



Adorno's Sociology

International Conference

Program & Abstract Book



July 4-6, 2024
University of Innsbruck, Austria

www.uibk.ac.at/socialtheory

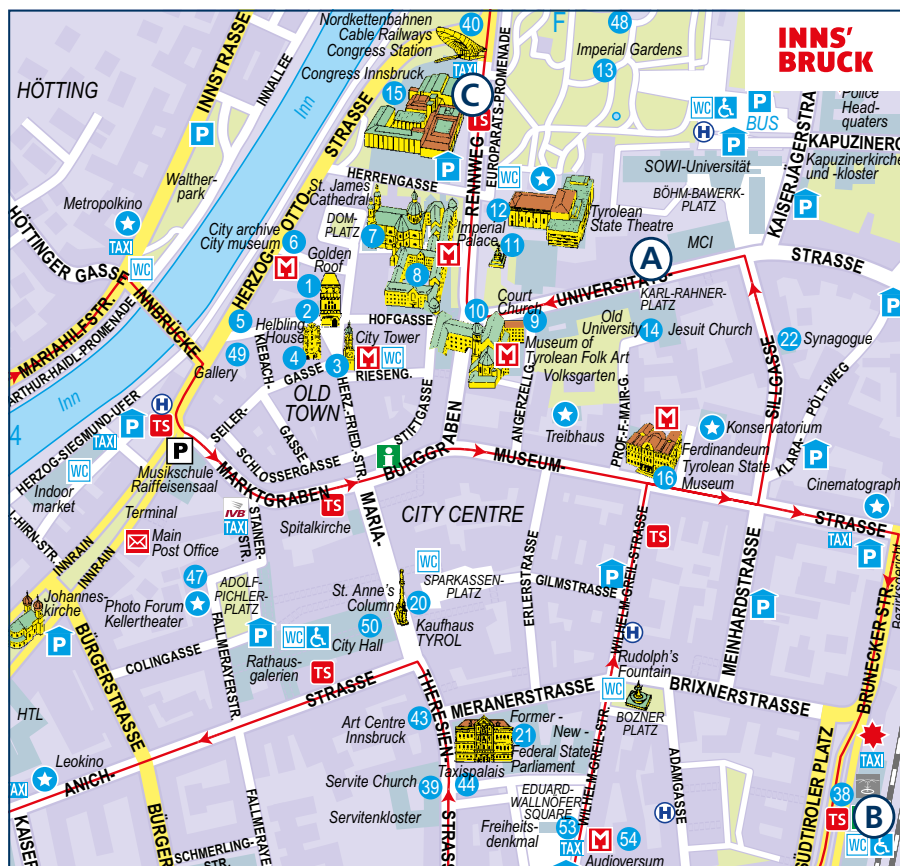
Conference Venue

The conference is hosted by the Research Center Social Theory of the University of Innsbruck and will take place in the seminar rooms of the Hotel Grauer Bär, Universitätsstrasse 5-7, Innsbruck. It is just a 2-minute walk from the old town center and 10 minutes from the railway station.

Note: The main university building (other disciplines) is in a different city location!

Old Town

- A** Conference venue: Hotel Grauer Bär, SOWI Campus, University of Innsbruck, Universitätsstrasse 5-7 (top of the map)
- B** Main railway station **C** Funicular stop Hungerburgbahn (to Seegrube)



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Schedule – Adorno’s Sociology

	Thursday, July 4	Friday, July 5	Saturday, July 6
08:15		Session 8:15	Session 8:15
09:45		<i>Coffee break</i>	<i>Coffee break</i>
10:15		Session 10:15	Session 10:15
11:45		<i>Coffee break</i>	<i>Coffee break</i>
12:00		Author meets Critics 12:00	Keynote: Karin Stögner
13:00		<i>Lunch break</i>	<i>Lunch break</i>
14:00		Session 14:00	Session 14:00
15:30		<i>Coffee break</i>	<i>Coffee break</i>
16:00		Session 16:00	Closing Plenary 16:00-18:00
18:00	18:00 Opening Plenary Ceremony & Keynote Harry F. Dahms	17:30 THEORY SUMMIT Restaurant Seegrube, 1920m	<i>After Conference 19:00 (BRAHMS)</i>
20:00	Welcome reception		

Welcome to Innsbruck!

Dear participant,

The higher you climb, the more that you see.

Theodor W. Adorno, a philosopher, sociologist, cultural critic, and music theorist who would be one hundred twenty years old today, held a chair in philosophy and sociology. During the positivism dispute, he was the protagonist of the most famous debate in the German Sociological Association, which he presided over four years.

However, did he develop a sociology at all? Has not his theory of a ‘totally administered’ world, developed in the context of state and welfare capitalism, become obsolete in its neoliberal transformation into a total mobilization of individualized self-entrepreneurs?

Can Adorno’s ‘exchange society’ fit the return of war, mass migration, and racism, the emergence of the internet and social media, and the rise of feminism or the global south? His Frankfurt successors criticized a ‘sociological deficit’ of Adorno’s work, with which the complexity of contemporary society, open to action, could not be understood.

Or, conversely, is our present becoming more and more like Adorno’s theory of society outlines it? We are most thankful that one hundred scholars from more than twenty countries are interested in Adorno’s Sociology. Our meeting will take up Adorno’s sociological thinking, discuss its relevance today in dialogue or in the context of competing approaches in order - above all – to analyze contemporary society.

Welcome to the Alps!

Frank Welz

Head, Research Center Social Theory, University of Innsbruck

Former President, European Sociological Association

The conference is supported by



Vice-Rectorate for Research
Research Area EPoS Economy, Politics & Society
Faculty of Social and Political Sciences
Department of Sociology

Program

THURSDAY (July 4) 18:00-20:00

18:00 Opening Plenary Adorno Today (chair: Frank Welz)

Welcome address *Franz Eder, Dean, Faculty of Social and Political Sciences*
 Adorno Today *Frank Welz, Head, Research Center Social Theory*
 Adorno's Critical Sociology of Late Capitalism *Harry F. Dahms*

20:00 Welcome reception

FRIDAY (July 5) 8:15-9:45

(Room 1) Adorno's Philosophy of Social Science (chair: William Outhwaite)

Critical Theory between Philosophy and Sociology: Lessons from Adorno's Critique of Ideology in the Philosophy and Sociology Lectures *Christopher Wortman*
 Adorno's Conceptual Sociology – Concepts as the Necessary Condition of Sociology *Lukas Meisner*
 Negative Sociology *Marcus Döller*

(Room 2) Adorno's Theory of Society (chair: Dan Krier)

The Society of Illusion: Notes on Adorno's Implicit(?) Critical Social Ontology *Paolo A. Bolaños*
 The presence of domination and the absence of liberation: society's double bind in Adorno *William Ross*
 What is a Gesamtsubjekt? *Maxime Fortin-Archambault*

(Room 3) Adorno's Theory of Society (chair: Aurea Mota)

The Theory of Society and the Entanglement with Culture in the Work of Theodor W. Adorno *Ilaria Riccioni*
 The Numinous and Sublime in Adorno's Social Theory of the Exchange Society *Stefan Litz*
 From the 'exchange society' to the 'administered world' and back again - What is to be done with Adorno's critique of 'late capitalism'? *Jonas Balzer*

Coffee break

FRIDAY (July 5) 10:15-11:45

(Room 1) Adorno's Theory of Society (chair: Craig A. Browne)

Static and Dynamic: Adorno's Sociological Categories for Environmental Sociology *Manuela Santamaria-Moncada*
 The studies on radio as one of the foundations of Adornian sociology *Bruno Braga Fiaschetti*

(Room 2) Adorno and Durkheim (chair: Paolo A. Bolaños)

Adorno on social emergence and reification *Martin Hauff*
 Beyond the Collective: Adorno's Critical Reinterpretation of Durkheim's Suicide Study *Vladislav Shenker*

(Room 3) Adorno's Social Research (chair: Hiroki Hashimoto)

Sociology in Minima Moralia *Joan Gallego Monzó*
 The Physiognomic Gaze: On the Subterranean History of Adorno's Method and Its Uneven Influence on Social Scientific Research *Edoardo Lorenzo Cumitini*
 On the necessity of dialectical social research. Reflections on the relationship between critical theory and empirical research *Yannic Wexenberger*

Coffee break

FRIDAY (July 5) 12:00-13:00

Author meets Critics (chair: Julia Rothenberg)

The Critical Humanism of the Frankfurt School as Social Critique

(Lanham: Lexington, 2024)

Author: Oliver Kozlarek
 Discussants: Gerard Delanty, Stephanie Graf

FRIDAY (July 5) 14:00-15:30**(Room 1) The Authoritarian Syndrome Today** (chair: Severin Hornung)

The methodological side of the authoritarian personality *Mats Deland & Paul Fuehrer*
Is the theory of the authoritarian personality suitable for explaining the appeal of current right-wing populism? The answer is: it depends *Robin Forstenhäusler*
 The authoritarian syndrome today *Katja Klebig*

(Room 2) Understanding Authoritarianism / Critical Humanism (chair: Eric Oberle)

Doing away with the spook of regression: Adorno and the paradox of authoritarianism *Arthur Bueno*
 Overvalued Realism and Authoritarianism. Understanding authoritarian populism with Adorno *Moritz Wullenkord*
 Adorno's Critical Humanism and the Centrality of Sociology *Oliver Kozlarek*

(Room 3) Adorno's Theory of the Subject (chair: Judith Goetz)

The Social and the Non-Identical: Musical Performativity, Queer Life, and Dialectical Deficit in Adorno *Kevin S. Amidon*
 Adorno's Negative Anthropology and the Individual as Critical Category *Christos Memos*
 Sociologizing Adorno's Theory of Subjectivation *Peter Schulz*

Coffee break

FRIDAY (July 5) 16:00-17:30**(Room 1) Adorno's Sociology of Culture** (chair: Kevin Amidon)

The particular and the whole: Some theses on the significance of Adorno's negative dialectics for culture *Jeffrey A. Halley*
 Elements of a Critical Sociology of Film *Alexandra Colligs*
 Dialectical critique and sociological research: jazz as a social fact *Lucas Fiaschetti Estevez*

(Room 2) The Culture Industry Reconsidered (chair: Arthur Bueno)

Comedy Shows as a Device of the Culture Industry in Turkey *Bahattin Cizreli & Alkan Üstün*
 The Culture Industry Reconsidered, Reconsidered *Roderick Condon*

(Room 3) Adorno and the Arts (chair: Ilaria Riccioni)

From Artworlds to Artworks: Towards a Resuscitation of Adorno's Sociology of Form *Julia Rothenberg*
 Barbarism and High Culture: Adorno's Relevance to Contemporary Anti-War Art *Nail Farkhatdinov*
 Catharsis in Adorno: Revisiting Form in an Age of Content *Baris Yaman*

FRIDAY (July 5) 17:30 - open end**Theory Summit on the Top**

For the 'Theory Summit' in the Seegrube restaurant at the top of the Nordkette mountains, we will leave the conference venue together directly after the Adorno discussions at 5:30 pm.

SATURDAY (July 6) 8:15-9:45**(Room 1) Adorno and Marx** (chair: Harry F. Dahms)

Adorno's Marxism? *Charles A. Prusik*
 Adorno and the 'Neue Marx-Lektüre' – About forgotten paths of critique *Finn Göltzner*
 Soviet Marxism and the Frankfurt School: Sociological Dispute and Relevance to Critical Study of Today's Neoliberalism *Bakar Berekashvili*

(Room 2) Bildung, Halbbildung and the Need for Aesthetic Education

(chair: Alexandra Colligs)

From Bildung to Halbbildung: Adorno and the collapse of cultivation *Eric-John Russell*
 The necessity of Halbbildung. Adorno on class and education *Nina Rabuza & Daniel Burghardt*
 'Threateningly Devoid of Warmth': Adorno, Societal Repression, and the Need for Aesthetic Education *SJ Cowan*

(Room 3) Adorno and Contemporary Social Theory (chair: Martin Steinlechner)

From the Dialectic of the Enlightenment to the Dialectic of Control *Craig Browne*
 Gillian Rose: Adorno and Beyond *William Outhwaite*
 Adorno and the Question of Theology *Rachel Kontorovich Rosner*

Coffee break

SATURDAY (July 6) 10:15-11:45**(Room 1) Adorno and Contemporary Social Theory** (chair: Stefan Gandler)

Morelli's Method. The Roots of a Conjectural Paradigm Through Simmel, Benjamin and Adorno
Vincenzo Mele

Towards a Critical Sociology of Everyday Life - Critical Theory of Society following Adorno and Lefebvre
Kenneth Rösen

Stumps and Lurk. Advanced deformation in the structural transformation of recognition
Martin Steinlechner

(Room 2) Adorno and Contemporary Social Theory (chair: Nail Farkhatdinov)

Adorno's Methodological Approaches to Social Theory and Their Contemporary Relevance: A Comparative Analysis with Andreas Reckwitz's 'Critical Analytics'
Hiroki Hashimoto

Essence and Tendency. Adorno, Reckwitz and the Sociology of the Present
Haziran Zeller

The triumph of mimesis: Can the concept of *astésis* lead us out of the clouded identity of a Western understanding of aesthetics?
Melinka Violeta Luna Paz Karrer

(Room 3) Adorno's Neoliberalism (chair: Charles A. Prusik)

The Subject with no Self. Adorno's critical theory in the neoliberal era
Vanessa Lamattina

Contradictions in the political economy of the administered world
Enrico Pfau

'The Liquidation of the Bollywood worker': Adorno, strikes, and the politics of suicide
Priyanka Das

Coffee break

SATURDAY (July 6) 12:00-13:00**Keynote** (chair: Frank Welz)

Adorno, Feminism, and Antisemitism – Critical Theory after 7 October
Karin Stögner

Lunch break

Due to time constraints, lunch (for free) will be served in the Hotel Grauer Bär.

SATURDAY (July 6) 14:00-15:30**(Room 2) Limits of Adorno's Sociology** (chair: Stefan Litz)

The Odyssey as a Colonial Enterprise: Adorno and the Critique of Coloniality
Stephanie Graf

Adorno's strong concept of society and its rescue by Castoriadis
Christian Greis

Interrogating Adorno's Sociology Through the Lens of Racket Theory: Deliberate Naivete or a Historical Blindspot?
Shreyoshi Ghoshray

(Room 3) Adorno and Contemporary Social Theory (chair: Jeffrey A. Halley)

Selbstbesinnung' and the Normative Turn post-Adorno
Daniel Steuer

Re-examining Precarity: Adorno's Critique of Instrumental Reason in Contemporary Critical Theory
Luke Edmeads

On Adorno's critique of positivist sociology. Negation of the negation, or epistemological alternative
Stefan Gandler

SATURDAY (July 6) 16:00-18:00**Closing Plenary:****Adorno's Sociology** (chair: Frank Welz)

Adorno's Left Hegelian Sociology
Patrick O'Mahony

Adorno's Sociological Odyssey: Weber, Durkheim and the Passage to Critical Theory
Dan Krier

Sociology after Negative Dialectics: Identity and Non-Identity
Eric Oberle

After-Conference Adorno talks: Restaurant Brahms 19:00

Invited Speakers



Keynote: Adorno's Critical Sociology of Late Capitalism

Thursday, July 4, 18:45

Harry F. Dahms is a professor of sociology at the University of Tennessee in Knoxville, US.



Author meets Critics on 'The Critical Humanism of the Frankfurt School as Social Critique' (Lanham: Lexington, 2024).

Friday, July 5, 12:00

Author: Oliver Kozlarek

Discussants: Gerard Delanty, Stephanie Graf

Chair: Julia Rothenberg

Oliver Kozlarek is a professor of sociology at the Universidad Michoacana de San Nicolás de Hidalgo, MX.

Gerard Delanty is an Emeritus professor of sociology at the University of Sussex, UK.

Dr. Stephanie Graf is a research scholar in philosophy at the University of Innsbruck, AT.

Julia Rothenberg is a professor of sociology at the Queensborough Community College, CUNY, New York, US.



Keynote: Adorno, Feminism, and Antisemitism – Critical Theory after 7 October

Saturday, July 6, 12:00

Karin Stögner is a professor of sociology at the University of Passau, DE.

Theory Summit Event at "Seegrube"

The conference optionally includes the „Theory Summit - Conference Event Seegrube“ on Friday, July 5 (17:30-21:30).

This option includes funicular/cable car rides to the Seegrube Nordkette mountain on 1920 meters (Karwendel Nature Park, at 6,250 ft):

Riding the beautiful Hungerburg funicular (designed by star architect Zaha Hadid), three minutes from the conference venue, and then taking the Seegrube cable car (built in 2006), we will reach Seegrube.

(Webcam Seegrube <https://nordkette.com/cams/#iframe-2>).

We start at the conference venue (Hotel Grauer Bär). As the trip to the Seegrube is on the last Nordkette funicular of the day, we must leave on time and, unfortunately, cannot wait for latecomers.



Tickets

Each participant receives a separate ticket. Please keep it safe; you will need it again for the return trip to the city. The tickets are included in the conference fee. However, the expenses for the à la carte dinner and drinks are covered individually.

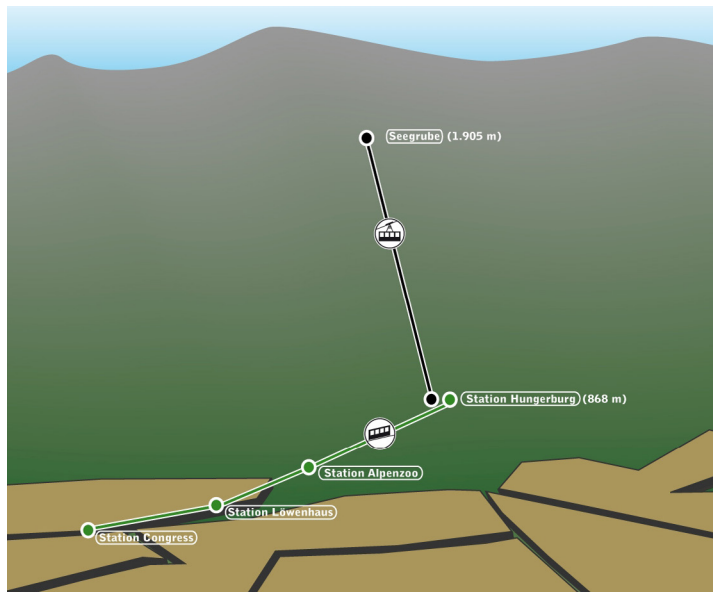
Return

On the descent, which we can do in small groups or individually, there is a small challenge: to reduce noise for residents, in the night hours, the funicular no longer runs from the Hungerburg station down to the city of Innsbruck from 7 pm. We, therefore, have to take the Innsbruck public transport bus back from Hungerburg station (on the top: Seegrube; in the middle: Hungerburg; below City of Innsbruck). The bus stop is only a few meters from the cable car station heading west. The bus stop is called „Theresienkirche“. There is a ticket machine where you can pay by credit card. However, you will receive a bus ticket from us. The bus leaves there every 30 minutes (on the route Nordkette ... Market Place ... Landesmuseum [not far from the railway station] ... to Gluirschegg):

Bus J 20:14 - 20:44 - 21:14 - 21:44 - 22:14

Bus N7 22:44 - 23:14 - 23:44 - 00:14 - 00:44

Taxi Innsbruck: +43 512 5311



Recent Adorno Books

by conference participants



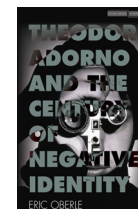
Alexandra Colligs. 2021.

Identität und Befreiung. Subjektkritik nach Butler und Adorno. Frankfurt a.M./New York: Campus.



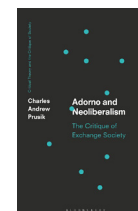
Stephanie Graf. 2022.

Como el papel secante con la tinta - La teología inversa de Walter Benjamin y Theodor W. Adorno. UAM - Casa de libros abiertos/Gedisa 2021.



Eric Oberle. 2018.

Theodor Adorno and the Century of Negative Identity. Stanford: Stanford University Press.



Charles Andrew Prusik. 2020.

Adorno and Neoliberalism: The Critique of Exchange Society. London: Bloomsbury.

Essentials: presenting / Wifi / dietary information

Presenting papers

- **Time:** The timeslot per presentation is 30 minutes (15 min presentation + 15 min discussion).
- **Session chairs:** The chair's role is to animate the session and involve everybody in the discussion. Debating and participating are crucial.
- **Up to the particular session chair and the speakers:** If you prefer, your session could offer three presentations in a series and then integrate the presenters and participants into a discussion under a few umbrella questions.
- **Approach:** Choose the approach that you feel most comfortable with. Speaking without reading seems to work well because your talk engages more directly with the audience. On the other hand, some non-native speakers will prefer to stay tied to a script and read their paper. Everything goes! Language is no barrier. Arguments matter.
- **No full papers:** We do not expect participants to submit full papers. You submitted an abstract, which will now be developed into an oral presentation.
- **Slides:** All rooms offer the technical requirements for showing PowerPoint slides. Please prepare a PPT file (and a PDF document as a precaution). Do not overload your presentation.

Wifi

WIFI is available inside the building (conference venue) - please ask the organization team for further information.

Dietary information

On Friday evening, we are guests at the Seegrube restaurant at the top of the Nordkette mountain (self-payment). The menu offers many different food options.

For time reasons, on Saturday, a vegetarian lunch including salad will be offered for free in the conference venue.

For dinner, we have reserved seats in the restaurant „Das Brahms“ (7:00 pm, self-payment), which is only two minutes away. There are eight smaller and regular dishes to choose from, including vegetarian, vegan, and gluten-free options.

Tap Water in Austria is Safe for Drinking:

We are pleased to inform you that the tap water in Austria is of excellent quality and safe to drink. Austria is renowned for its pristine water sources, and the tap water is regularly tested to ensure it meets high cleanliness and safety standards. Enjoy fresh and clean drinking water straight from the tap!



Abstracts – Adorno's Sociology

Kevin S. Amidon (Fort Hays State University, US)

The Social and the Non-Identical: Musical Performativity, Queer Life, and Dialectical Deficit in Adorno

Adorno's sociology of music represents a sublation of his dialectical sociology: in order for the social to be meaningfully understood—and for its conceptualization not to do violence to discrete individuals and their subjectivity—attention must be paid to the full spectrum of the performed detail of lived experience. Adorno's most privileged sphere of such experience is musical production, reproduction, and performance. When Adorno deploys the concept of "homosexuality" however, a space of deficit emerges in his social dialectics. The distended psychoanalytic categories upon which Adorno predicates his understanding of queer sexuality deny to such individuals the space of variegated subjective play and agency that he values as the space of emergent truth. In this paper I will contrast Adorno's late sociology of music with his writings that engage with queer lives and characters, especially in Alban Berg's opera *Lulu* (through the figure of Countess Geschwitz). I will argue that the dialectical deficits that become manifest in his discussion of queer people, their lives, and their self-presentation provide the clearest correlative of both the dangers in and the fascination of his understanding of the social (and sociological) as grounded always in the differential and non-identical qualities of (especially musical) performed experience. Adorno insists that universalizing concepts run the danger of falsifying music's space of humane differentiation. He remains willing, however, to over-universalize queer people in ways that efface the possibility of their participation the humane space of the performed emergence of true experience.

Jonas Balzer (Institute for Social Research Frankfurt, DE)

From the 'exchange society' to the 'administered world' and back again - What is to be done with Adorno's critique of 'late capitalism'?

Under the title "From the 'exchange society' to the 'administered world' and back again—What is to be done with Adorno's critique of 'late capitalism'?" I want to raise the question of whether Adorno's contributions to the critique of political economy are still timely.

To this end, I will first ask how Adorno can criticise 'late capitalism' both as a 'society of exchange' and as a 'administered world'. In the constellation of these three terms, the main features of Adorno's contributions to the critique of political economy will become

clear. 'Exchange society' and 'administered world' initially appear to be in a state of tension because exchange society seems to presuppose the freedom of the market. In contrast, the administered world can also be imagined without a mark and with a directive distribution. The transition from an exchange society to an administered world thus suggests the abolition of mark relations and their replacement by direction. However, as I will emphasise in the talk, this transition is described in the concept of late capitalism, on the contrary, not as an abolition but as a densification of market relations.

Historically, this densification can be located in the first half of the 20th century. The forerunner of this idea is the concept of state capitalism, which was hotly debated at the Institute for Social Research in American exile.

In conclusion, I would like to argue that both terms and their relationship to each other in the concept of late capitalism are also fruitful for a critique of neoliberal and post-neoliberal society, for they denote two fundamental tendencies in whose tense relationship capitalist socialisation takes place—a tendency towards marketisation on the one hand and a tendency towards nationalisation on the other.

Bakar Berekashvili (Georgian American University, GE)

Soviet Marxism and the Frankfurt School: Sociological Dispute and Relevance to Critical Study of Today's Neoliberalism

There were two major schools of Marxism in post-war era: Soviet Marxism and Western Marxism. Soviet Marxism was based on three major methodological and theoretical principles of Marxism: scientific communism, political economy and historical materialism. Soviet Marxism accused the Frankfurt School in falsification or defamation of Marxism by declining three fundamental ideas of Marxism: socialist revolution or revolutionary destruction of capitalism, dictatorship of proletariat and end of private property. Soviet Marxists considered Western Marxism, including the Frankfurt School as a reaction against revolutionary Marxism. Soviet Marxism was especially concerned on revisionist and anticommunist character of the Frankfurt school, calling them 'right-wing socialists'. The aim of paper is to shed light over sociological and intellectual dispute between Soviet Marxism and the Frankfurt School (something which is not fairly well-known in today's academia) and to advocate the relevance and importance of Soviet Marxist methodological and theoretical approaches to critical study of neoliberalism today.

Paolo A. Bolaños (University of Santo Tomas Manila, PH)

The Society of Illusion: Notes on Adorno's Implicit(?) Critical Social Ontology

In this humble piece, I present a thematic reconstruction of Theodor Adorno's "critical social ontology." By social ontology, I follow the definition of Carol Gould as the analysis of the nature of social reality, its subjects, institutions, and processes. Despite Adorno's well-known involvement in debates regarding the study of society, for instance in *The Positivist Dispute* in German Sociology as well as in his numerous essays, a social ontology remains implicit in his body of works. He does point out in his introduction to *The Positivist Dispute*: "For just as little as something particular is 'true' but rather by virtue of its mediatedness is always its own other, so the whole is no less true." This hints on a foundational insight from which a critical social ontology could be built upon (or at least described). The importance of Adorno's insight lies in his observation that the "truth" of particular societal issues can only be made sense from a critical understanding of their relationship with the totality of society. However, society, for Adorno, is a society of illusion where cultural goods, as "pure exchange-value," hide behind the pretense of "pure use-value." I argue that Adorno's social ontology is based on his notion of a society of illusion. I will illustrate this by discussing the following: 1) the relationship between philosophy and sociology, 2) the critical nature of sociology and 3) describing the society of illusion.

Craig Browne (University of Sydney, AU)

From the Dialectic of the Enlightenment to the Dialectic of Control

Adorno and Horkheimer's sketch *The Dialectic of Enlightenment* is a talismanic text. It adumbrated a reorientation of critical theory and explicated the antithetical character of the modern project of emancipation. Adorno subsequently contended that the critique of systematic domination should be undertaken as a negative dialectics, due to the inversions of the ideals of reason and autonomy into their opposites, the violence of the logic of identity that underpins conceptualization, and the implications of the total integration of administered capitalist society. Adorno detailed persisting tensions and contradictions, but the alleged aporias of his critique and its distance from the practical agency of social struggles motivated later changes in critical social theory. Despite the profound implications of Habermas' introduction of the intersubjective paradigm of communication, including its reconstruction of the connections between rationality and democratization, the limitations of Habermas' perspective and analyses with respect to power, conflict, social struggles, material reproduction and divergent trajectories of modernity precipitated various reformulations and alternative proposals. Given

these failings and the later proposals' deficiencies, my analysis seeks to effectively combine an intersubjective social theory perspective with aspects of Adorno's critique of capitalist modernity. It will suggest that the notion of the dialectic of control contains the nucleus for a genuine synthesis; one that rectifies several extant limitations of critical theory, explains in a single framework both social-historical progression and regression, intimates at a compelling diagnosis of the times, constitutes a decisive intervention in contemporary theoretical debates and restores the linkages between theory and practice.

Arthur Bueno (University of Passau, DE)

Doing away with the spook of regression: Adorno and the paradox of authoritarianism

This article discusses Adorno's account of modern subjectivity and addresses the claim, raised by contemporary critical theorists, that his work falls prey to a "paradox of authoritarianism." As they argue, Adorno sharply criticizes the modern ego's repressive relation to nature, and yet, when confronted with the emergence of unmediated forms of domination in post-liberal capitalism, he has nowhere else to find sources of resistance but in that same ego. Unable to conceive of another mode of psychic integration than a repressive (and patriarchal) one, Adorno would find himself in the paradoxical situation of having to rely on the ego he criticized to counter the threat of dissolution of individuality. A central concern in this debate is thus how, amid a social reality prone to produce coercive forms of psychic integration, one can identify the points of support for emancipatory forms of subjectivity. Contrary to perceiving Adorno's analyses as leading to a paradox, I argue they are better understood as a dialectical exposition of the inherent contradictions within the modern subject. On the one hand, the ostensibly "strong" ego is inherently "weak." On the other, the "weakening" of the ego contains a simultaneous reaffirmation of its alleged "strength." This interpretation provides a framework for rethinking Adorno's diagnosis of "the end of psychology" within increasingly authoritarian conditions. Precisely where his analysis appears to reach a political impasse – where the contradictions become more acute and the conditions more regressive – one can discern the immanent potential for the development of emancipatory subjectivities.

Bahattin Cizreli & Alkan Üstün (Ankara Yildirim Beyazıt University, TR)

Comedy Shows as a Device of the Culture Industry in Turkey

Drawing on Theodor Adorno's theory of the Culture Industry, this study examines the prevalence of political humour and comedy programs in contemporary Turkey. Adorno's concept elucidates how capitalism impedes critical thinking by subsuming leisure activities under the umbrella of productivity. In the context of late capitalism, entertainment serves as an extension of the work sphere, regulating the leisure time of individuals already indoctrinated by mechanized ideologies. Employing laughter and various other mechanisms, the culture industry distracts individuals from confronting their societal realities, fostering a false sense of contentment. During periods of political crisis, political comedy serves as a mechanism to alleviate social tensions and maintain the prevailing social order, rather than effecting meaningful change. Exposing societal injustices through humour does not necessarily provoke action, but rather reinforces the existing power structures. Through discourse analysis of the proliferation of political humour shows and social media content in Turkey, this research aims to elucidate how discourse within this sphere functions both as a critique of social issues and as a form of escapism and pacification, particularly among the middle class.

Alexandra Colligs (University of Kassel, DE)

Elements of a Critical Sociology of Film

Although Adorno never wrote a coherent theory of film, scattered reflections on the cinematic run through his entire oeuvre. Against the emancipatory potential ascribed to film by Siegfried Kracauer and Walter Benjamin, Adorno insists that film, by virtue of its very technology, maintains a complicity with the existing. In the seemingly instantaneous duplication of empirical objects, false reality is endowed with a surrogate sense that resists its transformation. The aesthetics of film, he writes in a later essay entitled *Filmtransparente*, is therefore always intrinsically concerned with society and contains "its sociology within itself". Although film tends to reproduce the surface of social phenomena, Adorno also points out that this is by no means seamless. In the fractured nature of film itself, the cultural industry contains "the antidote to its own lie". This lecture is dedicated to uncovering this antidote and tracing the elements of a sociology of film in Adorno's work."

Roderick Condon (Trinity College Dublin, IE)

The Culture Industry Reconsidered, Reconsidered

The culture industry is Adorno's critical theory of mass culture in late capitalism. While informed by a philosophical perspective on the role of art in social life, this theory is nonetheless a sociological theory of the role of popular culture in social transformation, a question which it, furthermore, approaches from the perspective of regression. Adorno the sociologist was concerned to consider seriously both the function and content of popular culture in the context of a further integration of capitalist society, a context in which commodification has entered the realm of cultural production itself. The result was a theory of the stabilization of social order by way of the standardization of culture and pacification of subjects.

This paper seeks to reconsider the theory of the culture industry for the present context with concern for both theoretical and substantive questions. While having fallen from favour in recent years, the main argument contends that Adorno's critical diagnosis of popular culture retains an ambivalent importance in the context of neoliberal capitalism. While on one hand, pessimistic though it may be, the culture industry theory enables a diagnosis of regression beyond existing accounts; on the other, its critique remains blind to important transformative moments which are present in contemporary popular culture.

SJ Cowan (University of California Berkeley, US)

Threateningly Devoid of Warmth: Adorno, Societal Repression, and the Need for Aesthetic Education

This presentation relates Adorno's work on aesthetics to his social theory, in particular to the acute forms of social repression in ostensibly trivial, everyday incidents.

Consider the example Adorno offers, of an elderly woman who, on an already noisy street, yells at children to be quiet while playing. Once the children leave, she continues muttering and complaining about them. Her continued ranting, Adorno suggests, illustrates her "pent-up rage at her own existence and the general rage at the traffic noise" around her. The fact that the playing, "defenseless children" were the target of her anger—an "irrelevant occasion"—speaks to her social character. In "loathing the racket" it is as if her "unbridled nature" is put on display, "reminding her of what she has repressed in herself."

Far from viewing the woman as reprehensible, the coldness Adorno sees her actions represents a general paradigm of society, in which "coldness...permeates everything," and is "threateningly devoid of warmth." Despite him seeing this as a general sociological fact, he believes combating this condition begins "initially in the individual."

I argue that Adorno's aesthetics contains a valuable lesson regarding the need for aesthetic education today. An education he sees as standing as a condition of the possibility of resisting

forms of everyday social repression. Moreover, I argue that his vision of aesthetic education is not completely unlike the model proposed by Schiller a century before—even though Adorno himself (and his readers) often fault Schiller for being ideologically moralistic and regressive on this topic.

Edoardo Lorenzo Cuminini (University of Hamburg, DE)

The Physiognomic Gaze: On the Subterranean History of Adorno's Method and Its Uneven Influence on Social Scientific Research

This paper analyzes the methodological underpinnings of Theodor Adorno's social theory, suggesting a relation between its core conceptual assumptions and the author's waning influence in contemporary sociological research. Despite Adorno's pivotal role in the positivism dispute and his notorious criticism of empirical verification's limitations, he remained reticent in describing the methodology grounding his own theory, favoring opaque concepts like 'social physiognomics.' It is argued that this omission significantly contributed to Adorno's marginalization within the sociological discipline, increasingly oriented around producing commensurate scientific studies in the form of papers, whether empirical or theoretical. However, the paper contends that Adorno's unwillingness to articulate his critical positionality constituted a structural, non-incidental aspect of his subterranean method. Elaborating on Ginzburg's 'paradigm of the clue,' it positions Adorno's interpretive paradigm as producing social knowledge by revealing what is hidden and exclusively reveals itself to the keen observer. This exposes the central dilemma of Adorno's cultural pessimism: portraying late capitalist cultural industry in a manner which renders emergence of his own critique inconceivable beyond a self-justifying 'will to criticize.' The analysis, therefore, also re-describes the theoretical rupture between Habermas and his mentor, centered on Habermas's project of establishing a positive theory justifying criticism's structural, universal emergence as a communicative praxis, rejecting Adorno's aestheticizing approach to critique. Yet this aestheticized critique remains influential in cultural studies and literary criticism, where reference to concrete artifacts renders it an ever-productive method of 're-enchantment' and 'disenchantment.' Ultimately, the paper illuminates how Adorno's enigmatic methodology, rooted in indicial interpretation of the obscured, proved increasingly incompatible with sociology's scientific praxis while paradoxically enabling his enduring impact in more literary-interpretive domains.

Harry F. Dahms (University of Tennessee - Knoxville, US)

Adorno's Critical Sociology of Late Capitalism

The writings of Theodor W. Adorno (1903-1969) have been among the most controversial contributions to sociology and social theory for decades. To a large extent, interpretations of his work are symptomatic of prevailing practices about how to approach theories in the mainstream social sciences, and in sociology specifically: that they are tools like any other, to be used at will and without considering the purpose(s) for which they were conceived, and the burdens and standards they impose on those who "use" them. In many regards, this practice resulted from the declining recognition (and intensifying rejection) of the importance of theoretical work in the larger field of sociology, and the corollary misapprehension of the value and centrality of theory to pursuing "fundamental question[s] of the present [and future] structure of society." This phrase is the subtitle of one of three translations into English of Adorno's 1968 lecture to German sociologists - "Late Capitalism or Industrial Society?" - which will serve as the anchor and starting point for revisiting the value of Adorno's work in the light of the nexus between proliferating challenges at the national and planetary levels, and regressive responses to the ubiquity and prospect of unprecedented challenges that humans overwhelmingly are responsible for.

Priyanka Das (Indian Institute of Technology Bombay, Mumbai, IN)

'The Liquidation of the Bollywood worker': Adorno, strikes, and the politics of suicide

Using Adorno's thesis of the 'liquidation of the individual' in capitalist societies, this paper probes the hostilities within Bollywood workers' associations as a by-product of the socio-economic and political forces in neoliberal India. It focuses on the underreported death by suicide of an art director, Raju Sapte, in 2021. And juxtaposes it against the media frenzy around a well-known actor's death that reached a new level of hyperbole a year earlier. Sapte's tragic end, precipitated by harassment and his exposure to corruption in the film industry's labour unions, echoes the hovering sentiments over an unsuccessful Bollywood worker's strike in 2017. The notorious repute of the unions of Bollywood trivialised their resistance. By situating these events within the context of labour struggles, the paper elucidates how corruption, and the perceived militancy of workers are not merely isolated occurrences but the offspring of systemic worker dispossession and the invalidation of unionisation. This dispossession is intricately linked to the 'self-valorisation of capital' and the 'surplus population' problematics that Adorno attributes to the capitalist order's principal contradiction: the dependence on labour while simultaneously treating it as dispensable.

This paper advocates a nuanced understanding of workers' militancy and corruption within unions as outcomes of neoliberal capitalism's homogeneous 'logic of identity,' where the individual worker's predicament and collective union activism are systematically trivialised. These dynamics reflect a 'form and organisation of labour' that perpetuates the 'liquidation of the individual'—a central critique of the political economy resonant with the theoretical framework of Adorno.

Mats Deland & Paul Fuehrer (Mid Sweden University, SE)

The methodological side of the authoritarian personality

This paper will start in Adorno's uneasy encounter with the radio audience projects of Paul Lazarsfeld's private research institution in 1938. It is argued that important parts of the methodological - and theoretical - issues that would later be paramount in the Authoritarian Personality (AP) project (1945-50) were present already at this point (and Lazarsfeld was a close colleague in Vienna to Else Frenkel-Brunswik, the co-author of AP). The fundamental issue was the positivistic drive to become pre-occupied with statistical development - amply illustrated by the proliferation of F-scales and derivatives in the 1950s and 1960, while the mixed methods approach was abandoned. This problem is discussed throughout modern developments such as the RWA, SDO and the RWE/GFE-approach of the modern-day Mitte-Studie in Leipzig and Bielefeld.

Marcus Döller (University of Erfurt, DE)

Adorno's Negative Sociology

The paper is going to show that Adorno promotes a negative sociology. In reconstructing the debate about "Positivism in the German Sociology" the aim is to develop a concept of negativity that is able to outline the fundamental methodological framework of a reasonable critical social theory. The core concept of a critical sociology is the concept of negativity. This has two opposed dimensions. First the negativity of the social as a presupposition and second the negativity of the social in its effects. Whereas the first dimension claims that the social as a systematical totality is absent in its very structural conditions, the second dimension claims that the social is present in its very structural conditions. The first conceptual actualization of the negative takes the social as a structural presupposition of objective social formation in its very withdrawal. The second conceptual actualization of the negative takes the social as the objective effect in its very internalization within subjectivity. Both dimensions have to be taken together in order to understand Adorno's methodological critique of a negative sociology.

With this differentiation we can develop on the one side an objective analysis of totalizing structures within the social that are invisible within the social. This is the determination of negativity in the objective sense. But we can on the other side also develop a subjective account of how social structures create social actors from within. Both modes of explanation have to be taken into account in its dialectical tension and interwovenness but also in its difference in order to understand and actualize Adorno's theory of negative sociology.

Luke Edmeads (The University of Brighton, UK)

Re-examining Precarity: Adorno's Critique of Instrumental Reason in Contemporary Critical Theory

Given its pervasiveness in modern society, understanding precarity is central to contemporary critical theory. Drawing on Adorno and Horkheimer's account of instrumental reason in *The Dialectic of Enlightenment*, in this paper, I propose a re-evaluation of precarity, departing from established definitions. While existing theories acknowledge that precarity reduces particular people's bodies to objects of use, I contend that this reduction is propelled by instrumental reason. Importantly I argue this approach is rooted in the separation of mind from body and the subsequent dominance of the latter, which instrumentalises human bodies. Instrumental reason, Adorno argues, emerged as a means for human detachment from nature, initially as a protective mechanism. However, this detachment leads to a precarious state where reason itself becomes a source of threat, perpetuating violence and exclusionary dynamics. I deploy this insight to re-examine precarity, illustrating how people become vulnerable to insecurity and violence. However, I do not merely echo Adorno and Horkheimer's argument; instead, I place their insights in conversation with contemporary feminist theorists of neoliberal precarity- Wendy Brown, Judith Butler and Isabel Lorey- to demonstrate the relation between precarity and instrumental reason. By revisiting Adorno and Horkheimer's examples, I read moments of precarity within *The Dialectic of Enlightenment* through this feminist lens, revealing how insecurity and violence are in both Adorno's theory of society and neoliberal forms of precarity are normalized and intertwined with survival strategies that instrumentalise particular bodies. Thus, I argue for the ongoing relevance of the critique instrumental reason in Adorno's theory of society.

Lucas Fiaschetti Estevez (University of São Paulo, BR)

Dialectical critique and sociological research: jazz as a social fact

In “Reflexionen über Musikkritik” (1967), Adorno emphasizes that music is not just an aesthetic phenomenon but a social fact. His well-known critique of jazz, for example, develops through this same prism. In this contribution, our aim is to analyze how Adorno innovated in examining this musical genre beyond exclusively musical or economic terms. In fact, jazz was taken as an index of a broader regressive process underway in culture. In the realm of production, reproduction, circulation, and consumption of its hits, Adorno diagnosed elements of social reproduction and the psychological impotence of individuals and groups. In this sense, we will first show how his well-known dialectical and immanent critique presupposes a general understanding of society and its contradictions, i.e., a sociologically oriented analysis. Then, taking his critique of jazz as an example, we will analyze how his approach to music as a “social fact” expands and significantly alters, even within the field of Marxism, the very meaning of sociological investigation, while also diverging from Émile Durkheim’s original concept. Finally, we will argue that part of the profound limitations of his analysis of jazz stem from the author’s disregard for counter-hegemonic and potentially heretical tendencies present in that music, linked to its marginal origins among the African Americans. This position reinforces the need to view aesthetic phenomena from a critical theoretical standpoint as complex social facts that are often deeply transformed and reinterpreted by new disputes of simultaneously social, aesthetic, and political character.”

Nail Farkhatdinov (European Humanities University, LT)

Barbarism and High Culture: Adorno’s Relevance to Contemporary Anti-War Art

Due to global social conflicts, local warfare, and increasing social instability, Theodor Adorno’s legacy becomes more and more important since his oeuvre was a response to the challenges of the 20th century. To a certain extent, in his sociology and philosophy, Adorno has addressed many of the ideas we still live by now, and they are now reconsidered and reinvented. In this paper, I would like to argue for Adorno’s relevance to the aesthetic and moral crises in culture caused by the Russian invasion of Ukraine. Adorno has been largely recognized for his critical stance towards art and culture. He saw contemporary culture as an industry that was significantly affected and shaped by the capitalist system and reification processes. However, in his more philosophical works, he addressed the potential for the autonomy of art and viewed autonomous art as a critical tool for challenging the existing status quo due to its autonomy. Reflections upon autonomy bring together aesthetic and ethical (political)

considerations. I focus on the idea of the transformative power that art and culture may have and its contemporary relevance to the art world in Russia. To address artistic responses to the Russian military invasion, I go back to the famous argument that Adorno made in relation to poetry: “To write poetry after Auschwitz is barbaric.” The key notion is barbarism, which has many moral and philosophical meanings. In my paper, I will look at the sociological meaning of barbarism in this context and explore the barbaric phenomena of contemporary culture in relation to the war. Specifically, I look at the political position “beyond politics” widely articulated by Russian artists and cultural workers. I will argue that this position occupied by representatives of the high art segment has nothing in common with autonomy and, on the contrary, it supports the dominant social order and aggression. In this perspective, barbarism can be seen as a way to maintain autonomy and escape traps of ideological aesthetics of established art circles. I will conclude with some examples from contemporary art that aim to challenge pro-military cultural politics.”

Bruno Braga Fiaschetti (University of São Paulo, BR)

The studies on radio as one of the foundations of Adornian sociology

This paper aims to work on the hypothesis that Theodor W. Adorno’s writings on radio could shed light on the foundations of what would become an ‘Adornian sociology’. It is believed that this body of texts, resulting from the author’s work as musical director in the Princeton Radio Research Program, embodies the support for his positions against what he dubbed Administrative Research, representing his elaboration on the directions given by the then-director of the Institute for Social Research, Max Horkheimer, in Traditional and Critical Theory regarding the foundations for the critical examination of societal trends – which, later on, would be mobilized in the research on the Authoritarian Personality. With this in mind, the objective is to panoramically reconstruct some of Adorno’s positions in this debate in an attempt to establish some pillars of a sort of epistemology of his sociological practice.

Robin Forstenhäusler (University of Oldenburg, DE)

Is the theory of the authoritarian personality suitable for explaining the appeal of current right-wing populism? The answer is: it depends

In the wake of growing right-wing populism worldwide, one explanatory model in particular attracted media attention: within a short space of time entire journal sections and anthologies were devoted to the authoritarian personality and the question of its actuality. Surprisingly, the attempted answers not only came to contradictory conclusions, but also differed

fundamentally in their underlying assumptions. In my presentation, the divergence of these answers is first explained by the twofold nature of the theory of authoritarian personality as a theory of the social and a theory of socialization. The constitutional-logical deduction of psychological dispositions and authoritarian reaction potentials from structural moments of capitalist societization is countered by a developmental-logical perspective that traces the standardization of the subject in its passage through the various agencies of society – in particular the family. In the second step, the discourse on the so-called New Socialization Type, which was pursued intensively in Germany in the 1970s and 80s, is summarized, since it can give us important insights, while it has not been taken up in any of the more recent actualization attempts. On the basis of the preceding reflections, the most prominent of the recent diagnoses, which, in continuation of Fromm's and Adorno's characterology, postulate the virulence of a narcissistic, post-Fordist, neoliberal or culture-industrial character, are examined for their validity. The concluding thesis is that the answer to the question of the actuality of the authoritarian personality is measured by the relative importance one assigns to the family.

Maxime Fortin-Archambault (Université de Montréal, CA)

What is a Gesamtsubjekt?

Adorno's engagement with social totality is essentially critical in that the individual-society relations it entails are marked by a deficit in individuality. Society's prevailing principle of individuation leaves individuals broken "completely in their isolation" (MM, §97), reduced to social functions, and with no other means for self-determination than the pursuit of private interests. This state of individuation corresponds to a society that cannot but be antagonistic, whose essential drive is to reproduce itself qua antagonistic through individuals. Hence, the individual-society relationship is constituted asymmetrically, giving precedence to an antagonistic society over individual experience.

Many sociologists have left behind the concept of social totality, and the analysis of individual-society relations, in favor of theories focused on individual-groups dynamics, without reference to totality. Contrarily, Adorno's sociology and philosophy hold on to social totality as the object of critical analysis and measure its individual-society relations against the utopian possibility of a no longer antagonistic totality. This totality is neither to be conceived as nation-state societies, nor as a priori party solidarity, but as "a humanity that does not exist" (MM, §110).

For Adorno, the realization of this humane society is conceivable solely "through this extreme of differentiation and individuation" (GS 10.2, p. 627), i.e. the Gesamtsubjekt. I contend that Gesamtsubjekt is the name of a reconfiguration of society's asymmetrical principle of individuation. Conceiving of this concept thusly, we can determine the form of individual-society relations that fit utopian humanity. The aim of this paper is to present such determinations.

Joan Gallego Monzó (University of Valencia, ES)

Sociology in Minima Moralia

The subtitle of Adorno's famous book *Minima Moralia* is "Reflections from Damaged Life", not "on Damaged Life". Adorno does not reserve an external and pure space for reflection, but starts from the situation itself, from the space of action. Adorno starts from particular social phenomena and situations. Although there is no strictly empirical social research in *Minima Moralia*, its interpretative exercises are steeped in empirical material. Adorno is interested in how the society of exchange can be seen, become evident, in all circumstances of life, even in those that seem to be redoubts of subjectivity on the fringes of social institutions. We argue that *Minima Moralia* has important contributions for critical sociology in two ways: 1) On the one hand, while it offers elements for a theory of social objectivity, the interest of the text is that it takes up the sociological problem of socialisation. In *Minima Moralia*, society is of interest as experienced and reproduced by the subjects who are born into it and adapt to its demands. The enigma that Adorno wants to solve is how living individuals internalise and take on (as ways of living, feeling, desiring, thinking) systemic imperatives that nevertheless damage them profoundly. 2) On the other hand, these exercises of "making the damage eloquent" give us an idea of what Adorno meant when he defined sociological interpretation in his sociological writings as a physiognomic exercise in which we see in observable phenomena the features of the social totality.

Stefan Gandler (Universidad Autónoma de Querétaro, MX)

On Adorno's critique of positivist sociology. Negation of the negation, or epistemological alternative: *projection taken under control* by the critical self reflection

Theodor Wiesengrund Adorno, who usually presents his criticism of the prevailing positivist sociology as a determined negation, goes a step further (together with Max Horkheimer) in an early text that is mostly underestimated in terms of its epistemological relevance -the sixth thesis of the chapter "Elements of Anti-Semitism" in the *Dialectic of Enlightenment*- and indirectly develops a theory of an alternative element in the social cognitive process that is missing in the Today's dominant positivist sociology, or is used by it shamefully, in a hidden way, and contrary to its own epistemological postulates: the "projection taken under control" by the critical self reflection.

With this concept, Adorno initially assumes the limits of reason in the cognitive process, in order to save afterwards the significance of critical reason in a second moment. In this second sense he distinguishes himself from postmodern positions. We need many skills that are disdained by positivism, such as the memory, for to give a *first form* to the countless

perceptions that we constantly receive. Only by confronting the images, sounds, touches, smells and tastes perceived in the *present* with the memories of images, sounds, touches, smells and tastes from the *past*, we are able to extract information from them, to organize them and to signify them, without losing ourselves in the process. Memory itself is at the same time largely determined by desires or fears that we associate with every lived event and every sensory perception.

According to Adorno, the second moment in the act of cognition is that of reason, which controls these projections -based on the critical self-awareness of one's own limitations-, so that they do not mutate from a tool necessary for the cognition process, into one that dominates it: the "pathological projection".

Only under the permanent presence of a critical and self-critical attitude towards one's own "sensual certainty" and the own consciousness that this certainty is delusory due to the constant presence of *unconscious* projections in even the smallest act of knowledge, the projection may be brought under the control of critical self reflection and may be constituted as a real tool in the cognitive process. According to Adorno, any knowledge would be impossible without that specific tool. The positivist sociology in terms of K.R. Popper, appears in a first moment to be self-confident, but in last instance it only establishes prohibitions concerning the cognitive process, in order to leave his scientific purity immaculate, but cannot really explain this process. When asked, he speaks of *psychologisms* in the production process of new knowledge, that ultimately remain unexplained and therefore unimportant for him. In contrast to that, ironically exists in Adorno's negation of the mentioned negation a central element in the cognitive process that can be described positively. The lecture is about that irony in Adorno's critique of Today's dominating positivist sociology.

Shreyoshi Ghoshray (Institute of Interdisciplinary Studies Woodbridge, US)

Interrogating Adorno's Sociology Through the Lens of Racket Theory: Deliberate Naivete or a Historical Blindspot?

Despite recognizing the monopoly's calamitous impact as manifested through the perfection of dehumanization, Adorno struggled with accepting the role of rackets in modern society, as seen through Horkheimer and Adorno's 'Dialectic of Enlightenment.' These authors decoupled rackets' role in modern society from their final version of the 'Dialectic of Enlightenment.' Amidst the apparent triumphs of capitalistic endeavors in the context of the fourth industrial revolution, we face a human civilization teetering on the brink of widespread catastrophe. This impending crisis cannot be attributed to our failure to conquer nature, knowledge, or inherent complexities. Instead, it is primarily instigated by the dominance of monopoly capitalism, where racketeering emerges as the prevailing force in numerous dyadic or triadic scenarios. This article posits that human inclinations toward racketeering are rooted in an evolutionary

predisposition. It contends that philosophical scholars' failure to explore this aspect in most discussions of social structuring constitutes a significant historical oversight. This prompts a reexamination of the contextual factors that led Horkheimer and Adorno to omit references to capitalistic monopoly and monopoly capitalism from their work, 'Dialectic of Enlightenment.' Finally, this article considers whether the separation of state capitalism from the dialectic resulted from a flawed conceptualization of the sociology of class relations, wherein philosophical scholars yielded to the allure of symmetry and prevailing political hegemony. Alternatively, this article considers the possibility that the elimination of racketeering stemmed from historical progression catalyzed by philosophical and literary discourse, thereby immunizing it against state dominance.

Finn Gölitzer (Goethe University of Frankfurt, DE)

Adorno and the "Neue Marx-Lektüre" – About forgotten paths of critique

The "Neue Marx- Lektüre" (english: New Marx Reading) in the broader sense was a form of interpretation of Karl Marx's theory of value from the mid-1960s, which revised the historicizing and empiricist interpretation of Marx's analysis of economic forms. Main figures in Germany were scholars like Helmut Reichelt and Hans-Georg Backhaus. Both were students of Adorno, which is why especially Backhaus' theoretical work was to a large extent an examination of Adornos philosophy. Through his in-depth study of Marx's connection between the commodity form and the form of thought, Backhaus took up central problems from Adorno, such as the dialectic of the general and the particular. In the current historiography of critical theory, however, little attention is paid to this theoretical movement. Yet it attempted to further develop Adorno's critique of capitalism and epistemology in its very own way. Moishe Postone was one of the few who tried to continue this theoretical approach after Backhaus. With his book "Time, Labor and Social Domination" (1993), he not only presented a complex interpretation of Marx's theory of value, but also a critique of the "theoretical pessimism" of the Frankfurt School. While Postone is largely oriented towards the theory of the Frankfurt School, he also provided a well-founded critique of its fundamental premises.

The recapitulation of the theoretical possibilities and limits of the Adorno-oriented Neue Marx-Lektüre and Postone's continuation of it can help to understand the current dead ends in contemporary critical theory. The input will briefly summarize the legacy of the Neue Marx-Lektüre and then address Postone's critique of Adorno "theoretical pessimism".

Stephanie Graf (University of Innsbruck, AT)

The Odyssey as a Colonial Enterprise: Adorno and the Critique of Coloniality

Recently, Critical Theory has come under suspicion of having ignored the catastrophes caused by European colonialism, including anti-black racism – a critique formulated, for instance, by Fumi Okiji and others). Nonetheless, colonial rationality is perhaps the most consistent manifestation of the imperious subjectivity that Adorno and Horkheimer's *Dialectics of Enlightenment* brought into the focus of critique. Excursus 1, dedicated to the Odyssey, can be understood as a critique of the bourgeois subject as an already colonial subject. As representative of a centralist and imperialist political project, Ulysses exercises domination over labor, nature and not least his own Self. Such a subjectivity encompasses not only the imperious individual and his psychology, but also the politics and techniques of transforming space into territory as well as its subsequent administration.

The aim of this paper is to read Adorno's Critical Theory as a critique of coloniality. However, I do not want to keep silent about the negligent omissions that occurred as well as the contributions formulated from critical thinkers from Latin America. With the authors such as Bolívar Echeverría and Gloria Anzaldúa, a tradition of thought is taken into account that resists the imperative to subordinate itself to the dominant discourse without, however, refusing a dialog with and critical reception of European debates. Above all, they position themselves critically with regard to an ultimately identitarian discourse that constructs Latin America as a homogeneous entity.

Christian Greis (University of Innsbruck, AT)

Adorno's strong concept of society and its rescue by Castoriadis

Axel Honneth has significantly shaped the history of the reception of Adorno's sociological and philosophical thought. In his first work, "Critique of Power", he argued that Adorno promoted a socially oblivious understanding of society, characterized by the fact that the social is pushed out of his theory. Between Marxist economic analysis and Freudian psychoanalysis, there is no longer any room at all for social action and intersubjectivity. Adorno's concept of domination is so comprehensive that it is finalized in a functionalist context of blindness that leaves no room for dynamic change. But is Honneth right in his assertion?

To retrieve Adorno's understanding of sociology from under the shadow of Honneth's critique, we propose a new way of reading his work, in addition to the abovementioned. In this, we must understand him as a thinker who attempts to establish a branch of sociological theory that understands society as incongruent with itself. According to Adorno's claim, we

must understand society as a totality but as one that is inconsistent, which means that it encompasses much more than just its own functional context. Nevertheless, we must also note that this sociological approach is only present in Adorno in fragmentary form. Wherever Adorno sets out to make a concrete diagnosis of the present, he falls into the trap of a functionalist-deterministic understanding of society. If we look at his theory of the culture industry, for example, we can see that its basic statement that enlightenment becomes mass deception is based on an overly one-sided economic reductionism. In this theory, economic processes are transferred too uncritically to society, while at the same time, the subject is primarily relegated to the role of passive reception.

Honneth is not entirely wrong in his criticism of Adorno's sociological work; there are certainly functionalist tendencies in his writings, but where Honneth is wrong is when he accuses him of pursuing a theory of society without society. Adorno possesses a strong macro-sociological concept of society; he merely overestimates the physiognomy of economic laws, which he is able to discover as the basis of every social phenomenon. We can see here that we cannot follow the path to the proposed social theory with Adorno alone. We need an approach for our theoretical design that is capable of invalidating the countless contradictions in Adorno's sociology without abandoning a total understanding of society, as Honneth does. The key to solving this problem, and this is the core thesis of this abstract, is offered by the work of Cornelius Castoriadis because, on the one hand, it is able to grasp society as a whole and, on the other, to reflect on its incompleteness.

Jeffrey A. Halley (The University of Texas at San Antonio, US)

The particular and the whole: Some theses on the significance of Adorno's negative dialectics for culture

The problem I want to address is the relation between the part and the whole in art and culture for Adorno and the constellation of others (e.g., Boulez). What is the relationship between the fragment and a totality? It is presumed that Hegel provides us with a model of the whole, while Adorno, in *Negative Dialectics* and elsewhere, presents a counter-model which valorizes the fragment.

In Thesis 1, I want to suggest that Adorno was closer to Hegel than has been previously presented.

Thesis 2: what is the power and logic of the particular? It has a specific monadic power, a one-off performative nature. It has an immediacy. I will discuss this power in examples of avant-garde art.

Thesis 3: from immediacy to mediation. Adorno goes on to insist that, beyond immediacy, there is always mediation. This is what he calls the "dialectic of expressionism," in that, after cleansing the material, it leads to the construction of new forms.

Excursus: on phenomenology and gestalt psychology.

Thesis 2a/4: yet even though Thesis three is not untrue, it cannot deny the relative autonomy of the particular, and what Adorno calls its “preestablished disharmony.” The particular, in art or politics, can stand as a weapon against a totality that has inadvertently denied the very moment on which it depends for its own organic constitution, against a false or dominating totality. In art and politics, this is the capacity and de-reifying importance of critique. This is exemplified by the avant-garde critique of instrumental rationality.

Hiroki Hashimoto (Kyushu University, JP)

Adorno’s Methodological Approaches to Social Theory and Their Contemporary Relevance: A Comparative Analysis with Andreas Reckwitz’s “Critical Analytics”

This presentation aims to elucidate the contemporary relevance of Adorno’s social theory by comparing it with the works of Andreas Reckwitz, a prominent figure in cultural sociology today.

Adorno’s social theory has historically faced criticism for its alleged skeptical stance towards empirical sociology, its perceived lack of normative grounding, and its disregard for social interactions. However, since the early 21st century, there has been a shift in perception. Firstly, the recognition of Adorno as a pioneer who merged American empirical social research with German theoretical sociology in innovative ways has prevailed (e.g., Clemens Albrecht et al., 1999; Bonß, 2019). Furthermore, Axel Honneth’s assessment of Adorno’s work as “a physiognomy of capitalistic life forms” (Honneth, 2005) has spurred a reevaluation of his theory.

Initially, this presentation will draw on previous research to focus on the concept of social theory as presented in Adorno’s “Introduction to Sociology” [“Einleitung in die Soziologie”] (Adorno, 1968; 1993), aiming to clarify his methodology for dialectically pursuing “objective social laws of motion” [objektive Bewegungsgesetze der Gesellschaft] through the interpretation of individual social phenomena.

Subsequently, it will examine the “critical analytics” of Reckwitz, who interestingly acknowledges an affinity between his theoretical approach and that of Adorno, despite criticizing subsequent generations of the Frankfurt School, including Jürgen Habermas and Honneth (Reckwitz, 2021). Reckwitz endeavors to illuminate the structure of the whole (modern) society, beginning with individual social phenomena and empirical data. This comparison thus serves to investigate the ongoing relevance of Adorno’s methodological approach to social theory.

Martin Hauff (Goethe University of Frankfurt, DE)

Adorno on social emergence and reification

Based on Adorno’s reflections on the dialectical relationship between the individual and society, blind spots in the current debate in sociological theory on the emergent character of social phenomena (Greve/ Schnabel 2019; Elder-Vass 2010) can be identified. The sociological emergence debate lacks reflections on processes of alienation and reification. Just as Adorno accused Durkheim of hypostatizing social facts, the sociological emergence debate can be criticized of following social ontological premises without sufficiently reflecting on the processes of social phenomena becoming independent.

Adorno’s debate with Durkheim can therefore be enlightening for today’s sociological theory. Adorno agrees with Durkheim that social structures, institutions, norms and conventions can exert an external compulsion on individuals and confront them as alien and incomprehensible. Durkheim is currently interpreted as a representative of a strong emergence of the social and is criticized by representatives of reductive individualism.

Adorno himself also opposed the individualistic approaches. He thus stands between Durkheim and sociological individualism. What Adorno emphasizes are the sociologically describable processes of alienation and reification.

Therefore, according to Adorno, the task of sociology is: “To understand the incomprehensibility, to derive from relationships between people the relationships that have become opaque to people. Today, sociology would have to understand the incomprehensible, the invasion of humanity into inhumanity.” (Adorno 2003: 12).

Melinka Violeta Luna Paz Karrer (University of Innsbruck, AT)

The triumph of mimesis: Can the concept of *astésis* lead us out of the clouded identity of a Western understanding of aesthetics?

The project I am attempting to examine is related to Theodor W. Adorno and Max Horkheimer’s critique of the standardization, classification and imitation processes of art, so that it can pass into the “realm of administration” (Adorno, *Dialektik der Aufklärung*, 2020: p. 140). and become an assistant to ideological appeals. “Culture today beats everything with similarity”, according to the *Dialectic of Enlightenment* (Adorno, 2020: p. 128). Thus, all products that are consumed under the name of art appear to be new in terms of their content and technical preparation. In reality, however, it is the replication of a hegemonic discourse under the guise of needs and desires. According to Adorno/Horkheimer, this development is based on the soil of industrialized countries whose capitalist systems devour all public spheres and transform them into their tools. Art as a form of distraction is not a phenomenon

emerging in the present. “The purity of bourgeois art (...) was bought from the beginning with the exclusion of the lower class”, write Adorno / Horkheimer (Adorno, 2023: p. 143). Following Ruth Sonderegger, the theorization of aesthetics functioned as an instrument of the established bourgeoisie to distinguish itself from the lower classes, but above all from the colonized (Sonderegger, *Zur Kolonialität der philosophischen Ästhetik*, 2023). The capitalization of art and the accompanying separation of aesthetics and morality are criticized by decolonial theorists. Walter Mignolo, for example, writes that this European reading of aesthetics and rationality occupy two essential components in the colonial matrix of power (Mignolo, *Decolonial AestheSis: Colonial Wounds/Decolonial Healings*, 2024). According to Mignolo, aesthetics has colonized the *astésis*. Therefore, he proposes a decolonial *astésis*. This conceptual endeavor could have the potential to free itself from the imperative of imitation and classification, so that aesthetic practices are neither produced under hegemonic apparatuses nor exclude the ethical moment. The central questions I would like to raise are: Can there be aesthetic practices in a self-commercialized society that carry morality, knowledge and ethics within them, and is this project not always subject to the fallacy that any moralization can become an ideology without theory?

Katja Klebig (Martin-Luther-University of Halle-Wittenberg, DE)

The authoritarian syndrome today

The results of the research of the authoritarian personality (Adorno et al. 1950) resonate till today. Especially the so called F-Scale became a well-known instrument to measure authoritarian patterns of dispositions (e.g. Decker et al. 2022). Other research projects are founded on the idea of the authoritarian syndrome, investigating today's conservatism, also to understand the intersection between right-winged protest movements and authoritarianism (e.g. Armlinger/Nachtwey 2022). It seems the outcome of the research group around Adorno is more contemporary than ever.

With this talk, I want to compare the findings about authoritarianism from two different studies in comparison to Adorno's work, discussing the actuality of the origin syndrome and its possible development. To answer the following questions, I will explore the results of the Leipzig authoritarianism study (Decker et al.) and the work of Armlinger and Nachtwey in the line of Adorno's thoughts: what does the authoritarian syndrome look like today and how can the possible changes be explained?

Rachel Kontorovich Rosner (Bar-Ilan University, IL)

Adorno and the Question of Theology

Theodor W. Adorno is typically regarded as a secular thinker, yet his texts are replete with theological language and motifs. Despite this, questioning the importance of his use of theological ideas in the context of his theoretical aims remains understudied by philosophers. In the cottage industry of literature that does focus on the question of theology in Adorno's philosophy, interpretations vary widely. This paper provides an overview of leading interpretations of theological aspects in Adorno's comprehensive philosophy, which either map him onto theological positions, such as negative or inverse theology, or categorize him as an ardent secularist who uses theological terms only rhetorically. I consider the strengths and weaknesses of these positions then suggest that, ultimately, Adorno's philosophy points beyond them.

Oliver Kozlerek (Universidad Michoacana de San Nicolás de Hidalgo, MX)

Adorno's Critical Humanism and the Centrality of Sociology

My contribution attempts to show that Adorno's Critical Theory is driven by a Critical Humanism. Critical Humanism here means a program of critical social research that unites two moments: The first moment is determined by a critical anthropology that attempts to show that an ambivalent (“dialectical”) image of the human being prevails in bourgeois-capitalist societies. Although this reflects the values of Enlightenment humanism, these are contrasted with a social reality that is becoming increasingly inhuman. The second moment is characterized by a normative claim which, in Adorno's words, can be defined as a claim to “real humanity”. The paper attempts to extract these two dimensions from various texts, among which some marginal texts will be highlighted.

Dan Krier (Iowa State University, US)

Adorno's Sociological Odyssey: Weber, Durkheim and the Passage to Critical Theory

Adorno and Horkheimer's Dialectic of Enlightenment continues to guide the project of critical theory. Re-reading this now-classic text reveals the centrality and necessity of sociological theory to Adorno and Horkheimer's developing thought. The ideas of Max Weber and Emile Durkheim are especially prominent, but the echoes of other sociological voices can also be detected. The centrality of sociology is illustrated in an analysis of Adorno's famous excursus on Homer's *Odyssey*.

Vanessa Lamattina (University of Salerno, IT)

The Subject with no Self. Adorno's critical theory in the neoliberal era

Driven by the principle of self-responsibility, the contemporary individual thinks they can be the architect of their own destiny by acting as their own entrepreneur on a horizontal, non-hierarchical plane. But can one really speak of a "free" subject? Is it possible today to inhabit an egalitarian space unaffected by the logic of the market, within which critical reason can freely flourish? My hypothesis is that the profound change that has swept through contemporary societies due to neoliberalism has not affected the "eclipse of the self" described by Adorno; on the contrary, it has reinforced it. While capitalism has, on the one hand, progressively allowed the individual to acquire more negative freedom ('freedom from'), it has on the other hand progressively reduced the spectrum of positive freedom ('freedom to') by flattening it to a single dimension linked to market logic. This was clearly observable in the post-war period, when economic and social consolidation of embedded liberalist policies allowed many individuals to free up that living space that had been dedicated to the tending of basic needs, and that space to be then periodically filled with social needs imposed by capitalism. Neoliberalism thus "liberated" individuals from external constraints, but in so doing colonised and delimited our positive freedom, making us "subjects of performance" inclined toward self-coercion into exploitation. Constraint and freedom merged, making it henceforth impossible to imagine oneself as outside the dominant status quo."

Stefan Litz (St. Francis Xavier University, CA)

The Numinous and Sublime in Adorno's Social Theory of the Exchange Society

Adorno (1902 – 1968) placed at the centre of his theory of modernity the notion of the exchange society (Tauschgesellschaft). The permanent production and exchange of goods is the key mechanism according to which modern society is operating. However, as Marx had already pointed out, some goods have some kind of "magic quality" when it comes to their exchange-value vs. use-value. For example, Carus' oil painting ("Osterspaziergang des Faust"), that has been thought lost, was auctioned in 2024 for 290.000 Euros. Its value at that time, however, was estimated to be between 100.0000 – 140.000 Euros. But it "magically" achieved the double amount of the estimated exchange value when it was in fact sold. A painting that originally may not have achieved a high market value reflecting its exchange value called around 200 years after it was painted a very high price due to its uniqueness and the desire or demand for it. It garnered a high price tag and "magically" increased significantly its economic value. It is this "magical" exchange quality of goods that gives some

of them a fetish character, that is, those commodities are exhibiting some kind of "magic" or even "holy" features. But what exactly is the "magical" or the "holy" in this respect? This paper investigates therefore in how far Adorno's theory of the exchange society may have incorporated elements of Rudolf Otto's (1869 – 1937) notion of the "numinous" and the "sublime"? It will provide an interpretation of Adorno's explanations of the features of the modern exchange society through the lens of Otto's concepts.

Lukas Meisner (Friedrich Schiller University of Jena, DE)

Adorno's Conceptual Sociology – Concepts as the Necessary Condition of Sociology

Adorno's oeuvre developed as a negatively driven dialectical totality analysis from Horkheimer's early take on Critical against Traditional Theory. In this line, Adorno saw Sociology – as it is known from Weber and Simmel to Durkheim and Pareto – as a bourgeois reaction and regression to a state before Marx's critique of political economy. Yet, Adorno similarly refuted Philosophy as a form of reified thought rooted in the quantifying exchange value of capital. For these reasons, Adorno voted, together with his colleagues, for a merger of Philosophy and Sociology into Critical Theory. His Sociology, thus, may be said to be one of the disciplines of Critical Theory itself, transgressing its 'traditional' as scientific or positivistic forms. Consequentially, Adorno's Sociology incorporated concepts of negative dialectics such as 'social totality', the 'non-identical', or even 'reconciliation'. Yet, the reason why Adorno's Sociology is conceptual is not only because it is non-traditional or critical in the Marxian sense. Rather, Adorno's is a conceptual Sociology (begriffliche Soziologie) already for reasons of criticality understood in the sense of Kantian epistemology. In other words, for Adorno, social reality itself would remain invisible, ungraspable, and unquestionable without concepts. After all, real abstractions such as 'capitalism' – again relevant today regarding 'patriarchy' or the 'Capitalocene' – can only be recognised, examined, and understood if they are conceptualised beyond mere empiricism. Hence, Adorno's Sociology was conceptual not out of some fanciful preference for elitist discourse but due to a necessary condition of Sociology itself.

Vincenzo Mele (University of Pisa, IT)

Morelli's Method. The Roots of a Conjectural Paradigm Through Simmel, Benjamin and Adorno

In the contribution I will show the existence and the usefulness of an epistemological model (a paradigm, if you will) that is generally neglected in the social sciences and particularly in

sociology. A model that has not received sufficient attention and that, despite never becoming a coherent theory, is particularly useful in operational terms: social physiognomy. Physiognomy forms part of what the historian Carlo Ginzburg called an “evidential (or conjectural) paradigm”. Based specifically on semiotics, it began to assert itself in the human sciences in the late nineteenth century. The art connoisseur Giovanni Morelli, Sherlock Holmes and Sigmund Freud showed how through its application, information considered marginal could enable understanding a deeper, otherwise unattainable reality. Benjamin and Adorno also set physiognomy at the centre of their complex, anti-reductionist theory of culture, which focuses on aspects neglected by conventional approaches. While the rationalistic and linguistic turn of critical theory operated by Habermas mainly focuses on overt aspects of ‘culture’, such as language or words, physiognomy seeks more far-reaching significance through the conviction that mental abilities are reflected in the corporeal nature of human beings. Physiognomy thus considers those aspects of culture that are neither rational nor logical and not explicitly revealed. For this reason, physiognomic practice generally focuses on analysing myths, dream states, and covert aspects of the mind and body – cultural expressions that are not produced by the conscious, logical mind, but are involuntary and repressed. Today, in a context of fatigue toward idealistic abstractions of communicative acting theory and toward a revival of the critique of capitalism’s alienated forms of life (Jaeggi), the physiognomic method regains new relevance and interest.

Christos Memos (Abertay University, Dundee, UK)

Adorno’s Negative Anthropology and the Individual as Critical Category

Adorno, at times, resorts to absolute and anthropological statements pertaining to the decline of bourgeois individualism. He refers to the death of the subject and argues that the full individual is no longer alive. The end of the liberal phase of capitalism had resulted in the gradual decomposition of the subject. Thus, according to Adorno, the question of individuality must be raised anew. By drawing on Adorno’s negative anthropology, this paper argues that to re-address the issue of modern individuality amounts to a critical treatment of ideas concerning the end and death of the bourgeois individual which assume the pre-existence of a static, real, and genuine human type of bourgeois individual, who has been corrupted and lost his purity and authenticity. The paper maintains that the individual has undergone various transformations, thus assuming a range of explicit forms of existence as required by capitalist modernity. For critical social theory, then, the understanding of the various metamorphoses of the bourgeois individual entails both a critique of the deprivations and deformations hoarded in the neoliberal subject, and a critique of the social constitution, of the capitalist societal conditions that individualize, isolate, debase, and de-humanize people. Finally, the paper critically discusses Alfred Schmidt’s point that the view concerning

the preponderance of a negative totality over individuals shallows up the subjective human side and reconsiders Adorno’s arguments by reflecting on the historical and dynamic relation between the individual, society, and nature.

Eric Oberle (Arizona State University, US)

Sociology after Negative Dialectics: Identity and Non-Identicality

This talk analyzes the logic of identity thinking in relation to Adorno’s sociological epistemology, considering how the now-ubiquitous concept of individual and national identity relates to Adorno’s analysis of the phenomenology of “the non-identical.” With reference to three eras of sociology, the talk considers how notions such as “the self-fulfilling prophecy” or the “in group/out group” model framed the problems of national exclusion and divided social consciousness that became central to Adorno’s philosophical critiques and that remain foundational to today’s concepts of personal and national identity.

Patrick O’Mahony (University College Cork, IE)

Adorno’s Left Hegelian Sociology

The paper will argue for the continuing relevance of Adorno to advancing a needed critical sociology within critical theory. To the extent that critical theory holds necessary lessons for the future of sociology, Adorno is important for the discipline as a whole. Presently, sociology within critical theory is losing traction. Yet, the left-Hegelian movement carried not just a linguistic turn, most associated today with Peirce and extending to second-generation critical theory, but also a sociological turn. Confining Adorno to an assumed outmoded philosophy of consciousness underestimates the significance of his insights for both of these turns and for bringing them together. The Left-Hegelian frame includes immanent-transcendence, modal projection of societal potentiality, incorporation of normativity into reasoning, a triadic mediating logic, a negative dialectical realism, balancing instincts, reasoning, and facts, and an account of critique as abductive ‘going beyond’ with reconstructive intentions. Accordingly, Adorno’s critique of the consequences of identity thinking and its negative implications for sociology, and his contrasting left-Hegelian sociology, pointed a way forward that by and large has not been taken. Approached thus, Adorno may be understood as highly pertinent to the needed reconstruction of sociology within critical theory and beyond, an assertion that does not require going back behind the linguistic turn but a means of making it more critical, enlightening, and world-reconstructing.

William Outhwaite (Newcastle University, UK)

Gillian Rose: Adorno and Beyond

In this talk, I shall address Gillian Rose's work against the background of other developments in critical theory. Although she moved on from it herself, her work resonates with that of other people in my generation such as Seyla Benhabib, Jay Bernstein, Nancy Fraser and Axel Honneth; and their varied relations to both Habermas and Albrecht Wellmer and to the preceding generation of Frankfurt critical theory, especially Adorno, with finally, looming in the background, the shadows of Hegel and Marx.

Rose is now firmly labelled a philosopher, but as Nigel Tubbs has recalled, she was concerned with 'not losing her sociological identity to philosophy'. Both Adorno and Habermas, in their different ways, also shared this orientation, not just keeping a foot in both fields but in pursuing a synthesis which also had a magnificent, though tragically truncated, flourishing in Rose's work.

Enrico Pfau (Carl von Ossietzky University of Oldenburg, DE)

Contradictions in the political economy of the administered world

Based on some statements in Adorno's work, the administered world can easily be misunderstood as a monolithic bloc. Accordingly, neoliberalism and its increasing mobilization of the individual as a self-entrepreneur is considered as proof against the administered world. In addition, a state or monopoly capitalism has not immediately materialized. The free world trade is in question. Instead of great integration, society seems to be fragmenting more and more. However, this is a false dichotomy. The concept of the administered world already contains the essence of these developments, which belong to the same process of modern and postmodern socialization.

With the help of three theses, this will be demonstrated:

- (1) The one-sided understanding of the administered world towards monopolization assumes the dominance of the capital's tendency towards centralization. This must be countered with the category of capital concentration as developed in Marx's "Capital". There are many examples for the unity of both tendencies.
- (2) The concept of the administered world necessarily entails the formation of rackets. This can be demonstrated by the contradiction between individual and total capital, including the state as an actor of a particular national economy.
- (3) The individual is not only administered from the outside but becomes the administrator of itself and its deepest emotions. This leads to the individual as a capitalistic automaton and fascist rebel.

Charles A. Prusik (Morehead State University, US)

Adorno's Marxism?

In what sense was Theodor W. Adorno a Marxist? The scholarly reception of Adorno's critical theory remains highly divided over the status of his relationship to Marx and the wider politics of Marxism. Described by translator and commentator, Robert Hullot-Kentor, as "intolerably productive," Adorno's thought continues to provoke interest and frustration for those interested in grasping and resisting capitalist society. While some have argued that Adorno represents an abandonment of core Marxist theoretical principles, others interpret his critical theory firmly in the tradition of Marx, Lukács, and Lenin. More recently, Adorno's work has been reconsidered in light of its apparent influence on the "Neu Marx-Lektüre," value-form theory, and other strands of esoteric Marxist critical theory, such as the "Open Marxism" orientation. Chris O'Kane and Werner Bonefeld, for example, have interpreted Adorno's Marxism as a form of "conceptualized practice," that returns the reified categories of political economy back to their origin in the real relations of society. Additionally, other commentators have detailed Adorno's collaborations with Marxist economist, Alfred Sohn-Rethel, as well as his influence on Hans-Georg Backhaus and other practitioners of value-form theory." Dirk Braunstein's extensive treatment, *Adorno and the Critique of Political Economy* (2022) also illuminates the connection between his critique of instrumental reason and Marx's approach to immanent critique. This paper argues that Adorno's work continues Marx's critique of political economy, and focuses on the antagonistic relations of capitalist society, as well as the possibility of emancipatory subjectivity as the key to ideology critique. Rather than pursuing a critique of capitalism through the scientific methodology of dialectical materialism, Adorno's critical theory interprets the false naturalization of scientific and economic categories as fetishized relations of practice.

Nina Rabuza & Daniel Burghardt (University of Innsbruck, AT)

The necessity of *Halbbildung*. Adorno on class and education

In the late 1950s, Adorno used the notion "*Halbbildung*" to characterize the contemporary crisis of education. He diagnoses an overall tendency of integration in modern society that manifests in an extension of value exchange even in parts of society that were not merely organized by the principle of commodity. Education as "„Kultur nach der Seite ihrer subjektiven Zueignung" (Adorno 1959/2020, 94) is therefore turned into a „verdinglichten Sachgehalt" (ibid., 103). Hence, Adorno criticizes the demand to widen education over class differences and calls it even „pseudodemokratische Verkäuferideologie" (ibid. S. 110.). Though widening education to all strata of society could level class differences, it would also enforce the lack of freedom in society.

Considering the debate on the inequality of education and educational justice, Adorno seems to defend the bourgeois privilege of education. Taking this argument against Adorno as a starting point, we will first examine Adorno's dialectical notion of education in the light of the Marxist category "dual character". It's the dual character of education that both promises freedom and hardens power structures. Secondly, we will argue that Adorno sticks to the notion of education even though the objective structure of modern society only realizes its negative effects. Finally, we will critically ask if Adorno's notion of *Halbbildung* helps to understand recent developments and debates on inequality and education.

Ilaria Riccioni (Free University of Bolzano, IT)

The Theory of Society and the Entanglement with Culture in the Work of Theodor W. Adorno

According to Adorno, culture begins to be ideological when it enters the private sphere and, "masking its great importance and autonomy, becomes in reality only an appendage of the social process" (Adorno, 1955, p. 16). One of the first steps is to rethink and reformulate the concept of dialectics, that is, the instrument used to carry out critical action. In this process, Adorno sees the only possibility for a re-discussion of and about culture, as a non-reified and vindictive reality, in the "procedure of immanence" (Ibid., p. 18), the most dialectical process. In this process, ideology is approached not as a false theory, but as a false representation of the reality for which it should stand. The critical spirit will never be able to face total reification because it needs the progress of the spirit as one of its elements, and today, instead, it is completely assimilated to the point of contemplating itself in idle self-satisfaction. (Adorno, 1955, p. 22)

This article will explore the intertwining of society, conceptual dimensions, and cultural practices in Adorno's work in order to frame the importance of culture within the theory of society.

Kenneth Rösen (GEW Bochum, DE)

Towards a Critical Sociology of Everyday Life - Critical Theory of Society following Adorno and Lefebvre

Axel Honneth's criticism of Adorno's theory that he "could no longer discern any trace of an inner-worldly transcendence in everyday social culture" (Honneth 2000: 90) is both right and wrong. It is correct insofar as concrete-practical life does not seem to play a prominent role in Adorno. However, the assessment is wrong insofar as Adorno designs his critique of

knowledge as a critique of society. Gordon (2023) has rightly pointed out the configuration of this critique as immanent transcendence. Based on the insight that Adorno's critique is to be thought of as an immanent transcendence, Adorno is to be placed in dialogue with Henri Lefebvre's critique of everyday life. Both share the insight that a critique of relations must articulate itself as a critique of the real, of social facts, to simultaneously point out the possibilities of liberation from the contradictions within society. The critique of everyday life assumes as a condition *sine qua non* that the social subject is dependent on everyday life as a practical field: "Man will be everyday or he will not be! [...] As long as everyday life has not become radically different, the world will not have been changed" (Lefebvre 1975 II: 31, Trans. K.R.). Everyday life forms the concrete social location in which structures of domination can be reproduced and transcended. Based on the critique of philosophy - which can be identified both in Lefebvre's metaphilosophy and in Adorno's metacriticism - social practice is to be rehabilitated as subject and object of a critical theory of society. From the dialogue between Adorno and Lefebvre, a critical sociology of everyday life can be constructed that assigns a central position to social practice in Adorno's theorising.

William Ross (Goethe University of Frankfurt, DE)

The presence of domination and the absence of liberation: society's double bind in Adorno

Adorno's insistence on the need for a concept of society is paradoxically met by what seems to be its equally persistent absence in his work. This is one of the roots of the so-called "sociological deficit" in Adorno. In this conference, I hope to explain this conspicuous absence/presence.

The starting point is this passage about domination: "Complete unfreedom let itself be cognized (*erkennen*), not presented (*darstellen*)." (MM, §94) For Adorno, philosophy's inability to present complete unfreedom means that the alternatives to unfreedom—liberation and reconciliation—cannot be grasped if we remain within the given representation of current (undialectical) theories of society. And yet we can only do so by starting out from the insufficiencies of representational theories, for the role of presentation (*Darstellung*) is to go beyond the givenness of mere representation (*Vorstellung*).

The aim of this paper will be to approach this problem through the absence/presence of the concept of society in Adorno and, more specifically, through the following double bind: social totality is both the placeholder of the complete unfreedom and the only locus from which reconciliation can be presented. In this regard, Adorno's sociology has to be understood as being structured by a discontinuity: "It is conceivable that contemporary society is evading the difficulties of formulating a coherent theory." (GS8, p.259) Sociology in this regard is deficient in front of its own object, not because of a deficit belonging to sociology itself, but because of the discontinuity that runs through its own object.

Julia Rothenberg (Queensborough Community College CUNY, US)

From Artworlds to Artworks: Towards a Resuscitation of Adorno's Sociology of Form

In her introduction to a special issue on new directions in the sociology of the arts for 'American Journal of Cultural Sociology,' the Scottish sociologist Lisa McCormick notes that Adorno, while "a pioneering critical sociologist of the arts, has become an embarrassing but useful fossil to trot out periodically for demonstrating how much progress has been made." Indeed, there is much in Adorno's social analyses of art that has not aged well. But have sociologists of art thrown the baby out with the bathwater? Adorno maintained that within the work of art general social tendencies and contradictions will appear as formal, artistic problems. As such, he provides a basis for a sociological reading of the work of art, albeit one which accepts his valorization of the particularly hermetic tendencies of high modernist formal development. Despite some promising turns, few theorists since Adorno have attempted to develop a sociology of the artwork itself. While the administered society described by the Frankfurt School appears to have tightened with the increased power of global capital and the monetization of identity that have accompanied the neoliberal transformations of the 21st century, the norms of art world practice have largely abandoned preoccupations with the language of form that characterized the high modernist works of art that Adorno praised as conveyors of "truth content" worthy of unveiling. In my presentation I will attempt to expand on Adorno's narrow conception of "formal development" in order to resuscitate - or update - his strategies for "reading" works of art as artifacts of social forces, contradictions and meaning through examples from feminist performance art, the Black Arts movement and contemporary avant-garde jazz.

Eric-John Russell (University of Potsdam, DE)

From Bildung to Halbbildung: Adorno and the collapse of cultivation

The relation between culture and cultivation, as invoked by the concept of Bildung, has undergone profound and rapid transformations. Historically, the notion of Bildung had a meaningful relationship to both broader social structures and forms of individuality, to ideas of a developmental journey, maturity and even psychological sublimation. Yet it can be provocatively suggested that today, culture appears to have been almost completely supplanted by diversion and distraction. It no longer evokes literature, visual art, or moving images in film. Instead we think of live streams, podcasts, tweets, shareable "content" or narrative franchises. Culture here affronts us in an endless current we must be prepared to consume without ever digesting anything. The dynamic must be made so habitual and

effortless that nothing sticks. We only have to keep up. My paper will pose the question of whether culture any longer cultivates by examining Adorno's concept of the Halbbildung and its relevance for the twenty-first century.

Although Adorno predominantly refers to television and radio, social media platforms are twenty-first century mediums by which we might register the significance of Halbbildung today. With Halbbildung, culture becomes hypostatized, a tendency nourished by the immediacy of information and the development of economic imperatives. If cultivation is no longer experienced as the internalized continuation of both grasping and manipulating the world around us, but instead acquired through a process of identification with the immediacies of our socio-technological environment, then the very possibility of culture as constitutive of an historically developing subject is called into question.

Manuela Santamaria-Moncada (Goethe-University Frankfurt, DE & Universidad de Antioquia, CO)

Static and Dynamic: Adorno's Sociological Categories for Environmental Sociology

The diagnosis of the Dialectic of Enlightenment and the connection between the domination of nature and human domination were rejected by the prevailing currents of social theory as excessively pessimistic. This diagnosis has had repercussions for the reception of Adorno in contemporary environmental sociology, from the ecomarxism of John Bellamy Foster and Paul Burkett to the Adorno-inspired 'Critical Theory of Nature' of Carl Cassegard and Andrew Biro. In doing so, the potential of the contributions of Adorno's philosophical and sociological concepts to the understanding of environmental devastation in the present has been underappreciated. The central aim of this presentation is to elucidate the contributions and limits of Adorno's reading of the sociological categories of static and dynamic to widen Adorno's reception in contemporary environmental sociology. To this end, I will first outline the Adornian reading of the sociological categories of static and dynamic. Second, I will frame Adorno's reading concerning the Adornian model of natural history. Third, I will show how the categories presented facilitate a broader understanding of the concept of nature's metabolism not contemplated by Foster's and Burkett's contemporary environmental sociology, as well as their value for a critical theory of nature in the present.

Peter Schulz (Friedrich-Schiller-University of Jena, DE)

Sociologizing Adorno's Theory of Subjectivation

The contemporary discourse on subjectivity within sociology is predominantly influenced by Foucauldian approaches. These perspectives, which emphasize the productive aspects of subjectivation, appear to align more closely with sociological analyses of socialization than do concepts that lean towards restrictive subjectivation, such as those found in Western Marxism and Critical Theory, which focus on alienation or reification.

In my paper, I argue that Adorno's conception of contradictions and divisions as fundamental to reification offers a more nuanced understanding of capitalist subjectivation, encompassing restrictive, productive, and intermediary dimensions. Therefore, I will 1) provide a brief overview of the emergence of the concept of reification by Georg Lukács, tracing its roots in Marx's concept of commodity fetishism and its subsequent development within Critical Theory. I reconstruct 2) Adorno's notion of contradictory subjectivity as foundational for a concept of subjectivation that acknowledges both its restrictive and productive aspects. 3) I argue that a comprehensive theory of capitalist subjectivation must address how these contradictions are either pacified or lead to subjective crises, which can in turn incite political activism for better or worse. The theory of social character proposed by Wilhelm Reich, Erich Fromm, the 'Institut für Sozialforschung', and later concepts by Theodor W. Adorno provide insights into this intermediary phase of capitalist subjectivity. Finally, I 4) will propose a reintroduction of sociology into these concepts by developing a framework for differentiating social character based on class position and gender identity.

Vladislav Shenker (Julius Maximilians University of Würzburg, DE)

Beyond the Collective: Adorno's Critical Reinterpretation of Durkheim's Suicide Study

This paper examines Émile Durkheim's "Le Suicide", focusing on Theodor Adorno's critical response to Durkheim's effort to formulate an empirical approach to social sciences. Specifically, in his introduction to the German edition of "Soziologie und Philosophie," Adorno challenges Durkheim's overarching emphasis on collective consciousness, arguing that Durkheim neglects the intrinsic dialectical relationship between the individual and society. Adorno posits that the Society and the individual are interdependent, challenging Durkheim's view that the collective consciousness posits a supreme moral authority detached from individual agency. Adorno's critique underscores a normative bias in Durkheim's work, particularly evident in his distinctions between the ordinary and the pathological, and in Durkheim's underestimation of the effects that economic power dynamics exert on individuals. My paper explores Adorno's

critical examination, contrasting his dialectical approach to sociology with Durkheim's collectivist one, and assesses the implications of this controversy for understanding social norms and individual autonomy today.

By critically engaging with Adorno's perspective, the paper aims to shed light on the nuanced interplay between individual agency and societal forces, challenging Durkheim's positivist legacy. It offers a reflection on the contemporary relevance of this debate, highlighting the critical insights that Adorno's interrogation brings to the sociological analysis of Durkheim's work, ultimately arguing for a more integrated understanding of the individual-society nexus in sociological theory.

Martin Steinlechner (University of Innsbruck, AT)

Stumps and Lurk. Advanced deformation in the structural transformation of recognition

This year marks an anniversary of Axel Honneth's striking comment that Adorno's social theory had perpetrated 'the final displacement of the social from the social analysis of critical theory': 35 years ago, this phrase in 'Critique of Power' was initial to establishing recognition as a new paradigm of Frankfurt Critical Theory. Therein the intended strengthening of the social is carried out as the necessity for mutual recognition, conceivable as a network stretched between individuals, which however can develop its effectiveness only through their sufficient potential for reflection.

In this context, both Honneth's perplexity and his impression of current confusion indicate a deficit in his depiction of the struggle for recognition, which ultimately arises from a reductivist interpretation of the social: by linking the mode of socialization exclusively to the individuals involved, Honneth can not explain the undisguised and often bizarre deviations from carrying out the social conflict in an ideal-typical way.

His perspective lacks the fundamental possibility of deformation which is included in the interplay between the individual and the whole and from which Adorno's striking findings can be understood. For example, when he considers "these stumps of people... who have actually lost their ego" that they "really are the products of the world in which we live." But to what extent is it Adorno's damaged subject, that can be located in a seemingly rampant struggle for recognition in the early 21st century?

Daniel Steuer (University of Sussex, UK)

Selbstbesinnung' and the Normative Turn post-Adorno

The untranslatable term 'Selbstbesinnung' – a moment when normal (intellectual) practice is suspended – appears at crucial points in Adorno's writings. This moment, I want to suggest, is lost after the 'normative turn' in critical theory. Following this turn, the dominant theoretical approach is scientific and formal. Adorno's analysis of capitalism thus can only be salvaged as 'not an explanatory theory but a hermeneutics of a failed form of life', a 'physiognomy', although one that is anchored 'in a normative image of childhood' (Axel Honneth). And all social practices and 'forms of life' are said to be 'normative and therefore contain validity claims' (Rahel Jaeggi).

Against this backdrop, this paper will revisit Peter Winch's *The Idea of a Social Science and Its Relation to Philosophy* and ask whether the normative turn – the introduction of a normative interface between social scientists and their objects and themes – has actually severed the connection between theory and the level at which the social decisions over the meaning of words, including those expressing norms, actually take place. A look at what Adorno had to say about norms, and about philosophical terminology, will help to characterise the 'normative turn' further. Maybe what is lost in it is also the 'subjective precondition' of any meaningful 'opposition': the capacity to make judgements outside norms, 'ungenormtes Urteil' (Minima Moralia, § 132).

Karin Stögner (University of Passau, DE)

Adorno, Feminism, and Antisemitism – Critical Theory after 7 October

For Adorno, the study and critique of antisemitism was a central aspect of critical theory. Antisemitism was the prime example of the dialectic of the Enlightenment. Unequal gender relations as the basis of domination are also mentioned, though less explicitly. Finally, in *Authoritarian Personality*, Else Frenkel-Brunswik explicitly focused on the significance of gender relations for antisemitism and authoritarianism. These empirical connections have been increasingly forgotten in critical theory in recent decades. Against the background of the massacres of 7 October, the lecture will outline the foundations of a feminist critical theory that takes anti-feminism and antisemitism as the central criteria of social critique and thus applies an intersectional critique of ideology.

Yannic Wexenberger (University of Vienna, AT)

On the necessity of dialectical social research. Reflections on the relationship between critical theory and empirical research

„Die kritische Sozialforschung möchte die Empirie durch ihre theoretische Entschlüsselung erst ganz produktiv machen.“ (Adorno 2003, 545) Theodor W. Adorno emphasised this in his reflections on the relationship between social theory and empirical research. Based on my own empirical research on the working and living conditions of migrant workers in Austria, my contribution is a reflection on this relationship in research practice. The starting point for this reflection is the contradiction between suffering experiences within certain social conditions and the affirmative reference to these same conditions, which is continuously apparent in interviews. For empirical social research aiming a critique of domination, this ultimately points to the necessity of tracing domination into the subject, of asking about the processes and mechanisms of the mediation of society into the individual. This de-emphasises those modes of perception, interpretation and action, in short: that subjectivity that leads to a misrecognition and thus recognition of domination by the dominated and makes it visible as a product of domination. Empirical sociology, which does not merely want to double its object - society and the socialised individuals who suffer from it - but wants to recognise it, must constantly consider both in its reciprocity: the individual moments and the totality. Such reflexive-dialectical social research in Adorno's sense has the potential to reveal the societal relationships from which people are alienated and which dominate them as their own unconscious product. And thus the potential „das Ihre, sei's noch so Bescheidene, beizutragen, daß der Bann sich löse.“ (Adorno 2003, 370).

Christopher Wortman (King's College London, UK)

Critical Theory between Philosophy and Sociology: Lessons from Adorno's Critique of Ideology in the Philosophy and Sociology Lectures

In the 9th lecture of his 1960 seminar, Adorno writes that it is in the theory of ideology where philosophy and sociology "clearly intersect with each other" (94). While Adorno does not intend a rote reconciliation between these disciplines here, this claim remains useful for considering both the sociological and philosophical influences on Adorno's thought, and helps orient the critique of ideology as one of its central aims. In this paper, I explore Adorno's critique of ideology as it is presented in these lectures, and argue that his reconfiguration of the relationship between philosophical truth and social science both clarifies the role of intellectual labor in capitalist ideology and informs the principles of critical theory. I begin by contextualizing the relationship between critical theory and positivist theories of knowledge

and society, also drawing from Horkheimer's early writings. With the unique position of critical theory vis-à-vis philosophy and sociology established, in the following section I examine how social thought becomes entangled in ideology for Adorno, and why the critique of ideology therefore becomes a necessary aspect of Adorno's own sociological approach. For Adorno, the crisis of theory formation resides in the contradiction between subjective epistemological criteria which are presented as objective, and it is this elevation to the level of truth which furnishes these theories as ideology. Adorno's critical theory seeks to mediate this contradiction, and to demonstrate this, I conclude articulating Adorno's sociology of education through a reading of his essay "Theory of Pseudo-Culture (Halbbildung)."

Moritz Wullenkord (Ruhr-University of Bochum, DE)

Overvalued Realism and Authoritarianism. Understanding authoritarian populism with Adorno

In his 1966 lecture on Education After Auschwitz, Adorno characterizes a central trait of political authoritarianism as a tendency towards overvalued realism: "At any cost he wants to conduct supposed, even if delusional, Realpolitik. He does not for one second think or wish that the world were any different than it is". Although this idea can also be found in The Authoritarian Personality, it has rarely been pursued (e.g. by Schmid, 2004). However, the notion of overvalued realism offers an analytical resource to better understand one aspect of contemporary authoritarian populism that should not be understood as a protest against a lack of political alternatives, but rather as a conformist rebellion in the name of a lack of political alternatives.

After briefly locating the concept in Adorno's theory of authoritarianism, I will attempt to demonstrate this using empirical data from qualitative interviews with Alternative für functionaries and supporters in North Rhine-Westphalia, which I gathered as part of my dissertation project. I would like to outline three theses: First, overvalued realism enables contemporary authoritarianism to transform the political rhetoric of supposed constraints (Séville, 2017) and the societal loss of creative imagination (Schauer, 2023) into a political resource: Authoritarians stage themselves as more consistent executors of supposed political constraints. Secondly, overvalued realism causes contingency invisibilization: Existing social relations are naturalized and function as secondary authority (Decker, 2015). Thirdly, overvalued realism serves contemporary authoritarianism both as a positive identity marker and as a negative marker of demarcation from other political actors.

Baris Yaman (Middle East Technical University, TR)

Catharsis in Adorno: Revisiting Form in an Age of Content

The dichotomy of form and content in the analysis of art and culture is an enduring discussion that retains its significance in critical theory and aesthetics. The exclusion of the former, coupled with an overemphasis on the latter, is notably prevalent in contemporary Marxist theory, often arising from the perception of formal analysis as elitist and dismissive of working-class autonomy and participation. Nonetheless, a comprehensive analysis of form remains essential, particularly in today's cultural landscape saturated with constant stimuli and media. As a composer and pianist, Adorno possesses a unique technical understanding of art and its connection with human gestures, offering a potent tool for criticism distinguished by formal rigor that transcends mere content analysis. Revisiting Adorno's concept of artwork as a weapon of ideological mass deception through a specific lens may create valuable insights for understanding contemporary mass culture. This study aims to elucidate Adorno's aesthetic critique of popular music by adopting the Aristotelian notion of "catharsis" as an overarching term, defined by specific steps leading to a bodily response from the consumer. As this bodily response, catharsis poses a potential threat to contemporary media consumers, particularly in music, as it can be wielded as a dangerous and insidious tool of captivation in the hands of skilled producers. This reinterpretation of the term creates new political connotations, contrasting Aristotle's intent in Poetics. Ultimately, the investigation of contemporary attraction mechanisms can benefit greatly from a revisit of form, as so-called revolutionary pieces could be revealed as the complete opposite.

Haziran Zeller (CAU Kiel, DE)

Essence and Tendency. Adorno, Reckwitz and the Sociology of the Present

Adorno's social theory is both philosophical and sociological. Very roughly speaking the philosophical aspect focusses on structural laws, on the essence of exchange society; the sociological aspect focusses on empirical facts. A mere philosophical theory would become dogmatic and abstract; a mere positivist theory is unable to grasp its object society.

In his recently published lecture from 1964, "Philosophical Elements of a Theory of Society", Adorno stresses the necessity for both dimensions. He there uses the notion of "tendency" to designate a significant change in social reproduction: A tendency describes a relevant transformation in what constitutes the essence of social reproduction.

In my talk, I would like to understand the singularization of society, following Andreas Reckwitz (2017), as exactly such a tendential change. As Adorno underlined the necessity to

actualize social theory, it cannot surprise that at certain points he himself is out of touch with our present reality: Reckwitz's analyses of the individualization of society contradict aspects of Adorno's theory which was based on the industrial age. In economical production, lifestyle, and aesthetics, Reckwitz draws a counter-image to Adorno's sociological-philosophical analysis, which critical theory in the 21st century must consider.

However, it is another question if the tendential change described by Reckwitz is to be understood as emancipation. Isn't it all ideology? Do appearances contradict, ones more, capitalist essence in the "Society of Singularities"? And how can critical theory react?

Arrival

Arrival at Innsbruck Airport

Innsbruck Airport offers direct flights to Amsterdam, Birmingham, Edinburgh, Frankfurt, London, and many more! For further information, please see <https://www.innsbruck-airport.com/en>. Bus shuttles or taxis take you to the city center within minutes.

Taxi in Innsbruck: phone +43 512 5311

Arrival and public transport:

<https://www.innsbruck.info/en/destinations/arrival-and-transport.html>

Arrival at Munich Airport

Train connection

For further information about the train connection „Munich Airport“ to „Innsbruck Hbf“ (main railway station; address: Südtiroler Platz 7, 6020 Innsbruck) please check here: https://fahrplan.oebb.at/webapp/?language=en_GB#!P|TP!H|586066

Bus connection

„Flixbus“. www.flixbus.com

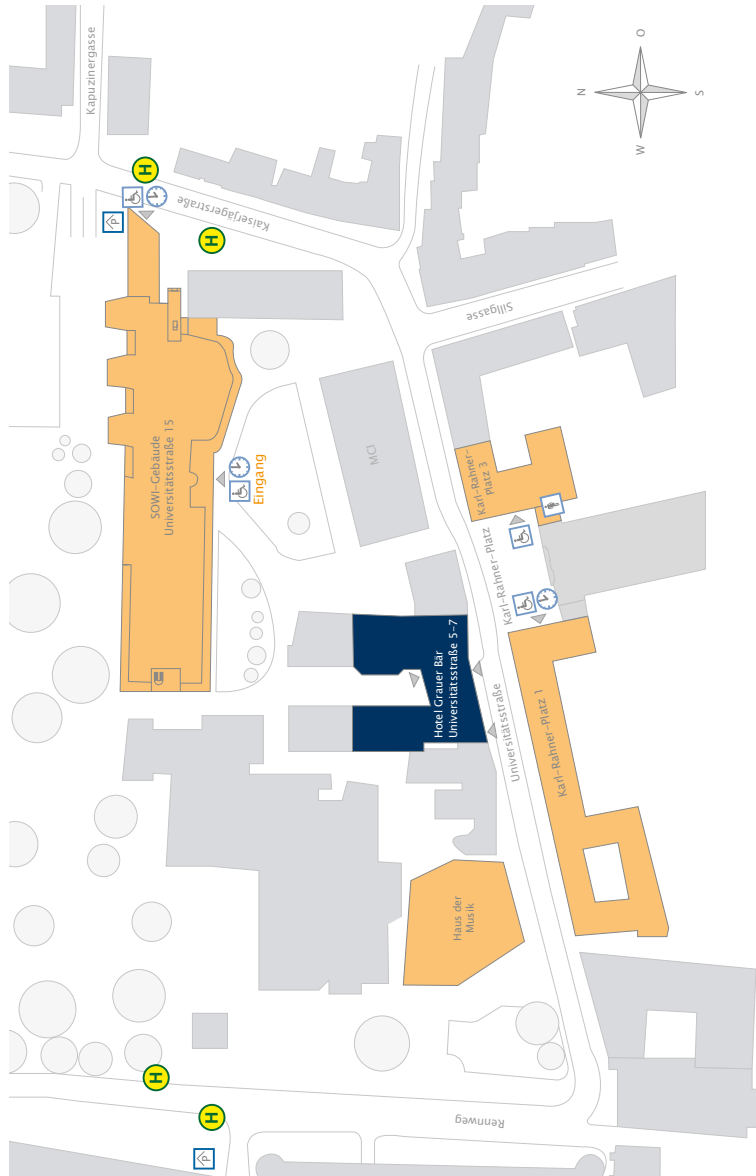
Search for „Munich International Airport“ to „Innsbruck“ („Innsbruck Südbahnstraße“). The bus station in Innsbruck (Innsbruck Südbahnstraße) is close to the main railway station. The ride takes 2:25 hrs.

Shuttle Bus Taxi Transfer

If you want to book a taxi from Munich Airport to Innsbruck (and back) please see „Four Seasons“ Taxi. <https://www.tirol-taxi.at/index.php?hID=1&lID=1&p=1>

Site Plan – Hotel Grauer Bär

(at Sowi Social Sciences building, University of Innsbruck), Universitätsstr. 5-7



About Innsbruck

Innsbruck Tourist Information Office: Burggraben 3, phone +43 512 5356; see also: Welcome to Innsbruck! – What's on today? (www.innsbruck.info/en) for information about sightseeing, events, restaurants, and summer/winter sports.

At a Glance – Facts on Innsbruck

Innsbruck is the capital of the Austrian Tyrol province

- approx. 132,000 inhabitants
- located at 575 m above sea level
- rivers: Inn and Sill
- situated at the foot of Patscherkofel (2,247 m) and Nordkette (2,334 m)
- University town: campus spreads all over town. During term 28,000 students live in Innsbruck.
- Olympic town: in 1964 and 1976 venue of Olympic Winter Games



On and around the campus, there are the following and other restaurants, cafés and bars:

NOI – Original Thaiküche	www.noithaikueche.at Kaiserjägerstraße 1 (Campus)	Thai cuisine
Il Dottore	www.il-dottore.net Kaiserjägerstraße 1 (Campus)	Italian cuisine
Café Bar Dinzler	Kaiserjägerstraße 1 (Campus)	bar/café: coffee, beverages & snacks
Sowi Bistro	Kaiserjägerstraße 1 (Campus)	Pizza, Kebap, Döner
Victoria Sushi Bar & Restaurant	www.victoriasushibarinnsbruck.at Kaiserjägerstraße 4a	Asian cuisine; Sushi, Maki,
Café-Bar Kapuziner	Kaiserjägerstraße 4a	bar/café: coffee, beverages & snacks
Shifu	www.shifuasia.at Kaiserjägerstraße 4a	Asian-crossover cuisine
The Galway Bay Irish Pub	www.thegalwaybay.com/en Kaiserjägerstraße 4	Irish Pub: craft beer, pub food
Schwarzer Adler	www.deradler.com Kaiserjägerstraße 2	Tyrolean cuisine
MPreis	Universitätsstraße 15b (Campus)	Tip grocery store & bakery
Solo Vino Solo Pasta	Universitätsstraße 15b (Campus)	Italian
Sixty Twenty	Universitätsstraße 15 a (Campus)	student bar/café: coffee, beverages & snacks
Himal	himal.at Universitätsstraße 13 (Campus)	Nepali kitchen
Woodfire	www.woodfire.at/en Universitätsstraße 5-7	steaks & fish
Una Pizza	Universitätsstraße 3	Italian
Stiftskeller	www.stiftskeller.eu Stiftsgasse 1 (Old Town)	Tyrolean cuisine (many more restaurants in Old Town)
Auis	www.auis.at Museumsstrasse 24	fish, steak, pizza, pasta, risotto, curry, wok, burritos
Treibhaus	www.treibhaus.at Angerzellgasse 8	alternative café/pub, restaurant, music
Moustache	Herzog-Otto Straße 8 (Old Town)	alternative bar/café: coffee, beverages & snacks

Piano Bar	www.cafepiano.at Herzog-Friedrich Straße 5 (Old Town)	Tyrolean & Italian cuisine
the naked indigo	www.thenakedindigo.at/de/kategorie/ hot-pots Innrain 2 (Market place)	Tip vegetarian/vegane
Ludwig	www.ludwig-burger.at/innsbruck/burger. html Museumstraße 3	Burger & fries
Thai-Li-Ba	www.thai-li-ba.at Adolf-Pichler-Platz	Asian cuisine: Chinese, Thai, Indonesian & Vietnamese cuisine
360° Bar / Lichtblick	www.rathausgalerien.at/en/culinary/ cafe-360 Maria-Theresien-Straße 18, 7 th floor	Tip café/bar/wine lounge (restaurant) high above the rooftops of Innsbruck

Focus on tourism

The 'Innsbruck Tourismus' tourist association represents Innsbruck as well as 25 holiday villages in the town's vicinity

- approx. 2.2 million annual overnight stays
- in Innsbruck alone approx. 5 million guests, incl. day visitors
- summer and winter tourism, with a slight advantage on summer tourism Eating and Drinking: great gastronomical variety, ranging from gourmet restaurants to the 'Tiroler Wirtshaus' inns
- offering wholesome popular local fare (dumplings, noodles, filled 'Krapfen', lamb, beef, sweet dishes), cafés and pastry shops with gateaus, cakes, and coffee specialties – clubs and bars to go out in the evening, meet locals, sample wines, ...

Sports & leisure

A multitude of summer sports (hiking, climbing, Nordic walking, running, cycling, mountain biking, golf, swimming lakes) and winter sports (downhill and Nordic skiing, glacier skiing on the Stubai glacier, snowboarding, snowshoeing, tobogganing, ice sports, etc.)

- guided hikes with ASI (Alpenschule Innsbruck)
- 9 skiing and hiking areas serviced by chairlifts and cable cars
- free transport for skiers and hikers alike
- free summer and winter activity program for ALL guests of Innsbruck and its 25 holiday villages.

Cultural highlights

Annual events such as the Festival of Early Music, Summer Dance Festival, Easter Festival

- sights: the Golden Roof, the medieval historic quarter, Ambras castle with its Renaissance 'Chamber of Art and Curiosities,' Imperial Palace and Church with the Renaissance cenotaph tomb of Emperor Maximilian I., Bergisel ski jump & Hungerburgbahn designed by British-Iraqi star architect Zaha Hadid, etc.



Lake Unterer Plendertsee © Innsbruck Tourismus / Danijel Jovanović

Modern architecture

A dialogue between urban design and natural landscape. Around the turn of the millennium, Innsbruck experienced a veritable boom in high-quality architectural design, which found its expression in administrative buildings, sports venues, shopping centers, exhibition halls, cafés, and numerous other projects. As this trend continues, inhabitants and visitors enjoy the attractive changes in the cityscape, a harmonious blend of modern and historical architecture.

Nestled in a gentle basin and ringed by towering mountains, Innsbruck's unique location certainly requires some unique architecture. This has become evident in sports venues and projects dedicated to other leisure activities, representing the close link between urbanity and nature. Probably the most striking examples of such interaction are the Bergisel ski jump (2002) and the Hungerburgbahn funicular railway (2007), both designed by Zaha Hadid. Besides being an exceptional sports venue for professional athletes; its viewing deck and panoramic restaurant have turned the Bergisel ski jump into a popular tourist attraction.



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Notes

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Frank Welz, head
Conference host, Innsbruck

Looking forward to meeting you!

