

ANTHRO 513 (or 532)
Anthropology — Theory — Ethnography II
(Problems of Ethnography)

Department of Anthropology, Rutgers University

Instructor: Parvis Ghassem-Fachandi

Class time: **Monday 12:10 -- 3:10 o'clock**, with a *chai* 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: Spring 2025

Credits: 3

This seminar is the one half of a full-year course that forms part of the anthropology graduate curriculum (CITE); it is also open to graduate students in other fields 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. It focuses on human experience both as subject and object of study. Each week will engage with a major theme, but the course is cumulative as themes fall into conversations with one another. The readings selected include classic articulations from the discipline's formational periods as well as various transformations during the last two centuries. How are *theory*, *method*, and *ethnography* mutually implicated? What distinguishes method from methodology? And what is the role that anthropology plays among other disciplines in the humanities and the social sciences?

We also explore emotion, thought, and writing in the context of wider historical developments in method. The choice of authors and amount of reading is designed for deep engagement in the issues at hand and close reading. Our aim is to think *anthropologically*, which means understanding how researchers are implicated in the knowledge we produce about others. What and how do we know, and what are the ethical implications of this form of knowledge? Finally, it demands understanding the *limits* of our knowledge and methods. Topically, we examine contributions to both method and theory of sense- and meaning-making; the use of fieldwork encounters and its ethical implications; (es)strangeness and degrees of relatedness, initiation and symbolic action (*Handlung*), phenomenology and the nature of experience; the location of desire and the erotic in human relationships, dreaming and consciousness in the context of domination, and intersubjectivity within and outside political fields.

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 full-length books are on **Anthro 513 or 532 Course Reserves at Douglass Library**, on the **Reserve shelf (you can check this out for two hours)**, and all selected articles are posted on **Canvas**. It is advisable to **buy** full ethnographic monographs as they will frequently become entirely 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.

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 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 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 focusing 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 **Précis** (20%). Attendance in each class is required. Students must complete *all* the readings and participate *actively* in class discussion. Besides final paper and class participation, the student must complete a précis for every week in which readings were assigned.

Weekly writing assignments: You will be required to write a weekly **Précis** (a response paper) to be sent to me via email 24 hours before class on Monday (that is by Sunday evening). The précis must have your name on it (!!!). The maximally three-page reflection on the reading can take the form of a summary or a reflection on the weekly readings; or preferably both. **Précis** are about the reflexive process of **thinking on paper**, i.e. linking your own ideas and research to the questions raised in that week in the texts. It trains close reading, paraphrasing, synthesizing, and correctly summarizing the arguments and descriptions at hand. **This is required in every week in which readings are assigned.**

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 (RU under Reserve, Douglass Library 10-8196)

***Mami Wata: Der Geist der Weißen Frau* [*Mami Wata: The Ghost of the White Woman*].** By Tobias Wendl and Daniele Weise, 1988 (not available at RU, but on Vimeo)

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 16:070:513:01) in Quick Search 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:

- A. **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)
- B. **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 Course Reserve at the Douglass Library. You can check out the item for two hours of in-library use through the Circulation Desk
- C. **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 Course Reserve at Douglass Circulation Desk. You can check out this item for two hours for 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. Theme *Perspektivwechsel* — Perspectival Shift (Monday Jan 27th, 2025)

- 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

Recommendation: 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]

2. Theme Surreal Africa (Monday 3rd February)

- Georg Wilhelm Friedrich Hegel.** 1822-1831. Introduction: Geographical Basis for History, pp. 91-99 on Africa; Part I. The Oriental World [*Die Orientalische Welt*], Section I. **[8 pages]**
- 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]**

Recommendation: 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 **Canvas** [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]

3. Theme Truth, Justice, or Peace? (Monday 10th February)

Class Discussion with journalist **Deb Amos** (International Correspondent) on Universal Jurisdiction: *The Koblenz Trials*.

Alia Malek. 2022. "How a Syrian War Criminal Was Brought to Justice—in Germany." In *The New York Times Magazine*, p. 1-36 **[36 pages]**

Recommended peruse: <https://journalism.princeton.edu/people/deborah-amos-2018/>
And <https://www.npr.org/people/2100182/deborah-amos>

4. Theme Totalism & Identity. What is a Subject? What is a Self? (Monday 17th February)

Susan Faludi. 2016. In the Darkroom. Williams Collins **[463 pages]**
D.W. Winnicott. 1960. "Ego Distortion in Terms of True and False Self." In *The Maturation Processes and the Facilitating Environment. Studies in the Theory of Emotional Development*. International University Press, pp. 140-152 **[12 pages]**

5. Theme Liminality, Initiation, Masculinity (Monday 24th February)

Arnold van Gennep. 1981[1909]. "The Territorial Passage." In *Rites of Passage* [orig. *Les rites de passage*], pp. 1-25 **[25 pages]**
Victor Turner. 1967. Betwixt and Between: The Liminal Period in *Rites de Passage*. In *The Forest of Symbols: Aspects of Ndembu Ritual*. Cornell Paperbacks, pp. 93-111 **[18 pages]**
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 Bariya* [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. pp. 16-33, Pascal Bonnemère (ed.) **[17 pages]**

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

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

6. Theme Godfrey Lienhardt (Monday 10th March)

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. Theme Experience (Wednesday 12th March)

Evening Class & Food. Continuing discussion on the notion of experience

SPRING RECESS MARCH 15th-MARCH 23rd

8. Theme Phenomenology (Monday 24th March)

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]

Maurice Leenhardt. 1947. "The Notion of the Body." In *Do Kamo: Person and Myth in the Melanesian World*, pp. 11-23. **[12 pages]**

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

9. Theme *L'Érotisme* (Monday 31st March)

Wilhelm Reich. 1980[1927]. Chapter VI, An Abortive Biological Revolution, pp. 190-249 (esp. 227-249). In *The Function of the Orgasm. Sex-Economic Problems of Biological Energy*. New York: Farrar, Straus and Giroux **[59 pages]**

Gayle Rubin. 1975. "The Traffic in Women: Notes on the 'Political Economy' of Sex." In *Toward an Anthropology of Women*, p. 157-210. Rayna Reiter (ed.). New York: Monthly Review Press **[53 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. 2024. "Erotic Apprehension in Syrian and German Encounters" In *Hau: Journal of Ethnographic Theory* 14(2): 418-435 **[17 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]**

Recommendation: Don Kulick. 1998. *Travesti: Sex, Gender and Culture among Brazilian Transgendered Prostitutes*. University of Chicago Press; Georges Bataille.1957. *L'érotisme* [Erotism: Death and Sensuality]; Maryse Choisy. 1928. *Un mois chez les filles: reportage* [A month among the girls]. Stock; 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; Charu Gupta. 2002. "'Us' and 'Them': Anxious Hindu Masculinity and the 'Other.'" In *Sexuality, Obscenity, Community: Women, Muslims, and the Hindu Public in Colonial India*, Palgrave, pp. 243-267 [24 pages]; Megan Steffen. 2017. "Doing Fieldwork After Henrietta Schmerler: On Sexual Violence and Blame in Anthropology." In *American Ethnological Society*, Nov. 13 [7 pages]; John Howard Griffin. 1962. "November 14," In *Black Like Me*, pp. 45-76. A Signet Book [31 pages]

10. Theme Domination and Consciousness (Monday 7th April)

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 [8-9 pages]

Harriet Martineau. 1837. "Morals of Slavery." In *Society in America*, Chapter V, pp. 312-352 [40 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]

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]

Recommendation: 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 on 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; Omprakash Valmiki. 2003[1997]. *Joothan: An Untouchables's Life*, pp. 1-17 [17 pages]; Frederick Douglass. 1994 [1855]. My Bondage and my Freedom, Chapter I-III, pp. 139-157. The Library of America [18 pages]

11. Theme Strangers (Monday 14th April)

Georg Simmel. 1950[1908]. "The Stranger" [orig. *Der Fremde*] In *The Sociology of Georg Simmel*. New York: Free Press, 402-408 [6 pages]

Meyer Fortes. 1975. "Strangers." In *Studies in African Social Anthropology*. Meyer Fortes and S. Paterson (eds.), pp. 229-253 [24 pages]

Julien Bonhomme. "Strangers in Town" and "The Foreigner" In *The Sex Thieves: The Anthropology of a Rumor* [orig. *Les Voleurs du sexe: Anthropologie d'une rumeur africaine*], pp. 35-46 and pp. 83-93 [21 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]

Recommendation: Thomas Hauschild. 1997. "Christians, Jews, and the Other in German Anthropology." *American Anthropologist*, 99, 4, pp. 746-752 [6 pages]; Johny Pitts. 2019. "Berlin." In *Afropean: Notes from Black Europe*, pp. 165-204 [39 pages]

12. Theme Intersubjectivity (Monday 21st April)

Frantz Fanon. 2008[1952]. "The Black man and Psychopathology." In *Black Skin, White Masks* [orig. *Peau noire, Masque blancs*, 1952], pp. 120-185 **[65 pages]**

Georges Devereux. 1967. "Elicited Countertransference: The complementary role." In *From Anxiety to Method in the Behavioral Sciences* [orig. *De l'angoisse à la méthode dans les sciences du comportement*], Vol. 3: 234-251. The Hague: Mouton & Co. **[17 pages]**

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 Borneman. 2011. "Daydreaming, Intimacy, and the Intersubjective Third in Fieldwork Encounters in Syria," *American Ethnologist* 38 (2): 234-248 **[14 pages]**

Recommendation: 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. Theme Dreaming, Truth, Reality (Monday 28th April)

Georg Wilhelm Friedrich Hegel. 1822-1831. Introduction: Geographical Basis for History, pp. 139-172 on "India" and "India Buddhism," Part I, Section II; The Oriental World [*Die Orientalische Welt*]. In *The Philosophy of History* **[33 pages]**

A.K. Ramanujan. "Is there an Indian Way of Thinking? An Informal Essay." In *The Collected Essays of A.K. Ramanujan*, pp. 34-51 **[17 pages]**

Sándor Ferenczi. 2007. "The problem of acceptance of unpleasant ideas" [orig. *Das Problem der Unlustbejahung*], *International Journal of Psycho-Analysis*, 1926, 7:312-23 **[11 pages]**

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 **[16 pages]**

Thomas H. Ogden. 2007. "On Talking-as-Dreaming." *International Journal of Psychoanalysis* 88: 575-89 **[14 pages]**

14. Theme Discussion of Papers and Last Class (Monday May 5th)

Last Class!