

Fabian Fitz

Wege der Dialektik zwischen
Selbstbehauptung und Selbstentfremdung
in Adornos "Dialektik der Aufklärung"

Studienarbeit

Dialektik Zwischen Selbstbehauptung Selbstentfremdung Aufkl Rung

Gerhard Velthaus



Dialektik Zwischen Selbstbehauptung Selbstentfremdung Aufklärung:

Wege der Dialektik zwischen Selbstbehauptung und Selbstentfremdung in Adornos "Dialektik der Aufklärung" Fabian Fitz, 2015-06-10 Studienarbeit aus dem Jahr 2014 im Fachbereich Philosophie Philosophie des 20. Jahrhunderts Note 1,3 Universität Stuttgart Institut für Philosophie Veranstaltung Dialektik der Aufklärung Sprache Deutsch Abstract Um Adornos Philosophie zu begreifen ist es von Relevanz das Dialektische seines Denkens selbst zu durchdringen da dies die Grundlage ist auf welcher seine Philosophie aufbaut Dialektik findet sich bei Adorno in nahezu allen Bereichen der Philosophie wobei die Bereiche nicht unabhängig voneinander fungieren sondern immer aufeinander aufbauen beziehungsweise aufeinander einwirken In der Dialektik der Aufklärung beziehen Adorno und Horkheimer die dialektischen Verhältnisse explizit zwar nur auf die sich zum bürgerlichen Kapitalismus entwickelnde Gesellschaft und die kritische Analyse davon jedoch sind auch hier schon die Ideen der Negativen Dialektik präsent Es soll in dieser Arbeit nachvollzogen werden in welchem Zusammenhang das begriffliche Denken welches Horkheimer Adorno schon in der mythischen Figur des Odysseus ausmachen mit bürgerlich kapitalistischen Gesellschaftsstrukturen steht Und es soll darum gehen in welchem Verhältnis dazu das Individuum steht und wie dieses sich als ebensolches konstituieren kann Dabei soll Bezug genommen werden auf Hegels Theorie der Anerkennung aus der Phänomenologie des Geistes da diese so die These dieser Arbeit in der Dialektik der Aufklärung wiedergefunden werden kann Es wird sich zeigen dass Adorno zwar im Geiste Hegels Philosophie betrieben hat jedoch und das entspricht wiederum seinem dialektischen Denken selbst kritisch darauf Bezug genommen und auch das Denken Hegels nicht einseitig betrachtet hat Im Fokus der Arbeit soll die Analyse der Entwicklung des begrifflichen Denkens hin zu Selbstbehauptung und Selbstentfremdung in der Gesellschaft stehen *Bildung als ästhetische Erziehung* Gerhard Velthaus, 2002 **Reden zwischen Engel und Vieh** Lothar L. Schneider, 2013-07-02 Nun befinden wir uns im Feld der Sprache und können uns entscheiden ob wir diesen Sachverhalt aus der Bedürftigkeit des Mängelwesens oder aus der Fülle menschlicher Möglichkeiten erklären aus jener Intellektualität die einst eng lisch hie oder aus der Angewiesenheit auf Sinnliches wie sie Tieren zukommt Ob wir uns der Bezeichnung bedürftig oder der Benennung fähig erklären zu meist und zumindest dort wo nicht unmittelbar Gewalt droht bewegen wir uns in einer Sphäre die konstitutiv durch Sprache bestimmt und durch Sprache auch dort noch vermittelt ist wo die Zeugnisse menschlicher Tätigkeit ihren Sinn und das Einverständnis der Verabredungen zu ihrer Ausführung nicht mehr erkennen lassen Zeichen deren Sinn verloren ist nennen wir stumm kennzeichnen sie mit einem Begriff der nicht Negation sondern Privation bedeutet Sprachbedürftigkeit Und gerade dort wo der dargestellte Gegenstand klar erscheint stellt sich die Frage nach dem Sinn der die Konstruktion des Zeichens verlangte Wenn das Zeichen einen Gegenstand repräsentiert präsentierte es die Sprache zu gleich wenn Formuliertes zum Gegenstand von Formulierung wird ist nicht nur die Sache sondern zugleich die Praxis ihrer Darstellung thematisiert Mit jeder Wiederaufnahme wird der Modus ihres Vorverständnisses und damit ihre sprachliche Verfaßtheit dargestellt Jede Wiederholung droht ein Stück mehr das Dar

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