

# azafea

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## ANALYTIC SUMMARY

Blanca MUÑOZ

Adorno's contemporary relevance: a return always present

Azafea. Rev. filos. 11, 2009, 17-29

The relevance of Th. W. Adorno's philosophy was questioned even when the philosopher was alive. We offer some arguments in favour of his relevance nowadays.

Mateu CABOT

[No title] [No body]

Azafea. Rev. filos. 11, 2009, 31-44

From the always quoted beginning of *Aesthetic Theory*, I offer a brief overview through the absence of titles in contemporary art, and its connection with the problem of the body.

José Antonio ZAMORA

The young Th. W. Adorno and the immanent critique of idealism: Kierkegaard, Husserl, Wagner

Azafea. Rev. filos. 11, 2009, 45-72

Th. W. Adorno established the bases for his program of «immanent critique» in the early confrontation with Husserl, Kierkegaard, and Wagner, to those who considered exponents keys of the bourgeois culture in those that it was possible to detect the contradictions of this culture, a heightened consciousness of them and the impossibility of obtaining a satisfactory solution within the framework of that culture. This article does a tour through the Adorno's confrontation with these authors as contribution to the analysis of the trajectory that leads to the *Negative Dialectic*.

Jordi MAISO BLASCO

Writing and textual composition in Adorno  
Azafea. Rev. filos. 11, 2009, 73-96

One of the most common topics about Th. W. Adorno's work is the difficulty of his writing, considered by many as an arbitrary choice. On the contrary, this paper will argue that Adorno's style is an essential element of his philosophical project. It aims at saving thought's emphatic claim of truth by insisting upon the tension between concept and object, thus trying to counteract the tendency to reduce language to a pure system of signs without relapsing for this reason in the assumptions of idealism. Therefore his attempt to attain a form of exposition which, inspired in the musical models of variation and transition, combines discursive and associative elements with the ambition of making the conceptual work more precise and setting the concepts in motion in order to recover the expressive potential of language.

Moshe ZUCKERMANN

Adorno in Near East. The pressing relevance of an irrelevance  
Azafea. Rev. filos. 11, 2009, 97-108

In this article I present a critical perspective of the State of Israel politics, based on the reception of Th. W. Adorno's philosophy.

Anne BOISSIÈRE

Music, Gesture and Space in Th. W. Adorno  
Azafea. Rev. filos. 11, 2009, 109-118

In this paper we offer an account of some of Theodor W. Adorno's philosophy of music main ideas in relation to the corporal aspect of music, such as those related to space, gesture, and rhythm.

Sara ZURLETTI

The Devil with Geek Glasses  
Azafea. Rev. filos. 11, 2009, 119-141

This paper pretends to offer a new review on the collaboration between Th. W. Adorno and Thomas Mann, specially as it appears in chapter VIII of *Doktor Faustus*. Beyond the polemic, Adorno gives literature a relevant role in relation with his philosophy.

Mário VIEIRA DE CARVALHO

The score as «sedimented spirit»: about Adorno's Theory of Musical Performance  
Azafea. Rev. filos. 11, 2009, 143-161

In this article we explore some of the considerations on one of the most relevant concerns in Th. W. Adorno's philosophy of music: the problem of musical performance.

Simona LANGELLA

Friedrich Nietzsche, René Girard and Christian's «original sin»  
Azafea. Rev. filos. 11, 2009, 165-176

This article analyses the interpretation held by Heidegger and Girard about the «predicted» death of God in Nietzsche. For him, God's death is the death of the truth, since in all platonic or Christian perspective, God is the truth and the truth is divine. As Heidegger showed, it is the entire ultrasensitive world that disappears with the death of God. Regarding Heidegger's interpretation, which does not grant Nietzsche's antichristianism any great philosophical importance, Girard states that that issue should not be closed up so easily, as it is intrinsically connected with the thinking of the German philosopher. According to Girard, Nietzsche was completely convinced of the singularity of the Christian-biblical perspective, rejecting to some extent the equivalence established by positivism among all religious traditions. And it is for this reason that Nietzsche accused this death of being a hidden act of resentment.

María MARTÍN GÓMEZ

Dialogue between the Islamism and the West  
Azafea. Rev. filos. 11, 2009, 179-188

This article analyzes one of the most present phenomena of our pluralist and multicultural societies: the encounter between the western civilization and the Islamic one. The production of this critical note has been carried out after the reading of three fundamental books about this thematic one: *Un paseo por el laberinto. Sobre política y religión en el diálogo entre civilizaciones*, of José María García Gómez-Heras, *Laicismo, agnosticismo y fundamentalismo*, of Antonio García-Santesmases and *El islamismo contra el Islam. Las claves para entender el terrorismo yihadista*, of Gustavo de Arístegui. From these three manuals, there has been under tacked a philosophical study of the current situation between the Islamism and West.