

The Frankfurt School: The “Origins” of Critical Theory

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

ADORNO: *Mir nicht.*¹

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 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

¹ *Der Spiegel* 04.05.1969.

Dr. Jeremy Arnott

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.

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) Introduction: Enlightenment, Philosophy, Social Theory

Kant, "What is Enlightenment" (1784) in *Kant Political Writings*. Cambridge: Cambridge University press, 1991. 54-60.* https://web.cn.edu/kwheeler/documents/what_is_enlightenment.pdf

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

https://monoskop.org/images/f/f6/Rabinow_Paul_ed_The_Foucault_Reader_1984.pdf

Theodor Adorno, “Finale” in *Minima Moralia* (1947-51). Trans. Edmond Jephcott. London: Verso, 2005.
<https://www.marxists.org/reference/archive/adorno/1951/mm/ch03.htm>

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) 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.* https://web.english.upenn.edu/~cavitch/pdf-library/Freud_Civilization.pdf

Friedrich Nietzsche, “The Death of God” in *The Gay Science* (1882, 1887) para. 125; Walter Kaufmann ed. New York: Vintage, 1974. 181-82. http://nietzsche.holtof.com/reader/friedrich-nietzsche/the-gay-science/aphorism-125-quote_e4828eb63.html

-----, “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.*
<https://philosophy.ucsc.edu/news-events/colloquia-conferences/GeneologyofMorals.pdf>

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* <https://thecharnelhouse.org/wp-content/uploads/2019/02/Marx-Engels-Reader.pdf>

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. <https://www.degruyter.com/document/doi/10.1515/9780822373650-008/html?lang=en>

Zizek, “The Cynical Nature of Ideology” (24-27) in *The Sublime Object of Ideology*. London: Verso, 1989.*
<https://english.hku.hk/staff/kjohnson/PDF/ZizekSUBLIMEOBJECT.pdf>

Week 3) 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.*
http://www.faculty.umb.edu/gary_zabel/Courses/ Marxist_Philosophy/Hegel_and_Feuerbach_files/Hegel-Phenomenology-of-Spirit.pdf

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.*
https://monoskop.org/images/3/3b/Lukacs_Georg_History_and_Class_Consciousness_Studies_in_Marxist_Dialectics.pdf

----- “Preface” (29-31), in *Theory of the Novel* (1916). Trans. Anna Bostock. Cambridge: MIT Press, 1994.*
<https://analepsis.files.wordpress.com/2011/08/georg-lukacs-the-theory-of-the-novel.pdf>

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.
<https://www.marxists.org/reference/archive/horkheimer/1931/present-situation.htm>

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.
https://monoskop.org/images/3/3e/Marcuse_Herbert_Reason_and_Revolution_Hegel_and_the_Rise_of_Social_Theory_2nd_ed.pdf

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.
<https://hugoribeiro.com.br/area-restrita/Habermas-knowledge-and-human-interests.pdf>

Theodor Adorno, “Stoteinos, or How to Read Hegel” (89-148) in *Hegel: Three Studies*. Trans. Shierry Weber Nicholsen. Cambridge: MIT Press, 1993.
https://joaocamilopenna.files.wordpress.com/2014/04/theodor_w-adorno_hegel_three_studies_studies_bookza-org.pdf

Week 4) 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.* https://www.sfu.ca/~andrewf/books/Concept_History_Benjamin.pdf

----- “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.
https://platypus1917.org/wp-content/uploads/2011/12/benjamin_theologicopolitical.pdf

----- “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. <https://cominsitu.files.wordpress.com/2018/06/walter-benjamin-selected-writings-volume-1-1913-1926-1.pdf>

-----.“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.* https://criticaltheoryworkshop.com/wp-content/uploads/2018/03/horkheimer_traditional-and-critical-theory.pdf

Additional:

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) 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. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://monoskop.org/images/6/6d/Benjamin_Walter_1936_2008_The_Work_of_Art_in_the_Age_of_Its_Technological_Reproducibility_Second_Version.pdf

-----.“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. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://monoskop.org/images/0/0e/Benjamin_Walter_1931_1999_Little_History_of_Photography.pdf

-----.“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. <https://www.are.na/block/551690>

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. <https://unhistoricactsdotnet.files.wordpress.com/2015/01/adorno-commitment.pdf>

-----.“Commitment.” In *Notes to Literature. Vol. 2*. Trans. Shierry Weber Nicholsen. Ed. Rolf Tiedemann. New York: Columbia University Press, 1991. NL II: 76-94. <https://unhistoricactsdotnet.files.wordpress.com/2015/01/adorno-commitment.pdf>

Additional:

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

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

Week 6) The Culture Industry: Adorno and Benjamin on Mass Culture

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.*

https://monoskop.org/images/9/99/Adorno_Theodor_Horkheimer_Max_1947_2002_The_Culture_Industry_Enlightenment_as_Mass_Deception.pdf

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.*

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extension://efaidnbmnnibpcajpcglclefindmkaj/https://monoskop.org/images/e/e4/Benjamin_Walter_The_Arcades_Project.pdf

----. “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. * https://warwick.ac.uk/fac/arts/english/currentstudents/undergraduate/modules/fulllist/first/en122/lecturelist2019-20/benjamin_motifs_in_baudelaire.pdf

----. “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.*

x-webdoc://0DAC98F2-AF72-4FF9-9006-

E84B764409DF/efaidnbmnnibpcajpcglclefindmkaj/https://arl.human.cornell.edu/linked%20docs/Walter%20Benjamin%20Storyteller.pdf

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. chrome-
extension://efaidnbmnnibpcajpcglclefindmkaj/https://monoskop.org/images/a/a0/Benjamin_Walter_1929_1978_Surrealism_The_Last_Snapshot_of_the_European_Intelligentsia.pdf

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.

chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/http://xenopraxis.net/readings/adorno_freetime.pdf

-----. “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. <https://www.are.na/block/745814>

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) 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. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://platypus1917.org/wp-content/uploads/adorno_actualityphilosophy-1.pdf

-----. “Introduction,” (1-57) in *Negative Dialectics* (1966). Trans. E.B. Ashton. New York: Continuum, 2007.* chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://platypus1917.org/wp-content/uploads/adorno_negativedialectics.pdf

-----. 1-44, “Society” (225-61). In *Aesthetic Theory* (1969). Trans. Robert Hullot-Kentor. Minneapolis: University of Minnesota Press, 1997.* chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://www.sfu.ca/~andrewf/aesthetictheory

-----. “On Subject and Object.” In *Critical Models: Interventions and Catchwords*. Trans. Henry W. Pickford. New York: Columbia University Press, 1998. CM: 245-258. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://platypus1917.org/wp-content/uploads/2011/12/adorno_onsubjectandobject.pdf

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. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://joaocamillopenna.files.wordpress.com/2014/04/theodor_w_adorno_hegel_three_studies_studies_bookza-org.pdf

-----. “Cultural Criticism and Society.” In *Prisms*. Trans. Samuel Weber. Cambridge: MIT Press, 1967. 17-34. chrome-extension://efaidnbmnnibpcajpcglclefindmkaj/https://edisciplinas.usp.br/pluginfile.php/5798834/mod_resource/content/1/Theodor%20W.%20Adorno%20Prisms%20%28Studies%20in%20Contemporary%20German%20Social%20Thought%29.pdf

Huyssen, Andreas. “Adorno in Reverse: From Hollywood to Richard Wagner.” *New German Critique*. 29 (1983): 8-38.

Week 8) 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. [https://files.libcom.org/files/Marcuse,%20H%20-%20One-Dimensional%20Man,%202nd%20edn.%20\(Routledge,%202002\).pdf](https://files.libcom.org/files/Marcuse,%20H%20-%20One-Dimensional%20Man,%202nd%20edn.%20(Routledge,%202002).pdf)

-----.“Preface/Introduction,” Ch. 1-4 (3-98), 8-9 (144-179), 11 (203-216) in *Eros and Civilization* (1955) New York: Vintage Books, 1962. <https://archive.org/details/HerbertMarcuseErosandCivilization>

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. https://monoskop.org/images/8/83/Power_Nina_One_Dimensional_Woman_2009.pdf?ref=quillette.com

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. <https://blogs.law.columbia.edu/praxis1313/files/2018/08/Adorno-Marginalia-1.pdf>

Eric Fromm, “Freedom—A Psychological Problem?” (1-23) In *Escape from Freedom* (1941). New York: An Owl Book, 1969. <https://pescanik.net/wp-content/uploads/2016/11/erich-fromm-the-fear-of-freedom-escape-from-freedom.pdf>

Week 9) 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. https://cominsitu.files.wordpress.com/2019/09/5580-minima_moralia_reflections_on.pdf

-----.“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. https://web.english.upenn.edu/~cavitch/pdf-library/Adorno_MeaningOfWorkingThrough.pdf

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.” https://ia802802.us.archive.org/33/items/TheAuthoritarianPersonality/%28Studies%20in%20Prejudice%20Theodor%20W.%20Adorno%2C%20Else%20Frenkel-Brunswik%2C%20Daniel%20J.%20Levinson%2C%20R.%20Nevitt%20Sanford%20-The%20Authoritarian%20Personality-Harper%20and%20Brothers%20%281950%29_compressed.pdf

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

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

“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.

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”).

https://monoskop.org/images/2/27/Horkheimer_Max_Adorno_Theodor_W_Dialectic_of_Enlightenment_Philosophical_Fragments.pdf

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.* <https://blogs.umass.edu/afroam391g-shabazz/files/2010/02/Frantz-Fanon.pdf>

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.

https://www.ias.edu/sites/default/files/sss/pdfs/Crisis-and-Critique-2018-19/coulthard_recognition_intro_ch1.pdf

Edward W. Said, “Challenging Orthodoxy and Authority” (303-325) & “Movements and Migrations” (326—36) in *Culture and Imperialism*. New York: Vintage Books, 1993.*
https://monoskop.org/images/f/f9/Said_Edward_Culture_and_Imperialism.pdf

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) Habermas and the Public Sphere: The Communicative Turn in Social Theory

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. *
https://courses.ischool.berkeley.edu/i218/s15/Habermas_STBPS_I.Intro.pdf

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