A training program on

CROSS-CULTURAL STUDIES
&
CROSS-CULTURAL SENSITIVITY

Organized by

International School of Anthropology (iSA), Anthropological Survey of India (AnSI) &
Freie Universität, Berlin, Germany
From 6th to 15th October, 2008

Introduction:

Anthropology could broadly be described as a study of humankind in all places and at all times; it is holistic in its approach and endeavours to understand humans, both as biological and social beings. Systematic knowledge about human beings, their societies and cultures, different ways of living, customs, traditions and beliefs, which form the corpus of anthropological subject matter, could offer a critical and a detailed perspective on cross-cultural situations and sensitivities.

Human beings, more so than ever before, are living in an age of rapid technological advance. New technologies, hitherto unheard of, have blurred the boundaries between the nations and continents, virtually transforming the world into a global village. The different ways the human beings live their lives across the world have witnessed a sea change. No matter what, changes come about, many times planned by us and implemented for ourselves, but often as a consequence of something else, which seldom tends to be desirable. We also often notice, now and then, here and there, a resistance to change, by a few individuals or groups, or at times by the entire community itself. Reasons could be many and varied. In this context, as observed by anthropologists, it may be mentioned that the cultural practices are rather slow in adjusting to technological changes; if not generally, but often enough to describe the situation as such. Whatever the case may be, the new situations and the associated complexities demand changes in the way we live, whether we like it or not. Undoubtedly, such new situations are on the increase. One such example is the growth of global or multinational enterprises, for business or research, inter-governmental collaboration or for an NGO network, or any other organization of transnational scale for the intended purpose. These global enterprises, typical of the present times, create multi-cultural work situations that require careful understanding and right skills for their management and development. *It is here the cross-cultural studies and anthropological theories together could provide appropriate perspective*. Needless to say, the issues of cross-cultural sensitivities were never so important as they are in today's world, in a world looking virtually flatter, each day.

The present program, a collaborative effort of the International School of Anthropology (iSA), Mysore, India and the Freie University, Berlin, Germany, would offer, as part of the training, anthropological expertise to the participants, especially about the cultural practices of people around the world, the nuances of 'other cultures', the wide-ranging values and beliefs of different societies, and their relation to behaviour in general. Such awareness is expected to widen the worldview and outlook of the participants, and equip them with appropriate skills, in order to manage a variety of multi-cultural situations.

Anthropologists have been conducting in-depth fieldwork and have been writing detailed ethnographic accounts on life and culture of different people around the world since nearly a century; they never failed to see the ingenuity of each culture they studied, and have always demonstrated that each culture is as imaginative as any other, as it could be. The strong point nonetheless of this program is that it is designed and implemented by the anthropologists from India and Germany, joining together their expertise, both in the fields of anthropology and philosophy.

The course outlay:

I. **Philosophy, anthropology and Weltanschauung**

  a) Philosophical anthropology
  b) The 'idea of human being', as a universal concept -- How people think of other people and the other cultures and the philosophical outlook
  c) The idea of human beings, as having the same mental faculty -- Development of concepts like 'psychic unity of mankind'; other cognitive theories; deep structure and surface structure, binary concepts, linguistic ability
  d) Weltanschauung; the totality of world view of a people

II. **Paradigms of Anthropology: Transforming the analysis of the other to the analysis of difference**

  a) Anthropology in history
  b) The period of Enlightenment and the genesis of anthropology
  c) The fieldwork tradition: Classical methods of social and cultural anthropology; Participant observation as key method (Malinowski), Qualitative and quantitative methods (Schlehe, Lentz), Networks, (Schweizer), Life histories- autobiographies (Crapanzano, Abu-Lughod, Behar), Grounded theory (Glaeser und Strauss)
  d) Growth of anthropological knowledge – monographs, large cultural projects (Human Relations Area Files), study of culture at a distance
  e) Theories of cultures -- evolution, diffusion, functionalism, structuralism, cultural relativity, humanism, modernism, post-modernism, and trans-modernism
  f) The rise of human beings -- i) <u>Biological</u>: Primates, apes, humans; *Homo sapiens sapiens* - 'Out of Africa' model, peopling of the world, ii) <u>Cultural</u>: Social anthropological theories of culture, how human beings lived from historical times, as bands, tribes, religious or linguistic communities, and as nation states, idea of 'global citizen'

III. **The holistic character of Anthropology**

  a) The nature of anthropological knowledge -- the subject and the object, 'observer' as part of the 'observed'
  b) Anthropologist as 'marginal native'
  c) Epistemological considerations

IV. **Nature and culture**

  a) What is natural and what is cultural -- Binary distinctions of nature and culture, how is culture distinguished from nature
  b) How people think of time, space, distance, how they conceive universe, supreme beings, gods and goddesses, how they feel about childhood, coming of age, marriage, child birth, ageing, death and disposal of the dead, how people greet, the meaning of gestures in different cultures, how people perceive their own body vis-à-vis others, and culture specific symbolism embedded in these aspects

V. **Constructing the other/ constructing the self**

  a) From Dialogical Anthropology to the Polyphony of Voices (Dwyer; Pratt, Fabian)
  b) Writing Culture after "writing culture" (Clifford, On Ethnographic Authority; Pratt, Behar)
  c) Society: concepts, types, socialization, enculturation

<div style="margin-left:2em">d) Individual: concepts, individual and the society</div>
<div style="margin-left:2em">e) Culture and perception: cultural influence on individual, color categories, etc.</div>

VI.   Cultural complexities

a) The Local, the Global and the Third Space (Hannerz, Appadurai, Bhabha, Appiah)
b) Multi-sited Ethnographies (Tedlock, Marcus)
c) Analysing Diaspora (Hall, Gilroy)

VII.   Concepts behind practices

a) Values: expected behavior of an individual as a member of society, deviance, values and behavior
b) 'Rational', 'irrational', and 'non-rational' behavior (Max Weber)
c) Transmission of values

VIII.   Anthropological solutions

a) The ingenuity of human cultures -- local solutions to local problems, ability of human beings to solve problems (existential and philosophical), more often than not, differently in different cultures
b) Traditional knowledge -- local solutions to global problems
c) The anthropological message – all cultures are as imaginative as any other

IX.   Evaluation and discussion

a) Evaluation of the course by the participants
b) Individual discussions with faculty
c) Group discussions

Target group:

Post-graduate students of anthropology, psychology, philosophy, sociology, master of social work, MBAs, development experts, development administrators, corporate trainers, managers, administrators, others interested in cross-cultural studies

Registration fee: INR 10,000=00 (Ten thousand Indian Rupees)

Faculty:

Freie Universität, Berlin, Germany (www.fu-berlin.de/en/)	International School of Anthropology (iSA), Mysore, India (www.ansi.gov.in)
1 Prof. Christoph Wulf (coordinator)	1 Dr. V. R. Rao (coordinator)
2 Prof. Klauss-Peter Koepping	2 Dr. Suresh Patil
	3 Dr. M. Sreenathan

Cross-Cultural Studies & Cross-Cultural Sensitivity
6th to 15th October 2008

Registration Form

To:	The In-Charge *International School of Anthropology (iSA)* (www.ansi.gov.in; email; oicisa@ansi.gov.in)	Serial No: (For official use)	Date:

1. Name: Prof./Dr./Mr./Mrs./Ms./

Male		Female	

2. Designation:

3. Institution:

4. Mailing address:

5. City: _____ Pin code: _____

6. Tel: Area code / number Fax: Area code / number

7. Cell: _____ Email: _____ @ _____

8.

Course Fee:

Participant Type	Amount (in Rs.)	
Institutional Candidates (inclusive of course material, guest house accommodation on twin share basis and boarding)	10,000/-	(For official use)
Student/Local Candidates (inclusive of course material and working lunch; candidates to make their own arrangement for accommodation and boarding)	2,500/-	

Selected candidates will be intimated by email/SMS. Student participants need to submit a declaration of studentship from the head of the department/institution

9.	**Last date(s)**		
	Receipt of Registration Form	:	1st September, 2008
	Intimation of Selection	:	3rd September, 2008
	Receipt of Registration fee(s)	:	15th September, 2008

10. Please send duly filled in registration form by e-mail attachment, preferably followed by an SMS alert to: *In-Charge*, International School of Anthropology (*iSA*), Anthropological Survey of India, Bogadi II Stage North, Mysore 570026; Tele-Fax: 0821-2510353; Cell: 09342114248; email: **oicisa@ansi.gov.in** pl. also a cc to dr.suresh.patil@gmail.com (IMPORTANT: DO NOT SEND REGISTRATION FEE; THIS SHOULD BE SENT ONLY AFTER RECEIPT OF INTIMATION OF SELECTION)

Place: Date:	Signature: *Not necessary, if sent as email attachment*