



Educational Anthropology and Anthropology of education in German-speaking countries¹

Christa Markom, Jelena Tošić, Elisabeth Walser

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Since the mid-twentieth century, there has been an increase of ethnographic research in education, which led to the emergence of what we call today ‘pedagogical anthropology’ or ‘anthropology of education’ in German-speaking countries (Switzerland, Austria, Germany). In contrast to ‘anthropology of education’ in the North Atlantic area, pedagogical anthropology/anthropology of education is still an emergent field and characterized by an interdisciplinary orientation (Sieber Egger and Unterweger, 2018). Especially in Germany, a substantial strand of educational ethnographic research is done by trained educationalists (e.g. Tervooren et al., 2014). Studies in this field encompass a variety of local settings, methodological approaches, and topics; we can find studies conducted in informal learning settings (e.g. Funk et al., 2012) as well as in formal educational institutions (e.g. Akbaba, 2014). Although similarities between the countries can be discerned, the development and orientation of educational anthropology/pedagogic anthropology differ between the respective countries of the German-speaking region. In fact, cross-national exchange and collaboration have only recently begun to take a more established form (Sieber Egger and Unterweger, 2018).

To structure this report, we take a regional approach and begin by briefly sketching the respective educational context of the German-speaking countries, first Germany, then Switzerland, and finally Austria. Ensuing this brief description, the respective historical development, as well as the current state of research of anthropology of education / pedagogic anthropology, will be outlined. Focusing on studies conducted in informal learning settings we will also shed light on the reception and use of anthropological knowledge in school and teacher education.

Education System

The education system not only varies between the German-speaking countries, but one also finds differences within the respective countries among federal states (Germany) and German-speaking cantons (Switzerland). Nonetheless, in all three regions, the compulsory education system consists of four major education sectors: **pre-school**, **primary school**, **lower secondary**, and **upper secondary education**. Each of these educational areas, in turn, comprises various educational institutions or programs. In the following, we will briefly describe the education system and teacher education in each country. Given the purpose and length of this paper, we are not able to gloss upon current debates, challenges, or policy developments.

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Germany

The respective federal states largely regulate the education system in Germany. The so-called cultural sovereignty (Kulturhoheit) grants federal states the capacity to often independently decide how to design the education system in their state. Consequently, the availability of nursery schools or the permission for children seeking asylum to attend school varies from federal state. Despite these differences, it is possible to discern a common basic structure of the education system across all federal states (see chart below).

Education System

Typically, children must start school by the age of six and are required to remain enrolled either in school or vocational training until the age of eighteen. However, in exceptional cases, a school-age child can be deferred from school enrolment for one year, if the child is found not to be 'ready for school' during the school medical examination.

Kindergarten: Since August 1, 2013, there is a legal entitlement to a kindergarten in Germany for children from the first year of age to school enrolment.

The **elementary school** comprises grades 1 to 4 (in some federal states, grades 1 to 6) and is the only educational institution that is attended by almost all students together. At the end of primary school, a school transition recommendation for secondary school is given based on school grades (and, if applicable, other criteria such as learning and working behavior). This recommendation process is seen as a unique feature of the German education system and demonstrated by several scholars to contribute to the reproduction of social inequality and exclusion processes based on individual educational biographies (e.g. Becker 2016).

The ensuing **lower secondary education** consists of different types of schools, with different curricula and different degrees.

Upper secondary education comprises general and vocational full-time schools and vocational training in the dual system. Which of these educational institutions is open to a young person

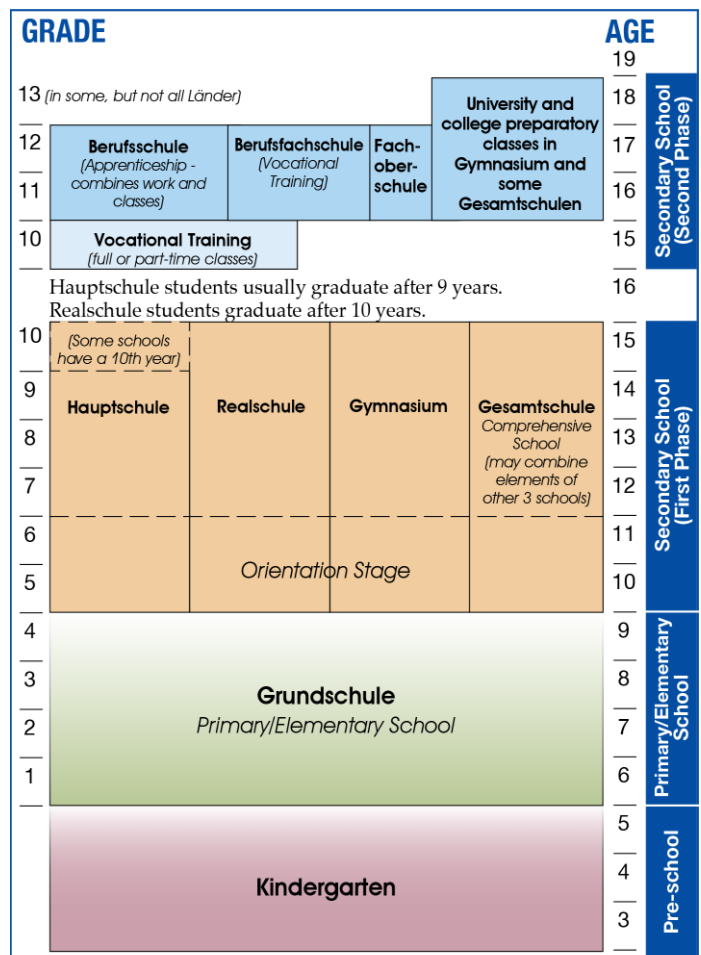


Figure 1 Chuck Emerson Media Services 2019

depends on the obtained school certificate. The Hauptschul-diploma qualifies in most cases for the admission of dual vocational training. To do this, however, young people must first find an apprenticeship with a company. If this is not achieved - and this applies to a considerable proportion of graduates with a Hauptschul-diploma - the young people, especially since they are still required to attend school, must take



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a pre-vocational training course in the transitional system. For those pupils obtaining a certificate from Realschule or Gymnasium, they can pursue their second phase in almost any school.

The education for children with special educational needs or a disability in Germany is still at the beginning of moving from a differentiated school model to an integrative educational model. The ratification of the United Nations Convention on the Rights of Persons with Disabilities in 2006 led to important developments aiming at inclusive educational practice in general education and vocational schools. However, still, a lot needs to be done to enable children and young people to be educated together and to guarantee equal educational standard for young people with special educational needs and disabilities. According to the yearly published monitoring report „Bildung in Deutschland“ (2018) 60% of all pupils with special educational needs or disability were taught in Special Education Institution in the school year 2016/ 2017 (Autoren Gruppe, 2018).

Teacher Education

In recent years, especially since the Bologna Reform, measures have been taken on a regional and national level to unify teacher education. Nonetheless, as noted by various authors (Blömeke, 2009; Bellenberg & Thierack, 2013), the differences among federal states make it particularly challenging to describe teacher education in Germany. For this purpose, the following description focuses solemnly on commonalities between the different regions.

Roughly speaking, we can discern two phases of teacher education; The first is the academic training phase, which takes place either at a university or University for Teacher Education. Teacher education reflects the different types of school in Germany. Teachers working in elementary schools have a different formation than those working in upper secondary education. Duration of studies ranges from three to four years (primary school teaching) to four to five or even six years (higher secondary school teaching). While primary school teachers enrol at the University for Teacher Education, upper secondary teachers are required to study at universities. The second practical training phase consists of a two-year traineeship at specific teacher education training schools.



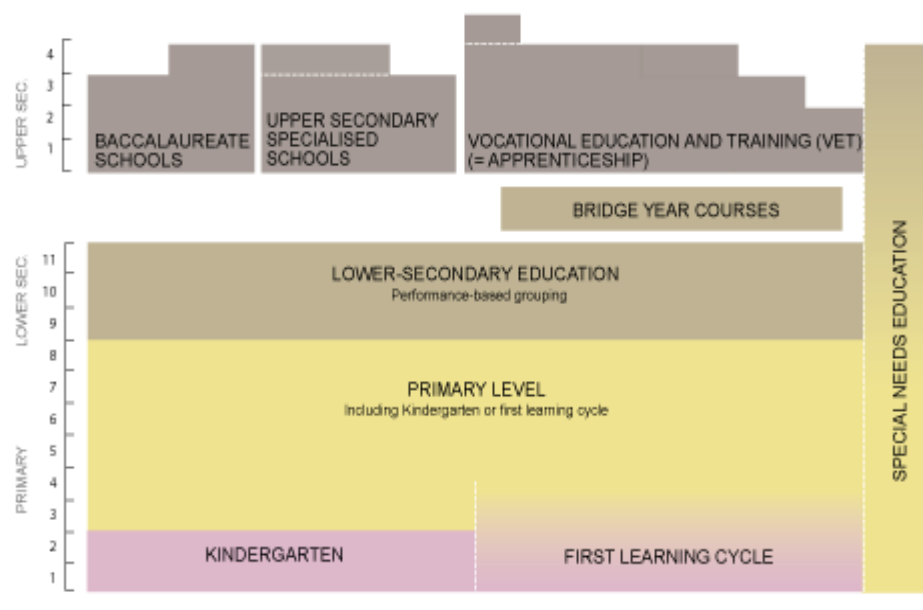
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Switzerland

Similar to Germany, the 26 cantons have the primary responsibility for the compulsory education system. The cantons can decide on the curricula, the teaching material and the number of lessons per subject. The Intercantonal Agreement on Harmonisation of Compulsory Education (HarmoS Agreement) stipulates a harmonisation of the curricula and coordination of teaching material on the level of the linguistic regions. For the 21 German-speaking and multilingual cantons, an incumbent Lehrplan 21 was developed and some cantons have already started to implement it.

Education System

As illustrated in the chart, the total period of compulsory education amounts to eleven years. In contrast to Germany, the **primary level** comprises two years of kindergarten² or a first learning cycle, which is why this level amounts to eight years. At the beginning of compulsory education, the children are usually four years old. Although school medical examination has been repealed, it is still common to assess children's preparedness for school after the second year of Kindergarten/first learning cycle. Thus, a school-age child can be deferred from school enrolment for one year, if the child is found not to be "ready".



(Figure 2 The Swiss Media Institute on Education and Culture, 2016)

After successfully accomplishing the primary level, pupils have to attend three years of **lower secondary level**. On this level, teaching is realised based on different performance levels, which can be structured in a streamed, cooperative or integrated model. However, depending on the canton, either a single model is implemented throughout the entire canton, or the canton allows the municipalities to choose between various models. In addition, the particular performance level to which the pupil is assigned in a lower secondary level depends on the pupil's performance at the end of primary school, teachers' recommendations (often with the inclusion of the parents' opinion), and in some cases a transition examination.

After compulsory education, adolescents transfer to **upper secondary level**, which can be subdivided into general education programmes, and vocational education and training (VET) programmes. For adolescents who, after completing the lower secondary level, do not immediately start vocational education and training (VET) or do not enrol in a school offering general upper secondary education, bridge-year courses are

² In a few cantons of German-speaking Switzerland, there is no obligation to send children to kindergarten, or only an obligation of one year. Nevertheless, the vast majority of children in these cantons attend kindergarten also for two years (Swiss Media Institute on Education and Culture, 2019).



Translating Socio-Cultural Anthropology into Education offered as interim solutions (Swiss Media Institute on Education and Culture, 2019). Switzerland has an integrative educational approach for the education of children with a disability or special educational needs (Luder, 2016)

Teacher Education

In contrast to German, the training of teaching staff for the kindergarten level, primary school level, lower and upper secondary level, as well as professions in the field of special needs education is unified. Universities, mostly universities of teacher education, offer the required study programmes. Teacher education and training are realised within a two-tier model with bachelor's and master's degree programmes adhering to the Bologna Declaration. The duration of studies depends on the future position (elementary teacher, lower secondary level, etc.) and hence selected degree programme. Graduates receive a teaching qualification for the specific educational level, or a professional qualification in the field of special needs education, as well as a bachelor's or master's degree.

Austria

The Austrian state is, in contrast to Germany and Switzerland, largely in charge of the education system. Hence, there is a unified school curriculum, school system as well as A-level exam (Matura).

Education System

Compulsory education begins with the first year of the elementary school, when children are at the age of six, and finishes with the competition of the ninth school year. Every child has a legal entitlement to one year of Kindergarten, in contrast to Switzerland, it is not compulsory. Same as in Germany school-age children undergo a school medical examination before enrolling into elementary school. A child can be deferred from school enrolment for one year if the child is found not to be 'ready for school' during a school medical examination. In this case, there is the possibility of visiting a pre-school.

Ensuing four-years of **primary school**, pupils will attend either the New Secondary School or Lower Cycle of the Academic Secondary School. Since the 2015/2016 school year, lower **secondary level** schools have been transformed into New Secondary Schools. Since, the lower-level Academic Secondary Schools (AHS-Unterstufen) and New Secondary Schools have the same teaching curricula.

Similar to Germany the **upper second level** comprises general and vocational full-time schools and vocational training. Pupils who wish to take up an apprenticeship must first complete the ninth year of

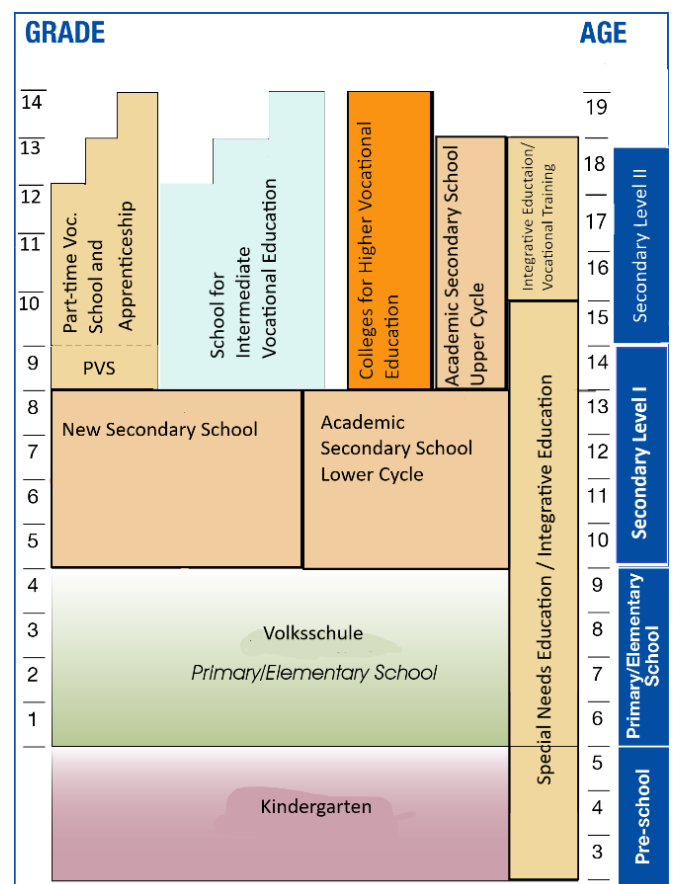


Figure 3: TRANSCA Elisabeth Walser



Translating Socio-Cultural Anthropology into Education education, by attending a Pre-vocational School (PVS Polytechnische Schule) or a one-year medium-level vocational school or successfully complete Year 9 of an Academic Secondary School Upper Level (AHS), a School for Intermediate Vocational Education or a College for Higher Vocational Education (Ministry of Education Report 2016/2017).

Education for children with a disability or special educational needs is offered as part of so called inclusive classes from pre-school up until the last mandatory school year in lower-level Academic Secondary Schools (AHS-Unterstufen) and New Secondary Schools.

Teacher Education

There is a centralised system for teacher education in Austria. With the beginning of the 2015/ 2016 academic year, a new system of education for primary school teachers and new secondary schools has been implemented. The nation-wide implemented reform allows students to enrol for a bachelor and master's degree programme at Universities of Teacher Education. The position as a teacher for upper secondary level school's as well as Academic Secondary schools requires the successful completion of the teacher education programme offered by a University. The minimum duration is twelve academic terms.

The University of Teacher Education usually have practice-oriented degree programmes, and their research is primarily oriented towards occupational fields. For this reason, the universities of teacher education are typologically classed as universities of applied sciences

Germany

A brief historical outline

Compared to Austria and Switzerland, Germany has the longest and most established tradition of anthropological research in and on education. Emerging as a subfield of educational science in the second half of the twentieth century, 'pedagogical anthropology' has mainly been institutionalised in the educational sciences (Sieber Egger and Unterweger, 2018). The denomination of anthropological research of and in education in Germany as pedagogical anthropology is specific for this country and has not been taken up by the research traditions in the other German-speaking countries. Christof Wulf, prominent figure of the pedagogical anthropology research tradition, explains the difference between the anthropology of education -as understood in the Anglo-American tradition- and pedagogical anthropology as lying formally in the different regional focus ("studying abroad" vs. "studying at home"). On the backdrop of contemporary developments, he contemplates that while anthropology of education is characterised by the specific methodological approach, namely ethnographic research, pedagogical anthropology is marked by a specific historically and philosophically oriented approach (Wulf, 2015, pp. 7-8). Ethnography of education, on the other hand, is a category to subsumes studies from various disciplines that deploy ethnographic methods to analyse educational and pedagogical phenomena.

In its beginnings, the field of pedagogical anthropology was characterized by various tendencies, which according to Christof Wulf (2015) can be categorized into three different strands. The first, called philosophical, pedagogical anthropology, was strongly influenced by the then dominant field of



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philosophical anthropology and hence, marked by a phenomenological and universalistic approach. The assumptions that humans are, in contrast to other species, characterised by the capacity to pass knowledge on to other humans (*homo educabilis*) and the need for education and care for their development (*homo educandus*) guided the research endeavours of this tradition and are still held today (compare *ibid.*, 10).

The second strand is described as phenomenological pedagogical anthropology. Debates in this field revolve around perceptions of corporeality and bodily experience of education, which up until today constitute a dominant field of research within pedagogical anthropology. The third strand, called integrative pedagogical anthropology, emerges in reaction to the formers' pitfalls and the general attempt to transform Educational science from a discipline of the humanities into social science. In this context, concepts and approaches from other disciplines and countries were integrated into scientific-pedagogical discussions, this comprised the integration of evolutionary concepts into pedagogical anthropology (see *ibid.* 13).

Although scholars from these different strands have generated important insights, their works often demonstrate gross epistemological and ontological shortcomings. Scholars claimed that the often ethnocentric, positivistic and ahistorical approach, not only failed to grasp the power structures present in the field of inquiry but also reproduced and legitimized these (*ibid.* 14, Wulf and Zirfas, 2014). The critical engagements with these shortcomings were on the one hand stimulated by at that time dominant debates within social sciences and humanities on representation, knowledge production and power and on the other hand, shaped by the rise of historical anthropology in German in the mid-nineties. Especially the Interdisciplinary Centre for Historical Anthropology, located at the Department of Philosophy of the FU Berlin, had a leading role in shaping the philosophical and historical orientation of contemporary historical, pedagogical anthropology (see Wulf 2015, 16). Moreover, these critical discussions paved the way for the development of pedagogical anthropology, which is committed to self-reflexive, pluralistic, and historical oriented scholarship (see Wulf & Zirfas 2014, Wulf 2015).

At the beginning of the 1990s, the Pedagogical Anthropology Commission was founded in the Section for General Educational Science within the German Society for Educational Science (DGfE) (see Daryan, 2015, 170). Since 1996, the commission has regularly published the 'Pedagogical Anthropology Series' on current debates within the field. After twenty years since its inception, the members of the commission published the foundational manual 'Manual of Pedagogical Anthropology' (2014) (orig. 'Handbuch Pädagogische Anthropologie'), consisting of 64 contributions from 48 authors and discussing crucial concepts of German pedagogical anthropology.

Although institutionalised within the educational sciences, pedagogical anthropology has long held a marginal position within this discipline. Towards the end of the twentieth century, the increasing interest for youth subcultures and perspectives and practices of youth and children (Breidenstein and Kelle, 1998), led to a rise in ethnographic research (Sieber Egger and Unterweger, 2018; Tervooren et al., 2014;). However, the interest in ethnographic research did not lead to an interdisciplinary and international exchange with anthropological debates (Sieber Egger and Unterweger, 2018; Zinnecker, 2000). On the contrary, the German research tradition of the so-called educational ethnography builds mainly on sociological perspectives. Especially on a methodological level, educational ethnography was strongly influenced by ethnomethodology and later by practice theory (Tervooren et al. 2014, Zinnecker, 2000). The reasons for this development are multiple; some authors see the absence of the German anthropological discipline in the field of ethnography as a crucial factor, (see Zinnecker 2000, Tervooren et al., 2014), others point to the lack of translations from US and UK scholarship as a potential reason (see Sieber Egger & Unterweger 2018). Hence suggesting, that ethnologists/ cultural and social anthropologists should take up a more active role, transcend their disciplinary boundary and engage in current debates on and in education.



In their detailed analysis of German educational ethnography, Sieber Egger and Unterweger (2018) discuss recent methodological and thematic preoccupations, like comparative approaches or the focus on questions of differentiation and subjugation, which seem to open grounds for fruitful exchange with cultural and social anthropology (ibid., 2018, pp. 241 – 243). A substantial part of debates within educational science revolves around the question of the (re-)production of social order in pedagogical settings as well as the production of difference along categories of ethnicity, religion, gender, and disability (Sieber Egger & Unterweger 2018). Cultural and social anthropology, especially in the UK and US, has a long tradition of analysing these processes in educational settings, which led to the emergence of relevant methodical discussions and crucial concepts. Making these findings available to academic, pedagogical debates in Germany would not only improve the standing of cultural and social anthropology but lead to a fruitful exchange.

Schools and Teacher Education

Ethnology / cultural and social anthropology is neither part of the regular school curricula, nor is it included as a subject in teacher education and training in Germany. Only via different formats like project days, seminar courses, sub-units of regular education or working groups are students and teachers familiarised with anthropological concepts. Recent endeavours to foster closer collaboration between academia and schools led to the emergence of initiatives called ‘Forschenden Lernens’ (learning as research/ investigatory learning). In this context, programmes have been established that give students and teacher the possibility to exchange with ethnologists/ cultural and social anthropologists³. Programmes initiated and conducted explicitly by ethnologist/ cultural and social anthropologists are, among others, the Working Group on Ethnological Education, which is a working group of the German Society for Ethnology (DGV, since 2017 German Society for Social and Cultural Anthropology (DGSKA)), ikule (intercultural learning with ethnology in Heidelberg or ESE (Ethnology in School and Adult Education) in Münster. Besides, in the context of the TRANSCA project, we talked to several anthropologists working at the Universities of Teacher Education in Germany. They explained to us that although building their lectures, such as intercultural learning, on their anthropological knowledge, they never explicitly refer to it.

Switzerland

A brief historical outline

In contrast to Germany, ethnographic research on and in education is a field of research mostly dominated by trained sociologists, ethnologists, and cultural and social anthropologists. Being rather small and fragmented endeavours to institutionalise this field of research has only recently begun to materialize (Sieber Egger and Unterweger, 2018).

Educational ethnography emerged concomitantly with the establishment of Universities of Teacher Education at the beginning of the twenty-first century. The employment of many sociologists, ethnologists

³ <https://uni-tuebingen.de/einrichtungen/zentrale-einrichtungen/internationales-zentrum-fuer-ethik-in-den-wissenschaften/forschung/natur-und-nachhaltige-entwicklung/wissenschaftliche-bildung-und-gesellschaftliche-verantwortung/>



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and cultural and social anthropologists in these newly created institutions paved the way for the ethnographic study of educational and pedagogical questions. From the beginning, there has been a strong interest in analysing everyday culture in kindergarten and schools (e.g. Jäger, Biffi, & Halfhide 2006) as well as processes of differentiation and exclusion through school practices (Sieber Egger and Unterweger, 2018). In 2003 a research team overseen by Oester (Oester, Fiechter, & Kappus 2008) in Bern analysed the influence of social and urban segregation on schools, education, and children's school achievement. Framing the school as a transnational lifeworld, the study was strongly influenced by social-anthropological debates on inequality, migration, transnationality, and integration. The SNSF-research project "Conspicuous Children", lead by Sieber Egger and Unterweger (2019) is strongly oriented towards social anthropological concepts to capture different mechanism of in- and exclusion processes based on ethnicity, religion, migration experiences, age etc. in Kindergarten. The project examines how children in Kindergarten are positioned in the social order with these categorical attributions and what this means for their school careers in the context of social reproduction of unequal opportunities. Another ethnographic research conducted under Oester's guidance took place in 2015 and examines informal and formal educational opportunities for unaccompanied minor refugees in two different countries⁴.

Anthropologists have also interrogated policy developments and the implementation of school governance reforms (Sieber Egger and Unterweger, 2018). Focusing on school reforms in the Swiss canton of Berne, Hangartner and Svaton's study explores how reforms are negotiated amongst different actors and implemented.

The institutionalisation of ethnographic research in and on education had remained marginal in Switzerland for a long time and has only recently become more represented in institutional structures (Sieber Egger and Unterweger, 2018). The University of Teacher Education in Zurich set up an ethnographic research group named 'Center for Children, Childhood, and Schooling' in 2012 with the thematic focus on 'everyday school culture'. In 2016 the centre organised an international workshop called 'Varieties and Methodological Challenges in Ethnographic Research on Education', providing the basis for a nationwide debate on ethnographic research methodology in educational research (Sieber Egger and Unterweger, 2018). The University of Teacher Education in Bern has a research focus on migration, mobility and global education for several years now. Both centres are committed to pioneer ethnographic research in the field of education and pedagogy.

Schools and teacher education

In Switzerland, ethnology/ cultural and social anthropology is not included in the school curriculum. Similar to Germany, the Swiss Ethnological Society (SEG) set up a working group focusing on the anthropology of education, which conducts research and transdisciplinary collaboration on questions of education and pedagogy. At the SEG Symposium 2018, the working group organised a panel titled 'The making of anthropological knowledge of/in education', which consisted of trained anthropologists/ ethnologists working in Universities of Teacher Education.

In the context of our first survey, colleagues⁵ argued, that ethnologists/ cultural and social anthropologists started working for Universities of Teacher Educations in the late ninety-nineties as "the ethnicization of

⁴<http://p3.snf.ch/Project-156476>

⁵ Compromising ethnologists and anthropologists working as lecturer as well as those in academia.



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Difference at Schools, a reaction to the increased numbers of refugees from the Balkans, led to a demand for subject matter experts on Ethnicity”

Further, the Swiss colleagues describe approaches and perspectives in the field of education as anthropological, while remarking that there are no specific ‘anthropological’ topics. Mentioned among the relevant approaches and perspectives are ethnographic methods, especially performance ethnography, visual methods and qualitative methods in a broader sense. Further charted is a critical and reflexive attitude - both in general and on specific topics, such as migration, racism, integration,

diversity, multilingualism, etc. as well as postcolonial and neoliberalism-critical perspectives on educational institutions.

An interesting remark sheds light to the sometimes-existing competition between cultural and social anthropology /ethnology and educational science. A colleague participating in the survey claimed, that educational anthropology in Switzerland "often competes with educational science as many consider the latter to be the leading science (which also discovered the ethnographic method for its purpose)."

Austria

Brief historical outline

The preoccupation with questions on education and pedagogy in the Austrian research tradition of cultural and social anthropology appears to be a rather recent phenomenon. Ethnographic research in educational settings is conducted by trained anthropologists and education alike. However, in contrast to Switzerland and Germany, the number of ethnographic studies dealing with pedagogical and educational questions is much smaller. In addition, none of the departments teaching Cultural and Social Anthropology or European Ethnology has a working group that explicitly focuses on research on and in education. Attempts to foster transdisciplinary collaboration between the disciplines as well as between academia and school have so far been limited to the endeavors of individuals.

In 2003 the anthropologist Fillitz published the manual ‘Intercultural Learning; Between institutional framing, practice in schools and principal of societal communication’ (orig. ‘Interkulturelles Lernen Zwischen institutionally Rahmen, schulischer Praxis und gesellschaftlichem Kommunikationsprinzip’) aiming to make anthropological concepts accessible to those working and teaching in educational institutions. Similar to Switzerland, the analysis of processes and practices of differentiation and hierarchisation constitutes a substantial part of cultural and social anthropological studies on and in education. Several studies concerned with the representation of minoritized and racialised groups, analyse textbooks in the tradition of critical discourse analysis focusing on the reproduction of racist, anti-Semitic, sexist and colonial (Markom & Weinhäupl 2011, Hintermann 2010, Markom & Weinhäupl 2009, Markom & Weinhäupl 2007). Others interrogate practices of differentiation and hierarchization in everyday interactions of pupils and teachers (Ströhle, 2017). The research project ‘Migration (s) in the textbook’ (2011 - 2013), which was conducted under the guidance of Hintermann, takes a novel approach and combines discourse analysis with ethnographic research methods. This approach allowed the researchers to consider the students' perception and reception of information in textbooks and hence nuancing our understanding of how dominant discourses are (re-)produced and contested in schools (Hintermann, 2014). As mentioned at the beginning, the field of anthropology of education is rather small. However, the liminal



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numbers of studies and research conducted in this field by faculty members, like Binder and Streissler at the Department of Social and Cultural Anthropology, stands in sharp contrast to the increasing interest of students studying in these departments (e.g. Binder, Klien & Kössner, 2013).

In recent years, the Department of Educational Sciences of the University of Innsbruck has repeatedly carried out ethnographic research projects. One such project is titled ‘Political Literacy in the School of the Migration Society’ (orig. ‘Political Literacy in der Schule der Migrationsgesellschaft’) and carried out by Yildiz and Ralser. Over the course of two years (2018 – 2020), the study aims to depict and analyse political processes and practices in school classes in Vienna, Berlin, and Zurich.

Schools and teacher education

In Austria, like in Switzerland and Germany, cultural and social anthropology is not included in the school curriculum. Similar to the situation in Switzerland, we have noticed that cultural and social anthropology is sometimes seen as a competitor for educational sciences. In one case a colleague from the Center of Teacher Education of the University of Vienna stated, that anthropology cannot claim to own the ethnographic approach, she could not see any benefit from interdisciplinary cooperation with social and cultural anthropology and was hence not interested into cooperation.

In contrast to Switzerland, the number of cultural and social anthropologists working at the Universities of Teacher Education is quite small. In those few cases in which cultural and social anthropologists offer workshops for Teachers, the workshops are thematically framed around topics such as diversity, interculturality or discrimination. Social and cultural anthropology is not explicitly named. The discipline is rather unknown in Austria if familiar then often due to the existence of the University Department in Vienna carrying the discipline’s name. Those few social and cultural anthropologists who research the field of education, stated, that they sometimes deploy ethnographic methods, such as participatory observations in classrooms. Those colleagues working as teachers say that they are most likely to implicitly build on postcolonial or poststructuralist approaches when conceptualising and implementing their lessons. The interviewed colleagues claim this to be especially the case when it comes to the deconstruction of; terminologies and concepts, assumptions, perceptions of self and Others, interrogation of the material (textbook, etc.) in terms of labels and depiction self and Others.

Anthropological topics frequently mentioned comprise perception of self and Other, construction and ascription of identity (between colleagues, teachers, and students, between pupils). Topics such as gender relations, coexistence, and migration are often represented in a stereotypical and at times discriminatory way in textbooks. All interviewees stated that the anthropological debates they engage with have not taken up questions related to education or pedagogy. The contributions appear to occur rather the other way around, existing structures, attitudes or even curricula and teaching materials are analysed and altered deploying an ‘anthropological lens.’

As part of the TRANSCA Project, we will conduct a course called ‘Looking beyond the horizon: Socio-anthropological Inputs for the School’ (orig. „Hinterm Horizont geht’s weiter: Sozialanthropologische Impulse für die Schule“) in November 2019. It will be the first explicit anthropological training for teachers in Austria.

Outlook

Educational anthropology and pedagogical anthropology have so far taken a marginal role in German-speaking countries. However, we can see an increasing interest in anthropological methodological



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approaches and theoretical concepts. The endeavours of educational scientists to understand power structures of educational systems and structures and processes of dominations (e.g. Mai et al., 2018), lead to a wider reception of anthropological studies among educationalists (Tervooren, 2014). At the same time, the overlapping research focus and methodological preoccupations offer grounds for fruitful transdisciplinary exchange and collaboration. The critical debates on concepts such as culture, ethnicity, religion, sexuality, and gender within cultural and social anthropology could give significant impulses for similar discussions in educational sciences. Ongoing debates in anthropology regarding power relations in the field of knowledge production (Trouillot, 2015), the positionality of the researcher and the representation of the subject of research (Fernando, 2014) as well as critical, decolonial and queer research approaches and methods (Allen, 2016; Allen et al., 2016; Harrison, 1997; Morgensen, 2016). The present situation seems to offer a variety of possibilities for ethnologists/ cultural and social anthropologists to shift cultural and social anthropology from the margins to the centre of debates on and in education.

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Figures



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Figure 1: German school system <https://www.howtogermaany.com/pages/germanschools.html> (accessed 27 January 2019)

Figure 2: Switzerland <https://bildungssystem.educa.ch/de> (accessed 27 January 2019)

Figure 3: Austria, Elisabeth Walser 2019 based on the information found here <https://www.bildungssystem.at/en/> (accessed 28 January 2019)

For more information on the respective education system see

Germany <http://www.bpb.de/gesellschaft/bildung/zukunft-bildung/163283/das-bildungssystem-in-deutschland> (last accessed 29 January 2019)

Switzerland <https://swisseducation.educa.ch/en/swiss-education-system-3> (last accessed 29 January 2019)

Austria <https://www.bildungssystem.at/en/>

<https://www.univie.ac.at/alumni.ksa/assa/ausgaben/assa-ksa-tage/ksa-tage-2013/wenn-ksa-zur-schule-geht/>