

CTE COURSE PROPOSALS 2017-2018

FALL 2017

Instructor	Course Title	Cross-list
Gabrielle Schwab	Critical Theory Workshop: Necropolitics and Slow Violence	None
Roland Betancourt	Simulacral Spaces	

WINTER 2018

Herschel Farbman	Anti Fascism	Com Lit 210
Peter Frei	The Politics of Deconstruction: Political Readings of Derrida's <i>Of Grammatology</i> (1967-2017)	
Liron Mor	"Orientalism"	Com Lit 210

SPRING 2018

Juli Carson	<i>What Remains? Language Remains: A Seminar on Hannah Arendt.</i>	
Amy Powell	"Air, Ambience, Milieu: Archeology of the Concept of Environment	Visual Studies
Adriana Johnson	Thinking Infrastructure	Com Lit 210
Richard Godden	Materialist Modes of Reading	

FALL 2017

Gabriele Schwab - Necropolitics and Slow Violence
H 260 Year-Long Workshop

This course will focus on the impact of slow necropolitics on psychic and communal lives as well as possible forms and politics of resistance. We will discuss some of the seminal texts on necropolitics and slow violence. Their selection highlights different sites of violence such as colonialism and its transgenerational afterlife, forms of neocolonial violence, radioactive colonization in the nuclear borderlands, the gender of necropolitics, climate change, trans-species violence and species extinction, and, finally, chemical, radioactive and psychic toxicity and the queer politics of animacies.

Texts under consideration:

1. Achille Mbembe, "Necropolitics"
2. Rob Nixon, *Slow Violence*
3. Valerie Kuletz, *The Tainted Desert*
4. Robert Jay Lifton and Greg Mitchell, *Hiroshima in America*
5. Svetlana Alexievich, *Voices of Chernobyl*
6. Amitav Ghosh, *The Great Derangement*
7. Ursula Heise, *Imagining Extinction*
8. Nikolas Rose, *The Politics of Life Itself*
9. Mel Chen, *Animacies*

Horacio Legras - Philosophy and Psychoanalysis
270 or 260 class.

Philosophy and psychoanalysis have intersected in a number of different ways for the last hundred years. This course is designed to provide a comprehensive view of the development of post-Kantian continental philosophy, putting a special emphasis on how this development was taken over, interpreted or rejected by psychoanalysis, especially in the work of Jacques Lacan. While philosophical texts will be read according to their own internal logic and dynamic, the prospect of a psychoanalytic re-working of some notions will illuminate how interdisciplinary dialogue takes place while helping to clarify some difficult notions in Lacanian psychoanalysis such as truth, subject, revelation, object petit a, the other/Other, Real and enjoyment.

Core readings.

Sessions one through three. Kant. *Critique of Pure Reason* (second edition). "Introduction. Transcendental Aesthetic. Transcendental Analytic." Kant: *Critique of Judgment*. "Analytic of Aesthetic Judgment." "Analytic of the Sublime" and "Analytic of Teleological Judgment."

Sessions four and five. Wilhelm F. G. Hegel. *Phenomenology of Spirit*. "A: Consciousness," "B: Self-Consciousness." *Logic*: 1 "Being," 2 "Determinate Being."

Sessions six and seven. Merleau Ponty. "What is Phenomenology". Aviva Cohen: "Freud, Brentano and the Origin of the Unconscious." Martin Heidegger. *Being and Time*. 3. "The world-hood of the world." and section II of "Introduction."

Section eight and nine. Freud: *Totem and Tabu* (selections.) J. Lacan, Hegel and the imaginary dialectic.

Seminar I. Freud Papers on Technique and Seminar II. The Ego in Freud's Theory (selections). Heidegger, Being, revelation and full speech. *Seminar III. The Psychoses* (Selections). Kant's noumenal and the object petit a. J. Lacan. Séminaire IX. *L'Identification*. (Selections).

Session ten. Alenka Zupancik. *Ethics of the Real*. (Selections) and Colette Soler. *Lacan: The Unconscious Reinvented* (Selections)

Quarters

I am willing to teach this class under an either 260 or 270 format (I believe, however, that this class will work better in a 260 than a 270 format)

If the format is 260, I would like to teach the class in either Fall or Spring. This is not a cross-listed class.

Godden, Richard - Materialist Modes of Reading
Fall 2017 or Spring 2018

Departing from a Marxist assumption that materiality is socially produced, under changeable conditions that its producers neither wholly control nor wholly understand, the course seeks to explore elements of those methodologies which may best allow for the reading of literature as part of that wider materiality. We shall beg the question, aphoristically put, “If nature (the materiality) is always human nature (or human materials), how best might that stuff be understood as it reflects and is modified by literary expression?” The materiality of literature will be explored as produced in relation to a number of interwoven forms of work--that is, by and within political economy, linguistic labor, historical explanation, and even by and within the forgetting of that on-going and diverse production. The underpinning purpose will be to establish a relation between a value theory of labor and a labor theory of language.

Since literary materiality is made from words, and since words are social instruments, semanticized through particular relations, we shall engage early with materialist accounts of language (V.N.Volosinov, Mikhail Bakhtin, Raymond Williams). Since literary words frequently take narrative forms, we will address historiography as it seeks to apprehend the real (Walter Benjamin, Stephen Greenblatt, Michel De Certeau, Hayden White). Since written stories are made as much from what is forgotten as from what is remembered, we will consider “forgetting”, or the unconscious, as made from that which we have learned to find unthinkable (Freud, Nicolas Abraham and Maria Torok, Paul Ricoeur).

These three areas, language, narrative and the structural unconscious, since they are to be read as part of a wider pattern of material making (or an economy understood as a mask worn by social relations), needs must be linked to a specific accumulative regime by way of Marx, and responses to him (most particularly those of Fredric Jameson and David Harvey). Towards that end, course discussion will start from an account of the U.S. transition, during the 1970s, from an economy grounded in Fordist production, to one increasingly orientated to financial and mercantile exchange (1970 to the Crunch). As a prelude to work on Volosinov and Bakhtin, the interaction between economic and linguistic forms will be addressed through a consideration of the financial turn as itself generative of the linguistic turn [Derrida, Lyotard, Baudrillard]), and of the attendant post-structuralist exorbitation of the signifier.

The aim of the course is at all times to explore and enable the processes of reading: methodologies are more limited than the complex literary and historical objects which they address, and should be neither complete nor glass machines. Each week the seminar will consider extracts from theoretical writings in relation to a particular short story or stories. The stories chosen will be drawn from a single historical period (U.S. 1970-2017).

Required Texts (as yet provisional/dependent on prior reading of those interested):

(These I have broken down by field of emphasis, as described above: in almost all cases selections from the works listed will be allocated)

The Economy:

Marx, *Capital*, Vols. 1 and 3 (the latter for, “fictitious capital”)
Fredric Jameson, *Representing Capital*
David Harvey, *The Enigma of Capital*
I.I. Rubin, *Essays on Marx’s Theory of Value*

Language (the linguistic turn):

Jean Baudrillard, *For a Critique of the Political Economy of the Sign*
Jean-Francoise Lyotard, *Libidinal Economy*
Deleuze and Guattari, *A Thousand Plateaus*
Jacques Derrida, *Given Time: Counterfeit Money*

Language and materialism:

V.N. Volosinov, *Marxism and the Philosophy of Language*

Mikhail Bakhtin, *Problems of Dostoevsky's Poetics*

Raymond Williams, *Marxism and Literature*

Paul Ricoeur, "The Metaphoric Process as Cognition, Imagination and Feeling"

The Structural Unconscious:

Freud, "Mourning and Melancholia," "The Uncanny"

Nicolas Abraham and Maria Torok, *The Wolf Man's Magic Word*

The Shell and the Kernel

Paul Ricoeur, *History, Memory and Forgetting*

Jean Laplanche, "A Short Treatise on the Unconscious," *Essays on Otherness*

Towards a Materialist Historiography:

Walter Benjamin, *Illuminations*, "Theses on the Philosophy of History,"

One-Way Street, "Edward Fuchs, Collector and Historian"

The Arcades Project, selections from the Baudelaire section

Hayden White, *The Content of the Form*

Catherine Gallagher and Stephen Greenblatt, *Practicing New Historicism*

Michel De Certeau, *The Writing of History*

Paul Ricoeur, *Time and Narrative*, Vol. 1

Short stories: the choice will depend in part on how discussion goes, but may well include work drawn from Walter Abish, William Gass, Mary Robinson, Jayne Anne Phillips, Raymond Carver, Tim O'Brien, David Foster Wallace, Christine Schutt and Amy Tan. (The list is intended to be neither comprehensive nor exclusive).

WINTER 2018

Frei, Peter - The Politics of Deconstruction: Political Readings of Derrida's *Of Grammatology* (1967-2017) (Winter or Spring 2018)

In the wake of the 50th anniversary of Jacques Derrida's seminal *Of Grammatology*, this seminar will take a closer look both at the political implications of deconstructivist thought in the context of post-war-Europe and the political interventions already at play in *Of Grammatology* – falsely considered to be a "formalist", a-political, reaction to its over-politicized times – that will inform the openly "political turn" of Derrida's critical posture at the end of the century, as best illustrated by his *Specters of Marx* (1993). This seminar will engage in a close-reading of the key passages of Derrida's ground-breaking work from 1967 and a discussion of relevant related texts by the philosopher and his contemporaries.

Required texts:

Jacques Derrida: *Of Grammatology* (transl. G. Spivak)

3) We would also be able to offer this course as a year-long HUM 260 CTE course.

Farbman, Herschel - Anti-Fascism

This course will investigate fascism through readings of some of its best critics and of some notable modernist writers who fell in with it at certain critical points. We will reconsider the reasons for the latter along with the reasoning of the former with the aim of finding some footing from which to ask what, if anything, it might mean to be anti-fascist today, in art and in politics in particular. In the preface/manifesto that he contributes to *Anti-Oedipus*, Foucault famously places the book under the banner of anti-fascism: "Last but not least, the major enemy, the strategic adversary is fascism." Meanwhile, the enemies of "French theory" regularly reject it as

“fascist” in one way or another. Whichever claim is to be believed—the slogan on the banner or the insult of the enemy—it is certain that the mutant discourse of “theory” developed out of close encounters with fascism. Ours are strange days; the repressed returns in remarkable ways. What estrangements of classical anti-fascism would be adequate to them?

Readings: selections from Adorno; Arendt; Althusser (on the problem with the concept of the “cult of personality”); Bataille; Benjamin; Deleuze; Foucault; Lawrence; Pasolini; Poulantzas; Pound; Macciocchi; Marinetti; and Theweleit.

Mor, Liron - “Orientalism”

2018 marks forty years since the publication of Edward Said’s influential work, *Orientalism*. Is Said’s work still relevant to our conception of “the East” today? What is “the East” today? How is Orientalism, per Said, different from other forms of racism or colonization? Are there other ways for thinking through the relationship between East and West? And what could literature contribute to this theorization?

This seminar is dedicated to critically exploring the implications and relevance of *Orientalism* to our current theoretical understandings of the East. We will examine this work in the context of Said’s broader oeuvre and in relation both to Said’s critics and to his disciples. In addition to reading different theoretical conceptions of Orientalism and various works on colonization in the Middle East, we will attempt to theorize its perception, as well as its relationship to the West, out of literature. We will therefore also examine literary works that take on the questions raised by *Orientalism* or perform different forms of self-Orientalization.

Readings may include: Edward Said (mainly, *Orientalism*, *The question of Palestine*, *Reflections on Exile*), Aijaz Ahmad, Hamid Dabashi, Talal Asad, James Clifford, Samera Esmeir, Shaden Tageldin, Gil Anidjar, Leela Gandhi, Lila abu-Lughod, Amnon Raz-Krakotzkin, Nadia Abu El-Haj, Assia Djebar, Albert Memmi, Emile Habiby, Ronit Matalon, Elias Khoury, and the art of Sharif Waked.

SPRING 2018

Carson, Juli - *What Remains? Language Remains: A Seminar on Hannah Arendt*

I do not belong in the circle of philosophers. My profession, if one can even speak of it at all, is political theory. I neither feel like a philosopher, nor do I believe that I have been accepted in the circle of philosophers...you say that philosophy is generally thought to be a masculine occupation. It does not have to remain a masculine occupation! It is entirely possible that a woman will one day be a philosopher...

Hannah Arendt, 1964

We will focus on Hannah Arendt’s corpus of writing as it relates to (and is refashioned by) contemporary art and visual culture. Thorough explications will be made of primary texts. In this context, case study artworks and secondary theories will then be addressed, ones in which the artist or writer at hand knowingly takes up and addresses the theory we have explicated. As such, there is a dual “author-function” to this seminar. First we return to Arendt’s school of thought, through which a unique concept of Modernity was formulated that entailed related theories of action, judgment and citizenship. Secondly we will consider how these theories have resurfaced (as an operation) in the hands of contemporary practitioners (from critics, scholars, artists, and curators). We will therefore also consider Arendt’s formulations as they intersect with those made by Jacques Derrida, Helene Cixous, Giorgio Agamben and Jean Francois Lyotard. The criterion for selecting Arendt as a subject of study is based upon my observation that a significant group of artists are similarly engaging her writings as a “medium” of cultural critique.

Course Requirements:

Regular attendance, preparation, and discussion are required, as the seminar will be run as a reading group in two parts. In part one lectures and discussion will be lead by the professor; in part two, explication de texte will lead by the students. A final 15-20 page paper will complete the class. Your writing should consciously take up one or two of Arendt's primary formulations in tandem with a discussion of a contemporary or historical artwork (alternately a contemporary or historical literary text or cultural artifact) that expounds upon, or stands in debate with, Arendt's school of thought.

Readings:

PDF's of all readings will be provided. However, should you wish to purchase books, which I highly recommend, these three are among her key publications:

Arendt: *The Portable Hannah Arendt* (New York: Penguin Books, 2000).

Arendt: *The Jew as Pariah: Jewish Identity and Politics on the Modern Age* (New York: Grove Press, 1978).

Arendt: *Responsibility and Judgment*, (New York: Schocken Books, 2003).

Seminar:

Week One: Introduction

Arendt: "What Remains? The Language Remains": A Conversation with Günter Gaus, *The Portable Hannah Arendt* (New York: Penguin Books, 2000).

Carson: "Faces of Consciousness: Repetition and Time," eds., Brad Buckley and John Conomos, *Erasure: The Spectre of Cultural Memory* (Libri Publishing Ltd., 2014).

Part One: Primary Text

Week Two: Nation-State

Arendt: "Zionism Reconsidered," (1943), in *The Jew as Pariah: Jewish Identity and Politics on the Modern Age* (New York: Grove Press, 1978).

Week Three: Statelessness

Arendt: "The Decline of the Nation-State and the End of the Rights of Man," (1950), *The Origins of Totalitarianism*, (Harcourt Books, 1976).

Arendt: "We Refugees," (1943), in *The Jew as Pariah: Jewish Identity and Politics on the Modern Age* (New York: Grove Press, 1978).

Week Four: Judgment

Arendt: Excerpts from "Eichmann in Jerusalem," and "A 'Daughter of Our People': A Response to Gershom Scholem," (1963), *The Portable Hannah Arendt* (New York: Penguin Books, 2000).

Week Five: Thinking

Arendt: "Personal Responsibility under Dictatorship," and "Thinking and Moral Considerations," *Responsibility and Judgment*, (New York: Schocken Books, 2003).

Part Two: Application

Week Six: On Statelessness

Giorgio Agamben, "The Camp As Biopolitical Paradigm of the Modern," *Homo Sacer: Sovereign Power and Bare Life*, (Stanford: Stanford University Press, 1998).

Week Seven: On Judgment

Jean-Francois Lyotard, "Preface: Reading Dossier," and "The Differend," *The Differend. Phases in Dispute*, (Minneapolis: University of Minnesota Press, 1988)

Week Eight: On Forgiveness

Jacques Derrida, "On Forgiveness," in *On Cosmopolitanism and Forgiveness: Thinking in Action*, (London: Routledge, 2001).

Week Nine: On Language

Helene Cixous, "Coming to Writing," *Coming to Writing and Other Essays*, (Cambridge: Harvard University Press, 1991).

Powell, Amy - "Air, Ambience, Milieu: Archeology of the Concept of Environment."

A look into the history of mechanical, biological, and socio-historical theories of how organisms relate to their environments, with particular emphasis on how these have affected the production and interpretation of works of art. The course will begin with two essays that trace the concept of "milieu" back from the 1940s, when they were written, to 1800 (in the case of Canguilhem) and to antiquity (in the case of Spitzer): Leo Spitzer, "Milieu and Ambience: An Essay in Historical Semantics," 1942 and Georges Canguilhem, "The Living and Its Milieu," 1946-47. We will read some of the figures central to these two essays (Descartes, Newton, Uexküll, Balzac, Taine), then move to theorists who react to Canguilhem's ideas about milieu (Merleau-Ponty, Foucault, Deleuze, Agamben, Haraway, Latour) and, finally, to ecocriticism, ecomaterialism, and ecopoetics that deploy concepts of environment, to see how these relate to the earlier material (Buell, Morton, DeLanda, Cohen, Estok, Braidotti).

Johnson, Adriana - Thinking Infrastructure

I will be teaching a CL 210 course entitled (provisionally) Thinking Infrastructure in spring quarter. The course will jump off from the recent infrastructural turn in anthropology and plumb its Marxist genealogy as well as ask about what kind of critiques or narratives might be enabled by thinking infrastructurally, what it might look like to take up a version of this turn in the humanities. Readings will include anthropologists and urbanists like Brian Larkin, Abdou Maliq Simone, Steve Graham, Saskia Sassen as well as texts by Marx, Henri Lefebvre, Paolo Virno.