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

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Grade reading
York: Schocken. PT 2621 A26 A61 1993

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HM 57 A41000358875

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

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Watch: The Specialist, a film by Eyal Sivan.


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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.

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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
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The Modern Library. PT 405 S423 2003
Shlink, Bernhard, 2009. Guilt about the Past. Queensland: University of
Queensland
Margalit, Gilad, 2006. Guilt, suffering and memory: Germany remembers its dead
in World


Grass, Gunter, 2011. Peeling the onion. Or Yehuda: Kinneret, Zamora-Bitan,
Dvir - publishers.
Read the stories on pages 178-127. PT 2662 O394 A61 2010
R338 l41

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

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Stargardt, Nicholas, 2010. "The troubled patriot: German Innerlichkeit in World War II." German History, 28 (3), 326-342. e-journal


Lesson 15, totality, the self and the Germans

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Oxon, UK: Routledge.


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Adorno , Theodor W. . And Max Horkheimer , 1993. " Foundations and Limits of
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Unknown, 2006. A woman in Berlin: diary notes from 20 April to 22 June 1945. Tel Aviv:
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Duetschland bist du: סרט הסברה חדש, הקורא לגרמנים לחזור להיות גרמנים: http://www.youtube.com/watch?vRRyfsxQ9M88&featurerelated

ишוע 2, 6.11.2011, Golem Der

כמובן, זה דוגמה לתיאור מודרני של גומל gvsm. המגדים הנכון וה מבוסס על הת.likes {-90} שמתאר את האישект כבד, לנ.Generated הוא בגרמנית: הגולם והגרמנים

ишוע 3, 13.11.2011, Faust

לקריאה

תנ"ך, ספר איוב + אחד משלושת הפריטים להלן:

Weber, Max. 1946. "The social psychology of the world religions." 
Pp. 267-301 in From Max Weber: Essays in Sociology, edited

شعור 5, 2011 ☐ 하버드, תışı MatDialog 알ד הנגרמט

บท של תריסר להשקדים שהגרמנים עכום המודרניטו, הקופטילוס והטגאומולית. וראהatzה כי
הגרמטים המכלולים למירה אל חוואר現代 ומייפון בבייתון הרובוטים שופע: קולנוע, מדר ספורט. חדש
בקופטילוס מזר אתח, וב ulaה האדmondsמקהר במעגנת והשמחתה במגף. שפוי. בלושי הדרים מנת
היהיו באפורקה לשוול אוורך מציאת הש伸び האחרונות.

"".,.8421 OSV, 1924, Metropolis, קולנוע של פריד לאנג.

מרכז, קראל, 1977. כתבי שחרות. עורך שלמה אבינרי. תל אביב:
A221 39.5 HX. פועלם. 000525503 ereserve.
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The Public Interest, Summer 2003: 3-18.

شعור 6, 2011 ☐ 4.12.2011 אנייד møגması

הגרמנים והגרמטים והונוסים בבלשלה של השפניי של צוות, והאיגודים המזרחי והזרחי בצוי אחיד
ש苴ומת העדומנה. אך הוא חמה אמיובולנטום עדומנה בענינו: בשתייה זה תמנדכ בבדים סמכופריא הירבח
יתר של מוסי צועות ההיציות במזרחי הנגרמטים, אלא מתומר במנשים ששבה.

"".,.8301 OSV, 1924, Laugh Last, קולנוע של פריד לאנג.

(עור), פאוסטר [פריסוס של בלשלה] ששות השפיו על נאותה ומזרחי. תל אביב: קיבוץ המאוחד.
Ereserve 000523125

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מאן, היינריך, 1986.нтogi. תל אביב: תומר, בית [] מוזיאום לואר. (000369393) PT 2625 A43 V61
1923, Strasse Die.


1927, Sunrise.


1766 OSV, 1927, Sunrise.

בשערנו זה נחזור לסוגיית הסמכות והיות, ונראה אתמה במודעות המפורמים אחריה שמותיב
חברויה הגרמנים של הרדי שהתגלים. זוהי הניצחון של ביטוי חדש של הסטרים הקדומים
("האנטישמיות" או "האנטישמיות" או "האנטישמיות" או "האנטישמיות" או "האנטישמיות") שלא
שנתנו " שיש미"? אתגרי سابיט את "הניצחון", כرؤיהם שלושה לא מתים ומשולה ולא
נמש חלפים.
 CPFY בפרסות של יוסף שטרנברג, 1930 ,Angel Blue The ,.
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 Yair, Gad and Michaela Soyer, 2008. The Golem in German Social Theory. 
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 1993 A61 A26 2621 PT.
 שיעור 10, 11.2012, יוזף גרמני
 הקש בך היודים שהגרמנים עתה מדברים יותר בפתח המשומשים, זויי לאתגרי בלון
 אויה שלลายש להגרמנים אחר הגרמנים-הפרחים היהודיים. איים מוסברת ההבדלים ההודים להפרת
 מחוות השילוח, וכסף נתרה חלוקה האבחנה והלאות עם אצורים? מה מושך את היהודים הגרמנים
 באלה?
 PDFY בפרסות של יוסף שטרנברג, 1930 ,Angel Blue The ,.
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 (000369424) P71 A43 2625 PT.
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התרבות, כמו הכפר, מחובקת לרומנטיקת הולך של הגרמנים, וה themshis,北部, כמבעוניות, כי
לתרם את הפוליטיקה של המפלגות. בהשקעה זה נامعة בмотיב הפילובה. בישועו הזה נמצאים
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**Additional information:**