CUTURAL STUDIES CORE COURSES

CST 502.01
Theories of Cultural Studies
“Theories [and practices] in Cultural Studies”
Patrice Nganang

Cultural Studies is a combination of multiple practices in scholarship from continental Europe and from the US, and yet in its main orientations it maintains a close relation to politics understood as practice. Identity, sexuality, class, race, mediality and even textuality, these are the main axis through which we will interrogate some of the classical texts and read some of the major authors in the field. Each time we will maintain an ear on how their suggestions inform our current political constellation, and how they can be productively used to interrogate specific fields of our inquiry. We will do our best to refrain from what we may call ‘dry theory’, and as such will have some practical sessions in institutions in and around NYC, like archives, and hopefully in a penitentiary. The reading material will be available on Blackboard during the summer.

Wednesdays 4:00-6:50pm  Humanities 1051

CST 609.S01
Advanced Topics in Comparative Literature
“Common Grounds & the Cleave”
Robert Harvey

Michel Foucault inspired generations of critical thinkers when he forged the notion of “heterotopia.” Like utopias, heterotopias are at a remove – but only spatially, not temporally. Unlike utopias, heterotopias “claw and gnaw at us,” for they are of our world. Concentration camps, cemeteries, and slums are names for some of these “spaces otherwise” as Foucault was prone to put it. Unable to ignore them, what are we to make of these rebarbative spaces?

While some of the metaphysical and epistemological implications of heterotopias are now evident, their ethical repercussions have been largely neglected. Our readings for the seminar address these consequences and suggest new paths across an important field still very much alive in the humanities. Historical, photographic, and literary examples of “spaces otherwise” should work to reveal that when two or more people imagine them, their endeavor to do so in common can foster ethical relationships of an especially insightful and impactful sort.

Our reading list will include Michel Foucault, Marguerite Duras, Giorgio Agamben, Georges Didi-Huberman, René Char, Gerald Manley Hopkins, Blaise Pascal, Étienne Balibar, Immanuel Kant, and Martin Heidegger. Films by Georges Lacombe and Alain Resnais. Photographs by Eugène Atget.

Tuesdays 4:00-6:50pm
Humanities 1051
CST 609.S02
Advanced Topics in Comparative Literature
“Magical Realism”
Mireille Rebeiz

In this course, graduate students will encounter magical bars, falling noses, men with wings, and places that exist outside of time. This course is designed to examine the genre of magical realism in depth. Students will look at its origins, its uses, and its different meanings. Works may include novels, short stories, paintings and films analyzed through the lens of well-known critical theorists in the field of magical realism.

Tuesdays 1:00-3:50pm Humanities 1051

CST 680
Cultural Studies Research Seminar
Simone Brioni

This course aims to explore from both a practical and theoretical point of view the articulation of research in Cultural Studies and Comparative Literature. Approaches to the writing of dissertation prospectuses, paper abstracts, journal articles, grants and fellowship proposals, and presentations for professional conferences are presented, analyzed, and put into practice. In addition to readings on issues, debates, and problems within the profession and field of Cultural Studies students will develop research for publication while engaging with practices of professionalization.

Monday 4:00-6:50 PM Humanities 1051

CULTURAL STUDIES ELECTIVES

ARH 552.S01
“Topics Contemporary Art: Art and Technology”
Jacob Gaboury

This course is about the rise of network aesthetics and network technology in art, theory, and computer science from the 1960s to the present. Engaging in the sixty year history of network thinking, the course examines precisely how this form has come to dominate the structural imaginary of such a wide range of contemporary practices and disciplines. Looking to understand the network as both a broad metaphor for complex systems and a set of real technologies that connect and transform communication, we will investigate how networks shape the ways we think and imagine the world today. From systems theory to social media; from Deleuze and Guattari’s rhizome to Wendy Chun’s imagined networks; from Joseph Beuys to the post-internet, we will explore the origins and articulations of this now ubiquitous form.

Tuesday 4:00-6:50 pm Staller Center 2205
This course provides an advanced introduction to the history and historiography of China from the early modern period to the present. We cover major works on key themes: imperialism, economic development, revolution, socialism, and the reform era. Readings also include recent historiographical trends in globalism and China, new Qing history, the Cambridge School, Republican China revisionism, and assessments of the Cultural Revolution. In addition, we examine examples of Chinese primary sources (translated from the Chinese). This course is not a comprehensive survey of China, but prior knowledge of Chinese history is not expected. The course is designed with PhD and MA students in mind with written assignments including analytical and historiographical research papers for PhD and MA students. All students will make presentations and take turns organizing and leading discussions.

**Thursday**

5:30 – 8:30 pm

SBS N-303

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**HIS 532**

“Religion and the State”

S. Lipton

This course examines how governments, politics, and states have interacted with religious authorities and communities in a range of periods and geographical regions, with an emphasis on the western (European) tradition and its heirs. We will start by examining ancient, late antique, and medieval theory, and then look at selected historical episodes in which church-state relations entered into crisis, or were rethought or reconfigured.

**Wednesday**

4:30-7:30 pm

SBS N-318

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**HIS 553**

“Imperial Peripheries and Contact Zones”

G. Marker

This course will explore key topics in the experiences of populations within the geographic peripheries of empires during the early modern and modern eras (roughly 1450-1914), i.e.: the territories at the edges of imperial states, typically populated by groups ethnically or religiously distinct from those in the metropolitan center. What did empire mean in such places? How did local populations—mostly elites—interact with the center in pursuit of local agency or subjectivity? Did these residents of imperial borderlands play a particular role in interimperial relations especially vis-a-vis populations just across the border with whom, more often than not, they shared a common language, religion, economy or ethnicity, not to mention kinship ties? Discussions will be organized topically and thematically rather than geographically. Examples include commodity production and traders; multi-confessionalism and religious domination on the periphery; peripheries as engendered spaces; the impacts of capitalism and nationalism. In addition to a few relatively recent works on the significance and typologies of empire in general (Barkey, Burbank and Cooper, etc.), most of the reading will be drawn from scholarship on the Russian, Ottoman, and Austrian empires, but there will
also be some material on South Asia and perhaps the Americas. Students will be asked to write two papers at least one of which will focus on their own area of geographic concentration. 4 4.5.17

Tuesday 4:30-7:30 m SBS N-318

HIS 557/ SOC 514.01
“Revolutions and Revolutionary Movements” I. Roxborough

This is a course designed to introduce you to the theoretical and historical approaches to the study of revolutions and insurgencies. Because I see revolutions as contentious struggles, I have taken some time to examine counter-revolution as well as revolution. In addition to the classic “great revolutions,” the course will also take a look at “smaller” or less apparently consequential revolutions, at certain kinds of “revolutionary” religious and nationalist movements, and at guerrilla movements. This will hopefully enable us to get a better fix on what we mean by “revolution.” I have tried to select a broad range of readings, with different approaches. It is a course that focuses on reading, rather than on the production of a research paper. We will look in some detail at five revolutions or revolutionary movements: the Chinese and Russian revolutions, the Irish struggle for independence, Sendero Luminoso (Shining Path) in Peru, and the Mau-Mau revolt in Kenya. The course aims to provide an introduction to a range of theoretical and historiographical approaches. History students may take this course either as a theme seminar or as a research seminar. The reading will be the same, but the requirements are different.

Thursday 10:00-1:00 pm SBS N-403

SPN 643
“Buñuel, Ripstein, Almodóvar” Katy Vernon

This course will focus on the films and careers of three of the most provocative and influential Hispanic directors of the last 90 years, Luis Buñuel, Arturo Ripstein and Pedro Almodóvar. In analyzing each of their distinctive film universes, we will also consider a series of shared concerns: their participation in a model of hybrid, transnational cinema; their pursuit of socially and sexually transgressive themes; and their creative if conflicitive relation to various traditions of both Hispanic and wider global cultures.

The course will be conducted in Spanish but all films will have English subtitles and the readings will be available in English.

Thursday 2:30-5:30 PM Melville Lib. N 3060