

Frankfurt School Critical Theory

Institute for Social Ecology Online Seminar



February 11-March 25, 2019*
Tuesdays, 12-1:30 PM ET
(*March 25 session is WED)

Instructors: Peter Staudenmaier, Sebastian Traenkle, Robert Zwarg,
Barbara Umrath, Kolja Lindner, Marcel Stoetzler

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Frankfurt School Critical Theory is a notoriously challenging and rich body of work; it is also a foundational philosophical influence on social ecology. These transdisciplinary thinkers developed penetrating analyses of a wide array of topics spanning capitalism, fascism, modernity, reason, science and technology, nature, culture, mass media, aesthetics, the left, and more. The FSCT's unorthodox Marxist approach has carved out an enduring niche on the left and some sectors of academia, but has also been incorporated into the right's "Cultural Marxism" conspiracy theory, which identifies these mostly Jewish leftists as the nefarious masterminds of the decline of western civilization. This seven-week online seminar will introduce participants to the core concepts, thinkers, and texts of Frankfurt School Critical Theory, exploring the tradition's ongoing relevance for contemporary political and theoretical questions.

The course format is a participatory online seminar comprised of seven sessions taught by six guest lecturers. The weekly video seminars will begin with an input by the instructor that introduces the texts and central issues, followed by facilitated discussion. Participants will read

selected texts in advance of each session; PDFs are available for download via the PowerSchool/Haiku course portal. There are two optional discussion forums to continue conversations between classes. There are no grades or written assignments for the course; certificates of course completion available on request.

Course Schedule

Feb. 11	What is Critical Theory? Peter Staudenmaier
Feb. 18	Reason, Modernity, and the Dialectic of Enlightenment – Peter Staudenmaier
Feb. 25	Adorno's <i>Negative Dialectics</i> – Sebastian Tränkle
March 3	Adorno, Marcuse and the New Left – Robert Zwarg
March 10	Feminism and Critical Theory – Barbara Umrath
March 17	The Radicality of Critical Theory: Capitalism, Culture and Civilization – Marcel Stoetzler
March 25*	Marx, Colonialism and Eurocentrism – Kolja Lindner *(please note this session meets on a WED)

Unit Descriptions and Readings by Week

1. What is Critical Theory? Peter Staudenmaier

The group of thinkers now known as the Frankfurt School presented a radical critique of modern society in all its forms. Drawing on philosophy, sociology, economics, psychology, cultural criticism, and a wide range of other fields, the "critical theory" developed by the Institute for Social Research offered a prescient and profoundly unsettling analysis of the horrors of the twentieth century, an analysis that retains its critical potential today. This introductory session will survey the history of the Frankfurt School and the principal ideas of its members, with an emphasis on "the power of negative thinking" in making sense of a thoroughly distorted world.

Readings: Theodor Adorno, "Critique" (1969); Herbert Marcuse, "A Note on Dialectic" (1960).

Peter Staudenmaier teaches modern European history at Marquette University and is a long-time faculty member at the Institute for Social Ecology.

2. Reason, Modernity, and the Dialectic of Enlightenment – Peter Staudenmaier

With their obscure yet famous magnum opus *Dialectic of Enlightenment*, written in the midst of World War II, Max Horkheimer and Theodor Adorno put forward a notoriously difficult but remarkably fruitful philosophical interpretation of the catastrophic state of the modern world. The book is sometimes seen as the foremost expression of Frankfurt School thinking from the 1930s through the 1960s. Our discussion of its arguments will revolve around the twin concepts of reason and modernity, examined through a critical lens, while exploring what this text has to say to the challenges of our own time.

Readings: Max Horkheimer, "The End of Reason" (1941); Max Horkheimer and Theodor Adorno, "The Concept of Enlightenment" from *Dialectic of Enlightenment* (1947).

3. Adorno's *Negative Dialectics* – Sebastian Tränkle

Published on the eve of the 1968 student protests, Adorno opens his *Negative Dialectics* with nothing short of a reversal of Marx's 11th thesis on Feuerbach: "Philosophy, which once seemed obsolete, lives on because the moment of its realization was missed." Doing justice to this major work in one session is impossible – not only due to the lack of an acceptable English translation. We will therefore concentrate on Adorno's reasons for shifting the focus from political practice to philosophical theory. Itself a consequence of socio-historical insights, we will trace the conceptual movement of the book, i.e. of negative dialectics. We will start with Adorno's materialist critique of epistemology. By both revealing "identity thinking" as a mode of social domination and countering it with a concept of genuine experience, however, such a critique transcends the merely philosophical relevance of philosophical discourse. We will read negative dialectics as an attempt to salvage the idea of critical theory and the possibility of radical practice in the midst of the catastrophic 20th century, in particular after Auschwitz.

Readings: Theodor W. Adorno, "Preface," "Introduction" and from "III. Meditations on Metaphysics" the sections: "1. After Auschwitz" and "2. Metaphysics and Culture," in (for lack of better options): *Negative Dialectics*, translated by E.B. Ashton, London: Routledge 1973.

Sebastian Tränkle is a Postdoctoral Researcher at the Philosophy Department of Freie Universität Berlin, where he also earned his PhD. He has a book developing a materialist critique of language from the works of Adorno and Hans Blumenberg, as well as an edited volume on Adorno's Aesthetic Theory, scheduled for publication in 2020.

4. Adorno, Marcuse and the New Left – Robert Zwarg

This session will tackle the relationship between the New Left and the Frankfurt School (on both sides of the Atlantic) via two canonical pieces written in direct response to the political events of the 1960s which display two different (yet not unrelated) approaches. It is generally known that, despite many fruitful encounters and enthusiastic readings, the student movement and the Critical Theorists were sometimes at odds in their political evaluations. Adorno, who famously called the police in 1969 after students had occupied the Institute for Social Research, is widely remembered as a critic of the protesters while Marcuse is usually thought of as more sympathetic

to the movement. We'll critically evaluate these debates and discuss their value for political analysis today.

Readings: Theodor W. Adorno, "Marginalia on Theory and Practice"; Herbert Marcuse, "[Essay on Liberation](#)" (Chapters III and IV)

Robert Zwarg is a research assistant at the German Literature Archive in Marbach and the International Psychoanalytic University in Berlin. His research deals with 20th Century intellectual history, in particular the Frankfurt School tradition in Germany and the United States.

5. Feminism and Critical Theory – Barbara Umrath

Although feminists have engaged with Critical Theory from the early days of second-wave feminism, questions of gender, family, and sexuality are routinely omitted when discussing the first generation of the Frankfurt School. This session will look at how these topics were understood and analyzed by various theorists working in the tradition. Particular attention will be paid to the analysis of the "masculine character" of the bourgeois subject from *Dialectic of Enlightenment* and the role of gender relations within their studies on authoritarianism. We will critically assess these reflections, asking not only in what respects the Frankfurt School must be considered wanting from a contemporary feminist perspective, but also how it might productively inform recent feminist debates.

Barbara Umrath earned her PhD in sociology with a book on gender, family, and sexuality in first generation Frankfurt School Critical Theory. She has been active with various feminist groups for many years, and is currently a researcher with the Institute for Gender Studies at the University of Applied Sciences Cologne (TH Koeln), Germany. barbara.umrath@th-koeln.de.

Readings

Marasco, Robyn. "Already the Effect of the Whip": Critical Theory and the Feminine Ideal. *Differences. A Journal of Feminist Cultural Studies*, 17 (1), 88–115, 2006.

Umrath, Barbara. "A Feminist Reading of the Frankfurt School's Studies on Authoritarianism and Its Relevance for Understanding Authoritarian Tendencies in Germany Today." *South Atlantic Quarterly*, 117 (4), 861–878, 2018.

6. The Radicality of Critical Theory: Capitalism, Culture and Civilization – Marcel Stoetzler

This session will explore some of the ways how Frankfurt School Critical Theory can inform interventions in current political/theoretical debates. One focus will be the concept of dialectics: sometimes things are the opposite of what they are, and sometimes things are what they are by way of being the opposite of what they are. The second focus will be how the perspective expressed in works like *Dialectic of Enlightenment* determines what kind of critique is directed

at capitalist modernity, and how this influences questions of race, gender, civilization, revolution, antisemitism, anti-imperialism and fascism.

Readings. Stoetzler, Marcel (2019). [‘The masochism of civilization’](#), *A Contrary Little Quail*

-- [‘On the possibility that the revolution that will end capitalism might fail to usher in communism’](#), in: *Journal of Classical Sociology* 12:2, pp. 191-204

-- (2005). [‘Subject Trouble: Judith Butler and Dialectics’](#) in *Philosophy and Social Criticism* 31:3, pp. 343-69

-- [‘When Nothing is Produced’](#), in *mute, culture and politics after the net* 2:13, pp. 82-91

-- (2018). ‘Critical Theory and the critique of anti-imperialism’, in Best, Beverley; Werner Bonefeld; Chris O’Kane (eds.), *The Sage Handbook of Frankfurt School Critical Theory*, vol. 3, 1467-1486.

Marcel Stoetzler is Senior Lecturer in Sociology at Bangor University, UK. He works on social and political theory, intellectual history and historical sociology. He is an editorial board member of [Patterns of Prejudice](#) and a fellow at the Centre for Jewish Studies at the University of Manchester and the Pears Institute for the Study of Antisemitism, London.

7. Marx, Colonialism and Eurocentrism – Kolja Lindner

This session will explore the relationship of Marxist thought against critiques of Eurocentrism made by postcolonial studies and global historiography, examining Marx’s treatment of non-Western societies throughout his work. We will see that his early articles on India display classically Eurocentric features, and that the Marxian critique of political economy also contains Orientalist motifs. Yet Marx’s late work is quite different in this respect, with his texts from 1879 on showing a break with Eurocentrism. The development of Marx’s thought shows that the hasty dismissal of him often observed in postcolonial studies is not carefully thought out.

Required readings

Anderson, Kevin B. “Marx’s late writings on non-Western and precapitalist societies and gender.” *Rethinking Marxism*, 14: 4, pp. 84-96, 2002.

Shanin, Teodor. “Late Marx: gods and craftsmen,” in Teodor Shanin (ed.), *Late Marx and the Russian Road. Marx and “the peripheries of capitalism.”* New York: Monthly Review Press, pp. 3-39, 1983.

Kolja Lindner studied philosophy, German literature and political science in Berlin and Paris. He holds a PhD from Free University Berlin and University Paris 8 for a work on hegemony politics of the French right under the leadership of Nicolas Sarkozy (*Die Hegemoniekämpfe in Frankreich. Laizismus, politische Repräsentation und Sarkozysmus*; 2017). Kolja is a lecturer in political theory at the University Paris 8.