

UČNI NAČRT PREDMETA / COURSE SYLLABUS

Predmet:	Antropologija zavesti: o praksah samorazumevanja, razumevanja drugih in sveta
Course title:	Anthropology of Consciousness: On Practices of Understanding Self, Others, and the World

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:

P061-26

Predavanja / Lectures	Seminar / Seminar	Vaje / Tutorial	Klinične vaje / Clinical work	Druge oblike študija / Other study forms	Samost. delo / Individual work	ECTS
20	10				150	6

Nosilec predmeta / Lecturer:

[doc. dr. Maja Petrović-Šteger](#)

Jeziki /

Predavanja / Lectures:

slovenščina, angleščina / Slovenian, English

Languages:

Vaje / Tutorial:

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

Za vključitev v delo ni posebnih pogojev. Priporoča se predhodno poznavanje osnov antropoloških teorij in metod, saj bo to olajšalo razumevanje obravnavanih tem ter omogočilo aktivno sodelovanje v diskusijah.

Prerequisites:

There are no specific prerequisites. However, prior knowledge of basic anthropological theories and methods is recommended, as it will facilitate understanding of the topics discussed.

Vsebina:

Antropološke raziskave so bile venomer motivirane z vprašanjem kako se poznamo? Kako ustvarjamo izkušnje in vednosti o sebi, drugih in okolju, ki ga imenujemo svet? Kaj je jedro človekove izkušnje in utelešenega bivanja? Kaj se dogaja v nas, ko se zavedamo svoje prisotnosti v svetu? Kako se kot raziskovalci in ljudje lahko še bolj približamo sočloveku in preučevanim skupnostim?

Content (Syllabus outline):

Anthropological enquiries have always been motivated by the question of how do we know ourselves? How do we conceive and articulate our experiences and knowledge of others, and of the world? What is at the core of human experience and our embodied existence? What happens inside us when we become aware of our presence in the world? How can we, as researchers and individuals, develop a closer connection with our fellow human beings and the communities we study?

Da bi odgovorili na ta in druga vprašanja, antropologi preučujemo različne aspekte življenja in svetotvorjenja. Raziskujemo:

- človekove odnose z drugimi ljudmi, živalmi, rastlinstvom in drugimi znanimi živimi in neživimi bitji, vključno z njegovim spreminjajočim se odnosom do umetne inteligence;
- preučujemo navade, vsakdanje prakse, situacijska obnašanja, kot tudi obredne realnosti; načine na katere človek ravna s svojim telesom, umom in mislimi;
- odnos, ki ga goji do sebe *kot del* narave, ter odnos, ki ga ima *do* narave;
- človekovo umeščenost v jezik, njegovo tvorjenje sveta z in prek jezika;
- odnos do reprodukcije; odnos do bolezni, zdravja, rojstev in smrti;
- potrebo po ustvarjanju in iskanju smisla;
- politično držo; gospodarska prepričanja; čut za sveto in religijo;
- odnos do zakonov in prava;
- načine na katere ustvarja in živi tabuje, moralne in etične postulate;
- sorodstvene in transgeneracijske vezi;
- fizično in infrastrukturno okolje;
- odnos do spomina;
- čutne in čustvene zmogljivosti;
- odnos do različnih časovnosti in zgodovine;
- estetski čut;
- odnos do vidnega in nevidnega;
- odnos do sanj;
- osebna in družbeno pogojena razumevanje sebstva in skupnosti, itd.

Vse te bivanjske modalitete spremljamo tako, da se poskušamo izogniti dodatnemu reificiranju opazovanega zgolj z opisom ali poimenovanjem. Temeljna antropološka nauka namreč sta, da sveta ne moremo razumeti, če ga doživljamo izključno iz lastne perspektive, ter, da človek sveta, navkljub prizadevanju, nikoli ne more misliti na celosten način. Kvaliteta neke antropološke prakse je tako v celoti odvisna od raziskovalčeve sposobnosti vživljanja, to je slišati, začutiti, misliti in ponotranjiti drugega in

In order to answer these questions, anthropologists study various ways in which people think about and engage with the world around them. We explore:

- human relationships with other people, animals, plants and other living and non-living beings, including emerging relationship with artificial intelligence.
- we study habits, everyday practices and situational behaviours, as well as ritual realities;
- the ways in which individuals and communities deal with their bodies, minds and thoughts;
- the relationships they cultivate towards themselves *as part of* nature and *with* nature.
- we also study how people create the world with and through language;
- relationship to reproduction, illness, health, birth and death;
- the need to create and find meaning;
- political stances; economic beliefs;
- a sense of the sacred and religion;
- relationship to laws and justice; how people create and live by taboos, morals and ethics;
- kinship and transgenerational bonds;
- the physical and infrastructural environment;
- memory, sensory and emotional capacities;
- different temporalities and histories;
- the ways how aesthetic sense is developed;
- the visible and invisible;
- relationship to dreams;
- personal and socially conditioned understanding of the self and community; and so on.

We follow all these existential modalities in such a way that we try to avoid further reification or personification of the observed through mere description or naming. Fundamental anthropological teachings tell us that we cannot understand the world if we experience it exclusively from our own perspective and that,

druge (pogosto radikalno drugačne) bivanjske, telesne, idejne in duševne drže in procese.

Poglavitni cilj predmeta **Antropologija zavesti: o praksah samorazumevanja, razumevanja drugih in sveta** 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 lahko rečemo, da je zavest "substrat, znotraj katerega se zgodi celotna človekova izkušnja" (2010: 118).

Predmet bo slušatelje seznanil z različnimi pristopi, načini izrekanja in teorijami, ki skušajo omogočiti in poglobiti razumevanja zavesti, uma, jaza in različnih idejnih, miselnih in vedenjskih drž. Predavanja bodo posvečena premišljevanju o univerzalnosti človekovih izkušenj in krožni naravi sveta in idej.

despite their efforts, a person can never think about the world holistically.

Therefore, the quality of anthropological practice depends entirely on the researcher's ability to empathise — to hear, feel, think and internalise the attitudes and processes of others, which are often radically different.

The overall aim of the course **Anthropology of Consciousness: On Practices of Understanding Self, Others, and the World** is to illuminate and analyze 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).

Temeljni literatura in viri / Readings:

- 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.
- Bateson, Gregory. 1972. 2019. *Ekologija idej: Zbrani eseji iz antropologije, psihiatrije, evolucije in epistemologije*. Ljubljana: Knjižna zbirka Koda, Beletrina.
- Bateson, Gregory. 2002. *Mind and Nature. A Necessary Unity*. New York: Hampton Press.
- 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.
- Blackmore, Susan. 2007. *Conversations on Consciousness*. Oxford University Press
- 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.
- Chalmers, David J. 1997. *The Conscious Mind. In Search of a Fundamental Theory*. Oxford University Press.
- Descola, Philipe. 2012. Beyond nature and culture: The traffic of souls. *Journal of Ethnographic Theory*, 2(1), 473–500. doi:10.14318/hau2.1.021
- Dumit, Joseph. 2012. *Drugs for Life: How Pharmaceutical Companies Define Our Health*. Duke University Press.
- Favret-Saada, Jeanne. 1977. *Deadly Words: Witchcraft in the Bocage*. Cambridge: Cambridge University Press.
- Godfrey-Smith, Peter. 2016. *Other Minds: The Octopus, the Sea, and the Deep Origins of Consciousness*. New York: Farrar, Straus and Giroux.
- Hollan, Douglas W. 2022. Anthropology and Psychoanalysis: The Looping Effects of Persons and Social Worlds. *Annual Review of Anthropology*, 51: 155-171.

- 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.
- Mittermaier, Amira. 2011. *Dreams that matter: Egyptian landscapes of the imagination*. Berkeley: University of California Press.
- Pandolfo, Stefania. 2018. *Knot of the Soul: Madness, Psychoanalysis, Islam*. University of Chicago Press.
- Petrović-Šteger, Maja. 2013. 'Parasecurity and Paratime in Serbia: Neocortical Defence and National Consciousness. *Times of Security: Ethnographies of Fear, Protest and the Future*. Pedersen Morten Axel in Holbraad Martin (ur.), 141-162. London: Routledge.
- Price-Williams Douglass in Dureen Hughes. 1994. Shamanism and Altered State of Consciousness. *Anthropology of Consciousness*, 5(2): 1–15.
- Rodd H. Robin. 2006. Piara 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.
- Stewart, Charles. 2012. *Dreaming and Historical Consciousness in Island Greece*. Harvard University Press.
- Swancutt, Katherine. 2024. Dreams, Visions, and Worldmaking: Envisioning Anthropology Through Dreamscapes. *Annual Review of Anthropology*, 53:111-126.
- 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.
- Viveiros de Castro, E. 1998. Cosmological deixis and Amerindian perspectivism. *The Journal of the Royal Anthropological Institute*, 4(3), 469–488.
- 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:

Namen predmeta je seznaniti slušatelje z bogato antropološko literaturo, analizami ter pristopi k preučevanju idejnega sveta, fenomenov zavesti in praks zavedanja. Predavanja in seminarji bodo prepraševali prakse razumevanja in utelešanja idej in zavesti. Slonili bodo na devteroučenju (glej G. Bateson), ki je proces učenja, ki uči, kako posameznik, skupnost ali sistem ali pristopa k učenju.

Osvetlili bomo naslednje tematike:

- Klinične in kontemplativne perspektive zavesti: zavest kot stanje snovi, kot entiteta, izkušnja ali proces?
- Zavest, prakse zavedanja in etnometafizika;
- Zavest, antropologija sebstva in intersubjektivnosti;
- O človeški kogniciji in kognitivni antropologiji;
- Kozmološka/bio/psiho/politična razumevanja zavesti in praks zavedanja;
- Uteležena zavest/ zavest brez telesa
- Zavest in nevroznanosti;
- Osebna vs. kolektivna zavest;
- Ritualna zavest;
- Zavest in duševno zdravje;
- Zavest, travma in spomin;
- Zavest in duhovne prakse;
- Spremenjena stanja zavesti: trans, meditacija, zavestno sanjanje, obsedenost, bolezen;
- Razumevanje zavesti v predniških, šamanskih, neošamanskih in transpersonalnih praksah;
- Samoizzvana stanja predrugečene, neobičajne zavesti;
- Vloga enteogenov in psihoaktivnih substanc v terapevtskih praksah spreminjanja zavesti.

Objectives and competences:

The course will introduce students to various approaches, modes of expression and theories that seek to enable and deepen understanding of consciousness, mind, self and various ideological, mental and behavioral attitudes. Lectures, based on deuterolearning (per G. Bateson), will be dedicated to reflection on the universality of human experience and the circular nature of the world and ideas.

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, as an entity, experience or process?
- Consciousness, practices of consciousness and ethnometaphysics;
- Consciousness, anthropology of self and intersubjectivity;
- On human cognition and cognitive anthropology;
- Cosmological/bio/psycho/political understandings of consciousness and practices of consciousness;
- Embodied consciousness/consciousness without a body
- Consciousness and neuroscience;
- Individual vs. collective consciousness;
- Ritual consciousness;
- Consciousness and mental health;
- Consciousness, trauma and memory;
- Consciousness and spiritual practices;
- Altered states of consciousness – trance, meditation, lucid dreaming, possession, illness;
- Understanding consciousness in ancestral, shamanic, neoshamanic and transpersonal practices;
- Epistemologies of healing;
- The role of entheogens and psychoactive substances in altering consciousness.

Predvideni študijski rezultati:

Študentke in študenti se bodo naučili kontekstualizirati, opisovati, analizirati in komunicirati različne antropološke perspektive in razumevanja 'uma', idejnega sveta in človekove zavesti. Pogoji za uspešno opravljanje predmeta je, da slušatelji pripravijo pisno znanstveno kritično analizo izbrane teme ali študije primera.

Intended learning outcomes:

Students will learn to contextualize, describe, analyze, and communicate different anthropological perspectives and understandings of the 'mind', the world of ideas, and human consciousness. The condition for successful completion of the course is that students prepare a written scientific critical analysis of a selected topic or case study.

Metode poučevanja in učenja:**Oblike dela:**

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

Metode (načini) dela:

- ☒ Razlaga
- ☒ Razgovor/ diskusija/debata/konzultacije
- ☒ Kritično branje in analiza izbranih besedil
- ☒ Proučevanje primera
- ☒ Druge vrste nastopov študentov
- ☒ Etnografske vaje in terensko delo
- ☒ Vključevanje gostujočih predavateljev

Learning and teaching methods:**Types of learning/teaching:**

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

Teaching methods:

- ☒ Explanation
- ☒ Conversation/discussion/debate/consultation
- ☒ Critical reading and analysis of selected texts and other material
- ☒ Case studies
- ☒ Different presentation
- ☒ Fieldwork and ethnographic exercises
- ☒ Involvement of guest lecturers

Načini ocenjevanja:

Daljši pisni izdelki
Javni nastop ali predstavitev
Končno ocenjevanje (pisni/ustni izpit)

Delež (v %) /
Weight (in %)

60
20
20

Assessment:

Long written assignments
Presentations
Final examination (written/oral)

Reference nosilca / Lecturer's references:

- PETROVIĆ-ŠTEGER, Maja. 2025. 'Visionaries in Hiding: Figuring and Prefiguring'. *The Oracle: On Fantasy and Freedom*. Edited by Chus Martinez and Ajda Ana Kocutar, 97-116. London: Sterenberg Press.
- PETROVIĆ-ŠTEGER, Maja, 2021. 'The textures of touch: a study of a sensory journey into creativity, fashion, and entrepreneurship'. *Studia ethnologica Croatica*, 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. *Etnološka tribina: Godišnjak Hrvatskog etnološkog društva*, 50 (43): 3-67.
- PETROVIĆ-ŠTEGER, Maja, 2019. 'Pred-časnost in po-časnost znanstvenih vizij Gregoryja Batesona'. *Bateson, Gregory. Ekologija idej: zbrani eseji iz antropologije, psihiatrije, evolucije in epistemologije*, 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'. *Glasnik Slovenskega etnološkega društva*, 58 (3-4): 7-23.
- PETROVIĆ-ŠTEGER, Maja, 2013. 'Parasecurity and Paratime in Serbia: Neocortical Defence and National Consciousness'. *Times of Security: Ethnographies of Fear, Protest and the Future*. Edited by Pedersen Morten Axel in Holbraad Martin, 141-162. London: Routledge.