

# Adorno Disenchantment And Ethics

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### Adorno Disenchantment And Ethics

Theodor W. Adorno was the leading philosopher of the first generation of the Frankfurt School and is best known for his contributions to aesthetics and social theory. 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. This book will be widely acknowledged as the standard work on Adorno's ethics and will interest professionals and students of ...

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### **Amazon.com: Adorno: Disenchantment and Ethics (Modern ...**

Bernstein wants to put Adorno into dialogue with contemporary meta-ethics. He argues that, once upon a time, human beings' practical reason was identical with our theoretical reason: there was a form of moral knowledge. We knew what we ought to do. Thanks to disenchantment and rationalization, as analyzed by Weber, this has ceased to be the case.

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### **Adorno: Disenchantment and Ethics by J.M. Bernstein**

Bernstein, Jay, Adorno: Disenchantment and Ethics, Cambridge University Press, 2001, 478 pp, \$25.00 (pbk), ISBN 0-521-00309-1. Reviewed by Espen Hammer, University of Essex Unlike many significant thinkers in the Continental tradition, including Hegel, Nietzsche, and Heidegger, Adorno has never attracted much advanced critical attention in the Anglo-American academy, at least not from philosophers.

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This is a massive misunderstanding and distortion of his thought. Adorno believes that scientific and bureaucratic rationalism are, in their claim to totality, irrational in themselves, and hence that the meaning deficit caused by the disenchantment of the world is equally a rationality deficit.

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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.

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I attempt to prosecute this claim in my Adorno: Disenchantment and Ethics (Cambridge University

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Press, forthcoming). Recommend this journal. Email your librarian or administrator to recommend adding this journal to your organisation's collection. Royal Institute of Philosophy Supplements.

### **Adorno on Disenchantment: The Scepticism of Enlightened ...**

Adorno reads Marx as a Hegelian materialist whose critique of capitalism unavoidably includes a critique of the ideologies that capitalism sustains and requires. The most important of these is what Marx called "the fetishism of commodities."

### **Theodor W. Adorno (Stanford Encyclopedia of Philosophy)**

However, Adorno and Horkheimer believe that modernity not only rests on disenchantment but also tends to re-enchant nature, because it encourages us to think that its institutions derive from, and are anticipated and prefigured by, nature.

### **Adorno and the disenchantment of nature - Alison Stone, 2006**

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### **Adorno : disenchantment and ethics (Book, 2001) [WorldCat.org]**

Ethics and Aesthetics after Auschwitz As Christoph Menke has noted, the moral implications of Theodor W. Adorno's "negative dialectics" fit squarely in a strain of modern practical philosophy most associated with Friedrich Nietzsche, which begins from the premise that

### **Putting the Dialectic back in 'Negative Dialectics ...**

It would seem that in his rejection of occultism, Adorno has placed himself on the side of the disenchanters. He attacks both magic and the loss of magic. Hence, Adorno and company are a source of our unease with disenchantment and are also a source of disenchantment.

### **Enlightenment does not demand disenchantment with the ...**

As we have seen, in Negative Dialectics Adorno assigns himself the task of breaking through the philosophy of identity to achieve what he called "the disenchantment of the concept." A key to this task is the recognition that what a concept means is not internal to conceptuality but lies beyond the concept in the nonconceptual realm of the ...

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