

Der Andere Austin

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Southwest Texas State University. School of Liberal Arts Diedrich Franz Leonhard von Schlechtendal
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studienarbeit aus dem jahr 2018 im fachbereich philosophie sonstiges note 1 3 bayerische julius maximilians universität
würzburg sprache deutsch abstract diese arbeit wird sich vor allem mit den inhalten der ersten sieben vorlesungen von how
to do things with words befassen und der sich darin vollziehenden entwicklung von austins direkt zu beginn der vorlesungen
aufgestellten dichotomie these widmen hierbei stehen für austin die konstativen Äußerungen auf der einen seite den
performativen Äußerungen auf der anderen seite gegenüber in dieser arbeit soll veranschaulicht werden wie diese beiden
Äußerungstypen zu beginn der vorlesungen von austin unterschieden werden zudem wird an konkreten beispielen gezeigt
werden wie die performativen Äußerungen missglücken können und welcher unterschied innerhalb der performative
vorzufinden ist der unterschied zwischen implizit und explizit performativ außerdem wird ein besonderes augenmerk darauf
gelegt werden wieso eine so strikte unterscheidung wie sie austin zu beginn seiner vorlesungen einführt zwischen
konstativen und performativen Äußerungen nicht gerechtfertigt ist der zusammenbruch dieser starren dichotomie wird
durch die ausführung einiger probleme denen austin im verlaufe seiner systematischen analyse der performative in how to
do things with words begegnet verdeutlicht werden john langshaw austin wurde 1911 geboren und verstarb allerdings schon
im jahre 1960 mit 48 jahren er wirkte zu lebzeiten im bereich der philosophie viel weniger durch die veröffentlichung von
texten als er dies durch seine lehr Tätigkeiten in oxford und harvard tat im laufe seines lebens veröffentlichte austin nur
sieben aufsätze posthum erschienen neben einigen weiteren aufsätzen austins im jahr 1962 seine zwei vorlesungen sense
and sensibilia und how to do things with words die zuerst genannte entstand im rahmen der vorlesungsreihen welche er in

den jahren zwischen 1947 und 1959 in oxford gehalten hat die vorlesung how to do things with words dahingegen geht auf die vorlesungsreihen words and deeds welche austin zwischen 1952 54 und auch wieder nach 1955 ebenfalls in oxford gehalten hat sowie die in harvard gehaltene vorlesungsreihe der william james lectures aus dem jahre 1955 zurück 1

as the editors are quick to point out monism is not a particular theory or even a unique school of thought however monistic intuitions or doctrines are grounded in many different ways of philosophizing for instance one may argue that there is ultimately only one thing or one kind of thing or that there is only one set of true beliefs one truth one type of action one sort of meaning one way of analyzing explaining and understanding or alternatively one may pursue the project of the unity of knowledge or even that of the unity of science taken in this broad sense monism is often opposed to varieties of pluralism or numerous versions of dualism since so much philosophical debate has focused on the question whether there are two different kinds of thing mind and matter or only one this volume aims to discuss some of these aspects historically and systematically in doing so it sheds light on larger issues of unity and diversity integration and polarity fusion and separation since pluralism and multiculturalism are clearly on the intellectual agenda this is a welcome much needed contribution to concept clarification the editors have wisely chosen to present issues related to monism as an ongoing aspect in the history of philosophy there are sprightly contributions that are noteworthy for literary grace as well as epistemological insight included are essays on monism in pre socratic philosophy democritus on the distinction between universals and particulars parmenides and hegel on monism monism and dualism in nietzsche's birth of tragedy the unity of truth mindless monism minimalist monism and a deft essay on why it is hard to be a monist if one wants to be a phenomenologist

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