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| **GENDER** | |  |  |
| [Nadia Jones-Gailani](https://usf.academia.edu/NadiaJonesGailani) | Gender and Migration I: Modernity and the Political Subject | This course reexamines the neoliberal state with regards to the ‘new refugee crisis’. We will explore and seek to connect a long history of neoliberal development and worsening global inequalities to structurally determined constructions, as well as to material realities, of gender, race and sexuality in the context of global migration. The goal of the course is to expose how today’s discourse of illegality and borders borrows from a longer history of state-sovereignty premised upon constructing – and excluding – the ‘other’. Bringing new discussions to bear on established bodies of work in migration studies, ethnic studies of migrant communities, and histories of immigration and exclusion, the course draws upon postcolonial and post-structural feminist and gender critiques of ‘new migrations’, and the ways in which the human costs of migration are intricately linked to global trends in environmental, financial, and cultural development. | Term:  Fall  Credits:  4.0 |
| [Elissa Helms](http://gender.ceu.hu/node/125) | Gender and Nationalism | This course examines some of the major theoretical approaches to and empirically grounded analyses of the ways in which national/ist discourses and practices are gendered and sexualized. The course approaches the concept of nation and its close variants – ethnic and cultural identities, nation-states, citizenship and notions of belonging – as historically contingent and continuously reproduced through discourse and practice on a variety of levels of power. Particular areas of focus include reproduction, ethnicity, war violence, sexuality, feminist and LGBT activism, and the scrutinization of recently proposed concepts like femonationalism and homonationalism. Geographically and historically the course takes a broad, comparative view, even as we pay particular attention to contexts most frequently addressed in the literature, as well as that of the former Yugoslavia. | Term:  Fall  Credits:  4.0 |
| Sarah Smith | Gender, Peace and Security | Despite decades of peace and security research, protracted conflicts remain a significant security issue in global politics. Feminist peace and security scholars have demonstrated the multiple and complex ways that gendered identities and norms are fundamental to the processes of war, militarism and peace. This course explores contemporary debates on conflict and peace through the lens of critical feminist peace, security and IR literatureThe course moves from war and militarism, through conflict dynamics, to peace processes, peacekeeping, peacebuilding and post-conflict transformation. Students also gain significant understanding on the mechanisms of global governance that inform the resolution of conflicts and in particular the key frameworks pertaining to gender, peace and security. | Fall, 4 credits |
| Angéla Kóczé | Gender, Race, Class: Global Inequalities | This course examines the links between gender, race, and class in the era of global capitalism. The course explores how dominant economic and political rationalities of neoliberalism have constructed through particular discourses and social practices that effects racialized groups such as Roma in various geographic localities. Through the semester students will critically explore the dynamic of global inequality and process of social change through a variety of topics; such as gendered division of labor, politics of racialized and gendered body, politics of production and reproduction, etc.  One of the central themes of the course is how the notion of “disposable third world women” has been emerged by global capitalism and reproduced in the heart of the “first world”. What are the links between gendered and racialized discourses, markets, ideologies and institutions that shape women’s work and subjectivities in their politics of locations? The course is offered by the Romani Studies Program at CEU. | Fall, 2 credits |
| [Francisca de Haan](http://gender.ceu.hu/node/127) | Communism and Gender: Historical and Global Perspectives | This is an introductory course in the developing field of studies on communism, women and gender, in which we will explore historical, theoretical and global perspectives on the topic. We will discuss the complex question of what communism was (or is), emphasizing the need to distinguish between communism as an ideology, a political movement, or a regime, and, regardless, to carefully historicize and contextualize the phenomena in question. An understanding of either the Soviet Union or China as one-dimensional totalitarian and patriarchal states cannot explain their achievements in promulgating and implementing women’s rights nor where their “women-friendly” legislation and policies came from. This course will therefore explore what we can learn about the history of communism if we move beyond the still common totalitarian, Eurocentric, androcentric, and gender-blind focus and include questions about women and women’s organizations, and about gender and “race” in this history; if we explore the role of communists in European and global struggles against fascism, racism, colonialism and imperialism; and if we consider the various attempts to undermine communism. | Term:  Fall  Credits:  4.0 |
| Éva Fodor | Gender, Labor Markets, Neoliberalism | Relying on literature primarily from the social sciences, this course examines gender relations embedded and manifested in various aspects of paid, unpaid, formal and informal work in today’s global, “neoliberal” economy.  We will explore the gendered character of the concept of work, the worker, the organization of the career track, and the workplace, as well as the division of labor on both micro and macro levels, the relationship between various aspects of work and the gendered preconditions and consequences of “economic development” and “neoliberalism” in East and West. A research paper is required in this course so we will also discuss research methods to be used to study gender, work and the gendered workplace. | Winter, 4 credits |
| Sarah Smith | Critical Policy Studies | What are the impacts of global politics on gender, and how has ‘gender’ (as a policy and goal) influenced global politics? This course is designed for students to think both conceptually and practically about the implementation of gender norms, concepts, and frameworks in global policy. The aim is to introduce students to the varying ways that gendered norms and concepts have shaped policy responses to issues in global governance. Students can expect an historical and theoretical overview of how global policy is formed, the primary institutions involved in global governance and policy formation, and how to analyze global policy through feminist and gender frameworks. These concepts are then applied to contemporary issues of global policy, including:  conflict-related sexual violence, violence against women and girls, international development programming, fiscal policy and migration. | Winter, 2 credits |
| [Nadia Jones-Gailani](https://people.ceu.edu/node/2211) | Postcolonialism and feminism(s) | In this course, we will identify and trace the centrality of gender to the processes and problematics of colonialism, postcolonialism, nationalism and transnationalism, and the ways in which feminism(s) have been shaped both by and within these different contexts. The postcolonial paradigm challenges the dominance of the liberal and rationalistic Enlightenment episteme by engaging with the “Other”. We will align the course with some of the better recognized and also lesser known authors that have prioritized women’s lived and material experiences, women’s labour and their uses by nationalist movements, and the feminist politics of anti-colonial struggle. We will explore what it is that has formed the temporal and spatial foundations for advancing the now well-cited ideas put forward by Edward Said in his seminal text, *Orientalism*. We will look at how the sexual politics of respectability in the late nineteenth-century came to bear on regional, nationalist, ‘international’ politics of activism and feminism. The course will explore the state’s investment in gender regimes and development, as well as local and global women’s movement across multiple contexts. | Term:  Winter  Credits:  4.0 |
| Francisca de Haan | Women and the UN | This course explores how the improvement of “women’s status” became part of the agenda of the United Nations and how “women’s rights” gained recognition as “human rights,” but it also critically addresses what has been achieved and what not. We start with the longer history of the main international women’s organizations from the 1880s onwards and their role after 1919 in the League of Nations. We then look at the role of international women’s organizations within the UN; the ways in which the concepts of emancipation and rights have evolved and become more encompassing; and the history and impact of International Women’s Year (1975), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1979), and the four UN World Conferences on Women (1975, 1980, 1985, 1995). These issues will be discussed in the context of contemporary global politics, including the Cold War and decolonization. | Winter, 4 credits |
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| **PHILOSOPHY** | |  |  |
| Andres Moles | War | War involves widespread killing and maiming. For this reason it is of utmost importance to understand the morality that governs the conduct for and in war. Besides its practical importance war also raises many philosophical interesting issues. In this course we will explore some prominent aspects of war theory. We will explore questions such as when is it permissible to start war?, what duties do combatants have while warring?, are the principles that govern war the same principles that govern peace? If not, what explains this asymmetry? | Term:  Fall  Credits:  2.0 |
| János Kis | Theory of Justice  *– 2 parts, Fall and Winter* | The growing inequality of income, wealth, and opportunities is a central political problem of our times. This course will be dedicated to the question, what are the moral reasons for the objection to it. It is plausible to argue that if economic inequality is morally objectionable, this is because it conflicts with the requirements of equal moral status. Relational or institutional theories argue for economic equality indirectly, by objecting to consequences of inequality for social relations or to institutional arrangements that are unfair. Distributive conceptions, on the other hand, suggest that equal moral status entails, under conditions of scarcity, an equal claim to resources. Distributive justice makes comparisons between the endowments available to different individuals, but what is the proper scope of those comparisons? Is it a society? Is it the cosmopolitan community of humankind? A further question refers to what is called the metric of equality. It is extremely unlikely that a distribution is equal in all possible respects simultaneously. Equality of what is required by the principle of equal moral status? Is it equality of welfare? Is it equality of opportunity for welfare? Equality of capabilities? Or equality of resources? On a plausible interpretation of the principle of equal moral status, people are properly held responsible for their choices and efforts, but not for their contingent circumstances. | Term:  Fall-Winter  Credits:  4.0 |
| **MEDIEVAL** | |  |  |
| György Geréby, Matthias Riedl | Political Theology – Ancient and Modern | Carl Schmitt’s “Political Theology” is one of the most influential works of the 20th century. Its basic claim is: “All significant concept of the modern theory of the state are secularized theological concepts”. The course will evaluate the concept of political theology, its explanatory value, its validity and applicability. Already in antiquity the term formed part of the Hellenist tripartite theology (besides natural theology and mythical theology). Via Stoicism the concept of political theology was transmitted to the Church Fathers. The basic question is if a political theology can legitimately be based on the Christian creed. It is a key question in Machiavelli’s *Discourses* just as much as in Rousseau’s *Social Contract*. And it underlies the radical negation of all theological support for the existing powers in Thomas Müntzer and Michael Bakunin. Finally, it initiated the famous debate between Erik Peterson and Carl Schmitt, who in their turn, refer back to the theological debates of late antiquity. This recurring question of the compatibility (or the opposition) of Christian theology and political legitimacy will be one of the guiding questions of the course. | Fall, 2 credits |
| **POLITICAL SCIENCE** | |  |  |
| Andres Moles | Introduction to Political Theory: Justice and Equality | The study of politics includes not only how the political world operates, but also how it *ought* to operate. The course focuses on John Rawls’ *A Theory of Justice* and some of the most important objections it has been presented with in the last thirty years. The course addresses some of these questions: what is a fair redistribution? How can taxation be justified? Is justice about giving people what they deserve? Is equality an important political value? Should people who are reluctant to take up employment be subsidised? How can political institutions be justified? Should politics promote community values? The goal of the course is to provide students with theoretical musculature to think further about politics. | Fall, 4 credits |
| Miklosi Zoltan | Foundations of Political Philosophy | The course deals with a few of the most fundamental problems of contemporary political philosophy, regarding the ground and scope of the authority of the state to make and enforce rules that bind its citizens. There are deep disagreements concerning the source of this authority as well as about its proper limits: what are the goals that the government may or must rightfully pursue and by what means? Under what circumstances are its citizens exempt from the obligation to obey its laws? First, we will discuss different theories of political obligation, i.e. theories about the moral basis of our obligation, if any, to comply with laws. Second, we will attend to the problem of distributive justice: are material inequalities between citizens unjust, and if so, under what circumstances? Is the state required to pursue some profile of distribution of goods in society, and if so, what characterizes that profile? Third, we will discuss different accounts of the value of democracy as well as some prominent contemporary theoretical doubts about democracy. | Fall, 2 credits |
| Andras Bozóki & Zsolt Czigányik | Individuals in the Microcosm of Power: Literary Texts and Politics | The course aims at combining the methods of qualitative research in the social sciences and literary hermeneutics in order to gain a fuller understanding of how political power influences the life of the individual. The working hypothesis of the course is that the analysis of literary works can contribute to a fuller understanding of political structures in operation. Literary works reflect (often in a critical manner) political concepts, and how they influence everyday life, and how the individual needs to respond to political conditions and pressures. The formation of political ideology is influenced by narratives, symbols and metaphors that appear in literary works. Despite this interrelation between literary and political texts, it is a different approach that these two kinds of texts require. Political texts are often read as straightforward statements by their authors, whereas the concept of the author is a complicated and debated issue in literary studies. Similar problems appear with the notion of fictionality, which is often considered irrelevant in the social sciences, yet literary studies emphasizes its relatedness to empirical or political reality. | 4 credits, Winter |
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| **IR** | |  |  |
| Mate Nikola Tokic | The Other in European History and Politics | In 2012, the Norwegian Nobel Committee awarded the European Union its famed Peace Prize for having advanced the causes of “peace, reconciliation, democracy and human rights” over the course of seventy years. Today, the very Union appears under threat, as numerous fault-lines caused by the pressures of resurgent nationalism, economic stagnation, increased migration and myriad other issues appear to be widening and deepening with each passing day, embodied most notably in Great Britain’s decision to leave the EU altogether. Understandably, the question of “European unity” has become a much discussed topic in recent times. Less discussed, but perhaps even more fundamental, is the very question as to what “Europe” itself means and the implications our understanding(s) of “Europeanness” has for contemporary politics. This course focuses on the development of the concept of Europe as much as an idea as a political and social reality both in history and today. In particular, the course looks at the centrality of “othering” in the construction of European identity over the ages. The course will help the student learn to think critically about how European identity has developed as normative concept and the consequences this development has had on contemporary society and politics. | Term: Fall  Credit: 4.0 |
| Bela Greskovits | Worldly Philosophers of Capitalism, Democracy and Development | This course introduces participants into the life and work of four major thinkers of the XXth century, Albert O. Hirschman, Alexander Gerschenkron, Karl Polanyi, and Friedrich A. Hayek. They were all born in elite intellectual and/or grand-bourgeois families in Central or East-Central Europe, but history forced them to live a restless „nomadic” life until they ended up as *emigrée* intellectuals in the United States. They spent long years of their life as policy makers and/or advisors (as Hirschman and Gerschenkron), or even activists or organizers of intellectual movements (like Polanyi and Hayek). The course does not offer a full account of these intellectual *oeuvres* but focuses on a few grand themes, such as the compatibility and contradiction between capitalism and democracy; the mechanisms causing or preventing economic and political decline; the paths and pitfalls of development in capitalism’s core and periphery; and the political power of ideas. We shall also touch upon their ideas’ origins and critical reception, and on the new research agendas they have inspired including those responding to contemporary problems. | Fall, 4 credits |
| Thomas Fetzer | Ideas in International Political Economy: The case of (economic) nationalism | The study of ‘ideas’ and ‘culture’ has proliferated in recent years in the field of international political economy, and, alongside, fundamental questions have been raised: What are the epistemological properties of ideas? How can we explain their emergence and disappearance? What is the relationship between ideas and economic interests? How salient are ideas to explain economic policy outcomes?  The course aims to introduce students to these questions by combining a general survey of literatures concerned with the conceptual foundation of ideational analysis in IPE and beyond, and a more focused analysis of one specific example, i.e. (economic) nationalism. | Fall, 4 credits |
| Thomas Fetzer | Dark Legacies: Coming to terms with Europe’s twentieth century | Europe is now often praised as a model case of how to overcome nationalism and war through inter-state cooperation and cultural tolerance. Yet, at the same time, the struggle to come to terms with the legacies of a ‘dark continent’ (Mark Mazower) has continued to this very day. This course engages with one of the core questions of this struggle: collective memory. The first part of the course introduces a range of key issues in the study of collective memory such as the relationship between individual and collective memory, as well as the debates about memories’ persistence and change, and the salience of memory politics. In the second and third part of the course, we turn to the empirical patterns of how Europe’s ‘dark legacies’ have left their traces in collective memories across the continent, paying equal attention to fascism and World War II on the one hand, and communism on the other hand. The analysis combines comparisons between countries and European sub-regions with a more detailed focus on specific vectors of memory such as history writing, commemoration practices and film. | Term: Winter  Credit: 4.0 |
| Mate Nikola Tokic | Foundations of the Contemporary International System, 1815 – 1920 | This course will examine the historical foundations of the contemporary international system to provide a new vantage point from which to evaluate present-day international relations.  Specifically, the course will examine the roots of contemporary international politics in the “Global Transformation” of the nineteenth-century – to use the term of Buzan and Lawson –that witnessed nothing less than a fundamental shift in the nature of international politics and the international order.  IR scholarship has long used certain dates to mark foundational moments in the development of international politics, be it 1492, 1648, 1919, 1945 or 1989. This class makes the argument that as important as the events tied to any of those dates may be for contemporary international relations, far more formative are global processes and transformation that developed globally over the course of the hundred years from roughly the end of the Napoleonic Wars to the end of World War I. | Winter, 4 credits |
| **HISTORY** | |  |  |
| **Matthias Riedl** | **Discourses of Order I: Introduction to Premodern Political Thought –**  ***mandatory*** | Throughout the course of recorded human history, the problem of order has been at the center of political reflection and debate. Premodern discourses typically take a comprehensive and holistic approach to the problem. They discuss order not only in the sense of a societal, legal, and governmental structures, assigning certain positions, duties, responsibilities to certain individuals and groups; they also integrate political order into the larger order of the cosmos. Discourses of order often thematize the legitimacy of authority; however, premodern discourses typically do so by establishing connections and correspondences between the visible spheres of the social and political structures and the invisible spheres of the natural, the spiritual, and the divine. Yet, it is important to consider that discourses of order occur on a variety of levels, for instance:  ·         the self-interpretation of a society, which symbolically articulates fundamental experiences of order and disorder  ·         the philosophical and theological discourses of order, which establish higher levels of critical reflection and rational penetration  ·         the hegemonic discourses of order which dominating powers try to impose on a society  ·         the alternative discourses of order established by dissenting groups within a society   The course aims to overcome the doxographic and Eurocentric approaches, which are typical for textbooks on political thought. Instead it pursues a topical approach, drawing on significant case studies from East and West. The course is meant as a graduate-level introduction to premodern political thought. It combines the analysis of sources with historical contextualization and continuous reflection on epistemological and hermeneutic questions and challenges. Thus, students will benefit from the acquired interpretive skills beyond the specific contents of the course. The continuation of this course in the winter term will cover the modern period. | **Term:**  **Fall**  **Credits:**  **2.0** |
| Matthias Riedl | Intensive reading seminar: Augustine’s The City of God | Augustine’s *The City of God* belongs to the most influential treatises in European history. It remains constitutive for the self-interpretation of the Catholic Church, forms the background of Luther’s and Calvin’s considerations on the relation of church and secular government, inspired the enlightenment reflections on the state of nature, and even influenced political thinkers of the 20th century, such as Hannah Arendt. Augustine’s political and historical thought is based on a principle differentiation, which separates the visible sphere of profane history and empirical politics from the invisible sphere of sacred history. Thus, *The City of God* formulates a political theory for the post-imperial situation, which allows to evaluate sacred and secular order as separate spheres of human existence. This is a major formative step in the history of Western political thought. While formulating groundbreaking principles of theology, cosmology, and anthropology, Augustine refutes diverging claims of his enemies inside and outside the Christian Church (Manicheanism, Donatism, Millenarianism, Pelagianism) and critically evaluates the achievements of pagan philosophy (Stoicism, Platonism) and Roman political thought. Thus, students will gain a broad perspective on the colourful religious and intellectual life of late antique society.  Students participating in the class will read and analyse the entire 22 books of the *City of God*, while receiving background information on historical, religious, and intellectual contexts, based on modern secondary literature. | Term:  Fall  Credits:  2.0 |
| Aziz Al-Azmeh  (TA: Cicek Dereli) | Foundations 1. State and Religion | This course aims to introduce students to issues that arise in discussions pertaining to the concepts and histories of state and religion, their connections, intersections, concordances and distinctions, following a discussion of why the issue of religion-state relations arises today, and under what circumstances. The approach adopted is intended to involve questions and concepts that occur in the disciplines of history, comparative religion, political anthropology and political sociology. The course will start with contemporary issues that arise from a growing salience and self-confidence of political and social movements with aims and agendas that are explicitly and often predominantly religious. It will discuss issues relating to the secularism and secularization, which is the backdrop of these movements, and claims for the religious and eschatological character of certain twentieth-century ideologies that have sustained mass movements, including the concept of political religion. Reference will be made to the consequences of the Protestant Reformation and to the crucial redefinition of the relationship between state and religion as expressed fully and unsentimentally by Thomas Hobbes. | Term:  Fall  Credits:  2.0 |
| Kontler, László | The Enlightenment: History, Historiography, Legacy | As an epoch in the cultural and intellectual history of Europe and the global space with which it became entangled in the era itself, the Enlightenment is distinctive. The philosophical ideas and moral values, socio-cultural practices and institutions, and political agendas associated with it continue to serve as an indispensable frame of reference in the public domain, both for those who blame on it all the woes of modernity, and for those who regard it as a fountainhead of every achievement of modernity worth defending (and in need of defense today). However, the understanding of what is meant by this label and the corresponding and associated names in different languages is often impoverished and ahistorical. At the same time, historians disagree profoundly on virtually every aspect of the Enlightenment, from its scope and nature to its chronology and geography, and much beyond. These controversies will be addressed and assessed during the course, without the intention of taking sides in them. Nor is it an aim of the course to help resolve the complexity of the Enlightenment as a historical phenomenon into a finite number of old or new generalizations. Rather, it endeavors – via an exploration of major themes in eighteenth-century thought, and the testimonies of lived experience into which such thought was converted by contemporaries – to put it into relief as a series of debates about a largely shared set of questions, pursued with a shared spirit of critical inquiry (albeit with different approaches, methodologies and ideologies), in novel and specifically tailored cultural and institutional settings. | Fall, 4 credits |
| Emese Kürti | Imagined Communities. Artistic Collectives and the Political Power during the Cold War | According to Bertolt Brecht, for overcoming difficulties, communities are formed in nature, but the community is only viable until leaves untouched individual lives of the individuals involved. Under conditions of totalitarian and posttotalitarian regimes the ’untouched’ life of individuals becomes even more and more desirable and utopic. The course will focus on the artistic communities of the second half of the 20th century in their dialogical operation with the political power, emphasising the case and history of East Central Europe. Similarly to their counterparts from the other side of the Iron Curtain, collective acting served a relevant model for artists during their self-definition processes. At the same time, political interventions much more characteristic in socialist countries resulted more specific roles and connectedness to the ruling power. Different versions of dissident thinking, oppositional attempts, aesthetic resistance, reformist utopias and even collaborations from the grey zone are all tangible concerning artistic practices from the past. Examining art scenes emerging after 1956, we will focus on theories and notions of modernism and the neo-avantgarde, using as a starting point historical self-definitions in dialogue with latest methodological approaches of „horizontal art history”. Taking examples from global and East-Central European art practices, we will consider dominantly experimental artistic practices in a comparative way, using the methods and vocabulary of visual, cultural and gender studies, history, art history and musicology. Concentrating on issues of marginality, deconstruction of „East” and „West”, the politicised phenomena of youth subculture, the recuperation of public space, issues of cultural minorities in Yugoslavia, samizdat practices in Russia and cultural rebellions in Hungary, we will cover the region’s cultural scene. | Winter, 4 credits |
| **Matthias Riedl** | **Discourses of Order II: Introduction to Modern Political Thought - *mandatory*** | The course is a continuation of the fall course I., but participation in the first part is not a precondition. In the focus of the course is the question: What precisely is modern political thought? The course will address discontinuities and breaks with classical and medieval discourses of order, but also the continuity of premodern symbolisms in modern discourses. The first part of the course discusses the disintegration of political thought from traditional cosmological and eschatological frameworks, as exemplified in the writings of humanist, utopian, and protestant political thinkers. The second part is devoted to enlightenment thought, especially the conceptualization of the state as a distinctly modern form of political order and the accompanying symbolisms of sovereignty, people, and nation. The third part discusses the integration of political order in modern conceptions of history, especially in the context of positivist, liberalist, and materialist discourses. The fourth part deals with non-Western discourses of political modernity, at the example of China, Japan, and India. | **Winter, 2 credits** |
| Matthias Riedl | Intensive Source Reading Seminar: Machiavelli’s “Discourses” | Machiavelli’s *Discourses* are formally a commentary on the first ten books of Titus Livy’s *History of Rome*. Yet, to develop an analytical perspective on general problems and questions of politics, Machiavelli incorporates much broader historical materials, including recent developments in Italy and Europe. Even though both Machiavelli’s infamous *Prince* and *Discourses* are similar in their disregard of traditional Christian historiography and political ethics, *Discourses* take a much more comprehensive look at political order. However, even in his discussion of the forms of government, *Discourses* depart from the classical teachings, as found in Aristotle and Cicero. Machiavelli’s approach is not systematic and doctrinal, but rather contextual. For him, the appropriateness of a certain form of government depends much on the historical situation as well as on the quality of leadership and the character of the people. Students will often find Machiavelli’s claims problematic if not objectionable. However, it is a useful text for classroom discussions on a variety of questions of perennial relevance: What is the value of historical knowledge for political analysis? What should be the relation between religion and politics? What is the goal of politics? What is the meaning of civic virtue and how does public morale affect political order? What causes political instability and how to achieve stability? What is the effect of dictatorship? What precisely is political success or failure? Is there a place for honesty in politics? What are meaningful alliances in foreign policy? How and when to conduct war and how to treat the defeated enemies? What makes a great political leader? | Winter, 2 credits |
| László Kontler | Government and Knowledge: Ideas and Practices of State Building in Early Modern Europe | This course is intended as a cultural history of the state, including a history of the ideas about the ways it was expected and recognized to function, in early-modern Europe, with a focus on the Habsburg possessions, while revisiting the stereotype of the ‘emergence of the modern state’ in European history in general. This inevitably implies a consideration of the phenomenon of the composite state and the kinds of challenges peculiar to such states. The essentially negotiated character of policy making even in the most ‘absolutistic’ of early-modern states will be examined, with respect to both the efficient exercise of political authority and management of resources, and the legal, institutional, bureaucratic and other devices employed to ensure ‘good government’. Particular emphasis will be laid on situations in which, and the extent to which, these imperatives were regarded as combined and mutually dependent. We shall inquire into the conceptual tools (theories of reason of state, natural law, cameralism, statistics etc.) that underpinned administrative measures and policies, and into the means whereby governments communicated their ends to their subjects (and the other way round). By providing an up-to-date understanding of such processes, the course seeks to go beyond the stereotypical presentation of the political and institutional history of the period and the region in terms of centralisation/absolutism versus estates politics, and the transition to a truncated version of liberalism thereafter. | Winter, 2 credits |
| László Kontler and Marcell Sebők | Inventing Humanity. History, Anthropology, Politics, Representation (16th-19th Centuries) | “Humanity” or “mankind,” including the *differentiae specificae* of the human kind as well as its unity and diversity, is not an intrinsic idea, but a cultural product shaped by processes of historical, social-anthropological and political self-reflection, and of encounter with “others” in modern Europe. This course intends to survey and problematize the major landmarks of this development through a study of primary texts and relevant secondary literature. It looks at historical, ethnographic and political discussions of the subject as well as visual representations, and at topics ranging from 16th-century confrontations with (and possessions of) the “exotic” in Las Casas and Acosta, through the reflections of 17th and 18th century natural law, to evolutionist anthropology and the famous “human displays” or “ethnic shows” attached to 19th-century world or national exhibitions. The course also intends to look at those negotiations that advanced a more precise definition about “the human” within contexts such as civilization (vs. "rudeness" or "savagery"), the human body (and human species vs. animals), the history of emotions (from courtly love to the expression of emotions in man and animal by Darwin). | Winter, 2 credits |
| Sanjay Kumar | Re-imagining Pasts: Post-colonialism and Nationalism in South Asia (1945-2015) | This course is an introduction to a conceptual history of South Asia (India, Pakistan, Afghanistan, Bangladesh, Sri Lanka and Nepal) through a study of concepts and themes (e.g: imperialism, post-colonialism, nationalism, globalization, and transnationalism) that have dominated the historiographical methods of the understanding of this region. This course will be primarily looking at representations of nationhood, collective identities and the manifestations of post-colonialism through an analysis of some iconic texts of literature, cinema and popular culture. The aim of this course is to familiarize students with some of the fundamental debates in the history of ideas in modern South Asian history and to trace its multiple influences from colonialism, European philosophy, art and literature. Additionally, the course will also try to juxtapose some of the contemporary discourses on memory politics and national identity that are equally resonant in the public and political debates around re-visiting and re-imagining the pasts both in South Asia and Central and Eastern Europe (CEE). In sum, the course would be inter-disciplinary in scope but firmly rooted in an examination of South Asian history and its conceptual apparatus and analyzing them through art, literature and film. | Winter, 2 credits |
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|  |  | **UNIVERSITY-WIDE COURSES:** |  |
| Michael Dorsch,  Marie-Pierre F. Granger,  Simon Rippon,  Tamara Steger | Justice, Democracy and Social Movements | This course convenes students from different disciplines in a learning forum in which the contested and complex notion of justice is explored in the context of democratic principles and social movements. For example, how do different disciplines theorize the relationship between justice and democratic participation, particularly in the context of social movements? Is there hope for democratic justice, particularly as articulated and promoted by social movements? We will work through and critically analyze the notion of democratic justice by questioning its tenets and manifestations, particularly in the context of social movements. In this process, we will investigate real case studies in a team problem-solving exercise in the Social Justice Lab. This course convenes diverse analytical frameworks from philosophy, rational choice political science, legal studies, sociology and environmental studies that explore justice, democracy and social movements from the perspectives of philosophical questions, voting and rational choice political models, formal legal processes and structures, and environmental justice. Faculty from these disciplinary perspectives engage democracy critically to explore its relationship to justice, supported with readings, class exercises, and team problem solving in the Social Justice Lab. Guiding Questions: How does democracy promote or fail to promote justice? What role do social movements play in democracy? Can they rectify injustices within a democracy, and if so, how? | 4 credits, Winter |