

Die Formulierung von Menschenrechten ist das Ergebnis eines historischen Prozesses

universellen Menschenrechtsstandard. Erst jetzt kann von einer Internationalisierung und Universalisierung der Menschenrechte gesprochen werden. Denn kein Land, das auf internationale Reputation hält, distanziert sich grundsätzlich von der Menschenrechtskonzeption, sondern beansprucht allenfalls einen eigenen Interpretationsrahmen.

1950 verabschiedete der Europarat in Rom die „Europäische Menschenrechtskonvention“ (EMRK), die in Anlehnung an die AEMR einen Katalog der wichtigsten Freiheitsrechte enthält und die inzwischen 47 Vertragsstaaten⁹ verpflichtet, diese Rechte allen ihrer Hoheitsgewalt unterstehenden Personen zu garantieren.

Auf den Grundlagen der AEMR und der EMRK wurde im Jahr 2000 als Bestandteil des Lissabon-Vertrages die „Charta der Grundrechte der EU“ formuliert. Die Präambel des Lissabon-Vertrages verpflichtet die Mitglieder „in dem Bewusstsein ihres geistig-religiösen und sittlichen Erbes“ auf die „unteilbaren und universellen Werte der Würde des Menschen, der Freiheit, der Gleichheit und der Solidarität, wie wie Kernbegriffe, die – in einer langen Tradition stehen – ähnlich als wegen als Minimalkonsens“ in der interkulturellen Diskussion über Menschenrechte anerkannt werden können.

Heute unterscheidet man verschiedene „Generationen“ oder „Dimensionen“ von Rechten.¹⁰ Die 1. Generation umfasst die Abwehrrechte gegen Übergriffe des Staates und die Minderheitsrechte im politischen Bereich. Sie stehen im Zeichen des Absolutismus der 18. Jh.s. Die 2. Generation bilden die Anspruchsrechte, die dem Staat eine andere Rolle zuweisen, da sie von ihm auf ökonomischem, sozialem und kulturellem Sektor Leistungen verlangen. Sie sind erst ein Produkt des 20. Jh.s.¹¹ Zur 3. Generation werden dann die sog. Gruppen-, Solidaritäts- oder Kollektivrechte gezählt (Recht der Völker auf Selbstbestimmung und auf Entwicklung, Verfügung über eigene Naturschätze, Recht auf Frieden, Nahrung für alle, saubere Umwelt usw.), die z. Zt. zunehmend diskutiert und gefordert werden. An diesen Entwicklungen wird deutlich,

dass Menschenrechte ein Produkt der Geschichte sind und dem Wandel, der Veränderung und der Notwendigkeit von Ergänzungen unterliegen. Nicht geklärt ist damit die Frage nach der tatsächlichen Umsetzung der Menschenrechte weltweit. Da sieht das Bild wohl eher düster aus. Zum einen steht „einem wirksamen Schutz der Menschenrechte [...] das Prinzip der Respektierung der einzelstaatlichen Souveränität“ entgegen (WOLFGAST, 333 f.). Problematisch bleibt, ob von außen Gewalt gegen einen Staat angewandt werden kann¹², wenn es z. B. um Völkermord, Kriegsverbrechen, ethnische Säuberung, Verbrechen gegen die Menschlichkeit geht. Zum anderen wird in der Dritten Welt der Anspruch auf Universalität der Menschenrechte oft mit einem neuen „Kolonialismus“ gleichgesetzt. Gegen den europäisch-abendländischen Kulturkreis, der das Individuum in den Mittelpunkt stellt, werden andere Rechtsbegriffe formuliert (Familie, verbindliche Gebote Gottes), die ebenfalls den Anspruch auf Universalität erheben.

Grundrechte / Bürgerrechte

Wie der Überblick zeigt, haben Kodifizierungen von bestimmten Grundrechten, die sich auf die Rechte von Staatsbürger¹³ gebunden waren, die längste Tradition. Solche Rechte sind bereits aus der Antike bekannt. In Griechenland sind Bürgerrechte für Angehörige einer Polis, in Rom¹⁴ Rechtsansprüche, die aus dem Bürgerrecht, der *civitas romana*, fließen¹⁵. Hier soll nur auf die Situation in Rom genauer eingegangen werden.

Zu den römischen Bürgerrechten gehören neben den wenigen (ähnlich bei uns) Pflichten wie Steuer- und Wehrpflicht das

- *ius suffragii* (Stimmrecht in den Volksversammlungen)
- *ius honorum petendorum* (passives Wahlrecht, Wählbarkeit für Ämter)
- *ius provocationis* (Berufung an die Volksversammlung bei Kapitalstrafen)
- *ius commercii* (Schließen von Geschäftsverträgen nach röm. Recht: *emendi vendendique ius*)
- *ius conubii* (Schließen einer gültigen Ehe).

Philosophische Frahschriften

Gerhard Schreiber, Heiko Schulz



Philosophische Frühschriften:

Philosophische Frühschriften Theodor W. Adorno, 1973 **Philosophische Frühschriften, 1922-1932** Max Horkheimer, 1987 **Philosophische Frühschriften**, 1998 **Philosophische Frühschriften** Theodor W. Adorno, 1973

The Oxford Handbook of Western Music and Philosophy Tomás McAuley, Nanette Nielsen, Jerrold Levinson, Ariana Phillips-Hutton, 2021 The Oxford Handbook of Western Music and Philosophy celebrates the ways in which musicians have historically called upon philosophy as a source of inspiration and encouragement and scholars of music through the ages have turned to philosophy for insight into music and into the worlds that sustain it **Ökonomisch-philosophische**

Manuskripte Karl Marx, 2008-11-01 Die frühen erstmals 1932 aus dem Nachlass publizierten ökonomisch-philosophischen Manuskripte auch Pariser Manuskripte bieten einen Schlüsseltext für das philosophische Verständnis des Marx'schen Gesamtwerks der Antrieb und Zielpunkt seines Denkens offenlegt also das benennt was in den ökonomischen Analysen der späteren Zeit vorausgesetzt aber nicht mehr ausgesprochen wird Der Wille der sich in Marx'schen Frühschrift offenbart kann umfassender kaum gedacht werden Es geht nicht bloß um die Analyse einer bestimmten Gesellschaftsform um eine Kritik bestehender Verhältnisse um den Entwurf einer möglichen Alternative Es geht vielmehr um die Erklärung der Welt und mehr noch um die Schaffung einer ganz neuen Welt und eines neuen Menschen Alles Bisherige verfällt dem Verdikt Theorie und Praxis werden verworfen Das gleiche Licht der neuen der schlechthinigen Wahrheit erhellt das frühere Dunkel und läßt mit einem Mal erkennen dass es bislang nur die Vorgeschichte der menschlichen Gattung war an der die Menschen in ihrer Blindheit Gefangen waren Die eigentliche Geschichte kann jetzt erst beginnen es ist der Anfang einer neuen Zeitrechnung Ein solcher Anspruch muss philosophisch ernst genommen und auf seine Berechtigung hin geprüft werden Diejenigen welche Marx leichter Hand als anachronistisch verabschieden bersehen vielleicht dasjenige an ihm was jenseits des Zeitgebundenen philosophisch von Bedeutung ist z.B. sein Weltverhältnis und Menschenbild Und diejenigen welche in der Absicht Marx für die Gegenwart zu retten Versatzstücke aus seiner Theorie herausbrechen die sie für noch verwertbar halten verraten de facto seinen holistischen Denkansatz *Introduction to Critical Theory* David Held, 2023-04-28 The writings of the critical theorists caught the imagination of students and intellectuals in the 1960s and 1970s They became a key element in the formation and self understanding of the New Left and have been the subject of continuing controversy Partly because of their rise to prominence during the political turmoil of the sixties and partly because they draw on traditions rarely studied in the Anglo American world the works of these authors are often misunderstood In this book David Held provides a much needed introduction to and evaluation of critical theory He is concerned mainly with the thought of the Frankfurt school Horkheimer Adorno Marcuse in particular and with Habermas one of Europe's leading contemporary thinkers Several of the major themes considered are critical theory's relation to Marx's critique of the political economy Freudian psychoanalysis aesthetics and the philosophy of history There is also a discussion of critical theory's substantive contribution to the analysis

of capitalism culture the family and the individual as well as its contribution to epistemology and methodology Held's book will be necessary reading for all concerned with understanding and evaluating one of the most influential intellectual movements of our time

Gestrinov zbornik Darja Mihelič, 1999-03-01 Gestrinov zbornik je zbornik razprav v po astitev osemdesetletnice nestorja slovenske zgodovine akad prof dr Ferda Gestrina Zbornik poleg predgovora prina a 48 prispevkov uglednih doma ih in tujih avtorjev V uvodnem delu so zdru eni bio in bibliografski podatki o jubilanu Ostali prispevki so razvr eni v pet tematskih sklopov Prvi zajema pet razprav ki posegajo v obravnavo mediteranskega prostora Nadaljnji blok devetih prispevkov slika zgodovino vzhodnoalpskega prostora v srednjem in novem veku Sledi skupina desetih razprav o gospodarski zgodovini etrti sklop vsebuje dvanajst prispevkov ki slikajo politi no in populacijsko zgodovino od srede 19 stoletja do druge svetovne vojne Zadnja peta skupina sedmih prispevkov je heterogena obravnava pa tematiko olstva in izobrazbe teoreti na historiografska in filozofska vpra anja

Minimal Theologies Hent de Vries, 2019-12-01 Originally published in in 2004 What at this historical moment after Auschwitz still remains of the questions traditionally asked by theology What now is theology's minimal degree This magisterial study the first extended comparison of the writings of Theodor W Adorno and Emmanuel Levinas explores remnants and echoes of religious forms in these thinkers critiques of secular reason finding in the work of both a theology in pianissimo constituted by the trace of a transcendent other The author analyzes systematizes and formalizes this idea of an other of reason In addition he frames these thinkers innovative projects within the arguments of such intellectual heirs as Jürgen Habermas and Jacques Derrida defending their work against later accusations of performative contradiction by Habermas or empiricism by Derrida and in the process casting important new light on those later writers as well Attentive to rhetorical and rational features of Adorno's and Levinas's texts his investigations of the concepts of history subjectivity and language in their writings provide a radical interpretation of their paradoxical modes of thought and reveal remarkable and hitherto unsuspected parallels between their philosophical methods parallels that amount to a plausible way of overcoming certain impasses in contemporary philosophical thinking In Adorno this takes the form of a dialectical critique of dialectics in Levinas that of a phenomenological critique of phenomenology each of which sheds new light on ancient and modern questions of metaphysics ethics and aesthetics For the English language publication the author has extensively revised and updated the prize winning German version

Democracy and the Divine Alexandra Aidler, 2019-10-10 Advancing the thesis that a contract between the political members of a community must lead to the highest form of social inclusion Thomas Hobbes's Leviathan 1651 has provided the groundwork for democracies around the world Yet Hobbes also states that this contract can only be upheld by a strong sovereign whose authority is derived from God How can a democracy be defined then as truly inclusive when it essentially grows out of a theocracy that thinks about human beings in terms of reduction In *Democracy and the Divine* The Phenomenon of Political Romanticism Alexandra Aidler argues that despite modern democracy's problematic heritage one should not abandon its claims to religion Articulating a

democracy that is based on the religious principle of giving oneself to another Adorno develops a political theology of democracy that is built upon two traditions in political thought that have rarely been examined thus far side by side for their contributions to this field German Romanticism as exemplified by Franz von Baader and Friedrich Schlegel and the theological turn in French philosophy as represented by Jacques Derrida and Jacques Rancière

A Critique of Sovereignty Daniel Loick, 2018-11-06 In this important new book Daniel Loick argues that in order to become sensible to the violence imbedded in our political routines philosophy must question the current forms of political community the ways in which it organizes and executes its decisions in which it creates and interprets its laws much more radically than before It must become a critical theory of sovereignty and in doing so eliminate coercion from the law The book opens with a historical reconstruction of the concept of sovereignty in Bodin Hobbes Rousseau and Kant Loick applies Adorno and Horkheimer's notion of a dialectic of Enlightenment to the political sphere demonstrating that whenever humanity deemed itself progressing from chaos and despotism it at the same time prolonged exactly the violent forms of interaction it wanted to rid itself from He goes on to assemble critical theories of sovereignty using Walter Benjamin's distinction between law positing and law preserving violence as a terminological source engaging with Marx Arendt Foucault Agamben and Derrida and adding several other dimensions of violence in order to draw a more complete picture Finally Loick proposes the idea of non-coercive law as a consequence of a critical theory of sovereignty The translation of this work was funded by Geisteswissenschaften International Translation Funding for Humanities and Social Sciences from Germany a joint initiative of the Fritz Thyssen Foundation the German Federal Foreign Office the collecting society VG WORT and the Bursenverein des Deutschen Buchhandels German Publisher Booksellers Association

Critical Marxist Theory Lukas Meisner, 2025-06-08 This book argues why Critical Theory as first developed in the Zeitschrift für Sozialforschung must be updated to help us tackling today's capitalist polycrisis from economic via political to ecological crises Yet following the dissolution of the Institute for Social Research in New York and the latest with the death of Adorno in 1969 and the death of Marcuse almost exactly ten years later there has been a domestication of the main strands of the Frankfurt School To understand and overcome this domestication the book traces with the means of philosophy and sociology its two affirmative steps in a liberal and in a postmodern turn As an alternative to both it defends Habermas's project of modernity yet only by disentangling it in Marxian fashion from the capitalist process of modernisation This disentanglement is at the same time a political radicalisation It is necessary because the cultural political ideal's of the project of modernity from human autonomy via rational society to qualitative individuality can only be realised beyond the framework of capitalism As their conceptual concentrate the book proposes political autonomy as a key concept confined neither by Kantian or liberal approaches nor by autonomist or operaist traditions Rather it draws on thinkers like Herbert Marcuse Ellen Meiksins Wood and Martin Hoggelund to rephrase Marxist concepts such as social freedom democratic socialism and the end of prehistory In this way

political autonomy is developed both as a legit criterion for justified critique and as the philosophical foundation and emancipatory goal of a pluralist yet transcapitalist Critical Marxist Theory *Critical Theory and Animal Liberation* John Sanbonmatsu, 2011-01-16 Critical Theory and Animal Liberation is the first collection to approach our relationship with other animals from the critical or left tradition in political and social thought Breaking with past treatments that have framed the problem as one of animal rights the authors instead depict the exploitation and killing of other animals as a political question of the first order The contributions highlight connections between our everyday treatment of animals and other forms of social power mass violence and domination from capitalism and patriarchy to genocide fascism and ecocide Contributors include well known writers in the field as well as scholars in other areas writing on animals for the first time Among other things the authors apply Freud's theory of repression to our relationship to the animal debunk the Locavore movement expose the sexism of the animal defense movement and point the way toward a new transformative politics that would encompass the human and animal alike **Kritische Theologie** Gerhard Schreiber, Heiko Schulz, 2015-11-13 Die Beitr ge des vorliegenden Bandes thematisieren die vielf ltigen Formationsbedingungen des Tillichschen Denkens f r die und w hrend der Frankfurter Jahre 1929 1933 aus quellen und rezeptionshistorischer Perspektive Dabei werden zum einen die fruchtbaren Wechselwirkungen zwischen Tillich und seinem akademischen Umfeld im Blick auf die Genese einer genuin kritischen Theologie deutlich zugleich entsteht ein kontursch rferes Bild der geistigen Situation der Frankfurter Universit t unmittelbar vor der nationalsozialistischen Macht bernahme *Redeeming Words and the Promise of Happiness* David Kleinberg-Levin, 2012-08-31 This book boldly crosses traditional academic boundaries offering an original philosophically informed argument about the nature of language reading and interpreting the poetry of Wallace Stevens and the novels of Vladimir Nabokov Redeeming Words and the Promise of Happiness is a work both in literary criticism and in philosophy The approach is strongly influenced by Walter Benjamin's philosophy of language and Theodor Adorno's aesthetic theory but the other philosophers notably Plato Kant Hegel Emerson Nietzsche Heidegger and Wittgenstein figure significantly in the reading and interpretation Kleinberg Levin argues that despite its damaged corrupted condition language is in its very existence the bearer of a utopian or messianic promise of happiness Moreover he argues by reconciling sensuous sense and intelligible sense showing the sheer power of words to create fictional worlds and deconstruct what they have just created and redeeming the revelatory power of words the power to turn the familiar into something astonishing strange or perplexing the two writers in this study sustain our hope for a world of reconciled antagonisms and contradictions evoking in the way they freely play with the sounds and meanings of words some intimations of a new world but our world here this very world not some heavenly world in which the promise of happiness might be redeemed Reflecting on the poetry of Stevens Kleinberg Levin argues that the poet defies the correspondence theory of truth so that words may be faithful to truth as transformative and revelatory He also argues that in the pleasure we get from the sensuous play of words there is an anticipation of the

promise of happiness that challenges the theological doctrine of an otherworldly happiness And in reading Nabokov Kleinberg Levin shows how that writer inherits Mallarmé's conception of literature causing with his word plays the sudden reduction of the fictional world he has just created to its necessary conditions of materiality The novel is revealed as a work of fiction we see its conditions of possibility created and destroyed before our very eyes But the pleasure in seeing words doing this and the pleasure in their sensuous materiality are intimations of the promise of happiness that language bears Using a Kantian definition of modernism according to which a work is modernist if it reveals and questions inherited assumptions about its necessary conditions of possibility these studies show how and why both Stevens and Nabokov are exemplars of literary modernism

Friendly Reminders Murray Dineen, 2011-09-07 *Friendly Reminders* draws on Adorno's concept of the negative dialectic examining its importance in Adorno's thought and its critical application to musical forms Moving beyond a positivist view where musical object and appreciation operate as a synthesis the negative dialectic method focuses on divergence and dissonance in musical forms and in society Contradictions and divergent details and concepts become remainders friendly because of the fresh perspective they offer on musical forms Dineen examines these contradictory remainders in subjects such as the fascist element in Wagner's character the torpor of Schoenberg's twelve tone method the self contradiction implicit in Beethoven's Late Style Frank Zappa's attempt to define himself as a serious composer the reactionary stasis in Marilyn Manson's DVD *Guns God and Government World Tour* and the death motive in John Coltrane *Friendly Reminders* takes seriously the project of making Adorno accessible asking the same questions of classical and popular music taking the measure of Mahler as much as Manson for the value of the critical insights they provoke

The Cambridge Companion to Kant and Modern Philosophy Paul Guyer, 2006-02-13 This 2006 volume provides the broadest and deepest introduction to Kant currently available

The Genesis of the Symbolic Arno Schubbach, 2021-11-22 Ernst Cassirer's philosophy of culture has been much discussed in recent years However it remains unclear how it evolved from his older theory of knowledge This study deals with this question on the basis of Cassirer's disposition of a philosophy of the symbolic reconstructed here for the first time This text shows that the symbolic refers to culture as a whole and to its inherent diversity Therefore the symbolic includes the relationship between the general transcendental conditions of culture and its empirical specificities in language and languages art and the arts myth and myths science and disciplines Cassirer does not comprehend this empirical and specific reality of symbolization depending on pre existing transcendental conditions Instead he proceeds from the empirical diversity of the symbolisations and reflects on their simultaneously general and specific conditions Thus Cassirer embarks on a path that he finds paved in Kant's *Critique of Judgement* He consequently defines the symbolic as the horizon for a reflective approach based on empirical findings and not as the foundation of a systematic derivation of the diversity of culture in the style of the idealistic tradition

Adorno's Aesthetics as a Literary Theory of Art Mario Farina, 2020-06-23 This book re examines Adorno's aesthetics developing a new

literary approach that aims to unveil hidden elements of Adorno's thought Farina proposes to read Adorno's aesthetics as a literary theory of art showing its efficacy in its comprehension of the most advanced trends of contemporary literature As a result this book provides an image of Adorno's aesthetics as a complete satisfying and consistent philosophy of literature a robust theory which is able to stand its ground in contemporary aesthetic debate Challenging the prevalent prejudice that defines Adorno's thought and especially his aesthetics as modernist Farina argues that Adorno's philosophy of literature shows its value precisely in its application to and comprehension of postmodern literature such as the works of Thomas Pynchon Don DeLillo and David Foster Wallace Precise and compelling this book provides a new paradigm for understanding Adorno's theory of artwork serving as an essential reference for researches investigating the relation between classical critical theory and contemporary art

Georg Büchner, 2017-03-06 Georg Büchner Contemporary Perspectives examines the continuing relevance of Büchner in the early twenty first century in terms of politics science philosophy aesthetics cultural studies and performance studies It situates Büchner's interdisciplinary work in relation to the philosophical scientific and religious discourses of his time while also investigating the ways in which Büchner's intersectional writings anticipated sometimes uncannily questions and problems which were to become central concerns in modernism and after The nineteen essays in the book some in English and some in German uniquely combine close readings of individual passages and images with wide ranging intertextual comparisons linking Büchner to more than twenty five writers thinkers and theoreticians from his time and ours Der Band Georg Büchner Contemporary Perspectives beschäftigt sich mit Büchners anhaltender Aktualität in den Bereichen Politik Naturwissenschaft Philosophie Ästhetik Kulturwissenschaft und Theater Er setzt Büchners interdisziplinäres Werk in Beziehung zu den philosophischen naturwissenschaftlichen und religiösen Themen seiner Zeit untersucht aber auch wie sein Schreiben auf manchmal verblüffende Weise Fragen und Probleme vorwegnimmt die für die Moderne und die Nachmoderne bis zum heutigen Tag zentral werden sollten Die neunzehn teils auf Englisch teils auf Deutsch verfassten Beiträge zeichnen sich dadurch aus dass sie eingehende Einzelinterpretationen bestimmter Werkstellen mit weitreichenden intertextuellen Bezügen zu mehr als 25 SchriftstellerInnen KünstlerInnen DenkerInnen und TheoretikerInnen verbinden

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