

COURSE OUTLINE	
Course Title:	ADVANCED RESEARCH IN SOCIAL WORK AND RECIPROCITY
Institute	DEPARTMENT OF SOCIAL WORK LINCOLN UNIVERISTY COLLEGE Malaysia
Course Coordinator:	jahid siraz Chowdhury, <i>Ph D</i>

COURSE: FOR 14 WEEKS

Concept Synopsis of the Course

Combining theoretical and philosophical investigations on the Philosophy and History and Philosophy of Social Science, and its rooted reasoning, and practice based experiments from ethnographic fieldwork in various regions, a series of research seminars; this course addresses questions regarding the processes and practices of Reciprocity. The course is intercepting not the Philosophy of knowledge but rather, it aims to address the problem of Practical aspect of Knowledge practice, regardless the genre of Anthropology, sociology, social work political science and so forth. This is thus weighted towards not the theory whereas, concomitantly, will consider the relation between theory and practice of scientific knowledge. Focusing on the relations between designing his/her ontological transformation, making and using, delegates will be introduced to a series of issues on the interface between: theory and practice, building and using respective disciplinary (Anthropological or Sociological, for instance) skills. The entire course will be explored though collaborative team working, co-ownership of research, co-management of authorship, research-design, co-analysis, and cross-comparative study as an indelible imperative of knowledge practice.

In addition students are required to read speciiied texts from the reading list. This course aims to transform scholar as human as universal as Mother Hill believed in the enhancement of

learning through beauty and harmony. This its weekly learning has been developed in a collaboration between the theology, Christianity, Buddhsim, Yoga, Jews philosopher like Saadia Gaon, Muslim Scholar, Al-Farabi. This course seeded on the message of Mother Hill, who believed in the enhancement of learning through beauty and harmony. Since University of San Diego campus had been a home of 4 major tribal communities, people, this we recall Indigenous spoekman Vine Deloria, We are aware that “we do not fit comfortably or conveniently within Western civilization [and canon of social sciences]. This is not a regret. It is an affirmation-a living testimony to the resilience of [marginal people] (Deloria, Deloria Jr, & Wildcat, D. (2001, p. vii). Let us see the world, through the “eye of the beholder,” who were the son of this soil.

Weak 1: what, why and how reciprocity in social research

Length: (three hours)

Week 2 : location the interface: philosophy and philosophy of science and rooted reciprocity

Week 3-4 : ways of seeing, knowing, acting and becoming a reciprocal researchers

Week 5-6: ‘seeing the ‘unseen’ and knowing the unknown’

Week 7-8-9: ‘the shift in reciprocity in kind and the role of researchers’

Week 10-11 : ‘reciprocity is in ‘becoming

Week 12-13 :sensing and situatin the sciences with the wings of reciprocity

Week 14

A practical note ON THE SELFOSOPHY AND ON THE FIRST WINGS: JR SELF-REPAIRING MODE

Kerja Kursus: 40%

Peperiksaan Akhir: 60%

WEAK 1: WHAT, WHY AND HOW IS QUALITATIVE RESEARCH AND RECIPROCITY IN SOCIAL RESEARCH

LENGTH: (THREE HOURS)

The perspectives presented in this course not only points to the importance of a multitude of relations between Academia and policy, and their use, or between practices of an academic course design and its classroom0based practice, it also highlights a need to revisit some basic ideas in Philosophy of Knowledge, History and Philosophy of Science related to form and aesthetics of knowledge practice since Aristotle to current Decolonial turn in Pedagogy in general. As we move from objectivity to practicality, from abstract form narration, analysis and descriptions to actions along with formers, what notions of form do we need to deal which has been dominating since the 17th Century New Science Movement with the issues and implications we uncover?

Are we doing research? if so, then we will undoubtedly retort to your inquiry. However, some related problems arise: what is the creed of academic research? What is the community's benefit? What are they going to receive in return for my research? I am receiving honors, incentives, promotions, highend journal articles, books, seminars, and everything else I want, but what am I obtaining in exchange for my time, knowledge, and faith? Yes, we may state that we are making recommendations, advancing policies, making ideas to the authorities, and executing them for the greater good of the community. Put your hand on your chest and tell us whether you've ever seen a thesis suggestion being brought directly to the attention of politicians or policymakers? We recognize that these are very unconventional, often unknown, and unsaid topics. As such, we shall address them in this book from an academic, or more specifically, social sciences, perspective. Our contemplation and observation will be placed in strategic locations to enable us to understand and comprehend the Book's concept. We indicated the origins of the Book's concept: Reciprocity, and empirically, this concept is the central theme of (one of the authors Jahid)'s doctoral thesis. We here not only refer to here as Eurocentric Methodology or economic colonialism. Instead, in this book, we will trace the impact of western epistemic influence in current works of independent social scientists from different countries. Hence, thematically, the four aspects of social sciences as a field of knowledge are here will be traced before going to conclude the thesis of Reciprocity:

The West's historical erasure of the rooted sense of knowledge, in effect, philosophy and partial construction of knowledge production, gave birth to the academic canon's current principles and explanations under the New Science.

The maintenance of the intellectual construct, and despite the end of political colonialism, Hussein Alatas, Antenor Firmin, who wrote in 1885, the equality of the human races (positivist anthropology), and Jomo Kenyatta (2015) wrote in 1938 under the supervision of Malinowski and Jose Rizal, sacrificed life in 1890, many of us adhere to modern social progress as the single form of material organization.

The methodological foundations for cooperation programs and global assistance in developing countries, emphasizing the adoption of Eurocentric poverty and wealth metrics and the retention of an evolutionary model for economic practice evaluation. Saint Augustine's influence on W.W Rostow's six-stage development paradigm is a good example.

An epistemic foundation consistent with a decreasing and Eurocentric bet on the repetition of the phenomena in light of the concept of scale. This case highlights how the experiences of marginalized persons may change over time.

Why reciprocity

Perhaps, to the best of our knowledge, this is the only Course in the long history of academia that stands on one concept: Reciprocity. Reciprocity has been 'critical' in philosophy and social sciences in the 20th century. Over the last seven decades, several countries settled by European powers were autonomous, and "returning" has become a challenge. Consequently, writing on Reciprocity as a central theme requires time and implies a deep dedication to the community. Discussions presented here cover a linear history of philosophy, concentrating on 'Reciprocity-in-kind,' especially the factors and policies behind the 'study agendas' secret philosophies before and after the European powers' or the colonial period. This Book is thus aiming to open the controlled consciousness of 'self' as a human being and then an academician to the

community via the methodological lens. And seeing the history of the History and Philosophy of Social Science. We want to say like Jose Rizal,

To [start] the destiny of [the course and], it is necessary to open [the History and Philosophy of Social Science] of its past, and this may be reduced in general terms to what follows (Rizal, 1890).

The notion that theories created in the tradition of the European disciplinary social sciences are worldwide “dominating” social thought about the world, founding the project to de-colonize thinking, only insinuates that this was a critique of what these disciplinary theories say. It is in fact the case, that the scientific knowledge the world has about the world is the knowledge these disciplinary social sciences created and create; created through the presuppositions which constitute disciplinary thinking about the world, a way of thinking which results in the disciplinary critical idealizations of the citizen society, their economy and their political body, the nation state – with the exception of rather rare cases of a critique of this disciplinary knowledge.

However, the critique arguing against the universal validity of these theories, does not only not critique what these disciplinary theories say, this critique coined as the critique of a Eurocentrism (Amin), acknowledges these theories as valid theories about Europe and advocates to create instead of their universalization across other global political entities a multiplicity of multi-centered alternative “provincialized” (Chakrabarty) theories created in the very epistemic tradition of these disciplinary social sciences, based on their disciplinary set of categories and of their theories and by doing this rather than critiquing these theories creates variations of these disciplinary theories and thus spreads the theories of the European disciplinary social sciences now also towards the new citizen societies of the new “independent” states, that is finally worldwide.

Thus, decolonizing social sciences thinking is a response to the needs of a world after now consisting worldwide of the fundamentally very same society system of the colonizers with the creation of the variations of the idealizations of this society model, created through the very way of thinking, disciplinary thinking created by and for idealizing this society model, fueling its nationalisms.

Decolonizing thinking not only practices this way of disciplinary theorizing and creates variations of their disciplinary theories, to serve the ideological needs of the new citizen

societies the decolonization of theorizing radicalizes the methodological relativism of the disciplinary social sciences, immunizing their idealizations of their society system against any systemic critique, with their epistemic concept of knowledge as “imprinted” by place (Chakrabarty), that is by the national societies, and with their therefore - consequent - rejection of any objectivity and with this rejection arguing for scientific thinking “beyond reason” (Seth) opens scientific theories for the return of all sorts of irrationalism under the notion of culture across all disciplines, the anthropological naturalization the capitalist society system, as decolonized scientific knowledge ennobled with the image of a critique, all sorts of irrationalism founding decolonized thinking, all these irrationalisms against which the opposition of the social sciences was once grounding the historical emergence of the social sciences as the form of scientific knowledge of the emerging citizen societies, all these irrationalisms return as a guiding cognition categories in scientific and fuel the irrationalism of demarcating nationalisms – not to mention the final impossibility of any discourse among those scientifically upgraded nationalism.

So, this Course is an ultimate call, as we are trying to disclose, a stand against the diving theory of Kant’s imposing cosmopolitanism (Kant, 2013) and his pragmatic anthropology (Kant, 2006), the Hegelian notion of totalitarianism (Hegel, G. W. F. (2007[1807])) and of, course, it appeals to be a subjective, value-laden and active social worker. So, the root of social science is, what we are practicing every day is, the west, since the 17th century. And this activeness is from Aristotle, Al-Farabi, Saadia Gaon, and Patanjali.

Implication of the Course

Participants try out one of the workshop activities in each of the week classes (first 3 hours of 1st week) originating from theoretical aspect of Reciprocity and material produced by the team (for instance a seeing the nearby Botanical Gardens, an idea generation session-how to being a Contributory to the community or a prototyping activity). Based on experiences of working with the materials, participants will discuss the quality and role of ethnographic design materials.

This course allows for multi- and transdisciplinary research implications in Philosophy, business, gender, media, history, international relations, public health, community medicine, education, and other disciplines where society’s problems are manifest and warrant further investigation and related considerations.

I am certain that scholars will continue to extend the breadth and methodologies detailed in this course as paradigmatic viewpoints continue to change and merge and are deployed for this work. As a reflection of this evolution, lesson of this Course illustrate how and why we must Reciprocal. This may be used by doctorate researchers regardless of the subject matter. Consequently, reciprocity in social research may encompass action, **volunteering, and introspection**, which is unique. The other two components, **Knowledge democracy** and **Ihasnin's philosophy** will undoubtedly benefit knowledge practise and be the subject of academic analysis. This book has a voice of objectivity's fortifications, which may get many disputes; yet, this is a stance, and discussions and arguments are the essences of academic beauty.

The course starts with an analysis of Reciprocity from the Greek tradition to Medieval e Arab to the early colonial or pre-colonial period. Hence, this is a 'flag' of originality and uniqueness to differentiate the crowd of texts about 'research methodology

Many seminal researchers (Bogaerts and Raben, Tuck and Yang, Shawn Wilson, Linda Smith, Farid Alatas, Leon Mossavi, Martin Nakata, David Harvey, Gustavo Esteva, Majid Rehnema, Walter Mignolo, Jeff Corntassel) propose an alternate path, beyond political narration, Western temporalities, and the many times overturned fissures in culture. Maori philosopher Linda Smith said that they [western researchers] came and gave a name'; therefore, research is the dirtiest word in Indigenous vocabulary (Smith, 2021), Mignolo asserts for Academic Disobedience. The theoretical options are open; even with the subjective notion of academic practice, we need to research, but we do not want to be tagged as an 'objective', neutral like the west. And we need to be Reciprocal and work 'for' the people. In other words, we, the novice, do not want to be a 'disciple of western academic discipline' (in short, we call 'Disciple of Discipline') by following their ontological insights and a victim of its epistemic injustice that makes me 'captive.'

The course, very pointedly, is not regionally regimented; wherever is injustice is, Reciprocity is an orientation. The Book is not particular to any university or Institution or faith-based organization. Instead, it is universal. If, Reciprocity is central to social science, then, inevitably, the history of 'reciprocity' is significant for finding, interpreting, locating, and recognizing today's discussion's inner sense. We realize that colonialism has been mainly around 'our consciousness for a long time, and this Book is undoubtedly a detector, hence a marker of the 'domination' leaving. However, the perspective was recently changed, as there are many

reputable documents. More or less, colonial captivity or presence is like French Philosopher Emile Durkheim's 'social fact'—almost omnipresent, but we do not feel its ubiquity.

Current tests 'on' Reciprocity (and its meaning, multiplications) are another concern for writing this tome. The diversifications are misleading to confuse the researchers as these are multiplied, flawed, airy, and ahistorical. This Book is noting concrete and giving fuller practical guidelines. However, it will open our 'sensual organs. In sensing the Sciences, researchers may get a solid way out in practising Reciprocity. So, this discussion thus calls for unity and a change from being to becoming with more weight, from scientific, local empirical shreds of evidence to global dynamics, on the one side, and for greater practical involvement in the call of harmony, justice, and wellbeing of the people is at the other side. From now, respectfully, we excoriate this well-argued literature with local argument.

So, Reciprocity is not about the marginal people that often we make subject matter, instead, it is a common call. For instance, Laura Nader (1972), Michael Baraway (1998), or Pierre Bourdieu (1977), Darryl Macer (1998) are calling for (reflexiveness) in different contexts, raised the issue, however, the concerns remained unsettled—and scholars like Cornassel, (2020); Snelgrove, Dhamoon & Cornassel, 2014) are advocating for giving back, restoring and so on, yet, what kind of Reciprocity, and what the guidelines are here for a novice researcher? Seminal sociologist Michael Burawoy's "Reflexive science sets out from a dialogue between them and us, between social scientists and the people we study. It does not spring from an Archimedean point outside space and time; it does not create knowledge or theory tabula rasa. It starts out from a stock of academic theory on the one side and existent folk theory or indigenous narratives (Baraway, 1998, p.7). In this Book, we negate the reflective turn of Pierre Bourdieu, Marxism, and the Psychoanalytical scheme.

How is Reciprocity

Perhaps, Vine Deloria Jr said the importance of the Book

This collection of [14 weeks] on [Reciprocity] is at once philosophic, practical, and visionary. Beginning with an essay on American Indian metaphysics and progressing to a bold, uplifting scenario for [social sciences and its] future grounded in education, [this tome] offers a concise reference for administrators, educators, students, and community leaders involved with [social science and] education. (Preface by Vine Deloria Jr., in Deloria Jr, & Wildcat, 2001, p. v, preface, emphasis ours)

First, we witness these ontological positions—separated in the surface—interconnected and centres to Reciprocity.

Second, this course is, compared to other textbooks, not about ‘research methods’ (data collection tools and discussion) but on research’s fundamentals, the epistemology of knowledge, and philosophy. What is the creed for conducting research?

However, to date, no known book or text tells the easiest and concurrently, trying, sensitive, in effect, systematic, and perhaps the most critical question is research that, what is the benefit of the community? Before Writing this Book, we have had a literal and physical survey, to fewer cases, we talked about the creed of Research in Social Science? The structure is as

- 200 PhD students
- 179 faculty members from Thailand, Philippines, Malaysia, India, Bangladesh, Pakistan, China, USA, Canada, Italy, Kenya, Hungary, Turkey, Spain, and KSA.
- 30 full-length ethnographies and,
- 100 PhD theses conducted’ marginal people in various countries
- And our journey with the marginal and Indigenous people in USA, Bangladesh, Malaysia, Fiji, Australia.

This whole message of the course finally calls that ‘Methodology Matters, whatever the topic, wherever the context, whoever the researcher is!’ We aim to reinforce these readings by summing up all the relevant ideas of Reciprocity in a concise format, instead of burdening students with large text in addition to their prescribed reading. Social research cannot be ‘on’ the (topic)... of the (community)... We believe that scientific knowledge should be ‘for’ the people, instead of being a carrier or reproducer of western hegemony rather be committed to ‘practical critical engagement.

This course urges for the transformation of the contemporary university environment. And transformation, meaning in adopting a value in our everyday practising of social sciences, or beyond. We urge a shift that is neither a reflection nor a Critical analysis, mouthful interpretation rather a change in the philosophy of Knowledge, Education culture, and

organization from our own, currently pursuing forms of understanding and contexts that have been systematically suppressed for centuries.

This learning's primary significance is that it discusses Ihsan, or the human person, rather than blackwhite or east-west, and hence its appeal is omnipresent. Simply said, scholars who accept and persist for a fair social system guided by western values may influence change and amplify unjust power and inequitable collective dynamics via our work, but not with and for the people. "Reciprocity" in social research crosses disciplines, methodological approaches, and paradigmatic viewpoints, thus it is not surprising that graduate and doctoral researchers, as well as senior researchers, are often confronted by the community with the question, "What is my benefit?" After a lengthy career in social research, I presume this book provides a response to this crucial and frequent topic, and I hope colleges and academics will embrace and implement the message in their work. Whether 'contribution' in social research is merely a container term for social justice or other forms of sociocultural or sociopolitical justice, it is necessary to illustrate the approaches and considerations used within the realm of giving-back in social research if new researchers are to be adequately prepared to continue this labor.

Reciprocity holds Past-Present-Future in Revealing-Reporting-Reflecting with Connection with -Contribution to-Collaboration. Briefly, Reciprocity is the core of social studies, beyond academia. We summarise it as Reciprocity is all-encompassing. It has three angles. One, it demands 'connectivity' with revealing Indigenous history, and oppression, it rewrites the history for re-righting the land and language as the Spirit of social scientists. It is 'contributing' as reporting with and within the present people's physical, social, psychological, and spiritual healing individual and collective by the people's knowledge, as knowledge democracy. Finally, it 'collaborates' with a reflection of past and present for decolonizing political, social, academic, and colonial fabrication for ensuring rights as an Ihsan: good deeds for the good deed, good acts for good acts. Reciprocity is all about transformation in terms of social, political, economic, and spiritual (Chowdhury, Abd Wahab & Saad, 2022, p.23). However, this Pandemic taught us that these three are practical. However, Volunteerism has been in our addition.

Practical philosophy—brought a final impetus to the social science and Reciprocity that have changed the southern land in its first two parts. It brought the so-called 'created.' Can a rational theory now enable us to understand and behave within this modern era, after this pandemic? As

contributors to this volume, we are a joint team of senior and junior scholars who take a sizeable historical view. They focus on the positions and prospects for philosophy today.

The word 'Reciprocity'—in this Course denotes the moment of the arrival of human beings as a mechanism that transforms the worldwide knowledge system in ways that are ultimately devastating for humankind itself and myriad other species. This volume argues that philosophy has essential roles to accomplish in this extraordinary circumstance. As thinkers or academicians, will we need to focus on new issues now? In the Modern Standard, do we need to think in new ways? Might we need new partnerships, as a society, with our community? And are there specific acts we can take, in the rhythm of practical-critical, above and beyond metaphysical reflection? As writers of this Book, we consider the importance and transparency of philosophy as mutual study as our long encounters of group work, building on different legacies in the current global situation.

An outline of any pedagogical features

After Introduction, that is deliberately conceptual while from the 2nd week onward, noting but supporting our Meditation () placed in the 13th week.

- Each lesson starts with some abstract queries; subsequently, sometimes in groups in sections, students are given particular tasks at the end of the each lesson.
- Each class has some group activities so that students discuss the issues among themselves and find glitches in their works, thinking, and others peers (the objective of the group work is to find limitation in themselves first, then other, so that they can be a contributor for the people, theoretically and practically)
- Some youtube videos of Indigenous scholars are listed, even referred in each lesson as a suggestion for furtherance.
- Several movies are suggested for developing a critical reflection.
- Essential books/chapters/Articles, even youtube interview, o lectue are recommended for all readers at the end of each Lesson.
- A suggested reading list is enclosed for further studies, as we feel some are thinking out of the box.

- It will make space, if not fuller, a spiritual senses of the soul, by which she experiences God in the manner of spiritual taste, touch, and smell¹.

Task

- A short piece should be no more than 1000 words and no fewer than 800 words. Any essay that is less than 600 words and more than 1200 words will not be assessed. Full instructions and templates to help you organize your papers are available on Blackboard under ‘course resources’

Reading list

1. Ross, D. (1956). Aristotle: The Nicomachean ethics. Philosophy (London, England), 31(116).(Book v, vi)
2. Morris, T. (2006). *Social work research methods: Four alternative paradigms*. Sage.
3. Chowhury et al (2022). Can Reciprocity be the Central for Social Science in the New Normal, in *The 2020 Pandemic and Social Science: Some Insights from the South*, University Malay Press.
4. Alatas, S. F. (2021). Silencing as Method: The Case of Malay Studies. In *Fieldwork and the Self* (pp. 199–214). Springer. doi:10.1007/978-981-16-2438-4_10.
5. Alatas, S. H. (1972). The Captive Mind In Development Studies [Part 1]. *International Social Science Journal*, 24(1), 9–25.
6. Al-Ghazzali. (2015). *The alchemy of Happiness*. Routledge.
7. Barnard, A. 2000. *History and Theory in Anthropology*. Cambridge: Cambridge University Press.
8. Ramanujan, A. K. (1989). Is there an Indian way of thinking? An informal essay. *Contributions to Indian Sociology*, 23(1), 41–58. doi:10.1177/006996689023001004 Richards.
9. R. J. (2000). Kant and Blumenbach on the Bildungstrieb: A historical misunderstanding. *Studies in History and Philosophy of Science-Part C*, 31(1), 11–32. doi:10.1016/S1369-8486(99)00042-4

Additional Readings

1. Strathern, M. 1995. *The Relation: Issues in Complexity and Scale*. Cambridge, England: Prickly Pear Pamphlet Press No.6.

2. Balibar, É. (2016). Citizen subject: Foundations for philosophical anthropology. Fordham Univ Press.
3. **Harrison, T. M. (2020). Coming To: Consciousness and Natality in Early Modern England. University of Chicago Press.(Introduction and chapter 2: Human Nature Experienced).**
4. Verbeek, P.P.C.C. 2005. What Things Do: Philosophical Reflections on Technology, Agency and Design. Pennsylvania: Pennsylvania State University Press.

WEEK 2

LOCATION THE INTERFACE: PHILOSOPHY AND PHILOSOPHY OF SCIENCE AND ROOTED RECIPROCITY AND PARADIGM SHIFT POSITIVISM TO DECOLONIAL ERA

Discussing topic

- The Philosophy of Science from historical Epistemology
- What is a philosophy of Reciprocity
- History of Science and History of Philosophy: for whom, by whom
 - Is Reciprocity a Science or Faith? The Golden Rule: Transcending the Boundaries: Rationalism VS empiricism
- How humanitarian are we in ‘Studying Humanities?’
- Time to think, re-think

Lecture Synopsis

This lecture sets in six subsections, argues primarily for the philosophical premise of Reciprocity and briefly summarises the history of philosophy and science as they relate to time and space. This section reveals how politics, namely the parts of political involvement, mainly were unseen. Thus, just at time, we attempted to identify Reciprocity via the history and

philosophy of science (HPS), which incorporates social science philosophy and history. Perhaps it is more than that. Morality and scientific misconduct are often classified as morals or science studies rather than as science philosophy.

Learning Outcome

- Audience may realize the relationship between Philosophy, Science, and Humanity
- Why a philosophical stand is important for social sciences
- How and why philosophy is essential for Social Science
- ‘West’ is not ‘taken for granted’

Weekly Task

- Can we think that academia, policymakers, and community people are separate
- A 3 minutes’ presentation by an individual student about Science, Philosophy, and history and their correlation.

Viewing individual or in class

Viewing Karl Poper: the Vienna Circle

- A. <https://www.youtube.com/watch?v=u0LIZV5H8bs>
<https://www.youtube.com/watch?v=17C8kSRU0IY>

Suggested Reaing

Reading List

1. Morris, P. (1996). Community beyond tradition. In Heelas, P., Lash, S., and Morris, P., editors, Detraditionalization, pages 223–249. Blackwell, Cambridge MA
2. Pahnke, W. N. and Richards, W. A. (1966). Implications of lsd and experimental mysticism. Journal of Religion and Health, 5:175–208.

3. Eliade, M. (1969). *Yoga Immortality and Freedom*, chapter Forward, pages xii–xxii. Princeton University Press, Princeton NJ.
4. Fields, G. (2001). *Religious Therapeutics: Body and Health in Yoga, Ayurveda, and Tantra*, chapter Tantra and Aesthetic Therapeutics. State University of New York Press, Albany NY.
5. Chowdhury et al (2023), Preface Re Reciprocity and Its Practice in Social Research, pp. xxii- xxxi
6. Evens, T. M. S. 2008 *Anthropology and Ethics: Nondualism and the Conduct of Sacriice*. Oxford: Berghahn Books.
7. Strathern, M. (2004). *Commons and Borderland. Working Papers on Interdisciplinarity* Accountability and the Flow of Knowledge, esp. Chapter 1 ‘Knowledge on its Travels’. Oxford: Sean Kingston Publishing.
8. Ingold, T. 2008. ‘Earth, sky, wind and weather’. *Journal of the Royal Anthropological Institute (N.S.)* 13: 19 - 38.
9. Schacht, R. (1990). *Philosophical anthropology: What, why and how*. *Philosophy and Phenomenological Research*, 50, 155-176.
10. Agassi, J. (2012). *Towards a rational philosophical anthropology (Vol. 1)*. Springer Science & Business Media.
11. Sarkar, S., & Pfeifer, J. (2006). *The Philosophy of Science*.
12. Gordon, H. S. (2002). *The history and philosophy of social Science*. Routledge.
13. Bertrand Russels’ Problem of Philosophy (see the Appnedix).
14. Clammer, J & Giri, AK. (2013). *Philosophy and Anthropology in Dialogues and Conversations. Philosophy and Anthropology. Border Crossing and Transformations*. Anthem Press.
15. Gouldner, A. W. (1960). *The norm of Reciprocity: A preliminary statement*. *American sociological review*, 161-178.
16. Bodley, J. H. (2014). *Victims of progress*. Rowman & Littlefield (Introduction, and chapter 9).
17. Balibar, É. (2016). *Citizen subject: Foundations for philosophical anthropology*. Fordham Univ Press.

18. Said, E. W. (2012). *Representations of the Intellectual*. Vintage.
19. Ross, D. (1956). Aristotle: The Nicomachean ethics. *Philosophy* (London, England), 31(116).
20. Russell, B. (2017). *The problems of philosophy*. Independently Published. (Original work published 1912).
21. Mignolo, W. D. (2017). Coloniality is far from over, and so must be decoloniality. *Afterall: A Journal of Art, Context and Enquiry*, 43(1), 38–45.
22. Kant, I. (2006). *Kant: anthropology from a pragmatic point of view*. Cambridge University Press.
23. Kant, I. (2012). *Kant: Natural Science*. Cambridge University Press. doi:10.1017/CBO9781139014380
24. Kant, I. (2013). *Of the Different Human Races: An Announcement for Lectures in Physical Geography in the Summer Semester 1775. Kant and the Concept of Race* (J. M. Mikkelsen, Trans.). SUNY Press.
25. Hatfield, G. (2014). *The Routledge guidebook to Descartes' meditations*. Routledge. doi:10.4324/9781315797878
26. Hegel, G. W. F. (2010). *The science of logic*. Cambridge University Press
27. Deleuze, G., & Guattari, F. (1994). *What is philosophy?* Columbia University Press.
- Deloria, V. (1969). *Custer died for your sins: An Indian manifesto*. University of Oklahoma Press

Additional Reading

1. Maritain, J. (1928). *Three Reformers: Luther, Descartes, Rousseau*. Greenwood.
2. Adamson, P. (2006). *al-Kindi*. Oxford University Press.
3. O'Reilly, D. (2005). Social inclusion: A philosophical anthropology. *Politics*, 25(2), 80-88.
4. Katz, R. (1984). *Boiling Energy: community healing among the Kalahari Kung*. Harvard University Press, Cambridge, MA.
5. Kirk-Duggan, C. (2007). *Spirituals and the quest for freedom*. In Porterfield, A., editor, *Modern Christianity to 1900*. Fortress Press, Minneapolis.
6. Morris, P. (1996). *Community beyond tradition*. In Heelas, P., Lash, S., and Morris, P., editors, *Detraditionalization*, pages 223–249. Blackwell, Cambridge MA.

WEEK 3-4

WAYS OF SEEING, knowing, acting and becoming a RECIPROCAL RESEARCHERS

Discussing Topics

- **Methodological genealogy: is freedom the child of knowledge?**
 - Stream 1: self-repair by the researcher and adopting the ‘totality’ holism
 - Stream 2: al farabi, saadia gaon: their critical stance
 - Stream 3: the poststructuralist move to anticolonial ancestry
 - Stream 4: the decolonial turn
- **Context of of the study: the making of the journey for methodology, not on a method**
 - A space for social sciences
 - Complementary ventures of global history
 - Between Substitutions: Options for an IRP
- **Indigenous gnoseology as method of reciprocity: assimilating of the four streams**
- **Methodological tents**
 - Research is Reciprocal; what my community is giving back from my research!
 - The Research sits inside the Methodology, not Methodology in the Research
 - Why Methodology Matters; the topic, the context, and the Researcher!
 - Why research is not about tools, techniques, or instruments but all about trust, respect, caring, sharing and unity
 - Is Research apolitical?
 - Research is beyond the state, business, and the ‘self’ and hence, universal
 - Research about not only writing the right thing but acting as ‘Righting the rights of people
 - Research is not deeper than its Methodology
- Reciprocity is a call for weing

Lecture Synopsis

I am neither Christian nor Jew nor Parsi nor Muslim. I am neither of the East nor of the west, neither of the land nor of the sea. . . . I have put aside duality and have seen that the two worlds are one. I seek the One, know the One, see the One, and invoke the One. He is the First; He is the Last, He is the Outward, He is the Inward. Jalāl ad-Dīn Rūmī (1207-1273) (in Stoddart, 2012, Black Flap)

This is about **methodology, how we can be a reciprocal scholar. Put simply, this lesson is about the Ways of seeing, knowing, acting and becoming**, has five sections. Still, at the core, the whole discussion of this Course is guided by this class. And, this is our faith, the Methodology—we believe that research is not more incredible than its adopted worldview or lifeworld, almost like a religion. This class has four headings—delineating the four philosophical streams—guides the whole study. We put, the Meditation of Methodology is basically.

Learning Outcome

- How a methodology is coming to the fore of practicality
- How Methodology affects our state of mind
- Should refrain rethink from Methodology? Instead of Methods

Reading list

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Additional Reading

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2. Giri, A. K. (2013). *Kant and Anthropology*. *Philosophy and Anthropology: Border Crossing and Transformations*,
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Weekly Task: Week 3-4 Activity

- The teacher may ask the students for their opinion about the Methodology
- Why many student started their thesis from a method instead of a philosophical position or Vis Versa?

Three Minutes Thesis

- A 3-minutes presentation by an individual student about Science, Philosophy, and history

Viewing list

- People may watch the famous debate of Michael Foucault and Noam Chomsky : <https://www.youtube.com/watch?v=3wfN12L0Gf8>
- On ideology: it work even you don't believ in it: <https://www.youtube.com/watch?v=3wfN12L0Gf8>
- Linda Smith and Eve Tuck <https://www.youtube.com/watch?v=rIZXQC27tvq>

WEEK 5-6

‘SEEING THE ‘UNSEEN’ AND KNOWING THE UNKNOWN’

Discussing Topic

- “Unrooting the root”: “telling so many things without talking”
- The civilizing mission and reciprocity-in-kind
- St. Augustine to rene descartes and the thinker ‘i’ and traditional, tribal ‘we’
- Reciprocity-in kind and institutional formation with legal provision
 - Anthropology and sociology
 - Asiatic society, is it for asians? The colony and our torn land
- Conclusion : ‘god is not red’

Lesson synopsis

This lesson is very slippery, may lead misunderstandings. We are neither against of any religion, nor Christianity. But we do point as Vine Deloria did in 1970, God is not Red. As continuation of lecture an attempt to **‘seeing the ‘unseen’ and knowing the unknown’** depicts four segments. Subsequent sections address the relationship between science and religion, beginning with Saint Augustine. In summary, theological discussion demonstrates that ‘Reciprocity in kind’ is not as novel as Rene Descartes’—instead, we explained here how social policies are coherent with social research—visibly, under the Civilising Mission. In general, the conceptual foundations of western Reciprocity go back to the City of God. Through a careful study, we discovered that Reciprocity has a long history in western philosophy, with a theological foundation obscured by the Christian commonwealth. Reciprocity—contract with the state—has been at the heart of government since Aristotle and Anaximander. To an extent, this lesson talks about the reciprocity-in-kind ‘and its institutionalized system. The CSSRC, universities, and several universities in the United Kingdom are all included in this discussion of colonial sociology in the post-World-war period. Anthropology and sociology and botany are examples of western Reciprocity in Kind. In essence, this lesson is not about the historical text, but this ‘reflection’ is vital to establish our

reciprocal norms, upon the construction of ethnographic knowledge units (all social science and botanical knowledge as a unit of knowledge).

Learning Outcome

- How science is guided by theology
- A rooted scenario of HSP since Saint Augustine
- Reciprocity-in-kind is not as new as from Rene Descartes'
- How policy is corresponding with social research
- How philosophy guides science
- The relevance of paradigm in social research

Suggested Reading

Reading list

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Additional Reading

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2. Fortune, R. (1852). A Journey to the Tea Countries of China: Including Sung-Lo and the Bohea Hills; with a Short Notice of the East India Company's Tea Plantations in the Himalaya Mountains. J. Murray.
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Weekly Task: Week 5-7Activity

1. Each student may look at their national constitution and find colonial legacies
2. may take a secondary survey on a particular Indigenous community and compare the demographic trend, may see the practical impact of Reciprocity in kind in front of them.

3. A 3 minutes presentation by an individual student about Reciprocity in kind

Viewing list

1. <https://www.youtube.com/watch?v=5FHVszV5s94>
2. <https://www.youtube.com/watch?v=eNwnKSoZBtU>
3. Practice: watching the movies and summarise in 1 page by Group of 3
4. We suggest three movies on Fanonian Methodology:
 - Isaac Julien, Frantz Fanon: Black Skin White Mask (a documentary) (1996, San Francisco: California Newsreel),
 - Frantz Fanon, une vie, un combat, une œuvre, a 2001 documentary.
 - Concerning Violence: Nine scenes from the Anti-Imperialist Self-Defense, a 2014 documentary film written and directed by Göran Olsson which is based on Frantz Fanon's essay, Concerning Violence, from his 1961 book The Wretched of the Earth.
5. Can students summarise one page about their parent university's methodology course and why it lacks being reciprocal?

WEEK 7-8-9

'THE SHIFT IN RECIPROCITY IN KIND AND THE ROLE OF RESEARCHERS'

Discussing Topics

- The role of researchers: the time 1960-1970: who's who
 - The Frankfurtian reciprocity school: Gouldner, Ardorno, Talal Asad
 - Feminist thoughts and intersectionality
- Reciprocity and its becoming
 - The Reciprocity and its multiplication

- Reciprocity in/and Bioprospecting Paradigm concerning Indigenous Medicinal Knowledge
- Do we need a consensus

Lesson synopsis

This three lessons are to demonstrate the **shift in Reciprocity in kind and the role of researchers.** In other way, these lessons illustrate the shifting nature of Reciprocity in kind; as previously said, these are more ethical considerations. We agree that these are not quite what we understand by Reciprocity. Nonetheless, it provides us with a basic comprehension of this work. There are four part in this Lesson, and the underlying premises are whether Ontological Shifting is a myth or a reality in relation to the researcher's role and if Post-Coloniality is a myth or a reality. We re-read several notable writings here, of course, from the Feminist tradition, and we do place a particular emphasis on the period 1960-1970: Which is which. Psychoanalysis is delicate in one section, in which we reread Michael Foucault and Jacques Derrida alongside Paolo Freire, Frantz Fanon, and Vine Deloria. In order to demonstrate our thesis in a practical philosophical approach, we investigated Vine Deloria and Frantz Fanon's lineage.

And, this lesson is covering the '**Reciprocity is in 'becoming: some examples,**' in brief, it tells about some Treaties which, according to our logical arguemnt, lineage to West, Nagoya Protocol, fo instance, talks about Access and Benefit Sharing. This lesson evolves on the question of whether or not Reciprocity in kind has come to an end. According to the voices of postcolonial works, at least. According to us, such a claim is untrue; rather, in order to back up our argument, the book's subtitle, "Becoming," refers to the concept of Reciprocity. Bioprospecting and Access to Benefit Sharing (ABS) were some of the topics we covered, as were UNDRIP and its ramifications, as well as the World Intellectual Property Organizations (WIPO) and their position in global intellectual property rights (IP).

Learning Outcome

- How Ontological shifting relates to the **role of Researchers**
- Post Coloniality: a myth or reality
- How Reciprocity is in International Provisions not clear what does it mean?
- How it is misleading by its diversification

Reading list

1. A case of Constitutional Provision on Bioprospecting
2. Adorno, T. W. (1993). *Hegel: three studies*. MIT Press
3. Baber, Z. (2016). The plants of empire: Botanic gardens, colonial power and botanical knowledge. *Journal of Contemporary Asia*, 46(4), 659–679.
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23. Martin, K., & Mirraboopa, B. (2003). *Ways of knowing, being and doing: A theoretical framework and methods for indigenous and indigenist research*. Academic Press.
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25. Merson, J. (2000). *Bio-prospecting or bio-piracy: Intellectual property rights and biodiversity in a colonial and postcolonial context*. Academic Press.
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Additional Reading

1. Alatas, S. H. (2000). Intellectual Imperialism: Definition, traits, and problems. *Asian Journal of Social Science*, 28(1), 23-45.
2. Cornthassel, J., & Bryce, C. (2011). Practicing sustainable self-determination: Indigenous approaches to cultural restoration and revitalization. *Brown J. World Aff.*, 18, 151.
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11. Pratt, M. L. (1995). *Imperial Eyes: Travel Writing and Discourse*. London and New York: Routledge

Weekly Task: Week 7-8-9 Activity

- Each student may present about the Critical School, its origin and impact in about 500 words.

- Each student find some Acts that are related to Protect and Preserve Indigenous Knowledge
- Can the teacher visit a nearby Indigenous community to see how Researcher (Bioprospectors) was being encountered or not?

Viewing list

- What is intersectionality?
- Kimberlé crenshaw: <https://www.youtube.com/watch?v=ViDtnfQ9FHc>
- Seeds are not for sale:
- Vandana Shiva
- <https://www.youtube.com/watch?v=DuTHBjl8XZA>
- <https://www.youtube.com/watch?v=4cdFXKDAaQw>

WEEK 10-11

‘RECIPROCITY IS IN ‘BECOMING

Discussing Topic

- The rules of reciprocity
 - Rule 1: Reciprocity is not limited to Global binaries (Southe-North) but Universal
 - Rule 2: Reciprocity is neither Rapport nor a Friendship with the community but a spiritual project
 - Rule 3: Reciprocity is not temporal but a life-long journey
 - Rule 4: Reciprocity does not align with, belong to, generated from, or created to ‘Otherness’
 - Rule 5: Reciprocity is essentially anti-racial
 - Rule 6: Reciprocity is not reflective but an ultimate consciousness conviction
 - Rule 7: Reciprocity is contractual

- Rule 8: Reciprocity is not a metaphor, nor a linear, subjective and value-added
- Rule 9: Reciprocity is not Becoming but being and hence Natural

Lesson synopsis

Week 10-11 is '**Reciprocity as being and theses on it**; our final state of Being. Last three, meaning that Week 10-11 is about the tenets or theses of Reciprocity, then two, the last but not least, we reviewed our definition of Reciprocity and how we implement it in our daily lives. Is Reciprocity in research: a diverse parable of uniformity and practicality, a necessity? Is there a way to understand how the notion of Reciprocity has been developed in a variety of circumstances and by a variety of scholars? Is the concept of Reciprocity a one-size-fits-all in social research? Rethinking how community engagement practitioners and researchers talk about the notion of Reciprocity may be done by considering diverse viewpoints on the term. For community-engaged behavior and research, this lesson argues that understanding the many meanings associated with and created by the idea of Reciprocity has significant ramifications.

Learning Outcome

- Student may realize their self-positioning with the community
- Do we need a diversified meaning and interpretation of Reciprocity?
- How can Methodology be centred with Reciprocity?
- Can Reciprocity guide the mental State of a researcher?
- Can we settle ourselves as being as reciprocal Researchers?

Suggested reading

Reading list

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2. Corntassel, J., & Scow, M. (2017). Everyday acts of resurgence: Indigenous approaches to everydayness in fatherhood. *New Diversities*, 17(1), 55.
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Additional Reading

1. Harvey, D. (2007). *A brief history of neoliberalism*. Oxford University Press.
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3. Gerritsen, R. J., & Band, G. P. (2018). *Breath of life: The respiratory vagal stimulation model of contemplative activity*. *Frontiers in Human Neuroscience*, 12

Weekly Task: Week 10-11 Activity

- Each student may look at their national constitution and find colonial legacies
- Each may take a secondary survey on a particular Indigenous community and compare the demographic trend, may see the practical impact of Reciprocity in kind in front of him
- 3 Minutes Thesis on Weekly Exercise: watching the movies and summarise in 1 page
- Can students summarise one page about their own way of Reciprocity in methodology?
- Each student presentation by an individual student about Reciprocity in kind

WEEK 12-13

SENSING AND SITUATING THE SCIENCES WITH THE WINGS OF RECIPROCITY

Discussing Topic

- Reciprocity as a spirit
- Reciprocity as a means to knowledge Democracy (KD)
- Reciprocity, more than a justice but an 'Ihsanic philosophy'¹ (Perfection)ⁱⁱ
- Volunteerism as Reciprocity

Lesson synopsis

We were unable to present sufficient empirical data in this lessons (week 12-13) to support the objective; nonetheless, this argument serves as a summary of the preceding 11 weeks. We discussed the wings of Reciprocity in four sub-sections. At the very least, we brought the process to a close in this book. Becoming that Leonard Hobhouse, George Simmel, Edvard Westermarck, and J.S Mill's authoritative assertions, and even before, religious traditions such as Zoroastrism practised Reciprocity since 6000 BC, Goutam Buddha's activities, Jesus' observed behaviour, and Prophet Muhammad (SM) and his companions, all of this demonstrate that Reciprocity exists. Perhaps this book might assert that we wish to work in the aftermath of this horrific epidemic. This is a period of survival, variety, and intellectual beauty; asthetism is necessary, but not now.

Learning Outocme

- How can the Rules andWings of reciprocity be implied

¹ 'Ihsan,' derives from Ihasn, an Arabic or specifically Quranic term. In English, it means sincere, perfection, good deeds and actions. The Quran says, what can be the reward of good deeds and action except the good deed? (Irving 1985, Surah 56, Verse 60).

- How you may Repair yourself

Suggested reading

Reading list

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7. Geertz, C. (1988). *Works and Lives: The Anthropologist as Author*. Stanford University Press.
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10. Feldman, A., & Rowell, L. (2019). Knowledge democracy and action research—an exchange. *Educational Action Research*, 27(3), 335–346. doi:10.1080/09650792.2019.1618624.
11. Hall, B. L., & Tandon, R. (2017). Decolonization of knowledge, epistemicide, participatory research and higher education. *Research for All*, 1(1), 6–19. doi:10.18546/RFA.01.1.02

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Additional Reading

1. Sinnett, A. P. (1884). *Esoteric Buddhism*. Trübner.
2. Henry, E., & Foley, D. (2018). Indigenous research: ontologies, axiologies, epistemologies and methodologies. In *Handbook of research methods in diversity management, equality and inclusion at work*. Edward Elgar Publishing. [doi:10.4337/9781783476084.0001](https://doi.org/10.4337/9781783476084.0001).
3. Lawrence, B. B. (2021). Al-Biruni: Against the Grain 2014. In *The Bruce B. Lawrence Reader* (pp. 99-112). Duke University Press.
4. Leadbeater, C. W. (2007). *The Science of the Sacraments*. Cosimo, Inc.

Weekly Task: Week 12-13 Activity

- Students are to commit some volunteering as part of the methodology

- Listening people/community wherever they are working, whatever the topic and whoever the people are
- Students are committed to some Ihsanic work within the community in any form

WEEK 14

A PRACTICAL NOTE ON THE SELFOSOPHY AND ON THE FIRST WINGS: JR SELF-REPAIRING MODE

Discussing Topic

- How we can be connected with cosmic totality

Lesson Synopsis

What I Have learned, in effect, all you from this course, maybe, this is the only question we will discuss in this lesson. Is it a way to be Connecting to the Cosmic Totality. Let us put an introduction. Some may find this model aligns with Theosophy, however, not in the sense of a theosophist (Blavatsky, 1895). My first read, Bruce Campbell's Ancient Wisdom revived (Campbell, 1980). Julie Chajes (2019), and I agree with that many yet, have a faith a sizeable minority of people with no particular connection to Eastern religions now believe in reincarnation (p. 1). My second homage is with infamous and magistral figure Rudolf Steiner's Anthroposophy movement. As a note, it is said, his usual and casual conversation goes to book format, such a figure who, many time talked in front of career doctors and made his activities proved. Even, no a a days, scholars like (French, 2021). I am not providing a details account, however, it has been take out of academia as it suffers of the polygenic genre. This small discussion will be adding something new to the Science of Medicine (Wujastyk, 2022). "Essential to our task is a consideration of the relations among what we will refer to here as the "three bodies."* At the first and perhaps most self-evident level is the individual body, understood in the phenomenological sense of the lived experience of the body-self. We may

reasonably assume that all people share at least some intuitive sense of the embodied self as existing apart from other individual bodies (Mauss 1985[1938]). However, the constituent parts of the body-mind, matter, psyche, soul, self, etc.-and their relations to each other, and the ways in which the body is received and experienced in health and sickness are, of course, highly variable” (Scheper-Hughes and Lock, 1987, p. 7). The fourth body: the Spiritual self, is the subject matter of this lesson.

So, following Wang & Tice-Brown (2021), I want to say, it helps, so let me help myself to help others. Further, Bonhoeffer (2000) said, this self-repairing method gives interior and exterior fulfillment. This thesis, in essence, Bante, Sitama, and the people gifted me as teaching where something has changed, not only academically, professionally, and personally, but also on a spiritual level, it is a lifelong lesson.

Learning Outcome

- A healthy human being, and assimilating the 7 components in everyday practice with or without community. These seven elements are such as, B=Body, M=Mind, S= Spirit, E=Energy, En=Emotion, Eso=Esoteric Breathing, Exo=Exoteric Breathing, OS=Otherself

Suggested reading

Reading list

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15. Mildon, E. (2018). *Evolution of Goddess: A Modern Girl's Guide to Activating Your Feminine Superpowers*. Simon and Schuster
16. Padma, J. H. (2021). *Field of Blessings: Ritual & Consciousness in the Work of Buddhist Healers*. John Hunt Publishing.
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18. Ranz, R. (2021). *Developing Social Work Students' Awareness of their Spiritual/Religious Identity and Integrating It into Their Professional Identity: Evaluation of a Pilot Course*. *The British Journal of Social Work*, 51(4), 1392-1407.

19. Ravindran, K. (2006). *Happy Living: A Holistic and Practical Guide to Optimise Mind and Body*. Sterling Publishers Pvt. Ltd.
20. Shahjahan, R. A. (2005). Spirituality in the academy: Reclaiming from the margins and evoking a transformative way of knowing the world. *International Journal of Qualitative Studies in Education*, 18(6), 685-711.
21. Scheper-Hughes, N., & Lock, M. M. (1987). The mindful body: A prolegomenon to future work in medical anthropology. *Medical Anthropology Quarterly*, 1(1), 6–41.
22. Suzuki, Y. (2011). *Medicine Master Buddha: The Iconic Worship of Yakushi in Heian Japan* (Vol. 3). Brill.
23. Turner, D. (2020). On the politics of Indigenous translation: Listening to Indigenous peoples in and on their own terms. In *Routledge Handbook of Critical Indigenous Studies* (pp. 175-188). Routledge.
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26. Wang, D & Tice-Brown, D. (2021). "It helped, the mindfulness, so let me help": High school students developing social work values, 18(1), 49.

Additional Reading

1. French, A. (2021). *Disenchanting and re-enchanting German modernity with max weber and rudolf steiner*. University of California, Davis.
2. Gardner, F. (2022). *Embedding spirituality and religion in social work practice: A socially just approach*. Routledge
3. Wang, D. S., Perlman, A., & Temme, L. J. (2020). Utilizing contemplative practices in social work education. *Journal of Religion & Spirituality in Social Work: Social Thought*, 39(1), 47–61.
4. Zysk, K. G. (1998). *Asceticism and healing in ancient India: Medicine in the Buddhist monastery* (Vol. 2). Motilal Banarsidass.
5. Morris, P. (1996). Community beyond tradition. In Heelas, P., Lash, S., and Morris, P., editors, *Detraditionalization*, pages 223–249. Blackwell, Cambridge MA.

What is meant Reciprocity

Shifting Reciprocity: Building Relations Between Designing and Using

People often use products differently from what their designers expect. We argue that people interact with products and systems in ways far beyond what designers imagine. This would suggest that people actively intervene in configuring products and systems in the very processes of their consumption. During processes and practices of enactment people become skilled practitioners instead of just consumers. To replace the idea of the passive consumer of a product or system with that of a skilled practitioner is to challenge the notion of the consumer, and to refocus our attention on local practices of appropriation and enskilment. This requires different ways of thinking about designing and making things that allow for people to develop skills over their lifetimes, and to create meaningful relations with things through use. Studying the relation between the gestural movements of use practice and of design practice is central to a processual approach to designing things. Concerned with bringing design practice and use practice closer together, we seek to understand the relations between gesture and inscription as embodied movements (a) within design practices, (b) within user practices and (c) in-between design practice and user practices. In seeking to link together knowledge and gesture, we focus on how multidisciplinary design team members draw attention to and describe traces of shared understandings through verbal and non verbal-communication. Specifically we refer to a study of bodily movement, ways of environmental knowing and inscriptive practices within a collaborative process of designing involving user centred designers, dentists and dental assistants in Australia (2002-06).

Week 2 (two Hours)

Performative Ethnography as a Way of Engaging Companies, Researchers and Users (Brendon Clark)

Performative ethnography in design anthropology draws upon ethnographic practice, performance theory, and post-structuralist performativity in the exploration of what ‘could be’ in light of what ‘has been’ through an emphasis upon the staging, performance, documentation, and re-enactment of project activities with multiple audience participants. The performative focus appreciates the partial, situated, temporal, multivocal, and dialogic aspects of knowledge and its social, political, and environment transformations. I propose a performative framework for analysis of and planning a process of designing referring to dramaturgy and performance theory. By highlighting the organisational context, attention is given to the positioning of stakeholders in negotiating a design project, underscoring fluidity in their positionings, whilst also qualifying their participatory roles in designing. I introduce the idea of tangible non-textual field materials as being key to engaging companies, researchers and users in shared understandings. This approach combines grounded theory and the notion of action oriented representations, originating from The Scandinavian Tradition of Participatory Design, as mediating relations through engaging participants in co-design and co-analysis.

WEEK 13

Wisdom and Ecstasy with intense exaltation of mind and feelings

How do the world’s religions grapple with the enduring mysteries of human existence, such as the origins of the cosmos, the meaning of life and death, or the healing of suffering? By delving into “wisdom,” we will explore how different religious communities realize—in thought and in action—the underlying order of their world; in focusing on “ecstasy,” we will attend to deeply transformative experiences of personal contact with the divine within diverse religious milieus.

Reading List

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Sacks, O. (2008). *Musicophilia: Tales of Music and the Brain*. London, Picador.

Coolman, B. T. (2010). *The Theology of Hugh of St. Victor: An Interpretation*. Cambridge University Press.

Coolman, B. T. (2017). Knowledge, love, and ecstasy in the theology of Thomas Gallus. Oxford University Press (pp. 159-196).

Chowdhury, et al. (2023). Assimilating Ubuntu Spirit into Self: A Practical Note on the Selfosophy and on the First Wings: JR Self-Repairing Model. In Ubuntu Philosophy for the New Normalcy (pp. 197-204). Palgrave Macmillan, Singapore.

ⁱ Coolman, B. T. (2010). *The Theology of Hugh of St. Victor: An Interpretation*. Cambridge University Press. (pp. 159-196)