

ANTHRO 532
Anthropology – Theory – Ethnography II
(Problems of Ethnography)

Department of Anthropology, Rutgers University

Instructor: Parvis Ghassem-Fachandi

Class time: **Monday 2:00 – 5:10 o'clock**, with a break of 15 minutes

Email: parvis@anthropology.rutgers.edu

Office: Friday 11:00-12:00 virtual on zoom

Phone: (848)932 4175

Location: RAB 003 (*in-person*)

Semester: Fall 2022

Credits: 3

This seminar is the one half of a full-year course that is required for CITE graduate students in anthropology, but it is open to other graduate students as well. The course does not offer an encyclopedic view of anthropological theory or ethnography, nor does it proceed chronologically. Instead, it explores major theoretical currents that have shaped the discipline by combining theoretical engagements with various ethnographic contexts. Because ethnography cannot be separated from theory, each week will engage with a major theme while the course is cumulative with themes in conversations with one another. The readings selected include classic articulations from the discipline's formational period as well as various transformations in the course of the twentieth century. How are *theory*, *method*, and *ethnography* mutually implicated? And what is the role that anthropology plays among other disciplines in the humanities and the social sciences? Through selective engagements we explore emotion, thought, and writing in the context of wider historical developments in method that were often inspired from beyond the discipline or exceeded its immediate boundaries. The choice of authors and amount of reading is designed for deep engagement in the issues at hand and close readings of texts. The aim is to learn to think *anthropologically*, which means to say coming to an understanding what anthropological thinking might consist in. This implies understanding what and how we know and its ethical implication. Finally, it demands understanding the *limits* of our knowledge and methods. Topically, we examine in this second semester anthropological contributions to both method and theory of sense- and meaning-making; the use of fieldwork encounters; strangeness and degrees of relatedness, initiation, phenomenology and the nature of experience; power, authority and the crowd, the founding of societies, the political field and group formation, the unconscious; intersubjectivity, consciousness, and thinking.

TECHNOLOGY REQUIREMENTS

You will need a **computer** with a webcam and **microphone** and an **internet connection** for class. Please visit the [Rutgers Student Tech Guide](#) page for resources available to all students. If you do not have the appropriate technology for financial reasons, please email **Dean of Students** deanofstudents@echo.rutgers.edu for assistance.

FINANCIAL HARDSHIP

If you are facing other financial hardships, please visit the Office of Financial Aid at <https://financialaid.rutgers.edu/>."

GENERAL REFERENCE WORKS IN ENGLISH:

International Encyclopedia of the Social Sciences, David L. Sills (ed.), 1968
The Language of Psycho-Analysis, J. Laplanche and J.B. Pontalis (eds.), 1974
High Points in Anthropology, edited with introductions by Bohannan and Glazer, 1988
Encyclopedia of Social and Cultural Anthropology, by Barnard and Spencer (eds.), 2002

NON-ENGLISH REFERENCE WORKS

Dictionnaire de L'Ethnologie et de L'Anthropologie, P. Bonte and M. Izard (ed.), 2000
Geschichte der Ethnologie. W. Petermann Edition Trickster im Peter Hammer Verlag, 2004
Dictionnaire de la Psychanalyse, E. Roudinesco et Michel Plon (ed.), 2006

GENERAL WORKS FOR REFERENCE

Robert Lowie [Robert Heinrich Löwe]. 1937. *History of Ethnological Theory*. Forgotten Books
Marvin Harris. 1968. *The Rise of Anthropological Theory: A History of Theories of Culture*. Crowell
George Stockings. 1987. *Victorian Anthropology and After Tylor* (1995). Stockings has a series of monographs each on some aspects of the history of Anthropology that you can consult...
Adam Kuper. 1988. *The Invention of Primitive Society: Transformations of an Illusion*. Routledge
Adam Kuper. 1996. *Anthropology and Anthropologists: The Modern British School*. Routledge
John Borneman and Abdellah Hammoudi (eds.). 2009. *Being There*. California
Paul A. Erickson (ed.). 2013. *Readings for a History of Anthropological Theory*. Toronto
R. Jon McGee and Richard L. Warms (eds.). 2016. *Anthropological Theory*. Rowman & Littlefield
Paul A. Erickson and Liam D. Murphy. 2016. *A History of Anthropological Theory*. Toronto

READING LOAD

Maximally 200 pages/week, but usually lower. All books are on [Anthro 532 Class Reserves at Douglas Library](#), and selected articles are posted on Sakai. It is advisable to buy ethnographic monographs as they will frequently become unavailable and often are out of print. Please inform me immediately if any of these books are either not available whether on Library Reserve or for purchase.

LEARNING GOALS

This course is *strongly discussion driven*. We will need to read texts with concentration to theoretical approach, content, detail, rhetoric, mood, voice, and color. Every reading act is initially a form of affirmation of a text's content: minimally by making that content now appear inside the readers's mind. The rationale of this class is to openly and fearlessly allow for such contamination. This process is the opposite of rejection of a text by refusing to engage with it because one disagrees beforehand with the author's theoretical, ideological or political position. In the class discussions, journal entries or your weekly précis, you will summarize, dissect, analyze, interpret, explain and critique what you have read. Please note that this course will remain discussion driven even in *online synchronically-remote* teaching mode.

COURSE OBJECTIVES

To provide graduate-level competency in the history and theory of socio-cultural anthropology as a discipline through a deep analysis of ethnographic and theoretical texts. While the main focus is for students to read comprehensively and become competent in diverse ethnographic and theoretical approaches to society and culture, they will also learn to critically discuss, argue, and appraise, modern and classic anthropological texts during class time with and among their peers. Although not the main focus of the class, there will nonetheless be an emphasis on the differences and relations *between* diverse national traditions of theorizing culture and society.

To provide a doctoral level understanding and competency in the reading, interpretation, and analysis of ethnographic monographs, their explicit and implicit claims, their theoretical foundation, their historical and cultural background, as well as their ideological biases. By focusing on an understanding of fieldwork through its written forms, ethnographic exposition, the course will elucidate the difference as well as similarity between what is considered *data* and what is considered *experience* with its reverberating effects

on explanation (*Erklären*) and understanding (*Verstehen*). By focussing on theoretical approaches either suggested in ethnographic approaches or theoretical discourse standing on its own, this course will also deeply engage philosophical and critical perspectives.

To help advanced students gain proficiency in the use of critical thinking skills in their assessment of ethnographic texts and theoretical approaches, as well as anthropological argumentation. Students will train reading, writing (*précis*) and presentation skills, the use of central concepts, and a comparative approach to cultural and social difference.

To provide students with the academic tools for specialized work through the use of professional dictionaries and encyclopedias.

COURSE REQUIREMENTS AND GRADING CRITERIA

"Students are expected to attend all classes; if you expect to miss one or two classes, please use the University absence reporting website <https://sims.rutgers.edu/ssra/> <<https://sims.rutgers.edu/ssra/>> to indicate the date and reason for your absence. An email is automatically sent to the professor."

Final paper (40%), max. 15-20 pages. **Class Participation** (40%) and **Mid Term Journal Entry** (20%). Attendance in each class is required. Students have to complete *all* the readings and participate *actively* in class discussion.

Weekly writing assignments: You will be required to write a weekly journal entry. These entries will only be read by me. The maximally three page commentary will have to be handed to me within 3 days after Tuesday's class. Unlike *précis*, these journal entries are not about showing me you have read the readings or robotically *applying* thoughts. They are about the reflexive process of *thinking*, i.e. linking your own ideas and research to the questions raised in that week during class discussions and in the texts. The content of this entry is *not* graded except one: the **Mid Term Journal Entry**. At the end of the semester, for your final paper, I will ask you to comment on your journal entries in a longer paper, which will then be graded. In at least some weeks, I will provide focus questions that should guide your journal entries.

Class discussion: All participants of the seminar will be expected to spontaneously introduce and lead class discussion in which they should delineate directions for argumentation, comment and critique. Content questions of the texts should be addressed in discussions. Most importantly, this seminar strives to create an intellectual community that engages in mutual challenge without antagonism. Participants of the seminar are expected to be respectful to one another and generous with their insights to other participants of the seminar.

Movies:

Les Maîtres Fous (The Mad Masters). By Jean Rouch. Surrealist Documentary, 1954 (online available at RU)

Joe Leahy's Neighbors. By Bob Connolly, Robin Anderson, Documentary, 1988 (online available at RU)

Guardians of the Flutes. By Gilbert Herdt. Documentary, 1994 (online available at RU)

Die Stämme von Köln (Tribes of Cologne). By Anja Dreschke, Documentary, 2011 (not available at RU)

Some of these movies are available for your private viewing at home at the Rutgers Library website. Enter my name (Ghassem-Fachandi) or the course name (Problems in Ethnography, number 16:070:532:01) in QuickSearch and use Course Reserves as the search option to navigate to the respective movie. Call immediately a librarian for help if you can't get prompt access. This should not be cumbersome at all!

Books for purchase, Canvas or temporary Library Access:

Susan Faludi. 2017. *In the Dark Room*. Picador; ISBN-10: 125013269X. This book is regularly and quite cheaply available on [amazon.com](https://www.amazon.com)

Godfrey Lienhardt. 1961. *Divinity and Experience: The Religion of the Dinka*. Oxford: Clarendon Press (Stacks BL2480.D5L5 1961A); ISBN-10 0198234058. This has been placed on reserve at the Douglass Library. You can check out the item for two hours of in-library use through the Circulation Desk

Josiane Racine and Jean-Luc Racine. 1997. *Viramma. Life of an Untouchable*. London: Verso (DS422.C3V49614 1997), ISBN-10 1859841481. This has also been placed on reserve at the Douglass Circulation Desk. You can check out this item for two hours of in-library use.

I have made the two classic books available in digital form on Canvas. But it is a good idea to purchase both of these books, if you can. On Amazon.com there are affordable and used copies available beginning at \$2-3 dollars and going up to \$30-\$40 and much more according to the item's condition (other sites have more buying options).

1. Week. Surreal Africa (Monday September 12, 2022)

Leo Frobenius. 1913. "The Riddle of a Continent." In *The Voice of Africa: Being an Account of the Travels of the German Inner African Exploration Expedition in the Years 1910-1912* [orig. *Und Africa sprach: Bericht über den Verlauf der dritten Reise-Periode der D.I.A.F.E. in den Jahren 1910 bis 1912*], Chapter 1, pp. 1-29
[29 pages]

Leo Frobenius. 2014[1921]. "The Nature of Culture." In *Leo Frobenius on African History, Art, and Culture: An Anthology*. Eike Haberland (ed.), pp. 19-55
[36 pages]

W.E.B. Du Bois. 2007[1946]. "The Rape of Africa." In *The World and Africa*, pp. 28-51
[33 pages]

Léopold Sédar Senghor. 2000[1961]. "What is *Négritude*?" In *The Idea of Race*, pp. 136-138
[2 pages]

Léopold Sédar Senghor. 1973. "The Lessons of Leo Frobenius" [orig. *Hommage à Frobenius*] In *Leo Frobenius on African History, Art, and Culture: An Anthology*, Eike Haberland (ed.), pp. VII-XIII
[7 pages]

Chielozona Eze. 2015. "Decolonization and its discontents: Thoughts on the postcolonial African moral self." *South African Journal of Philosophy* 34(4): 408-418
[10 pages]

Recommended: Aimé Césaire. 1972 [1955]. Discourse on Colonialism [orig. *Discours sur le colonialisme*], pp. 31-78 [47 pages]; Leo Frobenius. 1933. *Kulturgeschichte Afrikas*; Aimé Césaire. 2001[1939]. Notebook of the Return to the Native Land [orig. *Cahier d'un retour au pays natal*] of which selections are available on Sakai [21 pages]; Souleymane Bachir Diagne. 2011 [2007]. African Art as Philosophy: Senghor, Bergson, and the Idea of *Négritude* [orig. *Léopold Sédar Senghor: l'art africain comme philosophie*]; George Balandier. 1966[1957]. Ambiguous Africa [orig. *Afrique Ambiguë*]; Hans Belting and Andrea Buddensieg. 2018. Ein Afrikaner in Paris: Léopold Sédar Senghor und die Zukunft der Moderne; Hans-Jürgen Heinrichs. 1998. *Die fremde Welt, das bin ich: Leo Frobenius: Ethnologe, Forschungsreisender, Abenteurer*; Suzanne Marchand. 1997. "Leo Frobenius and the Revolt against the West." *Journal of Contemporary History*, Vol 32(2), 153-170 [17 pages]; Johannes Fabian. 1992. "White Humor." *Transitions*, No. 55, pp. 56-61 [5 pages]

2. Week. *Perspektivwechsel* – Perspectival Shift (Monday September 19)

Bronislaw Malinowski. 1966[1937]. "Introduction." In *The Savage Hits Back, or The white Man through Native's Eyes* (orig. *Der Weiße im Spiegel Der Farbigen*) by Julius E. Lips, pp. vii-ix [3 pages]

Elizabeth Colson. 1969. "Spirit Possession among the Tonga of Zambia." In *Spirit Mediumship*

- and Society in Africa*, pp. 69-103. John Beattie and John Middleton (eds.) [34 pages]
- Fritz W. Kramer.** 1993[1987]. "Foreword," pp. vii-xiii, Chapter 2, pp. 57-70, Chapter 3, pp. 116-137, and Chapter 7, pp. 240-257. In *The Red Fez. On Art and Possession in Africa* (orig. *Der rote Fez. Über Besessenheit und Kunst in Afrika*). Translated by Malcolm R. Greene [43 pages]
- Michael Taussig.** 1993. "A Report to the Academy," pp. xiii-xix, "In some way or another One can protect oneself from the spirit by portraying them," pp.1-18, In *Mimesis and Alterity: A Particular History of the Senses* [24 pages]
- James G. Ferguson.** 2002. "Of Mimicry and Membership: Africans and the 'New World Society.'" *Cultural Anthropology* 17(4):551-569 [18 pages]

Movie: *Les Maîtres Fous* ["The Mad Masters"]. By Jean Rouch. Documentary, 1954; *Mami Wata: Der Geist der weißen Frau* ["Mami Wata: The Ghost of the White Woman"]. By Tobias Wendl and Daniela Weise, 1988; *Die Stämme von Köln* ("The Tribes of Cologne"). Anja Dreschke. Documentary, 2011

Recommended: G. W. Hegel. 1822-1831. **Introduction:** Geographical Basis for History, pp. 79-111 (esp. 91-99 on Africa); Part I. **The Oriental World**, Section I. *China*, pp. 116-138, Section II, and *India*, pp. 139-166. In *The Philosophy of History* [orig. *Die Philosophie der Geschichte*] [81 pages]. Zora Neal Hurston. 1995[1934]. "Characteristics of Negro Expression." In *Folklore, Memoirs, and other Writings* [originally: *Negro: An Anthology*], pp. 830-846 [16 pages]; Fritz W. Kramer. 1986. "The Otherness of the European." *Culture and History* 6:107-123 [16 pages]; Byung-Chul Han. 2016. The Expulsion of the other: Society, Perception and Communication today [orig. *Die Austreibung des Fremden*]. Translated by Wieland Hoban; Anja Dreschke. 2019. "The 'Hunnic Eye': skilled mediation in popular re-enactment." *Social Anthropology/Anthropologie Sociale* 27, 1, 33-49 [16 pages]

* **Thursday September 22: Talk by Anthropologist Aniruddhan Vasudevan, 16:00 o'clock, AB 4052, 4th floor**

3. Week. Fieldwork, Surprise and the Sacred (Monday September 26)

Aniruddhan Vasudevan. TBA

4. Week. What is an Identity? What is a Subject? What is a Self? (Monday October 3)

Susan Faludi. 2016. *In the Darkroom*. Williams Collins. [463 pages]

5. Week. Initiation (Monday October 10)

Victor Turner. *Between and Between. The Liminal Period in Rite de Passage.*
Maurice Godelier. 1986[1982]. "Preface," pp. ix-xv, and "The institution and legitimization of male superiority," pp. 31-76. In *The Making of Great Men: Male Domination and Power among the New Guinea Baruya* (orig. *La production des grands hommes*, Gallimard)

[50 pages]

Jeffrey Clark and Jenny Hughes. 1995. "A History of Sexuality and Gender in Tari." In *Papuan Borderlands: Huli, Duna, and Ipili Perspectives on the Papua New Guinea Highlands*, Chapter 10, pp. 315-338, Aletta Biersack (ed.) [23 pages]

Gilbert Herdt. 2004. Sambia Women's Positionality and Men's Ritual. In *Women as Unseen Characters: Male Ritual in Papua New Guinea*, Chapter 1, pp. 16-33, Pascal Bonnemère (ed.)
[17 pages]

Judith Butler. 2004. Gender Regulation. In *Undoing Gender*, Chapter 2, pp. 41-56 [15 pages]

Recommended: Kenneth E. Read. 1967. "Morality and the Concept of the Person among The Gahuku-Gama." In *Myth and Cosmos: Readings in Mythology and Symbolism*. John Middleton (ed.), pp.185-229 [44 pages]; Michael J. Diamond. 2006. Masculinity Unraveled: The Roots of Male Gender Identity and the Shifting of Male Ego Ideals Throughout Life. In *Journal of the American Psychoanalytic Association*, 54:1099-1130 [15 pages]; Arnold van Gennep. 1981[1909]. Rites of Passage [orig. *Les rites de passage*]; Victor Turner. 1967. "Betwixt and Between: The Liminal Period in Rites de Passage." In *The Forest of Symbols: Aspects of Ndembu Ritual*, pp. 93-111

Movie: *Guardians of the Flutes*. By Gilbert Herdt, Documentary, 1994; *Joe Leahy's Neighbors*. By Bob Connolly, Robin Anderson, Documentary, 1988

6. Week. Experience (Monday October 17)

Godfrey Lienhardt. 1961. Introduction, Part One, Chapters II-IV and Part II, Chapter VII. In *Divinity and Experience: The Religion of the Dinka*, pp. 1-10, 28-170, 252-297 [197 pages]

7. Week. Phenomenology (Monday October 24)

Maurice Merleau-Ponty. 1962 [1945]. *Phenomenology Of Perception*. London: Routledge and Kegan Paul, read selections, pp. 6, 18-19, 24-25, 56-59, 174-202, 262-267, 424-428. "The Sensation as a Unit of Experience," 6, "Association and the Projective Memories," 18, 19, 24-25, "The Phenomenal Field," 56-59 (starting from the second paragraph); "The Body as Expression, and Speech," 174-202; "Space", 262-267; "Temporality", 424-428, "Freedom" 434-457

[44 pages]
1964 [1960]. *Signs*. Evanston: Northwestern University Press, pp.88-92. "The quasi-corporeality of the signifying." "The relationship of the signifier and signified. Sedimentation." [4 pages]

1968 [1964]. *The Visible and Invisible*. Evanston: Northwestern University Press, pp. 130-156, 157-162. "The Intertwining—The Chiasm", "Preobjective Being: The Solipicist World."

[26 pages]

Recommended: Bernhard Waldenfels. 2011 [2006]. "Between Cultures." In *Phenomenology of the Alien* [orig. *Grundmotive einer Phänomenologie des Fremden*], pp. 70-84 [14 pages]

8. Week. Fieldwork Erotics (Monday October 31)

John Howard Griffin. 1962. "November 14," In *Black Like Me*, pp. 45-76. A Signet Book. [31 pages]

Marlies Menge. 1973. "In the GDR, they're called friends". In *Germany in Transit: Nation and Migration*, pp. 76-78. Deniz Göktürk, David Gramling, Anton Kaes (eds.), Section 8, pp. 76-79 2007
[3 pages]

- Megan Steffen.** 2017. "Doing Fieldwork After Henrietta Schmerler: On Sexual Violence and Blame in Anthropology." In *American Ethnological Society*, Nov. 13 [7 pages]
- Heath Cabot.** 2019. "She Goes with the Refugees: Desire and Power Amid the Politics of Asylum in Greece." In *Sex: Ethnographic Encounters*. Richard Joseph Martin and Dieter Haller (eds.), pp. 27-43 [16 pages]
- Parvis Ghassem-Fachandi.** 2020. "The Erotic in Foreigner Incorporation: First Encounters Between Germans and Syrians," In *Digesting Difference: Migrant Incorporation and Mutual Belonging in Europe*, Kelly McKowen and John Borneman (eds.), 75-97 [22 pages]
- Ruth Stein.** 2008. "The Otherness of Sexuality: Excess." In *Journal of the American Psychoanalytic Association*, Vol. 56, Issue 1, pp. 43-71 [28 pages]

Recommended: Ida B. Wells-Barnett. 2014[1892]. On Lynchings [Pamphlet, orig. *Southern Horrors: Lynch Law in All Its Phases*], pp. 1-40 [40 pages]; Angela Y. Davis. 1983. "Rape, Racism and the Myth of the Black Rapist." In *Women, Race & Class*, pp. 172-201 [28 pages]; Frantz Fanon. 1952. Black Faces White Masks; Achille Mbembe. 2017. "The Little Secret." In *Black Reason*, pp. 103-128 [25 pages]; Valentine Groebner. 2009. "The carnal knowing of a colored body: sleeping within Arabs and Blacks in the European Imagination, 1300-1550." In *Origins of Racism in the West*, Miriam Eliav-Feldon (ed.), pp. 217-231; Kamel Daoud. 2016. "The Sexual Misery of the Arab World." *The New York Times*, Feb. 12

9. Week. Dreams & Truth (Monday November 7)

Reinhart Koselleck. 2004. Terror and Dream: Methodological Remarks on the Experience of Time during the Third Reich. In *Future's Past: On the Semantics of Historical Time*, pp. 205-221

TBA

Recommended:

10. Week. Domination and Consciousness (Monday November 14)

- Georg Wilhelm Friedrich Hegel.** 1807. "Lordship and Bondage" [orig. *Herrschaft und Knechtschaft*]. In *Phenomenology of Spirit* [orig. *Die Phänomenologie des Geistes*], translated by A.V. Miller, pp. 111-119 [9 pages]
- Frederick Douglass.** 1994 [1855]. My Bondage and my Freedom, Chapter I-III, pp. 139-157. The Library of America [18 pages]
- Sojourner Truth.** 1851. "Ar'n't I a Woman?" In *Narrative of Sojourner Truth*, p. 92 [1 page]
- Zora Neal Hurston.** 1995. "How It Feels To Be Colored Me" (1928), pp. 826-829 and "My Most Humiliating Jim Crow Experience" (1944), pp. 935-936. In *Folklore, Memoirs, and other Writings* (originally: *Negro: An Anthology*). The Library of America [4 pages]
- Omprakash Valmiki.** 2003[1997]. *Joothan: An Untouchables's Life*, pp. 1-17 [17 pages]
- Josiane Racine and Jean-Luc Racine.** 1997. *Viramma. Life of an Untouchable* [orig. *Une vie paria. Le rire des asservis, Inde du Sud*], Translator's note, pp. v-viii, Chapters 1-4, pp. 1-49, Chapters 20-21, pp.156-171 [68 pages]

Recommended: William Edward Burghardt Du Bois. 2014[1903]. "Of Our Spiritual Strivings." In *The Souls of Black Folk*, pp. 4-9 [5 pages]; Alexandre Kojève. 1969[1947]. Introduction to the Reading of Hegel; Gopal Guru. 2009.

“Rejection of Rejection: Foregrounding Self-Respect.” In *Humiliation: Claims and Context*. Gopal Guru (ed.), pp. 209-225; David R. Roediger. 1991. *The Wages of Whiteness: Race and the Making of the American Working Class*, pp. Part I, section one (pp. 3-17) and part IV, section 8 (pp. 167-184); Sundar Sarukkai. 2012. “Phenomenology of Untouchability.” In *The Cracked Mirror: An Indian Debate and Experience and Theory*, pp. 157-199; Josiane Racine and Jean-Luc Racine. 1996. “Viramma’s Voice: The Changing Face of Change.” *India International Centre Quarterly*, Vol. 23, No. 3/4, pp. 19-30

11. Week. Strangers (Monday November 21)

- Georg Simmel. 1950[1908]. "The Stranger." *The Sociology of Georg Simmel*. New York: Free Press, 402-408 [6 pages]
- Meyer Fortes**. 1975. “Strangers.” *Studies in African Social Anthropology*. Meyer Fortes and s. Paterson (eds.), pp. 229-253 [24 pages]
- James Baldwin**. 1980[1953]. “Stranger in a Village,” in William Smart (ed.), *Eight Modern Essayists*, pp. 296-308. (Originally from *Notes of a Native Son*. Boston: Beacon Press, 1955, pp. 159-75, [16 pages]) [12 pages]
- Sander Gilman**. 1991. “The Jewish Nose: Are Jews white? Or, the History of the Nose Job.” In *The Jew’s Body*, Chapter 7, pp. 169-193 [24 pages]
- Thomas Hauschild**. 1997. “Christians, Jews, and the Other in German Anthropology.” *American Anthropologist*, 99, 4, pp. 746-752 [6 pages]

12. Week. Intersubjectivity (Monday November 28)

- Frantz Fanon**. 1952. *The Black Man and Psychopathology*. White Skin, Black Masks, [orig.?]]
- Georges Devereux**. 1967. “Elicited Countertransference: The complementary role.” In *From Anxiety to Method in the Behavioral Sciences*, Vol. 3: 234-251. The Hague: Mouton & Co. [17 pages][orig.]
- Ira Bashkow**. 2006. “The Foods of Whitemen.” In *The Meaning of Whitemen: Race and Modernity in the Orokaiva Cultural World*, pp. 145-208 [63 pages]
- John W. Borneman**. 2011. “Daydreaming, Intimacy, and the Intersubjective Third in Fieldwork Encounters in Syria,” *American Ethnologist* 38 (2): 234-248 [14 pages]

Recommended: Alfred Schütz. 1967[1932]. “Foundations of a Theory of Intersubjective Understanding”. In *The Phenomenology of the Social World* [orig. *Der Sinnhafte Aufbau der Sozialen Welt: Eine Einleitung in die Verstehende Soziologie*], Chapter 3, pp. 97-138 [41 pages]; Thomas Ogden. 1979. “On projective identification,” *The International Journal of Psychoanalysis* 60 (Jan. 1): 357-371, esp. 357-362 [14 pages]

13. Week. Presentations and Discussion of Student Paper Projects (Monday December 5)

Detailed Discussion of Your lengthy Paper Abstracts

THANKSGIVING FROM NOVEMBER 26th TO NOVEMBER 29th!

14. Week: Discussion (December December 12)