

## COURSE OUTLINE

### (1) GENERAL

<b>SCHOOL</b>	Philosophy		
<b>ACADEMIC UNIT</b>	Faculty of Philosophy		
<b>LEVEL OF STUDIES</b>	Postgraduate		
<b>COURSE CODE</b>		<b>SEMESTER</b>	<b>1</b>
<b>COURSE TITLE</b>	Research Methodology: Traditional and Critical Theory (Lecturer: Associate Professor Konstantinos Rantis)		
<b>INDEPENDENT TEACHING ACTIVITIES</b> <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>	<b>WEEKLY TEACHING HOURS</b>	<b>CREDITS</b>	
Lectures and practical exercises	3	14	
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
<b>COURSE TYPE</b> <i>general background, special background, specialised general knowledge, skills development</i>	Special background		
<b>PREREQUISITE COURSES:</b>			
<b>LANGUAGE OF INSTRUCTION and EXAMINATIONS:</b>	Modern Greek		
<b>IS THE COURSE OFFERED TO ERASMUS STUDENTS</b>	Yes		
<b>COURSE WEBSITE (URL)</b>			

### (2) LEARNING OUTCOMES

<p><b>Learning outcomes</b></p> <p><i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i></p> <p><i>Consult Appendix A</i></p> <ul style="list-style-type: none"> <li>• <i>Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area</i></li> <li>• <i>Descriptors for Levels 6, 7 &amp; 8 of the European Qualifications Framework for Lifelong Learning and Appendix B</i></li> <li>• <i>Guidelines for writing Learning Outcomes</i></li> </ul> <p>The course deals with Max Horkheimer's programmatic critique of knowledge as put forth in his work "Traditional and Critical Theory" (1937). Horkheimer links scientific with social critique on the one hand, while on the other he expounds the difference between traditional and critical theory. The term "traditional theory" is defined as the renewal of contemporary metaphysics and neopositivism, both of which characterizing the philosophy of the 20th century, which grounds in the deductive method of Descartes. The latter envisioned the positivistic ideal of a unified science that no longer made a basic distinction between rationalism and empiricism.</p> <p>Traditional theory maintains the idea of operational practice and utility, although it is itself the result of the very living and working situation which it dismisses. Instead, it contents itself with the ordering</p>
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of concrete experience, while it regards both the actual conditions for its practical application and its theoretical objective as being external to theory. Contrary to this, critical theory reveals the cognitive content of historical practice and transcends the fixed, positivistic dualisms, highlighting the two reasons why the palpable facts are socially preformed.

Horkheimer's distinction between traditional and critical theory implies the actual division between empirical research and philosophical thought, the connection of theory with the sensual data, of theory with action and the social working process. Furthermore it implies the relation between knowledge and emancipation, between knowledge and society; it exposes the logical and structural differences between traditional and critical theory as well as the differences between descriptive and prescriptive (normative) statements; it claims the necessity of the unity of theory and practice, the mediation between culture and economics; the basic function of the critique of political economy and *determinate negation*, with the aim to establish a balance between philosophical thought and empirical research, so as to contribute to the formation of a society guided by reason.

By giving particular attention to Horkheimer's core arguments, later taken up by Theodor W. Adorno and Jürgen Habermas, the course participants will be enabled to critically evaluate a philosophical theory that has always negated the interrelation between knowledge and practical human interests. Moreover, they will learn to assess a theory based on the logic of experience and focused on the pursuit of quantified facts. On the other hand, the participants will concentrate on the self-reflective theory of knowledge of Critical Theory that links cognition to the emancipatory interests focused on tendency research. It is the final aim of this course to exercise its participants' faculty of judgment in order to enable them not only to recognize the validity of Horkheimer's project in our time, but also to assess its possible employability in comprehending and dealing with present theories of knowledge and current research programmes.

In the course Max Horkheimer's *Traditional and Critical Theory* will be read and discussed.

### General Competences

*Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?*

<i>Search for, analysis and synthesis of data and information, with the use of the necessary technology</i>	<i>Project planning and management</i>
<i>Adapting to new situations</i>	<i>Respect for difference and multiculturalism</i>
<i>Decision-making</i>	<i>Respect for the natural environment</i>
<i>Working independently</i>	<i>Showing social, professional and ethical responsibility and sensitivity to gender issues</i>
<i>Team work</i>	<i>Criticism and self-criticism</i>
<i>Working in an international environment</i>	<i>Production of free, creative and inductive thinking</i>
<i>Working in an interdisciplinary environment</i>	<i>.....</i>
<i>Production of new research ideas</i>	<i>Others...</i>
	<i>.....</i>

Independent research as well as teamwork, interdisciplinary research, respect for diversity and multiculturalism, criticism and self-criticism, and the analysis and resolution of issues of our time.

### (3) SYLLABUS

1. Introduction
2. Traditional Theory
  - 2.1 Model
  - 2.2 Relation between theory and sensuousness

<ul style="list-style-type: none"> <li>2.3 Relation between theory and practice</li> <li>2.4 Relation between theory and work process</li> <li>2.5 Perception</li> </ul>
<ul style="list-style-type: none"> <li>3. Critical Theory <ul style="list-style-type: none"> <li>3.1 The ideas of rational society</li> <li>3.2 Relation between knowledge and society</li> <li>3.3 Knowledge and social emancipation</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>4. Relation between traditional and critical theory <ul style="list-style-type: none"> <li>4.1 Logical and structural difference</li> <li>4.2 Descriptive and normative propositions</li> <li>4.3 Unity of theory and practice</li> <li>4.4 Relation between culture and economy</li> <li>4.5 Critique of political economy and determinate negation</li> </ul> </li> </ul>
<ul style="list-style-type: none"> <li>5. Critical review and perspective</li> </ul>

#### (4) TEACHING and LEARNING METHODS - EVALUATION

<b>DELIVERY</b> <i>Face-to-face, Distance learning, etc.</i>	Face to face	
<b>USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY</b> <i>Use of ICT in teaching, laboratory education, communication with students</i>	Use of ICT in teaching and as method of communicating with students and for research work.	
<b>TEACHING METHODS</b> <i>The manner and methods of teaching are described in detail. Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.  The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i>	<b>Activity</b>	<b>Semester workload</b>
	Lectures	26
	Tutorials	10
	Study and analysis of bibliography	24
	Essay Presentation	40
	Essay writing	100
	<i>Course total</i>	<b>200</b>
<b>STUDENT PERFORMANCE EVALUATION</b> <i>Description of the evaluation procedure  Language of evaluation, methods of evaluation, summative or conclusive, multiple</i>	Language of evaluation: Greek Methods of evaluation: written essay; personal choice and use of relevant literature besides the provided texts; use of	

<p>choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</p> <p>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</p>	<p>other texts written by the applicant; presenting the works and works within the framework of the tutorial.</p> <p>The evaluation criteria:</p> <p>Monitoring / participation / study: 30%</p> <p>Written work, essay report, oral examination: 20%</p> <p>Essay Writing: 50%</p>
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## (5) ATTACHED BIBLIOGRAPHY

- *Suggested bibliography:*

- *Related academic journals:*

### **Source**

Horkheimer, Max: "Traditionelle und kritische Theorie" (1937), In Max Horkheimer, *Gesammelte Schriften*, Alfred Schmidt/Gunzelin Schmid Noerr (Eds), Vol. 4, Frankfurt am Main: S. Fischer, 1988, pp. 162-216.

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### **Literature**

Adorno, Theodor W.: *Erkenntnistheorie* (1957/58), In Theodor W. Adorno, *Nachgelassene Schriften*, Abteilung IV: *Vorlesungen*, Karel Markus (eds), Vol. 1, Berlin: Suhrkamp, 2018.

Adorno, Theodor W., *Metakritik der Erkenntnistheorie. Studien über Husserl und die phänomenologischen Antinomien* (1956), In Theodor W. Adorno, *Gesammelte Schriften*, Rolf Tiedemann (eds), Vol. 5, Frankfurt am Main: Suhrkamp, 3η Ed. 1990.

Albert, Hans/Topisch, Ernst (eds), *Werturteilsstreit*, Darmstadt: WBG, 2th Ed. 1979.

Bonß, Wolfgang/Honneth, Axel: *Sozialforschung als Kritik. Zum sozialwissenschaftlichen Potential der Kritischen Theorie*, Frankfurt am Main: Suhrkamp 1982.

Bolte, Gerhard: *Von Marx bis Horkheimer: Aspekte kritischer Theorie im 19. und 20. Jahrhundert*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1995.

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Habermas, Jürgen: «Erkenntnis und Interesse», In Jürgen Habermas, *Technik und Wissenschaft als „Ideologie“*, Frankfurt am Main: Suhrkamp 1969, pp. 146-168.

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Hegel, Georg Wilhelm Friedrich: *Phänomenologie des Geistes* (1807), Hans-Friedrich Wessels/Heinrich Clairmont (eds), Hamburg: Meiner, 1988.

Honneth, Axel: "Zur sozialen Dynamik von Missachtung. Zur Ortsbestimmung einer kritischen Gesellschaftstheorie", In Axel Honneth, *Das Andere der Gerechtigkeit. Aufsätze zur praktischen Philosophie*, Frankfurt am Main: Suhrkamp 2000, pp. 88-109.

Honneth, Axel: „Traditionelle und kritische Theorie“, In Axel Honneth (eds), *Schlüsseltex*

*Kritischen Theorie*, Wiesbaden: VS Verlag für Sozialwissenschaften, 2006, pp. 229-232.

Kant, Immanuel: *Kritik der reinen Vernunft* (1787), Raymund Schmidt (eds), Hamburg: Meiner, 3th Ed. 1990.

Peters, Martina/Peters Jörg (eds), *Moderne Philosophiedidaktik. Basistexte*, Hamburg: Meiner, 2019.

Marx, Karl: *Grundrisse der Kritik der politischen Ökonomie* (1857/58), In Marx Engels Werke, Bd. 42, Berlin: Dietz 1983.

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Ράντης, Κωνσταντίνος (2007): «Η γνωσιοθεωρία στη μαρξική κοινωνική θεωρία», *Επιθεώρηση Κοινωνικών Ερευνών*, τχ. 123, pp. 113-144. URL: <http://ejournals.epublishing.ekt.gr/index.php/ekke/article/view/6812/6536>

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