



PH 490 CORE TEXTS IN 19TH AND 20TH CENTURY GERMAN PHILOSOPHY

IES Abroad Freiburg

DESCRIPTION:

An introduction to the various traditions of philosophical thinking in Germany which trace the history of ideas as well as the political and social situation in Germany. The most important philosophers (Kant, Hegel, Marx, Nietzsche, Dilthey, Heidegger, Adorno, Gadamer and Habermas) are introduced in their specific historical and political contexts, followed by discussion and analysis of selected excerpts from their most important works. Students develop a more thorough understanding of political culture in modern Germany, tracing the repercussions of ideas that extend into the present day. The selected philosophical texts also magnify cultural differences and similarities, thus heightening students' awareness of their own country's philosophical and political tradition and leading to the development of their own intercultural competence.

CREDITS: 3 credits

LANGUAGE OF INSTRUCTION: German

PREREQUISITES: Consent of instructor. Students should be prepared to spend a great deal of time on reading and writing outside of class. Thus, they should have very good reading and writing skills.

METHOD OF PRESENTATION:

- Lectures
- Discussions

REQUIRED WORK AND FORM OF ASSESSMENT:

- Oral participation (10%)
- Final version of weekly written assignments (40%)
- Final version of papers I (Midterm) and II (Final) (40%)
- 30 Minute oral exam (10%)

LEARNING OUTCOMES:

By the end of the course students will be able to:

- Improve their reading and writing skills in German
- Profoundly develop skills necessary for independent critical thinking and intercultural competency
- Easily read philosophical texts in German

Attendance Policy

IES Abroad courses are designed to utilize the unique contribution of the instructor; the lecture/discussion format is regarded as the **primary mode of instruction**. Therefore, attendance is mandatory. Any unexcused absence will incur a penalty on your final course grade. Deductions from grades due to absences are based on sessions (= 90 minutes). Any unexcused absence will incur a penalty on your final course grade (1 absence - 1%, 2nd absence -2%, 3rd absence – 3%).

Any student who has more than three (3) unexcused absences will receive an “F” as the final grade in the course. Any student who misses more than 25% of a course, whether the absences are excused or are unexcused, will receive an “F” as the final grade in the course. Students in the LAS program can excuse themselves once per course - to do so, they must notify the instructor and the Academic Dean in writing by e-mail before the start of the session. Any further excused absences must be excused by IES.

If you miss a class, it is **your responsibility** to make up on everything that was covered in class. Tests/presentations missed during unexcused absences **cannot be made up**.

Arriving late for class: Punctuality is important for the planned course schedule. If you are late for class, the late time will be recorded and added up at the end of the course. You will receive a grade reduction based on the accumulated amount of missing contact hours, according to the rule above (i.e., if you were late by 15 minutes for 6 sessions, your grade would be reduced by 1%).

LATE OR FAILURE SUBMISSION OF ASSIGNMENTS: Late submission of assignments or failure of submission of assignment results in the grade F of that particular assignment. This does not apply to late or non-submission due to illness with an excused absence.

Excused absence: Please call the IES Center before the start of your first class if you are ill and would like to be excused from your course, as outlined in the "Cell Phone and Attendance Policy" handed out during orientation. Student Affairs staff will decide whether your

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absence can be excused directly or whether a doctor's note is necessary. Absences due to religious observances and family emergencies may be excused at the discretion of the Center Director, with written approval. A petition for an excused absence due to a religious holiday needs to be submitted 2 weeks in advance. If permission is granted, the student needs to inform the Academic Dean, the Student Affairs Team and their instructors. Absences due to private travel or travel delays cannot be excused, even with advanced notice

ACADEMIC INTEGRITY CODE:

Students are expected to abide by the IES Abroad Code of Academic Integrity. The detailed IES Abroad academic integrity code can be accessed on Moodle.

All work submitted by a student for academic credit should constitute the student's own original work. Regardless of the quality of work, plagiarism will result in a failing grade for the course and/or an academic review and possible expulsion from the program. Plagiarism may be broadly defined as “copying of materials from sources, without acknowledging having done so, claiming other’s ideas as one’s own without proper reference to them, buying materials such as essays/exams, and using AI-generated content without disclosure.”

As AI tools continue to evolve, learning how to use them responsibly is an important emerging skill. Some of our courses allow students to explore the use of generative artificial intelligence (GAI) tools such as ChatGPT for some assignments and assessments. The instructor of each course will communicate whether GAI may be used in a course and provide specific guidelines and procedures for its appropriate use.

Updated information on your course and readings, including additional readings from journalistic articles, can be found on the Moodle platform at <https://moodle.iesabroad.org/login/index.php>

CONTENT:

Session	Content	Readings
1	Introduction to the history of philosophy with concentration on modern philosophy. Descartes and the crisis of rationalism, Hume and the crisis of imperialism. The synthesis of the apparent polarization of rationalism and imperialism through Immanuel Kant’s “Copernican turn.”	Kant "Kritik der reinen Vernunft" (2nd edition preface, excerpts from the introduction, pp. 19-21). The Copernican turn.
2	The synthesis of the apparent polarization of rationalism and imperialism through Immanuel Kant’s “Copernican turn.” Explanation of the concept of recognition a priori and a posteriori, synthetical and analytical judgement.	Kant "Kritik der reinen Vernunft" (2nd edition preface, excerpts from the introduction, pp. 19-21 and pp. 38 - 59.)

3	Analytical judgement a priori, synthetical judgment a posteriori and a priori. Examination of the question: "How are a priori synthetical judgements possible?"	Kant, "Kritik der reinen Vernunft." Introduction, pp. 38 - 59.
4	What are the basic principles of Kantian ethics?	Kant, "Grundlegung zur Metaphysik der Sitten." Preface, pp. 3 - 9.
5	What is good will?	Kant, "Grundlegung zur Metaphysik der Sitten," pp. 10 - 24.
6	Hypothetical imperative and categorical imperative. Three of the same forms.	Kant, "Grundlegung zur Metaphysik der Sitten," pp. 25 - 42.
7	Hegel's critique of Kant.	Hegel, "Phänomenologie des Geistes." Introduction, pp. 57 - 68.
8	Pure negation and definite Negation. "Für-sich" and "an-sich" as knowledge and truth.	Hegel, "Phänomenologie des Geistes", introduction, pp. 57 - 68.
9	"Für-sich" and "an-sich" as knowledge and truth.	Hegel, "Phänomenologie des Geistes." Introduction, pp. 57 - 68.
10	"Lordship and bondage" (Herrschaft und Knechtschaft)	Hegel, "Phänomenologie des Geistes." Excerpts from the sections: "Selbständigkeit und Unselbständigkeit des Selbstbewußtseins"; "Herrschaft und Knechtschaft", pp. 127 – 136.
11	Overcoming the dialectics of "lordship and bondage" via recognition.	Hegel, "Phänomenologie des Geistes." Excerpts from the sections: "Selbständigkeit und Unselbständigkeit des Selbstbewußtseins"; "Herrschaft und Knechtschaft", pp. 127 – 136.
12	Marx's critique of old materialism.	Marx, "Elf Thesen über Feuerbach"
13	The determiners of mankind. A critique on idealism.	Marx, "Die Deutsche Ideologie"
14	The "Übermensch."	Nietzsche, "Also sprach Zarathustra." Preface 3 and 4, pp. 14 - 18.
15	The "letzte Mensch."	Nietzsche, "Also sprach Zarathustra." Preface 5, pp. 18 - 21.
16	Nietzsche's ethic: "How the spirit becometh a camel, the camel a lion, and the lion at last a child."	Nietzsche, "Also sprach Zarathustra". Speech "Von den drei Verwandlungen," pp. 29 - 31.
17	Transisiton to philosophy of the 20th Century. Emergence of the individual disciplines and the development of hermeneutics as a central principal in the humanities. The opinions of Schleiermacher, Droysen and Dilthey, Heidegger and Gadamer.	Heidegger, "Sein und Zeit," § 32, pg. 153.

18	The Hermeneutic circle and the problem of prejudices as predispositions of understanding.	Gadamer, "Wahrheit und Methode" and "Grundzüge einer Theorie der hermeneutischen Erfahrung"
19	Critique of instrumental reason.	Horkheimer and Adorno, "Die Dialektik der Aufklärung"
20	Communication as a social, non-intentional/rational act. System versus lived-in world.	Habermas, "Theorie des kommunikativen Handelns." Preliminary discussion on oral reports.

REQUIRED READINGS:

(Students enrolled in the course receive a reader containing the required texts as well full bibliographical information on modern editions of the core texts along with the university library references numbers).

- Adorno, Theodor W. Die Dialektik der Aufklärung. New York, 1944.
----- Minima Moralia. Frankfurt a. M., 1951.
----- Negative Dialektik. Frankfurt a. M., 1966.
----- Ästhetische Theorie. Frankfurt a. M., 1970.
- Dilthey, Wilhelm. Einleitung in die Geisteswissenschaften. Leipzig, 1883.
- Gadamer, Hans-Georg. Wahrheit und Methode. Grundzüge einer Hermeneutik. Tübingen, 1960.
- Habermas, Jürgen. Erkenntnis und Interesse. Frankfurt a. M., 1968.
----- Theorie des kommunikativen Handelns. Frankfurt a. M., 1981.
- Hegel, Georg Wilhelm Friedrich. Phänomenologie des Geistes. Bamberg/Würzburg, 1807.
----- Grundlinien der Philosophie des Rechts. Berlin, 1821.
- Heidegger, Martin. Sein und Zeit. Halle, 1927 (in: Jahrbuch für Philosophie und phänomenologische Forschung, Bd. VIII).
- Kant, Immanuel. Kritik der reinen Vernunft. Rev. ed. Riga, 1787.
----- Prolegomena zu einer jeden künftigen Metaphysik. Riga, 1783.
----- Grundlegung zur Metaphysik der Sitten. Riga, 1785.
----- „Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht". Berlinische Monatsschrift 4, 1784.
----- Zum ewigen Frieden. Ein Philosophischer Entwurf. Königsberg, 1795.
- Marx, Karl. Ökonomisch - philosophische Manuskripte. Berlin, 1932.
----- Zur Kritik der Hegelschen Rechtsphilosophie. Paris, 1844.
----- Thesen über Feuerbach. Stuttgart, 1888.
----- Deutsche Ideologie. Moskau, 1932.
- Nietzsche, Friedrich. Also Sprach Zarathustra. Parts 1 and 2: Chemnitz, 1883; Part 3: Chemnitz, 1884; Part 4: Leipzig, 1885.
----- Die fröhliche Wissenschaft. Chemnitz, 1882.
----- Jenseits von Gut und Böse. Leipzig, 1886.

RECOMMENDED READINGS:

- Helferich, Christoph. Geschichte der Philosophie. (5th ed.) München, 2002. In particular "Die Philosophen der neuen, der bürgerlichen Zeit", pp. 158-292, "Das neuzeitliche Jahrhundert. Philosophie in der Maschinenwelt", pp. 293-372, "Die Philosophie unserer Zeit", pp. 373-446 and "Lebendige Philosophie: Debatten und Kontroversen der siebziger und achtziger Jahre", pp.447-483.
- Höffe, Otfried. Kleine Geschichte der Philosophie. München, 2001.