



## Course Schedule Summer Semester 2014

### 1. MATS-Colloquium

*Christiane Brosius et al.* Fr, 10-13 KJC-212

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Mandatory for MATS students, study focus VCM, SEG, KBR writing their thesis.

### 2. Academic Writing in English

*Zara Barlas* We, 9-11 KJC-002

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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 written assignment (15-20 pages), contributing to students' MA theses or work for another class.

Students will prepare the assignment 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. Merging knowledge traditions: Jesuit science and philosophy in early modern China

*Andrea Bréard* Mo, 11-13 KJC-112

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In this seminar we will examine the synthesis between the sciences in China and the "Western" sciences following the arrival of the first Jesuit missionaries at the end of the 16th century.

Embedded in a religious and philosophical discourse, this "cultural clash" had an impact on several levels: Chinese scholars became interested again in their own scientific past and traditions that had gotten lost over time, others oriented themselves towards the newly introduced methods by justifying their orientation towards foreign knowledge through a discourse on the "Chinese origins of Western sciences".

By examining some (not very technical) case studies from mathematics and astronomy, we will investigate in particular problems related to the assimilation of Euclidean geometry and symbolic algebra in the context of an algorithmic tradition, but also examples from other sciences to better understand the mediations of tradition and innovation, resulting in a unique synthesis of knowledge systems.



#### 4. Quantification in Public & Scientific Discourse in the 19<sup>th</sup> & 20<sup>th</sup> Centuries: Numbers and objectivity in demography, eugenics, and political arguments

Andrea Bréard Tu, 9-11 KJC-002

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The transcultural history of quantification of natural and social phenomena and the statistical exploration of scientific data shall be studied from various angles for the physical, the life and the social sciences.

Although the potential richness of a history of quantification as it bears on the cultural study of objectivity beyond the usual geographic limitations has been acknowledged, historical narratives, often isolated by discipline, so far did not take into account and analyze what happened outside of Western Europe and North America.

We will thus include non-Western societies in our discussions. They not only had early traditions of quantitative astronomy driven by the practical demands of astrology, but they also had forms of political order that encouraged numerical measurement of social and natural phenomena, that all provide rich materials for the study of the social meaning of quantification in the changing shape of modernity when non-Western states entered the global scene of science and technology.

#### 5. What counts in gaming and divination? Readings in Chinese pre-modern number-art (shushu) literature

Andrea Bréard Mo, 9-11 KJC-112

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That all is number and thus computable, was not only a Pythagorean doctrine. In China, too, numbers had a life of their own. Their qualities were not only determined by the laws of nature or through analogies, but also constructed through narratives or complex systems of correspondences, without a noticeable interruption of such traditions over time.

Since the advent of modernity in China, the continuing importance of numbers as a way of expressing the world gave rise to anti-superstition campaigns, the highest rates of caesarean sections on certain lucky days, etc. By reading some texts related to numerological considerations from the realm of gaming and divination, we shall examine from a cultural historical perspective, how numbers were embedded and instrumentalized in para-scientific discourses and argumentation.

*In fine*, we shall try to elaborate on the Chinese concept of “numbers” as a multi-layered tool for ordering the world.

#### 6. Advanced Topics in Indian Philosophy

John Taber Fr, 16-19 INF 330 / SAI R214

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A study of texts of the logico-epistemological school of Buddhist philosophy relating to the denial of objects external to consciousness. We will read closely the hitherto little studied



*Advaitabinduprakaraṇa* of Jñānaśrīmitra together with excerpts from Ratnakīrti's *Citrādvaitaprakāśavāda* and Prajñākaragupta's *Pramāṇavārttikālaṅkārahāṣya*.

## 7. Buddhist Madhyamaka Thought in its Indo-Tibetan Trajectory

Markus Viehbeck Mo, 16-18 KJC-002

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The seminar will explore the world of Indo-Tibetan Madhyamaka by reading and analyzing selected passages of key texts (in Tibetan) from different historical periods. Thereby it will not only offer a detailed introduction into central concepts of Madhyamaka philosophy and their developments in Tibetan intellectual history, but it will also address the question how Tibetan thinkers related to the Indian tradition and how they accommodated their own creative contributions with the master narrative that depicts Tibetan scholars as merely passive protectors of the original teaching of Indian Buddhism.

## 8. Buddhist Philosophy

John Taber Tu, 11-13 KJC-112

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An introduction to Indian Buddhism through the study of writings of particular philosophical-doctrinal significance: some early Buddhist *suttas* (including selections from the *Majjhima Nikāya*, the *Tevijja Sutta* and the *Sāmaññaphala Sutta*), selections from the *Milindapañha*, selections from early Mahāyana Sūtras (the *Diamond Sūtra* and the *Lotus Sūtra*), and selections from Nāgārjuna's *Mūlamadhyamakakārikā*, Vasubandhu's *Abhidharmakośabhāṣya*, and Śāntideva's *Bodhicaryāvatāra* – all in either English or German translation.

## 9. Buddhist Philosophy from Sanskrit Sources: Madhyamaka

John Taber Th, 9-11 KJC-112

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This is an opportunity for students of Sanskrit to improve their reading skills while acquainting themselves with central teachings and terminology of the Buddhist Madhyamaka school. Texts: excerpts from Nāgārjuna's *Mūlamadhyamakakārikā* and Śāntideva's *Bodhicaryāvatāra*, together with short passages from commentaries.

## 10. Recent Research in Indian Philosophy

John Taber Fr, 14-16 INF 330 / SAI R316

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A reading group dedicated to the examination of recent examples of scholarship in Indian philosophy and Buddhist Studies, with a view to evaluating different methodological approaches. The readings will be determined in consultation with the participants, but possible candidates include: Dan Arnold, *Buddhas, Brains, and Believing*; Sara McClintock, *Omniscience and the Rhetoric of Reason*; Richard Gombrich, *What the Buddha Thought*; Johannes Bronkhorst,



*Language and Reality*; Jonardon Ganeri, *The Self: Naturalism, Consciousness, and the First-Person Stance*.

### 11. Picturing Heavens and Hells in East Asian Religions

Anna Andreeva    We, 9-11    KJC-112

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This course introduces the major themes in the pre-1700 cultural, intellectual, and religious history of East Asia, with special focus on the conceptualization of visible and imaginary realms, such as heavens and hells, in premodern Japan. Both heavens and hells are conceived here broadly. The ideas of heaven include the early knowledge about skies, celestial bodies, and star cults, as well as elaborations on the concepts and iconography of paradise-like realms and Pure Lands. Hells will prompt a journey through a number of subterranean worlds and hellish places as they were conceptualized and imagined in East Asia.

On the one hand, this course will offer an overview of early knowledge about astronomy, astrology, time-keeping and geography; on the other hand, it will survey a range of religious ideas dealing with cosmologies, afterlife, and discourses on power and gender. By doing so, the course discussions will touch upon the notions of agency, such as philosophers, rulers, diviners, Buddhist clerics, and common men and women, who produced, used, and consumed the aforementioned ideas and practices. The course prerequisites include English language proficiency and basic knowledge of history of premodern East Asia.

### 12. Religion and Violence in the Himalayas

Davide Torri    We, 13-15    KJC-212

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During this seminar, the students will explore the inter-related topics of violence and religion in the Himalayas. After a general introduction, three main areas will be explored through the analysis of selected case studies: Myth, Ritual and Politics.

More specifically, the seminar will deal with: a) the role and functions of violence in mythologies in different religious contexts (Shamanism, Hinduism, Buddhism); b) the use and meaning of violence in religious rituals and performances; c) the concepts and practices of religious violence in social and political contemporary events.

### 13. "Civilizations" (in Theory)

Daniel König    Th, 14-16    KJC-212

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Understanding contemporary conceptions of transculturality presupposes an understanding of theories and concepts that conceive world history in terms of 'cultures' or 'civilizations'. The course will introduce students to a few variants of the pre-modern understanding of 'cultures/civilizations' and will then focus on a number of classical texts that theorise on the definition, genesis and disintegration of 'cultures/civilizations'. Thus, participants will be asked



to discuss the theories of Oswald Spengler, Arnold Toynbee, Fernand Braudel, Philip Bagby, Samuel Huntington among others and to evaluate their systems of thought against the background of the cluster's transcultural approach.

#### **14. Translation Movements in the Euromediterranean. From Antiquity to the Early Modern Age**

*Daniel König* Tu, 11-13 KJC-212

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The seminar wishes to provide an understanding of translation movements that took place in the Euromediterranean between Antiquity and the Early Modern Age. Each session will deal with the agents, subjects, the political, economic and social context as well as the quantitative and regional scope of a specific translation movement in order to reconstruct its relevance for the linguistic communities and societies involved. Comparing various translations movements with each other at the end of the course will serve to evaluate their respective macrohistorical relevance for intellectual and societal developments in the pre-modern Euromediterranean. Although linguistic skills in Hebrew, Greek, Syriac, Arabic, Latin, Romance and Germanic languages are very welcome, students are not required to master any of these languages .

#### **15. From one liberalism to another: Theoretical approaches to conceptual change**

*Charlotte Kroll* Th, 11-13 KJC-112

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Over the last five decades histories of conceptual change have become a major theme in theoretical debates across the humanities. A walk on the winding road of these debates provides us with a variety of approaches to grasping and describing differences in usage and meaning of concepts - be it between individuals, schools of thought, historical periods, within or across barriers of language or geographic space. This includes along the way what has been called the linguistic turn, the cultural turn, a translation turn and quite a few others.

This seminar offers an introduction to a number of different such approaches through close reading of both theoretical texts and examples of their application in research. 'Liberalism', having been examined through a variety of theoretical lenses, will serve as an introductory case. Students will however be encouraged to bring their own examples.

#### **16. The order of writing: institutional transformation and the reconfiguration of writing patterns in 19<sup>th</sup>-20<sup>th</sup> century China**

*Pablo Blitstein* We, 11-13 KJC-112

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Administrative texts lose their "literary" value and fell into the prosaic realm of "bureaucracy"? To discuss these questions, we will focus on how writing was redefined by the emergence of new institutions, new spaces of social interaction, and new meanings not only in China and East Asia, but also in different parts of Europe and the Americas. As the Chinese imperial court increasingly lost its position as a privileged place of text production, and as universities, the press and other institutions started holding sway on textual practices both in China and in other



parts of the world, writing adopted different patterns that this seminar intends to explore. We are going to read and discuss studies and primary sources that help us reflect on how these new orders of writing were related to the institutional transformations in late 19th and early 20th centuries.

### **17. Geography of Knowledge: Flows, spaces and structures**

*Ravi Baghel* Tu, 16-18 KJC-212

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The importance of geography has received growing recognition within the field of Science and Technology Studies (STS). The production, travel, reception and impact of knowledge can all be located in a spatial context, that affects both its form and content. This course uses a discussion of selected literature to address topics such as the relations of global and local knowledge; flows of technology; agents and carriers of knowledge; structures like the laboratory and museum that create a spatial relation of knowledge, etc.

### **18. Hitchhiker's Guide to Ideology. From (A)lthusser to (Z)izek**

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

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This seminar will be an introduction to various theories that engage with the notion of ideology. In more general terms, we will deal with mechanics of group formation, political/social movements, and populism. Our aim will be to get a basic understanding of different approaches to Ideology, sometimes taking a lead from Political Discourse Theory centring around thinkers of the Essex School of Discourse Theory.

### **19. Homo ritualis – Hindu Rituals in a transcultural perspective**

*Axel Michaels* We, 11-13 KJC-212

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The lecture series introduces into ritual theory and presents various topics that are relevant to ritual theory, e.g. framing, agency, grammaticality, performativity formality, modality, meaning(lessness), etc. It will also introduce into the types of Hindu rituals (saṃskāra, utsava, yajña, līlā, vrata, etc.). A special focus will be on the Sanskrit terminology of Hindu rituals and the indigeneous Pūrvamīmāṃsā theory of ritual. The Vorlesung will therefore build a model how to overcome a certain asymmetry that has prevailed in the academic order of things. "The West" supplied the theories and methods which the rest of the academic world more or less had to accept. Instead it will be asked how Indian terminologies and theories of rituals look like and what we can do with such an alternative view.



## FOCUS: "SOCIETY, ECONOMY AND GOVERNANCE"

### 20. Apology and Forgiveness as New Concepts in Politics

*Kerstin Lingen* We, 9-11 KJC-212

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The concept of Transitional Justice came into politics in 1995; it argues that in periods of transition, states need some pillars of orientation to regain stability. These pillars are built around criminal proceedings, lustration of former civil servants, as well as memory politics to confront the past. This seminar aims at analyzing selected case studies from states in transition in Europe and Asia by applying the theoretical approach of apology onto the theory of Transitional Justice, and will put weight on its impact on the question of punishment and its consequences (how to integrate the concept of forgiveness and criminal proceedings, and the question of reparations and recompensation of individuals) and memory politics (esp. the concept of state apologies and reconciliation in war-traumatized societies).

### 21. Gender, Work and Power in Historical Context

*Christopher Gerteis* Tu, 14-16 KJC-212

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This course examines the history of sex and gender in the context of modern Japanese history as a means of better understanding how the socially constructed aspects of individual identity influence the performance of normative social roles in advanced industrialized societies. While the history of contemporary Japanese society will be our primary case study, this course centers on unpacking the theoretical issues and intellectual frameworks that underpin the study of gender and sexuality in a transnational context. Students should be prepared to engage in critical discussion of assigned readings and be ready to discuss the case of Japan as they develop their own thoughts on gender, sexuality, and the history of gender relations in East Asia.

### 22. Geoconsumption: From Economic Regionalism to Networked Lifestyles

*Ana Maria Goy Yamamoto* Blockseminar KJC-112

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The class explores the convergence of lifestyles mainly in the East Asia and South-East Asia area. Taking as a starting point the regionalization movements, in the sense of formation of trade blocks and free trade areas, we will discuss the implications of those in international trade and geopolitics. Not only the hard facts of pure economic policy have an effect on nation-states but also on the people, how they live, what they consume, what their future expectations are, etc. Through the analysis of statistical data and based on literature we will try to understand the concept of convergence and how this applies in the consumer behavior research theories. From there we will try to work out in class, the existence or not of shared lifestyles and how the discourses on them have been created and disseminated, using the East Asia and South-East Asia area as a case study.



### **23. Postwar Japan: The Political Economy of Rapid Economic Growth**

*Christopher Gerteis* We, 14-16 KJC-112

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This course surveys the development of Japan's political economy since 1945 by using the analytical tools of social and cultural history to undertake a critical examination of the Japanese model of economic development that has emerged since the end of the Second World War. Our study runs against a tide of neo-nationalist (and perhaps neo-liberalist) literature that depicts postwar Japan as a nation driven by an interventionist state in league with vertically integrated marketing and banking systems in order to construct a more accurate portrait of life in contemporary Japan.

### **24. Visions of World Order: Law of Nations and the Idea of International Relations in a Historical Perspective**

*David Mervart* Tu, 9-11 KJC-212

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The class explores the elaborations of different versions of the moral, legal and political order of the world, in the sense of the environment outside of the sovereign polities. The most influential of these—the one commonly familiar to us today—is the order (or a metaphor) of international law, formerly *ius gentium*, whose systematic jurisprudential analyses arose from the convulsions of early modern Europe. However, alongside the Westphalian order of territorial states there long existed other concepts of world order.

The complex societies and polities of East Asia and South-East Asia, in particular, had long inhabited a world of inter-state sociability that was not structured by the metaphor of law, yet equally raised a claim to universal validity. Through the seventeenth, eighteenth and particularly in the nineteenth century, these disparate concepts of the global order were increasingly brought into direct contact and confrontation.

Referring to the relevant secondary literature and available original and translated primary sources, we shall look at the respective geneses and explore the mutual accommodation—in practical as well as intellectual terms—of these visions of the global order.

The seminar approaches its theme mainly from the position of intellectual history and limits the focus to the period of 17th-19th centuries, but should be also found relevant to historians of diplomacy and international relations, as well as to students interested in the assumptions that historically underlie contemporary issues surrounding territorial states and their mutual relations.





**25. Social Transformation(s) in the Koreas 1910-2014. A survey of social and cultural history on the Korean peninsula**

*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.

**26. Transcultural Place-Making: Urban Spaces, Migration and Belonging**

*Marie Sander* We, 16-18 KJC-212

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Migration and urbanization constitute two rising global phenomena. This seminar will look at these two through the lens of belonging in order to investigate political and subjective positionings of migrants in cities. We will examine migrants' experiences, participation and shaping in and of urban environments. Likewise, we will discuss how migrants' daily practices shape and build cities all over the globe, critically examining discourses on "the ghetto" or the "parallel society". Complementing urban anthropology with a transcultural perspective, the aim is to think about cities not as hermeneutically sealed-off places, but as spaces of transit, exchange, multiplicity, contestation and difference.

The course also includes an introduction to qualitative research methods in urban fields. Provided with a first methodological tool kit to study cities, students are expected to conduct a small group fieldwork project in Heidelberg area.

**27. Translation Movements in the Euromediterranean. From Antiquity to the Early Modern Age**

*Daniel König* Tu, 11-13 KJC-212

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See number 14 above.



**28. "Civilizations" (in Theory)**

*Daniel König* Th, 14-16 KJC-212

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See number 13 above.

**29. From one liberalism to another: Theoretical approaches to conceptual change**

*Charlotte Kroll* Th, 11-13 KJC-112

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See number 15 above.

**30. Geography of Knowledge: Flows, spaces and structures**

*Ravi Baghel* Tu, 16-18 KJC-212

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See number 17 above.

**FOCUS: "VISUAL, MEDIA AND MATERIAL CULTURE"**

**31. Art as Ethnography: Exploring events, markets and urbanity**

*Christiane Brosius, Cathrine Bublatzky* Tu, 11-13 KJC-212

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The boundaries between anthropological and artistic research and practices are sometimes remarkably blurred. In this seminar, based on pre-selected case-studies from South Asia, we want to look at such themes that are of interest both to anthropologists and artists: urbanisation and public art, transnational migration, environment and climate change, and a variety of strategies to construct and analyse 'Otherness'. Our focus will be primarily on India.

In this context, the notion of transculturality and critical transregionality allows to elaborate on video art, photography, street art, painting or multi-media production. The seminar is research-intensive, and will be based on group work, plenary discussions, project-based research, and a tutorial (extra cps). It is structured into a first part focussing on concepts (readings and discussion work), followed by concrete case-studies and the development of an exposé for a project. Students will learn how to engage with and build their own databases, create visual essays, use ethnographic methods. For their research, students will be provided with various visual material (e.g. art works, artist interviews, documentary footage, etc.) in an image database and furthermore with the digital image annotation tool, HyperImage (HRA). With supervision by tutors (participation is mandatory) students get introduced to the technical elements in HyperImage to work on their projects and to combine writing and visual data in their argument.



### 32. Framing 'The Foreign': Printed Images of East Asia and Europe

*Anna Grasskamp* Tu, 9-11 KJC-112

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This seminar will focus on the role of the printed image as art historical and historical source with an emphasis on the shaping and the propagating of images of 'the foreign' in China, Japan and Europe during the early modern and the modern period. Starting with sessions that focus on methodological frameworks and issues of terminology, the seminar continues by examining the visual appropriation of selected motifs, pictorial strategies, styles and techniques through primary and secondary source material. During several sessions students learn to recognize and analyze the framing of foreign spaces, motifs and styles in early modern examples that range from Sino- European map production to the representation of European sights in Japanese prints. In the last part of the seminar class participants examine the framing of modernity in the visual culture of urban centers in East Asia and Europe through the representation of social types (e.g. 'the modern girl' or the 'man in the street') and reflect on the labeling of certain print techniques as modern, progressive or avant-garde. The Visual material class participants engage with includes early modern *banhua* and *ukiyo-e*, ranges from lithographic newspaper images and industrially produced advertisement posters to hand-made *xingxing muke*, *sosaku hanga* and expressionist prints from Europe.

### 33. Imagine the Sublime

*Monica Juneja et al.* Mo, 10-14 (monthly) KJC-212

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Capturing the forces of nature has been a challenge for visual artists across centuries and cultures. Images of disasters, majestic landscapes or weather effects also reflect the respective paradigms of 'nature and culture', and the role of humans ascribe to themselves within the world. Today, the web and television allow us to witness natural disasters almost in real time, while the entertainment industry provides us with corresponding synthetic images. Torn between fascination and fear, we cannot help being attracted to scenes showing the destructive potency of elemental forces, and to images of the victims' agony - usually, from a distant, unaffected viewpoint. The interest in recreating and experiencing the forces of nature through an image has its own traditions and historical dependencies: In Western Europe, the depiction of natural disaster in painting emerges around 1750 in conjunction with a re-phrased concept of 'landscape', and the philosophical notion of the 'sublime' as introduced by Edmund Burke and Immanuel Kant. These historical discussions and motives (can we talk of an 'iconography' of nature's forces, or corresponding 'styles' or 'genres'?) traverse time, and media: Contemporary disasterfilms like *2012* by Roland Emmerich make use of the repertoire of images established by romantic landscape painters, and, possibly, affect the ways in which we receive media footage of real disaster.

In this seminar, we will highlight specific moments in the visual arts since 1750, in which the depiction of the forces of nature appeared as a relevant paradigm both within artistic discourse



and philosophy - starting with enlightenment painters as Joseph Wright or Pierre-Jaques Voltaire, across the Romantic period with Caspar David Friedrich, J.M. William Turner, or John Martin, Symbolist landscape by Arnold Böcklin or Ferdinand Hodler, and up to the 'afterlives' of the sublime in 20th /21st century cinema or the discussion of 'nature as image' in the work of contemporary artists like Olafur Eliasson or Hiroshi Sugimoto. The discussion of specific works or genres will be supplemented by the reading of key texts from philosophy and art theory.

#### **34. Transcultural Place-Making: Urban Spaces, Migration and Belonging**

*Marie Sander* We, 16-18 KJC-212

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See number 26 above.

#### **35. New Media, Citizen Journalists and Political Activism in Africa and Asia**

*Christiane Kahrman* Fr, 11-13 (+ Blockseminar) KJC-112/212

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In this course we look at the intersection of media, democracy and social movement and analyse the emerging role of citizen journalists/bloggers as watchdogs of democracy at local level, their influence on activist movements and their global networks.

The key questions are:

Are citizen journalists the new drivers of democracy on the ground?

Is the cell phone a new weapon of revolutions as H. Rheingold states, and does it empower the so-called voiceless on mass media?

What is different in how new media are used to shape the political culture before, during and after a revolt or protest?

Do citizen media lead to the establishment of new social networks of the powerless and new forms of political activism or have people only connected under the common goal for the time of their activism or protest and will never meet again?

How does new media (e.g. mobile phones) function as an alternative medium for citizen communication or participatory journalism?

How does government handle with the new media?

The course highlights how specifically mobile 'citizen journalism' raises issues about the meanings of journalism, citizenship, democracy, identity and a local public sphere. In this context, we will discuss the planning and execution of a political protest from an activist point of view drawing on David Graebner's 'Direct Action' and his latest book 'The Democratic Project'.

In a small (online) research project, we will accompany the South African elections in 2014 and reflect weekly on the role of citizen journalist and mass media by interpreting actual political events. We will collect digital stories and reports on rallies and other political events in order to explore their cultural meaning.



### 36. Orientalist Architecture in Europe

*Michael Falser* Einzeltermine KJC-002

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The seminar will investigate the history of the 'Occidental' reception of 'the Orient' as it materialized in the medium of architecture from the 18th to the 21st centuries on the European continent. In the first part of the seminar theoretical readings will help us to reflect on terms such as the exotic, the picturesque and the oriental as aesthetic key categories which were used to integrate 'Asia' into the European mindset of art and architecture. In a second part, different case studies about concrete projects will give us the occasion to discuss how the 'Orient' from the Near and Middle East to India, China and Japan was transformed into hybrid architectures in Europe: from using 18th century pattern books for 'Chinoiserie' pavilions in landscape gardens to Mogul-style aristocratic residences and private villas, from places for religion and leisure, to ephemeral oriental structures during world and colonial exhibitions of the 19th and 20th centuries, and finally from modernist industrial buildings, to postmodernist interpellations and structures of today's globalist architectural language.

### 37. Pathways of Artistic Transfer between India and Europe

*Corinna Forberg* Fr, 9-13 (biweekly) KJC-002

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There has always been an artistic exchange between Europe and extra-European countries. However, it was considerably facilitated by the opening of the overseas trade, especially in regard to distant areas as India and Europe. Only a short time after the arrival of the first Europeans on the soil of the Subcontinent, European artefacts arrived in India. On their way back to Europe, the travellers took Indian artefacts home welcomed, there, by a curious audience. The result was a continuing circulation of artefacts. Besides tradesmen and missionaries, artists too, travelled to distant countries, either due to their curiosity or for economic reasons. Some of them are known to have been in the service of the Persian Shah or the Mughal emperor at the court in Agra or Delhi.

Our main focus is on artistic practices with which artists answered the new influences. The mutual artistic dialogue has been preferably described with terms like the copy, adaptation, replica, imitation, reproduction or inspiration - terms that partly have a negative connotation and have been, consequently, problematic. In a critical view, we scrutinize different practices in consideration of their describing terms by the aid of contemporary texts. The basis for our studies will be picture and text analyses. The period of investigation will range from the Early Modern Period to the 20th century.

### 38. The Aesthetic and the Material – How to integrate art history with material culture

*Monica Juneja, Jennifer Pochodzalla* Blockseminar KJC-212

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The seminar will explore the uneasy relationship which exists between art history and material



culture, stemming from the circumstance that much art historical practice valorizes optical semantic or iconographic approaches to the objects it studies, while marginalizing their materiality from within the discipline's methodological apparatus. Taking a cue from contemporary art which blurs the boundary between a work of art and its making, we investigate ways in which the material, the visual and sensorial can be built into a plausible art historical interpretive framework. The seminar will be structured around the following themes and questions: How does the inclusion of material culture within art history disrupt many of the foundational assumptions of the discipline? In what ways does "the brute intransigence of matter" (L. Daston) - the nature of substances such as wax, wood, stone, glass, gold, cloth, paint, lacquer, porcelain or paper - constitute meaning and semantic structures? Can we read encounters with peripatetic objects across cultural distances as a form of material engagement with alien worlds? Through individual case studies we will analyze the constitutive role of mobile materiality as it mediates transcultural relationships between makers, users, collectors, of objects as well as those who exhibit, sell or theorize about them. The seminar will include a day's excursion to the Schloß Schwetzingen.

### **39. Spheres of Contact and Art in Central Asia**

*Margareta Pavaloj* Tu, 14-16 Hauptstr. 235 / Völkerkundemuseum

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Central Asia has been a region in which the meeting of diverse influences from neighbouring countries has shaped the dynamic development of its culture and art. The Silk Road connected distant places, it sustained trade as well as exchanges of religious and aesthetic ideas. Based on selected examples and objects, the seminar will investigate aesthetic concepts, styles and iconographies which elucidate the dynamic processes in this cultural zone.

### **40. Transcultural Figurations of the (Anti) Hero in contemporary art and popular culture in a post socialist world**

*Nadine Siegert* Blockseminar KJC-212

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In this course, we look at icons in arts and popular culture as field of a transcultural debate about history and memory as well as future projections. In the creation of icons we can observe the cultural strategy of an image rhetoric.

In the course, we discuss theoretical perspectives like Warburg, Berger and Haustein and use examples from popular culture and contemporary arts to understand the dynamics of (post)socialist iconographies and the creation of local, national and transnational hero and anti-hero figures.

The following questions will be tackled: How do images travel from one historical, political and social context to another? How are these images commoditized and commercialised? What happens if they enter the virtual sphere where they might be distributed and consumed in a different mode than before? In which political context do we find specific figurations?