

The Frankfurt School: The “Origins” of Critical Theory

SPIEGEL: *Herr Professor, vor zwei Wochen schien die Welt noch in Ordnung ...*

ADORNO: *Mir nicht.*¹

██████████
 ██████████
Office Hours: Monday 1-2:20.
Virtually by Appointment.

Fall 2023. ██████████
 ██████████
Theory & Criticism 9151.

Course Description

This course will chart the nebulous notion of “critical theory” as it relates to the Frankfurt School of Social Research (~1923-1970). Beginning as an interdisciplinary Marxist reading group (in 1923), the Institute metamorphosed in relation to the catastrophes of the 20th century, utilizing crisis and the experience of exile as a means to critically renew philosophy. Today, the School’s notion of critical theory has become ubiquitous, encompassing a vast assemblage of social theory. Focusing on the “first generation” of Frankfurt School thinkers (1923-1970), this course will explore the complex origins of critical social theory by way of an examination of the writings of Walter Benjamin, Theodor W. Adorno, Herbert Marcuse, Max Horkheimer and Jürgen Habermas. Harnessing the resources of the German philosophical tradition, these thinkers forward an expanded conception of enlightenment, creating interdisciplinary thought models which allow philosophy—and the humanities more broadly—to be theorized in productive directions. Responding to the crises of their historical moment, these theorists fractured traditional modes of thought by way of alterity, renewing philosophy by way of a conflictual dialogue with its margins. These thinkers contest the autarky of conceptual thought by way of interdisciplinary dialogues with domains such as: art (and aesthetics), technological media, modern life, sociology, historical materialism, language, and the natural world. Thinking the Frankfurt School in such a manner allows one to theorize the current actuality of philosophy (or theory) in interdisciplinary directions.

This course intends at once to provide a synoptic overview of main figures of the Frankfurt School, while simultaneously examining their ideas in constellation with contemporary concerns and theoretical developments. That is, this program of study does not treat critical



¹ *Der Spiegel* 04.05.1969.

theory as some traditional or static notion which must be recovered, but rather, as a historical “origin” that is reiterated in constellation with the concerns of one’s present moment. By positioning the main figures of the Frankfurt school in a mosaic with contemporary theoretical developments, this course aims to continue the critical self-reflection of theory upon itself inaugurated by the School, considering the foundational concepts of critical theory in relation to our current crises. By way of this historical genealogy, this course aims to conduct an interdisciplinary dialogue regarding the history and possibilities of Frankfurt School critical theory, analyzing “critical theory” in terms of both the spirit and the letter. This course will locate the Frankfurt School within broader philosophical debates in the continental tradition, while also practically exploring its central concepts in relation to contemporary concerns.

The Frankfurt School relates directly to the core aims of The Centre for Theory & Criticism. The very notion of an autonomous and interdisciplinary institute for theoretical social research first originated with the Frankfurt Institute. Hence the interdisciplinary nature of the Theory Centre provides an ideal site to study the Frankfurt School and to continue its project for a critical social theory. In addition to providing an important introduction to a formative theoretical movement of the 20th century, this course also takes up many texts and thinkers on the Theory Centre’s Ph.D. “Core Exam Reading list,” and, as such, can serve as a valuable resource for students in their comprehensive exam year (these texts are indicated by an *). This course will emphasize the efficacy of the Frankfurt School in relation to a wide array of contemporary theoretical debates, opening a dialogue between the School and the diversity of theoretical traditions examined at the Theory Centre. Throughout the course, the Frankfurt School will be explored in relation to the history of philosophy, historical materialism (Marxist theory), French theory (post-structuralism, deconstruction), aesthetics, ecology, media theory, and post/de-colonial theory. I further invite students to explore these thinkers in relation to their own (theoretical) concerns.

Textually, the course will proceed semi-chronologically (from Kant to Habermas), with each week considering textual selections organized around a central theme. We begin by locating the origins of critical social theory historically within the Kantian promise of enlightenment, a promise which is modified and continued by German Idealism and Hegelian Marxism (by Hegel, Marx, and Lukacs). We will also take up the “masters of suspicion” (Marx, Nietzsche, and Freud), examining their critiques of enlightenment narratives of progress. The course then moves to Walter Benjamin, whose philosophy of criticism will be located as central to the development of the school. Following a gloss of Benjamin’s seminal works, the course moves to examine the crises and atrophies wrought by Modernity—or “mechanical reproduction”—upon the human sensorium and tradition forms of life. Following this, Adorno’s (in)famous writings on mass culture and the “culture industry” will be considered. Continuing with Adorno, we will explore his core philosophical and aesthetic texts to elaborate the main contours of his “negative dialectic,” along with the unique promise he accords to the aesthetic domain. After Adorno, Marcuse’s theses regarding the leveling forces of modern capitalism will be analysed by way of a reading of *One-Dimensional Man*. In relation to both Marcuse and Adorno, psychoanalysis will be explored as an important site through which these thinkers critically expand the purview of philosophy. We will also examine these theorists’ theses regarding totalitarianism and the techniques of resistance they develop towards the “fascist life.” Finally, the “communicative turn” in social theory will be analyzed via a reading Habermas’ work. In the concluding weeks of

the course, we will stage a practical dialogue between critical theory and a contemporary constellation of issues: ecology, de-coloniality, and media/technology.

Assignment Structure

Final Essay. 50%.

- Due during the examination period. Exact date and rubric TBD.

Essay Outline. 10%. Due November 20.

- 1–2-page outline of the main arguments of your final essay. Annotated bibliography of at least 3 sources. You must get your topic approved by me and I will give you feedback which can be incorporated into your final essay.

Seminar Presentation. 25%. Sign up on the first 2 weeks of class.

- 20-minute presentation. **Present the main ideas of a reading to the class in your own words.** Imagine you are presenting the ideas to someone who has not read the text. Following this exegesis, I want you **to locate the text in relation to broader themes of the course.** In this case, that means thinking about the text in relation to our discussion of the Frankfurt School, and to the larger development of critical theory. And at the end of your presentation, I want you **to pose discussion questions to the class**, these should unfold the text further.

Participation. 15%.

- Attendance and participation in class discussion.

Reading Breakdown

Readings are divided into main and additional readings. I will be drawing from the additional readings in my lectures and will oftentimes provide excerpted quotes. You may present on either main or additional readings. **All readings will be provided as digital editions**, you may utilize copies of your choice, though the following list refers to the authoritative English translations of these works. **Readings on the comprehensive examination list are indicated by a ***

I have been deliberately broad in my reading selections, oftentimes indicating a whole essay or chapter, **though I will provide more succinct reading directions in advance of each week.** For example, I have provided the whole introduction to *Negative Dialectics*, though I will likely ask you to read only specific aphorisms. Likewise, we will discuss entire essays by Benjamin, though I will indicate more essential passages to streamline your reading.

Week 1: September 11, 2023) Introduction: Enlightenment, Philosophy, Social Theory

Kant, “What is Enlightenment” (1784) in *Kant Political Writings*. Cambridge: Cambridge University press, 1991. 54-60.*

Michel Foucault, "What is Enlightenment" (1984) in *The Foucault Reader*. Ed. Paul Rabinow
New York: Pantheon books, 1984. 32-50.*

Theodor Adorno, "Finale" in *Minima Moralia* (1947-51). Trans. Edmond Jephcott. London:
Verso, 2005.

Additional:

Esposito, Roberto, *A Philosophy for Europe*. Trans. Zakiya Hanafi. Cambridge: Polity Press,
2018. 2-4, 19-21, 63-108.

Herbert Marcuse, "Philosophy and Critical Theory" (1934-8) in *Negations: Essays in Critical
Theory*. Trans. Jeremy Shapiro. Boston: Beacon Press, 1969. 134-158.

Week 2: September 18, 2023) The Masters of Suspicion: Nietzsche, Marx, Freud

Sigmund Freud, *Civilization and Its Discontents* (1929/30). Trans. James Strachey. New York:
W.W. Norton & Company, 1961. Ch. 1-5, 7. Whole recommended.*

Friedrich Nietzsche, "The Death of God" in *The Gay Science* (1882, 1887) para. 125; Walter
Kaufmann ed. New York: Vintage, 1974. 181-82.

----- "Good and Evil, 'Good and Bad'" (9-34) in *On the Genealogy of Morality* (1887). Trans.
Maudemarie Clark and Alan J. Swensen. Indianapolis: Hackett Publishing Company,
1998.*

Karl Marx, "Preface to the First 1867 Edition" (89-93) "The Fetishism of Commodities and the
secret thereof" (163-177) in *Capital Vol 1*. Trans. Ben Fowkes. London: Penguin Books,
1990.*

Marx, *The German Ideology*. In *The Marx Engels Reader* Ed. Robert C. Tucker. New York: W.W.
Norton & Company, 1978. 148-200*

Additional:

Michel Foucault, "Nietzsche, Genealogy, History" in *The Foucault Reader*. Ed. Paul Rabinow
(New York: Pantheon books, 1984). 76-100.

Stuart Hall. "Ideology and Ideological Struggle." *Cultural Studies 1983: A Theoretical History*.
Durham: Duke Press, 2016. 127-154.

Zizek, "The Cynical Nature of Ideology" (24-27) in *The Sublime Object of Ideology*. London:
Verso, 1989.*

***Week 3: September 25, 2023) Hegelian Marxism: Lukács, Reification, and the Emergence of
"Theory"***

GWF. Hegel, "Preface" (1-44), "Lordship and Bondage" (111-18) in *Hegel's Phenomenology of
Spirit* (1807). Trans. A. V. Miller. Oxford: Oxford University Press, 1977.*

Georg Lukács, “Reification and the Consciousness of the Proletariat” (83-150) in *History and Class Consciousness: Studies in Marxist Dialectics* (1923). Trans. Rodney Livingstone. Cambridge: MIT Press, 1971. 83-150.*

----- “Preface” (29-31), in *Theory of the Novel* (1916). Trans. Anna Bostock. Cambridge: MIT Press, 1994.*

Max Horkheimer, “The Present Situation of Social Philosophy and the Tasks of an Institute for Social Research” (1931) in *Between Philosophy and Social Science: Selected Early Writings*. Trans. G. Frederick Hunder, Matthew S. Kramer, and John Torpey. Cambridge: The MIT Press, 1993. 1-15.

Additional:

Lukács, “What is Orthodox Marxism?” (1-26) “The Changing Function of Historical Materialism” (223-255) in *History and Class Consciousness: Studies in Marxist Dialectics*. Trans. Rodney Livingstone. Cambridge: MIT Press, 1971.

Andrew Feenberg (2015) Lukács's Theory of Reification and Contemporary Social Movements, *Rethinking Marxism*, 27:4, 490-507, DOI: [10.1080/08935696.2015.1076968](https://doi.org/10.1080/08935696.2015.1076968)

Herbert Marcuse. “Introduction” (3-29) *Reason and Revolution: Hegel and the Rise of Social Theory*. London: Routledge, 1977

Jürgen Habermas, “Hegel’s Critique of Kant: Radicalization or the Abolition of the theory of Knowledge” (7-24) in *Knowledge and Human Interests*. Trans. Jeremy Shapiro. Boston: Beacon Press, 1968.

Theodor Adorno, “Stoicinos, or How to Read Hegel” (89-148) in *Hegel: Three Studies*. Trans. Shierry Weber Nicholsen. Cambridge: MIT Press, 1993.

Week 4: October 2, 2023) Walter Benjamin: The Philosophical Origins of Critical Theory

Walter Benjamin, “On the Concept of History” (1940) in *Selected Writings: Volume 4, 1938-1940*. Ed. Howard Eiland and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 2003. SW 4: 389-399.*

----- “Theological-Political Fragment.” In *Selected Writings: Volume 3, 1935-1938*. Ed. Howard Eiland and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 2002. SW 3: 306-7.

----- “On the Program for a Coming Philosophy” (1918). In *Selected Writings: Volume 1, 1913/1926*. Ed. Marcus Bullock and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 1996. SW 1:100-10.

----- “Epistemo-Critical Prologue” (1-39) in *Origin of German Trauerspiel* (1925/8). Trans. Howard Eiland. Cambridge: Harvard University Press, 2019

Horkheimer, "Tradition and Critical Theory" (1937). In *Critical Theory: Selected Essays*. Trans. Matthew J. O'Connell. New York: Continuum, 1972. 188-243.*

Additional texts:

Theodor Adorno, "Portrait of Walter Benjamin" (1955). In *Prisms*. Trans. Samuel Weber. Cambridge: MIT Press, 1967. 227-242.

Walter Benjamin. "The Concept of Criticism in German Romanticism." In *Selected Writings: Volume 1, 1913-1926*. Ed. Marcus Bullock and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 1996. SW 1: 116-199.

----- "On Language as Such and the Language of Man." In *Selected Writings: Volume 1, 1913-1926*. Ed. Marcus Bullock and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 1996. SW 1: 62-73.

Week 5: October 9, 2023: TBD*) Technological Reproduction: Art in Modernity

Walter Benjamin, "The Work of Art in the Age of Its Technological Reproducibility: Second Version" (1936). In *Selected Writings: Volume 3, 1935-1938*. Ed. Howard Eiland and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 2002. SW 3: 101-132.

----- "Little History of Photography" (1931). In *Selected Writings: Volume 2, 1927-1934*. Trans. Rodney Livingstone and others. Ed. Michael W. Jennings, Howard Eiland, and Gary Smith. Cambridge: The Belknap Press of Harvard University Press, 1999. SW 2: 507-529.

----- "Experience and Poverty" (1933). In *Selected Writings: Volume 2, 1927-1934*. Trans. Rodney Livingstone and others. Ed. Michael W. Jennings, Howard Eiland, and Gary Smith. Cambridge: The Belknap Press of Harvard University Press, 1999. SW 2: 731-6.

Friedrich A. Kittler, "Introduction" (1-21) in *Film, Gramophone, Typewriter*. Trans. Geoffrey Winthrop-Young and Michale Wutz. Stanford: Stanford University Press, 1990.

Additional:

Theodor w. Adorno, "On the Fetish Character of Music and the Regression of Listening" (1938) in *Essays on Music*. Trans. Susan H. Gillespie. Berkely: University of California Press, 2002. 288-317.

----- "Commitment." In *Notes to Literature. Vol. 2*. Trans. Shierry Weber NicholSEN. Ed. Rolf Tiedemann. New York: Columbia University Press, 1991. NL II: 76-94.

Herbert Marcuse, "The Affirmative Character of Culture" (1937) in *Negations: Essay's in Critical Theory*. Trans. Jeremy Shapiro. Boston: Beacon Press, 1969. 88-133.

***The University is closed Monday Oct 9 for Thanksgiving. I would like to virtually hold the class or reschedule it later in the term.**

**Week 6: October 16, 2023) *The Culture Industry: The Irrational Character of Culture*
(Adorno v. Benjamin)**

Adorno, "The Culture Industry" (94-136) in Horkheimer, Max and Theodor W. Adorno.

Dialectic of Enlightenment: Philosophical Fragments (1944). Trans. Edmund Jephcott.
Stanford: Stanford University Press, 2002.*

----- "The Stars Down to Earth: The Los Angeles Times Astrology Column" (46-68, 152-171) in
The Stars Down to Earth and other essays on the irrational in culture. Ed. Stephen Crook.
New York: Routledge, 1994.

Benjamin, "Expose: Paris, the Capital of the Nineteenth Century" (1935) & "Paris, Capital of the
Nineteenth Century" (1939) [1-26] in *The Arcades Project*. Trans. Howard Eiland & Kevin
McLaughlin. Cambridge: The Belknap Press of Harvard University Press, 1999.*

----- "On Some Motifs in Baudelaire" (1938-9). In *Selected Writings: Volume 4, 1938-1940*. Ed.
Howard Eiland and Michael W. Jennings. Cambridge: The Belknap Press of Harvard
University Press, 2003. SW 4: 313-354. *

----- "The Storyteller: Observations on the Works of Nikolai Leskov" (1936). In *Selected
Writings: Volume 3, 1935-1938*. Ed. Howard Eiland and Michael W. Jennings. Cambridge:
The Belknap Press of Harvard University Press, 2002. SW 3: 143-165.*

Additional:

Walter Benjamin. "Convolute N: On the Theory Of Knowledge, Theory of Progress" (456-488)
The Arcades Project. Trans. Howard Eiland & Kevin McLaughlin. Cambridge: The
Belknap Press of Harvard University Press, 1999.

----- "Surrealism." In *Selected Writings: Volume 2, 1927-1934*. Trans. Rodney Livingstone and
others. Ed. Michael W. Jennings, Howard Eiland, and Gary Smith. Cambridge: The
Belknap Press of Harvard University Press, 1999. SW 2: 207-220.

Selections relating to Benjamin's "Work of Art Essay" (1936-7) along with Benjamin's late
studies on Baudelaire and Modernity (1937-9). In Adorno, Theodor & Benjamin, Walter.
Theodor W. Adorno and Walter Benjamin: The Complete Correspondence, 1928-40. Trans.
Henri Lonitz. Cambridge: Harvard University. Press, 1999. (127-133; 277-296; 319-324).

Theodor Adorno, "Free Time" (187-197) & "The Culture Industry Reconsidered" (98-106) in
The Culture Industry: Selected Essays on Mass Culture. Ed. J.M. Bernstein. London:
Routledge Classics, 2001.

Jacob Taubes. "Nihilism as World Politics and Aestheticized Messianism: Walter Benjamin and
Theodor W. Adorno" (70-76). In *The Political Theology of Paul*. Trans. Dana Hollander.
Stanford: Stanford University Press, 2004.

Week 7: October 23, 2023) Adorno: *The Impossible Possibility of Philosophy (and Art)*

Theodor Adorno, "The Actuality of Philosophy" (1931) Trans. Benjamin Snow (Susan-Buck
Morss). *Telos*. 31 (1977): 120-133.

- , "Introduction," (1-57) in *Negative Dialectics* (1966). Trans. E.B. Ashton. New York: Continuum, 2007.*
- , 1-44, "Society" (225-61). In *Aesthetic Theory* (1969). Trans. Robert Hullot-Kentor. Minneapolis: University of Minnesota Press, 1997.*
- , "On Subject and Object." In *Critical Models: Interventions and Catchwords*. Trans. Henry W. Pickford. New York: Columbia University Press, 1998. CM: 245-258.

Additional:

- Theodor W. Adorno. "The Experiential Content of Hegel's Philosophy" (53-88) in *Hegel: Three Studies*. Trans. Shierry Weber Nicholsen. Cambridge: MIT Press, 1993.
- , "Cultural Criticism and Society." In *Prisms*. Trans. Samuel Weber. Cambridge: MIT Press, 1967. 17-34.
- Huysen, Andreas. "Adorno in Reverse: From Hollywood to Richard Wagner." *New German Critique*. 29 (1983): 8–38.

October 30: Reading Week.

Week 8: November 6, 2023) Marcuse: One Dimensional Society & Marxist Psychoanalysis

- Marcuse, "Introduction," Ch. 1-3 (1-83), 5-6 (123-169), 10 (247-258) in *One-Dimensional Man: Studies in the Ideology of Industrial Society* (1964). Boston: Beacon Press, 1964.
- , "Preface/Introduction," Ch. 1-4 (3-98), 8-9 (144-179), 11 (203-216) in *Eros and Civilization* (1955) New York: Vintage Books, 1962.
- Marcuse, Herbert & Adorno, Theodor "Correspondence on the German Student Movement." *New Left Review*. Trans. Esther Leslie. 1: 233 (January- February 1999): 123-136. URL: <https://newleftreview.org/issues/i233/articles/theodoradorno-herbert-marcuse-correspondence-on-the-german-student-movement>

Additional:

- Nina Power, *One Dimensional Woman* ("Introduction/Conclusion" 27-38). Winchester (UK): Zero Books, 2009
- Theodor Adorno. "Marginalia to Theory and Practice" In *Critical Models: Interventions and Catchwords*. Trans. Henry W. Pickford. New York: Columbia University Press, 1998. CM: 259-278
- Eric Fromm, "Freedom—A Psychological Problem?" (1-23) In *Escape from Freedom* (1941). New York: An Owl Book, 1969.

Week 9: November 13, 2023) The Thought of Exile: Resisting the Fascist Life.

Theodor Adorno. “Dedication ” (15-18) “Tough Baby” (45) “Refuge for the Homeless” (39-40) “On the Morality of Thinking” (73-4) in *Minima Moralia* (1951) Trans. Edmond Jephcott. London: Verso, 2005.

----- “The Meaning of Working Through the Past.” In *Critical Models: Interventions and Catchwords*. Trans. Henry W. Pickford. New York: Columbia University Press, 1998. CM: 89-104.

Theodor W. Adorno, Else Frenkel-Brunswik, Daniel J. Levinson, R. Nevitt Sanford. *The Authoritarian Personality: Studies on Prejudice* (1950). Ed. Max Horkheimer & Samuel H. Flowerman. New York: The Norton Company, 1969. ² 1-29, Excerpts relating to the “F-Scale.”

F- Scale test: <https://www.anesi.com/fscale.htm>

“Elements of Anti-Semitism: Limits of Enlightenment” (137-172) in Horkheimer, Max and Theodor W. Adorno. *Dialectic of Enlightenment: Philosophical Fragments* (1944). Trans. Edmund Jephcott. Stanford: Stanford University Press, 2002

Frantz Fanon. “The Fact of Blackness” (109-40) in *Black Skin, White Masks* (1952). Trans. Charles Lam Markmann. London: Pluto Press/Grove Press, 1967/86.*

Additional:

Glen Coulthard. “Introduction: Subjects of Empire” in *Coulthard, Glen Sean. Red Skin White Masks: Rejecting the Colonial Politics of Recognition*. Minneapolis: University of Minnesota Press, 2014. 1-24.

Edward W. Said, “Challenging Orthodoxy and Authority” (303-325) & “Movements and Migrations” (326—36) in *Culture and Imperialism*. New York: Vintage Books, 1993.*

Amy Allen, “Critical Theory and the Idea of Progress” (1-36) in *The End of Progress: Decolonizing the Normative Foundations of Critical Theory*. New York: Columbia University Press, 2017.

Max Horkheimer, “The Jews In Europe” available from:
<https://thecharnelhouse.org/2015/03/20/the-jews-and-europe/>

CBC Ideas: “Who’s Drawn to Fascism?” <https://www.cbc.ca/radio/ideas/who-s-drawn-to-fascism-postwar-study-of-authoritarianism-makes-a-comeback-1.6403074>

Week 10: November 20, 2023) Habermas and the Public Sphere: The Communicative Turn in Social Theory

² Possible discussion/lecture on David Foster Wallace’s short story, “Good Old Neon” in relation to fascist/conformist personality traits (understood in relation to Adorno’s “authoritarian personality”).

Habermas, Jürgen, et al. "The Public Sphere: An Encyclopedia Article (1964)." *New German Critique*, no. 3, 1974, pp. 49–55. *JSTOR*, <https://doi.org/10.2307/487737>. Accessed 31 Aug. 2023.

- "Introduction: Preliminary Demarcation of the Category of Bourgeois Public Sphere" in *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*. Trans. Thomas Burger. Cambridge: MIT Press, 1991. 1-26. *
- . "Walter Benjamin: Consciousness-Raising or Rescuing Critique (1972). In *On Walter Benjamin: Critical Essays and Recollections*. Ed. Gary Smith. Cambridge: The MIT Press, 1991. 90-128.
- "From Lukacs to Adorno: Rationalization as Reification." In *Theory of Communicative Action Vol 1. Reason and the Rationalization of Society*. Trans. Thomas McCarthy. Boston: Beacon Press, 1981. 339-99*

Additional:

Fraser, Nancy. "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy." *Social Text*, no. 25/26, 1990, pp. 56–80. *JSTOR*, <https://doi.org/10.2307/466240>. Accessed 31 Aug. 2023.

Hannah Arendt, "The Public and the Private Realm" (22-78) in *The Human Condition*. Chicago: University of Chicago Press, 1958.

Habermas, Jürgen. "Dialectical Idealism in Transition to Materialism: Schelling's Idea of a Contradiction of God and its Consequences for the Philosophy of History" in *The New Schelling*. Ed. Judith Norman & Alistair Welchman. New York: Continuum, 2004. 43-89.

Week 11: November 27, 2023 Ecology, Climate Crisis: Critical Theory and "Nature"

- Theodor Adorno, "The Idea of Natural History" (1932) In Hullot-Kentor, Robert. *Things Beyond Resemblance*. New York: Columbia University Press, 2006. 252-270.
- "Natural Beauty" (61-77) in *Aesthetic Theory*. Trans. Robert Hullot-Kentor. Minneapolis: University of Minnesota Press, 1997.
- "The Concept of Enlightenment" (1-34). In in Horkheimer, Max and Theodor W. Adorno. *Dialectic of Enlightenment: Philosophical Fragments* (1944). Trans. Edmund Jephcott. Stanford: Stanford University Press, 2002
- "Trying to Understand Endgame" (1963) In *Notes to Literature*. Vol. 1. Trans. Shierry Weber Nicholsen. Ed. Rolf Tiedemann. New York: Columbia University Press, 1991. NL I: 241-276.
- Walter Benjamin, "To the Planetarium" (486-7) in *One Way Street* (1928). In *Selected Writings: Volume 1, 1913-1926*. Ed. Marcus Bullock and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 1996. SW 1: 444-487
- "The Rings of Saturn" (885-892) in *The Arcades Project*. Trans. Howard Eiland & Kevin McLaughlin. Cambridge: The Belknap Press of Harvard University Press, 1999.

Horkheimer, “The Revolt of Nature” (63-86) in *The Eclipse of Reason* (1946). London: Continuum, 2004.

Additional:

Deborah Cook. *Adorno on Nature*. Durham: Acumen Publishing Ltd., 2011.

Steven Vogel. *Against Nature: The Concept of Nature in Critical Theory*. Albany: SUNY Press, 1996.

Andrew McMurry, “Media Moralia: Reflections on Damaged Environments and Digital Life,” in Greg Garrard (ed.), *The Oxford Handbook of Ecocriticism* (2014; online edn, Oxford Academic, 16 Dec. 2013).

Week 12: December 4, 2023) New Horizons, Imperial Messages: Contemporary Media

Selections TBD. Adorno & Horkheimer, *Towards a New Manifesto* (1956). Trans. Rodney Livingstone. New York: Verso, 2011

Kafka, Franz. “The Imperial Message” (1919) in *Franz Kafka: The Complete Stories*. Ed. Nahum N. Glatzer. New York: Schocken Books, 1983. 4-5.

Judith Butler, “Can One Lead a Good life in a Wrong Life. Adorno Prize Lecture” (2012). Available from: <https://www.radicalphilosophy.com/article/can-one-lead-a-good-life-in-a-bad-life>

Friedrich Kittler, “There is no Software” (1995). Available from: https://web.stanford.edu/class/history34q/readings/Kittler/There_is_No_Software.html

Incompletes

Please note that incompletes are only granted on compassionate or medical grounds. Special permission must be granted by the instructor and the Centre’s Director no later than the last day of classes.

Following are INC rules:

1. No later than the last day of the course, the student must contact the Director providing both the reason for the Incomplete being requested, and indicating the date by which the remaining work will be completed. **The instructor must also give consent to these arrangements.** Permission from the instructor is not a guarantee that the Centre’s GSC will grant a request for an INC.

2. Unless there are medical or compassionate grounds, the student will not be allowed to carry more than one INC in a semester.

3. The INC work must be submitted within one semester of the termination of the course in question, and the student must notify the Centre that the work has been submitted. *Failure to comply will result in failure of the course.*

Statement on Academic Offences

Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following Web site:

http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_grad.pdf

Members of the University Community accept a commitment to maintain and uphold the purposes of the University and, in particular, its standards of scholarship. It follows, therefore, that acts of a nature that prejudice the academic standards of the University are offences subject to discipline. Any form of academic dishonesty that undermines the evaluation process, also undermines the integrity of the University's degrees. **The University will take all appropriate measures to promote academic integrity and deal appropriately with scholastic offences.**

DEFINITION Scholastic Offences include, but are not limited to, the following examples:

- **Plagiarism - the “act or an instance of copying or stealing another’s words or ideas and attributing them as one’s own.”** (Excerpted from Black’s Law Dictionary, West Group, 1999, 7th ed., p. 1170). This concept applies with equal force to all academic work, including theses, assignments or projects of any kind, comprehensive examinations, laboratory reports, diagrams, and computer projects. Detailed information is available from instructors, Graduate Chairs, or the School of Graduate and Postdoctoral Studies. Students also may consult style manuals held in the University’s libraries. See <http://www.lib.uwo.ca/services/styleguides.html>
- Cheating on an examination or falsifying material subject to academic evaluation. • Submitting false or fraudulent research, assignments or credentials; or falsifying records, transcripts or other academic documents.
- Submitting a false medical or other such certificate under false pretences. • Improperly obtaining, through theft, bribery, collusion or otherwise, an examination paper prior to the date and time for writing such an examination.
- Unauthorized possession of an examination paper, however obtained, prior to the date and time for writing such an examination, unless the student reports the matter to the instructor, the relevant program, or the Registrar as soon as possible after receiving the paper in question.
- Impersonating a candidate at an examination or availing oneself of the results of such an impersonation. • Intentionally interfering in any way with any person's scholastic work.
- Submitting for credit in any course or program of study, without the knowledge and written approval of the instructor to whom it is submitted, any academic work for which credit

previously has been obtained or is being sought in another course or program of study in the University or elsewhere.

- Aiding or abetting any such offence. Evidence of wrongdoing may result in criminal prosecution in addition to any proceedings within the University.

PROCEDURES FOR SCHOLASTIC OFFENCES

If a student is suspected of cheating, plagiarism or other scholastic offence, the University will investigate and if it is satisfied that the student has committed a scholastic offence it may impose sanctions, up to and including expulsion from the University.