

Der Andere Austin

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john l austin der hauptvertreter der ordinary language philosophy und begründer der sprechakttheorie hätte die von ihm eingeführte dann aber verworfene unterscheidung zwischen performativen und konstativen Äußerungen nach meinung bestimmter kritiker beibehalten sollen autorinnen und autoren wie jacques derrida shoshana felman judith butler geoffrey warnock françois recanati oder stanley cavell halten an dem konzept der performativität fest sie verteidigen austin gegen seine eigenen revisionen diese verteidigungen des anderen austin haben zu wesentlichen vertiefungen seiner einsichten geführt das buch zeigt wie performative funktionieren weiß man erst jetzt

the current book asserts that reality television serves a broader social purpose than simple entertainment instead this type of programing can best be understood as a revealing exposition on contemporary politics culture and social issues reality television addresses many different social groups the book primarily examines the social and political messages

conveyed by reality television to its viewers focusing on the notion of consumer citizenship the study analyzes the german television program deutschland sucht den superstar germany seeks a superstar as a reflection of contemporary social and political issues in germany dissertation series kulturwissenschaft cultural studies estudios culturales Ã Ã tudes culturelles vol 53 subject media studies popular culture german studies

heavily represented sections of contemporary philosophy subscribe to the notion of embodiment however promising this pragmatic turn of events may be it remains limited in that it interprets the world as a projection of the cognizing i by contrast image acts focuses on the counterforce of the form of images the book subdivides this sphere into three parts imitation substitution and the pure effect of the form all three parts are contemplated with examples from antiquity through to the present and the iconoclastic controversies of our times from this reconstruction of the image act springs the element of a new philosophy of affordance

was setzt es voraus eine pädagogische ironie zu identifizieren und unter welchen voraussetzungen avanciert die pädagogik selbst zur ironischen angelegenheit die ironie gehört zu den traditionsreichsten begriffen der geistesgeschichte eine systematische aufarbeitung von aktuellen und historischen bezügen grundiert die these einer konstitutiven widerständigkeit der ironie gegenüber identifizierenden zugriffen im rahmen von diskursanalytischen untersuchungen kann gezeigt werden dass ausgehend vom ironieproblem systematische anfragen an das pädagogische der pädagogik möglich sind das buch ermöglicht einen strukturierten zugang zum pädagogischen ironiediskurs und erörtert methodische und systematische implikationen aktueller reflexionen zur ironietheorie dabei werden spezifische potentiale der diskursanalyse für erziehungswissenschaftliche forschung ausgelotet die zielsetzung der studie besteht im nachweis einer systematischen anschlussfähigkeit von ironie für ein pädagogisches nachdenken

vor dem hintergrund der kontroversen diskussionen einer performativen religionspädagogik widmet sich die vorliegende studie dem sozial und kulturwissenschaftlichen performativitätsdiskurs und entwickelt eine religionsdidaktik die explizit das paradigma des performativen in den mittelpunkt rückt Über die anerkennung der nicht propositionalen rationalitätsformen des performativen werden neue möglichkeiten aufgezeigt um religion an allen lernorten in ihrer vieldimensionalität zu thematisieren und das fragen nach gott als existenziellen frage und vergewisserungshorizont zu gestalten ohne dabei religiöse praxis zu vollziehen anschaulich expliziert wird eine solche didaktik am beispiel des tanzes der im dazwischen die tiefendimension der wirklichkeit leiblich erfahrbar macht und so zur möglichkeitsperspektive wird die das innerste berührt und bewegt und die frage nach gott stellt

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

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 jahre 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

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