

This document was compiled within the frame of The Critical Theory in the Global South project to support the development of new open access curricula reflecting the global reach of critical theory. The project was designed with the support of Northwestern University and received funding from The Andrew W. Mellon Foundation as part of the International Consortium of Critical Theory Programs (ICCTP) initiative.

The University and Its Publics: North, South, and in Between

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Spring 2022

“The University is a critical institution or it is nothing,” – *Stuart Hall*

This interdisciplinary seminar will survey recent analyses of modern universities from a range of global locations—north, south, and in between. The course will put the Critical University Studies movement in the US and UK into dialogue with counter-institutional voices from South Africa, Latin America and elsewhere. While every university imagines a public for its work, no two universities imagine their publics in the same ways, whether intra- and transnationally. Who, then, are the modern university’s publics—the state? the corporation? the foundation? The NGO? the prison? other Others? If universities are proverbially in crisis, for whom is this especially (or is it never) the case? Where, in our increasingly networked world, does today’s university exist, and where does it not? How has the history of the university been told, and why might we want to tell different histories? If the neoliberal corporatization of learning is globally pervasive, how might we resist it, and to what ends? Can the classroom become a space of resistance and, if so, for whom? How might we think otherwise about the university, and why?

Course readings have been drawn from deconstructive, critical theory and cultural studies, and decolonial approaches to the politics of knowledge and the philosophy of institutions. Students will engage a non-US university or alternative pedagogical initiative as one of their research contributions to the seminar. The course concludes with the presentation of student projects.

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1: WHO/WHAT/WHERE ARE THE UNIVERSITY'S OTHERS?

“Apartheid's university is the last stand of ... the Kantian university.”

“The South... brings the Kantian university's contract with the state and its publics to a crisis.”
(Lalu, “What Is the University For?”)

“The question is not whether universities have the choice of becoming networked universities, but rather what kind of networked universities they will become,” Standaert, “Displaced,” p. 162.

“In-betweenness is the space in which an encounter can take place,” Standaert, “Displaced”, p. 161

“One could think then, of the world university, as the place where we are not mobilized but slowed down and provoked to think, and where this provocation finds (its) place (and the university as this place), the place where research is put on the table (made present) and its protection (by methods and theories) undone,”
Masschelein and Simons, “The University as a Matter of Public Concern,” pp. 95-97.

“Networked universities will be public spaces with attention to the world, to hesitation, to fragility, to the uncertain and unknown,” Standaert, “Displaced,” discussing Masschelein and Simons, p. 163

1A:
The Networked
and the
Displaced
University

PRIMARY READING:

Premesh Lalu, “What Is the University For?” *Critical Times* 2.1 (2019): 39-58.

Achille Mbembe, Judith Butler, Wendy Brown, David Theo Goldberg, “The University and Its Worlds”: [LINK](#) (2016, 117 mins).

BACKGROUND AND FURTHER READING:

“Publiversity: A Space about Public & Alternative Practices in Higher Education”: [LINK](#)

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*in-betweenness,
'world-forming,'
the displaced
university,
the publiversity,
the ungovernable
university,
the decolonizing
university*

Zine Magubane, comments on
“Decolonizing the University”:
[LINK](#) (2015, from 6:00 to 15:00)

Nicolas Standaert, “Displaced:
Towards a Networked University,”
from *The Idea of the University, Vol 2:
Contemporary Perspectives* (Peter Lang,
2018), 155-170.

Jean Masschelein and Maarten Simons
“The University as a Matter of Public Concern: Thinking
About and Of A World-University,” *Rethinking the University
After Bologna: New Concepts and Practices Beyond Tradition and the
Market*, by R. Barnett, J.-C. Guédon, J. Masschelein et
al. (Antwerpen: UCSIA, 2009): 83-99.

Ronald Barnett, “Knowledge Interests and Knowledge
Policies” *Rethinking the University After Bologna: New Concepts and
Practices Beyond Tradition and the Market*, by R. Barnett, J.-C.
Guédon, J. Masschelein et al. (Antwerpen: UCSIA, 2009):
105-119.

1B: Genealogies of Power, Administrations of Privilege, and the University

“Public agencies—such as education and healthcare—are increasingly absorbing policing functions, while many institutions of organized violence—such as the police and prisons—are simultaneously absorbing social functions,”
Nathaniel Whitfield,” *The University and the Prison: A Dialogue*”

“Desiring to remove the university from "useful" programs and from professional ends, one may always, willingly or not, find oneself serving unrecognized ends, reconstituting powers of caste, class, or corporation,” Derrida, “Principle of Reason”

“I believe that the university consists of a tension between a regular, legitimated knowledge and a plurality of irregular knowledges, defining itself in the capacity it possesses to support reflection over its own foundation, a reflection with a tendency to irreparably disturb the bases of legitimacy over which it rests. It is essential to return eccentricity to the university, to enmesh it with externals and to submit it to a critical process of delegitimization, Oyarzún cited in Nelly Richard, “The Academic Citation,” p. 85.

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1B:
Genealogies
of Power,
Administrations
of Privilege,
and the
University

Jacques Derrida, “The Principle of Reason: The University in the Eyes of Its Pupils,” from *Who’s Afraid of Philosophy: Right to Philosophy, Vol. 2* 129-155.

Alberto Lule, Savannah Ramirez, Rosie Rios, and Nathaniel Whitfield, “The University and the Prison: A Dialogue,” special issue on spaces of confinement: [LINK](#)

Ariana Gonzalez Stokas “Teaching Formation and the Epistemic Suppression of Borinquen,”

Jacques Lezra, “Defective Institutions,” (2017): [LINK](#)

Ramsey McGlazer, “Introduction: On Counter-Progressive Pedagogies,” in *Old schools: modernism, education, and the critique of progress*; in particular “The Problem of the School” pp. 4-9, and pp. 12-13.

Linda Martin Alcoff, “Educating with a (De)colonial Consciousness,” *Lapiz*, no. 1 (2014): 80

2: WHICH/WHOSE UNIVERSITY IN CRISIS?

“Founded in the belief that its drive to know the world is virtuous, the university’s grudging-at-best commitment to self-knowledge stems from the fact that the university itself must appeal to the world it seeks to know in order to secure its own reproduction. Social specters such as the bond-rating agency, the adjunct union, and the college-ranking publication require that the university position itself as an object of knowledge and, therefore, become figures that represent the university’s structural *insecurity*, its lack of full autonomy, its subjection to forces not exclusively of its making or control. From this perspective, to study the university is to attend to its crisis-prone structural tendencies,” Boggs and Mitchell, p. 435.

“the present state of higher education cannot be thought in strictly local terms—the lone department gone under, the lack of hot water in the UC-Irvine restrooms—and that what often appear to be region-ally circumscribed phenomena can often be found to have a cosmopolitan history and a potentially global aftermath. A telling example is the oft-deplored ‘Research Assessment Exercise,’ which evaluates the ‘impact’ of academic output for government-funded universities in the UK. ... these managerial systems were developed not on British soil but across the Atlantic in business schools of the American Northeast,” Michelle Ty, “Higher Education on its Knees,” p. 5.

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“It is no longer clear what the place of the University is within society nor what the exact nature of that society is and the changing institutional form of the University is something that intellectuals cannot afford to ignore,” Bill Readings, *The University in Crisis*, p. 2

“We have taken the great leap forward and said, ‘Let’s pretend we’re a corporation,’”
John Lombardi, president, University of Florida, 1997, cited in Bousquet, *How the University Works*, p. 1

“Now the global order is reinventing itself. In the information age, there is not going to be a privileged set of knowledge producers who will be allowed an autonomous space, a safe haven to explore and invent. Knowledge will be harnessed from the whole cultural field and subjected to regimes of cognitive measurement, knowledge management, and information enclosures,” Vidya Ashram (collective), *The Global Autonomous University*, p. 166.

2A:
The Self-Reflexive
University: Crises
of Role and
Legitimacy

*Crisis; the Critical
University*

Michelle Ty, “Introduction: Higher Education on Its Knees,” *Qui Parle* 20.1 (2011): 3–32.

Abigail Boggs and Nick Mitchell, “Critical University Studies and the Crisis Consensus,” *Feminist Studies* 44.2 (2018): 432-463.

Bill Readings, *The University in Ruins* (Harvard UP 1999), chapter 1.

Boaventura de Sousa Santos, “The University at a Crossroads,” *Decolonizing the Westernized University: Interventions in Philosophy of Education from Within and Without* (Lexington Books, 2016), 3-14

Nelson Maldonado-Torres, “The Crisis of the University in the Context of Neopartheid,” *Decolonizing the Westernized University*: 39-52.

Marc Bousquet, *How the University Works* (suggested excerpt: “Introduction”)

Henry A. Giroux, "Public Intellectuals Against the Neoliberal University" (2013); [LINK](#)

Dominick LaCapra, “The University in Ruins?, *Critical Inquiry* 25. *No. 1 (Autumn, 1998)*: 32-55 (critical response to Readings)

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2B: From the Nation-State University to the Pluriuniversity

“If the Latin American university, as an institution, is in crisis (as is the political and economic system, from Argentina to Colombia, from Venezuela to Peru, and from Brazil to Mexico), it is obvious that the accumulation of money cannot be detached from the institutional accumulation of meaning and knowledge at the university,”

Mignolo, “Globalization and the Geopolitics of Knowledge,” p.1

“The university is undergoing... period of paradigmatic transition,”

de Sousa Santos, “The University at a Crossroads,” p. 3

“Neither Bologna nor Harvard”,

cited in de Sousa Santos, “The University at a Crossroads p. 7

“The university of the nineteenth century, in British India as well as in Spanish America, followed the Kantian-Humboldtian model of the European university. What I conceive of as the “corporate” university is the type of university that in industrialized countries has been displacing the Kantian- Humboldtian tradition since the 1970s. Its best model is the U.S. university ... I am ...interested.... in the three epistemic fractures of the institution. The temporal one fits ...Foucault’s conceptualization of “epistemic breaks” in the history of Western thought. The other two largely escape Foucault’s model at the same time as they allow for a critique showing the regional limits of his “epistemic breaks,”

Mignolo, “Globalization and the Geopolitics of Knowledge, p. 101-2

“from the indigenous perspective, the Universidad Intercultural should lead toward a plurinational state,”

Mignolo, “Globalization and the Geopolitics of Knowledge,” p. 114

“For Wynter, the human as verb is curricular at both an individual and a collective level. Curriculum, as the study, design and enactment of world knowledge, regulates, organizes and sets the course of something called human beings. Taken in both the micro- and macro-sense, curriculum as running the course of the world holds immense implications for how we take up knowledge from here on in – not as a dead, established and revered text, not as a set of facts, a subject area to be studied, but as onto-epistemological..the social and narrative production of ideas of what it is to be and to be like a human (Wynter, [2001](#))...After Wynter, curriculum can be reviewed as what Spivak (1992) terms “pharmakon”, both a medicine and poison, both a humanizing and dehumanizing force,”

Snarz and Tarc, “To wake up our minds. The re-enchantment of praxis in Sylvia Wynter,” p. 1

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<p>2B: From the Nation-State University to the Global and the Pluriuniversity</p> <p><i>Epistemicide, the Bologna Process, the Universidad Intercultural, the Colonial University, the Corporate University, Border Thinking and the Pluriuniversity</i></p>	<p>Walter Mignolo, “Globalization and the Geopolitics of Knowledge: The Role of the Humanities in the Corporate University,” <i>Nepanta</i> 4.1 (2003): 97-119.</p> <p>Sylvia Wynter, “No Humans Involved: An Open Letter to My Colleagues,” <i>Forum NHI</i>, 1.1 (Knowledge on Trial, 1994): 42-73, and video: Link</p> <p>Victoria J. Collis-Buthelezi, “The Case for Black Studies in South Africa,” <i>The Black Scholar</i> 47, No. 2 (2017): 7-21</p>	<p>Ramón Grosfoguel, “Decolonizing the University: Racist/Sexist Epistemologies, 4 Genocides”: LINK (lecture, 2017, 92 mins)</p> <p>Tendayi Sithole, “Decolonizing Humanities: The Presence of the Humanitas and the Absence of the Anthropos,” <i>Decolonizing the Westernized University</i>: pp. 115-134.</p> <p>Nathan Snarz and Aparna Mishra Tarc, “To wake up our minds. The re-enchantment of praxis in Sylvia Wynter,” <i>Curriculum Inquiry</i> 49, no.1 (2019), p.1-6</p>
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3: DISCIPLINE TROUBLE - I

“Does the school not function as a technology of domination or at least of hegemony? Indeed, it does. There can be no denying the school’s—and especially the old school’s—deadening, mind- numbing, merely norm- consolidating potentials. But an abiding and nearly exclusive emphasis on these potentials, in our accounts of modernism in particular, has prevented us from attending to what Judith Butler calls, in another context, “the possibility of a counterdiscourse that emerges in the midst of breakdown,”
 Ramsey McGlazer, p 12

<p>3A: Enlightenment Critique, Fugitivity</p>	<p>Immanuel Kant, “What Is Enlightenment?” (1784)</p>	<p>Michel Foucault, “What Is Critique.?” In <i>The Politics of Truth</i>, ed. Sylvère Lotringer and Lisa Hochroth (New York: Semiotext(e), 1997): pp. 41-82</p>
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Undercommons

Premesh Lalu. (2007). "Apartheid's University : Notes on the Renewal of Enlightenment," *Journal of Higher Education in Africa* 5(1): 45-60.

Stefano Harvey and Fred Moten, "The University and the Undercommons," *Toward a Global Autonomous University* (New York: Autonomedia, 2009):145-50

Judith Butler, "What Is Critique? An Essay on Foucault's Virtue". In *The Judith Butler Reader*, ed. S. Salih. Malden: (2000), pp. 304-322

3B: Anti-discipline

Antidiscipline, Transdiscipline

Rediscipline, Transdisciplinary Excess

"With the military intervention, the university lost its national leadership role in channeling the flow of ideas, while outside its walls, an explosive surging of ... a 'discourse of the crisis' took place. [It] confronted the lively exteriority (beyond the walls) of processes and events denied by the university's closure: a discourse that set loose a kind of writing whose necessary and urgent combativeness demanded liberation from the technologies of academic knowledge systems,"

Nelly Richard, "The Social Sciences," p 52.

"The rearticulation of the university project in postdictatorial Chile ... implies removing the marks of exclusion and repression that previously separated radically the 'inside' of regular knowledge from the 'outside' of irregular knowledge,"

Nelly Richard, "The Academic Citation," p. 85

"I am not interested in Theory, I am interested in going on theorizing"

Stuart Hall, Interview, in Grossberg, 1996: 150.

"[A] discipline works to secure its claims by imposing what Stuart [Hall] has referred to as "paradigm closure," ... the methodological stabilization of the parameters of an investigation such that its resources are employed not to question the paradigm itself and the assumptions of which it is composed but to converge on that final chapter that will bring the script to its long-awaited conclusion,"

David Scott, "Stuart Hall's **Ethics.**"

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<p>3B: Anti-discipline</p> <p><i>Antidiscipline, Transdiscipline Rediscipline, Transdisciplianry Excess</i></p>	<p>Nelly Richard, “Antidiscipline, Transdiscipline, and the Redisciplining of Knowledge,” <i>Cultural Residues: Chile in Transition</i> (U Minnesota P 2004), 95-106.</p> <p>Ien Eng, “Stuart Hall and the tension between academic and intellectual work,” <i>International Journal of Cultural Studies</i> 19. 1 (2016) 29–41.</p> <p>Stuart Hall, “Cultural Studies and its Theoretical Legacies,” In: Grossberg L et al. (eds) <i>Cultural Studies</i>. (London: Routledge, 1992), pp. 277–286.</p>	<p>Mitsuhiro Yoshimoto, “The University, Disciplines, National Identity: Why Is There No Film Studies in Japan?” <i>SAQ</i> 99.4 (2000): 697-713.</p> <p>David Scott, “Stuart Hall’s Ethics,” <i>Small Axe: A Caribbean journal of criticism</i> (March, 2005): 1–17</p> <p>Lawrence Grossberg, “On postmodernism and articulation: An interview with Stuart Hall.” In <i>Stuart Hall: Critical Dialogues</i>. Edited by D. Morley and K-H Che London: Routledge, 1996), 131-150.</p>
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4: DISCIPLINE TROUBLE II

“It was not a bad idea [*kein übler Einfall*], whoever first conceived and proposed a public means for treating the sum of knowledge ..in a quasi *industrial* manner [*gleichsam fabrikenmässig*], with a division of labor [*durch Vertheilung der Arbeiten*] where, for so many fields as there may be of knowledge, so many public teachers [*öffentliche Lehrer*] would be allotted, professors being as trustees [*als Depositeure*], forming together a kind of common scientific entity [*eine Art von gelehrtem gemeinen Wesen*], called a university (or high school [*hohe Schule*]), and having autonomy (for only scholars [*Gelehrte*] can pass judgment on scholars as such); and, thanks to its faculties (various small societies where university teachers are ranged, in keeping with the variety of the main branches of knowledge), the university would be authorized [*berechtigt*: Kant is being precise, the university receives its legitimate authorization from a power which is not its own] to admit, on the one hand, student- apprentices from the lower schools aspiring to its level, and to grant..to ‘Doctors,’ a universally recognized rank (conferring upon them a degree)

— in short, creating [*creiren*] them,”

Kant, “Conflict of the Faculties” (as cited in “Mochlos”)

“If *The Conflict of the Faculties* is not a code, it is a powerful effort at formalization and discursive economy in terms, precisely, of formal law. Here, again, Kantian thought tries to attain to pure legitimation, to purity of law, to reason as the court of last resort,”

Derrida, “Mochlos,” p. 6

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<p>4A: State, Faculties, university of reason</p>	<p>Immanuel Kant, <i>The Conflict of Faculties</i> (Part One)</p> <p>Jacques Derrida, “Mochlos, or the Conflict of the Faculties,” from <i>Eyes of the University Philosophy: Right to Philosophy 2</i> 83–112.</p>	
<p>4B: The University as Generalized Translation and the Border Politics of Translation</p> <p>Formation [Bildung], the Human of the Humanities, Originality, Critique of Critique</p> <p>Epistemic Violence, Epistemic Disobedience Humanitas, Anthropos</p>	<p>Jacques Derrida, “Theology of Translation,” from <i>Eyes of the University, Right to Philosophy 2</i>, 64-82</p> <p>Sandro Mezzadra and Brett Nielson, “Border as Method or the Multiplication of Labor,” <i>Toward a Global Autonomous University</i> (New York: Autonmedia, 2009), 84-88.</p> <p>Marisa Belausteguigoitia, “Pedagogical Strategies for a Transnational Reading of Border Writers (Gloria Anzaldúa, Rosellano Castellanos, and Subcommandante Marcos): Pairing a Triangle,” Sonia E. Alvarez, Claudia de Lima Costa, Veronica Felio, Rebecca Hester, Norma Klahn, and Millie Thaye, eds, <i>Translocalities/Translocalidades: Feminist Politics of Translation in Latin/a Américas</i> (Duke UP 2013), 107-129.</p>	<p>Vivienne Orchard, <i>Jacques Derrida and the Institution of French Philosophy</i> (excerpts)</p> <p>Sam Weber, “The Future of the Humanities: Experimenting”: LINK</p> <p>Tendayi Sithole, “Decolonizing Humanities: The Presence of the Humanitas and the Absence of the Anthropos,” in <i>Decolonizing the Westernized University</i>, 115-134. Edited by Ramón Grosfuguel, Roberto Hernández, Ernesto Rosen Velásquez. (Lanham: Lexington 2016).</p> <p>F. W. J. Schelling, <i>Lectures on the Method of University Studies</i> (1803) (excerpts), in <i>The Idea of the University</i>, vol 1, ed. Michael A. Peters and Ronald Barnett (chap 3, New York: Peter Lang, 2008), pp. 33-45.</p>

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5: ENGAGING THE GERMAN "MODEL"

“To understand how the *culture* could emerge as the mission of Humboldt’s University, and how the University of Excellence could then function without it, we need to look more carefully at the framework Kant sketched,”
Readings, *University in Ruins*, p. 56

<p>5A: From Universities Within the Limits of Reason, State University, the University of Excellence, to a Localized Genealogy of Practices and the Critique of “National” Knowledge</p> <p><i>Culture, Excellence, Legitimation, Genealogy</i></p>	<p>Bill Readings, <i>The University in Ruins</i> (Harvard UP 1999), chpts 4-6, pp, 54-88</p> <p>Wilhelm von Humboldt, “On the Internal and External Organization of the Higher Scientific Institutions in Berlin” (1810) At: LINK</p> <p>or:</p> <p>Humboldt, “On the Spirit and the Organizational Framework of Intellectual Institutions in Berlin” (1809/1970) (chapter 4 in <i>The Idea of the University</i>, vol 1, ed. Michael A. Peters and Ronald Barnett (2018), pp. 45-55</p> <p>Santiago Castro-Gómez, “From the History of Ideas to the Localized Genealogy of Practices: An Interview with Santiago Castro-Gómez,” Appendix in <i>Critique of Latin American Reason</i></p>	<p>Nelly Richard, “Cultural Peripheries: Latin America and Postmodernist De-Centering,” <i>boundary 2</i>, (Autumn, 1993) 20, No. 3: 156-161.</p> <p>(“Latinoamérica y la postmodernidad,” <i>Postmodernidad en la periferia: Enfoques latinoamericanos de la nueva teoría cultural</i>, Hermann Herlinghaus and Monika Walter, eds. Berlin: Langer Verlag, 1994)</p> <p>Lyotard, “Education and its Legitimation Through Performativity “ in <i>The Postmodern Condition</i> (Minneapolis: University of Minnesota, 1984), 47-53</p>
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5B: The German “Model” and the Unconditional University

“Nothing is exempt from this radical quest for knowledge. Whatever exists in the world should be brought into the scope of the university so as to become object for study,” Jaspers, “Idea of the University,” p 81.

<p>5B: The German “Model” and the Unconditional University</p> <p>Alienation, the modern mass university, the university to come</p>	<p>Karl Jaspers, <i>The Idea of the University</i>, excerpts in <i>The Idea of a University</i>, vol 1, ed. Michael A. Peters and Ronald Barnett (chap 6) pp. 77-93 (2018)</p> <p>Jacques Derrida, “The Future of the Profession or the University Without Condition (Thanks to the ‘Humanities,’ What Could Take Place Tomorrow),” chapter 1 in <i>Jacques Derrida and the Humanities: A Critical Reader</i>, ed. Tom Cohen, Cambridge: Cambridge University Press, 24-57</p>	<p>H.-G. Gadamer, “The Idea of the University – Yesterday, Today, Tomorrow,” excerpts (chap 9) in <i>The Idea of a University</i>, vol 1, ed. Michael A. Peters and Ronald Barnett (New York: Peter Lang, 2018), 122-136.</p> <p>Friedrich Nietzsche, <i>On the Future of Our Educational Institutions</i> (excerpts in <i>The Idea of a University</i>, vol one, ed. Michael A. Peters and Ronald Barnett (chap 5), pp. 56-76.</p> <p>Hannah Arendt “The Crisis in Education,” in: <i>Between Past and Future: Eight exercises in political thought</i> (New York, (1958) [1977]).</p>
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6: CHILE AFTER ALLENDE

“it is also possible that the university is nothing but an avenue or off-ramp, a place where business, geo-military, and biopolitical machines meet and through which they pass. Fetishized as autonomous procedures of research and education, these machines do not in fact originate in a stable, recognizable, and localizable center. They regulate, administer, and stabilize the university, and not the other way around, as one would have supposed in modernity. This becomes clear when the university enters directly and permanently into a *state of exception*,”
Willy Thayer, “*The Non Modern Crisis of the University*,” p. 60

“The growth of these strategic and mercantile research enclaves, and the sort of technical-scientific competence that they possess, would seem to suggest that they have surpassed the university. The university has been left behind by the knowledge that these enclaves generate; it has been recast as an institution for the mass reproduction of a knowledge that has been

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devalued, deprived of its status as a mercantile, geopolitical secret. The telematic commodification of knowledge gradually renders useless the idea of a state-university centralization of knowledge with educational-spiritual and historico-national aims (as in Schleiermacher, Fichte, or Humboldt) ... The relation between the suppliers and the users of knowledge tends to take a form resembling the relation between the producers and the consumers of commodities. Knowledge has been losing its historical “use value.” And instead of being transmitted by the university to civil society for the “spiritual and moral education of the nation,” it is gradually transformed, through advertising, into pure exchange value, aestheticized and auratic. That there are important regions of knowledge that are not susceptible to university evaluation and control; that the university does not have the right to access relevant knowledge, even according to the protocols of buying and selling; that it does not, in general, decide what can be researched and taught—all of this indicates that the university’s status as a controlling and productive center of knowledge is (and has always been?) an illusion produced by a modern philosophical discourse about the university. Still, however devalued and inapplicable to the current state of affairs it may be, this discourse would appear to be the only discourse on the university that we have. What, then, is the difference between these centers of knowledge and the university if the former already belong structurally and performatively to the latter?”

Willy Thayer, “*The Non Modern Crisis of the University*,” p. 63-64

<p>6A: Critique and life, Critique and difference</p> <p><i>The Córdoba reform movement, “unconditional” versus ends-oriented research, the disciplined university, the melancholic university, the university as state of exception</i></p>	<p>Willy Thayer, “The Non Modern Crisis of the University,” <i>Critical Times</i> 2.1 (2019): 59-84.</p> <p>Kate Jenckes, “Intersections of Politics, Philosophy, Aesthetics, and Life in Contemporary Chilean Criticism and Art,” <i>The New Centennial Review</i> 20.1 (2020): 23-50.</p>	<p>Nelly Richard, “The Language of Criticism: How to Speak Difference?” <i>Nepantla</i> 1.1 (2000): 255-262.</p> <p>Willy Thayer, “The Possibility of Criticism: A Response to Nelly Richard's “The Language of Criticism: How to Speak Difference?”” <i>Nepantla</i> 1.1 (2000): 263-267.</p> <p>Guadalupe Santa Cruz et al., “Conversation on Willy Thayer's The Unmodern Crisis of the Modern University,” <i>Nepantla</i> 1.1 (2000): 229-254.</p> <p>[Guadeloupe Santa Cruz et al., “Conversación en torno a La crisis no moderna de la universidad moderna, de Willy Thayer”: LINK</p>
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6B

“How and in what language can you write (not university-like) from the university”?

Nelly Richard, “The Language of Criticism,” p. 255

6B:

André Bernasconi, “Is There a Latin American Model of the University?” *Comparative Education Review* 52.1 (2007): 27-52.

Nelly Richard, “The Academic Citation and Its Others,” *Cultural Residues: Chile in Transition* (U Minnesota P 2004), 85-94.

Nelly Richard, “The Social Sciences: Front Lines and Points of Retreat,” from *The Insubordination of Signs: Political Change, Cultural Transformation, and Poetics of the Crisis* (Duke UP 2004), 51-64

7: NEOLIBERALISM, NORTH AND SOUTH

“As noted by Foucault and echoed most recently by Boltanski and Chiapello in their analysis of what they call “the projective city,” neoliberalism diverges from classical liberalism by appealing not only to an isolated subject, but also to a supra-individual instantiation: the network.²⁷ Even if we are in fact dealing with individuals, these individuals are always already linked with others, hyper-connected and in constant communication. In this sense, neoliberalism confronts the cold current in the individualist epic of liberalism with a warm current, a hyper-libidinized collective adventure,” Catanzaro and Stegmayer, “The New Neoliberal Turn in Argentina,”

“Citizens cannot rule themselves, even if that means only thoughtfully choosing representatives or voting on referenda, let alone engaging in more direct practices of shared rule, without understanding the powers and problems they are engaging. Providing tools for such understanding has been a key premise of public secondary and higher education in the West over the past two centuries and has especially undergirded cultivation of a liberal arts curriculum in American universities. In recent years, this premise has given way to a formulation of education as primarily valuable to human capital development, where human capital is what the individual, the business world, and the state seek to enhance in order to maximize competitiveness... Neoliberalism, I have argued throughout this book, is best understood not simply as economic policy, but as a governing rationality that disseminates market values and metrics to every sphere of life. Four related effects of this rationality bear on public higher education in the liberal arts,”

Wendy Brown, *Undoing the Demos*, 175-6

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<p>7A: Human Capital, The Neoliberal University, Alt-Ac <i>Corporatization</i></p>	<p>Wendy Brown, “Educating Human Capital” from <i>Undoing the Demos</i> 175-199</p> <p>Giselle Catanzaro and María Stegmayer, “The New Neoliberal Turn in Argentina,” <i>Critical Times</i> 2.1 (2019): 133-158.</p>	<p>Masao Miyoshi, “The University and the Global Economy: The Cases of the United States and Japan,” <i>SAQ</i> 9.4 (2000): 669-696.</p> <p>Franco Barchiesi, “Lean and Very Mean: Restructuring the University in South Africa,” <i>Toward a Global Autonomous University</i> (New York: Autonmedia, 2009): 66-71.</p> <p>Gabriel Giorgi and Karen Pinkus, “Zones of Exception: Biopolitical Territories in the Neoliberal Era,” <i>Diacritics</i> 36.2 (2006): 99-108.</p> <p>Activism (contingent faculty): LINK</p> <p>Masao Miyoshi, “Ivory Tower in Escrow,” <i>boundary 2</i> 27.1 (2000): 7-50.)</p>
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7B:

“By looking at the Internet as a specific instance of the fundamental role played by free labor, this essay also tries to highlight the connections between the “digital economy” and what the Italian autonomists have called the “social factory.” The “social factory” describes a process whereby “work processes have shifted from the factory to society, thereby setting in motion a truly complex machine.”² Simultaneously voluntarily given and unwaged, enjoyed and exploited, free labor on the Net includes the activity of building Web sites, modifying software packages, reading and participating in mailing lists, and building virtual spaces on MUDs and MOOs. . .the Internet is animated by cultural and technical labor through and through, a continuous production of value that is completely immanent to the flows of the network society at large.”

Terranova, “Free Labor,” p. 33.

“at the “cutting-edge” of the emerging information society, money-com-modity relations play a secondary role to those created by a really existing form of anarcho-communism. For most of its users, the net is somewhere to work, play, love, learn and discuss with other people. . . . Unrestricted by physical distance, they collaborate with each other without the direct media- tion of money and politics. Unconcerned about copyright, they give and receive information without thought of payment. In the absence of states or markets to mediate social bonds, network communities are instead formed through the mutual obligations created by gifts of time and ideas,”Barbrook, “

The High-Tech Gift Economy,” 135 (cited Terranova, p. 35)

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“the digital economy is characterized by the emergence of new technologies (computer networks) and new types of workers (the digital artisans). According to [Richard] Barbrook, the digital economy is a mixed economy: it includes a public element (the state’s funding of the original research that produced Arpanet, the financial support to academic activities that had a substantial role in shaping the culture of the Internet); a market-driven element (a latecomer that tries to appropriate the digital economy by reintroducing commodification); and a gift economy element, the true expression of the cutting edge of capitalist production that prepares its eventual overcoming into a future “anarcho-communism,”
Free Labor,” p. 35

7B.

Network society,
knowledge workers,
the outernet, the
autonomous social
factory, the digital
economy, the
university as diffuse
factory

Tiziana Terranova, “Free Labor: Producing Culture for the Digital Economy,” *Social Text* 63 (2000): 33-58.

Tiziana Terranova and Marc Bousquet, “Recomposing the University” (2004): [LINK](#)

Richard Barbrook, “The High-Tech Gift Economy,” in *Readme! Filtered by Nettime: ASCII Culture and the Revenge of Knowledge*, ed. Josephine Bosma et al. (Brooklyn, N.Y.: Autonomedia, 1999), 132–3
Richard Barbrook, “The Digital Economy,” at [LINK](#)

And see other resources at nettime including:
Anonymous, “The Digital Artisan Manifesto” (posted to *nettime* on 15 May 1997)

Sadie Plant “The Virtual Complexity of Culture, ’ p 203-217, in G. Robertson et al (eds) *FutureNatural: nature/science/culture* London: Routledge, 1996

8: SUBVERSIONS, EMANIPATORY EFFORTS, AND THE CRITIQUE OF CRITIQUE

“In the face of these conditions one can only sneak into the university and steal what one can. To abuse its hospitality, to spite its mission, to join its refugee colony, its gypsy encampment, to be in but not of – this is the path of the subversive intellectual in the modern university,”

Stefano Harney and Fred Moten, “University and the Undercommons,” p. 26.

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“Jacotot, Rosenzweig and Ahmed expose the subtle risk of critical theory becoming an accomplice to hegemonic institutions. In a certain sense, they all practice what Luc Boltanski called sociology of critique, showing that the critique of institutions has become an institutional factor which in itself has to be criticized. Jacotot bemoans the disciplinary effects of an educational reform that was fuelled by “progressive” demands such as enlightenment and universal education. Rosenzweig sheds light on the distance from life that was the effect of a specific mode of philosophical inquiry. Finally, Ahmed battles the integration of feminism and diversity into the neoliberal university, an integration that is itself the result of a long tradition of feminist and anti-racist struggles. Now, what do these ironic reversals tell us regarding the perspective of future emancipatory efforts? Probably the most trenchant warning of the incorporation of subversive thinking into the apparatus of academia of the last years was delivered in the work of Stefano Harney and Fred Moten. In their essay “The University and the Undercommons” (2013), Harney and Moten begin by describing the two most common attitudes towards the academic system critical thinkers in the United States share: restoration and reform. Either they want to restore a humanist educational ideal that supposedly fell victim to the neo-liberal transformation of the university, or they want to reform academia in a way that transforms it into a space for emancipatory theory production. Both attitudes, although eminently critical, nevertheless presuppose a basic loyalty with the institutions: one has to make the goals of the institution one’s own goals. Harney and Moten themselves do not deny that the university can be a refuge to critical thinkers by sometimes providing. They demand, however, a refusal of loyalty, since it is exactly this loyalty that leads to the ironic reversals of critique shown by Jacotot, Rosenzweig and Ahmed. Instead, Harney and Moten plead for a ‘criminal’ relationship to university,” Daniel Loick, “If You’re Critical Theorist,” 242-3.

“The undercommons is a place of refusal, rather than a critique—refusal of the terms and conditions that are offered as our only options or choices,” Ji-Young Um,

“When I think about the way we were using the term ‘study,’ I think we were committed to the idea that study is what you do with other people. It’s talking and walking around with other people, working, dancing, suffering, some irreducible convergence of all three, held under the name of speculative practice. The notion of a rehearsal – being in a kind of workshop, playing in a band, in a jam session, or old men sitting on a porch, or people working together in a factory – there are these various modes of activity. The point of calling it ‘study’ is to mark that the incessant and irreversible intellectuality of these activities was already there. These activities aren’t ennobled by the fact that we now say, ‘oh, if you did these things in a certain way, you could be said to be have been studying.’ To do these things is to be involved in a kind of common intellectual practice. What’s important is to recognize that that has been the case – because that recognition allows you to access a whole, varied, alternative history of thought... Studying is not limited to the university. It’s not held or contained within the university. Study has a relation to the university, but only insofar as the university is not necessarily excluded from the undercommons that it tries so hard to exclude,” Fred Moten, “Studying Through the Undercommons.”

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8A:
The Undercommons of the university, Fugitive Refusal, Alt-Ac, and Global Student Struggles

Stefano Harney and Fred Moten, “The University and the Undercommons: Seven Theses,” *Social Text* 79 (2004): 101-115.

“Studying Through the Undercommons,” Stefano Harney and Fred Moten Interviewed by Stephen Shukaitis (2012)
at: [LINK](#)

Gabriel Giorgi, “Improper Selves: Cultures of Precarity,” *Social Text* 115 (2013): 69–81.

Don’t Panic, Organise! A Mute Magazine Pamphlet on Recent Struggles in Education (2011): [LINK](#)

Special Section on “Global Student Struggles in and Against the University,” *Critical Times* (2020) 3.3: 479-565.
at: [LINK](#) (and following articles)

Daniel Loick, “If You’re a Critical Theorist, How Come You Work for a University?,” *Critical Horizons* 19, no. 3 (2018): 233-245

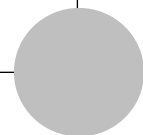
Ji-Young Um. “On Being a Failed Professor: Lessons from the Margins and the Undercommons,” 2014 at: [LINK](#)
[LINK](#)

George Caffentzis and Silvia Federici, “Notes on the Edu-Factory and Cognitive Capitalism,” *Toward a Global Autonomous University* (New York: Autonomia, 2009): 84-88.

Sadie Plant ‘The Virtual Complexity of Culture’ in G. Robertson et al (eds) *Future Natural: nature/science/culture*. London: Routledge, 1996

8B: The Neoliberal University and the Endebted Student

“The struggles of African students in the 1980s and 1990s were particularly intense because the students realized that the drastic university budget cuts, which the World Bank's Structural Adjustment Programs (SAPs) demanded, signaled the end of the “social contract” that had shaped their relation to the state in the post-independence period, which had made education the key to social advancement and participatory citizenship,” Silvia Federici, “African Roots of US University Struggles. From the Occupy Movement to the Anti-Student-Debt Campaign”



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“Why the university and why in the United States? Because this temple for the transmission and production of Western knowledge is also a model of the financial institution and, with it, of the debt economy. ...The American university is the ideal realization of the creditor-debtor relationship. ..the American student ...serv[es] as paradigm for the conditions of subjectivation of the debt economy one finds throughout society,”
Lazzarato, “The American University,” p. 64.

8B:
The Neoliberal
University and the
Endebted Student

*Knowledge
commons*

Mauricio Lazzarato, “The American University: A Model of the Debt Society, 61-90. In *Governing by Debt* (Los Angeles: Semiotexte, 2015)

Silvia Federici, “African Roots of US University Struggles From the Occupy Movement to the Anti-Student-Debt Campaign”:
[LINK](#)

Jeffrey Williams, *The Pedagogy of Debt, Toward a Global Autonomous University* (New York: Autonmedia, 2009). 89-96.

9: ALT PEDAGOGIES

“Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students. This solution is not (nor can it be) found in the banking concept [of education]... The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them,”
Freire, *Pedagogy of the Oppressed*, p. 73.

9A.
*Banking; &
necrophilic education;
and couhnter-
hegemonic education,*

Paulo Freire, *Pedagogy of the Oppressed*, chap 2, 71 -86.

bell hooks, *Teaching to Transgress: Education and the Practice of Freedom*, chapter 1,” Engaged Pedagogy,” (13-22); “Building a Teaching Community,” 129-165).

see resources at [LINK](#)

Paulo Freire, *Pedagogy of the Oppressed*, Chapter 3 (86-124).

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<p>“conscientization” in the classroom, subjugated knowledges, mechanical coercion, critical pedagogy; revolutionary futurity, oppositional pedagogies; tilting pedagogies; instruction v education.</p>	<p>Marisa Belausteguigoitia, “Tilting Pedagogies as Utopian Intervention” (lecture at “The Scholar and the Feminist” conference, March 2, 2013 Barnard College: LINK and LINK (question session)</p> <p>Heather Steffen, “Inventing Our University: Student-Faculty Collaboration in Critical University Studies,” <i>Radical Teacher</i> 108 (2017): 19-27.</p>	<p>Chandra Mohanty, “On Race and Voice: Challenges for Liberation Education in the 1990s,” <i>Cultural Critique</i> 14 (1989-1990): 79-208.</p> <p>Stephen Cowden and Gurnam Singh, <i>Acts of Knowing: Critical Pedagogy In, Against, and Beyond the University</i></p> <p>Samir Haddad, “Shared Learning and The Ignorant Schoolmaster,” <i>Philosophy of Education</i> (2015), 175-182, at: LINK</p>
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9B: Inventing School

“Progress is the new way of saying inequality. But ... it has a much more formidable force than the old way. .. Every pedagogical practice explains the inequality of knowledge as ... a reducible evil in an indefinite progression toward the good. All pedagogy is spontaneously progressive. Thus there was a discordance between the grand explication and the little explicators. Both were stultifying, but in a disorderly fashion. And this disorder within stultification left some space open for emancipation. Those times were ending. Thereafter, the dominant fiction and the daily stultification went in the same direction. There is a simple reason for this. Progress is the pedagogical fiction built into the fiction of the society as a whole. At the heart of the pedagogical fiction is the representation of inequality as a [*delay*] in one’s development,” Rancière, *Ignorant Schoolmaster*, p. 119.

<p>9B: Inventing School <i>Instruction v Education;</i> <i>Mechanical coercion</i> <i>School, equality</i> <i>The democratization of free time</i> <i>Bringing into “play”</i></p>	<p>Walter Omar Kohan, “Inventing School, Life, and Politics with Simón Rodríguez,” in Kohan, <i>Simón Rodríguez: The Inventive Schoolmaster</i>, 77-82.</p> <p>Jacques Rancière, “The Emancipator and His Monkey,” <i>Ignorant Schoolmaster : Five Lessons in Intellectual Emancipation</i>. Translated by Kristin Ross. Stanford: Stanford University Press, 1991. (Chap 5, 101-139)</p>	<p>Jacques Rancière, “École, production, égalité,.” In: X. Renou (ed.) <i>L’école contre la démocratie</i> (Paris: Edilig, 1988): 79–96. (Translated excerpt for teaching purposes, “School, Production, Equality”, working translation by Samir Haddad).</p>
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“The Hatred of Public Schooling: The School as the Mark of Democracy,” in *Rancière, Public Education and the Taming of Democracy*, eds. Maarten Simons and Jan Masschelein (Oxford: Wiley-Blackwell, 2011), 150–165.

Ramsey McGlazer, “Introduction: On Counter-Progressive Pedagogies,” in *Old schools: modernism, education, and the critique of progress* (in particular “The Problem of the School” pp. 4-9, 12-13, 16-20)*
*(with Gramsci, *Prison Notebook Twelve*, at 8, 32, 35, 36,38, 39, 40)

Nivedita Menon, “The University as Utopia: Critical Thinking and the Work of Social Transformation,” *Critical Times* 2:1 (2019): 85-105.

Jan Masschelein and Maarten Simóns, “School – A matter of form”. In: P. Gielen and P. De Bruyne (eds.), *Teaching Art in the Neoliberal Realm. Realism versus Cynicism*. (Amsterdam: Valiz, 2012): 69–83.

Walter Omar Kohan, *Philosophy and Childhood* (Palgrave 2013)

10. UTOPIAS: THE PASSIVE UNIVERSITY, THE DEFECTIVE UNIVERSITY, THE DISTRIBUTED UNIVERSITY, THE UNCONDITIONAL UNIVERSITY, THE POST COVID UNIVERSITY, THE ABOLITIONIST UNIVERSITY

“the university as an institution has been changing, distributing itself differently... in relation to multiple pressures and struggles, including economic pressures, struggles for social justice, and rapid technological change. Redistribution is in the first instance a theory of economic justice. The term may also connote the building of a system of reciprocities within a collective. I draw on it too to think about how an institution might come to distribute its component parts across time and space, from the sense of where and what it perceives its inside and outside to be...[At WISER] we’ve generated academic research in the form of books and articles for almost twenty years. But also tried to convert it into many kinds of interventions, remaking it as numerous forms of social intelligence. A critical public humanities archive of two decades, invested in social transformation, based less on a US model of outreach to a taken for granted community, and more on a commitment to change that is also a redistribution of what knowledge is or can be, and how we can access and build it...Now we like others have learned to move much of our work, many of our discussion and public fora online. As a recalibration of the knowledge economy happens before our eyes, speakers from five contingents can be together on one screen. ..Yet how long will it be before processes are put into place ...by which one will have to subscribe and pay.. only exacerbating a digital divide?.. Capital, resilient and elastic as always, finds ways to produce new layers of exclusion along new orders of distribution. This seems one important site of new struggles. ...What stays with me on the empty campus at Africa’s now leading higher education institution is how much we need strong and enduring institutions, even as they seem to want to fly off online or retreat into new forms of unequal exclusivity, we need to persistently harness and hold them open,”

Sarah Nuttall, “The Redistributed University,” [LINK](#)

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“Let us think, together, another (im)possible university: responsible, passive, exposed,”
Erin Zivin, “Towards a Passive University.”

10A:

Utopias

*The University as :
Passive
Defective, Exposed,
in Abeyance,
Redistributed,
Unconditional,
The post-covid University*

Vidya Ashram (collective), “The *Global Autonomous University*,” 165-170, In The Edu-Factory Collective, *Toward a Global Autonomous University : Cognitive Labor, The Production of Knowledge, and Exodus from the Education Factory* (New York: Autonomedia, 2009): 165-170.

Sarah Nuttall, “The Redistributed University”: [LINK](#) (lecture, 41 mins, 2017), The European Graduate School / EGS, Valletta, Malta. 15, October 2017, also [Sarah Nuttall. The Redistributed University](#)

See also podcast version in wake of Covid: [LINK](#)

Critical Reader, ed. Tom Cohen, Cambridge: Cambridge University Press, 24-57

10B: The Abolitionist University, Abolition as Pedagogical Position

“The global U.S. prison regime has no precedent or peer and has become a primary condition of schooling, education, and pedagogy in every possible site,”

Rodríguez, “The Disorientation of the Teaching Act”

10B:

The Abolitionist University
Disrupting the school to prison pipeline;

Dylan Rodríguez, “The Disorientation of the Teaching Act,” *Radical Teacher* 88 (Summer 2010): 7-19.

Alberto Lule, Savannah Ramirez, Rosie Rios, and Nathaniel Whitfield, “The University and the Prison: A Dialogue,” (2020): [LINK](#)

[LINK](#) to resources, also: [LINK](#).

Social justice syllabus projects:
#Charlestonsyllabus: [LINK](#)

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*Abolition as Pedagogy;
and as Pedagogical
Position*

Michelle Brown, “Back to Academia, in Struggle,” (2016): [LINK](#)

Interview with Jarrett Drake on the ethics of digital archiving of social justice activism initiatives: [LINK](#)
and see: [LINK](#)

“I do not think the crucial question in our historical moment is whether or not our teaching ultimately supports or adequately challenges the material arrangements and cultural significations of the prison regime—just as I believe the central question under the rule of apartheid is not whether a curriculum condones or opposes the spatial arrangements of white supremacy and intensified racist state violence. Rather, the primary question is whether and how the act of teaching can effectively and radically displace the normalized misery, everyday suffering, and mundane state violence that are reproduced and/or passively condoned by both hegemonic and critical/counter-hegemonic pedagogies,”
Rodriguez, “The Disorientation of the Teaching Act”

The University and Its Publics: North, South, and in Between

“Comp Lit in Dialogue”

Professor:

Andrew Parker
andrew.parker@
rutgers.edu

Comparative
Literature/French
AB-4019

Spring 2022

Time: Tuesdays
4:30-7:30 pm EST
College Avenue
Campus

COURSE DESCRIPTION:

“The University and Its Publics” is a capstone seminar for the Mellon-funded inter-university program “Critical Theory and the Global South” (2016-2021), which was directed by Professors Judith Butler (UC-Berkeley) and Penelope Deutscher (Northwestern). This syllabus was created jointly with Professor Deutscher, who will teach a version of the same course at Northwestern in its Spring 2022 quarter. We’ll combine our classes via Zoom during the four weeks that our different academic calendars overlap. (N.B. To facilitate this integration our meeting times will shift to Tuesdays 4:30-6pm EST and Wednesdays 6-7:30pm EDT for the four April dates. See below for the schedule.)

“The University is a critical institution or it is nothing.” – Stuart Hall

This interdisciplinary seminar will survey recent analyses of modern universities from a range of global locations—north, south, and in between. The course will put the Critical University Studies movement in the US and UK into dialogue with counter-institutional voices from South Africa, Latin America and elsewhere. While every university imagines a public for its work, no two do so in the same ways, whether intra- or transnationally. Who, then, are the modern university’s publics—the state? the corporation? the foundation? the NGO? the prison? other Others? If universities are proverbially in crisis, for whom is this especially (or never) the case? Where, in our networked world, does today’s university exist, and where does it not? How has the history of the university been told, and why might we want to tell it differently? If the neoliberal corporatization of learning is globally pervasive, how might we contest it, and to what ends? Can the classroom become a space of resistance and, if so, for whom? How can we think otherwise about the university, and why?

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SCHEDULE:

Week 1, Sept 16:

Trauma: European and Anglo-American Frames of Reference

- LaPlanche and J.B. Pontalis, "Trauma," from *The Language of Psychoanalysis*. Trans. Donald Nicholson-Smith. New York: W.W. Norton & Co., 1973. 465-69. (C)
- Sigmund Freud, *Beyond the Pleasure Principle* (1920) (Online Access NU Search).
- Dominick LaCapra, "Writing History, Writing Trauma," *Writing History, Writing Trauma*. Baltimore: The Johns Hopkins University Press, 2001. 1-42. (C)
- Cathy Caruth, "Unclaimed Experience and the Possibility of History," *Yale French Studies* 79 (1991): 181-192 (C)

Week 2, Sept 23:

Trauma and Witnessing: Truth and Reconciliation (TRC in South Africa)

- Antjie Krog, "Ways of Knowing Mrs. Konile: TRC and the Problem of Translation." *Conditional Tense. Memory and Vocabulary after the South African Truth and Reconciliation Commission*. London: Seagull Books, 2013. 39-88. (C)
- Pumla Gobodo-Makizela, "The Language of Trauma." *A Human Being Died that Night: A South African Story of Forgiveness*. Boston: Houghton Mifflin, 2003. 79-103. (C)
- *Long Night's Journey into Day*. New York: Infobase, [2014], c2000. (94 minutes) (F/Accessible to stream online through NU Search)
- Mahmood Mamdani, "Amnesty or Impunity? A Preliminary Critique of the Report of the Truth and Reconciliation Commission of South Africa (TRC)." *diacritics* 3-4 (2002): 33-59. (C)

Week 3, Sept 30:

Trauma and Witnessing: The Era of the Witness and Performance of Memory

- Annette Wieviorka, "The Advent of the Witness" and "The Era of the Witness." *The Era of the Witness*. Trans. Jared Stark. Ithaca: Cornell UP, 2006. 6-95; 96-144. **(Please purchase)**
- Jane Taylor, *Ubu and the Truth Commission*. Cape Town: U of Cape Town P, 1998. (Available online via NUSearch at HATHI Trust)
- The full performance of the Ubu play (search on youtube, 88 minutes).
- Jill Bennett, "Chapter 5: Face-to-Face Encounters," *Empathic Vision: Affect, Trauma and Contemporary Art*. Stanford: Stanford UP, 2005. 103-123.

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- •Andreas Huyssen, “Memory Sites in an Expanded Field: The Memory Park in Buenos Aires.” *Present Pasts: Urban Palimpsests and the Politics of Memory*. Stanford: Stanford UP, 2003. (C)
- James Young, “The Countermonument: Memory Against Itself in Germany.” *The Texture of Memory: Holocaust Memorials and Meanings*. New Haven: Yale UP, 1993. 27-48. (C)

[Short film through our library: Andreas Huyssen speaking about memory, trauma, history, and modernity: https://fod-infobasecom.turing.library.northwestern.edu/p_ViewVideo.aspx?xtid=188666#]

Week 5, Oct 14:

Ontological Exclusions: Flesh, Wounds, and Hauntings

- Toni Morrison, *Beloved*. London: Chatto & Windus, 1987. (Please purchase)
- Hortense Spillers, “Mama’s Baby, Papa’s Maybe: An American Grammar Book,” *diacritics* 2 (1987): 64-81. (C)
- Sadiya Hartman, “Venus in Two Acts.” *small axe* 26 (2008): 1-14. (C)
- Alexander Weheliye, “Bare Life: The Flesh,” *Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human*. Durham: Duke UP, 2014. 33-45.

[Paul Gilroy, “Masters, Mistresses, Slaves, and the Antinomies of Modernity,” *The Black Atlantic: Modernity and Double Consciousness*. Cambridge, MA: Harvard UP, 1993. 41-71. (C)]

Week 6, Oct. 21:

Sounds of Post-colonial Rwanda on the Airwaves: Radio Hate (Radio Télévision Libre de Milles Collines), Theater and Film

- Boubacar Boris Diop, *Murambi, The Book of Bones*. Trans. Fiona McLaughlin. Bloomington: Indiana University Press, 2006. (Excerpts, TBD/online through NU Search—available via Hathi Trust)
- Milo Rau, *Hate Radio*. A Production by the International Institute of Political Murder, et al. 2011/2012.(C)
- Hate Radio, Press Kit. (C) • Darryl Li, “Echoes of Violence: Considerations on Radio and Genocide in Rwanda.” *Journal of Genocide Research* 1 (2004): 2-27. (C)
- Eefje Blankevoort and Anoeek Steketee: <http://www.loveradiorwanda.org/episode/1/onair/about>
- Joanna Kos-Krauze and Krzysztof Krause (directors). *The Birds are Singing in Kigali*. 2017. (160 minutes) (F/C)

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[Nigel Eltringham, "Display, Concealment, and Culture: The Disposal of Bodies in the 1994 Rwandan Genocide. Eds. Jean-Marc Dreyfus and Élisabeth Anstett *Human Remains and Mass Violence: Methodological Approaches*. Manchester: Manchester UP, 2014. 161-180. (C)]

Week 7, Oct 28:

Trauma and Visuality: Image, Identification, and Identity

- Roland Barthes, *Camera Lucida* (excerpts TBA)
- Ingrid Masondo, "Unstable Forms: Photography, Race, and the Identity Document in South Africa." Eds. Patricia Hayes and Gary Minkley, *Ambivalent: Photography and Visibility in African History*. Athens, Ohio: Ohio University Press, 2019. P. TBA (C)

PAPER ABSTRACT WITH BIBLIOGRAPHY DUE TODAY, Oct. 28th, VIA EMAIL

Week 8, Nov. 4:

Trauma and Visuality: The Implications of the Moving Image

- Susan Sontag, *On Regarding the Pain of Others* (excerpts TBA)
- László Nemes, *Son of Saul* (F/C)
- Georges Didi-Huberman, "Images in Spite of All" (CR)

Week 9, Nov 11:

The Avant-Garde of Trauma? Collaboration, Gender, Violence, and Aesthetics

- Roberto Bolaño, *Distant Star*. Trans. Chris Andrews. New York: new Directions: 2004 [1996]. (Please purchase)
- Jean Franco, "Killers, Torturers, Sadists, and Collaborators." *Cruel Modernity*. Durham: Duke UP, 2013. 93-119. (C)

Week 10: Nov 18:

The Future of Trauma? Migration, Postcolonialism, Speculations on History

- Shailja Patel, *Migritude* (Please purchase). New York: Kaya Press, 2010.
- Didier Fassin and Richard Rechtman, "The Moral Economy of Trauma." *The Empire of Trauma: An Inquiry into the Condition of Victimhood*. Trans. Rachel Gomme. Princeton: Princeton UP, 2009. 275-284.
- Sarah Nuttall, "Upsurge." Eds. Jay Pather and Catherine Boule. *Acts of Transgression: Contemporary Live Art in South Africa*. Johannesburg: Wits UP, 2019. 41-59. (C)
- Walter Benjamin, "Theses on the Philosophy of History." Trans. Harry Zohn. Ed. and Intro Hannah Arendt. *Illuminations*. New York: Schocken, 1968. 253-264. (Online: Available at HATHI Trust through NUSearch)

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****FINAL PAPER: DUE MONDAY, DECEMBER 1ST BY 8PM VIA EMAIL**

Course Objectives

- Evaluation and critique of prominent critical theories of trauma and memory.
- Articulation of theoretical concepts as they are performed in different media.
- Interpretation of the geopolitical and aesthetic relationship between theory and international memory studies.
- Formulation of an abstract, collation of a bibliography, presentation of your research, discussion of ideas with peers, and the production of either a short independent research paper on a subject of your choice or an annotated bibliography (15 books/articles/films, etc.—only 5 can be taken from class.

Course requirements

Attendance of *all* class sessions, as well as attentive, lively participation is mandatory. Please carefully prepare all readings for the class before each meeting. Each Monday evening by 11pm, students should submit via email a 1-2 page response paper on the readings for the week. Use this paper to explore ideas related to the course's central themes and the way in which an article/play/film engages with these concepts; be sure to formulate any critical or open questions you might have of the texts/other media that you think will add to our discussion. In addition to completing these papers, participating in class discussion and facilitating discussion through a 10-15 minute presentation once during the quarter, students are expected to spend the quarter working on an individual research project evaluating and analyzing a central issue or key theme/s of the course.

Assessment

Attendance and participation 10%

Class presentation/leading discussion 10%

Response Papers 20% Abstract/Paper proposal (1-2 pages) 10%

Final paper (7 pages) OR Annotated Bibliography 50%

Presentation

Each student will select one class session in which they are responsible for introducing the reading material and facilitating discussion (10-15 minutes). Exhaustive coverage of the day's reading is not expected, rather the presenter may choose to touch on the main arguments in the reading and/or discuss an aspect of the primary texts for that class; she or he may choose to relate two texts for that day to each other; or, alternatively, he or she may discuss the day's reading in relation to texts we have already read. Students should focus on reflecting on, analyzing, and posing questions to one or more aspect(s) of their chosen text(s) such that they ideally motivate the day's discussion.

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Independent research projects

The primary goal of the seminar is that students work towards a paper similar in approach and format to an article that would be published in a scholarly journal. This project will be completed in two stages, with the following requirements:

- An abstract/paper proposal (1-2 pages), due Wednesday, October 28th, outlining the preliminary area of enquiry for your final paper. Your abstract should include a bibliography of at least eight secondary sources in addition to the primary texts or other artifacts you wish to analyze. In assembling your bibliography, you should use all available databases (see course bibliography) as well as consult with me. Abstracts and bibliographies will be shared with the class.
- A final paper (7 pages) that represents original research and that includes the standard apparatus positioning your work in relation to other important research on the topic (footnotes, bibliography, etc.; consult here a recent edition of either the MLA Handbook or the Chicago Manual of Style). In terms of format, you should aim to produce an essay that looks like a (mini) publication in an appropriate scholarly journal.

OR

- An annotated Bibliography.

Final papers/Annotated Bibliographies are due Monday, December 1st, by 8pm, and should be submitted via email.

Bibliography

As graduate students, you are expected to read extensively on your own. As you begin to think about your papers, you will need to build a bibliography. The following databases are a good place to start searching:

- MLA International Bibliography
- WorldCat (accessible by clicking on “Electronic Sources” on the library home page)