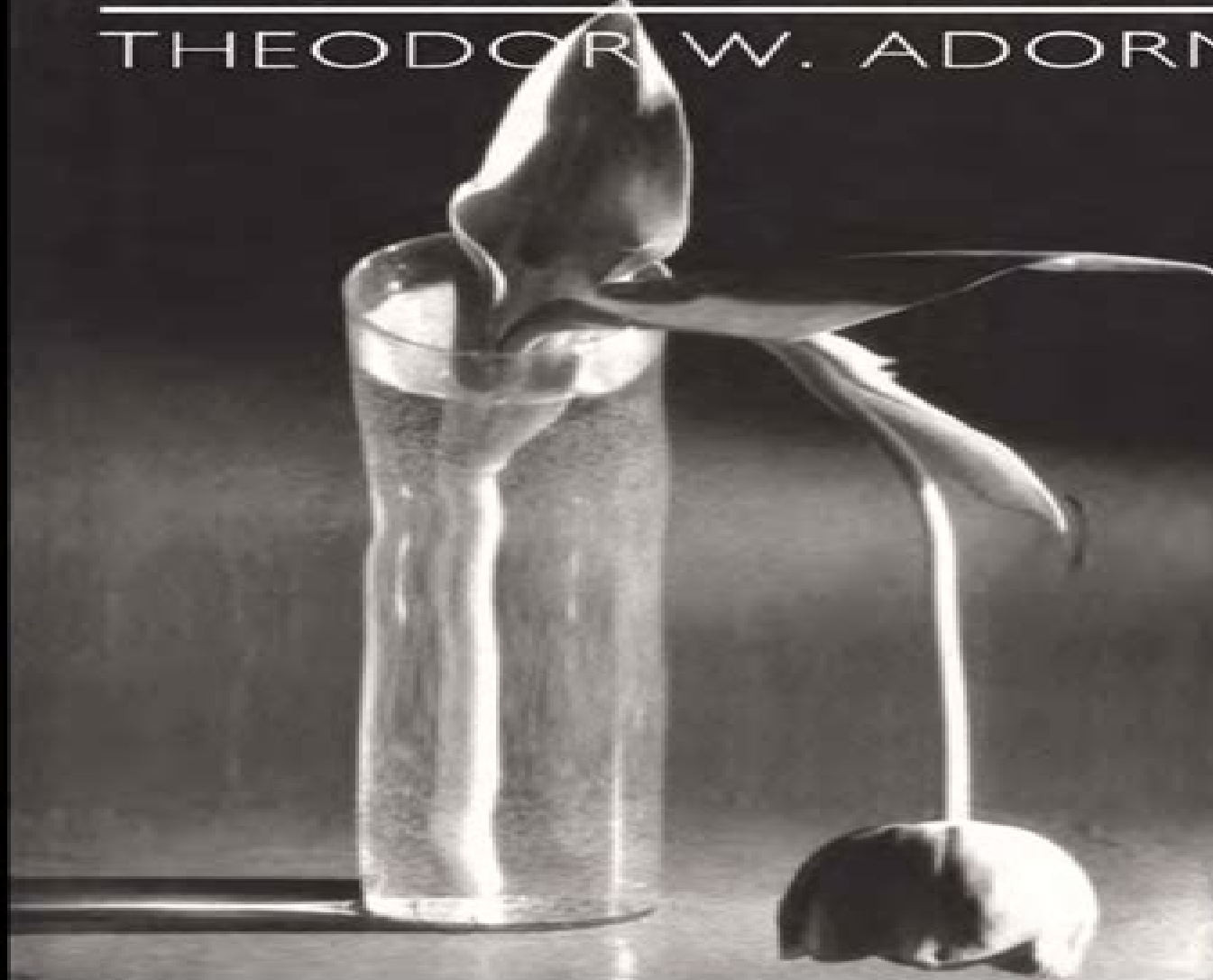


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Lectures on Negative Dialectics Theodor W. Adorno, 2014-11-05 This volume comprises one of the key lecture courses leading up to the publication in 1966 of Adorno's major work Negative Dialectics These lectures focus on developing the concepts critical to the introductory section of that book They show Adorno as an embattled philosopher defining his own methodology among the prevailing trends of the time As a critical theorist he repudiated the worn out Marxist stereotypes still dominant in the Soviet bloc he specifically addresses his remarks to students who had escaped from the East in the period leading up to the building of the Berlin Wall in 1961 Influenced as he was by the empirical schools of thought he had encountered in the United States he nevertheless continued to resist what he saw as their surrender to scientific and mathematical abstraction However their influence was potent enough to prevent him from reverting to the traditional idealisms still prevalent in Germany or to their latest manifestations in the shape of the new ontology of Heidegger and his disciples Instead he attempts to define perhaps more simply and fully than in the final published version a negative i.e. critical approach to philosophy Permeating the whole book is Adorno's sense of the overwhelming power of totalizing dominating systems in the post Auschwitz world Intellectual negativity therefore commits him to the stubborn defence of individuals both facts and people who stubbornly refuse to become integrated into the administered world These lectures reveal Adorno to be a lively and engaging lecturer He makes serious demands on his listeners but always manages to enliven his arguments with observations on philosophers and writers such as Proust and Brecht and comments on current events Heavy intellectual artillery is combined with a concern for his students progress

Origin of Negative Dialectics Susan Buck-Morss, 1979-12 Susan Buck-Morss examines and stresses the significance of Critical Theory for young West German intellectuals after World War II Looking at the differences between

German and American situations during this time period

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The Origin of Negative Dialectics is by far the best introduction for the American reader to the complex esoteric and illusive structure of thought of one of the most seminal Marxian thinkers of the twentieth century

It belongs on the same shelf as Martin Jay's history of the Frankfurt School

The Dialectical Imagination

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State University of New York Stony Brook

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Susan Buck-Morss, 1977

Hegel and the Logic of Decay. A Genealogy of Adorno's Negative Dialectics

Linus Hellwig, 2018-08-23

Seminar paper from the year 2017 in the subject Philosophy

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abstract

In the first essay of the collection Hegel Three Studies Adorno evaluates Hegel's philosophy in the following way

Hegel in many respects is a Kant who came to himself¹

He justifies this verdict with the claim that Hegel succeeded in following the inner logic of the transcendental philosophy much more consistently than Kant himself

His idealism was not simply imposed on Kant's philosophy and thus using it as a shaky foundation for a foreign superstructure

Instead Hegel had sensitively reacted to Kant's inherent contradictions and resentments and subsequently presented them coherently in his dialectics and made them usable for him or one might even say he sublated it

In my examination of the negative dialectics I have repeatedly come to a similar assessment towards Adorno

He too was able to react productively on the inconsistencies and gross misconceptions in Hegel's philosophy in his critical approach to Hegel by which he measured and instructed his own dialectical philosophy on the Hegelian

He was always aware of the danger that the productive reception of Hegelian motifs and dialectical methods would lead to a dull epigonism if it did not consistently align itself with the original contents of his philosophy

In the present work I would like to prove that Adorno's assessment of the relationship between Hegel and Kant also applies to his relationship to Hegel i.e. that Adorno can and should be called in a certain polemic way a Hegel who came to himself

His negative dialectics convert Hegel's speculative philosophy into the modern philosophical discourse without being guilty of cherry picking

It does so by clearing Hegelian philosophy of its imperfections and enriching it with the political experience of the twentieth century

It is my goal to show with a genealogy of negative dialectics its reference points to Hegel and to prove that Adorno's dialectic is a legitimate heir of Hegelian philosophy

In addition to Adorno's work Negative Dialectics I will pay special attention to his Lectures on Negative Dialectics because as Adorno states himself not only the methodical observation and the fundamental considerations of his negative dialectics are presented there but also the development process of Negative Dialectics is considered

Negative Dialectics and Event

Vangelis Giannakakis, 2021-11-04

History is replete with false and unfulfilled promises as well as singular acts of courage

resilience and ingenuity

These episodes have led to significant changes in the way people think and act in the world or have set the stage for such transformations in the form of rational expectations in theory and the hopeful anticipations of dialectical imagination

Negative Dialectics and Event

Nonidentity Culture and the Historical Adequacy of Consciousness

revisits some of Theodor W Adorno's most influential writings and theoretical interventions to argue not only that his philosophy is uniquely suited to bring such events into sharp relief and reflect on their entailments but also that an effective historical consciousness today would be a consciousness awake to the events that interpellate and shape it into existence. More broadly Vangelis Giannakakis presents a compelling argument in support of the view that the critical theory developed by the first generation of the Frankfurt School still has much to offer in terms of both cultivating insights into contemporary human experience and building resistance against states of affairs that impede human flourishing and happiness. **Adorno and Marx** Werner Bonefeld, Chris O'Kane, 2022-06-02 While Adorno has tended to be read as a critic of the administered world and the consumer industry rather than a Marxist Adorno and Marx establishes Adorno's negative dialectics as fundamental for understanding Marx's critique of political economy. This conception of the critique of political economy as a critical theory marks both a radical departure from traditional Marxist scholarship and from traditional readings of Adorno's work and warns against identifying Adorno with Marx or Marx with Adorno. Rather it highlights the intersection between Adorno's critical theory and Marx's critique of political economy that produces a critical theory of economic objectivity that moves beyond Marxian economics and Adornian social theory. Adorno and Marx offers an ingenious account of critical social theory. Its subversion of the economic categories of political economy contributes to the cutting edge of contemporary social theory and its critique of social practice. Negative Dialectics and the End of Philosophy Glenn W. Erickson, 1990

Negative Dialectics Theodor W. Adorno, 1973 Theodor Adorno's Negative Dialectics and the Reconstruction of German Philosophy Eric Oberle, 2005 **Adorno's Nonidentical and Derrida's Différance - For a Resurrection of Negative Dialectics** Stefan Zenklusen, 2020-11-06 The virulent anti-Hegelianism of French poststructuralism and its difficult confrontation with Jürgen Habermas has long obscured the closeness of Jacques Derrida's différance to Theodor W Adorno's Nonidentical. Taking the overarching theme of identity and difference as a guide we can peel apart what unites and separates these two thinkers. In so doing certain de-realizing effects of Derrida's entrapment in signs reveal themselves. By contrast Adorno's social and cultural diagnosis when extrapolated to a post-Fordian context is astonishingly fruitful. Attempts to trivialize negative dialectics as a model of intellectual self-understanding from a past age or as an esthetic reserve of ways of life are untenable. **Adorno and the Need in Thinking** Colin J. Campbell, Kathy Kiloh, Jonathan Short, 2007-01-01 Few intellectual figures of the twentieth century dealt with such a vast scope of subjects as Theodor Adorno. 1903-1969. His insights therefore lend themselves to critical overview as many have cross-disciplinary relevance appealing to scholars from a variety of backgrounds. Adorno and the Need in Thinking examines questions dealt with in the works of Adorno offering a glimpse at the development of his complex thought. This collection of essays though dealing with different topics from section to section is unified by the idea that at least in the English-speaking world there are numerous facets of Adorno's work that have been hitherto neglected in terms of critical scholarship. Adorno and the Need in Thinking addresses these forgotten

nuances whether they apply to questions of politics language metaphysics aesthetics ecology or several of these at once Also included for the first time in English is Adorno s important early essay Theses on the Language of the Philosopher At a time when Adorno scholarship is on the rise this collection sheds light on new areas of critical research adding another dimension to the existing literature on this most important intellectual Negativity and Revolution John Holloway,Fernando Matamoros,Sergio Tischler,2008-11-20 How can activists combat the political paralysis that characterises the anti dialectical Marxism of Foucault Derrida and Deleuze without reverting to a dogmatic orthodoxy This book explores solutions in the negative dialectics of Theodor Adorno The poststructuralist shift from dialectics to difference has been so popular that it becomes difficult to create meaningful revolutionary responses to neoliberalism The contributors to this volume come from within the anti capitalist movement and close to the concerns expressed in Negri and Hardt s Empire and Multitude However they argue forcefully and persuasively for a return to dialectics so a real world radical challenge to the current order can be constructed This is a passionate call to arms for the anti capitalist movement It should be read by all engaged activists and students of political and critical theory **The Origin of Negative Dialectics [sound Recording]**. susan Buck-morss,1988 **Theological Poverty in Continental Philosophy** Colby Dickinson,2021-03-25 Colby Dickinson proposes a new political theology rooted in the intersections between continental philosophy heterodox theology and orthodox theology Moving beyond the idea that there is an irresolvable tension at the heart of theological discourse the conflict between the two poles of theology is made intelligible Dickinson discusses the opposing poles simply as manifestations of reform and revolution characteristics intrinsic to the nature of theological discourse itself Outlining the illuminating space of theology Theological Poverty in Continental Philosophy breaks new ground for critical theology and continental philosophy Within the theology of poverty the believer renounces the worldly for the divine Through this focus on the poverty intrinsic to religious calling the potential for cross pollination between the theological and the secular is highlighted Ultimately situating the virtue of theological poverty within a poststructuralist postmodern world Dickinson is not content to position Christian philosophy as the superior theological position moving away from the absolute values of one tradition over another This universalising of theological poverty through core and uniting concepts like grace negation violence and paradox reveal the theory s transmutable strength By joining up critical theology and the philosophy of religion in this way the book broadens the possibility of a critical dialogue both between and within disciplines Adorno and Heidegger Iain Macdonald,2008 This collection of essays explores the conflictual history and future implications of two important traditions of twentieth century European thought the critical theory of Theodor W Adorno and the ontology of Martin Heidegger

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