

DEPARTMENT OF CULTURE COMMUNICATION SCIENCES  
COURSE SYLLABUS

Course Details					
<b>Code</b>				<b>Academic Year</b>	<b>Semester</b>
KKW340				3	6
<b>Title</b>	<b>T</b>	<b>A</b>	<b>L</b>	<b>ECTS</b>	
International Philosophy	3	-	-	5	
<b>Language</b>	German				
<b>Level</b>	<b>Undergraduate</b>	x	<b>Graduate</b>		<b>Postgraduate</b>
<b>Department / Program</b>	Cultural and Communication Sciences				
<b>Forms of Teaching and Learning</b>	Face to Face				
<b>Course Type</b>	<b>Compulsory</b>		<b>Elective</b>	x	
<b>Objectives</b>	Intercultural philosophy deals with different philosophical traditions. The course is aimed at creating a dialogue between different cultures. Thus, on the one hand, the study of the cultural is placed at the center of philosophical thought. On the other hand, the conditions for a healthy communication between different cultures are tried to be revealed.				
<b>Content</b>	Different thought models and questions are formed in the philosophy under the influence of cultural differences. Intercultural philosophy examines by comparing different philosophical insights. Beyond that, it goes beyond the cultural one and tries to develop a philosophy understanding that covers different cultures. This philosophical discipline tries to carry an inclusive approach to philosophy by overcoming Eurocentrism. The course includes an overview of different philosophical traditions and approaches to intercultural dialogue that Western philosophy will establish with other philosophical cultures.				
<b>Prerequisites</b>	-				
<b>Coordinator</b>	Assoc. Prof. Dr. Ralph BUCHENHORST				
<b>Lecturer(s)</b>	Assoc. Prof. Dr. Ralph BUCHENHORST				
<b>Assistant(s)</b>	RA Hatice Zeynep GÜRBENER ŞAHİN				
<b>Work Placement</b>	-				
Recommended or Required Reading					
<b>Books / Lecture Notes</b>	<p>Wimmer, Franz Martin (2004). Interkulturelle Philosophie. Eine Einführung. Wien: WUV.</p> <p>Mall, Ram Adhar. 2003. Was ist Interkulturelle Philosophie? In: Dirk Patrick Hengst/Constantin von Verloewen (Hrsg.). Über Europa hinaus: Interkulturelle Philosophie im Gespräch. Osnabrück: Der andere Verlag: 51-81.</p> <p>Garfield, Jay L. /Van Norden, Brian. 2016. If Philosophy Won't Diversify, Let's Call it what it is. Abruflbar unter <a href="https://www.nytimes.com/2016/05/11/opinion/if-philosophy-wontdiversify-lets-call-it-what-it-really-is.html">https://www.nytimes.com/2016/05/11/opinion/if-philosophy-wontdiversify-lets-call-it-what-it-really-is.html</a></p>				
<b>Other Sources</b>	Wimmer, Franz Martin (2009). Kültürlerarası Felsefe. Übersetzer: Mustafa Tüzel. İstanbul: Türkiye İş Bankası.				
Additional Course Material					

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Documents	-		
Assignments	-		
Exams	-		
<b>Course Composition</b>			
Mathematics und Basic Sciences			%
Engineering			%
Engineering Design			%
Social Sciences	100		%
Educational Sciences			%
Natural Sciences			%
Health Sciences			%
Expert Knowledge			%
<b>Assessment</b>			
<b>Activity</b>	<b>Count</b>		<b>Percentage (%)</b>
Midterm Exam	1		10
Quiz	-		-
Assignments	1		20
Attendance	14		20
Recitations	-		-
Projects	-		-
Final Exam	1		50
		<b>Total</b>	<b>100</b>
<b>ECTS Points and Work Load</b>			
<b>Activity</b>	<b>Count</b>	<b>Duration</b>	<b>Work Load (Hours)</b>
Lectures	14	3	42
Self-Study	14	3	42
Assignments	1	3	3
Presentation / Seminar Preparation	14	2	28
Midterm Exam	1	3	3
Recitations	-	-	-
Laboratory	-	-	-
Projects	-	-	-
Final Exam	1	14	14
		<b>Total Work Load</b>	<b>132</b>
	<b>ECTS Points (Total Work Load / Hours)</b>		<b>4</b>

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**Learning Outcomes**

1	Basic understanding of the most influential schools in the history of philosophy
2	Basic understanding of philosophical disciplines (metaphysics, ontology, ethics, aesthetics etc.)
3	In depth understanding of the philosophy of modernity/postmodernism
4	Handling of crucial arguments developed in the critique of eurocentrism
5	Basic understanding of the current discussion on non-western philosophy
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7	
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9	
10	
11	
12	

**Weekly Content**

1	<ol style="list-style-type: none"> <li>1. Garfield, Jay L. /Van Norden, Brian. 2016. Wenn die Philosophie sich nicht ausdifferenzieren will, dann müssen wir sie als das benennen, was sie ist. Abrufbar auf Englisch unter <a href="https://www.nytimes.com/2016/05/11/opinion/if-philosophy-wont-diversify-lets-call-it-what-it-really-is.html">https://www.nytimes.com/2016/05/11/opinion/if-philosophy-wont-diversify-lets-call-it-what-it-really-is.html</a></li> <li>2. Dabashi, Hamid. 2013. Können Nicht-Europäer denken? Was geschieht mit Denkern, die außerhalb des europäischen Philosophiekannons arbeiten?, Al Jazeera, 15.01.2013. Abrufbar auf Englisch unter <a href="https://www.aljazeera.com/opinions/2013/1/15/cannon-europeans-think">https://www.aljazeera.com/opinions/2013/1/15/cannon-europeans-think</a>; und: Dabashi, Hamid. 2019. Interview. Abrufbar unter <a href="https://de.qantara.de/inhalt/interview-mit-hamid-dabashieuropas-kolonialitaet-endet-nicht-mit-dem-fall-seiner-reiche">https://de.qantara.de/inhalt/interview-mit-hamid-dabashieuropas-kolonialitaet-endet-nicht-mit-dem-fall-seiner-reiche</a></li> <li>3. Habermas, Jürgen. 1990. Die Moderne – ein unvollendetes Projekt. In: ders. Die Moderne- Ein unvollendetes Projekt: Philosophisch- Politische Aufsätze 1977-1990. Leipzig: Reclam: 32-54. Bitte lesen: 32-43, 46-51.</li> <li>4. Latour, Bruno. 2017. Refugium Europa. In: Heinrich Geiselberger (Hrsg.). Die große Regression: Eine internationale Debatte über die geistige Situation der Zeit. Berlin: Suhrkamp: 135-148.</li> <li>5. Bachmann-Medick, Doris. Postcolonial Turn. In: dies. 2007. Cultural Turns: Neuorientierungen in den Kulturwissenschaften. Reinbek bei Hamburg: Rowohlt: 184-237. Bitte lesen: 186-207.</li> <li>6. Mall, Ram Adhar. 2003. Was ist Interkulturelle Philosophie? In: Dirk Patrick Hengst/Constantin von Verloewen (Hrsg.). Über Europa hinaus: Interkulturelle Philosophie im Gespräch. Osnabrück: Der andere Verlag: 51-81. Bitte lesen: 54-60, 72-76.</li> <li>7. Fanon, Frantz. 1981. Die Verdammten dieser Erde. Frankfurt/Main: Suhrkamp: 29-42.</li> <li>8. Said, Edward. 2009. Orientalismus. Frankfurt/Main: Fischer: 9-39.</li> <li>9. Dussel, Enrique. 2013. Der Gegendiskurs der Moderne. Kölner Vorlesungen. Wien/Berlin: Turia+Kant: 164-182.</li> <li>10. Glissant, Édouard. Kreolisierung in der Karibik, in Nord- und Südamerika, und: Die Kunst des Übersetzens. In: ders. Kultur und Identität. Aufsätze zu einer Poetik der Vielheit: 7-22; 36-38.</li> <li>11. Nandi, Miriam. 2011. Postkoloniale (Selbst-)kritik: Geschlecht und Migration bei Gayatri Chakravorty Spivak. Abrufbar unter <a href="https://www.budrichjournals.de/index.php/fgs/article/viewFile/5595/4739">https://www.budrichjournals.de/index.php/fgs/article/viewFile/5595/4739</a></li> <li>12. Mignolo, Walter D. 2012. Epistemischer Ungehorsam: Rhetorik der Moderne, Logik der Kolonialität und Grammatik der Dekolonialität. Wien/Berlin: Turia+Kant: 43-68.</li> <li>13. Mbembe, Achille. 2014. Kritik der Schwarzen Vernunft. Frankfurt/Main: Suhrkamp: 11-26; 325-332.</li> </ol>
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2	1-3 Introduction to the concepts of interculturality and philosophy from a global perspective
3	
4	4-6 Discussion and analysis of the concepts of modernity, postmodernity, and postcolonialism
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7	7-9 Discussion and analysis of current developments in integration of critical positions towards modernity in the context of cultural studies
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10	10-14 Lecture and analysis of external positions criticizing modernity
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15	

**Contribution of Learning Outcomes to Program Objectives (1-5)**

	P1	P2	P3	P4	P5	P6	P7
1	4	4	4	4	4		
2	4	4	4	4	4		
3	4	4	4	4	4		
4	4	4	4	4	4		
5							
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12							

**Contribution Level** 1: Low 2: Low-intermediate 3: Intermediate 4: High 5: Very High

<https://obs.tau.edu.tr/oibs/bologna/index.aspx?lang=tr&curOp=showPac&curUnit=04&curSunit=209#>

**Compiled by:** RA Hatice Zeynep GÜRBENER ŞAHİN

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TRK-ALMAN NİVERSİTESİ  
TRKISCH-DEUTSCHE UNIVERSITT

KLTR VE SOSYAL BİLİMLER FAKLTESİ  
FAKULTT FR KULTUR- UND SOZIALWISSENSCHAFTEN

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