

Summaries

Wolfgang Fritz Haug: Is it simple to be a Philosopher in Marxism?

Althusser asked in his famous postdoctoral lecture: »Is it simple to be a Marxist in philosophy?« In his speech to the occasion of his honorary doctorate at the University of Roskilde, W.F. Haug takes on the challenge, but turns the question around. He asks what it meant and still means for him to work as a philosopher in Marxism. What conflicts and contradictions did this praxis entail? The attempt to answer this question puts to test his relationship to philosophy, his becoming a Marxist, the question of the scientific fruitfulness of Marxian approaches and their development with Marx beyond Marx. All of that occurred in parallel temporalities and partly with the same experiences and answers as Althusser – and yet also in a completely different way.

Étienne Balibar: Althusser and the »Ideological State Apparatuses«

Althusser's most influential text, his essay on the »Ideological State Apparatuses«, was in fact a montage of different fragments. Balibar reflects on the textual ruptures and lacunae, and investigates the background of its emergence at the intersection of the revolt of 1968, Althusser's manic-depressive psychosis, and the controversies and splits within his research group.

Werner Jung: The Commodity of the Body and the Body of the Commodity: Lukács' Essay on Reification

The essay deals with the actuality and modernity of György Lukács' book »History and Class Consciousness«, especially with the masterpiece »the reification and the proletarian consciousness«. He refers to the dominant categories »alienation« and »reification« upon which the author tries to show how deeply the Hungarian philosopher influenced modern marxist thinking – from the early 1920es until now.

Klaus Fritzsche: Paradise and the Fall of Man. Reflections on the Early Stages of Emancipation

Until today, uncounted different versions and arrangements of the story of the creation in the First Book of Moses have emerged. Most of these are dominated by contortions and trivializations, usually emphasizing the issue of mating. This is especially true of Roman Catholic dogma: by means of the construction of the so-called ›original sin‹, a tremendous burden was placed upon the woman Eva, and thus upon women in general. As a result of the European Enlightenment since the 18th century,

it has become widely acknowledged among theological scholars that the story of the creation is a myth, an etiological saga. What has been neglected, however, is the fact that the myth itself is on two counts an early piece of enlightenment: for it tells, in the style of its time, of knowledge and emancipation – and of woman's central role in these processes. This insight is overdue to be brought to, and to become part of, the light of the Enlightenment.

Sabine Plonz: Accident while Gardening: To the Religion- and Gender-critical Narrative Genesis 2-3

This article is an inquiry into the liberating dimensions of Gen 2-3, the often quoted and disputed narrative about creation and power relations in the Bible. As the critical discussion of the interpretation of the same text by G. Fritzsche reveals, Biblical texts have to be read in the context of the historical memory of struggles for liberation and justice of the antique Hebrew people (Israel). Hence they have to be re-appropriated in the context of their reception and historical impact. Historical, religious and feminist criticism of Gen 2-3 has to be taken into account, and a careful investigation of different translations which contributed to mold a repressive and even misogynic religious tradition is required. In sum, the article is an appeal not to follow a naïve ideology of Enlightenment but to remain critical.

Kornelia Hauser: The Broken Thread: Critique as an Attitude and Gender as a Matter

The author reformulates the new modes of socialisation as a paradox: in the name of de-gendering the process of individuation and social participation, educational institutions (like universities) radically re-gender and engender individual conduct and habit. Questions are: How do feminist social theorists respond to these forms of domination (J. Butler)?; What can we learn from the very best sources (V. Woolf)?; What is the capitalist necessity of gendered socialisation (as an instrumental self-relation)?; and How and where do we explore empirical findings of resistance?

Buchhandlungen, die das Argument-Verlagsprogramm führen

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