

**M.A. Cultures of the Global South**  
**Course Catalogue / Veranstaltungsverzeichnis**  
**Wintersemester 2021/22**

The following overview is structured in accordance with the official module scheme; double entries are possible. For reference, please check Module Handbook / Modulhandbuch, pp 5-6.

As it is not sure that all classes are mentioned in the *Alma* catalogue, please contact each professor to make sure your participation.

Please check regularly for possible changes.

HAVE A GOOD SEMESTER!

## CGS\_MA-01 Literatur- und Kulturtheorie des Globalen Südens

Prof. Russell West-Pavlov	<b>L: Literary and Cultural Theories of the Global South</b>	Wednesday, 12:15 - 13:45 s.t. 27.10.2021 - 09.02.2022	This course offers an overview of thematic approaches to Global South Studies and is designed to give you a good sense of the main issues and theoretical approaches to the field as you begin your MA studies. Week by week, we cover the following topics: economics; histories; urbanism; land-grabbing and necropolitics; migration; environmental issues and climate change; law; gender; indigenous knowledges; education; wellbeing; temporalities and futurity. In between learning about issues that are relevant all across the Global South, we will encounter various theoretical and conceptual constructions that demonstrate how different people have tried to make sense of their experience in concrete situations and historical contexts. The course is run as a lecture, with plenty of time for discussion, and concludes with a final test to allow you to gain the necessary credit points. Please register on the relevant moodle platform, as all the material for the course will be uploaded there and available for consultation.
---------------------------	--	---	--

## CGS\_MA- 02a Anglophone Literatures und Kulturen des Globalen Südens

Prof. Russell West-Pavlov & Prof. Sebastian Thies	<b>S: Exhausted Geographies - Ruined Landscapes</b>	Thursday, 14:00 - 16:00 c.t. 28.10.2021 - 10.02.2022	This course will be taught ONLINE.
Prof. Astrid Franke	<b>S: The African-American Intellectual Tradition (before/after the Civil War)</b>	Thursday, 10:00 - 12:00 c.t. 28.10.2021 - 10.02.2022	Room 406 (Neuphilologicum)
Dr. Tatjana Pavlov-West	<b>S: Bildungsroman in Africa</b>	Tuesday, 10:00 - 12:00 c.t. 19.10.2021 - 08.02.2022	Room 005 (Neuphilologicum)

Nancy Vera	<b>S: U.S. Afro- Latinx Literature and Culture (before/after the Civil War)</b>	Thursday, 08:30 – 10:00 s.t. 28.10.2021 - 10.02.2022	Room 406 (Neuphilologicum)
------------	---	--	----------------------------

**CGS\_MA- 02b Frankophone Literaturen und Kulturen des Globalen Südens**

Prof. Susanne Goumegou	<b>S: Invention de l'Afrique et discours africain</b>	Thursday, 16:00 - 18:00 28.10.2021 - 10.02.2022	Room 006 (Neuphilologicum)
Louis Nana	<b>Ü: La colonisation dans le roman francophone d'Afrique et des Caraïbes</b>	Wednesday, 14:00 – 16:00 20.10.2021 - 09.02.2022	Room 006 (Neuphilologicum)

**CGS\_MA\_02c Literaturesn und Kulturen Lateinamerikas**

Prof. Sebastian Thies & Prof. Russell West-Pavlov	<b>S:</b> <b>Exhausted Geographies - Ruined Landscapes</b>	Thursday, 14:00 - 16:00 c.t. 28.10.2021 - 10.02.2022	This course will be taught ONLINE.
Prof. Sebastian Thies	<b>S:</b> <b>Paisajes urbanos del Sur gobal</b>	Monday, 17:00 - 19:00 18.10.2021 - 07.02.2022	This course will be taught ONLINE.
Dr. Nadja Lobensteiner	<b>Ü:</b> <b>Cine latinoamericano</b>	Wednesday, 16:00 - 18:00 20.10.2021 - 09.02.2022	Room 327 (Neuphilologicum)
Suzana Vasconcelos de Melo	<b>Ü:</b> <b>Outras terras, mundos e memórias: subjetividades resistentes do regionalismo na literatura brasileira contemporânea</b>	?	Resistência conservadora ou resistência à cultura hegemônica? Nesse curso pretendemos analisar uma produção literária contemporânea cujo olhar se volta para a vida à revelia da idealização de um país moderno. Algumas das recém premiadas obras da literatura brasileira do século XXI reacendem o debate sobre regionalidade e regionalismo, exatamente, pelo fato de que os espaços e imaginários que as constituem estão geograficamente distantes dos grandes centros urbanos, dialogando com um Brasil rural e arcaico, porém, não intacto à modernização e ao neoliberalismo. A exemplo disso temos os aclamados romances, <i>Torto arado</i> de Itamar Vieira Júnior, ganhador do prêmio Jabuti 2021, <i>Os Malaquias</i> , de Andréa Del Fuego, prêmio José Saramago 2011 e <i>Galileia</i> de Ronaldo Correia Brito, ganhador do prêmio São Paulo de Literatura em 2009. Por seu caráter abrupto e impositivo, modernidade e modernização, como analisa Néstor Garcia Canclini em <i>Culturas Híbridas</i> (2001), são processos que acabam por sofrerem uma dissociação na América Latina. No Brasil, à modernização precária e inconclusa segue-se uma modernidade que acaba se tornando um fato do futuro, que é a modernidade do desejo, expressa na angústia, nas crises e no discurso crítico do sujeito periférico, como se pode ver na literatura modernista. Concomitantemente, durante muitas décadas do

		<p>século XX, os atributos “regionais” e “regionalistas” eram formas consideradas reducionistas e negativas pela crítica literária, pois a “verdadeira” e “boa” obra de arte deveria ter uma matriz vanguardista, urbana e universal (Fischer 2007). Disso resulta que muitos aspectos do olhar da alteridade sobre a vida, que a prática e os saberes literários podem transplantar, acabam por serem invisibilizados ou desvalorizados, submetidos a uma forma de “visibilidade hegemônica” (Mirzoeff 2007). Como aponta Lígia Chiappini (1995) em seus estudos sobre a literatura regionalista latino-americana ainda há muito para ser explorado nesse campo estético, visto que desde os anos 1990 há uma tendência à presença desse Brasil do “passado” na literatura contemporânea.</p> <p>No curso, além das já citadas obras, é imprescindível revisitar a obra de autores canônicos como o alagoano Graciliano Ramos, o mineiro João Guimarães Rosa e o amazonense Milton Hatoum, visto que suas obras problematizam o regionalismo, transformando-o num <i>locus</i> complexo de onde ecoam as vozes locais, que resistem e sobrevivem à cultura do centro industrializado.</p>
--	--	--

**CGS\_MA\_03a Theorieschwerpunkte Ethnologie**

Dr. phil. Sabine Klocke-Daffa	<b>S:</b> <b>Einführung in die Ethnologie Afrikas  </b>	Monday, 14:15 - 15:45 18.10.2021 - 07.02.2022	
-------------------------------------	--	--	--



## CGS\_MA03b Medien-, Film- und Kommunikationswissenschaften

PD Gabi Schlag	<b>S:</b> <b>Global Visual Politics</b>	Monday. 16:00 - 18:00 c.t. 25.10.2021 - 07.02.2022	<p>International Relations scholars only lately recognized the power of the visible and sensible in global politics. People have always valued images as an esthetic form and practice of expression, communication, and experience. Since the invention of reproductive technologies, new media, and changing distributive channels, the quantity of images that are produced and circulated has indeed increased. The changing nature of time and space through digitization, then, made the production, circulation, display, perception, and interpretation of specific images a genuinely political and global project.</p> <p>This seminar introduces students to contemporary debates of visual culture, images, and emotions in IR. It is conceptualized as a reading seminar with case studies on specific visual policies, e.g. human rights, migration, gender, climate change.</p>
Dr. Nadja Lobensteiner	<b>Ü:</b> <b>Cine latinoamericano</b>	Wednesday, 16:00 - 18:00 20.10.2021 - 09.02.2022	Room 327 (Neuphilologicum)

## CGS\_MA-03c

<b>Department of International Economics</b>			
Prof Jörg Baten	<b>S: Topics in International Economic History II: Quantitative Economic History</b>	Application obligatory, cf. <a href="https://uni-tuebingen.de/fakultaeten/wirtschafts-und-sozialwissenschaftliche-fakultaet/faecher/fachbereich-wirtschaftswissenschaft/wirtschaftswissenschaft/lehrstuehle/volkswirtschaftslehre/wirtschaftsgeschichte/lehre/e561-topics-in-economic-history-ii/e561a-ws/">https://uni-tuebingen.de/fakultaeten/wirtschafts-und-sozialwissenschaftliche-fakultaet/faecher/fachbereich-wirtschaftswissenschaft/wirtschaftswissenschaft/lehrstuehle/volkswirtschaftslehre/wirtschaftsgeschichte/lehre/e561-topics-in-economic-history-ii/e561a-ws/</a>	In this seminar, students can obtain deep insight into our research on empirical development economics and economic history. They will receive some explanation about research design from the advisor, read exciting new literature and perform parts of the data analysis themselves. Visits in archives might be part of the internship, but this will not always be possible. Topics included are, for example, the effects of development aid, brain drain, and general development trends (human capital, welfare) in poor countries over the long run. The topics are chosen based on the research that is ongoing in our group at the time of the internship. At the end of the internship, the students write a term paper that reports their research activities, the documents and the stata do-files they worked with.
<b>Department of History</b>			
PD Philip Hahn	<b>L: Global Cities in Southeast Asia: Malacca,</b>	Tuesday, 10:00–12:00 c.t. 19.10.2021 - 08.02.2022	This lecture focuses on three port cities which became hubs of global trade in the early modern period. Geographically, it focuses on the Malay Archipelago, which was (and is) a world region of dense maritime traffic and cultural exchange. The goal of the lecture is to look at this early phase of increasing

	<b>Manila and Batavia, 1400–1800</b>		<p>global connectivity from a viewpoint outside Europe and the Atlantic world, and to understand how regional circumstances and global developments were interrelated.</p> <p>In the early fifteenth century, the Islamic sultanate of Melaka was the most important trade port between the Indian Ocean, the South China Sea, and the Indonesian archipelago. In 1511, it was conquered by the Portuguese, who renamed the city Malacca and used it as an entrepôt for their spice trade to Europe. Manila was founded by the Spanish on the ruins of a Tagalog settlement in 1571. From here, Spanish galleons transported Asian goods eastwards across the Pacific Ocean, paid for by silver mined in Spanish America. Batavia (today’s Jakarta), likewise built on the ruins of an indigenous city, became the centre of Dutch company trade in Southeast Asia after 1619.</p> <p>The population of the three cities was ethnically highly diverse. Each major ethnic group had their own port official administering their trade; Malay and (after 1511) Portuguese were the main business languages. Europeans always remained in the minority, whereas Fujianese immigrants from South China, who carried out the junk trade between China and the Indonesian Archipelago, formed large communities in Manila and Batavia. Ethnic clashes were frequent, and both the Spanish and the Dutch committed pogroms against these Chinese groups. European competition for access to the spice trade resulted in inter-colonial warfare which often involved local people and Asian migrants. Colonial violence was ubiquitous, as were the abduction and enslavement of indigenous people. As regards religion, conditions varied, reflecting the different attitudes of the European colonial powers towards missionary activity. Melaka had already been converted to Islam in the fifteenth century, Manila became a centre of Catholic mission from the late sixteenth century onwards, whereas the Dutch Reformed were hardly interested in converting their colonial subjects or trade partners, among them Hindus, Buddhists, Daoists, and Muslims.</p>
--	--------------------------------------	--	--

			<p>From a post-colonial perspective, the history of these three cities is highly interesting. With the exception of the Spanish, the European intruders did not found colonies, but only trade posts. Nonetheless, both the Portuguese Estado da India and the Dutch East India Company acted as quasi-colonial powers in South and Southeast Asia. In the case of the Netherlands, this colonial past has only become the subject of public debate in recent years. Studying the constellation of powers, patterns of trade and cultural contact in Southeast Asia can, moreover, contribute to provincializing Europe: For Europeans were only latecomers among the many agents in this world region, and they needed to bring precious metals with them in order to buy the coveted Asian goods coveted. Finally, the situation in the three cities complicates the colonial scenario: there was no simple binary opposition of colonizers and colonized, but a complex entanglement of indigenous peoples, various Asian migrant groups, and Europeans, all of them operating between local sultanates and the great powers of the region, namely, China and Japan.</p>
Dr. Martin Deuerlein	<p>Ü:  <b>Eine internationale Geschichte der 1990er Jahre</b></p>	<p>Friday, 14:00 - 16:00 c.t.  23.04.2021 - 30.07.2021</p>	<p>Am 18. Januar 2021 führte „#150JahreVaterland“ zeitweise die Liste der im deutschsprachigen Twitter am meisten erwähnten Hashtags an. Anlass war der 150. Jahrestag der Proklamation des Deutschen Kaiserreichs im Spiegelsaal von Versailles. Dass sich auf Twitter unter dem Schlagwort „#Niewiederdeutschland“ schnell Kritik formierte zeigt, dass das Kaiserreich, das lange nur noch für Spezialisten interessant schien, wieder Anlass für Kontroversen bietet. Auch wenn es hier vor allem um Fragen der Gegenwart geht, ist doch auch die Geschichtswissenschaft davon betroffen: Neuere Forschungen lassen das Klischee von autoritären Kaiserreich hinter sich und betonen seinen pluralen und in Ansätzen demokratischen Charakter. Andere HistorikerInnen werfen solchen Interpretationen jedoch vor, heutigen Nationalisten in die Hände zu spielen.</p> <p>Die Übung wird sich deshalb mit dem Wandel der geschichtswissenschaftlichen Deutungen des Kaiserreichs in den letzten Jahrzehnten befassen. Vor allem werden wir uns neuere Arbeiten ansehen, die das Kaiserreich in transnationale Zusammenhänge einbetten und ein vielfältiges Bild seiner Geschichte zeichnen.</p>

Simon Siemianowski	<b>Ü: Warum alle plötzlich weinen oder lachen. Ansätze zur Interpretation von Emotion in frühneuzeitlichen Quellen (Übung mit Texten aus kulturellen Kontaktzonen)</b>	Fr. 14:00 - 17:30 s.t., 14.01.2022 Tu. 14:00 - 17:30 s.t., 20.01.2022 Fr. 14:00 - 17:30 s.t., 21.01.2022 Fr. 14:00 - 17:30 s.t., 28.01.2022 Tu. 14:00 - 17:30 s.t., 03.02.2022 Fr. 14:00 - 17:30 s.t., 04.02.2022 Tu. 14:00 - 17:30 s.t., 10.02.2022	<p>In frühneuzeitlichen Erzählungen wird häufig und viel gelacht, geweint oder gezürnt – doch verweisen die beschriebenen emotionalen Praktiken tatsächlich auf Gefühle wie Freude, Leid oder Zorn, die wir in dieser Form noch heute nachempfinden können? Oder bleiben uns die Gefühle historischer Akteur*innen verborgen? In dieser Übung erkunden wir gemeinsam verschiedene Wege, mit Emotionen in frühneuzeitlichen Quellen analytisch umzugehen. Wir fragen danach, was ihre Schilderung nicht nur über ihre Funktion innerhalb der jeweiligen Erzählung, sondern auch über die gesellschaftliche und soziale Ordnung ihres Entstehungskontextes verrät, erfahren, wann Lachen ausgrenzt und wann es Gemeinschaft stiftet und warum vergossene Tränen manchmal mehr als Tinte bedeuteten. Gleichzeitig beschäftigen wir uns damit, inwiefern selbst überzeitlich erscheinende Gefühle wie romantische Liebe historisch bedingt und veränderlich sein könnten. Die Übung findet als Blockveranstaltung in sieben Doppelsitzungen nach der Weihnachtspause statt, was uns jeweils viel Zeit am Stück gibt, um gemeinsam verschiedene Thesen aus der Emotionsgeschichte sowie aus verwandten Fächern wie etwa den Kultur- und Literaturwissenschaften an konkreten Quellenbeispielen zu testen. Diese stammen vor allem aus der Historiographie, Reiseberichten, Missionarsbriefen oder anderen erzählenden Texten aus kulturellen Kontaktzonen, die es nicht nur ermöglichen, die Interaktion mit außereuropäischen Akteur*innen, sondern auch die affektive Performanz und Übersetzung dieser Begegnungen für ein europäisches Publikum zu beobachten.</p>
Adrian Masters	<b>Ü: Creating Human Difference: Histories of Discrimination in the First Global Era, 1491-1800</b>	Wednesday, 14:00 - 16:00 c.t. 20.10.2021 - 09.02.2022	<p>For many centuries, governments, thinkers, and the general public have puzzled over a great mystery: what is the nature of human difference? Today, the vast majority of scholars agree that race, caste, gender, class, religion, kinship, community belonging, and other distinctions have been created by human beings. Most researchers also believe that sometime around the 1400s or 1500s, during European expansion, many of our contemporary worldviews on human difference came to be. And yet there is still no clear agreement of how, why, and when humanity's ideas of this difference came about. Nor do we know exactly who created these concepts, cultural norms, and social patterns.</p>

			<p>This class invites students to participate in the great debate about the origins of human difference, mostly through direct readings of historical sources themselves. All sources are in English and are printed. This will put at students' fingertips the complexity and mystery of the past. Because publishers have not provided printed sources in English of equal quality for all global areas, a considerable number of sources will concern the Spanish overseas empire and Europe from around 1491 to 1800. However, this course also includes sources from North and sub-Saharan Africa, the Ottoman Empire, East Asia, and the Pacific world. Through these sources, as well as secondary texts which help us understand their contexts, we will collectively discuss, debate, and research one of history's great questions and one of contemporary society's most profound challenges: the origin and nature of socially constructed frameworks of human difference.</p> <p>This class will be taught mostly from a historical perspective, but may be of interest to students of a range of fields, including anthropology, archaeology, area studies, cultural studies, geography, government, law, literature, sociology, and theology, among others.</p>
Prof. Karin Amos & Tom Ojwang	<b>S: Educational Theories and International Comparison</b>	Tuesday, 16:00 - 18:00 c.t. 19.10.2021 - 08.02.2022	Seminarraum 101 (IfE)

**CGS\_MA-06a Vertiefung Anglophone Literatures und Kulturen des Globalen Südens**

<p>Prof. Russell West-Pavlov &amp; Prof. Sebastian Thies</p>	<p><b>S: Exhausted Geographies - Ruined Landscapes</b></p>	<p>Thursday, 14:00 - 16:00 c.t. 28.10.2021 - 10.02.2022</p>	<p>This course will be taught ONLINE.</p>
<p>Prof. Astrid Franke</p>	<p><b>S: The African-American Intellectual Tradition (before/after the Civil War)</b></p>	<p>Thursday, 10:00 - 12:00 c.t. 28.10.2021 - 10.02.2022</p>	<p>Raum 406 (Neuphilologicum)</p>
<p>Dr. Tatjana Pavlov-West</p>	<p><b>S: Bildungsroman in Africa</b></p>	<p>Tuesday, 10:00 - 12:00 c.t. 19.10.2021 - 08.02.2022</p>	<p>Room 005 (Neuphilologicum)</p>

Nancy Vera	<b>S: U.S. Afro- Latinx Literature and Culture (before/after the Civil War)</b>	Thursday, 08:30 – 10:00 s.t. 28.10.2021 - 10.02.2022	Raum 406 (Neuphilologicum)
------------	---	--	----------------------------



**CGS\_MA-06b Vertiefung Frankophone Literaturen und Kulturen des Globalen Südens**

Prof. Susanne Goumegou	<b>S: Invention de l'Afrique et discours africain</b>	Thursday, 16:00 - 18:00 28.10.2021 - 10.02.2022	Seminarraum 006 (Neuphilologicum)
Louis Nana	<b>Ü: La colonisation dans le roman francophone d'Afrique et des Caraïbes</b>	Wednesday, 14:00 – 16:00 20.10.2021 - 09.02.2022	Seminarraum 006 (Neuphilologicum)

## CGS\_MA-06c Vertiefung Literaturen und Kulturen Lateinamerikas

Prof. Sebastian Thies & Prof. Russell West-Pavlov	<b>S:</b> <b>Exhausted Geographies - Ruined Landscapes</b>	Thursday, 14:00 - 16:00 c.t. 28.10.2021 - 10.02.2022	This course will be taught ONLINE.
Prof. Sebastian Thies	<b>S:</b> <b>Pasajes urbanos des Sud gobal</b>	Monday, 17:00 - 19:00 18.10.2021 - 07.02.2022	This course will be taught ONLINE.
Dr. Nadja Lobensteiner	<b>Ü:</b> <b>Cine latinoamericano</b>	Wednesday, 16:00 - 18:00 20.10.2021 - 09.02.2022	Seminarraum 327 (Neuphilologicum)
Suzana Vasconcelos de Melo	<b>Ü:</b> <b>Outras terras, mundos e memórias: subjetividades resistentes do regionalismo na literatura brasileira contemporânea</b>	?	Resistência conservadora ou resistência à cultura hegemônica? Nesse curso pretendemos analisar uma produção literária contemporânea cujo olhar se volta para a vida à revelia da idealização de um país moderno. Algumas das recém premiadas obras da literatura brasileira do século XXI reacendem o debate sobre regionalidade e regionalismo, exatamente, pelo fato de que os espaços e imaginários que as constituem estão geograficamente distantes dos grandes centros urbanos, dialogando com um Brasil rural e arcaico, porém, não intacto à modernização e ao neoliberalismo. A exemplo disso temos os aclamados romances, <i>Torto arado</i> de Itamar Vieira Júnior, ganhador do prêmio Jabuti 2021, <i>Os Malaquias</i> , de Andréa Del Fuego, prêmio José Saramago 2011 e <i>Galileia</i> de Ronaldo Correia Brito, ganhador do prêmio São Paulo de Literatura em 2009. Por seu caráter abrupto e impositivo, modernidade e modernização, como analisa Néstor Garcia Canclini em <i>Culturas Híbridas</i> (2001), são processos que acabam por sofrerem uma dissociação na América Latina. No Brasil, à modernização precária e inconclusa segue-se uma modernidade que acaba se tornando um fato do futuro, que é a modernidade do desejo, expressa na angústia, nas crises e no discurso crítico do sujeito periférico, como se pode ver na literatura modernista. Concomitantemente, durante muitas décadas do

		<p>século XX, os atributos “regionais” e “regionalistas” eram formas consideradas reducionistas e negativas pela crítica literária, pois a “verdadeira” e “boa” obra de arte deveria ter uma matriz vanguardista, urbana e universal (Fischer 2007). Disso resulta que muitos aspectos do olhar da alteridade sobre a vida, que a prática e os saberes literários podem transplantar, acabam por serem invisibilizados ou desvalorizados, submetidos a uma forma de “visibilidade hegemônica” (Mirzoeff 2007). Como aponta Lígia Chiappini (1995) em seus estudos sobre a literatura regionalista latino-americana ainda há muito para ser explorado nesse campo estético, visto que desde os anos 1990 há uma tendência à presença desse Brasil do “passado” na literatura contemporânea.</p> <p>No curso, além das já citadas obras, é imprescindível revisitar a obra de autores canônicos como o alagoano Graciliano Ramos, o mineiro João Guimarães Rosa e o amazonense Milton Hatoum, visto que suas obras problematizam o regionalismo, transformando-o num <i>locus</i> complexo de onde ecoam as vozes locais, que resistem e sobrevivem à cultura do centro industrializado.</p>
--	--	--

**CGS\_MA\_06d Vertiefungsmodul Ethnologie**

**CGS\_MA-07**

Prof. Russell West-Pavlov	<b>Colloquium / Master Thesis seminar</b>	Wednesday, 14:00 - 16:00 c.t. 27.10.2021 - 09.02.2022	Room 306 (Neuphilologicum)
Prof. Sebastian Thies	<b>Oberseminar / Kolloquium Spanisch</b>	Wednesday, 18:00 - 20:00 27.10.2021 - 09.02.2022	Room 327 (Neuphilologicum)
Prof. Susanne Goumegou	<b>Oberseminar / Kolloquium Französisch</b>	Tuesday, 18:00-20:00 26.10.2021 - 08.02.2022	Room 327 (Neuphilologicum)