



## Course Schedule Summer Semester 2013

### 1. Colloquium M.A. Transcultural Studies

*Birgit Kellner et al.* Fr, 13-16 KJC-212

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### 2. Academic Writing in English

*Paul Fletcher* Fri, 14-16 KJC-112

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This semester-long course aims to enhance MA students' understanding of academic writing in English and seeks to strengthen their proficiency in practical form. In addition to assigned readings and in-class exercises, students will be required to focus on one essay, which they will develop according to the course's three key foci: structuring, styling, and editing. The course is designed specifically for students whose primary language is not English. Upon completion, students will have deepened their knowledge of English writing in building and maintaining an argument; incorporating and conveying the significance of examples; deploying analytical language; structuring and paragraphing, and writing with clarity and grammatical poise.

#### FOCUS: "KNOWLEDGE, BELIEF AND RELIGION"

### 3. Political Philosophy in 20<sup>th</sup> Century China

*Joachim Kurtz* Tu, 14-17 KJC-112

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This course traces the transformation of Chinese political philosophy from the first attempts to promote models of constitutional government at the turn of the twentieth century to the recent assertion of a distinct Chinese approach to pacifying "all-under-heaven" through an idealized "world institution." Reviewing both adaptations of global ideologies and reformulations of native theorems against the background of imperialism, war, and revolution, the seminar aims to reconstruct the languages in which political ideas were propagated and to interrogate the terms in which they are commonly interpreted.

To meet the needs of students pursuing degrees in MATS or Sinology, the seminar is divided into two parts: the first two hours of each session can be taken separately and will revolve around discussions of materials available in English translation; the third hour, for which knowledge of modern Chinese is required, will be devoted to close readings of sources in the original.



#### 4. Merchants, Missionaries, Mercenaries: Foreigners in Imperial China

*Joachim Kurtz* Tu, 9-11 KJC-112

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This course offers an introduction to the culture and history of imperial China from the sixth through early twentieth centuries as seen through the eyes of foreigners who spent all or part of their lives in the Middle Kingdom. Far from being a closed, landlocked empire encircled by an impenetrable Great Wall, China was always integrated in global circulations of goods, knowledge, and people. Foreigners were a constant presence in imperial China throughout its history, even if they were not always welcome. This seminar will follow the trails and travails of men and women from Asia, Europe, and America who fell prey to the lure of Cathay in their searches for riches, influence, employment, adventure, or spiritual gratification. Our aim is not only to explore the changing fortunes of individual travellers, but also to trace images and ideas that continue to shape our understanding of Chinese culture and its place in the world.

#### 5. Buddhism II – from late Indian Mahāyāna Buddhism to Tibet

*Birgit Kellner, Markus Viehbeck* We, 11-13 nUni HS05

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The first part introduces characteristic doctrines and practices of Mahāyāna Buddhism with a focus on its later period of development on the Indian subcontinent. Building up on this foundation, the second part focuses on the introduction of Buddhism from the Indian subcontinent to Tibet and the manifold transcultural connections between Tibet and neighbouring areas that were forged in the process. The third part addresses basic doctrines and practices, as well as historical and political peculiarities, of Tibetan Buddhism in historical perspective.

#### 6. Indigenous Religions

*Davide Torri* We, 14-16 KJC-212

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The seminar examines problems of 'indigenoussness' through a close analysis of several indigenous cultures, their philosophies and religions and the identity assertion movements behind them. At the beginning of the 21st century, indigenous communities all over the world still occupy the lowest segments of the national societies they belong to. Their views and questions are challenging the basic tenets of development, industrialization and progress forged by contemporary capitalism and neo-colonialism.

The seminar will be devoted to a critical analysis of the concept of 'indigenous', taking into account historical and cultural developments from colonial times to the 21th century: encounter, genocide, assimilation and revival processes will be analysed taking into account insider/outsider perspectives on ethnicity, identity and culture. A substantial part of it will explore, through the analysis of selected case-studies (e.g. shamanic Himalayan systems, the



religion of the Nayaka of South India, the Naga of Nagaland, etc.), indigenous religious systems, worldviews and practices of the adivasi communities of South Asia.

## 7. Visualizing Knowledge: Maps, Diagrams, and Technical Drawings from a Transcultural Perspective

*Martin Hofmann* Th, 13-15 KJC-212

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Maps, diagrams, and technical drawings are important means of expressing, storing, and conveying knowledge. Yet, their functions and the ways in which they represent knowledge are subject to specific, often local, conventions and usages. Thus, in the course of transcultural exchanges the visualizations of knowledge cannot be simply adopted but need to be adjusted, redrawn, and commented on in order to become comprehensible. And still, their meaning often undergoes considerable transformations in this process. This seminar will explore what pictures can express that words cannot; how and why seemingly similar visual representations of knowledge differ; how they are “translated” in order to fit particular cultural conceptions; and how they shape or fail to shape discourses in different cultural contexts.

## 8. Theories of Languages – Theories of Practice

*Jürgen Schlapflechner* Th, 9-11 INF 330 / SAI R317

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Theories of language have for a long time influenced the way in which scholars approach the fields of literary studies and anthropology. However, such concepts are often criticized for their usage of mystified language, inaccessibility and inapplicability. On the other hand, theories of practice claim new input into the field of cultural studies through their strong focus on neo-positivism, embodiment and action. In this seminar we will engage in concepts of language and concepts of practice and question their applicability for particular fields like identity formation, space or violence. During the seminar we will try to connect these concepts with research and fieldwork within South Asian Studies.

## 9. Between Protest and Celebration: Media – Ritual – Performance

*Christiane Brosius, Simone Heidbrink* Tu, 11-13 (biweekly + Blockseminar) KJC-212/112

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Our life-worlds, beliefs and aspirations, anxieties and actions, have increasingly become visible in and through media. However, media and everyday life are not connected in a 1:1 relationship, they do not mirror each other. What we see in the media does not necessarily have to exist in the 'real world(s)' and vice versa! Moreover, access to media is often restricted, concerning both certain subjects and certain people. One image, one video clip, one statement going 'viral', can create unforeseeable actions, just think of the Mohammed video released on You Tube in the summer of 2012, the 'Arab' spring or 'Anonymous' activities. One Event, such as the Royal Wedding of Kate Middleton to Prince William in 2011, shapes (the illusion of) a global audience who celebrate this act in and through the media. Love is no longer 'made in heaven' but in the



media, it seems. But there are also more local versions of mediated protest that require our knowledge of particular contexts.

There is a lot of potential for both protest and celebration that challenges us to think about the connection of media, ritual and performance in a critical, interdisciplinary way, considering their global and local contexts. Where is the connection between media and revolutionary movements? Is media really a means of creating and circulating rituals of protest? Is protest or celebration in the media 'real'? Or is the media only a means of building up online heroes/martyrs for a mostly passive audience?

Media, rituals and performance are closely intertwined and often condition each other. They may mark everyday practices as much as more transcendental aspects of 'being in the world'. They also allow for a closer look at the people, institutions, concepts and images involved. This course will focus on media, rituals and performance by means of theoretical texts and case studies that constitute protest, celebration in everyday and special situations around the world. We will make use of theories and methods from (Media) Anthropology and Religious Studies, and discuss them in the light of the examples at hand.

## 10. Translating “Society”, “Economy” and “Government”

*David Mervart* We, 16-18 KJC-212

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Terms like ‘society’ or ‘economy’ designate seemingly self-evidently given objects of experience with corresponding expert disciplines (like ‘sociology’ or ‘economics’) that organise the knowledge about them. But this particular arrangement of experience and knowledge has historically been neither self-evident nor universally shared. And the fact that it is possible and plausible today to discuss about the society or study economics not just in English, French or German, but in Indonesian, Arabic, Japanese, Korean or Chinese, is the result of a complex process of transcultural translation.

Such cases of translation cannot have been more or less accurate transpositions of bits of the vocabulary of the original language into bits of the vocabulary of the target language. Rather, they must have entailed a multi-layered process of cultural negotiation, appropriation, creation and conceptual overhaul—an exercise that is not only intellectual and theoretical, but also institutional and practical. Referring to relevant secondary literature—both historical scholarship and theoretical

## 11. Early Lyrical Traditions in Greece and China

*Barbara Mittler, Thomas Schmitz* Blockseminar KJC-112/212

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Two of the most influential lyrical traditions in world literature have their origins in opposite corners of the world, but developed during the same time span, roughly between the 10th and the 4th centuries BCE: Chinese lyric has been the dominating model throughout East Asia,



especially in Japan; Greek lyric has been momentous for almost all European lyric poetry well into the modern period, especially through its reception in Latin texts.

Our seminar intends to investigate these fascinating and rich texts from a comparative point of view. We will examine a number of themes and motifs that are common to both lyrical traditions, and we will analyze the literary, philosophical, social, and political underpinnings of these texts, thus learning about similarities and differences between lyrical production in Asia and Europe. Some of the topics to be addressed will be traditions of praise and blame, the rhetoric of desire and love, martial and political motifs in early lyrical traditions and their reception in later and contemporary lyrical traditions worldwide.

### **FOCUS: "SOCIETY, ECONOMY AND GOVERNANCE"**

#### **12. Consumer Culture in Europe and Asia: A History of Food, Drinks, and Drugs**

*Harald Fuess* Mo, 11-13 KJC-212

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The industrious and industrial revolutions were accompanied or, some even claim caused, by what scholars have often termed a "consumer revolution". There is no doubt however that in the last two centuries novel forms of global mass consumption emerged that re-evaluated the worth of consumption, usually labelled "consumerism". From the "Birth of Consumer Society" in 18th century England until recent decades in the world at large, this class will explore consumption as a historical, cultural and economic phenomenon. Special emphasis will be placed on the transcultural dimensions of consumption linking Europe and Asia.

#### **13. Economic Development of Japan and Korea**

*Harald Fuess* Mo, 15-17 KJC-112

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Japan is well-known as the first country and for a long time only country to attain "industrialized status" in Asia ahead of any of its neighbours while Korea by contrast only recently emerged as a location of interest for Europeans studying economic development. This class will take a historical perspective in the analysis of economic modernization in Japan and Korea in the East Asian context throughout the twentieth century. Classical issues of changing economic policy, government-business relations, functioning of labor markets and the demographic transition, entrepreneurship and innovation will be extended to understanding the role of culture in the economy and the relevance of the political and socio-economic interaction between Japan and Korea (North and South).



#### 14. Social Transformation(s) in the Koreas: 1950 – 2010

*Stefan Knoob* Fr, 9-11 KJC-002

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During the 20th century the Korean peninsula, Koreans and the Koreas have undergone a succession of far-reaching political, economic and demographic shocks. Each of these shocks on its own would have been enough to reshape society in a significant way, but their cumulative impact has resulted in a series of social transformations whose speed and depth are of the highest magnitude.

The roots of many events after 1950 can be located in the earlier colonial period, but it has then been the subsequent cataclysmic events – both negative and positive – that have completely reshaped the geography, demography and socio-economic as well as socio-political structures and conditions in both halves of the peninsula.

Focussing on the South, but including excursions to the North, the course looks at events on the Korean peninsula in the past 60 years as a series of social transformations related to political upheaval and demographic displacement, destruction and reconstruction, economic transformation, industrialisation and urbanisation, spread of literacy and education, democratisation, christianisation and religious transformation, and transformation to a pluralistic media society.

#### 15. Gender and Work in Contemporary Korea and Japan

*Jaok Kwon-Hein* We, 11-13 KJC-212

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This course provides a general overview of contemporary Korean/Japanese society from a sociological perspective. It consists of three parts and will focus on men's and women's roles as productive and reproductive labourers.

*Part 1 Introduction:* We begin with an introduction into the general theoretical background of how gender relations have established within families and in the workplace during the process of development and globalisation.

*Part 2 Case Studies:* Based on the theoretical background, we will examine and compare through a series of case studies, how gender based occupational segregation has been formed in contemporary Korea as well as in Japan and how it has changed over the time.

As for Korea, we will investigate developmentalism and female factory workers, economic crisis and strengthened sexual division of labour, feminization of poverty, white-collar men and their masculinities.

For Japan, we will examine the situation of office ladies and salarymen, increasing housewives' part-time work, changing masculinities at home/work and care work in an ageing society.

*Part 3 Conclusion:* We will conclude by critically analyzing the characteristics of labour movements in Korea and Japan through a gendered lens. We will question whether they have contributed to the alteration of gender relations in these two countries with their socio-political specifics.



## 16. Conceptualising State in a Discursive Contact Zone

*Antje Flüchter* We, 11-13 KJC-002

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The Early Modern state is considered to be one of the reasons for the Rise of the West (Bayly, Osterhammel). Governance and state formation is also an important topic in German historiography. However, the European experience with non-European governance was only rarely taken into account. This seminar will have a closer look on this blank space: We'll ask about experience of Asian statehood in Early modern sources and its relevance for the conceptualising statehood and good governance in the European discourses. Therefore we understand the European discourse as a discursive contact zone and consequently European state theory as the production of transcultural knowledge. In the seminar we will first read and discuss central texts about state and state formation in Europe. In a second step we will contrast their assumptions with two kinds of early modern sources, that is travel accounts and state theory.

## 17. Cityscapes – Urban worlds and imaginaries in Asia and Europe

*Christiane Brosius* Th, 11-13 KJC-212

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In this seminar, students will explore the "global city" as a conceptual and empirical tool for engaging in transcultural studies and theorising its possibilities. India and China will serve as key focal regions for the engagements with case studies but we will also include key texts and examples from European cities (e.g. Berlin, London, Paris). Asian varieties of urbanism have a history and contemporary form closely connected to Western global-city models, but are also informed by a dense matrix of local lives, national politics and regional particularities. Moving beyond the macro-perspectives of political economy and economic geography, the seminar will familiarise students with the rich contributions that an anthropological approach can make to framing the urban in a globalising Asian context. Through exposure to a varied range of cultural studies methods, including ethnography (e.g. on social spatialisation, migration), visual studies (film, art, architecture) and social anthropology, the seminar will foster a critical appreciation of everyday life as an agent of urban change, juxtaposed against the global city as dazzling branded entity, grand national show-case and varieties of cosmopolitanism.

The seminar program will start off with identifying key conceptual maps and theoretical works of global city research, and re-connect them to the history of particular cities, especially Delhi and Mumbai, Kathmandu (Nepal), Shanghai and Beijing. The unsettling programmatic of rapid visual, spatial and social change that seems to be so characteristic of Indian and Chinese cityscapes, will be subjected to critical evaluation and commentary.

Students will be expected to devote substantial time and effort to the seminar literature and to develop a habit of close reading, critical analysis and discussion in class. A discussion of a diverse body of empirical and distinctly local work will form the basis for teasing out the value of urban studies as a transcultural undertaking.



Selection of Key topics:

- Defining world class cities, megacities, global and 'ordinary' cities
- Shaping visible space: Architecture, design and urban planning
- Creative cities: Art and cultural politics
- Social spatialisation: Class, gender, religion and age
- Making and taking space: slum demolition, poverty and 'nuisance'

## 18. Translating “Society”, “Economy” and “Government”

*David Mervart* We, 16-18 KJC-212

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See number 10 above.

## 19. Governing Youth in South Asia

*Elvira Graner* Blockseminar INF 330 / SAI R316

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Understanding young people and their ideas about politics and social justice is a major challenge not only for policy makers and development partners but also for academics. By their sheer numbers, this group is a core constituency for policy makers and service providers. Yet, in spite of this relevance, there are only a few country-wide studies that specifically concentrate on young people. At the same time, many of these focus on demographic (and health) characteristics whereas political dimensions are usually dealt with rather eclectically, if at all. While young people can be seen as core agents in bringing about moderate social change, they can also be seen as a dynamic force for political upheaval and violence, as has been demonstrated to the world community rather vividly during the past two years across the Arab world.

This seminar investigates into current youth policies and youth surveys in South Asia. It is linked to a series of research projects that have been and are currently carried out across the region (including India, Sri Lanka, Bangladesh, Nepal and Bhutan). The focus of the seminar will be a critical assessment of the most crucial issues in regard to youth in the respective countries, in terms of education and access to labour markets, political participation and “digital divide”. The first part of the seminar will discuss conceptual ideas, linking youth and population studies, (geographical) development studies, and aspects of governance.

### FOCUS: “VISUAL, MEDIA AND MATERIAL CULTURE”

## 20. Europe and the Arts of Islam

*Monica Juneja* Th, 9-11 KJC-212

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Widespread reactions to events such as the Danish cartoon controversy have generated a view of Islamic culture as the incommensurable "other" of the modern West. The arts of Islam, which





historically span many continents and centuries, belong to a field which mainstream art history and media discourses have constituted as an insular and distinct entity marked by hostility to figural images on the one hand and, on the other, by an aesthetic that privileges ornament and calligraphic forms. This lecture course explores the relationship between European and Islamic art as a connected history stretching from the early modern to the contemporary world. It covers a range of themes which draw our attention to different processes of transculturation: the ways in which Islamic art is collected and framed by museums and exhibitions in the Euro-Atlantic world, the pivotal role of trends such as *Turquerie* and 'oriental' modes in the shaping of artistic practices of European modernism, the reception and reconfiguration of mobile objects and images in new pictorial contexts within a vast Eurasian zone. The geographical focus of the case studies extends across Western Europe, the Mediterranean, Central and South Asia. The lecture course will problematize the use of concepts such as copying, emulating, masquerading, framing, repairing and destroying when studying art history beyond fixed cultural and territorial essences.

The course will include a four-day excursion to Berlin to study Islamic arts in different contemporary museological contexts - in ethnographic, art and universal museums. Each of these museum types today stakes a claim to a cosmopolitan identity for a re-unified German nation.

## 21. Visual Narratives of Otherness in Europe and Asia

*Monica Juneja, Melanie Trede* Tu, 11-13 KJC-002

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This seminar investigates images and pictorial narratives that tell stories of how "Otherness" was conceived in the visual cultures of Japan, South Asia, and Europe. The depictions relate to imaginary as well as physically present "others" both within and outside the known geographical, social, or gendered terrain: the references could be to the next city, county or continent or even to those "others" present within the borders identified as one's "own". The seminar will include examples from pre-modern times to contemporary art with a view to examining the temporal and regional shifts in strategies of dealing with plurality and difference.

Through the analysis of concrete examples from a range of genres including painting - handscrolls, miniature albums, frescoes and oils - photography and exhibition practices as well as contemporary media, the seminar addresses questions about the kind of visual and material language drawn upon to depict and constitute otherness. What are the visual codes and modes deployed to denote positive or negative features; threatening or denigrating characteristics of creatures perceived as fiends or friends; hellish or paradisiacal other-worldliness? How are these motifs and images conceived, transmitted, and appropriated into different visual and temporal contexts? Are the depictions of "others" transformed or assimilated into established representational modes when an encounter with the actual "other" occurs (e.g. when foreigners from Europe arrive in Japan for the first time in the late 16th century)? How do typological practices of idealizing and vilifying either shift or persist in the face of mobility of actors and



practices? Do images of difference travel across cultures to create transcultural practices of representing alterity? The seminar will draw attention to multiple strategies and modes of handling otherness and plurality which go beyond fixed ascriptions and oppositions between the self and the other. It will examine culturally specific languages of representing difference as well as the mobility of images and their transcultural dimensions.

The seminar will include an excursion - possibly to Würzburg - to study the frescoes allegorizing the four continents.

## 22. **Between Protest and Celebration: Media – Ritual – Performance**

*Christiane Brosius, Simone Heidbrink* Tu, 11-13 (biweekly + Blockseminar) KJC-212/112

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See number 9 above.

## 23. **Cityscapes – Urban worlds and imaginaries in Asia and Europe**

*Christiane Brosius* Th, 11-13 KJC-212

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See number 17 above.

## 24. **Visualizing Knowledge: Maps, Diagrams, and Technical Drawings from a Transcultural Perspective**

*Martin Hofmann* Th, 13-15 KJC-212

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See number 7 above.

## 25. **1990's South Korean Cinema: Transcultural Flows and the Transnational**

*Stefan Knoob, Andrew Jackson* Blockseminar KJC-112

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This course critically analyses 1990s South Korean cinema from the emergence of the two New Waves of Korean cinema to the start of the Hallyu phenomenon that saw the increased popularity of Korean cultural products in East Asia and beyond.

The course will examine the political and social context of South Korea in this period and the main changes that led to the phenomenal changes that took place in South Korean film. It will be argued that the developments that led to the emergence of the Waves in South Korea were part of a wider artistic phenomenon that also occurred in other parts of East Asia and beyond. Later sessions will investigate the developments that led to the emergence of a so-called Korean Wave throughout East Asia and beyond; a phenomenon that first occurred through Art house films in film festivals and then through Korean-style blockbusters and also melodrama.