

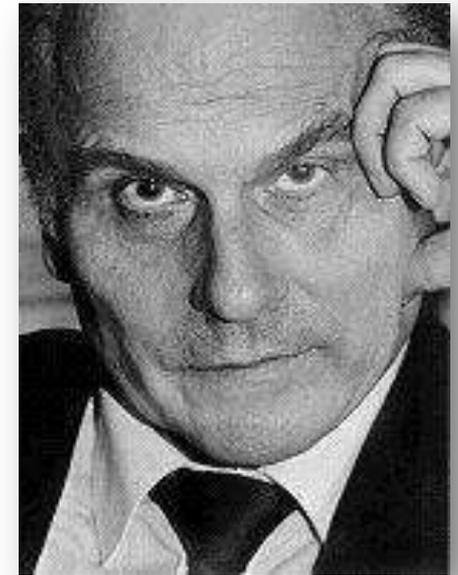
The Other

Ryszard Kapuscinski

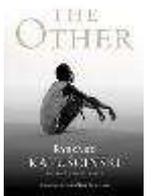
Andrew Rusnak



Ryszard Kapuscinski with Angolan soldiers in 1975. Photograph: Ryszard Kapuscinski/PAP/CAF/EPA

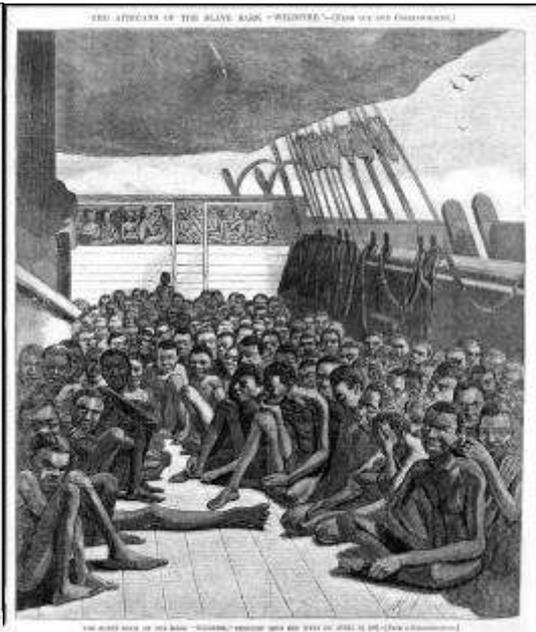
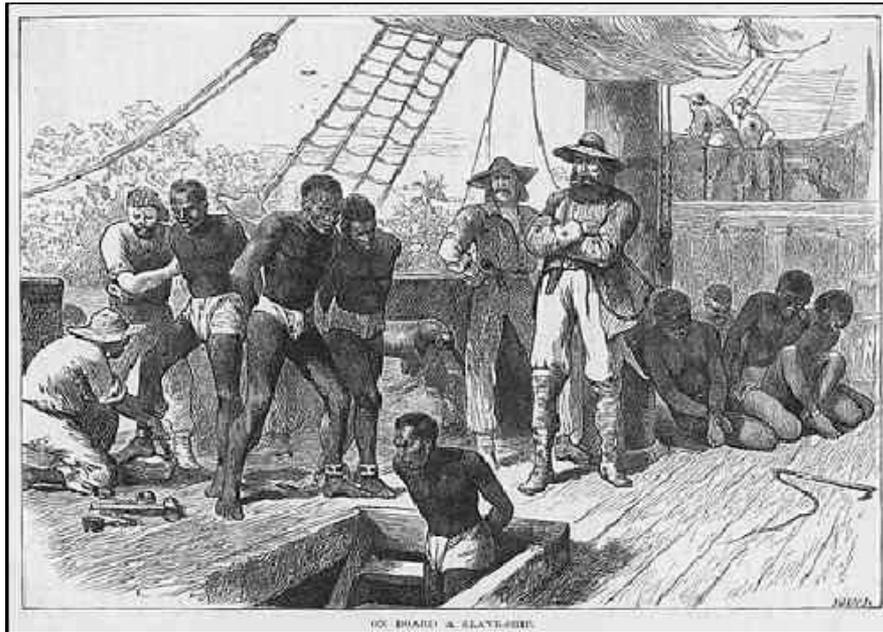


<https://www.youtube.com/watch?v=aHPq5p50y94> Kapuscinski Bio, 9 Min

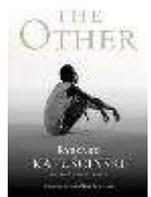


The subject of Kapuscinski's lectures, as Neil Ascherson writes in the introduction, is the "white European encounter with unfamiliar cultures whose difference may be distilled into an essential otherness and loaded with every kind of discourse of ethical and technical superiority."

Perhaps the best example of this in American history is the white, Eurocentric majority's treatment of Africans that started with the slave trade.



<http://www.history.com/shows/mankind-the-story-of-all-of-us/videos/african-slave-trade> Slave Trade, 4 Min, History Channel



Further examples of subjugation, the “essential otherness”:

These conscious attitudes, believes continued after the Civil War.



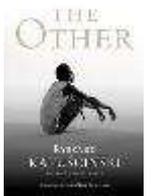
<https://www.youtube.com/watch?v=CiyQFG6uHgg> **BBC's Racism: History- A lynching in Texas in 1916, 3 Min.**

<https://www.youtube.com/watch?v=98CxkS0vzB8> **Strange Fruit by Billie Holiday- Lynching in the 1930s, 3 Min**

https://www.youtube.com/watch?v=Y_O7jvgPIYU **North Star - Duluth Lynchings: Presence of the Past, 14 Min**

<https://www.youtube.com/watch?v=f3JtV5VnU-s> **Chris Rock Explains Some of How Racism (White Supremacy) Works, 5:37 Min**

<https://www.youtube.com/watch?v=McZOXzlnC2U> **New Jim Crow, Online Doc, 58 Min.**

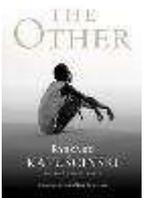


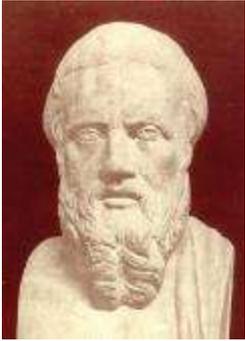
“In order to judge something, you have to be there.”

Bronislaw Malinowski



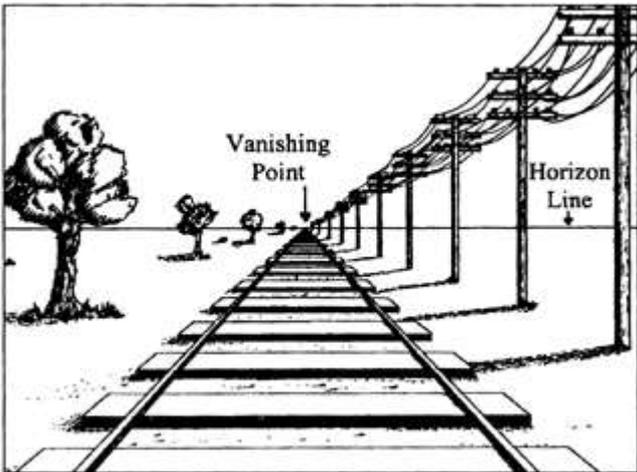
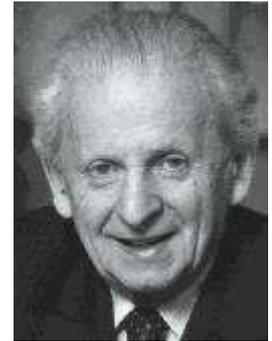
True or False?





p. 4: Herodotean Assessment: All peoples are different and it's natural that all peoples think their own ways are best.

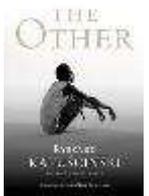
P.5: Levinas: The self is only possible through recognition of the other.



p.15-16: The illusion of space, that whatever is far away is different, and the farther away it is the more different it is.

https://www.youtube.com/watch?v=9II_D3Xt9W0&list=PL-Gylg4MWM1QZQlgqDnJBIC9PLST5rFt2
Seeing the world as it isn't, 7 min, Daniel Simons, TED

<https://www.youtube.com/watch?v=ohYGd2sSV5w> Richard Dawkins, Scientific Relativism, 5 min



Four Eras of “The Other”:

1) Post Enlightenment:

1. Anthropological exploration: Accounts of other societies, cultures, their great diversity, social complexity and noble values;
2. Levinas: Focus on the other as an individual, a unique personality we should assume some responsibility.

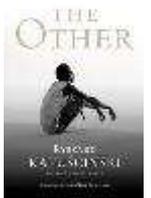


Margaret Mead

When Margaret Mead died in 1978, she was the most famous anthropologist in the world. Indeed, it was through her work that many people learned about anthropology and its holistic vision of the human species. In 1925 she set out for American Samoa, where she did her first field work, focusing on adolescent girls, and in 1929 she went, accompanied by her second husband, Reo Fortune, to Manus Island in New Guinea, where she studied the play and imaginations of younger children and the way they were shaped by adult society.

<https://www.youtube.com/watch?v=a9HNzhV0CjI> Tales From The Jungle: Margaret Mead - Part 2 of 6, 9 Min

<https://www.youtube.com/watch?v=LFdaW1kZOaA> Tales From The Jungle: Margaret Mead - Part 3 of 6, 10 Min



Four Eras of "The Other":

1) Post Enlightenment:

3. Early 20th Century: Mass society, Jung's "The Herd," Kafka, "organization man, boundaries later defined by the Cold War, Fascism, Communism, capitalism. A person living in this era defined by anonymity, lack of social ties, indifference toward the other, and, as a result of losing cultural Identity, defenselessness and susceptibility to evil and all its tragic consequences.



Stalin's Gulags – 20 to 50 million estimated deaths



Nazi Holocaust – estimated 6 million Jews, 5 million Slavs, gypsies, mentally ill - dead

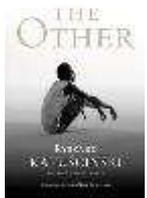
https://www.youtube.com/watch?v=g_XFkKN2fzQ One Day in the Life of Ivan Denisovich (Part 1 of 10), 9 Min

<https://www.youtube.com/watch?v=u2eX6T5Nr9I> The Most Evil Men in History Josef Stalin Documentary, 23 Min

<https://www.youtube.com/watch?v=0LtXlrRVr-s> Haya-Lea Detinko "Surviving Stalin's Gulag" (Russian, English Subtitles), 17 Min

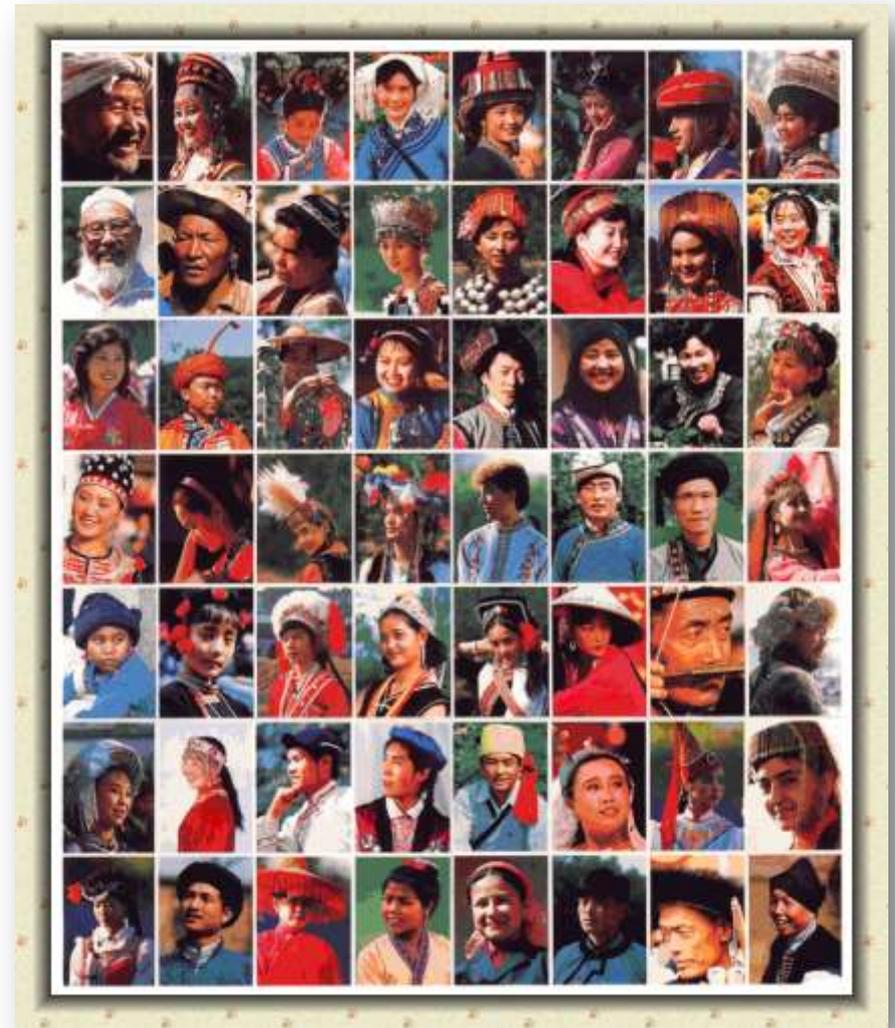
<https://www.youtube.com/watch?v=pRw2nNgL2Yo> Terror in Treblinka: The Forgotten Camp, 12 Min

<https://www.youtube.com/watch?v=XMjGt8snhFU> Adolf Hitler talks about the Jews and the Allies, 3 Min



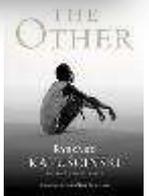
The Present age of globalization:

p.39: A new era, from mass to global society, marked by the end of the Cold War dynamic, dividing the world into two primary spheres of influence, and the advent of global, mass, digital communication. Shedding of “topical,” or, tribal, village, community values in favor of urban culture. World mono-culture? Homogeneity? The other is now defined more and more by non-European perspectives.



<https://www.youtube.com/watch?v=K7eRb8aLpNI> . Globalization: The Haves and Have Nots – 10 Min

<https://www.youtube.com/watch?v=8Bhodyt4fmU> Hidden Face of Globalization, 10 Min

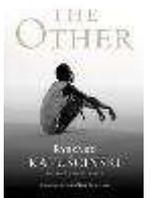


The Sapir-Whorf Hypothesis

p.43: Cultural and Linguistic Relativity: Thinking is formed on the basis of language (construction and semantics). Example, in Chinese there is no tense, no sense of past, present, and future. It's been shown that in Chinese culture, they have more respect for the future, in terms of economic savings for example, because the future is always in the present. Whereas in English, where there is a "tense" system, a past, present, and future, we have a tendency to put off the future, because it is something that is not yet here, not present. The Chinese have been shown, in some per capita-type studies, to be better savers than Americans.

As we speak a different language, each of us creates a his/her own image of the world, unlike any other. These images are not compatible, and are not replaceable. For this reason, dialogue thought not impossible. Demands serious effort, patience, and the will of its participants to understand and communicate. Being aware of the fact that in conversing with the other, I am communing with someone who at the same time sees the world differently from me and understands it another way is important in creating a positive atmosphere dialogue.

<https://www.youtube.com/watch?v=PmvtbnXBoCQ> cultural relativism, 9 min



The Two Concealed Threats Behind Progress in Multiculturalism

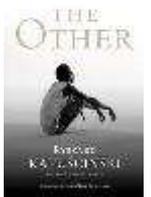
p.46: 1) The energy and ambition of newly liberated cultures (the second half of the 20th century was marked by decolonization around the globe) can be exploited by nationalist and racist sentiment, encouraging war.

2) The internal rallying cry to develop one's own culture can be exploited to kindle ethnocentrism, xenophobia, and enmity toward the other.

In recognizing their own autonomy and right to identify on a world stage can sometimes be perceived as a threat and subsequently results in a latent separation, denial of the need for recognition and, thus, an enmity toward the other.



<https://www.youtube.com/watch?v=Pk71pKnsbaU> will the real multiculturalism please stand, 7 min

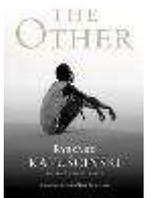


p.54: Kapuscinski refers to the “reflex” to first, and above all, judge the other by the color of their skin.

p.54: Nationalism, like racism, is a tool for identifying and classifying that is used by my other at any opportunity. It is a crude, primitive tool that oversimplifies and trivializes one’s image of the other, because for the nationalist the person of the other has just one single feature—national affiliation. It does not matter if someone is young or old, clever or stupid, good or bad, the only thing that counts is whether he or she is Armenian, Turkish, British, etc ... When [we] live in a world of inflamed nationalisms, [we] have no name, no profession, no age, [we] are purely American, Irish, Thai, etc

p.67: I the self can exist as a defined being only in relation to the other when he appears on the horizon of my existence, giving me meaning and establishing my role.

p.80: For thousands of years we’ve faced three basic options when we encounter the other: 1) War; 2) Ambivalence/isolation; and 3) Communication.



In light of modern communication and transportation technology, how our relationship to each other, the other, and ourselves seems to be hanging radically, will we continue to need the other to define ourselves?

