

UČNI NAČRT PREDMETA / COURSE SYLLABUS

Predmet:	Antropologija zavesti in zavedanja
Course title:	Anthropology of consciousness and practices of awareness

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: 61

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

Nosilec predmeta / Lecturer: Doc. dr. Maja Petrovič Šteger

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:

Namen predmeta je seznaniti študente in študentke z različno antropološko literaturo, analizami ter pristopi k preučevanju fenomenov zavesti in praks zavedanja. Predavanja in seminarji bodo preprašali takšna razumevanja zavesti s tematizacijo naslednjih področij:

- Klinične in kontemplativne perspektive zavesti: zavest kot stanje snovi, kot entiteta, izkušnja ali proces?
- Zavest, prakse zavedanja in etnometafizika;
- Zavest in antropologija sebstva;
- Kozmološka/bio/psiho/politična razumevanja zavesti in praks zavedanja;
- Zavest in telo, telesne prakse;
- Zavest in nevroznanosti;
- Fiziologija zavesti;

Content (Syllabus outline):

The lectures will query and debate the above mentioned propositions by considering the following topics:

- Clinical and contemplative perspectives on consciousness: consciousness as a state of matter, an entity, an experience, or a process?
- Consciousness and ethnometaphysics;
- Consciousness and anthropology of the self;
- Consciousness and body, bodily practices;
- Consciousness and neurosciences;
- Physiology of the consciousness;
- Individual vs. collective consciousness;
- Ritual consciousness;
- Consciousness and mental health;
- Consciousness and trauma;

- Osebna vs. kolektivna zavest;
- Ritualna zavest;
- Zavest in duševno zdravje;
- Zavest in travma;
- Zavest in spomin;
- Zavest in duhovne prakse;
- Epistemologije zdravljenja;
- Spremenjena stanja zavesti: trans, meditacija, zavestno sanjanje, obsedenost, bolezen;
- Razumevanje zavesti v praksah šamanizma, neošamanizma in sodobnih transpersonalnih psihoterapijah;
- Samoizzvana stanja nevsakdanje zavesti – patološke halucinacije ali enteogena stanja?
- Vloga psihoaktivnih substanc v spreminjanju zavesti.

- Consciousness and memory;
- Consciousness and spiritual practices;
- Epistemologies of healing;
- Altered state of consciousness – trance, meditation, lucid dreams, possession, disease; from shamanism, neoshamanism to contemporary transpersonal psychotherapies, etc.
- Self-induced altered state of consciousness: pathological hallucinations or enteogenic states;
- The role of psychoactive substances in altering consciousness;
- Consciousness and cognitive orientation in a cosmos.

Temeljni literatura in viri / Readings:

- Adams Vinacanne, Mona Schrempf in Sienna R. Craig (ur.). 2010. *Medicine Between Science and Religion Explorations on Tibetan Grounds*. New York: Berghahn.
- Anderson, R. S., Bernucci, R. J. et al. 1966. *Neuropsychiatry in World War II*. Washington D.C.: Office of the Surgeon General, Department of the Army.
- Andreasen, N. C. 2001. *Brave New Brain: Conquering Mental Illness in the Era of the Genome*. Oxford: Oxford University Press.
- Alberts, Thomas Karl. 2015. *Shamanism, Discourse, Modernity*. Ashgate Publishing.
- Baron-Cohen S., Tager-Flusberg, H. in Cohen D. J. 2000. *Understanding Other Minds: Perspectives from Developmental Cognitive Neuroscience*. Oxford: Oxford University Press.
- Bateson, Gregory. 1972. 2019. *Ekologija idej: Zbrani eseji iz antropologije, psihiatrije, evolucije in epistemologije*. Ljubljana: Knjižna zbirka Koda, Beletrina.
- Blainey, Marc. 2010. *The Future of the Discipline. Considering the Ontological/Methodological Future of the Anthropology of Consciousness, Part II – Towards an Ethnometaphysics of Consciousness*. *Anthropology of Consciousness* 21 (2): 113–138.
- Castillo, J. Richard. 1995. *Culture, Trance, and the Mind-Brain*. *The Anthropology of Consciousness* 2 (3-4): 17–34.
- Clifford, James. 1986. *New Translations of Michel Leiris*. *Sulfur* 15: 4–125.
- Favret-Saada, Jeanne. 1977. *Deadly Words: Witchcraft in the Bocage*. Cambridge: Cambridge University Press.
- Horden, Peregrine in Elisabeth Hsu (ur.). 2013. *The Body in Balance: Humoral Medicines in Practice*. New York: Berghahn.
- Lakoff, Andrew. 2005. *Pharmaceutical reason: knowledge and value in global psychiatry*. Cambridge: Cambridge University Press.
- Laughlin, Charles D. 2011. *Communing with the Gods: Consciousness, Culture and the Dreaming Brain*. Brisbane: Daily Grail.
- Luhrmann, Tanya. 2001. *Of Two Minds. An Anthropology Looks at American Psychiatry*. London: Vintage.

- Luhrmann, M. Tanya. 2011. Hallucinations and sensory overrides. *Annual Review of Anthropology* 40: 71–85.
- Luhrmann, M. Tanya in Rachel Morgain. 2012. Prayer as inner sense cultivation. *Ethos*, 40(4): 359–389.
- Luhrmann, M. Tanya. 2020. Mind and Spirit: a comparative theory about representation of mind and the experience of spirit. *JRAI*, 26(S1): 9-27.
- Lock, Margaret. 2001. *Twice Dead: Organ Transplants and the Reinvention of Death*. Berkeley: California University Press.
- Price-Williams Douglass in Dureen Hughes. 1994. Shamanism and Altered State of Consciousness. *Anthropology of Consciousness* 5(2): 1–15.
- Rodd H. Robin. 2006. Piaroa Sorcery and the Navigation of Negative Affect: To Be Aware, to Turn Away. *Anthropology of Consciousness* 17 (1): 35–64.
- Rose, Nikolas in Joelle M. Abi-Rached. 2013. *Neuro: The New Brain Sciences and the Management of the Mind*. Princeton: Princeton University Press.
- Revonsuo, Anitti. 2006. *Inner Presence: Consciousness as a Biological Phenomenon*. Cambridge, MA: MIT Press.
- Safran, D. Jeremy. 2003. *Psychoanalysis and Buddhism: An Unfolding Dialogue*. Somerville: Widsom Publications.
- Sheldrake, Rupert. 2012. *The Science Delusion: Freeing The Spirit of Enquiry*. London: Coronet House Publishing.
- Tedlock Barbara (ur.). 1987. *Dreaming: Anthropological and Psychological Interpretations*. Santa Fe: SAR.
- Thobeka Wreford, Jo. 2008. *Working with Spirit. Experiencing Izangoma in Contemporary South Africa*. New York: Berghahn.
- Thompson, Evan. 2015. *Waking, Dreaming, Being. Self and Consciousness in Neuroscience, Meditation and Philosophy*. New York: Columbia University Press.
- Throop, C. Jason. 2010. *Suffering and Sentiment: Exploring the Vicissitudes of Experience and Pain in Yap*. Berkeley: University of California Press.
- Tononi, Giulio in Gerald M. Edelman. 1998. Consciousness and Complexity. *Science* 282: 1846–1853.
- Turner, Victor. 1983. Body, Brain, and Culture. *Zygon* 18(3): 221–245.
- van der Kolk, Bessel. 2014. *The Body Keeps the Score: Brain, Mind and Body in the Healing of Trauma*. New York: Viking.
- Vyner, M. Henry. 2009. A Preliminary Theory of the Defining Dynamic of the Healthy Human Mind. *Imagination, Cognition and Personality* 29(3): 225–270.
- Winkelman, Michael. 2010. *Shamanism: A Biopsychosocial Paradigm of Consciousness and Healing*. Santa Barbara, California: Praeger.
- Windt, Jennifer M. 2015. *Dreaming: A Conceptual Framework for Philosophy of Mind and Empirical Research*. Cambridge, MA: MIT Press.

Cilji in kompetence:

Antropološke raziskave so bile venomer motivirane z vprašanjem, kako poznamo svet? Kako ga mislimo in artikuliramo? Kako je možno, da ljudje, ki živijo pod podobnimi pogoji, doživljajo svoja lastna, "subjektivna" življenja na popolnoma različne načine? Do kolikšne mere

Objectives and competences:

Anthropological enquiries have always been guided by the question of how do we know the world? How do we conceive and articulate it? How come that people under similar circumstances experience their "subjective" lives in vastly different ways? To what degree human

svet zares doživljamo na podobne načine, imamo podobne potrebe, značilnosti, zmožnosti? Kaj je pravzaprav osnova in kaj jedro človekove izkušnje?

Da bi odgovorili na ta in druga vprašanja, antropologi in antropologinje preučujejo različne načine, kako ljudje mislijo, ustvarjajo in udejanjajo svoje svetove. Raziskujejo religijo, politiko, ekonomijo, sorodstvene vezi, rituale, spomin in zgodovino, okolje, skupnost, razumevanje sebstva itd. A poleg vsega tega so antropološko teorijo in prakso od nekdaj zanimali nematerialni, spiritualni ter moralni aspekti ljudi in njihovih svetotvornih praks. Etnografija velikokrat dokumentira prepričanja v prisotnost "duha" in "duše" ne le v religioznih kontekstih, marveč v človekovih izkušnjah sanj, tabujev, bolezni ali pa v določenih performativnih praksah. Takšne analize odpirajo vrsto drugih zelo pomembnih raziskovalnih in filozofskih vprašanj: na kakšen način lahko antropologija najbolj razume človeka in družbe? Tako da preučujemo človekove odnose z drugimi ljudmi? Njegove navade in vsakdanje prakse? Načine, na katere ravna s svojim telesom? Svojim umom? Nevrološko-fizikalnimi danostmi? Dušo?

Poglavitni cilj predmeta je osvetliti in analizirati kulturne in družbene prakse, ki so zasnovane na ideji, da je zavest tista, ki predstavlja jedro človeka in njegove izkušnje. Z besedami Marca Blaineyja, zavest je "substrat, znotraj katerega se zgodi celotna človekova izkušnja" (2010: 118).

beings share needs, characteristics and capacities? On what basis such claims can be made? What is at the core of human experience? In order to answer these and other questions, anthropologists document the different ways in which people think and practice their worlds – they study their religion, politics, economy, kinship, ritual, memory, environment, community, notions of selfhood, etc. Yet much of anthropological theorising has always focused also on the nonmaterial, spiritual or moral aspects of human beings and their worldmaking practices. Anthropological accounts, for example, often describe the presence of "spirits" and "souls" in people's experiences of illness, in their dreams, taboos or performances. Importantly, such investigations open up another set of seminal research and philosophical questions: Are people best understood by studying their habits and practices? The ways they relate to other people? The ways they manage and treat their bodies? Their minds? Brains? Souls?

The overall aim of this course is to explore and analyse worldwide cultural and social practices, which posit that consciousness lies at the core of human being and the core of the human experience. This vein of thinking presupposes that consciousness is, so to speak, "the substrate within which all human experiences occur" (Blainey 2010: 118).

Predvideni študijski rezultati:

Študentke in študenti se bodo naučili kontekstualizirati, opisovati, analizirati in komunicirati različne antropološke perspektive in razumevanja 'uma' in človekove zavesti.

Intended learning outcomes:

Students will learn how to think, describe, analyse and communicate different anthropological perspectives and understandings of 'mind' and human consciousness.

Metode poučevanja in učenja:

Oblike dela:

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

Learning and teaching methods:

Types of learning/teaching:

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

Metode (načini) dela: <input checked="" type="checkbox"/> Razlaga <input checked="" type="checkbox"/> Razgovor/ diskusija/debata <input checked="" type="checkbox"/> Delo z besedilom <input checked="" type="checkbox"/> Proučevanje primera <input type="checkbox"/> Igra vlog <input type="checkbox"/> Druge vrste nastopov študentov <input type="checkbox"/> Reševanje nalog <input checked="" type="checkbox"/> "Terenske vaje" (npr. obiski podjetij) <input checked="" type="checkbox"/> Vključevanje gostov iz prakse	Teaching methods: <input checked="" type="checkbox"/> Explanation <input checked="" type="checkbox"/> Conversation/discussion/debate <input checked="" type="checkbox"/> Work with texts <input checked="" type="checkbox"/> Case studies <input type="checkbox"/> Roleplay <input type="checkbox"/> Different presentation <input type="checkbox"/> Solving exercises <input checked="" type="checkbox"/> Field work (e.g. company visits) <input checked="" type="checkbox"/> Inviting guests from companies
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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:

<ul style="list-style-type: none"> • PETROVIĆ-ŠTEGER, Maja, 2021. The textures of touch : a study of a sensory journey into creativity, fashion, and entrepreneurship. In <i>Studia ethnologica Croatica</i>, 33: 121-145. ISSN 1330-3627. https://hrcak.srce.hr/268252, DOI: 10.17234/SEC.33.5. • PETROVIĆ-ŠTEGER, Maja, 2020. On the side of predictable: Visioning the Future in Serbia / O ONOME ŠTO PREDVIDLJIVO NE OBUHVAĆA: Zamišljanje budućnosti u Srbiji. In <i>Etnološka tribina: Godišnjak Hrvatskog etnološkog društva</i>, 50 (43): 3-67. • PETROVIĆ-ŠTEGER, Maja, 2020a. 'Calling the Future into Being: Timescripting in Contemporary Serbia'. In <i>Biography - A Play? Poetological Experiments in a Genre Without Poetics</i>. Edited by Günter Blamberger, Rüdiger Görner and Adrian Robanus. Paderborn: Wilhelm Fink, 163-179. • PETROVIĆ-ŠTEGER, Maja, 2019. Pred-časnost in po-časnost znanstvenih vizij Gregoryja Batesona. In <i>Bateson, Gregory. Ekologija idej : zbrani eseji iz antropologije, psihiatrije, evolucije in epistemologije</i>. 537-551. Ljubljana: Beletrina: Knjižna zbirka Koda. • PETROVIĆ-ŠTEGER, Maja, 2018. O "odprtem pogledu" Miselne pokrajine in doživljanje časa družbenih podjetnikov in vizionarjev v današnji Srbiji. In <i>Glasnik Slovenskega etnološkega društva</i>, 58 (3-4): 7-23. • PETROVIĆ-ŠTEGER, Maja, 2017. 'O ontološkem obratu in tem, kako antropologi vrednotimo in drugotimo druge in drugo'. In <i>Glasnik Slovenskega etnološkega društva</i>, 57 (3-4): 12-17.
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