



Bogdan Popa

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Adresă: Drumul Găzarului 102, bl.1, ap.17, București, România (Acasă)

● DESPRE MINE

Sunt istoric al ideilor cu specializare în istoria ideilor în Europa în secolele XIX și XX. Din interesele mele de cercetare, menționez transformările istorice ale sexualității și genului, istoria marxismului în Europa de Est, relația între istoria filmului și teoria politică.

● EXPERIENȚA PROFESIONALĂ

10 AUG. 2021 – ÎN CURS Brașov, România

CERCETĂTOR ȘTIINȚIFIC UNIVERSITATEA TRANSILVANIA DIN BRAȘOV, INSTITUTUL DE CERCETARE DEZVOLTARE

1 SEPT. 2019 – 1 SEPT. 2021 Barcelona , Spania

CERCETĂTOR VIZITATOR (PROFESOR UNIVERSITAR) UNIVERSITATEA POMPEU FABRA, DEPARTAMENTUL DE ȘTIINȚE POLITICE ȘI SOCIALE

1 SEPT. 2017 – 1 SEPT. 2019 Cambridge, Regatul Unit

LECTOR UNIVERSITAR ÎN STUDII DE GEN CENTRUL PENTRU STUDII DE GEN, DEPARTAMENTUL DE POLITICĂ, UNIVERSITATEA CAMBRIDGE

1 IAN. 2015 – 1 SEPT. 2017 Oberlin, Statele Unite

PROFESOR ASISTENT VIZITATOR ÎN DEPARTAMENTUL DE POLITICĂ AL UNIVERSITĂȚII OBERLIN, OHIO OBERLIN COLLEGE

1 SEPT. 2014 – 1 IAN. 2015 Bloomington, Indiana, Statele Unite

LECTOR UNIVERSITAR INSTITUTUL DE STUDII EST EUROPENE ȘI RUSEȘTI, UNIVERSITATEA DIN INDIANA

● EDUCAȚIE ȘI FORMARE PROFESIONALĂ

1 SEPT. 2006 – 1 MAI 2014 Statele Unite

DOCTOR ÎN TEORIE POLITICĂ ȘI CULTURALĂ Indiana University, Bloomington

Site de internet <https://polisci.indiana.edu>

1 SEPT. 2003 – 1 SEPT. 2006

DOCTOR ÎN FILOSOFIE Departamentul de Filosofie, Universitatea din București, România

Site de internet <https://filosofie.unibuc.ro>

● COMPETENȚE LINGVISTICE

Limbă(i) maternă(e): **ROMÂNĂ**

Altă limbă (Alte limbi):

	COMPREHENSIUNE		VORBIT		SCRIS
	Comprehenșiune orală	Citit	Exprimare scrisă	Conversație	
ENGLEZĂ	C2	C2	C2	C2	C2
FRANCEZĂ	B2	C1	B1	B1	B1

Niveluri: A1 și A2 Utilizator de bază B1 și B2 Utilizator independent C1 și C2 Utilizator experimentat

● **COMPETENȚE DIGITALE**

Microsoft Word, Microsoft Excel, Microsoft PowerPoint, Microsoft Outlook, Adobe PDF. | Nivel mediu editare video imovie, adobe

● **PUBLICAȚII**

2021

[**De-centering Queer Theory: Communist sexuality in the flow during and after the Cold War, Manchester University Press, Theory for a Global Age Series.**](#)

De-centering queer theory seeks to reorient queer theory to a different conception of bodies and sexuality derived from Eastern European Marxism. The book articulates a contrast between the concept of the productive body, which draws its epistemology from Soviet and avant-garde theorists, and Cold War gender, which is defined as the social construction of the body. The first part of the book concentrates on the theoretical and visual production of Eastern European Marxism, which proposed an alternative version of sexuality to that of western liberalism. In doing so it offers a historical angle to understand the emergence not only of an alternative epistemology, but also of queer theory's vocabulary. The second part of the book provides a Marxist, anti-capitalist archive for queer studies, which often neglects to engage critically with its liberal and Cold War underpinnings.

2017

[**Shame: A Genealogy of Queer Practices in the Nineteenth Century \(Edinburgh: Edinburgh University Press\).**](#)

Shame has often been considered a threat to democratic politics, and was used to degrade and debase sex radicals and political marginals. But certain forms of shame were also embraced by 19th-century activists in an attempt to reverse entrenched power dynamics.

Bogdan Popa brings together Rancière's techniques of disrupting inequality with a queer curiosity in the performativity of shame to show how 19th-century activists denaturalised conventional beliefs about sexuality and gender. This study fills a glaring absence in political theory by undertaking a genealogy of radical queer interventions that predate the 20th century.

2022

[**Ethnicity as a category of imperial racialization: What do race and empire studies offer to Romanian Studies? Ethnicities.**](#)

This article argues that the category of indigenous Romanian, which was articulated at the end of the 18th century can be better understood as a product of imperial racialization. Building on Katherine Verdery's work, I analyze the production of the Romanian indigeneity within the context of imperial rivalries in the Habsburg empire. In doing so, I critically investigate the impact of Benedict Anderson's theory of nationalism in Romanian studies, given that it introduced a sharp distinction between ethnicity and race. My argument opens up two new conceptual routes. On the one hand, it suggests a line of investigation comparing the formation of Romanian ethnicity with debates about white racial identity in North America. On the other hand, it makes visible the exclusion of Roma ethnicity from narratives about the origin of Romanianness. I conclude by drawing on larger consequences regarding, not only the question of race and stereotypes, but also by looking at the global process of forming the distinction between the indigenous and the foreign migrant

2020

[**The future of Stalinist art: Muñoz's queer theory and the de-contextualization of history in Law, Culture and Humanities**](#)

In this article, I reinterpret the Romanian film *The Valley Resounds* (*Răsună valea*, Călinescu 1949) to challenge reductive explanations of Stalinist art as totalitarian and suggest a novel use of socialist artworks in the era of digital capitalism.

In advancing a practice of decontextualization, I claim that Marxist films need to be reinscribed in new art contexts so that they could generate utopian desires about sexuality and radical politics. Given that socialist realist productions function not unlike José Esteban Muñoz's queer practices of dis-identification, I argue that Stalinist films offer an archive that calls for the abolition of capitalist sex roles.

2020

[Laplanche and the Antiracist Unconscious: Re-writing Seduction, Listening to the Noise, Journal of Psycho-Social Studies](#)

This article proposes the idea of an anti-racist unconscious to respond to problems raised by Jean Laplanche's conceptualisation of 'enigmatic messages'. In reversing the dynamic between the seducer and the seduced, I ask: What if a racialised person produces messages that will disturb a legacy of slavery and its history of violence? In drawing on an intersectional analytic inspired by queer theory, post-socialist theory, critical race studies and Roma studies, this article suggests that Laplanche's enigmatic messages ('noises') can function as epistemological interventions seeking to decolonise a Euro-American imagination. Given that the unconscious has been conceptualised according to modes of storytelling that speak from the standpoint of institutions of white domination, I show that the unconscious can function as an anti-racist epistemological site. I focus my analysis on a Soviet film (*The Fiddlers*, Loteanu, 1971) to identify how enigmatic messages lead to Roma tactics such as the counterfeit and the curse, which respond to racialised violence either by terrifying the oppressors or by taking back resources from them.

2019

[Trans* and Legacies of Socialism: Reading Queer Postsocialism in Tangerine. The Undecidable Unconscious: A Journal of Deconstruction and Psychoanalysis.](#)

Transgender/queer theory and postsocialist theory have not been often theorized together, but here I want to think about their alliance to suggest their potential for future anticapitalist politics.¹ By reading in dialogue a 1950s North American sci-fi, *It Came from Outer Space*, and a 2015 indie production focused on the experiences of trans* black people in Los Angeles, *Tangerine*, I show the deep ideological currents that connect a contemporary film about trans and blackness with a widespread anticommunist project in the United States.² My aim is to show that the imagination of a global queer politics has to enter in conversation with a legacy of antisocialist Cold War politics. The construction of US white capitalism works to incessantly extract value from racialized, subaltern, and poor bodies, but a focus on Cold War politics offers a deep historical lens on the current transformations of neoliberal politics. In reading historically and contextually the aforementioned film productions, my aim is to show that trans* politics and a legacy of socialism emerge together as a common danger to racialized US capitalism.

<https://doi.org/10.1353/ujd.2018.0002>

2019

[Decolonial Queer Politics and LGBTI+ Activism in Romania and Turkey \(with Sandal, H\). In Oxford Encyclopedia of LGBT Politics and Policy.](#)

The role of a queer decolonial analytic is to put scholars of ethnic decoloniality in conversation with queer studies scholarship. In exploring not only the impact of the Ottoman Empire on the region but also of a larger global colonial gender/sex system, decolonial scholars analyze the intersection of imperial hierarchies with the coloniality of gender. Queer activists in collectives such as Macaz in Romania and Hêvî LGBTI in Turkey show that decolonial politics needs an alliance with queer studies. Refusing single-issue activism, decolonial queer politics in Turkey and Romania seeks a radical transformation of society by drawing on the success of intersectional analyses as well as by addressing growing concerns about global inequality. Moreover, a queer decolonial analytic interrogates mainstream LGBTI+ terms such as "visibility" and "the closet" and calls for a different political imaginary on the basis of José Esteban Muñoz's assertion that the future is the domain of queerness.

2018

[Shame and Cognitive Strikes: What Would "Really" Mean for Queer Psychoanalysis to Enter the Perverse? Studies in Gender and Sexuality](#)

<https://doi.org/10.1080/15240657.2018.1456020>

2017

[Sexul și Capitalul: O teorie a filmului românesc. Editura Tracus Arte, București.](#)

Sub forma unui ghid practic, *Sexul și Capitalul* îți sugerează ce să faci atunci când sexul nu este bun, etic, sănătos, alb, dezirabil, modern, românesc ori occidental. Prin atragerea cititorului în practici absurde și ireale, cartea respinge tot ceea ce este definit ca realitate dată, considerată „naturală”. Teoria mea anticapitalistă este derivată din contrastul dintre filmele „gunoi” ale socialismului și cinematograful de artă contemporan.

Producții cum sunt Răscoala, Racheta albă, Imposibila iubire, Sfârșitul nopții, cântecul Romicăi Puceanu – „Un țigan avea o casă”, Proba de microfon ori cadrele propagandei din Autobiografia lui Nicolae Ceaușescu sunt analizate ca având valoare în relație cu cinematograful Noului Val Românesc.

2018

[What's Wrong with the Romanian New Wave? Auteur Cinema, the Communist, and the Production of the Violent Working Class. Studies in Eastern European Cinema](#)

This article argues that the much celebrated Romanian films such as *Reconstituirea/Reenactment* (Lucian Pintilie, 1968) and New Wave productions such as *Sieranevada* (Cristi Puiu, 2016) are plagued by its classist descriptions of two figures: 'the uneducated communist' and 'the violent working class'. By contesting a simple gap between socialist and post-socialist temporality, I argue that these figures were already deployed during socialism to produce the working class as uneducated, violent and irrational. In this article, my first goal is to trace the emergence of the auteur Romanian cinema, with a focus on *Reenactment*, in relationship to the loss of European trust in socialism in the mid-1960s. My second goal is to deploy *Croaziera/The Cruise* (Mircea Daneliuc, 1981) in contrast with auteur films such as *Sieranevada* to point to a different realism which takes seriously the experience and positionality of the working class.

2017

[Saying No to Guilt: Subaltern Cosmopolitanism and The Indebted Man. Globalizations](#)

This article explores how cosmopolitanism can serve as a key critical concept for thinking about subaltern practices through which to resist neoliberal economic and affective conditions. Drawing on the work of subaltern theorists I develop a theory of cosmopolitanism that envisions the indebted man as the locus of grassroots contestations of neoliberal institutions and policies, namely debt and the deployment of guilt. Unlike scholars such as Lazzarato and Joseph, who illuminate the current biopolitics of debt, I show that the destruction of biopolitical debt can be collectively imagined and exercised. Focusing on the 2012 revolts against austerity economics in Romania and Spain, but also drawing on other protest movements, I examine the affective practices that are deployed to interrupt the production of neoliberal debt. Whereas Hardt and Negri suggest that love has the capacity to bring about political protest, I argue that 'saying no to guilt' is a key strategy for activist groups and movements I analyze. The payoff of this article is to show that the creation of spaces for collective transformation and non-work strengthens a theory of cosmopolitanism.

2015

[How to Interrupt Happy Nationalism: From Butler's Performative Contradiction to Radical Cosmopolitanism. In: Căraș T. & Paris E. \(Eds.\) Post-foundational Cosmopolitanism](#)

2014

[Havel's Agonistic Realism: What Can Cosmopolitan Thinkers Learn from the Eastern European Dissent? In: Căraș T. & Pârvu CA. \(Eds.\) Cosmopolitanism and the Legacies of Dissent.](#)

2021

[Trans politics and the legacy of nationalism in Eastern Europe, Hungarian Studies Review](#)

This essay argues that the LGBTQ+ rhetoric in Eastern Europe is not sufficiently prepared to challenge the anti-gender ideology of the new conservative governments. Instead, it proposes that critical trans politics is a theoretical orientation that not only dismantles traditional categories of man and woman but also interrogates the ethnic and racial divisions of national states. The essay offers a brief history of the emergence of sexual categories in the nineteenth century and their link to national and colonial dynamics. It also suggests that critical trans politics can serve as an answer to the rise of nationalism in Eastern Europe.

● REȚELE ȘI AFILIERI

American Studies Association (2017-2019)

American Political Science Association (2006-2019)

Association for Political Theory (2011-2015)

Western Political Science Association (2015-2018)

1 SEPT. 2021 – ÎN CURS

The Association for General and Comparative Literature/Romania

● **ACTIVITĂȚI SOCIALE ȘI POLITICE**

2018 – 2018 University of Cambridge, UK

Chair of Examiners, MA program, Centre for Gender Studies, University of Cambridge, UK

2015 – 2015 Oberlin College

Organizer of the Affect and Queer Theory Faculty Reading Group, Oberlin College, US

2015 – 2015

Organizer of the 8th Romanian Studies Conference, Indiana University-Bloomington. March 27th-28th.

● **PERMIS DE CONDUCERE**

Permis de conducere: B

● **CONFERINȚE ȘI SEMINARE**

Războiul Rece și o istorie alternativă a termenului de gen, Centrul pentru Studii de Gen, Departamentul de Politică și Studii Internaționale, Universitatea din Cambridge, Marea Britanie, 8 octombrie 2018

Rasializarea, femeile rome și viitorul valorii muncă, Universitatea din Amsterdam, Olanda, Departamentul de Științe Politice, 10 Mai, 2017

Cum se face genealogie a queer-ului: spațiile sigure. Grupul de cercetare în teorie politică, Universitatea de Stat Ohio, Columbus, Statele Unite, 11 Aprilie 2016

Ce ne poate învăța realismul socialist despre sexualitate? "Post-socialismul queer", Asociația de Studii Americane, Atlanta, Statele Unite, 2018

Futurismul african-american, romii și valoarea financiară. Sesiune de lucru pe filmul Get Out, American Political Science Association, Boston, 2017

Socialismul considerat gunoi și moartea recurentă a clasei muncitoare albe. Conferința de la Praga în Filosofie și Științe Sociale, Cehia, 17 Mai, 2017

Spațiile sigure, dreptul la liberă exprimare și poliția. Conferința anuală a Asociației de Științe Politice din Vest, Statele Unite, Vancouver, Canada, 15 Aprilie, 2017.

2021 – 2021

New affective techniques and the shift from corporatism to socialism in Romanian documentary, Studies in Eastern European Cinema Society 2021, May 28.

2021 – 2021

Anti-capitalism in Stalinist Films: What happens when `Gender` and `Communist Bodies` are at odds? The Institute for Social Solidarity Conference, 20 May, Cluj-Napoca, Romania.

2021 – 2021

Racialization and its Technologies. Panel "Vodoun, Vampires and Body Snatching in Get Out", UC Irvine, February 26.

2020 – 2020

Whereto the Cinema of Socialist Realism? Association for Political Theory, The Political Thought Conference, Oxford, Oxford University, UK, January 10.

2019 – 2019

Trans* and Legacies of Socialism, Stream: The Cold War Then and Now, London Conference in Critical Thought, Department of Sociology at Goldsmiths, University of London, July 6.

23 SEPT. 2022 – 23 SEPT. 2022 Budapest, CEU

Dialectical bodies: Re-reading socialist potentialities in Károly Makk Another way and Cristiana Nicolae's For your sake, Anca, Keynote Lecture

2 OCT. 2022 – 2 OCT. 2022 Konstanz, Germany

Textiles and Marxist dialectics: conceptual shifts from Karl Marx's estranged labor in The Capital to Walter Benjamin's fashion in The Arcades' Project

● **RECOMANDĂRI**

William Scheuerman Professor

Professor of Political Science and West European Studies, Indiana University. Woodburn Hall, 210/358, Bloomington, Indiana, 47405. Phone: (812) 855-1208

E-mail wscheuer@indiana.edu

Adrian Lăcătuș Professor

Dean of the Literature Department, University Transylvania Brașov

E-mail a.lacatus@unitbv.ro

● **DISTINCȚII ONORIFICE ȘI PREMII**

Premiul pentru cea mai bună teza de doctorat în domeniul politică și sexualitate, Asociația Nord-Americană de Științe Politice, US, 2015

Bursă de cercetare pentru doi ani, Institutul pentru Cercetarea Genului și a Femeilor, Universitatea din Michigan, Ann Arbor, 2008-2010

Cercetător asociat, Institutul Psihanalitic din Michigan, Ann Arbor, 2010-2011

Grup de cercetare al profesorilor din Vestul Mijlociu, Filmul și Filosofia, Universitatea din Chicago, 2017. Grant acordat de Universitatea din Oberlin, Ohio.

Premiul pentru a participa la Școala Universității Cornell în Teorie și Critică, grant oferit de Universitatea din Indiana

● **COMPETENȚE DE MANAGEMENT ȘI CONDUCERE**

Șeful comisiei de examinare de masterat, Centrul de studii de gen, Universitatea din Cambridge, Marea Britanie, 2018

Organizator, Sesiune de comunicări, Genul și transgenul, Colegiul Lucy Cavendish, Universitatea din Cambridge, Marea Britanie

Membru al organizării programului conferinței al Asociației de Teorie Politică, Statele Unite, 2016

Membru al comisiei de decernare a celei mai bune teze de doctorat, Asociația Americană de Științe Politice, Politica și sexualitate, 2015

Organizator al conferinței de studii românești, Universitatea din Indiana, Bloomington, 2015

Masă rotundă, Pericole queer, oportunități periculoase, Asociația de Științe Politice din Vestul Mijlociu, San Diego, California, Statele Unite, 24 Martie 2016

Încotro teoria feministă? Provocări istorice și direcții noi de cercetare, Asociația de Științe Politice din Vestul Mijlociu, Statele Unite, 12 Aprilie, 2015

● REVIEWER

Globalizations; Philosophy; Feminist Critique: Eastern European Journal of Feminist and Queer Studies; Wasafiri; Studies in Eastern European Cinema; Abolition; Comparative Cinema; Palgrave Studies in the Psychsocial

● EXPERIENȚĂ PEDAGOGICĂ

1 SEPT. 2017 – 1 SEPT. 2019

PhD Seminar: Multidisciplinary Gender Studies, University of Cambridge, UK, 2017-2019 MA course: Theory and Gender: Multidisciplinary Gender Studies, University of Cambridge, UK, 2017-2019

Lector (Undergraduate Courses)

Introduction to Political Theory: Power and Freedom. Spring 2015, Spring 2016, Fall 2016.

European Political Thought: Plato to Rousseau. Fall 2015

European Political Thought: Rousseau and After. Spring 2015.

Queering the Liberal Subject. Spring 2015, Fall 2015, Fall 2016.

Feminist Theory. Spring 2016, Spring 2017.

Neoliberalism and Its Critics. Spring 2016, Spring 2017.

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1 SEPT. 2014 – 1 IAN. 2015

MA Course: Proseminar in Russian and East European Area Studies. Fall 2014, Russian and Eastern European Institute, Indiana University-Bloomington

Introduction to Comparative Politics. Spring 2014.

Introduction to Political Theory. Spring 2007, Fall 2013.

Introduction to American Politics. Fall 2007, Fall 2011, Spring 2012.

Constitutional Rights and Liberties. Spring 2008.

Classical Political Philosophy. Fall 2006.

1 SEPT. 2015 – 1 SEPT. 2017

Oberlin College, Department of Politics

Political Ideologies; The History of Political Thought; Introduction to Political Theory (2003, 2006)

Political Science Department, Indiana University, Bloomington

Facultatea de Filosofie, Universitatea București
