

UČNI NAČRT PREDMETA / COURSE SYLLABUS

Predmet:	Skupnosti, odnosi, dogodki: antropološki pristop
Course title:	Communities, relationships, events: an anthropological approach

Študijski program in stopnja Study programme and level	Študijska smer Study field	Letnik Academic year	Semester Semester
Primerjalni študij idej in kultur, doktorski študij 3. stopnje	Antropologija: razumevanje svetotvornih praks	Brez letnika	/
Comparative study of ideas and cultures, doctoral study 3 rd cycle	Anthropology: understanding worldmaking practices	Not specified	/

Vrsta predmeta / Course type: splošno izbirni / general elective

Univerzitetna koda predmeta / University course code: 12

Predavanja Lectures	Seminar Seminar	Vaje Tutorial	Klinične vaje work	Druge oblike študija	Samost. delo Individ. work	ECTS
60	30				90	6

Nosilec predmeta / Lecturer: Red. prof. dr. Borut Telban

Jeziki / Languages: Predavanja / Lectures: slovenščina, angleščina / Slovenian, English
Vaje / Tutorial: /

Pogoji za vključitev v delo oz. za opravljanje študijskih obveznosti:

Ni posebnih pogojev.

Prerequisites:

None required.

Vsebina:

1. Skupnost in posameznik:

- strukture in procesi;
- habitus in teorija prakse;
- družbeni, ekonomski, kulturni, simbolni kapital;
- telo kot izvor identitete;
- antropologija emocij;
- objektivizem in subjektivizem.

2. Darovanje in princip recipročnosti:

- darovanje: »biti« ali »imeti«;
- principi recipročnosti;
- pričakovanja, upanja, iluzije;
- izmenjave kot strukture ter izmenjave kot prakse;
- odnos med osebami in predmeti ter antropomorfizem;

Content (Syllabus outline):

1. Community and individual:

- Structures and processes;
- Habitus and theory of practice;
- Social, economic, cultural, and symbolic;
- The body as a source of identity;
- Anthropology of emotions;
- Objectivism and subjectivism.

2. Gift giving and the principles of reciprocity:

- "To be" or "to have";
- Expectations, hopes, and illusions;
- Exchange as a structure and exchange as a practice;
- Relations between persons and objects; anthropomorphism;
- Reciprocity between societies and between nation states.

<ul style="list-style-type: none"> • recipročnost med družbami in nacijami. <p>3. Rituali:</p> <ul style="list-style-type: none"> • obredi prehoda v skupnostih majhnega obsega; • liminalnost; • vsakodnevni rituali; • sodobni urbani rituali; • nacionalni in politični rituali; • simbolizem rojstva in smrti. <p>4. Antropologija dogodkov:</p> <ul style="list-style-type: none"> • prepletenost privatnega in javnega; • dogodki in pomeni; • medčloveški odnosi; • človekov agens; • pomen osebne izkušnje; • nadaljevanje dogodkov skozi jezik, naracijo in komunikacijo. <p>5. Vizualna in avditivna percepcija:</p> <ul style="list-style-type: none"> • dojetje časa in prostora; • percepcija sebe, drugega, sebe skozi drugega in drugega skozi drugega; • besedna interpretacija dogodkov; • vizualna interpretacija dogodkov; • simboli, figurativni govor in transpozicije pomenov. <p>6. Antropologija človekovega bivanja:</p> <ul style="list-style-type: none"> • fenomenologija in antropologija; • eksistencialna antropologija; • antropologija smrti. <p>7. Umetnost sobivanja:</p> <ul style="list-style-type: none"> • arhaične in neevropske kozmologije; • zahodni svet in tehnološka usmeritev; • zgodovinska diskriminacija in nenehno razporejanje moči; • hegemonistični odnosi in simbolno nasilje; • marginalizacija: resentment ponižanih in užaljenih; • globalizacija in poglobljanje razlik; • reševanje družbenih in kulturnih konfliktov. 	<p>3. Rituals:</p> <ul style="list-style-type: none"> • Rituals of transition in small-scale societies; • Liminality; • Everyday rites; • Modern urban rituals; • National and political rituals; • Symbolism of birth and death. <p>4. Anthropology of events:</p> <ul style="list-style-type: none"> • How the private is interwoven with the public; • Events and meanings; • Intersubjective relationships; • Agency; • The significance of personal experience; • Continuation of events through language, narration, and communication. <p>5. Visual and auditory perception:</p> <ul style="list-style-type: none"> • Time and space; • Perception of self, other, self through the other, and other through another; • Verbal interpretation of events; • Visual interpretation of events; • Symbols, figurative speech, and transpositions of meanings. <p>6. Anthropology of dwelling:</p> <ul style="list-style-type: none"> • Phenomenology and anthropology; • Existential anthropology; • Anthropology of death. <p>7. The art of coexistence:</p> <ul style="list-style-type: none"> • Archaic and non-European cosmologies; • The western world and technological directions; • Historical discrimination and continuous power games; • Hegemonic relationships and symbolic violence; • Marginalization: resentment of the humiliated and offended; • Globalization and deepening of economic differences; • Solving social and cultural conflicts.
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Temeljna literatura in viri / Readings:

- Bell, Catherine. 1997. *Ritual: Perspectives and Dimensions*. Oxford: Oxford University Press.
- Boddy, Janice in Michael Lambek (ur.). 2013. *A Companion to the Anthropology of Religion*. Chichester: Wiley Blackwell.
- Bourdieu, Pierre. 1990. *The Logic of Practice*. Cambridge: Polity Press.

- Bourdieu, Pierre. 1998. Practical Reason. Cambridge: Polity Press.
- Csordas, Thomas. 1994. Embodiment and Experience: The Existential Ground of Culture and Self. London: Cambridge University Press.
- Descola, Philippe. 2013. Beyond Nature and Culture. Chicago: Chicago University Press.
- Godelier, Maurice. 1999. The Enigma of the Gift. Chicago: University of Chicago Press.
- Ingold, Tim. 2000. The Perception of the Environment. London: Routledge.
- Jackson, Michael. 2005. Existential Anthropology: Events, Exigencies and Effects. New York, Oxford: Berghahn Books.
- Jackson, Michael. 2013(2002). The Politics of Storytelling: Variations on a Theme by Hannah Arendt. Copenhagen: Museum Musculanum Press.
- Lévi-Strauss, Claude. 1963. Structural Anthropology, Vol. 1. New York: Basic Books.
- Mauss, Marcel. 1954. The Gift: Forms and Functions of Exchange in Archaic Societies. London: Cohen and West.
- Telban, Borut. 1998. Dancing through Time: A Sepik Cosmology. Oxford: Oxford University Press.
- Toren, Christina in João de Pina-Cabral (ur.). 2011. The Challenge of Epistemology: Anthropological Perspectives. Oxford: Berghahn Books.
- Van Gennep, Arnold. 1960. The Rites of Passage. London: Routledge & Kegan Paul.
- Viveiros de Castro, Eduardo. 2014. Cannibal Metaphysics. Minneapolis: Univocal.

Cilji in kompetence:

Človek je stalno pod vplivom zgodovinskega, družbenega in kulturnega delovanja. Znotraj tovrstnega delovanja pa ni pasiven opazovalec, pač pa tudi sam sodeluje pri ustvarjanju zgodovine, družbe in kulture. Predmet temelji na problematiziranju dihotomije med teorijo in prakso ter ponuja razmisleke o konceptualizacijah sveta in skupnosti, ki se gibljejo med strukturami in procesi ter med človekovim delovanjem in njegovo tvornostjo. Tudi antropologija sama se je v zadnjem času razdelila med tiste, ki so bolj naklonjeni eni smeri, in tiste, ki so naklonjeni drugi: tako se tistim, ki govorijo o antropologiji telesa ali antropologiji čustev, v opozicijo postavljajo npr. tisti, ki delujejo na področju kognitivne antropologije in poudarjajo razum. Tovrstna dihotomija je razdelila mnoge: eni zagovarjajo pomen subjektivizma, drugi pomen objektivizma. Predmet poudari pomembnost različnih teoretičnih smeri, hkrati pa ponudi smernice za njihovo zблиžanje skozi antropologijo dogodkov. Da bi razumeli človekovo življenje, ki je v neprestanem odnosu do drugega človeka, se ne moremo zanašati zgolj na tiste teoretične modele, ki se nahajajo zunaj človekovega izkustvenega sveta. Tako

Objectives and competences:

Human beings are constantly under the influence of historical, social, and cultural activities. Within such a world, they are not simply passive observers but active participants in the creation of history, society, and culture. This course is based on questioning the dichotomy between theory and practice and offers some insights into the conceptualization of the world and a community, which move between structures and processes and between human activity and human agency. In recent years anthropology has become divided between those in favour of one side and those that appreciate the other: those that speak about the anthropology of the body and emotions are opposed by those that, for example, work in cognitive anthropology with sole emphasis on the mind. Such a dichotomy has divided scholars: some defend the importance of subjectivism and others the importance of objectivism. This course emphasizes the value of different theoretical approaches and at the same time offers directions for their reunion through the anthropology of events. To understand human life, which is in an endless relationship with the lives of others, we cannot only rely on theoretical models outside the experiential world. The lives of both individuals and

posameznik oz. posameznica kot skupnosti temeljijo na recipročnosti vključno s komunikacijo. Razgovori o dogodku niso ločeni od dogodka samega, ampak so njegov del oziroma nadaljevanje. Predmet postavi študenta in študentko v vmesno stanje opazovalca in opazovalke, med različne družbene in kulturne dispozicije, habituse, razumevanja in prakse. Ob dogodkih, posebej še tistih, ki so krizne narave, se postavljajo vprašanja, ki so temeljna za človeka kot družbeno bitje: Kaj je objektivno in za koga? Kaj je subjektivno in kdo o tem odloča? Kaj je razumsko in s katere perspektive? Kaj je emocionalno in o čigavih (ter kakšnih) emocijah govorimo? Kako lahko razumemo sebe skozi drugega in drugega skozi sebe? Vsa ta vprašanja vključujejo tako posameznika, posameznico in majhne skupnosti kot tudi večje družbe in nacije.

communities are based on reciprocity, including communication. Discussions about an event are not separated from it, but are instead part of it or its continuation. This course places the student in the liminal state of an observer, between different social and cultural dispositions, habituses, understandings, and practices. During events, especially in crises, many crucial questions are asked. What is objective and for whom? What is subjective and who decides about it? What is reasonable and from which/whose perspective? What is emotional and whose and what kind of emotions are we talking about? How can we understand ourselves through someone else and someone else through ourselves? All of these questions include individuals and small communities as well as larger societies and nations.

Predvideni študijski rezultati:

Študentje se seznanijo z nekaterimi temeljnimi antropološkimi tematikami, koncepti in praksami. Naučijo se kompleksnih pogledov na skupnosti, dogodke in odnose, ki so značilni za majhne neevropske družbe in tudi za večje družbe in nacije.

Intended learning outcomes:

Students get acquainted with some fundamental anthropological themes, concepts and practices. They learn about complex perspectives on communities, events and relationships, which are characteristic for small-scale non-European societies as well as for bigger societies and nations.

Metode poučevanja in učenja:

Oblike dela:

- Frontalna oblika poučevanja
- Delo v manjših skupinah oz. v dvojicah
- Samostojno delo študentov
- e-izobraževanje

Metode (načini) dela:

- Razlaga
- Razgovor/ diskusija/debata
- Delo z besedilom
- Proučevanje primera
- Igra vlog
- Druge vrste nastopov študentov
- Reševanje nalog
- "Terenske vaje" (npr. obiski podjetij)
- Vključevanje gostov iz prakse

Learning and teaching methods:

Types of learning/teaching:

- Frontal teaching
- Work in smaller groups or pair work
- Independent students work
- e-learning

Teaching methods:

- Explanation
- Conversation/discussion/debate
- Work with texts
- Case studies
- Roleplay
- Different presentation
- Solving exercises
- Field work (e.g. company visits)
- Inviting guests from companies

Načini ocenjevanja:	Delež (v %) / Weight (in %)	Assessment:
Krajši pisni izdelki	20	Short written assignments
Daljši pisni izdelki		Long written assignments
Javni nastop ali predstavitev	20	Presentations
Končno ocenjevanje (pisni/ustni izpit)	60	Final examination (written/oral)
Drugo		Other

Reference nosilca / Lecturer's references:

- Telban, B. 2021. Sensing the acoustics of a New Guinea rainforest. *The Asia Pacific Journal of Anthropology* 22(2-3): 252-254.
- Telban, B. 2019. Places and paths in Melanesian landscapes. In: Eric Hirsch and Will Rollason (eds.), *The Melanesian World (Routledge Worlds)*. London and New York: Routledge, pp. 487-500.
- Telban, B. 2018. Karawari carved crocodiles: From spirit-beings to museum artefacts. *Journal de la Société des Océanistes* 146(1): 45-54.
- Telban, B., Pascale Bonnemère, and James Leach (eds.) 2017. *Mater(s) of Relations: Transformation and Presence in Melanesian and Australian Life-cycle Rituals*. *Anthropological Forum* 27(1), Special issue.
- Telban, B. 2017. Commands as a form of intimacy among the Karawari of Papua New Guinea. In: Aleksandra Y. Aikhenvald and Robert M. W. Dixon (eds.). *Commands: A Cross-linguistic Typology*. Oxford: Oxford University Press, pp. 266-282.
- Telban, B. 2017. The intoxicating intimacy of drum strokes, sung verses and dancing steps in the all-night ceremonies of Ambonwari (Papua New Guinea). In: Chrysagis, Evangelos and Panagiotis Karampampas (eds.), *Collaborative Intimacies in Music and Dance: Anthropologies in/of Sound and Movement*. Oxford: Berghahn, pp. 234-257.
- Telban, B. 2017. Seeing and holding time: Karawari perceptions of temporalities, calendars and clocks. *Time and Society* 26(2): 182-202.