

Boğaziçi University
Fall 2019
SOC 451: Identity and Culture
(Cross-listed as ATA 584: Selected Topics in Social Theory and History)

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Course Description:

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

Course Requirements:

1) Participation: Weekly presentations, attendance, and class participation: 30%

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. 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 and 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?

2) Two critical response papers (3-4 pages, double spaced) written on texts presented in class: 20%

3) Final Paper: A literature review paper (12-15 pages, double spaced, including references): 50%

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 I

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.

Aslihan Sanal, "Key Acts: Organ Transplantation and Subjectivities in the Public Sphere" in Veena Das and Clara Han (eds.) *Living and Dying in the Contemporary World: A Compendium* (Berkeley, CA: University of California Press, 2016), pp. 418-430.

Suggested: Ian Hacking, "Looping Effects of Human Kinds" in D. Sperber (eds.) *Causal Cognition: A Multidisciplinary Debate* (Oxford: Oxford University Press, 1995), pp. 351-394.

A. David Napier, "Nonsell 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.

Week III – Agency, Structure, Selfhood II

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

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

Sara Pursley, "Determining a Self" in *Familiar Futures: Time, Selfhood, and Sovereignty in Iraq* (Stanford, CA: Stanford University Press, 2019), pp. 57-78.

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

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.

Pierre Hadot, "Reflections on the Idea of the 'Cultivation of the Self'" in *Philosophy as a Way of Life* Arnold I. Davidson (ed.) Trans. Michael Chase (Oxford: Blackwell, 1995), pp. 206-213.

Week IV – No class

Week V – Race and Ethnicity

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

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

Anne McClintock, "No Longer in a Future Heaven: Nationalism, Gender, Race" in G. Elley and R. G. Suny (eds.) *Becoming National* (Oxford: Oxford University Press, 1996), pp. 260-284.

Suggested: Ann 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.

Week VI – Nationalism/Millet/Milliyet I: Modern (Re)Conceptualizations

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

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

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.

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

Week VII – Nationalism/Millet/Milliyet II: Case Studies

Shlomo Sand, *The Invention of the Jewish People* (London: Verso, 2010), pp. 1-63.

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.

Marilyn Ivy, "National-Cultural Phantasms and Modernity's Losses"; (optional) "Itinerates of Knowledge: Trans-figuring Japan" in *Discourses of the Vanishing: Modernity, Phantasm, Japan* (Chicago: University of Chicago Press, 1995), pp. 1-28; (optional) 29-65.

Suggested: Nadia Abu El-Haj, "Translating Truths: Nationalism, the Practice of Archaeology, and the Remaking of Past and Present in Contemporary Jerusalem" *American Ethnologist* 25:2 (1998), pp. 166-188.

İpek K. Yosmaoğlu, *Blood Ties: Religion, Violence, and Politics of Nationhood in Ottoman Macedonia, 1878-1908* (Ithaca: Cornell University Press, 2013), pp. 48-130.

Shlomo Sand, *The Invention of the Land of Israel: From Holy Land to Homeland* (London: Verso, 2014)

Week VIII – Sectarianism, Modernity, (Post)Colonialism

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.

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.

Suggested: Ussama Makdisi, "The Modernity of Sectarianism in Lebanon" *Middle East Report* 200 (1996), pp. 23-26+30.

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

Week IX – Orientals, Occidentals, Colonial Subjectivity

Ussama Makdisi, "Ottoman Orientalism" *American Historical Review* 107:3 (2002), pp. 768-796.

Meltem Ahiska, "Occidentalism: The Historical Fantasy of the Modern" *South Atlantic Quarterly* 102:2-3 (2003), pp. 351-379.

Ricarda Hammer and Alexandre I. R. White, "Toward a Sociology of Colonial Subjectivity: Political Agency in Haiti and Liberia" *Sociology of Race and Ethnicity* 5:2 (2019), pp. 215-228.

Suggested: Edward W. Said, *Orientalism* (New York: Vintage, 1979), pp. 1-28.

Martin W. Lewis and Karen E. Wigen, "The Cultural Constructs of Orient and Occident, East and West" in *The Myth of Continents: A Critique of Metageography* (Berkeley, CA: University of California Press, 1997), pp. 73-103.

Xiaomei Chen, "Occidentalism as Counterdiscourse: 'He Shang' in Post-Mao China" *Critical Inquiry* 18:4 (1992), pp. 686-712.

George Steinmetz, "Precoloniality and Colonial Subjectivity: Ethnographic Discourse and Native Policy in German Overseas Imperialism, 1780s–1914" *Political Power and Social Theory* 15 (2002), pp. 135-228.

Week X – Gender, Sexuality, Selfhood:

Diana Fuss, "Fashion and the Homospectatorial Look" *Critical Inquiry* 18:4 (1992), pp. 713-737.

Afsaneh Najmabadi, "Gender and Secularism of Modernity: How Can a Muslim Woman Be French?" *Feminist Studies* 32:2 (2006), pp. 239-255.

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

Week XI – No class

Week XII – Religion, Nation, Conversion

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.

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.

Leyla Neyzi, "Remembering to Forget: Sabbateanism, National Identity, and Subjectivity in Turkey" *Comparative Studies in Society and History* 44:1 (2002), pp. 137-158.

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

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.

Week XIII – Class, Habitus, Taste

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

Wilson Chacko Jakob, "Introduction: Subject Formation and History in the Performances of Effendi Masculinity" and "Chapter 7: Fashion: Global Affects of Colonial Modernity" in *Working Out Egypt:*

Effendi Masculinity and Subject Formation in Colonial Modernity, 1870–1940 (Durham, NC: Duke University Press, 2011), pp. 1-26; 186-224.

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).

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

Week XIV – Islam, Self-Cultivation, Modern State

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.

Talal Asad, “Thinking About the Secular Body, Pain, and Liberal Politics” in Veena Das and Clara Han (eds.) *Living and Dying in the Contemporary World: A Compendium* (Berkeley, CA: University of California Press, 2016), pp. 337-353.

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.

Week XV – 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)

Week XVI – 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 Haraway, *When Species Meet* (Minneapolis: University of Minnesota Press, 2008).

Tobias Menely, *The Animal Claim: Sensibility and Creaturely Voice* (Chicago: University of Chicago Press, 2015).

***Extra meetings depending on availability**