

II. Spezieller Teil: Archiv für Beziehungslehre.

Das Problem der Generationen.

Von
Karl Mannheim.

I. Die Problemlage.

1. Die positivistische Fragestellung.

Auch bei dieser Frage ist die erste Pflicht des Soziologen die Problemlage zu sichten. Allzu oft hat er es mit heimatlos gewordenen Fragestellungen zu tun, mit Problemen, zu denen alle Wissenschaften ihr Scherflein beigetragen haben, bei denen aber über die Kontinuität der Problematik niemand gewacht hat. Aber nicht einfach „Dogmengeschichte“ des Problems gilt es hier zu geben, sondern die „innere Lage“ der Fragestellung zu skizzieren (Teil I), um auf diese Weise den eigenen Zugang zur Lösung zu sichern (Teil II).

Zwei Wege hatte die Fragestellung bei dem Problem der Generationen eingeschlagen: einen positivistischen und einen romantisch-historistischen. Zwei Arten des Welterlebens standen sich hierbei einander gegenüber und errangen sich von zwei Seiten her den Zugang zum Thema. Der erste Weg sah sein Ideal in der Quantifizierbarkeit der Problematik; er suchte die Grenzdaten des Mensch-Seins quantitativ zu erfassen. Der andere Weg hatte einen qualitativen Zugriff, verzichtete auf das mathematische Tageslicht und verinnerlichte das Problem. Zunächst sei vom ersten Wege die Rede.

Den Positivisten fesselt das Problem, weil er hier das Gefühl hat, bis an die Grenztatsachen des Mensch-Seins überhaupt vorgedrungen zu sein. Daß es Leben und Tod und eine begrenzte, zahlenmäßig erfassbare Lebensdauer gibt, daß sich Generationen in bestimmten Abständen ablösen, darin scheint hier dem Positivisten die Rahmenform unseres Schicksals erfassbar und noch mehr, zahlenmäßig fixierbar zu sein. Alle sonstigen Daten sind ja im menschlichen Leben bedingt, sie drücken nur die besonderen Verhältnisse aus. Sie können verschwinden, und mit ihnen schwindet nur eine bedingte Gestalt des historischen Seins. Denkt man sich aber diese Grenzdaten verändert, so hebt sich das Mensch-Sein in dem uns bekannten

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M Walker



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