATERIAL KNOWING	Cathrine Hasse
Week 39 10, 11, 12 M, W, F	MATERIAL AND CONCEPTUAL WORLDMAKING	Jamie Wallace Sally Anderson
Week 40 13, 14, 15 M, W, F	CULTURAL PRODUCTION AND SOCIAL REPRODUCTION Analytical paper -> book/film review Submission. September 28 th , 2020 – week 40	Sally Anderson Todd Wallenius
Week 41 16, 17, 19 M, W, F	SOCIAL REPRODUCTION AND TRANSFORMATION	Todd Wallenius
Week 42 20, 21 (M)	REVIEW AND EVALUATION, WRITING WORKSHOP AND COLLECTIVE EXAM SUPERVISION	Sally Anderson
Week 42-43	TAKE-HOME EXAM AND SUBMISSION Submission date: October 21 st . Feedback in November	

WEEK 35

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:

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

Justice, T. & D. W. Jamieson (2006) Excerpt from Introduction. *The Facilitator's Fieldbook*, New York: AMACON: pp. 3-21.

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:

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

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

Supplementary literature:

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

Gonzales, N. (2004) Disciplining the Discipline: Anthropology and the Pursuit of Quality Education. *Educational Researcher*. 33(5): 17-25.

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.

WEEK 36: ENDURING QUESTIONS AND CONCERNS

SESSION 2: PATTERNS AND PROBLEMS OF CULTURE

Date: Wednesday, September 2nd.

Time: 9:45- 12:00

Room: A104

Teacher: Sally Anderson

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:

Benedict, R. (1935) 'The Science of Custom' and 'The Diversity of Cultures.' In *Patterns of Culture*, London: Routledge and Kegan Paul: 1-31.

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

Varenne, H. (2008) Culture, Education: Anthropology. *Anthropology and Education Quarterly* 39(4):356-368.

Supplementary literature:

Geertz, C. (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*, B. A. U. Levinson et al., (2000) Boston: Rowman & Littlefield.

Wright, Susan (1998) The Politicization of 'Culture,' *Anthropology Today* 14(1): 7-15.

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

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 from which anthropologists act as 'public educators'.

Group readings:

Franz Boas

- Boas, F. (1916) New evidence in regard to the instability of human types, *Proceedings of the National Academy of Sciences of the United States of America*, 2(12): 713-718.
- Boas, F. (1916) Eugenics. *The Scientific Monthly* 3(5): 471-478.
- Darnell, R. (2006) "Franz Boas: Scientist and Public Intellectual", in *Visionary Observers*, J. B. R. Cheneff & E Hochwald (eds.), Lincoln NB: University of Nebraska, pp. 1-24.
- You tube: Franz Boas - The Shackles of Tradition, Film series: Strangers Abroad
<https://www.youtube.com/watch?v=pcHW5-v4SsM>.

Margaret Mead

1. Mead, M. (2001) The School in American Culture, *Society* 39(1): 54-62.
2. Mead, M. (2014) Fanaticism: The Pan-Human Disorder. *ETC: A Review of General Semantics* 71(2): 201-205.
3. Mead, M. (2014) Advocating for the Environment. *Environment: Science and Policy for Sustainable Development*, 46(2) 14-25.
4. McDermott, R. P. (2006) "A Century of Margaret Mead" in *Visionary Observers*, J. B. R. Cheneff & E Hochwald (eds.), Lincoln NB: University of Nebraska, pp. 55-86.
5. Youtube: Coming of Age: Margaret Mead.
<https://www.youtube.com/watch?v=K2FhWyulpb8>

Gene Weltfish

1. Weltfish, G. (1945) Science and Prejudice, *The Scientific Monthly* 61(3): 210-212.
2. Weltfish, G. (1944) What the teacher should know and teach about races. *Phi Lambda Theta Journal* (22(3): 106-7.
3. *Brotherhood of Man*: https://www.youtube.com/watch?v=aFZf_QGYCkM
4. Niehaus, Juliet (2006) 'Education and Democracy in the Anthropology of Gene Weltfish' in *Visionary Observers*, J. B. R. Cheneff & E. Hochwald (eds.), Lincoln NB: University of Nebraska, pp. 87-117.

Ella Cara Deloria

1. Deloria, E.C. (1944) Dakota Treatment of Murderers. *Proceedings of the Am. Philosophical Society* 88(5): 368-71.
2. Bonnie, S.L and Susan H. Krook (2018) The Mentoring of Miss Deloria: Poetics, Politics and the Test of Tradition. *The American Indian Quarterly* 42(3)281-305.

Zora Neale Hurston

1. Hurston, Z. N. (1950) 'I saw Negro votes peddled.' *The American Legion Magazine*. (Reprinted in *Journal of Transnational American Studies* 5(1).
2. McClaurin, I. (2012) Zora Neale Hurston: Enigma, Heterodox, and the Progenitor of Black Studies. *Fire!!!* 1(1): 49-67).

Supplementary Literature:

Lamphere, Louise (2004) Unofficial Histories: A Vision of Anthropology from the Margins. *American Anthropologist* 106(1): 126-139.

Hoefel, R. (2001) "Different by Degree": Ella Cara Deloria, Zora Neale Hurston, and Franz Boas Confront with Race and Ethnicity, *American Indian Quarterly*, 25(2): 181-202.

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:
 - A brief sketch of the person's life and education.
 - The core anthropological question and societal issue this person addressed
 - The 'public(s)' this person addressed.
 - 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:

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

R. P. McDermott (1978) The Social Organization of Behavior: Interactional Approaches. *Annual Review of Anthropology* 7:321-45.

Sacks, H. (1984) On Doing 'Being Ordinary.' In *Structures of Social Action: Studies in Conversational Analysis*, J. M. Atkinson & J. Heritage (eds), Cambridge: Cambridge University Press.

Supplementary reading

Levinson, S. 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.

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

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 store, 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:

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 examples:

Miller, D. (2001) The dialectics of kinship. In *The Dialectics of Shopping*, Chicago: Chicago University Press: 17-65.

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

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:
 - Which relationships among children are *ascribed* and which are *achieved*.
 - 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:
 - Which relationships among teachers are *ascribed* and which *achieved*.
 - The ‘work’ teachers do to convert ‘colleagues’ into ‘friends’. What kinds of exchange/gift-giving practices create this conversion?
 - 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:

Ochs, E. & C. Izquierdo (2009) Responsibility in Childhood: Three Developmental Trajectories, *Ethos* 37 (4): 391-413.

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

Basso, K. (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.

Supplementary reading

Ochs, E. & B. B. Schieffelin (1984) 'Language Acquisition and socialization: Three development stories and their implications.' In *Culture Theory: Essays on Mind, Self, and Emotion*, R.A. Shweder & R.A. Levine (eds), Cambridge: Cambridge University Press.

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:

Lave, J. (1996) 'Teaching, as learning, in practice', *Mind, Culture, and Activity* (3)3: 149-164.

Hasse, C. (2014). The Anthropological Paradigm of Practice-Based Learning. In *The International Handbook of Research in Professional and Practice-based learning*, S. Billett & C. Harteis (eds.), Dordrecht: Springer Verlag, pp. 369-391)

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

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:

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

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

Ingold, T. 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 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 reproduction and ignorance of social conduct. Studies of learning are exemplified with some examples 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.

Kommenterede [M1]: Sally - Is this article missing?

Literature:

Hasse, C. (2015) Introducing the Engaged Anthropologist. In *An Anthropology of Learning. On Nested Frictions in Cultural Ecologies*, Dordrecht: Springer Verlag, pp 1-27.

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

Mair, J., A. Kelly, A. & C. High (2012). Introduction: Making Ignorance an Ethnographic Object. In *The anthropology of ignorance: An ethnographic approach*, C. High, A. Kelly, & J. Mair, J. (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 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 the process 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:

Vannini, P. (2009). Material culture and technoculture as interaction. In *Material Culture and Technology in Everyday Life: Ethnographic Approaches*, P. Vannini (ed.), New York: Peter Lang, pp. 73-88.

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.

Ingold, T. (2013). Telling by Hand. In *Making: Anthropology, archaeology, art and architecture*. London: Routledge, pp. 109-124.

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.

WEEK 39: MATERIAL AND CONCEPTUAL WORLD-MAKING

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:

Crawford, M. B. (2006). Shop class as soulcraft. *The New Atlantis*, (13): 7- 24.

Ferraro, E., & L. Reid(2013). On sustainability and materiality. Homo faber, a new approach. *Ecological Economics*, 96: 125-131.

Wallace, J. (2012). Emergent artefacts of ethnography and processual engagements of design. *Design and Anthropology*, W. Gunn & J. Donovan (eds.), London: Routledge, pp. 207-218.

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.

WEEK 39: MATERIAL AND CONCEPTUAL WORLD-MAKING

SESSION 12: HUMAN CREATIVITY AND WORLD-MAKING

Date: Friday, September 25th, 2020

Time: 9:45-12:00

Room: A104

Teacher: Sally Anderson

Content:

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:

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

Varenne, H. with J. 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.

Ethnographic examples:

Robertson, M.L.B. and C. Rubow (2013) Engaged World-making: Movements of Sand, Sea, and People at Two Pacific Islands. In *Connecting Worlds of Water: An Ethnography of Environmental Change on Tarawa, Kiribati*, PhD Dissertation, Dep't. of Anthropology, U. of Copenhagen.

Hatton, E. (1988) Teacher's Work as *Bricolage*: Implications for Teacher Education. *British Journal of Sociology of Education*, 9(3): 337-357.

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 BLACK-BOARD.

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:

Levinson, B. A. and D. 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, H. 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, K. (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, L. (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 *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:

Forth, G. (2018) Purity, Pollution, and Systems of Classification. *The International Encyclopedia of Anthropology*, H. Callan (ed.), London: John Wiley and Sons, pp 1-13.

Lakoff G. and M. Johnsen (2003) Excerpts from *Metaphors We Live By*. Chicago: University of Chicago Press.

Literature for group work:

Ingold, Tim (1996) *Key debates in anthropology*, Routledge, pg. 45-79. Online pdf.

<https://epdf.tips/queue/key-debates-in-anthropology.html> Scroll to the Debate: The concept of society is theoretically obsolete. For and against the motion.

Carsten, J. (2003) Chapter six: Families into Nation: The Power of Metaphor and the Transformation of Kinship. In J. Carsten, *After Kinship*, Cambridge: Cambridge University Press: 136-62.

McDermott, R.P. (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.

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:

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

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

Bourdieu, P. (1973): Cultural and social reproduction. In R. Brown (ed.), *Knowledge, Education and Cultural Change*, London. Tavistock, pp. 56-68.

Collins, J. (2009) Social Reproduction in Classrooms and Schools. *Annual Review of Anthropology*, 38:33-48.

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'?

WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

SESSION 16: CONCEPTUALIZING SOCIAL REPRODUCTION: HABITUS AND DETERMINISM

Date: Monday, October 5th, 2020

Time: 9:45-12:00

Room: A104

Teacher: Todd Wallenius

Content:

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:

Bourdieu, P. (1986) *The Forms of Capital*. In J. E. Richardson (ed.), *Handbook of Theory of Research for the Sociology of Education*. Westport, CT: Greenwood Press. p. 241-58.

Reed-Danahay, D. (2000) *Habitus and cultural identity: Home/school relationships in rural France*. In Levinson, B. (ed.), *Schooling the symbolic animal: Social and cultural dimensions of education*. Lanham, MD: Rowman & Littlefield Publishers.

Jenkins, R. (1982) Bourdieu and the Reproduction of Determinism, *Sociology*, 16(2):270-281.

Reay, D. (2004) 'It's All Becoming a Habitus': Beyond the Habitual Use of Habitus in Educational Research. *British Journal of Sociology of Education* 25(3): 431-444.

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:

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

Gonzalez, R. & Rachael S. (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 & R. Gonzalez (eds), Oxford: Berghahn, pp. 1-26 (especially bottom of p. 6 to p. 26).

Caddell, M. (2007). Education and Change: A Historical Perspective on Schooling, Development and the Nepali Nation-State. In: Kumar, Krishna and Oesterheld, Joachim (eds). *Education and Social Change in South Asia*. New Delhi: Orient Longman, pp. 251-284.

Wallenius, T. (2020) Nepal's New Rich: Class, Differentiation, and Elite Education in Contemporary Kathmandu. In *Educational Transformations and Avenues of Learning: Anthropological Perspectives on Education in Nepal*. Valentin & Pradhan, eds. Oxford University Press (forthcoming).

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?

WEEK 41: SOCIAL REPRODUCTION AND TRANSFORMATION

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:

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

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.

WEEK 42: REVIEW, EVALUATION, EXAM PREPARATION

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 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)

Strunk, William, Jr. and E.B. White (1959), *Elements of Style*, Allyn and Baker, New York: Macmillan. <http://www.jlakes.org/ch/web/The-elements-of-style.pdf>

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.