Course title: Exile, Diaspora and Migration
Core: Pathways of World Literature
Course #: COREP-AD 35
Pre-requisites: None
Credit Hours: 4

Instructor: Prof. Robert JC Young
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Office:
Office Hours:

Brief Course Description:
In earlier centuries, living in a state of exile was a common experience for many writers and intellectuals. Diaspora has also been a recurring feature of human history since the dispersal of Jews from the Middle East, of Africans during the Trans-Atlantic slave trade, or of the Irish during the time of the Great Hunger. In the past two centuries, millions have migrated from their homelands to work or resettle or find refuge in far-away countries with cultures very different from their own. How do human beings come to terms with such conditions and transformations in their lives? Has the experience of exile, diaspora and migration been conceived in a consistent way, driven by a preoccupation with location and the desire to conjure the homeland into existence, or has it been mediated and particularized by different historical circumstances? What are the cultural, emotional, and intellectual effects of being exiled for whatever reason from your place of birth? How far can the sense of loss be compensated for by the idea that something can also be gained, as Rushdie suggests? Does exile lead to an intense experience of self-discovery, while migration produces a preoccupation with cultural difference and the clash between tradition and modernity, as other authors claim? In this course we will consider the possible connections as well as the differences between the experiences of exile, diaspora and migration by examining stories, poems and other kinds of writing about them.

Intended learning outcomes of the course:
Students who successfully complete this course will be able to:
Describe and analyze the connections between writings from different cultures from a range of historical periods and account for the differences between them
Examine and delineate the subjective responses of individuals from different cultures to the common experience of exile from their home culture
Reflect and consider in written and oral form on the nature and effects of exile and the ways in which it is possible to conceptualize the condition and write about it
Identify the ways in which exile can be used as a metaphor for other comparable human experiences and examine such metaphors
Critically identify and appraise language, imagery and symbolism within the historical context of its expression together with its relation to genre and literary tradition
Develop new ways of understanding and evaluating literary texts through formal and cultural analysis
Formulate individual interpretations of texts by comparing them with others written in other languages and traditions
Formulate and employ new critical skills through analysis of the ways in which poetry and prose suggest and achieve meanings

Teaching and Learning Methodologies:
The course will be organized as a seminar based on class discussion of assigned texts. In class, students will be invited to present, in pairs, a short informal analytic presentation of the material, or its historical background, for analysis in order to suggest the main ideas for class analysis. All students will be expected to contribute in every session. In addition to class preparation, learning will be achieved through preparation for three response papers, and two term papers. Students will be encouraged to discuss their plans for their term papers individually with the professor, and will be given individual feedback after submission.

Methods and dates of examinations and other student assessments, including the relative weight of various assessment elements in determining the course grade:
Three short response papers (500 words each; 3 @ 2 pages = 6 pages). Topics for the first full essay (1500 words/ 6 pages) will be given in class. The final essay (2500 to 3000 words/ 10-12 pages) will build on the first essay, the shorter writing assignments already completed, and your own research interests. Additional details will be provided in class and on the course website.

Grading:
Attendance and active participation 20%, response papers 20%, two papers 60%.

Information on out-of-class assignments with due dates for submission:
Response papers due by email the day after class, as indicated.
Mid-term paper due by email, March 18
Final paper due by email, May 15.

Texts to be purchased:
Mourid Barghouti, I Saw Ramallah (Bloomsbury, 2004)
Alejo Carpentier, The Lost Steps (University of Minnesota Press, 2001)
Aimé Césaire, Cahier d’un retour/Return to My Native Land (Bloodaxe Books, 1995)
Fyodor Dostoevsky, Memoirs From the House of the Dead (Oxford World’s Classics, 2008)
James Joyce, *Exiles* (Dover Thrift Editions, 2002)


**Weekly Schedule**

**Week of January 28:**

1. **Introduction: Exile, Diaspora, Migration: Translation, Memory and Home**
   
   “The word 'translation' comes, etymologically, from the Latin for 'bearing across'. Having been borne across the world, we are translated men. It is normally supposed that something always gets lost in translation; I cling, obstinately to the notion that something can also be gained.” — Salman Rushdie, *Imaginary Homelands: Essays and Criticism 1981-1991* (1992)

   “Homeland is the state of having escaped” — Theodor Adorno and Max Horkheimer, *Dialectic of Enlightenment* (1944)

   Text for discussion:
   
   
   Theodor Adorno, *Minima Moralia* (1949)

2. **Biblical exile and diaspora: The Bible: Genesis, Exodus, Ezekiel and Lamentations (selections)**
   
   
   Washington Irving, The exile of the Prophet Mohammed, from *The Life of the Prophet Mohammed* (1850)

**Week of February 3:**

3. **Exile in the Classical World 1. The Voyage: The Odyssey (circa 1000 BCE), Book IX**

4. **Exile in the Classical World 2: Plutarch, On Exile (circa 100 CE)**

**Week of February 10:**

5. **Exile in the Classical World 3. Banishment: Ovid, Tristia (circa 10 CE), Book 1; Sappho, Fragment 98 (circa 580 BCE)**

6. **Diaspora and exile in the Middle Ages 1: The Wanderer (6th-10th centuries)**

**Week of February 17:**
First response paper: How do writers of exile formulate the experience and give it meaning?

8 Romantic exile: The Journey: Coleridge, “The Ancient Mariner” (1798)

Week of February 24:

9 The romantic exile: Byron, “Cain” (1821), “Mazeppa” (1819), Don Juan (1819-24) (selections)

10 Romantic exile: Wordsworth, “Toussaint l’Ouverture” (1803); Beethoven, “Heiligenstadt Testament” (1802); Wilde “The Ballad of Reading Gaol” (1897)

Week of March 3:

11 Political exile: Dostoevsky, The House of the Dead (1861)

12 Political exile: Dostoevsky, The House of the Dead (1861)

Second response paper: Discuss the different ways in which Romantic writers utilize the idea of exile.

Week of March 10:

13 Slavery and diaspora: Aimé Césaire, Cahier d’un retour/Return to My Native Land (1939)

14 Revolutionary exile: Joseph Conrad, The Secret Agent (1907)

Week of March 17:

15 Revolutionary exile: Joseph Conrad, The Secret Agent (1907)

March 18: mid-term paper due

March 19-29: Spring Break

Week of March 31:

16 Colonial exile 1: James Joyce, Exiles (1918)

17 Colonial exile 1: James Joyce, Exiles (1918)
Week of April 7:

18 Colonial exile 2: Jean Rhys, *Voyage in the Dark* (1934)

19 Colonial exile 2: Jean Rhys, *Voyage in the Dark* (1934)

Week of April 14:

20 Exile and diaspora in modernity: Alejo Carpentier, *The Lost Steps* (1953)

21 Exile and diaspora in modernity: Alejo Carpentier, *The Lost Steps* (1953)

Week of April 21:


Third response paper: what roles does exile play in Modernist writing?

23 Contemporary exile and diaspora: Mahmoud Darwish (selections)

Week of April 28:


Week of May 5:


Week of May 12:

28 Final Class

May 15: Final paper due
Bibliography


Bugg, John W. “‘Master of their language’: Education and exile in Mary Shelley’s *Frankenstein*.” *Huntington Library Quarterly* 68.4 (2005). 655-666.


