

# Kritik Der Schwarzen Vernunft

Bernhard Grümme

Kritik der schwarzen Vernunft Achille Mbembe,2014-11-10 Der globale Kapitalismus hat seit seiner Entstehung immer schon nicht nur Waren, sondern auch »Rassen« und »Spezies« produziert. Ihm liegt ein rassistisches Denken, eine »schwarze Vernunft« zugrunde, wie der große afrikanische Philosoph und Vordenker des Postkolonialismus Achille Mbembe in seinem brillanten und mitreißenden Buch zeigt. Der sich unaufhaltsam ausbreitende Kapitalismus neoliberaler Spielart überträgt die Figur des »Negers« nun auf die gesamte »subalterne Menschheit«. In diesem Prozess des »Schwarzwerdens der Welt«, so die radikale Kritik Mbembes, bilden auch Europa und seine Bürger mittlerweile nur noch eine weitere Provinz im weltumspannenden Imperium dieses Kapitalismus.

**Der unsichtbare Text, der erschöpfte Leser** Christian Moser-Sollmann,2022-11-14 Themensetzung, Interessen, Vorurteile, Selektion, Ostrazismus, Verzerrung und Zensur sind Merkmale marktliberaler Textproduktion. Wie können Leser:innen inmitten dieses Meers von Lügen die Wahrheit finden? Der unsichtbare Text präsentiert die hermeneutische Methode des Zwischen-den-Zeilen-Lesens. Die Publikationskanäle westlicher Demokratien werden weltweit von wenigen Datenkonzernen kontrolliert, die darüber entscheiden, was, wie und wo veröffentlicht wird. Diese Machtarchitektur digitaler Gatekeeper ist für Informationsasymmetrien verantwortlich. Solch präsumtiven Aussagen und Inhalten müssen Rezipient:innen misstrauen. Gründliche Inhaltsanalysen beginnen immer mit langsamem, hinterfragendem und kritischem Lesen. Antike Gelehrte beherrschten die Kunst, zwischen den Zeilen zu lesen, und verfügten über ein breites und genaues Textverständnis. Die Leitfragen dieser skeptischen Hermeneutik lauten: Warum und mit welcher Absicht wurde ein Text geschrieben? Welchen Sachverhalt will das Geschriebene verschleiern oder aufdecken? Warum werden manche Argumente akzentuiert und manche unterschlagen? Der unsichtbare Text stellt mit dieser Rezeptionstechnik ein emanzipatorisches Werkzeug vor und bietet Orientierung im Zeitalter globaler Desinformation.

*Geschichtsvermittlung postkolonial* Philipp Bernhard,2024-06-17 Postkoloniale Theorie polarisiert: Den einen gilt sie als »Supertheorie« für das Zeitalter der Globalisierung, anderen dagegen als elitärer Diskurs, der zu konfliktfördernder Identitätspolitik führt. Doch welche Rolle kann sie für die geschichtsdidaktische Theorie und den Geschichtsunterricht spielen? Philipp Bernhard prüft diese Frage anhand einer systematischen geschichtsdidaktischen Analyse »postkolonialer« Lehr-Lernmaterialien. Er leitet daraus vier Grundüberlegungen (»Claims«) für eine Umsetzung postkolonialer Theorieansätze

in der Geschichtsvermittlung ab. Dabei zeigt sich: Die Geschichtsdidaktik muss die Postkoloniale Theorie kritisch reflektieren, kann aber auf deren Impulse für die Weiterentwicklung von Theorie und (Unterrichts-)Praxis nicht verzichten.

**Epistemic Injustice and Violence** Lena Schützle, Barbara Schellhammer, Anupam Yadav, Cara-Julie Kather, Lou Thomine, 2024-09-03 The practice of philosophy has led to both emancipation and exclusion in society. Questions around how philosophy should be practiced, who should engage in it, and with which issues philosophy should deal are subject to debate and controversy. This volume is dedicated to the special role of epistemic injustice and violence in philosophy. By shedding light on the inherent unjust structures of academic philosophy, the contributors to this volume help to better understand this powerful tool that impacts the academic landscape as well as individual and collective ways of being. From graphic novel to philosophical essay, they design a concept of transformative philosophy and offer various entry points to the conversation.

**Listening to Colonial History. Echoes of Coercive Knowledge Production in Historical Sound Recordings from Southern Africa** Anette Hoffmann, 2023-01-01 European archives hold historical voice recordings that were produced by linguists, ethnologists and musicologists during colonial rule in African countries. While these recordings reverberate with the polyphonic echoes of colonial knowledge production, to date, acoustic collections have rarely been consulted as sources of colonial history. In this book Anette Hoffman engages with a Southern African audio-visual collection, which is located in five different institutions across Vienna, Austria. Several recordings collected by the anthropologist Rudolf Pöch in August 1908 have been retranslated for this book. These translations provide new insights into Pöch's collecting expedition to the Kalahari. Pöch's narrative of his heroic journey is called into question by the Naro speakers' comments, which address colonial violence and criticise the research practices of the anthropologist. By attending to the spoken texts on the recordings and reconnecting them to photographs, ethnographic objects, archival documentation and Pöch's travelogue, Hoffmann offers a different reading of this research trip into a war zone.

*Postcolonial Theologies* Stefan Silber, 2024-08-23 Postcolonial and decolonial studies are generating more and more interest. In the last two decades, a diverse reception of these critical ways of thinking has developed worldwide, including in theology. This textbook aims at providing a fundamental insight into this diverse movement that is discussed globally. In recent years, various attempts have developed in different contexts and language areas around the world to make the learning progress of postcolonial studies fruitful for theology. This introduction takes up many of these examples and organizes them according to a structure based on central terms and methods of postcolonial studies. Numerous examples, literature references, and featured authors encourage readers to delve deeper into individual subject areas and/or authors. Finally, the book is also dedicated to possible consequences for theology and the church in Western contexts.

*Kant's Theory of Value* Christoph Horn, Robinson dos Santos, 2022-10-03 In explicit form, Kant does not speak that much about values or goods. The reason for this is obvious: the concepts of 'values' and 'goods' are part of the eudaimonistic

tradition, and he famously criticizes eudaimonism for its flawed ‘material’ approach to ethics. But he uses, on several occasions, the traditional teleological language of goods and values. Especially in the Groundwork and the Critique of Practical Reason, Kant develops crucial points on this conceptual basis. Furthermore, he implicitly discusses issues of conditional and unconditional values, subjective and objective values, aesthetic or economic values etc. In recent Kant scholarship, there has been a controversy on the question how moral and nonmoral values are related in Kant’s account of human dignity. This leads to the more fundamental problem if Kant should be seen as a prescriptivist (antirealist) or as subscribing to a more objective rational agency account of goods. This issue and several further questions are addressed in this volume.

*Interkulturelles Philosophieren* Marita Rainsborough,2022-08-01 Interkultureller Austausch geht von der Gleichwertigkeit der Kulturen aus und ist vom Gedanken des produktiven Dialogs, der gegenseitigen Anregung und der Korrektur bestimmt. Ein solcher Dialog mit Immanuel Kant und Michel Foucault bietet eine anregende Perspektive auf die afrikanische Philosophie. Marita Rainsborough untersucht vor diesem Hintergrund die Auseinandersetzung afrikanischer Philosophen wie Anthony Appiah und Achille Mbembe mit philosophischen Grundfragen. Ihre Visionen einer afrikanischen Zukunft machen deutlich, dass sich akute Probleme wie Machtmissbrauch und Menschenrechtsverletzungen - unter Berücksichtigung der lokalen Besonderheiten - nur im globalen Kontext lösen lassen.

Colonial and Decolonial Linguistics Ana Deumert,Anne Storch,Nick Shepherd,2020-11-30 This wide-ranging volume offers a detailed exploration of coloniality in the discipline of linguistics, with case studies drawn from Africa, Southeast Asia, Europe, and the Caribbean. Colonial meanings and legacies have returned to the forefront of many academic fields in recent years and linguistics, like several other disciplines, has had an ambivalent relationship with its own histories of practice in colonial and postcolonial worlds. The implications of these histories are still felt today, as colonial paradigms of knowledge production continue to shape both academic linguistic practices and non-specialist discussion of language and culture. The chapters in this volume adopt a range of different conceptual frameworks - including postcolonial theory, southern theory, and decolonial thinking - to provide a nuanced account of the coloniality of linguistics at the level of knowledge and disciplinary practice; crucially, the contributors also expand their investigations beyond this ambivalent inheritance to imagine a decolonial linguistics. The volume will be of interest to all linguists looking to critically assess their own practices and to engage with debates at the cutting-edge of their discipline, particularly in the areas of sociolinguistics, field linguistics, typology, and linguistic anthropology, as well as to those outside the discipline engaging with questions of coloniality.

**Die Aufklärung vor Europa retten** Nikita Dhawan,2024-10-09 Die politische Philosophin Nikita Dhawan unternimmt den Versuch, postkoloniale, queer-feministische Theorien und Theorien der Aufklärung – in der Tradition von Kant über

Adorno und Spivak - zusammenzudenken. Aus diesen scheinbar unvereinbaren philosophischen und politischen Strömungen birgt sie das emanzipatorische Potenzial und skizziert kritische Theorien der Dekolonialisierung. Diese können helfen, postimperiale Zukünfte unserer Gesellschaft angesichts multipler Krisen vorstellbar zu machen. Postkoloniale Studien, die sich mit dem Erbe des weltweiten Kolonialismus und Imperialismus auseinandersetzen, erfahren derzeit insbesondere von rechter aber auch liberaler Seite Kritik: Ihnen wird vorgeworfen, gegen die Aufklärung, nihilistisch, eurozentrisch und schließlich antisemitisch zu sein. Nikita Dhawan argumentiert dagegen, dass diese Vorwürfe bestenfalls auf Missverständnissen des Projektes der Dekolonialisierung beruhen. Sie versucht, den »versäumten Begegnungen« zwischen Postkolonialen und Holocaust Studies nachzuspüren und darüber hinaus die »Identitätsverwechslung« zwischen postkolonialen und dekolonialen Ansätzen zu bereinigen. Zusammenfassend beleuchtet Dhawan die widersprüchlichen Konsequenzen der Aufklärung, ohne einen gegenaufklärerischen Standpunkt einzunehmen. »Die Aufklärung vor Europa retten« bedeutet für sie, die Unabdingbarkeit der Aufklärung in der Umsetzung kritischer Projekte zu behaupten, zugleich aber ihr »giftiges Erbe« mitzudenken.

Eine Theologie der Teilhabe Michael Nausner, 2020-10-01 Teilhabe wird in diesem Buch als soteriologische Schlüsselkategorie behandelt. Ausgehend von einem Verständnis von Heil als Teilhabe an Gottes Erneuerung der Schöpfung geht es zunächst um grundlegende Fragen der Gotteslehre aus partizipatorischer Perspektive. Ein zweiter Teil reflektiert christliche Praxis der Teilhabe: soziales Engagement, (religiöse) Erfahrung, Abendmahl, Gebet, Gesang. Ein dritter Teil beschäftigt sich damit, wie Teilhabe in einer pluralistischen Gesellschaft konstruktiv verstanden und praktiziert werden kann. Auf der Suche nach einem Konzept nicht-exklusiver Teilhabe werden hier auch Ambivalenzen gelebter Teilhabe bedacht. Das Buch wurzelt in methodistisch-wesleyanischer Theologie, bietet jedoch konstruktiv-theologische Ansätze und ist bewusst ökumenisch ausgerichtet. [A Theology of Participation] Participation is presented in this book as a key concept for soteriology. Based on an understanding of salvation as participation in God's renewal of creation, it initially deals with fundamental questions about God and creation from a participatory perspective. In a second part, Christian practice of participation is reflected: social engagement, (religious) experience, the Eucharist, prayer, song. A third part ponders how participation can be framed and practiced in a constructive way in a pluralistic society. On the quest for a non-exclusionary understanding of participation, even the ambivalent notions of lived participation are considered. The book has its roots in Wesleyan-Methodist theology, but it offers constructive theological approaches and is ecumenical in its scope.

Reihenbeschreibung: Herausgegeben von Achim Härtner, Michael Nausner, Christoph Raedel, Stephan von Twardowski und Stefan Zürcher In der Reihe Reutlinger Beiträge zur Theologie (RBT) erscheinen kritisch-konstruktive Beiträge zur Theologie wesleyanisch-methodistischer Prägung. Diskursfähigkeit im Spannungsfeld von Kirche, Kultur, Wissenschaft und Gesellschaft steht dabei ebenso im Fokus, wie die für die wesleyanisch-methodistische Tradition konstitutive Suche nach einer biblisch-

theologisch begründeten und sowohl ökumenisch als auch interkulturell und interkontextuell anschlussfähigen Verhältnisbestimmung von Theologie und gelebter Glaubenspraxis. Die Reutlinger Beiträge zur Theologie erscheinen in Verbindung mit der Theologischen Hochschule Reutlingen und der Evangelisch-methodistischen Kirche im deutschsprachigen Raum (The United Methodist Church).

Demokratietheorien Hubertus Buchstein, Kerstin Pohl, Rieke Trimcev, 2021-08-23 In diesem Standardwerk zu Demokratietheorien ordnen verschiedene Autor\*innen Ausschnitte aus Originaltexten historisch ein. Sie analysieren und kommentieren die Texte hinsichtlich ihres ideengeschichtlichen Hintergrunds und ihrer Bedeutung für die Gegenwart. Für die 10. Auflage wurden die Interpretationen - wo nötig - aktualisiert und die Auswahl der Quellentexte teilweise geändert. Neu ist das Kapitel zu Gegenwartsproblemen der Demokratie, das jüngere Entwicklungen im Feld der Demokratietheorie nachzeichnet. Studierenden der Politik- und Geschichtswissenschaft, Schüler\*innen der Sekundarstufe II und Lehrenden in der politischen Bildung sowie allen Interessierten bietet der Band eine perfekte Einführung. Er schlägt bewusst eine Brücke zwischen Politikwissenschaft und politischer Bildung, zwischen Demokratietheorie und -pädagogik. Denn die Stabilität einer Demokratie hängt nicht zuletzt davon ab, dass die Bürger\*innen diese Staats- und Lebensform sowie ihre eigene Rolle darin angemessen verstehen. Mit Kommentaren zu: Herodot, Thukydides, Platon, Aristoteles, Cicero, Marsilius von Padua, Niccolò Machiavelli, Thomas Hobbes, Baruch de Spinoza, John Locke, Charles-Louis de Montesquieu, Jean-Jacques Rousseau, Alexander Hamilton, James Madison, John Jay, Anti-Federalists, Edmund Burke, Alexis de Tocqueville, Karl Marx, John Stuart Mill, Abraham Lincoln, Max Weber, John Dewey, Carl Schmitt, Hans Kelsen, Joseph Schumpeter, Anthony Downs, Ernst Fraenkel, John Rawls, Benjamin Barber, Niklas Luhmann, Colin Crouch, Chantal Mouffe, Judith Butler, Achile Mbembe, Pierre Rosanvallon und Jürgen Habermas.

*Democracy's Infrastructure* Antina von Schnitzler, 2016-11-08 In the past decade, South Africa's miracle transition has been interrupted by waves of protests in relation to basic services such as water and electricity. Less visibly, the post-apartheid period has witnessed widespread illicit acts involving infrastructure, including the nonpayment of service charges, the bypassing of metering devices, and illegal connections to services. Democracy's Infrastructure shows how such administrative links to the state became a central political terrain during the antiapartheid struggle and how this terrain persists in the post-apartheid present. Focusing on conflicts surrounding prepaid water meters, Antina von Schnitzler examines the techno-political forms through which democracy takes shape. Von Schnitzler explores a controversial project to install prepaid water meters in Soweto—one of many efforts to curb the nonpayment of service charges that began during the antiapartheid struggle—and she traces how infrastructure, payment, and technical procedures become sites where citizenship is mediated and contested. She follows engineers, utility officials, and local bureaucrats as they consider ways to prompt Sowetans to pay for water, and she shows how local residents and activists wrestle with the constraints imposed by

meters. This investigation of democracy from the perspective of infrastructure reframes the conventional story of South Africa's transition, foregrounding the less visible remainders of apartheid and challenging readers to think in more material terms about citizenship and activism in the postcolonial world. Democracy's Infrastructure examines how seemingly mundane technological domains become charged territory for struggles over South Africa's political transformation.

*Revolution and the Global Struggle for Modernity* Frank Jacob, 2024-03-12 This book, as the first volume of a multiple volume endeavor to analyze several revolutions of the "long" nineteenth and "short" twentieth century to show how revolutionary processes evolved, takes a closer look at the Atlantic Revolutions, that is, the American, the French, and the Haitian Revolution. It will therefore use a comparative ten-step model to emphasize similarities with regard to the revolutionary developments in different parts of the world. The book consequently aims at providing a general, but deeper, understanding of revolutions as a global phenomenon of modernity while explaining how revolutionary processes evolve and develop, and how they could and can be corrupted.

Hegels "Philosophie des Rechts" als Idee geordneter Freiheit Achille Bundangandu Tekilazaya, 2018

*Kapitalismuskritik* Hans-Jürgen Bieling, 2021-08-03 Die Corona-Pandemie überdeckt zwar vieles, an beklagenswerten gesellschaftlichen Missständen besteht jedoch kein Mangel. Probleme wie Arbeitslosigkeit, prekären Beschäftigung, Obdachlosigkeit sind weiterhin virulent, durch unser Produktions- und Lebensmodell werden Böden ausgebeutet, die Natur verschmutzt und die Klimakrise zugespitzt. Umstritten ist allerdings, ob und in welchem Maße die gesellschaftlichen Missstände dem Kapitalismus zuzuschreiben sind. Einige sehen die Quelle gesellschaftlicher Übel anderswo: in der natürlichen Gier oder Faulheit der Menschen, der demographischen Entwicklung, dem Machttrieb politischer Entscheidungsträger oder industriell-technologischen Entwicklungen. Sie betrachten den Kapitalismus zugleich als ein hochdynamisches und äußerst produktives Wirtschaftssystem, das in erster Linie dazu beiträgt, die gesellschaftlichen Problemlagen zu bewältigen oder zumindest abzumildern. Die Gegenposition hebt hervor, dass der Kapitalismus über den Mechanismus einer profitgetriebenen Akkumulation ökonomische Krisen, soziale Notlagen und Ungleichheiten, ökologische Schäden und demokratische Deformationen systematisch generiert. Für POLITIKUM drängt sich die Frage auf, wie sich die zeitgenössische Kapitalismuskritik darstellt. Welche konzeptionellen Überlegungen leiten sie an? Welche Entwicklungen und Gegenstände – etwa die liberale Weltwirtschaftsordnung, soziale Ungleichheiten, autoritäre Verhältnisse oder ökologische Zerstörungen – geraten in die Kritik? Inwiefern thematisiert die Kritik hierbei die ökonomischen und politischen Macht- und Eigentumsverhältnisse? Welche Rolle kommt dem Staat zu? Gibt es auch eine rechte Kapitalismuskritik, und wie sieht diese aus? Und nicht zuletzt: Welche alternativen Formen des Wirtschaftens und der Lebensweise werden angedacht?

**Öffentliche Politische Theologie** Bernhard Grümme, 2023-04-17 Das Buch ist ein Plädoyer, die Politische Theologie gegenüber der Öffentlichen Theologie zu profilieren. Dazu setzt es die Politische Theologie aktuellen Einwänden aus und

zeigt, wie sie öffentlichkeitsfähig werden muss. Angezielt wird eine »Öffentliche Politische Theologie« (Edmund Arens), die sich in das gegenwärtige Ringen um eine demokratische Lebensform einschaltet.

*Wissen um Religion: Erkenntnis - Interesse* Klaus Hock, 2020-08-01 Was sind eigentlich die Voraussetzungen unseres Wissens über Religion bzw. unseres Wissens über anderes Wissen über Religion - und was macht es zu wissenschaftlichem Wissen? Dabei geht es nicht nur um das Problem, wie wir begründetes Wissen über Religion erlangen können, sondern auch um die Bedingungen der Möglichkeit, dass Religion überhaupt zum Gegenstand unseres Wissens wird. Der vorliegende Band versammelt Beiträge aus Religionswissenschaft und Interkultureller Theologie, die sich mit ausgewählten Aspekten dieser Thematik befassen. Das Spektrum reicht dabei von der Auseinandersetzung mit grundsätzlichen Fragen der Wissensproduktion über die Beschäftigung mit epistemologischen Herausforderungen sichtbarer Religion bis hin zu hermeneutischen Problemen interreligiöser Schriftkommentare. Mit Beiträgen von Philipp Balsiger, Michael Bergunder, Daniel Cyranka, Heiner Hastedt, Andreas Heuser, Klaus Hock, Claudia Jahnel, Conrad Krannich, Frieder Ludwig, Daria Pezzoli-Olgati, Perry Schmidt-Leukel, Christian Stahmann, Friedemann Stengel, Fabian Völker und Simon Wiesgickl. [Knowledge of Religion: Knowledge — Human Interests. Epistemology and Episteme in Religious Studies and Intercultural Theology] What are the prerequisites for our knowledge of religion or our knowledge on ›other‹ knowledge about religion – and what makes it academic or scientific knowledge? The issue is not only on the problem of how we can acquire well-founded knowledge about religion, but also on the conditions of the possibility that religion can become a subject of our knowledge at all. This volume brings together essays from Religious Studies and Intercultural Theology dealing with selected aspects of this topic. The spectrum ranges from fundamental questions of knowledge production to epistemological challenges of ›visible religion‹ to hermeneutical problems of interreligious commentaries on sacred writings.

Zeitschrift für interkulturelle Germanistik Amelie Bendheim, Till Dembeck, Dieter Heimböckel, Georg Mein, Gesine Lenore Schiewer, Heinz Sieburg, 2024-02-21 Das Mittelmeer inspiriert seit jeher das europäische Dichten und Denken. Es ist ein paradigmatischer Raum für Interkulturalitätsforschung. Das Schwerpunkttheft, herausgegeben von Tomislav Zelic, widmet sich den kulturellen Imaginationen des Mediterranen und der Interkulturalität in der klassischen Moderne, insbesondere bei Gottfried Benn, Hermann Hesse und Anna Seghers. Die Beiträge unterziehen den Kanon dabei einer doppelten Revision: Einerseits werden mitunter vergessene oder wenig beachtete Werke untersucht. Andererseits wird gezeigt, wie sich das Mittelmeer als das Andere Mitteleuropas verstehen lässt und dabei als Fremdes zwar in Staunen versetzt, während es als solches zugleich konstitutiv für die Konstruktion des Eigenen ist.

**Erinnerungskämpfe** Jürgen Zimmerer, 2023-09-08 Wem gehört die deutsche Geschichte? Wir leben in turbulenten Zeiten, krisenhaften gar. Nicht nur in der Politik macht sich das Gefühl breit, eine Zeitenwende zu beobachten. Trotzdem oder gerade deshalb erfolgt immer wieder die Bezugnahme auf »die Geschichte«, werden daraus sich angeblich ergebende

Lehren genannt. Auf der einen Seite scheint Geschichte als Ressource und Legitimität nie so nachgefragt wie derzeit, auf der anderen Seite fühlen sich nicht unerhebliche Teile der deutschen Gesellschaft in der bundesdeutschen Gedächtnispolitik marginalisiert. Die in diesem Band versammelten Essays ergeben ein Mosaik der deutschen Erinnerungslandschaft der Berliner Republik und der großen Debatten, die um sie geführt werden. Mit Beiträgen von Eckart Conze, Hajo Funke, Efsun Kızılay, Meron Mendel, Dirk Moses, Michael Rothberg, Ilko-Sascha Kowalcuk, Franziska Davies, Sonja Hegasy u. v. m

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