

Erkenntnis und Interesse

Dem wöchentlich erscheinenden Informationsdienst des *Instituts der deutschen Wirtschaft* („iwd“) wird monatlich von Februar bis November eine vierseitige Broschüre „Wirtschaft und Unterricht“ beigelegt. Nun wundert es nicht, wenn die Zahlen aus dem arbeitgebernahen Haus klientenorientiert aufbereitet sind, doch zuweilen wird der Bogen arg überspannt (vgl. nur *Helmedag, F.*, Milchmädchenrechnungen als Methode, in: *WiSt*, 33. Jg. (2004), S. 513).

Dies gilt auch für die bereitgestellten Unterrichtsmaterialien. So wurde vor kurzem sogar im Doppelpack die unten wiedergegebene Abbildung interpretiert. Sie findet sich in der von *D. H. Enste* und *B. Meier* verfassten Ausgabe von *Wirtschaft und Unterricht* Nr. 9/2005 mit dem Titel „Markt und Moral. Was ist eigentlich „sozial?““ sowie erneut in

fast identischer Form in dem Beitrag von *J. Pöngert* „Soziale Marktwirtschaft. Die Grenzen des Sozialen“, erschienen als *Wirtschaft und Unterricht* Nr. 3/2006.

Das Lernziel ist klar: Den Schülern soll vermittelt werden, dass der angeblich überbordende Sozialstaat die Investitionen einschränke. Eine entsprechende Passage in *Wirtschaft und Unterricht* Nr. 9/2005 lautet:

„Die soziale Vor- und Fürsorge wurde immer weiter auf Kosten der Gesamtheit zugunsten einzelner, nicht wirklich bedürftiger Interessengruppen ausgedehnt ... Was aber in den Sozialkonsum fließt, schränkt die Leistungsanreize genauso ein wie die Möglichkeiten für den Erhalt und den Aufbau des Kapitalstocks etwa in Form von Maschinen, Gebäuden oder Infrastruktur.“

Ins gleiche Horn bläst der Autor der Handreichung 3/2006. An den Ausführungen ist jedoch aus mehreren Gründen Kritik zu üben. Zunächst einmal wählen die Autoren Formulierungen, welche die objektiven Tatbestände in ein ihnen genehmes Licht tauchen. Ein eher subtiles Beispiel aus der zuletzt erwähnten Unterrichtsbeilage mag hier genügen. Demnach ist die Sozialleistungsquote auf „rund 30 Prozent Ende der siebziger Jahre gestiegen“; nach einer „Konsolidierung“ – wobei es sich bereits in der zweiten Hälfte des Dezenniums um eine Senkung handelt – „übertrifft“ sie seit Mitte der neunziger Jahre aber wieder die 30-Prozent-Marke. Laut Abbildung liegen allerdings die Sozialleistungsquoten 1975 und 1996 nur unwesentlich unter den 32,2% des Jahres 2003. Und die Leser erinnert man schon gar nicht daran, dass das hohe Niveau in den 70er Jahren für den Westen Deutschlands gegolten hat, wo seinerzeit weder Lasten der Vereinigung noch der Massenarbeitslosigkeit zu tragen waren. Stattdessen bieten die Institutsmitarbeiter eine selektive Beschreibung, dergemäß die Sozialquote seit der Jahrausendwende „alljährlich neue Rekordwerte“ erreiche.

Fredlich ist nicht nur die Überzeichnung bzw. die lückenhafte Wiedergabe der Verhältnisse zu monieren. Noch

Fortsetzung auf Seite 547



Quelle: *Wirtschaft und Unterricht*, Nr. 3/2006

Erkenntnis Und Interebe

Jan Masschelein



Erkenntnis Und Interebe:

Erkenntnis und Interesse Jürgen Habermas, 1968

Objectivity and the Silence of Reason George

McCarthy, 2019-01-22 Issues important to the philosophy of social science are widely discussed in the American academy today. Some social scientists resist the very idea of a debate on general issues. They continue to focus on behaviorist and positivist criteria and the concepts, methods and theories appropriate to a particular and narrow form of scientific inquiry. McCarthy argues that a new and valuable perspective may be gained on these questions through a return to philosophical debates surrounding the origins and development of nineteenth and twentieth century German sociology. In *Objectivity and the Silence of Reason* he focuses on two key figures: Max Weber and Jürgen Habermas, reopening the vibrant and rich intellectual dispute about knowledge and truth in epistemology and concept formation, logic of analysis and methodology in the social sciences. He uses this debate to explore the forms of objectivity in everyday experience and science and the relations between science, ethics and politics. McCarthy analyzes the tension in Weber's work between his early methodological writings with their emphasis on interpretive science, subjective intentionality, cultural and historical meaning, and the later works that emphasize issues of explanatory science, natural causality, social prediction and nomological law. While arguing for a value-free science, Weber was highly critical of the disenchanted and meaningless world of technical reason and rejected positivist objectivity. McCarthy shows how Habermas attempted to resolve tensions in Weber's work by clarifying the relationship between the methods of subjective interpretation and objective causality. Habermas believes that social science cannot be silent in the face of alienation, false consciousness and the oppression of technological and administrative rationality and must adopt methodologies connected to the broader ethical and political questions of the day. Drawing deeply on the Kantian and neo-Kantian tradition that contributed to the development of Weber's method, *Objectivity and the Silence of Reason* demonstrates the crucial integration of philosophy and sociology in German intellectual culture. It elucidates the complexities of the development of modern social science. The book will be of interest to sociologists, philosophers and intellectual historians. *Einführung in die Politikwissenschaft* Dirk Berg-Schlosser, Theo Stammen, 2003

Einführung Pädagogik Jürgen Raithel, Bernd Dollinger, Georg Hörmann, 2009-02-02 Absicht dieses Lehrbuches ist es in zentrale Inhalte und Themen der Pädagogik in konzentrierter Form einzuführen. Es ist sowohl als ein Überblick bzw. eine Orientierung als auch im Sinne eines Repetitoriums zur Prüfungsvorbereitung zu nutzen. Das Buch ist als ein Grundkurs zu verstehen, der eine Art Basiswissen für Studierende anbietet. Hauptzielgruppe sind Lehramtsstudierende und Studierende des Haupt- und Nebenfachs Pädagogik. Die Auswahl der Inhalte und Themen des Lehrbuches beruht auf den langjährigen Lehr- und Prüfungserfahrungen der Autoren, auf deren Basis eine praktische Examenshilfe gegeben wird. Allerdings ist auf zwei Punkte hinzuweisen. Zum einen sind die Überblickstexte selbstverständlich an die persönliche Sicht der Autoren, ihre Konstruktionen von Bedeutungen und wissenschaftlichen Positionen gebunden. Aus diesem Grund und der komprimierten Form der Auf-

hrungen wegen wird die Lektüre der angegebenen Einführungsliteratur zum Weiterlesen als Empfehlung nahe gelegt. Zum anderen erfordert eine Einführung in Pädagogik Selektionen. Man steht vor der Wahl entweder in einem groben Überblick alles zu erwähnen, was relevant erscheint, oder man konzentriert sich auf Themenbereiche, die trotz des dann immer noch notwendigen Charakters eines Überblicks etwas genauer darstellt werden können. Da eine Einführung nie erschöpfend sein kann, haben wir uns für die zweite Variante entschieden. Themen, die ohne Zweifel auch bedeutsam wären, die aber eine eigenständige Erörterung verlangten wie etwa Methoden der Erziehungswissenschaft oder das deutsche Bildungssystem, werden nicht behandelt.

Soziologische Erkenntnis und Geschichte Reinhard Kreckel, 2013-03-08. Aus der Alltagserfahrung wissen wir, daß gesellschaftliches Zusammenleben sich in dauerhaften und verhältnismäßigen Formen abzuspielen pflegt. Wir wissen aber auch, daß die sozialen Lebensformen wandelbar sind. Für diesen zugleich statischen und dynamischen Charakter der gesellschaftlichen Existenzbedingungen des Menschen hat es im Verlauf der Geistesgeschichte eine Vielzahl von mehr oder minder spekulativen Erklärungsversuchen gegeben. Eine eigenständige gesellschaftswissenschaftliche Fachdisziplin ist daraus freilich nicht entstanden. Denn derartige Erklärungsversuche müßten für die praktische Lebensführung der Menschen solange ziemlich bedeutungslos bleiben, wie die Frage nach Stabilität und Wandel der soziokulturellen Verhältnisse kaum als wirklichkeitsnahes Problem erfahren werden konnte. Das war zweifellos im vorindustriellen Europa der Fall, dessen Gesellschaft und Kultur vielfach als relativ stabil bezeichnet wird, weil der soziokulturelle Wandel dort in seiner Rhythmik so sehr verlangsamt war, daß er aus der Perspektive der betroffenen Menschen kaum als für sie bedeutungsvoll erkannt werden konnte. Unter den damaligen Umständen mochte es wohl für die Beherrschten ebenso wie für die Herrschenden genügen, wenn die Existenz der bestehenden soziokulturellen Ordnung mit dem Hinweis auf unüberprüfbare Ursachen wie etwa die Vorsetzung des göttlichen oder des natürlichen Rechts, die Geschichte oder auch einfach das Schicksal erklärt und gerechtfertigt wurde. Derartigen Erklärungs- oder Beschwichtigungsversuchen ist die Grundannahme gemeinsam, daß die übergrößte Mehrzahl der Menschen den soziokulturellen Gegebenheiten ohnmächtig ausgeliefert sei. Etwa seit dem Ende des 18. Jahrhunderts

Jürgen Habermas, Alessandro Pinzani, 2007 **Kritik der emanzipatorischen Vernunft** Hans-Klaus Keul, 1997

Romancing Antiquity George E. McCarthy, John Paul Jones, 1997. In this unique and comprehensive book, George McCarthy examines the influence of Greek philosophy, literature, arts, and politics on the development of twentieth-century German social thought. McCarthy demonstrates that the classical spirit vitalized thinkers such as Weber, Heidegger, Freud, Marcuse, Arendt, Gadamer, and Habermas. With the romancing of antiquity, they transformed their understanding of the modern self, political community, and Enlightenment rationality. By viewing contemporary social theory from the framework of the classical world, McCarthy argues, we are capable of thinking beyond the limits of modernity to new possibilities of human reason, science, beauty, and social justice.

Erkenntnis und Interesse Jürgen Habermas, 1994. Einzig als Gesellschaftstheorie ist radikale Erkenntniskritik möglich, heißt die Grundthese von Habermas. Damit greift er nicht nur in die an Methodenfragen

orientierte Positivismus Diskussion ein sondern auch in die auf Praxis gerichtete politische Diskussion Gibt es einen dritten Weg zwischen Pluralismus und Fundamentalismus? Karsten Kreutzer, 1999 Gegenwärtigem Zeitgeist entspricht es einerseits Glaube und Vernunft strikt voneinander zu trennen und andererseits die Begründungsfrage aus beiden Feldern konsequent zu verabschieden Postmoderne Theologie und Philosophie sehen sich im Allgemeinen nicht mehr in der Lage rational verantwortet zu letzten Urteilen zu gelangen Doch gerade christliche Theologie kann es sich nicht leisten eine universal und endgültige Offenbarung Gottes nur zu behaupten will sie nicht in den zeitgenössischen Beliebkeitsgesang ein und darin untergehen Die vorliegende Studie widersteht dieser Versuchung Sie zeichnet einen Weg nach auf dem sich die scheinbar kritische Verabschiedung der Letztbegründungsfrage als vorschnell und unhaltbar erweist ber Feyerabend Popper Habermas und Apel gelangt der Autor zurück zu einem transzendentalen Geltungsdiskurs in der Linie Descartes und Fichtes im Anschluss an Hans Jürgen Verweyen Er unternimmt dabei den Versuch die Begründungsproblematik im Raum der nicht sprachanalytischen Kontinental Philosophie voranzutreiben bis zu einer unhintergehbaren Selbstvergewisserung der Vernunft die für den universalen sich an die Ratio wendenden Anspruch christlicher Theologie wieder offen ist

Wissenschaftstheorie Herbert Tschamler, 1996 **Jürgen Habermas** Luca Corchia, 2010 Kommunikatives Handeln und pädagogisches Handeln Jan Masschelein, 1991 **Knowledge and Human Interests** Jürgen Habermas, 2015-10-07 Habermas describes Knowledge and Human Interests as an attempt to reconstruct the prehistory of modern positivism with the intention of analysing the connections between knowledge and human interests Convinced of the increasing historical and social importance of the natural and behavioural sciences Habermas makes clear how crucial it is to understand the central meanings and justifications of these sciences He argues that for too long the relationship between philosophy and science has been distorted In this extraordinarily wide ranging book Habermas examines the principal positions of modern philosophy Kantianism Marxism positivism pragmatism hermeneutics the philosophy of science linguistic philosophy and phenomenology to lay bare the structure of the processes of enquiry that determine the meaning and the validity of all our statements which claim objectivity This edition contains a postscript written by Habermas for the second German edition of Knowledge and Human Interests Philosophy of Mind/Philosophie de l'esprit Guttorm Fløistad, 2012-12-06 This publication is a continuation of two earlier series of chronicles Philosophy in the Mid Century Firenze 1958-59 and Contemporary Philosophy Firenze 1968 edited by Raymond Klibansky Like the other series these chronicles provide a survey of important trends in contemporary philosophical discussion from 1966 to 1980 The need for such surveys has I believe increased rather than decreased over the last years The philosophical scene appears for various reasons more complex than ever before The continuing process of specialization in most branches the emergence of new schools of thought particularly in philosophical logic and the philosophy of language the convergence of interest though not necessarily of opinion of different traditions upon certain problems and the increasing attention being paid to the history of philosophy in discussions of contemporary

problems are the most important contributory factors Surveys of the present kind are a valuable source of knowledge of this complexity and may as such be an assistance in renewing the understanding of one's own philosophical problems The surveys it is to be hoped may also help to strengthen the Socratic element of modern philosophy the dialogue or Kommunikationsgemeinschaft So far four volumes have been prepared for the new series The present chronicles in the Philosophy of Mind Vol 4 follow upon chronicles in the Philosophy of Language and Philosophical Logic Vol 1 and chronicles in the Philosophy of Science Vol 2 and chronicles in the Philosophy of Action Vol 4

Habermas's Public Sphere Michael Hofmann, 2017-05-24 Habermas's Public Sphere A Critique analyzes the evolution of Jürgen Habermas's social and political theory from the 1950s to the present by focusing on the explicit and on the tacit changes in his thinking about The Structural Transformation of the Public Sphere his global academic bestseller which has been translated into 30 languages Integrating public sphere discourse and reason the three categories at the center of his lifelong work as a scholar and as a public intellectual Habermas's classic public sphere concept has deeply influenced an unusually high number of disciplines in the social sciences and in the humanities In the process its complex methodology whose sources are not always identified can be perplexing and therefore lead to misunderstandings While Habermas's Further Reflections on the Public Sphere 1992 contain several far reaching clarifications they still do not identify a number of the most important sources for his methodology above all Herbert Marcuse and Ernst Bloch Hence a key purpose of this study is to thoroughly analyze the Marxist critique of ideology that Habermas uses in dialectical fashion for his theory reconstruction of Immanuel Kant's liberal ideal of a rational critical public as the organizational principle of the constitutional state and as the method of Enlightenment Such dialectical thinking allows him to appropriate the structure of Reinhart Koselleck's Critique and Crisis and of Carl Schmitt's writings on the modern state while simultaneously upending their conservative critique of Liberalism and of the Enlightenment However this strategy restricts the application of his concept to his stylizations of the French Revolution and of his British model case This critique reinvigorates Habermas's seminal distinction between the purely political polis of antiquity which excludes the private economy from the res publica and the modern public sphere with its rational critical discourse about commodity exchange and social labor in the political economy At the same time it identifies the crises of seventeenth century England and the Dutch Republic as the origins of the new channels of public communication used to constantly evaluate the role of state power as political facilitator and regulator of an increasingly complex dynamic and crisis prone market economy

Toward a Rational Society Jürgen Habermas, 2014-12-08 Universities must transmit technically exploitable knowledge That is they must meet an industrial society's need for qualified new generations and at the same time be concerned with the expanded reproduction of education itself In addition universities must not only transmit technically exploitable knowledge but also produce it This includes both information flowing from research into the channels of industrial utilization armament and social welfare and advisory knowledge that enters into

strategies of administration government and other decision making powers such as private enterprises Thus through instruction and research the university is immediately connected with functions of the economic process Frankfurt School J. M. Bernstein,1994 The Frankfurt School refers to the members associated with the Institut fur Sozialforschung Institute for Social Research which was founded in Frankfurt in 1923 The work of this group is generally agreed to have been a landmark in twentieth century social science It is of seminal importance in our understanding of culture progress politics production consumption and method This set of six volumes provides a full picture of the School by examining the important developments that have occurred since the deaths of the original core of Frankfurt scholars All the major figures Adorno Horkheimer Marcuse Benjamin are represented In particular the important post war work of Jurgen Habermas is fully assessed The collection also covers the work of many of the minor figures associated with the School who have been unfairly neglected in the past resulting in the most complete survey and guide to the oeuvre of the Frankfurt School *Introduction to Philosophical Hermeneutics* Jean Grondin,1994-01-01 In this wide ranging historical introduction to philosophical hermeneutics Jean Grondin discusses the major figures from Philo to Habermas analyzes conflicts between various interpretive schools and provides a persuasive critique of Gadamer's view of hermeneutic history though in other ways Gadamer's Truth and Method serves as a model for Grondin's approach Grondin begins with brief overviews of the pre nineteenth century thinkers Philo Origen Augustine Luther Flacius Dannhauer Chladenius Meier Rambach Ast and Schlegel Next he provides more extensive treatments of such major nineteenth century figures as Schleiermacher Bckh Droysen and Dilthey There are full chapters devoted to Heidegger and Gadamer as well as shorter discussions of Betti Habermas and Derrida Because he is the first to pay close attention to pre Romantic figures Grondin is able to show that the history of hermeneutics cannot be viewed as a gradual steady progression in the direction of complete universalization His book makes it clear that even in the early period hermeneutic thinkers acknowledged a universal aspect in interpretation that long before Schleiermacher hermeneutics was philosophical and not merely practical In revising and correcting the standard account Grondin's book is not merely introductory but revisionary suitable for beginners as well as advanced students in the field

Commonality and Particularity in Ethics Lilli Alanen,Sarah Heinamaa,Thomas Wallgren,2016-07-27 Original essays by distinguished philosophers from different fields of philosophy are brought together in this book Reflections on moral discourse and its contexts are provided and the authors discuss the nature and tasks of moral philosophy The overall collection creates a dialogue between different philosophical views

The book delves into Erkenntnis Und Interebe. Erkenntnis Und Interebe is a crucial topic that must be grasped by everyone, from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Erkenntnis Und Interebe, encompassing both the fundamentals and more intricate discussions.

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The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Erkenntnis Und Interebe.

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Erkenntnis Und Interebe Introduction

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