Syllabus

CULTURE AND SOCIOLOGICAL THOUGHT: THE GERMANS - 53864

Last update 15-02-2015

HU Credits: 4

Degree/Cycle: 1st degree (Bachelor)

Responsible Department: sociology & soc. anthropology

Academic year: 0

Semester: 1st Semester

Teaching Languages: Hebrew

Campus: Mt. Scopus

Course/Module Coordinator: Gad Yair

Coordinator Email: gad.yair@mail.huji.ac.il

Coordinator Office Hours: Monday, 12:10

Teaching Staff: Prof Gad Yair
Course/Module description:
This course analyses the deep codes which underlay German social theory and German culture and society.

Course/Module aims:
To allow students to gain insight into one of the fascinating societies in modernity which appreciating the dialectics inherent to it.

Learning outcomes - On successful completion of this module, students should be able to:
Students will understand the deep codes of German culture

Attendance requirements(%):
90%

Teaching arrangement and method of instruction: Movies + Readings + Lecture

Course/Module Content:
Lesson 1, 30.10.2011 - history, split and German - Lesson Introduction

Introductory Rate It - essential for understanding the course and no other - will present the basic conceptual framework guiding the course. Discuss ancient national traumas Germany (defeat against the Roman religious war in the 16th century) and see how these and continue to the present internal drive. This is done by focusing on the contrast between the Germans tend to do the Greeks (before they fall) and Romans (After the Fall and the reason of falling).


Taylor, A.g'.f., 1983. Course of German history. Tel Aviv: Zamora, Pavilion.
Chapter One: "Germany is divided: the Holy Roman Empire heritage," pp. 33-11.


Chapter 1: "Luther and Calvin," pp. 12-34. HM 1251 M37 2008

Spengler, Oswald, 1924. "On the German national character."

Chapman & Hall . DD 76 G4

Readings was possible to demonstrate the themes :
Speer , Albert 1946 - summary statement in the Nuremberg Trial .

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http://www.youtube.com/watch?vRRysxQ9M88&featurerelated

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In this representative of one of the two popular German narratives , founding philosophy and work in Germany in the nineteenth century to the present. Narrative uncontrollable monsters gives a cultural explanation "boilerplate" all occurring in the present, capitalist takeover to ecological disasters. Where do we turn back and German philosophy is this basic narrative, leaving the blame Golem overtaken by the pure German.

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Miso, Adelbert von, 1998. Save or miraculous act that the word Peter. Tel Aviv:
Am Oved .
PT 1834 P6 H4

Tel Aviv : Dvir . BF 173 F84 A1 1966

Further relevant reading :
Coates , Paul . In 1988 . The Double and the Other : Identity as Ideology in Post-
Romantic Fiction . Hampshire: Macmillan Press . PN 56 D67 C6
University of North Carolina Press . PN 56 D67 R25

Lesson 5 , 27.11.2011 - company , industry and revolutionized the Germans

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Marx , Karl , 1977. Letters engraved . Edited by Shlomo Avineri . Tel Aviv :
Operate. HX 39.5 A221
Chapter Four: " alienated labor " , pp. 118-131 . ereserve 000 525 503

Frisch , Max . In 1982 . Homo Faber . Tel Aviv : work. PT 2611 R814 H61 1963

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The Public Interest , Summer 2003 : 3-18 .

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Zweig, Stefan , 1982. World of yesterday . Tel Aviv : Zamora Pavilion . PT 2653 W42
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Relationship between Jews and Germans is one of the most amazing history, and should deepen it on - to understand the attraction to the German and blindness - Internal involved with it. How inexplicable love of German Jews before the Third Reich, and how this love remains engraved after him? What attracts the Israelis back to Berlin?


HM 57 A41000358875


Volkov, Shulamit, 2002. The enchanted circle. Tel Aviv: Am Oved. DS 144.5 G33 V64


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Culture, such as the village, the heart of romance attached to the Germans, and they use it as authenticity, to excuse their failure in politics. In this lesson we look at a new motif in the fall - Old: Nazis and return Mephistopheles.

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A film by Michael breastfeeding, White Ribbon in 2009. [144 minutes]

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Like the Israelis, the Germans took a generation and two to begin to deal openly with what has been repressed so deeply after World War II. Discuss various races of the Germans with the experience to build memory and wonders with the trauma, and see what remains suppressed and how are narratives of memory.

View Mr. Hirschbiegel Oliver's film, Fall, 2005.
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of emotion. New German Critique, 102, 17-43.
Spengler, Oswald, 1926. The Decline of the West. New York: A.A. Knop
Read: "Introduction," Pp. 3-50. CB 83 S6 (000 000 713).
Margalit, Gilad, 2006. Guilt, suffering and memory: Germany remembers its dead in World


Read the stories on pages 178-127. PT 2662 O394 A61 2010

Linc, Bernhard, 1998. Reader. Tel Aviv: Zamora Pavilion. PT 2680 L52 V671

Duba, Ursula, 1999.
GERMANY: THE LEGACY OF BYSTANDERS, COWARDS, INFORMERS, DESKTOP MURDERS, AND EXECUTIONERS
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Ereserve 000531718 and PT 2603 R657 S361
Pigeon on the roof [reporters from the estate]. Tel Aviv: Am Oved. PT 2621 A26
B751
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Torchbooks. Part 1, pp. 33-102. HM 57 T633 1957 (000 112 030)
Introduction, pp. xi - xxx. DD 76 S72 1965
, Urbanism: the sociology of the modern city. Tel Aviv: wrestling.
Ereserve000524030
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W481

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Shearer 4, 2011.4.20.11


27.11.2011, Lesson 5

In this lesson, we turn to the way Germans dealt with modernity, capitalism, and technology, and see how the narratives defining them are recurring and appear in different cultural expressions: cinema, science fiction, literature. On the other hand, we study.

8421 OSV, 1924, Metropolis, viewing Fritz Lang's movie.

1977, Book of Proverbs. Edited by Shimon Avineri. Tel Aviv: A221 39.5 HX.

1982, Homin Faber. Tel Aviv: Pioneers.


4.12.2011, Lesson 6

The Germans return and deal with the question of freedom and obedience, and see the Germans and the German people as one of the expressions of their deep identity, but there is a deep ambivalence in the issue: in this lesson, we focus on the metaphor of obedience and compliance more broadly within German culture, which we will return to again and again.

8301 OSV, 1924, The Last Laugh, watching Fritz Murnau's movie.

1986, A Study on Authority. Tel Aviv: Zemora, Ben Yehuda. (000369393) PT 2625 A43 V61
קריאת כיתה
בוגר, תרמ"ו. הסחרונים: טרילוגיה. בני ברק: הקיבוץ המאוחד. עמ' 21-17.
Ereserve 000531718 and PT 2603 R657 S361


שישר, 7.11.2011. ערי המודרניסט והגרמנים
אחת המגנונים הסטרים בחוות הנגלית המ_ckן את מושגי החופש של הסเด็ดולנה היא בן הכפר (הטביעה, הבירה, השורשים ואוטונמיה) לעיר (המודרניסט, המונכרה, הררה). נראו זכויות הנגולה והמודרניסט בגרמנים בכל דבריהם.


Orbanovitz: הסцитולנה של יער המודרניסט. תל אביב: רסלינג. Ereserve 000524030 W481 W42 2653 PT.


1766 OSV, 1927. Sunrise.


18.12.2011. הפרפורס. סופי סמית והגרמנים

Ereserve 000524030
בשיעור זה נחזור לסוגיית הסמכות והizioni, ונראה אותה במופעיה המטריים את מה שסומן לבוא
הביסוסום הגרמاني של הריך השלושים. האמנים רבים שהביאו תוד למסורות קדומות ("האנטישמיות
החדשה") לא שמעו על "ש מיון"? את נוב זה את "החדשה", א"ר גראז שליה לא מושדה ולא
משת compatible.

zeptor של יוסף סטרנברג
"משמעות של משמעות", עמ' 26.


1993 A61 A26 2621 PT.

ToShow 10, 1.1.2012, יודים במגמת

ה城市群布拉ו הודות למקומם של יודים במגמתיים יוהים ביסוסים, צור לאפשרות של עלו-מנת לעכנב
אות המשכית את הגרמאנית של העיון-הפסים הכוכב. אין מוסברת את היותה במגמתי לפג
הרייך שלושים, ובזכות הנחתה שלחה האבב ח委会 את קה"ר? את מושך את החירשים החבריים אלא
בכלים?


עמ' 131-319 בתוך: אדריכים. יומני פורקפסות. בני ברק: פולימור.
HM 57 A41000358875

A16 K36 5056 Pj

A321 K54 247 DD
A6 K36 5056 Pj

A321 K54 247 DD
A6 K36 5056 Pj

A321 K54 247 DD
A6 K36 5056 Pj

A321 K54 247 DD
A6 K36 5056 Pj


Israel Eichmann: Heksher shel haBenevolo shel haHaredik. Tel Aviv:专家组.


DS 134.73 A741 2000


PT 2625 A435 Z54 2010


DS 134.73 A741 2000


PT 2625 A435 Z54 2010


Spengler, Oswald, 1926. The Decline of the West. New York: A.A. Knop Read: [Introduction], Pp. 3-50. CB 83 S6 (000000713).


פומר, אריק, 1982. מוסך מוחפש. תל אביב: דביר 2009 F41 E583 2623 PT.


http://www.guardian.co.uk/world/2013/mar/31/is-germany-too-powerful-for-europe

Course/Module evaluation:

End of year written/oral examination 0 %  
Presentation 0 %  
Participation in Tutorials 0 %  
Project work 0 %  
Assignments 0 %  
Reports 80 %  
Research project 0 %  
Quizzes 0 %  
Other 20 %

Additional information: