

Boğaziçi University
Fall 2020
SOC 451: Identity and Culture
(Cross-listed as ATA 584: Selected Topics in Social Theory and History)

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Office: Sloane Hall 207 – Office hours by appointment only.

Course Description:

This is an interdisciplinary course designed to introduce current debates and scholarship on modern selfhood, identity and culture to advanced undergraduate and graduate students. During the course, we will dwell on some specific themes on the subject matter, including but not limited to, the discussions of agency and structure, and focus on the dynamic relationships between the processes of subjectivity formation and the nation state as well as colonialism, religion, secularism, gender, sexuality, and social class. We will further delve into debates within anthropology of religion on piety and religious self-cultivation, and engage with recent discussions on neuro-subjectivity, modern medicine, (dis)ability, posthumans, animals, and affect. Finally, we will reflect on the Turkish experience and discuss the intricacies of subjectivity and identity formation under the rubric of the modern Turkish nation state.

Course Requirements:

1) Participation: Weekly presentations, attendance, and class participation: 25%

This is a seminar course in which active participation is crucial. Students are thus expected to read the required materials in advance of class meetings and come to the class ready to engage in weekly discussions. Suggested readings might also be discussed during the lecture. Students are not responsible to read them, but are encouraged to do so if they wish to dig more into the literature on some of the weekly themes.

Every week a small group of students will be assigned to briefly present hence start the discussion for one of the required readings. The presentations should be approximately ten minutes, mainly composed of short notes, and ideally address the following questions: What are the author's main arguments? What is the theoretical framework that these arguments are built on? And the evidence used to support them? The group of students, who are responsible for weekly presentations must share their presentation notes online (via Moodle) the day before (i.e., by Sunday, 11:59 pm) the class meeting.

2) Two critical response papers (3-4 pages, double spaced) written on texts presented in class: 15%

3) Final paper: A literature review paper (12-15 pages, double spaced, including references): 60%

Final papers would only be accepted via Turnitin. Necessary information on how to submit your papers via Turnitin will be provided during the semester.

A word about plagiarism: Plagiarism is a criminal offense and will not be tolerated on any levels in this course. Should you wish to learn more on plagiarism and how to avoid it, you may check Boğaziçi University Online Writing Lab's web page on how to avoid plagiarism:

<http://www.buowl.boun.edu.tr/students/favoidingplagiarism.htm>

Schedule:

This schedule is tentative and subject to change. Necessary announcements will be made in the classroom.

Week I – Introduction to the course

Week II – Agency, Structure, Selfhood

Ian Hacking, “Kinds of People: Moving Targets” *Proceedings of the British Academy* 151 (2007), pp. 285-318.

David Scott, “Prologue” in *Conscripts of Modernity: The Tragedy of Colonial Enlightenment* (Durham, NC: Duke University Press, 2004), pp. 1-22.

Michel Foucault, “Technologies of the Self” in L. H. Martin et al. (eds.) *Technologies of the Self: A Seminar with Michel Foucault* (Amherst, MA: University of Massachusetts Press, 1988), pp. 16-49.

Suggested: Ian Hacking, “Making Up People” In *Historical Ontology* (Cambridge, MA: Harvard University Press, 2004), pp. 99-114.

Arnold I. Davidson, “Closing Up the Corpses” in *The Emergence of Sexuality: Historical Epistemology and the Formation of Concepts* (Cambridge, MA: Harvard University Press, 2001), pp. 1-29.

Pierre Hadot, “Reflections on the Idea of the ‘Cultivation of the Self’” in *Philosophy as a Way of Life* Trans. Michael Chase (Oxford: Blackwell, 1995), pp. 206-213.

Judith Butler, “Subjection, Resistance, Resignification: Between Freud and Foucault” in *The Psychic Life of Power* (Stanford, CA: Stanford University Press, 1995), pp. 83-105.

Gayatri Chakravorty Spivak, “Acting Bits/Identity Talk” *Critical Inquiry* 18:4 (1992), pp. 770-803.

Week III –Subjectivity, The Unconscious, Modern Selfhood

Stefania Pandolfo, “The Thin Line of Modernity: Some Moroccan Debates on Subjectivity” in Timothy Mitchell (ed.) *Questions of Modernity* (Minneapolis: University of Minnesota Press, 2000), pp. 115-147.

Ranjana Khanna, “Introduction: Worlding Psychoanalysis” in *Dark Continents: Psychoanalysis and Colonialism* (Durham, NC: Duke University Press, 2003), pp. 1-30.

Suggested: Omnia El Shakry, “Psychoanalysis and Islam” in *The Arabic Freud* (Princeton, NJ: Princeton University Press, 2017), pp. 1-17.

Stefania Pandolfo, “The Writing of the Soul: Soul Chocking, Imagination, and Pain” in *Knot of the Soul: Madness, Psychoanalysis, Islam* (Chicago: University of Chicago Press, 2018), pp. 323-330.

Nouri Gana, “Jihad on the Couch” *Psychoanalysis and History* 20:3 (2018), pp. 371-386.

Week IV – Race, Ethnicity, Nationality

Ann Laura Stoler, “Sexual Affronts and Racial Frontiers: European Identities and the Cultural Politics of Exclusion in Colonial Southeast Asia” *Comparative Studies in Society and History* 34:3 (1992), pp. 514-551.

Sarah M. A. Gualtieri, "Introduction" in *Between Arab and White: Race and Ethnicity in the Early Syrian American Diaspora* (Berkeley, CA: University of California Press, 2009), pp. 1-20.

Ian Hacking, "Genetics, Biosocial Groups & the Future of Identity" *Daedalus* 135:4 (2006), pp. 81-95.

Suggested: Ian Hacking, "Why Race Still Matters" *Daedalus* 134:1 (2005), pp. 102-116.

Walter Benn Michaels, "Race into Culture: A Critical Genealogy of Cultural Identity" *Critical Inquiry* 18:4 (1992), pp. 655-685.

Deborah A. Thomas and M. Kamari Clarke, "Globalization and Race: Structures of Inequality, New Sovereignties, and Citizenship in a Neoliberal Era" *Annual Review of Anthropology* 42 (2013), pp. 305-325.

Nadia Abu El-Haj, "The Genetic Reinscription of Race" *Annual Review of Anthropology* 36 (2007), pp. 283-300.

Nikolas Rose, "Race in the Age of Genomic Medicine" in *The Politics of Life Itself: Biomedicine, Power, and Subjectivity in the Twenty-First Century* (Princeton, NJ: Princeton University Press, 2007), pp. 155-186.

Sa'ed Atshan and Katharina Galor, "Racism, Anti-Semitism, Islamophobia" in *The Moral Triangle: Germans, Israelis, Palestinians* (Durham, NC: Duke University Press, 2020), pp. 91-115.

Week V – Nationalism/*Millet*/*Milliyet*: Modern (Re)Conceptualizations

Rogers Brubaker, "Ethnicity without Groups" *European Journal of Sociology/Archives européennes de sociologie* 43/2 (2002), pp. 163-189.

İpek K. Yosmaoğlu, "Counting Bodies, Shaping Souls: The 1903 Census and National Identity in Ottoman Macedonia" *International Journal of Middle East Studies* 38:1 (2006), pp. 55-77.

Heather J. Sharkey, "History Rhymes? Late Ottoman Millets and Post-Ottoman Minorities in the Middle East" *International Journal of Middle East Studies* 50:4 (2018), pp. 760-764.

Suggested: Benedict Anderson, "Census, Map, Museum" in *Imagined Communities: Reflections on the Origins and Spread of Nationalism* (London: Verso, 2006), pp. 163-185.

Andreas Wimmer, "The Making and Unmaking of Ethnic Boundaries: A Multilevel Process Theory" *American Journal of Sociology* 113/4 (2008), pp. 970-1022.

Partha Chatterjee, "Nationalism, Internationalism, and Cosmopolitanism: Some Observations from Modern Indian History" *Comparative Studies of South Asia, Africa and the Middle East* 36:1 (2016), pp. 320-334.

Christine Philiou, "Nationalism, Internationalism, and Cosmopolitanism: Comparison and Commensurability" *Comparative Studies of South Asia, Africa and the Middle East* 36:3 (2016), pp. 455-464.

Milena B. Methodieva, *Between Empire and Nation: Muslim Reform in the Balkans* (Stanford, CA: Stanford University Press, *forthcoming*)

Week VI – Sectarianism, Modernity, (Post)Colonialism

Saba Mahmood, “To Be or Not to be a Minority” in *Religious Difference in a Secular Age: A Minority Report* (Princeton, NJ: Princeton University Press, 2016), pp. 66-107.

Joanne Randa Nucho, “Introduction” in *Everyday Sectarianism in Urban Lebanon: Infrastructures, Public Services, and Power* (Princeton, NJ: Princeton University Press, 2016), pp. 1-29.

Suggested: Max Weiss, “Prologue: Shi’ism, Sectarianism, Modernity” in *In the Shadow of Sectarianism: Law, Shi’ism, and the Making of Modern Lebanon* (Cambridge, MA: Harvard University Press, 2010), pp. 1-37.

Samira Haj, “The People of Jerusalem Reordered” in Michael Sorkin (ed.) *The Next Jerusalem: Sharing the Divided City* (New York: Monacelli Press, 2002).

Maya Mikdashi, “Sex and Sectarianism: The Legal Architecture of Lebanese Citizenship” *Comparative Studies of South Asia, Africa and the Middle East* 34:2 (2014), pp. 279–293.

Week VII – Gender, Sexuality, Queerness

Afsaneh Najmabadi, “Mapping Transformations of Sex, Gender, and Sexuality in Modern Iran” *Social Analysis* 49:2 (2005), pp. 54-77.

Joseph Massad, “Re-Orienting Desire: The Gay International and the Arab World” *Public Culture* 14:2 (2002), pp. 361-385.

Evren Savcı, “Who Speaks the Language of Queer Politics? Western Knowledge, Politico-Cultural Capital and Belonging Among Urban Queers in Turkey” *Sexualities* 19:3 (2016), pp. 369-387.

Suggested: Sa’ed Atshan, “Introduction: ‘there is no hierarchy of oppressions’” in *Queer Palestine and the Empire of Critique* (Stanford, CA: Stanford University Press, 2020), pp. 1-26.

Evren Savcı, “Introduction” and “Conclusion: Queer Studies and the Question of Cultural Difference” in *Queer in Translation: Sexual Politics under Neoliberal Islam* (Durham, NC: Duke University Press, forthcoming).

Dror Ze’evi, “Introduction: Sex as Script” in *Producing Desire: Changing Sexual Discourse in the Ottoman Middle East, 1500-1900* (Berkeley, CA: University of California Press, 2006), pp. 1-15.

Week VIII – Nation, Modernity, Conversion

Ussama Makdisi, “Reclaiming the Land of the Bible: Missionaries, Secularism, and Evangelical Modernity” *American Historical Review* 102:3 (1997), pp. 680–713.

Beth Baron, “Combating Conversion: The Expansion of the Anti-Missionary Movement” in *The Orphan Scandal: Christian Missionaries and the Rise of the Muslim Brotherhood* (Stanford, CA: Stanford University Press, 2014), pp. 135-150.

Michal Kravel-Tovi, “‘National Mission’: Biopolitics, Non-Jewish Immigration and Jewish Conversion Policy in Contemporary Israel” *Ethnic and Racial Studies* 35:4 (2012), pp. 737-756.

Suggested: Marc Baer, Ussama Makdisi, Andrew Shryock, "Tolerance and Conversion in the Ottoman Empire: A Conversation" *Comparative Studies in Society and History* 51:4 (2009), pp. 927-940.

Esra Özyürek, "Christian and Turkish: Secularist Fears of a Converted Nation" *Comparative Studies of South Asia, Africa and the Middle East* 29:3 (2009), pp. 398-412.

Mesut Yeğen, "Turkish Nationalism and the Kurdish Question" *Ethnic and Racial Studies* 30:1 (2007), pp. 119-151.

Week IX – Conversion, Race, Consciousness

Gauri Viswanathan, "Conversion, Theosophy, and Race Theory" in *Outside the Fold: Conversion, Modernity, and Belief* (Princeton, NJ: Princeton University Press, 1998), pp. 177-207.

Nathaniel Roberts, "Is Conversion a 'Colonization of Consciousness'?" *Anthropological Theory* 12:3 (2012), pp. 271-294.

Suggested: Webb Keane, "Modern Sincerity" in *Christian Moderns: Freedom and Fetish in the Missionary Encounter* (Berkeley, CA: University of California Press, 2007), pp. 197-222.

Peter van der Veer, "Conversion to Indian and Chinese Modernities" in *The Modern Spirit of Asia: The Spiritual and the Secular in China and India* (Princeton, NJ: Princeton University Press, 2014), pp. 90-114.

Talal Asad, "Comments on Conversion" in Peter van der Veer (ed.) *Conversion to Modernities: The Globalization of Christianity* (New York: Routledge, 1996), pp. 263-273.

Week X – Class, Habitus, Taste

Pierre Bourdieu, "Sport and Social Class" *Social Science Information* 17:6 (1978), pp. 819-840.

Wendy Bottero, "Class Identities and the Identity of Class" *Sociology* 38:5 (2004), pp. 985-1003.

Paul A. Silverstein, "Sport, Bodily Habitus, and the Subject(s) of the Middle East" *International Journal of Middle East Studies* 51:3 (2019), pp. 482-485.

Suggested: Pierre Bourdieu, "Outline of a Sociological Theory of Art Perception" in *The Field of Cultural Production: Essays on Art and Literature* (New York: Columbia University Press, 1984).

Michèle Ollivier, "Revisiting Distinction: Bourdieu without Class?" *Journal of Cultural Economy* 3:1 (2008), pp. 263-279.

Paul A. Silverstein, "Sporting Faith: Islam, Soccer, and the French Nation-State" *Social Text* 18:4 (2000), pp. 25-53.

Week XI – Islam, Faith, Self-Cultivation

Akeel Bilgrami, "What Is a Muslim? Fundamental Commitment and Cultural Identity" *Critical Inquiry* 18:4 (1992), pp. 821-842.

Saba Mahmood, "Feminist Theory, Embodiment, and the Docile Agent: Some Reflections on the Egyptian Islamic Revival" *Cultural Anthropology* 16:2 (2001), pp. 202-236.

Mayanthi Fernando, "Reconfiguring Freedom: Muslim Piety and the Limits of Secular Law and Public Discourse in France" *American Ethnologist* 37:1 (2010), pp. 19-35.

Suggested: Wael B. Hallaq, "The Political Subject and Moral Technologies of the Self" in *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013), pp. 98-138.

Jeanette S. Jouili, "Practicing Islam in Inhospitable Environments" in *Pious Practice and Secular Constraints: Women in the Islamic Revival in Europe* (Stanford, CA: Stanford University Press, 2015), pp. 1-26.

Week XII – Disability, Science, Medicine

Jasbir K. Puar, "Bodies with New Organs: Becoming Trans, Becoming Disabled" *Social Text* 33:3 (2015), pp. 45-73.

Aslihan Sanal, "The Accurate Nature of Things" and "What Makes the World Our Own" in *New Organs Within Us: Transplants and the Moral Economy* (Durham, NC: Duke University Press, 2011), pp. xi-xx; 1-14.

Elise K. Burton, "Red Crescents: Race, Genetics, and Sickle Cell Disease in the Middle East" *Isis* 110:2 (2019), pp. 250-269.

Suggested: A. David Napier, "NonselF Help: How Immunology Might Reframe the Enlightenment" in Veena Das and Clara Han (eds.) *Living and Dying in the Contemporary World: A Compendium* (Berkeley, CA: University of California Press, 2016), pp. 354-366.

Elise K. Burton, *Genetic Crossroads: The Middle East and the Science of Human Heredity* (Stanford, CA: Stanford University Press, forthcoming)

Week XIII – Brain, Selfhood, Revolution

Fernando Vidal, "Brainhood, Anthropological Figure of Modernity" *History of the Human Sciences* 22:1 (2009), pp. 5-36.

Catherine Malabou, *What Should We Do with Our Brain?* (New York: Fordham University Press, 2008), pp. 1-82.

Suggested: Nikolas Rose and Joelle M. Abi-Rached, *Neuro: The New Brain Sciences and the Management of the Mind* (Princeton, NJ: Princeton University Press, 2013), pp. 1-24.

Catherine Malabou, *Morphing Intelligence: From IQ Measurement to Artificial Brains* (New York: Columbia University Press, 2019), pp. 1-16.

Week XIV – Animals, Posthumans, Affect

Jacques Derrida, "The Animal That Therefore I Am" *Critical Inquiry* 28:2 (2002), pp. 369-418.

Michelle B. Slater, "Rethinking Human-Animal Ontological Differences: Derrida's "Animot" and Cixous' "Fips"" *Contemporary French and Francophone Studies* 16:5 (2012), pp. 685-693.

Suggested: Donna J. Haraway, "When Species Meet" in *When Species Meet* (Minneapolis: University of Minnesota Press, 2008), pp. 3-44.

Tobias Menely, "Introduction" in *The Animal Claim: Sensibility and Creaturely Voice* (Chicago: University of Chicago Press, 2015), pp. 1-18.