

37. Further explorations in the 'Learning Fields'

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At the beginning of the 21st century we have to ask what new challenges and tasks lie ahead for the teaching of anthropology? This workshop will provide a platform for an exchange of experiences, the presentation of new educational methods and the discussion of emerging issues in the teaching and learning of our subject. The workshop focus will be on certain topics: How does the 'internationalisation' of study programmes, encouraged by European integration, affect our teaching? The processes of European integration together with that of the Bologna Declaration create new conditions that have to be addressed; what is the relationship between our research and teaching activities? What forms of new knowledge may be created especially through the new (digital) technologies? How do anthropologists manage the very considerable and increasing work pressures in both these domains? How can anthropology be introduced as a 'new' subject into university curricula and what are the implications for the professional identities of teaching staff from non-traditional anthropological backgrounds? How is the craft of the classroom developing: new ideas of embodied teaching and interpersonal practice will be described and analysed, and there will be a focus on the implicit cultural practices of the classroom situation. Let us share our experiences and make further explorations of our 'learning fields'.

Cases among Cases, Worlds among Worlds: Observing Transitions to Cultural Relativism in the Intercultural Communication Classroom

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This paper considers my experiences attempting to integrate core anthropological concepts into two (one diploma and one MA) Intercultural Communication courses for entirely international students. The challenges included: adapting anthropology to fit a syllabus that often promoted conflicting approaches, having to "hold back" on introducing core anthropological concepts, and dealing with a variety of sensitive national identities. Despite these difficulties, this is a success story of sorts: the courses seemed to work very well, particularly in the eventual involvement of the students in a reflexive understanding of the roots of their own personal and collective identities (feedback included many comments approximating "I was able to see my country from outside!"). This paper considers some of the ways that the course, quite accidentally, and without "core anthropology", could have had this culturally-relativising effect. I suggest the influence of several factors: that key anthropological concepts were working 'undercover' of a broad and communicative framework; that reflexivity was at the heart of course assessment; that the environment was peer-interactive and manipulated

cultural proximity and distance; that the students' personal experiences and worldviews were set into the contexts of their peers'; and that there was a theoretical emphasis on the link between familial experience and collective identity. The paper concludes by placing these factors in the broader challenges that anthropology courses and departments face: the increasing demand for vocationally orientated content and structure, the concurrent need to reformulate and re-package anthropological courses in an increasingly international and consumerist market, and lastly, the need to consider the role of anthropological teaching and learning in imparting and focusing reflexive skills.

Critical perspectives on teaching culture in a language and area studies context

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This paper addresses the key issue of integrating an anthropological perspective on culture into language education. The potential of language teaching for promoting intercultural communication gives it undeniable and immediate relevance; at the same time, the teaching of "area studies" is a growing field of activity for professional language teachers not only in Anglophone universities. The paper outlines some of the central difficulties in attempting to "teach culture" in this context, and suggests that the process of bridging the gap between theory and practice is a reflexive issue for each individual in their own right. Along with the factual and behavioural knowledge that is necessary for such a process to take place, recognition needs to be given to questions of methodology, and to a pedagogy that trains teachers to be more aware of the issues. Drawing on the experience of the new School of European and International Area Studies at the University of the West of England, our paper considers how anthropology may be introduced into university-level language and area studies curricula, and what the implications of this are for the professional identities of teaching staff who until recently defined themselves primarily as professional language teachers.

Accounting for Europe in Anthropological Terms

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In this paper I will reflect on my experience in devising and teaching two courses. One titled *The Anthropology of Europe*, intended for graduate students. The other, titled *Nationalisms and the Building of Europe (cultures, identities, ideologies)*, addressed to doctoral students. In his influential *Europe and the People Without History*, Eric Wolf clearly stated the need to transcend the boundaries that set apart the various human disciplines if we were to take account of a global world. He specifically set out for himself the task to cross the boundaries that segregated History from Anthropology, while striving for radical new ways of construing both disciplines. In trying to account for Europe in all its great internal diversity, multifarious history, and present disorderly remaking, one faces seemingly daunting challenges. Yet, facing these challenges offers us an opportunity to take Wolf's vision ever forward, towards a truly interdisciplinary Anthropology, engaged in an open dialogue with all other social and human disciplines around her, and with a changing world itself.

Evoking 'heavens' within the classroom

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Concepts and perceived powerful experiences of 'heaven' are now crucial determinants of Jihadist suicide bombings across the world, and as such the perceived meaning, nature and locus of these experiences is significant in current global conflict. This paper will report on and analyse a series of imagework educational sessions which involved imaginatively guiding students on a journey to take a friend who was in emotional or mental distress to a 'therapeutic place'. This exercise was part of a course on 'the Anthropology of Mental Health, Illness and Drug Use'. This exercise and accompanying artwork and group thematic analysis accessed participants' intuitive views of their ideal therapeutic environment. Two themes developed from this and other sessions with different student groups; first the cultural specificity of the imagery and the group analysis, and secondly, due to participants part focus on beauty, I began to wonder whether I was facilitating a kind of paradisaical min-archetype latent in human consciousness, rather like Newberg and D'Aquili suggest in relation to the near death experience. In the paper I will reflect further on these themes as well as outlining other educational imagework exercises and ethical guidelines for their use.

