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| A kurzus kódja: BMI-FILD-236.02; BBN-FIL18-236.010 |
| A kurzus címe: CONTINENTAL PHILOSOPHY IN 20TH CENTURY |
| A kurzus címe (angolul): Continental Philosophy in 20th Century |
| A kurzus előadója: Olay Csaba |
| A kurzus helye és ideje: Wednesday 12 AM – 1.30 PM. synchron online |

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| A kurzus előfeltétele(i): attendance, participation, in-class presentation |
| A jegyszerzés módja(i): seminar paper |
| Követelmények: attendance, participation, in-class presentation, seminar paper |

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| **Course description**:The course introduces students into the ideas of 20th century European thinkers known as “continental philosophers”. We proceed in rough chronological order from the beginnings of the 20th century, and we discuss significant questions, basic perspectives and main phases of this complex of various schools and outstanding thinkers. Special attention will be given to Wilhelm Dilthey’s theory of human studies, Edmund Husserl’s phenomenology, Heidegger’s thought, Georg Lukács’s revolutionary Marxism, the critical theory of Adorno and the Frankfurt School, the hermeneutics of Hans-Georg Gadamer, the political theory of Hannah Arendt, Michel Foucault’s thought and Habermas’s theory of communicative action.The course endeavours to provide a better understanding of the complex problems discussed in the writings of Critical Theory such as reification, culture industry, critical theory, and emancipation, while it also offers an up-to-date overview of the Western development of Marxism within the context of Continental Philosophy in the 20th century. |

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| **Compulsory readings**:1. Wilhelm Dilthey: *Introduction to the human sciences*. Princeton, Princeton University Press 1989. Preface, chapter 1-3. pp. 47-72.
2. Edmund Husserl: Philosophy as rigorous science. In: E. Husserl: *Phenomenology and the crisis of philosophy*. New York, Harper&Row 1965. pp. 71-122.
3. Martin Heidegger: *Being and time*. Albany, SUNY Press 1996. 25-34. §§. 108-150.
4. Lukács, George: The Phenomenon of Reification. In: George Lukács: *History and Class Consciousness*. Cambridge (Mass.), MIT Press 1971. pp. 83-110. <https://www.marxists.org/archive/lukacs/works/history/hcc05.htm>
5. Horkheimer, Max – Adorno, Theodor W.: Dialectic of Enlightenment: Philosophical Fragments. Chapter 1: The Concept of Enlightenment. Stanford, Stanford University Press, 2002, pp. 1-34.
6. Jean-Paul Sartre: *Being and nothingness*. New York – London, Washington Square Press 2021. Part 1, chapter 2: Bad faith; Part 3, chapter 1/IV: The look. pp. 87-118, pp. 347-360.
7. Hans-Georg Gadamer: *Truth and method*. London, Bloomsbury 2004. Part II., chapter 4: Elements of a Theory of Hermeneutic Experience. pp. 278-318, pp. 350-387.
8. Hannah Arendt: *On revolution*. London, Penguin Books 1990. chapter 2: The Social Question, chapter 6: The Revolutionary Tradition and Its Lost Treasure.
9. Michel Foucault: *The Order of Things*. London, Routledge 2002. pp. 330-374.
10. Habermas, Jürgen: Jürgen Habermas: The Theory of Communicative Action. Volume I. Intermediate Reflections: Social Action, Purposive Activity, and Communication. B-C-D. pp. 286-319.
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| **Recommended readings**:Held, David*: Introduction to Critical Theory*. Cambridge: Polity Press, 1980.Moran, Dermot: *Introduction to Phenomenology.* London: Routledge, 1999.Olay, Csaba: Alienation. <http://real.mtak.hu/152445/1/Csaba-Olay-Alienation.pdf> Rush, Fred (ed.): *The Cambridge Companion to Critical Theory*. Cambridge: Cambridge University Press, 2004.Wiggershaus, Rolf: *The Frankfurt School. Its History, Theories, and Political Significance*. Cambridge (Mass.): MIT Press, 1995. |