



## Course Schedule

### Winter Semester 2013/14

#### 1. Introduction to Transcultural Studies

*Christiane Brosius et al.* Tu, 11-13 KJC-212

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The concept of transculturality can be used both as a heuristic device (e.g. multi-perspectivity and multi-locality) and focus of study (e.g. cultural entanglements). It is embedded in a large and very heterogeneous landscape of theoretical and methodological approaches that come from various disciplines and cover different thematic, historical and geographic areas. Jointly conducted by the five Cluster chairs, this lecture class will discuss the contributions and limitations of inherited and current notions of transculturality. Focusing on the three study areas of the MA TS, and the respective fields of research of the lecturers, theories and methods will be tested, e.g. in explorations of global art and exhibition practices, appropriations of philosophical and religious ideas, and the relationship between patterns of consumption and the exchange of commodities. The goal of the course is to introduce students to diverse disciplinary perspectives enabling them to frame their own studies of transcultural phenomena and perspectives.

#### Tutorium "Introduction to Transcultural Studies"

*Hella Deja, Natalie Diffloth* Mo, 16-18 KJC-212

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In this tutorial, which accompanies the "Introduction to Transcultural Studies", texts from the course will be further discussed.

#### 2. Skills, Tools and Methods of Transcultural Studies

*Jennifer Pochodzalla* Th, 9-11 KJC-212

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This tutorial is intended to introduce useful tools and methods of academic research to the new MATS students. Besides providing academic tools like citation systems, libraries and databases, the tutorial will also prepare the students for analysing texts/charts/pictures, giving presentations and writing seminar papers. Main questions we will address are: How do I prepare a good presentation? How does a term paper look like and what makes a good term paper? How do I describe pictures/charts adequately? How do I quote correctly? Which tools can I use for researching for a presentation/term paper?



## FOCUS: "KNOWLEDGE, BELIEF AND RELIGION"

### 3. Introduction to Buddhist Logic

*Birgit Kellner, Sara Uckelman* Fr, 12-14 KJC-112

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The analysis of inference and proof was a main concern of the so-called logico-epistemological tradition within Indian Buddhism that was active between the fifth and thirteenth centuries CE and proved influential in Tibet and, to a somewhat lesser extent, in China. This seminar introduces the basic concepts and approaches to logic formed within this tradition and also places it in its historical context.

### 4. Science in China, 1600–1900

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

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This seminar reconstructs the encounter between Chinese natural studies and European science from the early seventeenth through the late nineteenth centuries. Starting with a review of key features of traditional Chinese "investigations of things" and the state of science and technology in China circa 1600, the course traces encounters between Chinese and European learning in a wide array of disciplines, ranging from astronomy, mathematics and medicine to physics and zoology. Situating our explorations in their intellectual, social and cultural contexts, we will try to understand the forces that have shaped the formation of modern science in China and, more generally, the factors influencing the migration of ideas across cultures.

### 5. Translating Buddhism: From India to Tibet

*Markus Viehbeck* Fr, 14-16 KJC-112

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The translation of Buddhist texts from Sanskrit and other languages into Tibetan was a heavily regulated endeavor. Committees of Indian and Tibetan experts were formed that acted under the support as well as the control of the Tibetan court. These attempts are reflected in a number of documents that provide guidelines for regulating and standardizing translation processes.

Among these, the so-called *Sgra sbyor bam gnyis* ("The Two Volumes on Textual Composition") is of special significance since it not only lays out concrete rules for translation (in its first part), but also illustrates in a set of 413 selected key terms (in its second part), how the application of these principles justifies the choice of a certain translation.

In this seminar we will first focus on the earlier part in order to gain an understanding of the theoretical principles that were important to crucial agents in the translation of Buddhist texts from India to Tibet, and then analyze the relation between directives and actual translation practice in a couple of selected examples from the second part.



## 6. Religions of Premodern Japan

*Anna Andreeva* We, 16-18 KJC-212

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This course introduces the major themes in Japan's religious and cultural history, while paying a special attention to the processes of appropriation and re-configuration of the religious traditions and ideas originating in India, China and Korea in pre-modern Japan. What concepts played a major role in the emergence and development of Japanese politics and kingship? What notions of space were employed in the construction of religious landscapes of pre-modern Japan? How were these complex cosmologies constructed and how they changed over time? How did they support the major political and economic frameworks of Japan's pre-modern society? Which religious and cultural figures left their mark in Japanese history, and why do they continue to be remembered? These questions will be among our many tools of enquiry about Japan's past. Moreover, in asking such questions, we shall be urged to think how our understanding of the past correlates to or influences our understanding of the present, in a broader transcultural context.

## 7. What is Self-Consciousness? Primitivism, Deception, and the Concept of Modernity

*Eric Hayot* Tu, 9-11 KJC-112

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Every idea of the modern includes a concept of the primitive. Primitive humans, we are told, inhabited a world without self-consciousness: in daily life, no gap between action and belief (Mircea Eliade); in aesthetics, no "representation," only present-ation (Heidegger); and in history, no fracture between the event and its possibility (Hegel). This course ranges across many of the central theorizations of modernity in order to ask questions about the nature of our contemporary self-understanding as moderns. Texts include with readings from Condorcet, Adam Smith, Marx, Heidegger, Eliade, Jameson, Giddens, Freud, Saussure, and Weber. This general reading will be punctuated by three themes, which will serve us as privileged examples: duplicity and animal life (Nietzsche, Derrida, Agamben); cosmological immanentism (Spinoza, Leibniz, Malebranche, Hardt & Negri); metaphor in Chinese writing (Yu, Saussy, Ren, Ekström). Because the concept of modernity lies at the heart of contemporary understandings of global history, the course is designed to serve as a theoretical background for the general problem of the transcultural as a concept, to ask how such a concept has been modified by—but perhaps also includes in advance—theories of history, of truth, and of self-consciousness.

## 8. Knowledge, Recollection and Visual Representations. The 'art of memory' in the Jesuit missions outside Europe (China-Europe-Peru) in the late 16th century

*Ana Hosne* Mo, 9-13 KJC-212

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This course examines how a western 'art of memory' left Europe to develop in other spaces, in unexpected ways, with different purposes. The Society of Jesus and its missions outside Europe provide an interesting lens to approach and examine this process. There are two different



reasons for this choice: first, an art of memory that belonged to rhetoric was taught at the Jesuit colleges in Europe. Second, there is an individual dimension, that of personal interests of the Jesuits themselves.

This course is based on the study of two cases: the missions of China and Peru, justified in the true interest in memory expressed by two well-learned Jesuits, Matteo Ricci (1552-1610) in China, and José de Acosta (1540-1600) in Peru, who in turn played key roles in their respective mission spaces.

It focuses on how the Jesuits approached and regarded local memory rules, techniques and mnemonic devices in both a colonial mission context (Peru) and a non-colonial one (China). Last but not least, this course proposes to examine related aspects to the study of memory, like the relationship between memory and writing systems, memory and knowledge, and image production.

## 9. Himalayan Religions

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

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In terms of cultural diversity, the Himalayan region is one of the richest places on Earth. This diversity is well reflected in the religious and spiritual landscapes of those inhabiting the slopes and valleys of the Himalayan mountain range as well. Hinduism, Buddhism, Islam and local religions (e.g. shamanism and oracular practices) are well represented in an area often described as a barrier separating the Indian subcontinent from the Tibetan plateau. More than this, the Himalayas is in fact a 'contact zone' where competing, overlapping or intermingling influences have shaped a myriad of different religious experiences, continuously negotiating and redefining spaces, beliefs and practices.

This seminar will explore, analyse and discuss such diversity and its various expressions through carefully selected case studies and examples.

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

## 10. Between Europe and Asia: Russia and its Global Entanglements since Peter the Great

*Frank Grüner* We, 11-13 KJC-212

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Since the sixteenth century, Russia's history has been characterized by a remarkable expansion of its territory. The conquest and incorporation of large territories and their population in Eastern Europe, the Near East, Central Asia, Siberia and the Far East transformed Muscovite Russia into a multi-ethnic Eurasian empire. While around 1700 most of its territory was situated in Asia, Russia became a great power in Europe under Tsar Peter I at that time. This "hybrid position as Asiatic empire and European great power" (Geoffrey Hosking) opened Russia for various foreign influences, fostered processes of interaction, entanglement and globalization, and caused internal reforms as much as resistance and protest from different parts of society.



This course focuses on the interconnectedness of political, economic and social developments and foreign policy of Russia from Peter I to the Russian Revolution of 1917. An important example was the Russo-Japanese War (1904-1905), which not only significantly altered power relationships in Northeast Asia and beyond, but also became a critical catalyst for the Russian Revolution of 1905.

Examining major processes, events, crises and wars in Russian history, the course highlights Russia's entanglements with Asia and Europe as part of its global integration.

## 11. Bazaars and Markets: Places of Trade and Cultural Encounters

*Frank Grüner* Mo, 14-16 KJC-112

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Regionally differentiated and culturally diverse markets have formed the centres of urban and regional economic and social life. The "oriental bazaar" in particular can be seen as the spatial and cultural embodiment of a certain economic and social order, a specific mode of existence, which for centuries represented the economic and social behaviour, values, and mentalities of various population groups in the Middle East, North Africa, Central Asia, the Far East, and Eastern or South Asia.

Bazaars and markets are not only places where economic transactions of all kinds occur and services are offered; they are simultaneously places of information and knowledge. They are a central location for communication between individuals and groups, often with different cultural backgrounds. Moreover, both the medieval or early modern market of European cities and the bazaar in a Persian, Turkish, Arabian, or Chinese trading city proved to be a dynamic, highly complex system of social relationships that represented reciprocal processes of negotiation, conflicts of interest, and power relations between diverse population groups. In multicultural cities markets represent an important contact zone in everyday life.

This course deals with various economic aspects and cultural features of markets through time and across space. Focussing on a selection of concrete bazaars and markets, it is the aim of this seminar to look at them as places of trade and cultural encounters.

## 12. Struggling with Liberty: Reading John Stuart Mill around Eurasia

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

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John Stuart Mill's texts, and in particular his *On Liberty*, have become classical articulation of the normative principles of modern political society. Arguably, the fact that crowds of politically discontented protesters in Beijing, Berlin or Cairo in recent times can appear relatively unanimous in demanding "freedom" probably has something to do with how hugely influential Mill's theory of liberty has been and how central an imaginary it has globally become. Although it hardly went unchallenged, many of its key formulations have historically become so embedded in our mindsets and default moral judgments, as to appear intuitive.



First published in 1859, Mill's text was by the end of that century being read, commented on and translated all around Eurasia in India, Japan and China. We shall carefully look at the text and trace the manifold debates in which it continued to resonate throughout the nineteenth century and into the twentieth century. These developments enable us to look at Mill's classic through the eyes of his non-European readers and critics, and problematise many of the allegedly intuitive assumptions about liberty that the text so successfully coined.

The class takes the form of a seminar of close reading of the selected chapters of the original English text complemented by secondary literature introducing the optics of non-European readers into the story of understanding Mill.

### 13. Introduction to Korea's Modern Society and Culture

*Stefan Knoob* Fr, 9-11 KJC-112

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Der Kurs beschäftigt sich mit den schlagartigen und rasanten Veränderungen in der Gesellschaft und Kultur auf der koreanischen Halbinsel, zunächst während der Kolonialzeit und dann nach der Teilung in beiden Staaten.

Der Fokus liegt dabei nicht so sehr auf politischer Geschichte als auf sozialen und kulturellen Umwälzungen und Veränderungsprozessen.

In den ersten 6 Sitzungen erarbeiten wir uns zunächst einen Überblick über den Weg Koreas durch das 20. Jahrhundert. Danach wird das Seminar Themen wie Agrargesellschaft, Demographie, Industrialisierung, Modernität, Nationalismus, Erziehung, Familie und Geschlechterrollen etc. behandeln.

### 14. Political Knowledge and the Making of the "State" case studies in a cross historical perspective (China, Mexico, Europe)

*Pablo Blitstein* We, 13-15 KJC-112

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The late 19th and early 20th centuries saw the consolidation of the German Staatslehre and the beginnings of the Chinese zhengzhi xue and of the American "political science". They all dealt, in different ways, with the "State" (Staat, guojia). But parallel to the institutionalization of these forms of knowledge on the organization of power and institutions, there were other forms of "political knowledge" that were not forcibly taken into account by these embryonic sciences. Both forms of political knowledge –the "scientific" and "not scientific"– contributed to describe, to conceptualize, and even to consolidate political institutions and social relations.

How were these forms of political knowledge produced, how did they circulate through the early 20th century world? What were the objects, the language, the representations? And how did these forms of knowledge contribute to describe or even generate one of their main objects: the institution they called "State"? In a cross-historical perspective, we will attempt to study how "intellectuals" from Mexico and China created political knowledge. On the one hand, we will focus on how some of them created political knowledge in their trips –how they found, in their travel experiences, particular forms of political knowledge.



On the other hand, we will follow intellectuals who, through “social trips” into other social classes (by going, for example, from the university to the factory), created new forms of political knowledge. This will help us ex negativo historicize modern “political science” and the “State” as two singular, historically circumscribed ways of organizing both knowledge and power.

## 15. On the Move: Diaspora Theories and Case Studies

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

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The aim of this course is to take an interdisciplinary approach, in order to chart the development and challenges of transnational Asian and Eurasian 'cultures' in the world today. A wealth of new literature has appeared on issues of globalisation and locality, migration and diasporas, with key challenges being difference and integration; cultural, religious or national identity; nomadism and transnational connections. This broad body of work attempts to reconceptualise the world and personhood beyond the boundaries of the nation-state, in terms that redefine the experience of colonialism and the relationship of Europe with its 'others'. It places an emphasis on cultural flows and international migration as an integral part of human history, where difference and identity are mediated and renegotiated through historical processes. Key foci will be contemporary migration contexts in Europe, the USA and Asia. Important concepts are youth and old age, gender, ethnic, religious and cultural identity, as well as civil society and citizenship.

This course draws on established and new bodies of work on migration studies, issues of space and identity, transnationalism, postcolonialism, and theories of diaspora and globalisation. Drawing on historical memory and personal narratives of slavery and indentured labour, we chart the changing processes of international migration and the subsequent emerging forms of identity in diasporic communities in the modern world. Students are encouraged to examine concepts such as 'diaspora' and 'globalisation' from a critical perspective. In addition to academic texts, students will also be taught using film and fiction.

## 16. Cultivating Theory: Transcultural Approaches in Agrarian Studies

*Daniel Münster* We, 9-11 KJC-112

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This seminar explores recent theoretical advances in transcultural studies of agriculture and global food systems. Agri-culture has moved to the center of theoretical advances in transcultural studies and related disciplines such as Anthropology, Geography, History and Development Studies. On one hand, this seminar situates agriculture in the Anthropocene to examine current concerns such as the limits to the socio-ecological expansion of cultivation & the resource question, the recent agrarian crisis in South Asia, food security, global warming, peak oil, land grabbing, agro-biodiversity conservation, biofuels, as well as the development, use and proliferation of genetically modified organisms (GMO). However, on the other hand, it is also attentive to the theoretical possibilities of studying agrarian knowledge systems, socio-





natural entanglements and the location of agriculture in the history of capitalist world-ecology from a transcultural perspective.

The syllabus of the course will introduce students to various (technological) revolutions in the history of global agriculture ranging from the Neolithic to the Green Revolution and the more recent Gene Revolution. This will include a historical overview of transcultural agrarian studies focused on the expansion of and limits to agrarian frontiers, the impact of colonialism on agrarian societies, the new “Peasant Question” in Europe and Asia, the heritage of “agri-culture” as a knowledge system as well as the social life of cultivars. Empirically, the course will be grounded in ethnographic case studies from settings across Asia and Europe.

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

#### **17. The Global Art of Contemporary Photography**

*Martin Schulz* Tu, 13-15 KJC-212

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Contemporary (art) photography has become one of the most interesting and intricately applied media employed in what has become known as a ‘global contemporary art’ context. The course will explore and compare several artistic positions from Western and non-Western practitioners with regard to their aesthetic and technique. Although the technical equipment has reached a common – digital – standard all over the world, photographic images present a wide range of local differences in representation, iconography and style. The course will focus on dynamic transcultural topics and scrutinize their cultural differences. A further approach will point to the phenomenon of globalisation itself that is depicted and reflected in the contemporary art of photography. The topics will be complemented by a short review on the history of photography (and how it became a matter of art) and by a survey on the different theoretical approaches to the eldest of the new media.

#### **18. On the Move: Diaspora Theories and Case Studies**

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

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See number 15 above.

#### **19. Europe’s Encounter with Indian Art in the Early Modern Period**

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

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With the beginning of the overseas trade in Asia, and especially in India, various Indian Artefacts arrived in Europe. Those art products imported by the Portuguese remained normally in the monasteries or seminaries, so that they attracted little public attention. That was different in the Netherlands and in England where an exclusive group of buyers fought for the rare imports and paid a lot of money for purchasing and incorporating them into their, mostly, encyclopedic





collections. The social net between collectors, artists and scholars were closely weaved, so that some artists got in touch with Indian artefacts and used them in their creative work.

In this course, the process of the reception of Indian artefacts is to be comprehensively reconstructed - from the creation of the artefacts in India, their transfer to Europe, their whereabouts in European collections on to their acceptance in the artistic process, in which both prominently representatives as Rembrandt and less known artists as Willem Schellinks and Bernard Picart were involved. On the basis of image and text analyses (mandatory for all students), the course particularly focusses on the content and quality of the processes of transformation. The aim of the course is to scrutinize common methodological means in art history and widen its perspective by using findings in the transcultural studies to gain an open view on European art of the Early Modern Period beyond a Eurocentric understanding.

## 20. Modernism, Postmodernism, and the Global Contemporary Art. Art since 1945

*Martin Schulz* Th, 14-16 KJC-212

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Die Vorlesung wird sich ausgehend von Fallbeispielen, aber auch anhand der vielen theoretischen Diskussionen mit der Kunst nach dem Zweiten Weltkrieg befassen, insbesondere mit den sich radikal wandelnden Begriffen wie „Kunst“, „Künstler“ und „Werk“, die sich vor allem seit Beginn der 1960er Jahre beobachten lassen. Viele Phänomene der global erweiterten Gegenwartskunst, die immer wieder im Fokus stehen soll, haben ihre Grundlagen in den 1960/70er Jahren. Ausgangspunkt wird die Idee einer Neuen Moderne sein, wie sie in den 1950/60er Jahre in New York zu Zeiten des Kalten Krieges formuliert wurde. Diese ist zugleich die Folie vieler folgender Kritik an den verbliebenen und doch nur scheinbar selbstverständlichen Konventionen der modernen Kunst: nicht nur an den normativen Kriterien von „moderner“ Kunst, sondern ebenso an Modellen einseitig westlicher, aber universal gesetzter Geschichtsschreibung. Die Folgen spiegeln sich im weiten und heterogenen Feld eines erweiterten Kunstbegriffs wider. Dieser ist exemplarisch für ein neues Verständnis von Avantgarde und daher in vielem vorbildlich für eine global ausgeweitete Kunst der Gegenwart, die so gut wie alle vormaligen ästhetischen und kulturellen Grenzen überschritten und neu gestaltet hat. Bestehen noch verbindliche Kriterien des ästhetischen Urteils? Welche Rolle hat heute noch die Kunstkritik? Kritisch wird nicht zuletzt die Macht des enorm expandierenden Kunstmarktes zu diskutieren sein.