

## Summaries

### **Wolfgang Fritz Haug: Human Being, Nature and Technology in High-Tech Capitalism. Part I: Bruno Latour's Digitalisation of the Subject**

Following up on his reflections on »The Formation of Human Beings in Times of the Internet of Things« (*Argument* 311, Issue 1, 2015), Haug scrutinizes recent approaches in philosophy and social sciences that aim at dismantling the Marxist critique of capitalism and thus foreclose a critical analysis of the relations of domination that accompany and form the transition to High-Tech Capitalism's mode of production and of life. Furthermore, by construing a world of equal entities, they deny the specifics of human praxis and subjectivity and thereby eliminate the only actor who could develop responsible alternatives to the »due course« (Latour) of things, which assumes here the neoliberal meaning of leaving things run on their own. These and similar ideas are to be understood symptomatically as an ideological shadow projected by the techno-scientific thrust towards an »internet of things« controlled by transnational corporations and secret services.

This first part focuses on Bruno Latour's version of the Actor-network theory (ANT) and demonstrates that his »political ecology« is incompatible with critical social theories. In fact, it tries to silence them because it envisions to annihilate the humane as a project connected with the perspective of a better world.

The second part (to be published in *Argument* 315, Issue 1, 2016) will deal with Karen Barad's quantum-philosophical ontology.

### **Jan Loheit: An Abyssal Offer in Theory. Oliver Marchart's Latour Reception**

As a part of his »postfoundational« project which intends to renew social theory with reference to the »Heideggerian Left«, Oliver Marchart grapples with Bruno Latour's Actor-Network theory and his notion of the »agency of things«. The article discusses a lack of criticism in that reception and shows how Marchart's concept of the ontological condition of antagonism is deficient related to the approach of a critical theory of society in the Marxist tradition.

### **Peter Jehle: On Yet Another Departure From Critique**

Bruno Latour has begun to deligitimize social critique that was already cultivated by Foucault who established a term for power that does not make a difference between dominating power from above and power to act from below. In the same way, Latour uses the term »assembling«, which loses the capability to criticize power relations through determinate negation completely.

### **Christof Ohm: Does Latour's Approach Offer a Basis for Technoscience?**

From 1987 to 1989 Bruno Latour investigated Aramis, a failed project of underground rail automation. In his book about this study (1992), he used techniques of alienation – for example he allowed Aramis to speak for itself – in order to move between the interdependent poles of theory and empiricism. The study is based on a program of »symmetrical anthropology of techniques«. Its function for alternative technology politics and engineering are investigated in this article.

### **Stephan Packard: A Comment on W.F. Haug's Critique of Latour**

Wolfgang Fritz Haug's critique of Latour's »cosmic animism« should not completely erase the potential of the latter's original negative approach to sociology. This short response points out the value of Latour's questioning endeavour for critical theory, especially as it relates to a critique of networks.

### **Rolf Czeskleba-Dupont: Karl Marx 1864: »Foresight« as a Principle**

Marx's address to the International Workers' Association after its foundational meeting in fall 1864 is reviewed as part of a critical discourse analysis involving the original English text and subsequent German versions. Marx's own texts are compared with one another as well as with the translations. Marx' re-translation into German as a 'Manifesto to the European working classes' changes the characteristics of the political economy of the working class in a way not taken into account in the English tradition of the »Inaugural Address«. Therefore, a »prophetic« text exists alongside a version of the text stressing a precautionary approach.

### **Martin Sexl: Invisible Capitalism – on the Invisibilisation of Injustice**

In the last 30 years, the notion of »society« has been superimposed by that of »culture«, leading to the stabilization of social differences as cultural differences based on a logic of recognition rather than redistribution. Stabilization is not always positive; differences based on socioeconomic injustice must be balanced out. For this to happen, such differences must be shown for what they are: Injustice. There are two problems with this, however. First, it is easier to make »culture« visible than »society«. Secondly, capitalism supports the »culturalisation« of society as a series of differences that are required for processes of commodification and can be marketed as positive differences. The article not only shows the consequences of (capitalistic) strategies of invisibilisation but also deals with possibilities to render them visible.

### **Darko Suvin: The Prescience of Lucio Magri. A Plea to Embrace his Testament**

Lucio Magri's testamentary book, *The Tailor of Ulm*, weaves together a chronological history of some decisive events in and around the Italian Communist Party (PCI) from 1944 to its suicide; the world political and economic context; and – most importantly – theoretical debates. These reflections oppose the »Gramscian genome« in the PCI from the »Stalinist genome«, leading to shrewd proposals for »A New Communist Identity«.

**Robert Cohen: A Marxist is Not Alone. »Being a Marxist« in the Historical-Critical Dictionary of Marxism (HCDM)**

With the publication of volume 8/II in 2015, the HCDM has reached the halfway point of this vast undertaking. At the centre of this volume is the dictionary's longest entry yet: »On being a Marxist«. Its author, Wolfgang Fritz Haug, explores the historical evolution of the notion of being a Marxist by looking at how numerous Marxists have understood the term both in its political and in its personal implications. Taking as a starting point the personal implications, this paper is both an elaboration and a review of Haug's entry.

**Wolfram Adolphi: Werner Nerlich – Deserter and Honorary Citizen**

In 2015 on the occasion of the 70th anniversary of the liberation of Germany from the Nazi dictatorship, Potsdam remembered its Honorary Citizen, Werner Nerlich. Nerlich deserted from the German Wehrmacht in Stalingrad in 1943, became a prisoner of war and worked with the National Committee Free Germany at the Soviet-German front convincing German soldiers to desert. He took part in the liberation of Potsdam, his hometown, in April/May 1945 and finally, in the German Democratic Republic (GDR), founded the Potsdam School of Applied Arts and became a well-known artist and cultural officer. The article discusses Nerlich's path but also reflects on the decision taken by Potsdam during the GDR to grant Honorary Citizenship to a deserter as well as on longstanding debates to recognise deserters in the Federal Republic of Germany. The latter went on until 2009, when the national parliament finally rehabilitated them.

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