

Course Title

German Intellectual Tradition – What is Power?

Course Number

GERM-UA 9244D01, SOC-UA 9942D01

Instruction Mode: In-Person**Spring 2022**

Syllabus last updated on: 27-Jan-2022

Lecturer Contact Information

Dr. Felix Steilen

felixsteilen@nyu.edu

Your instructor will contact you about one-on-one meetings during the semester.

Prerequisites

None.

Units earned

4

Course Details

Wednesdays, 5:15pm–8:00pm

All times are Central European Time (Daylight Saving Time begins Mar 27, 2022).

Location: Rooms will be posted in Albert before your first class. Zoom links for remote classes will be posted on Brightspace.

In the interest of protecting the NYU Berlin community, we are closely following guidance around COVID-19 from the Robert Koch Institute (Germany's institute for disease control and prevention), the Centers for Disease Control and Prevention (CDC), the World Health Organization, and the New York City Department of Health and Mental Hygiene and adjusting our recommendations and policies accordingly. Your health and well-being is our

top priority. Please consult the [NYU Berlin Resource Page](#) frequently for the latest information. You are required to adhere to the most recent policies.

You will be assigned a seat on the first day of in-person classes and are expected to use that seat for the entire semester due to NYU COVID-19 safety protocol. Please note that you are expected to attend every class meeting in-person, unless it is a remote-only class. This may change at any point during the semester if local COVID-19 regulations require additional physical distancing. In case of the latter, in-person students may be split into cohorts who will attend alternating sessions.

Course Description

This course examines critiques, ideas and analyses of power through a rich tradition in German-speaking social and political thought. A medium which eludes our understanding and defies contestations, power represents a permanent fixture in our lives. From social hierarchies and inequalities to international relations, from questions around gender and the family to climate change, from cultural artifacts to religious dogma – a host of widely varying problems hinge on notions of power that are continuously reworked and reimagined. Students read a selection of works by authors such as Hannah Arendt, Sigmund Freud, Rosa Luxemburg, Karl Mannheim, Karl Marx, Friedrich Nietzsche and Edith Stein, as well as relevant commentary and authors influenced by these thinkers. Pioneering radically different and influential interpretations of modern power, these writers continue to affect our understanding of the world. Topics generally range from the source of our moral ideas to the power of interpretation and introspection, include various critiques of power and, importantly, the relation between power, violence and ideology.

Course Learning Outcomes

- Analyzing influential social and political theorists and gaining insight into German-speaking intellectual history of the 19th & 20th centuries
- Comprehending the complexity of power, as idea and reality
- Defining key philosophical problems of the modern age
- Advancing your comprehension of theoretical treatises and how theoretical knowledge affects society
- Questioning preconceived notions and deepening your ability in critical thinking
- Producing precise arguments, in verbal and in written format
- Developing and strengthening your own voice in debates about the function, structure and critique of power
- Reflecting social and political problems thoroughly
- Construing multiperspectivity and enhancing the ability to communicate your views comfortably and in close dialogue with others

Course Approach to Teaching & Learning

Starting point of our analyses of the problem of power is the assumption that none of the readings we encounter in this seminar is “dead,” i.e. that they all potentially still speak to present-day readers and thus inform contemporary understandings of the world. The student-centered approach will ensure that these readings resonate with students from a wide variety of backgrounds, with different expectations and experiences. Investigating a range of classical theories of power, this class will provide an in-depth overview of major exponents of the German intellectual tradition, ca. 1848-1969. This includes taking into

account various historical contexts and stylized conventions. Our discussions are based on readings and concrete historical realities, while aiming for systematization and time-transcending insight. You will develop and strengthen your writing practice through individualized feedback.

Assessment Components

- (1) Active Participation & Discussion, 20%
- (2) Individual Class Presentation, 15%
- (3) Excerpts, 15%
- (4) Discussion Input, 10%
- (5) Midterm & Final Essay, 40%

Failure to submit or fulfill any required component may result in failure of the class, regardless of grades achieved in other assignments.

(1) **Participation in discussions** constitutes an important component of course activities and makes up a significant portion of student grades. You will have the opportunity to further explore the course readings, seek clarification, express your views, and engage in discussions. It is understood that participation increases throughout the course of the semester.

(2) Students are required to submit **4 relatively short excerpts** (minimum 250 words each, submitted by email before the respective session). These excerpts serve to develop a habit of regular writing practice and allow you to revisit a text later. An excerpt includes a brief abstract of the reading. It isolates the core of the argument and identifies the main intention of a text (it may use sparse quotations). You may close with related thoughts or add an opinion. The style of the excerpt is distinctly objective and therefore less personal than a reading response, i.e. it is not written in the form of a first-person narrative. You will receive short feedback.

(3) Based on one reading, students will generate **one (polemic) discussion** input. This input, delivered verbally in class, will be around 5-8 minutes. It combines a brief presentation of the text with an argument against some aspects of the respective reading. Your argument can deviate from your own opinion, as long as it makes a convincing case against a text we read. The point of this exercise is to train your argumentative skills and to critically reflect on our materials.

(5) Students will write **one shorter midterm essay** (ca. 1000 words, +/- 10%, submitted via Brightspace) and **one longer final essay** (ca. 3000 words, +/- 10%, submitted via Brightspace) about a given topic from this course. Students will be able to choose one out of several questions that will be handed out in class. The final essay demands argumentative writing and requires critical engagement with the material we read in this class. Each essay will receive detailed individual written feedback. Writing samples will be provided via Brightspace.

Required Text(s)

Electronic Resources (via Brightspace / NYU Library Course Reserves).

Please follow this link for the [NYU Berlin Library Catalogue](#) or the link on NYU Berlin's website (Academics/Facilities & Services).

Session 1 – Wednesday, January 26

Introduction (Change & Interpretation)

We will talk about the course objectives and briefly survey this semester's authors. What does it mean to speak of a German intellectual tradition? We discuss some of the radically different worldviews and methodologies we will encounter. Ample time is devoted to clarifying the course requirements and related questions: How do I write an excerpt? How do participation, excerpt, discussion input and essay all relate to one another? How do I navigate the distractions of the internet? What are your expectations? As an entry point to discussing power in our seminar, we read Marx' theses on Feuerbach, culminating in the statement:

"Philosophers have only *interpreted* the world in various ways; the point, however, is to *change* it."

- *Karl Marx: Theses on Feuerbach. In: The Marx-Engels Reader. Second Edition, ed. by Robert C. Tucker. New York 1978, pp. 143-145*

Session learning outcomes: Understanding basic course concepts / clarifying expectations and requirements / surveying divergent methodologies / Engaging an exemplary close-reading

Session 2 – Wednesday, February 2

Capital and Invisible Force (Karl Marx)

We begin with the most influential social theorist of the modern age. After a brief self-assessment by Marx, we read a sample of his main work "Das Kapital." What explains the eminently political nature of economic questions? What is the meaning of "commodity fetishism" in modern capitalism? What are power structures? Marx famously advanced conclusions about a universal upheaval and about a radical remodeling of politics and society.

- *[Marx on the History of His Opinions] (1859). In: The Marx-Engels Reader. Second Edition, ed. by Robert C. Tucker. New York 1978., pp. 3–6*
- *Capital, vol. I (1867), selected passages. In: The Marx-Engels Reader. Second Edition, ed. by Robert C. Tucker. New York 1978, pp. 294 – 376*

Session learning outcomes: Accessing a ground-breaking critique of power / understanding fundamental concepts (philosophical materialism, value, commodity) / debating the underlying notion of impersonal power

Session 3 – Wednesday, February 9

Military Power and Revolution (Luxemburg, Marx, Engels)

This session connects the analysis with the practicalities of overthrowing a governing power. The text by Engels considers tools of military power, and Marx briefly outlines the scope of his critique of power. Rosa Luxemburg is a Marxian theorist, an active revolutionary and one of the few prominent women in German politics at the time. Her speeches and letters show how commentary on Marx and Engels is interwoven with the events of the failed 1918 Revolution.

- *Karl Marx: For a Ruthless Criticism of Everything Existing (Letter of Marx to Arnold Ruge, 1843/44). In: The Marx-Engels Reader. Second Edition, ed. by Robert C. Tucker. New York 1978. pp.12 – 15*

- *Friedrich Engels: On Rifled Cannon. (New York Daily Tribune, 1860). In: Marx Engels Werke, Vol 18: Artikel, Entwürfe, 1859-1860. Berlin 1984, pp. 401-411*
- *Rosa Luxemburg: The Beginning / The Socialization of Society / What does the Spartacus League Want? / Our Program and the Political Situation / Order Reigns in Berlin (1918-1919). In: The Rosa Luxemburg Reader. Ed. By Peter Hudis and Kevin B. Anderson. New York 2004, pp. 342-379*

Session learning outcomes: Exploring different socialist critiques / grasping the parallel development of progress and destruction / grasping the course of a failed revolution

Session 4 – Wednesday, February 16

The Cold Grip of the State & Culture as Industry (Max Weber, Theodor Adorno)

Many consider Weber the greatest German sociologist and Adorno the greatest cultural pessimist, respectively. One describes the functioning of the modern bureaucratic state in a factual and descriptive language. The other crafts an elaborate prose in order to portray the mechanisms of modern cultural production. This leads us to discuss oppressive and dominating features of modern rule and culture. Are all spheres of life connected, as Adorno claims?

- *Max Weber: Chapter XI. Bureaucracy. In: Economy and Society. Vol. 2. Edited by Roth, Wittich. Berkeley: University of California Press, pp. 956-1003*
- *Helen Constan: Max Weber's Two Conceptions of Bureaucracy. In: American Journal of Sociology, pp. 400-409*
- *Theodor W. Adorno: Fragment on Classification; The Culture Industry. In: Dialectic of Enlightenment. Stanford: Stanford University Press 2002, pp. 182, 94-136*

Session learning outcomes: comprehending and applying Weberian systematization / experiencing culture as oppression / analyzing the fragility of individual life vis-à-vis centralized bureaucratic power / questioning cultural pessimism

Session 5 – Wednesday, February 23

High and Low, Good and Evil (Friedrich Nietzsche)

• MIDTERM ESSAY-QUESTIONS HANDED OUT IN CLASS

Today we approach one of the most compelling modern theorists of power. We discuss the first two essays of Nietzsche's Genealogy of Morality, which investigate the development of morality as a value system, the internalization of guilt, and the institution of law. What does it mean to think of the world in moral terms? What would it mean not to think of it this way? Does it make sense to understand the world in purely hierarchical concepts, i.e. in terms of permanent struggle for power?

- *Friedrich Nietzsche: On the Genealogy of Morality (1887), Sections I & II. In: Basic Writings of Nietzsche. Trans. and ed. by Walter Kaufmann. New York 2000. pp. 451–532*

Session learning outcomes: Reconfiguring, questioning our basic moral concepts / grasping the historicity of feeling, judging and understanding / challenging the explanation of morality as hidden struggle for power

Session 6 – Wednesday, March 2

Individual Power & Prophecy (Friedrich Nietzsche)

This session is dedicated to Nietzsche's modern prophecy. We will clarify some of the most popular and often misinterpreted concepts in Nietzsche, such as the *Übermensch*, the will to power and the claim that "God is dead." What does it mean to think of humanity as an

“in-between” and what would it mean to go “over” humanity? Should the prophet try to speak to everyone or rather address the few? Is Zarathustra a dangerous, perhaps even a silly man?

- *Thus spoke Zarathustra. A Book for All and None (1883 – 85), First Part and additional selected passages. In: Thus spoke Zarathustra. Ed. by A. Del Caro and R. Pippin. Cambridge 2010, pp. 3 – 59, 88 – 90, 109 – 112, 156 – 179*

Session learning outcomes: Analyzing a prototypical modern prophecy / evaluating figurative language through exemplary close-readings / assessing the role of simile and biblical imagery

Session 7 – Wednesday, March 9

Power, Violence, Politics (Hannah Arendt, Carl Schmitt)

MIDTERM ESSAY DUE BEFORE CLASS

We look at the distinct political character of power. Is there such a thing as a political realm, radically different from other aspects of life? For Schmitt, an intellectual with a problematic political background, every question is in principle open to political radicalization. That means politics has the tendency to impose in all other realms of life, and every opposition of belief can potentially result in a conflict of powers. Arendt, on the other hand, juxtaposes power and violence and thereby highlights the role of communal action and civil society.

- *Hannah Arendt: On Violence. In: Crises of the Republic. New York 1972, pp. 105-155*
- *Carl Schmitt. The Concept of the Political. Chicago 2007, pp. 19-79*

Session learning outcomes: Explaining the political application of theoretical concepts / questioning the notion of power as conflict / juxtaposing two exemplary conceptions of power

No class on March 16 (spring break)

Session 8 – Wednesday, March 23

Feeling, Empathy, Power (Edith Stein)

We read an important proponent of the philosophical school of phenomenology. What is the meaning of empathy; is it but a feeling? What would it mean to acknowledge and to truly understand another person? In addition to being a professional philosopher, Stein was a Catholic nun. Her letter to the pope warned of the danger of National Socialism in Germany. Edith Stein was murdered in Auschwitz.

- *Edith Stein: Individual and Community. In: The Philosophy of Psychology and the Humanities (1922). Washington 2000*
- *Edith Stein: Letter to Pius XI. In: Edith Stein Jahrbuch 2004, pp.18-19 (my translation, FS)*

Session learning outcomes: Engaging philosophical phenomenology / encountering Christian humility / reflecting on the problem of internal and external observation

Session 9 – Wednesday, March 30

Power as a Strategic Situation in Society (Michel Foucault)

We move on to one of the most influential 20th Century interpreters of the German philosophical tradition. Technically, this means we leave the German-speaking context. However, we will see that ideas are not tied to a linguistic setting. Together, we will unravel Foucault’s seemingly simple definition of “power” as a name for a “complex strategic situation” in society. What is the genuinely modern type of power? What does it mean to think

of power as a life-inducing as well as a life-threatening structure? Specifically, what are “bio-power” and “pastoral power”?

- *Michel Foucault: Society Must be Defended (College de France Lectures), New York 2020, pp. 239-263*
- *Michel Foucault: Security, Territory, Population (College de France Lectures), New York 2007, pp. 1-27; 191-226*

Session learning outcomes: Engaging the view of power as all-encompassing phenomenon / encountering foundational epistemological questions / drawing on a modern interpreter of Nietzsche / creating hermeneutic awareness

Session 10 – Friday, April 1

Please note we meet on a Friday for this session

Power, Memory, Historical Experience (Field Trip)

We visit Europe’s largest Jewish cemetery, located in the eastern district of Weißensee. Testament to various aspects of Jewish life in Berlin, the cemetery is a reminder of the immensity of a historical loss. Established in the 1880s and quickly expanding afterwards, the cemetery has lain dormant since the 1930s. It remained almost untouched by a World War and subsequent decades of negligence. A veritable city of the dead, the site allows for a glimpse into various layers of political power. Benjamin’s short and dense philosophical reflection likens history to a storm. 1980s newspaper snippets remind us what Weißensee meant to visitors whose family members did not escape Germany.

Men are supposed to wear hatgear on site (cemetery rules).

- *Walter Benjamin: Theses on the Philosophy of History (1940). In: Selected Writings, 4: 1938-1940, ed. by Harald Eiling & Michael W. Jennings. Cambridge 2003. Pp. 389-400*
- *Richard Kostelanetz: A Lost World Interred in Berlin. In: New York Times, Nov 8, 1987*
- *Diverse: Letters to the Editor, New York Times: October 3, 1982 / May 1, 1984 / Dec 13, 1987*

Session learning outcomes: Encountering an instance of frozen historical time / confronting the power and the void of historical memory / grasping the notion of the historical sublime

Session 11 – Wednesday, April 6

False Consciousness, Ideology, Female Emancipation (Karl Mannheim, Juliet Mitchell)

This session is devoted to the question of ideology and false consciousness. Karl Mannheim, founder of the sociology of knowledge, examines the relation between power and systems of belief. Why do we constantly dream up future utopias in order to talk about the world as it is? A short treatise by the eminent psychologist Juliet Mitchell is emblematic for the left of the 1960s. Does her feminist analysis still speak to us today? How do ideology and gender inequality connect? Is it fair to compare female emancipation and class struggle?

- *Karl Mannheim: II. Ideology and Utopia. In: Ideology and Utopia. London 1936, pp. 49-97*
- *Juliet Mitchell: Women: The Longest Revolution. In: New Left Review. Nov/Dec 1966, pp. 11-37*

Session learning outcomes: Thinking power as ideology / connecting temporal visions with politics / recalling emancipation as universalist project / negotiating ideological elements today

Session 12 – Wednesday, April 13

Remembering, Repeating, Working-Through (Sigmund Freud)

According to Foucault, science has imposed on human vanity and the belief in the limitless power of man in three major instances. These are connected with the names of Copernicus, Darwin and Freud: Freud shows us how little power we have over what we think are conscious acts. His first text exemplifies how people derive pleasure even from potentially harmful acts. The second shows how we are led by invisible drives and desires. Finally, the third text contains the Freudian idea of psychoanalysis in a nutshell. According to the philosopher and therapist Jonathan Lear, the entire system of thought could be reconstructed from this short text—even if this were the only text left by Freud.

- *Beyond the Pleasure Principle (1920), selected passages. In: The Freud Reader. Ed. by Peter Gay. London 1995. pp. 594 – 626.*
- *The Ego and the Id (1923), selected passages. In: The Freud Reader. Ed. by Peter Gay. London 1995. pp. 628 – 658*
- *Remembering, Repeating and Working-Through (Further Recommendations on the Technique of Psycho-Analysis II), (1914). In: Collected Works Vol 12, 1950. Pp. 146-156*

Session learning outcomes: Encountering the psychological dimension of power / mapping the outline of a theory of the mind / approaching the “talking cure” and the psychological analysis of individual trauma / recognizing unintended drives behind willful intentions

Session 13 – Wednesday, April 20

The Power of Analysis / the Illusion of Action (Sigmund Freud)

• FINAL ESSAY-QUESTIONS HANDED OUT IN CLASS

We continue our discussion of Freud with a case study. The patient, commonly referred to as “rat man,” suffers from an obsessive neurosis which absorbs much of his life’s energies. Freud claims to have healed the man by means of “the talking cure”. Our reading offers an insight into the parallel development of Freud’s theories and into his psychoanalytic practice. We are joined this week by a Freud expert who is a trained therapist.

Guest Lecturer: Dr. Keren Shafir (Ariane de Rothschild Fellow, Tel Aviv University)

- *Notes upon a Case of Obsessional Neurosis (1909). In: The Standard Edition of the Complete Psychological Works of Sigmund Freud, Vol. X. Two Case Histories ('Little Hans' and the 'Rat Man'). Ed. By J. Strachey, A. Freud, A. Strachey, A. Tyson. London 2001, pp. 158–249*

Session learning outcomes: Apprehending science as real-life practice / connecting the spheres of illness and imagination / tracing the self-destructive power of action-without-reflection / engaging analysis as therapeutic practice

Session 14 – Wednesday, April 27

Subjection and Power (Judith Butler, Frantz Fanon)

In our last thematic session, we will encounter a critique of colonial power and a scholarly attempt at classification. Mainly drawing on Freud and Nietzsche, these two very different texts by Butler and Fanon exemplify the various applications of some of the classical analyses we dissected this semester. Fanon draws on themes from the German intellectual

tradition for his call to anti-colonial resistance, while Butler draws on similar sources in thinking about reactions to power. This will allow us to review the milestones of the seminar.

- *Frantz Fanon: On Violence. In: Wretched of the Earth, pp. 1-62.*
- *Judith Butler: Subjection, Resistance, Resignation. In: The Psychic Life of Power. pp. 83-105*

Session learning outcomes: imagining practical applications / debating justifications of violence in a historical context / identify interanimations in this semester's readings / synthesizing the seminar's discussions / overcoming the last hurdles of the writing process

Session 15 – Wednesday, May 11 (12am)

• SUBMISSION OF THE FINAL ESSAYS (via Brightspace)

All students will receive detailed individual feedback in written form.

Your Lecturer

Felix Steilen studied sociology, politics and philosophy at Humboldt Universität in Berlin and the New School for Social Research in New York. He was a visiting graduate student in the University of Chicago's Committee on Social Thought, at Tel Aviv University and held postdocs at Goethe University Frankfurt and currently at Freie Universität Berlin. He received his Dr. phil. in politics from Humboldt, where he taught classes in sociology and political science. He has been curious about power ever since he witnessed the protests around the fall of the wall (sitting on his parents' shoulders).

Academic Policies

Grade Conversion

Your lecturer may use one of the following scales of numerical equivalents to letter grades:

A = 94-100 or 4.0
A- = 90-93 or 3.7
B+ = 87-89 or 3.3
B = 84-86 or 3.0
B- = 80-83 or 2.7
C+ = 77-79 or 2.3
C = 74-76 or 2.0
C- = 70-73 or 1.7
D+ = 67-69 or 1.3
D = 65-66 or 1.0
F = below 65 or 0

Attendance Policy

Studying at Global Academic Centers is an academically intensive and immersive experience, in which students from a wide range of backgrounds exchange ideas in discussion-based seminars. Learning in such an environment depends on the active participation of all students. And since classes typically meet once or twice a week, even a single absence can cause a student to miss a significant portion of a course. To ensure the

integrity of this academic experience, class attendance at the centers is expected promptly when class begins. Attendance will be checked at each class meeting. If you have scheduled a remote course immediately preceding/following an in-person class, you may want to write to berlin.academics@nyu.edu to see if you can take your remote class at the Academic Center.

As soon as it becomes clear that you cannot attend a class, you must inform your professor and/or the Academics team (berlin.academics@nyu.edu) by e-mail immediately (i.e. before the start of your class). Absences are only excused if they are due to illness, Moses Center accommodations, religious observance or emergencies. Your professor or site staff may ask you to present a doctor's note or an exceptional permission from an NYU Staff member as proof. Emergencies or other exceptional circumstances that you wish to be treated confidentially must be presented to NYU Berlin's director or Wellness Counselor. Doctor's notes must be submitted in person or by e-mail to the Academics team, who will inform your professors.

Unexcused absences may be penalized with a two percent deduction from the student's final course grade for every week's worth of classes missed, and may negatively affect your class participation grade. Four unexcused absences in one course may lead to a Fail in that course. Being more than 15 minutes late counts as an unexcused absence. Furthermore, your professor is entitled to deduct points for frequently joining the class late.

Exams, tests and quizzes, deadlines, and oral presentations that are missed due to illness always require a doctor's note as documentation. It is the student's responsibility to produce this doctor's note and submit it to site staff; until this doctor's note is produced the missed assessment is graded with an F and no make-up assessment is scheduled. In content classes, an F in one assignment may lead to failure of the entire class.

Regardless of whether an absence is excused or not, it is the student's responsibility to catch up with the work that was missed.

Final exams

Final exams must be taken at their designated times. Should there be a conflict between your final exams, please bring this to the attention of the Academics team. Final exams may not be taken early, and students should not plan to leave the site before the end of the finals period.

Late Submission of Work

1. Work submitted late receives a penalty of 2 points on the 100 point scale for each day it is late (including weekends and public holidays), unless an extension has been approved (with a doctor's note or by approval of NYU Berlin's administration), in which case the 2 points per day deductions start counting from the day the extended deadline has passed.
2. Without an approved extension, written work submitted more than 5 days (including weekends and public holidays) following the submission date receives an F.
3. Assignments due during finals week that are submitted more than 3 days late (including weekends and public holidays) without previously arranged extensions will not be accepted and will receive a zero. Any exceptions or extensions for

work during finals week must be discussed with the Site Director, Dr. Gabriella Etmektsoglou.

4. Students who are late for a written exam have no automatic right to take extra time or to write the exam on another day.
5. Please remember that university computers do not keep your essays - you must save them elsewhere. Having lost parts of your essay on the university computer is no excuse for a late submission.

Academic Honesty/Plagiarism

As the University's policy on "[Academic Integrity for Students at NYU](#)" states: "At NYU, a commitment to excellence, fairness, honesty, and respect within and outside the classroom is essential to maintaining the integrity of our community. By accepting membership in this community, students take responsibility for demonstrating these values in their own conduct and for recognizing and supporting these values in others." Students at Global Academic Centers must follow the University and school policies.

NYU takes plagiarism very seriously; penalties follow and may exceed those set out by your home school. Your lecturer may ask you to sign a declaration of authorship form, and may check your assignments by using TurnItIn or another software designed to detect offences against academic integrity.

The presentation of another person's words, ideas, judgment, images, or data as though they were your own, whether intentionally or unintentionally, constitutes an act of plagiarism. It is also an offense to submit work for assignments from two different courses that is substantially the same (be it oral presentations or written work). If there is an overlap of the subject of your assignment with one that you produced for another course (either in the current or any previous semester), you **MUST** inform your professor.

For guidelines on academic honesty, clarification of the definition of plagiarism, examples of procedures and sanctions, and resources to support proper citation, please see:

[NYU Academic Integrity Policies and Guidelines](#)

[NYU Library Guides](#)

Inclusivity Policies and Priorities

NYU's Office of Global Programs and NYU's global sites are committed to equity, diversity, and inclusion. In order to nurture a more inclusive global university, NYU affirms the value of sharing differing perspectives and encourages open dialogue through a variety of pedagogical approaches. Our goal is to make all students feel included and welcome in all aspects of academic life, including our syllabi, classrooms, and educational activities/spaces.

Attendance Rules on Religious Holidays

Members of any religious group may, without penalty, excuse themselves from classes when required in compliance with their religious obligations. Students who anticipate being absent due to religious observance should notify their lecturer AND NYU Berlin's Academics Office in writing via e-mail one week in advance. If examinations or assignment deadlines are

scheduled on the day the student will be absent, the Academics Office will schedule a make-up examination or extend the deadline for assignments. Please note that an absence is only excused for the holiday but not for any days of travel that may come before and/or after the holiday. See also [University Calendar Policy on Religious Holidays](#)

Pronouns and Name Pronunciation (Albert and Zoom)

Students, staff, and faculty have the opportunity to add their pronouns, as well as the pronunciation of their names, into Albert. Students can have this information displayed to faculty, advisors, and administrators in Albert, Brightspace, the NYU Home internal directory, as well as other NYU systems. Students can also opt out of having their pronouns viewed by their instructors, in case they feel more comfortable sharing their pronouns outside of the classroom. For more information on how to change this information for your Albert account, please see the [Pronouns and Name Pronunciation website](#).

Students, staff, and faculty are also encouraged, though not required, to list their pronouns, and update their names in the name display for Zoom. For more information on how to make this change, please see the [Personalizing Zoom Display Names website](#).

Moses Accommodations Statement

Academic accommodations are available for students with documented and registered disabilities. Please contact the Moses Center for Student Accessibility (+1 212-998-4980 or mosescsd@nyu.edu) for further information. Students who are requesting academic accommodations are advised to reach out to the Moses Center as early as possible in the semester for assistance. Accommodations for this course are managed through NYU Berlin.

Bias Response

The New York University Bias Response Line provides a mechanism through which members of our community can share or report experiences and concerns of bias, discrimination, or harassing behavior that may occur within our community.

Experienced administrators in the Office of Equal Opportunity (OEO) receive and assess reports, and then help facilitate responses, which may include referral to another University school or unit, or investigation if warranted according to the University's existing Non-Discrimination and Anti-Harassment Policy.

The Bias Response Line is designed to enable the University to provide an open forum that helps to ensure that our community is equitable and inclusive.

To report an incident, you may do so in one of three ways:

- Online using the [Web Form \(link\)](#)
- Email: bias.response@nyu.edu
- US Phone Number: +1 212-998-2277
- Local Number in Berlin: +49 (0) 30 2902 91277

Please consider the environment before printing this syllabus. If printing is necessary, please select only the essential page range.