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Mouseover for Online Attention Data The first volume of Adorno: The Possibility of the Impossible comprises theoretical essays which investigate the relevance of Adorno's critical theory for the present. The tight connection between individual observations in aesthetics and cultural criticism, on the one hand, and the large speculations of social theory and the history of philosophy, on the other, that is found in Adorno's own work is taken as a point of departure in many passages. The difference—disparity, even—in the varied attitudes toward the content of Adorno's theory is evident. Seen from the perspective of the present, this multiple rereading is directed at fragments of a thought that has preserved its radicality even when abstracted from its immediate historical context. Both publications—Adorno: The Possibility of the Impossible Vol. I and Vol. II—accompany an exhibition at the Frankfurter Kunstverein on the occasion of the 100th birthday of Theodor W. Adorno. Contributors Norbert Bolz, Peter Bürger, Alex Demirovic, Dierich Diederichsen, Alexander García Düttmann, Michael Hirsch, Christoph Menke, Willem van Reijen, Martin Seel \$26.00 T ISBN: 9780972680646 255 pp. 1.5 in x 8.25 in September 2003 Not for sale in Europe or the UK. Vanessa Joan Müller is Head of Dramaturgy at the Kunsthalte Wien. Nicolaus Schafhausen is a curator at the Documentation Center for the History of National Socialism in Munich. Perhaps the most important aesthetics of the twentieth century appears here newly translated, in English that is for the first time faithful to the intricately demanding language of the original German.The culmination of a lifetime of aesthetic investigation, Aesthetic Theory is Adorno's major work, a defense of modernism that is paradoxical in its defense of illusion. In it, Adorno takes up the problem of art in a day when "it goes without saying that nothing concerning art goes without saying." In the course of his discussion, Adorno revisits such concepts as the sublime, the ugly, and the beautiful, demonstrating that concepts such as these are reservoirs of human experience. These experiences ultimately underlie aesthetics, for in Adorno's formulation "art is the sedimented history of human misery." Robert Hullot-Kentor's translation painstakingly, yet fluently, reproduces the nuances and particularities of the original. Long awaited and significant, Aesthetic Theory is the clarifying lens through which the whole of Adorno's work is best viewed, providing a framework within which his other major writings cohere. Introduction to Sociology Paperback Introduction to Sociology Hardcover Problems of Moral Philosophy Hardcover Metaphysics Concept and Problems Paperback Letters to his Parents 1939-1951 Hardcover Paperback Hardcover Theodor W. Adorno is best known for his contributions to aesthetics and social theory. Critics have always complained about the lack of a practical, political or ethical dimension to Adorno's philosophy. In this highly original contribution to the literature on Adorno, J. M. Bernstein offers the first attempt in any language to provide an account of the ethical theory latent in Adorno's writings. Bernstein relates Adorno's ethics to major trends in contemporary moral philosophy. He analyses the full range of Adorno's major works, with a special focus on Dialectic of Enlightenment, Minima Moralia and Negative Dialectics. In developing his account Bernstein lays particular stress on Adorno's contention that the event of Auschwitz demands a new categorical imperative. This book will be widely acknowledged as the standard work on Adorno's ethics and as such will interest professionals and students of philosophy, political theory, sociology, history of ideas, art history and music. Was the first book length study of Adorno's ethics Adorno is widely studied across Humanities and Social Science, in philosophy, political science, history of ideas, sociology, music, and literary studiesRead more Be the first to review Log in to review Date Published: October 2001format: Paperbackisbn: 9780521003094length: 480 pages dimensions: 233 x 153 x 25 mmweight: 0.64kgavailability: Available Introduction 1. Wrong life cannot be lived rightly 2. Disenchantment: the skepticism of enlightened reason 3. The instrumentality of moral reason 4. Mastered by nature: abstraction, independence, and the simple concept 5. Interlude: three versions of modernity 6. Disenchanting identity: the complex concept 7. Toward an ethic of nonidentity 8. After Auschwitz 9. Ethical modernism.Look InsideJ. M. Bernstein, New School for Social Research, New York In their famous work of philosophy and social criticism from 1947, Dialectic of Enlightenment, Theodor W. Adorno and Max Horkheimer aimed "to explain why humanity, instead of entering a truly human state, is sinking into a new kind of barbarism," as the authors wrote in the preface. Born in 1903 to a Jewish wine merchant, Adorno had good reasons to be reflecting on this topic. When the Nazis took power in 1933, the music theorist and philosopher who had written his habilitation thesis on Kierkegaard had his right to teach revoked. After a four-year stay in Oxford, UK, he emigrated to the United States, where he became an official member of the New York-based Institute for Social Research in 1938. In 1949, Adorno returned to Frankfurt where he became associated with the Frankfurt School of social theory and critical philosophy, along with other intellectuals such as Max Horkheimer, Friedrich Pollock, Leo Löwenthal, Walter Benjamin, Herbert Marcuse, Erich Fromm and Siegfried Kracauer. Adorno looked into topics that are still major research themes today, such as the connection between devotion to authority and fascism. In 1967, when the far-right National Democratic Party of Germany (NPD) won local seats in six state parliaments, he gave a lecture to students in Vienna, titled Aspects of Contemporary Right-Wing Radicalism. The lecture, which until now only existed as an audio recording, has been published in 2019 in German (an English version, by Polity publishers, is to follow). The epilogue was written by historian Volker Weiss, a researcher on right-wing extremism. DW got in touch with Weiss to discuss Adorno's relevance today. Theodor W. Adorno (right) with writer Heinrich Böll DW: As a critic of capitalism, Theodor W. Adorno was highly popular in the early 1960s. 50 years after his death, he is now coming back into the spotlight. What makes his work essential in our globalized society? Adorno's philosophy was not only a critique of capitalism, it also offered an inventory of modernity as a whole. He paid particular attention to the impact of the societal development on the individual, looking into how liberating progress could be, but how it also created new threats. As a smart Marxist, he knew that it was not possible or desirable to stop technological development. Still, he didn't fall into the naive optimism that for a long time dominated the left. His thinking was based on the significant experience of knowledge being put to the service of rulers rather than liberation. He saw how Enlightenment, having to a certain extent reached the highest level of technological progress, turned into a new barbarism. The 19th and 20th centuries offered enough material to illustrate this. Even though the concept of the "modern era" is now seen as outdated — we now rather refer to diversified, various "modernities" — Adorno's core questions remain relevant today. Historian Volker Weiss Adorno was a thinker, not an activist. Yet "There is no true life within a false life" has become a popular slogan. What does that statement refer to? This aphorism from Minima Moralia refers to the impossibility of setting up private happiness amid a society's catastrophic developments. Modern societies have a tendency to impact every sphere of a life. That doesn't free us from trying to achieve a real life, however. And Adorno most certainly didn't aim to write proverbs for calendars. In the 1960s, only 20 years after the fall of the Nazis, the far-right party NPD won seats in parliament. How did Adorno explain resurgent right-wing extremism? Adorno saw the shortcomings of Western democracies as as a more important cause of the problem than the activities of the old Nazis, who were still very present in the 1960s. He knew that the far right was drawing its strength from the people's disappointment in an age of unredeemed emancipation. Since the 19th century, they had been told that every person was the architect of their own fortune, yet they were always blocked by invisible boundaries. That's how Adorno came to identify fascist movements as "scars of democracy." Adorno died 50 years ago, on August 6, 1969 The lecture Adorno gave to students in 1967, "Aspects of Contemporary Right-Wing Radicalism," has now been published as a book and has landed on bestseller lists. Why does it feel so contemporary? These "scars" still exist today, for example if you look at the democratic deficits of bureaucratic apparatuses like the EU. A growing number of people prefer to be confronted with a clear authority, such as a non-liberal nation-state, rather than with unintelligible, abstract-seeming apparatuses. So on a socio-psychological level, Adorno still has something to tell us. Furthermore, economic and technological developments — here Adorno is referring to the concentration of capital and automation — make people feel superfluous. An English version of the book will be published by Polity Actual or perceived crises lead to the desire to see it all end. Far-right movements today are still characterized by these catastrophic traits, which are half fear and half nostalgia. And the methods of the NPD that he had observed at the time are still in use today. You can see in the internet how technical perfection is combined with completely abstruse content. What does he recommend to counter far-right politics? Adorno doesn't have the illusion that rightist leaders could be converted to join the conversation. That thought would certainly have made the generation that experienced World War II frown. Instead, he recommends clearly pointing out the consequences of far-right politics, their destructive aspects and consequences. Most of all, he wants youth to draw away from these movements — and that, in retrospect, was something that worked quite well at the time. Volker Weiss is also the author of Die autoritäre Revolte: Die Neue Rechte und der Untergang des Abendlandes, (The Authoritarian Revolt: The New Right and the Decline of the West). Theodor W. Adorno Average rating 4.09 · 26,602 ratings · 1,169 reviews · shelved 92,579 times Showing 30 distinct works. « previous 1 2 3 4 5 6 7 8 9 10 11 next » Dialectic of Enlightenment: Philosophical Fragments by 4.09 avg rating — 6,434 ratings — published 1944 — 73 editions The Culture Industry by 4.04 avg rating — 5,119 ratings — published 1944 — 26 editions Minima Moralia: Reflections on a Damaged Life by 4.25 avg rating — 3,559 ratings — published 1951 — 56 editions Aesthetic Theory by 4.12 avg rating — 2,358 ratings — published 1970 — 34 editions Aesthetics and Politics by 4.15 avg rating — 2,091 ratings — published 1977 — 15 editions Negative Dialectics by 4.09 avg rating — 1,797 ratings — published 1966 — 35 editions Aspekte des neuen Rechtsradikalismus. 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